

DETACHMENT FROM THE WORLD



BY: AL-HUSAYN IBN SA'ID AL-AHWAZI

**Translated and Annotated by:
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Detachment from the World

An Annotated Translation of
Kitāb al-Zuhd

By: Al-Ḥusayn ibn Saʿīd al-Kūfī al-Ahwāzī
(d. after 254 AH)

Translated by: Tahir Ridha Jaffer

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Transliteration Table

Arabic words have been transliterated according to the following standard transliteration table:

ء	ﺀ	ط	ṭ
ا	a	ظ	ẓ
ب	b	ع	‘
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	و	w
ز	z	ي	y
س	s	ه	h
ش	sh	ة	h (or not transliterated)
ص	ṣ		
ض	ḍ		

Long Vowels	Short Vowels
ا	ā <u> </u> a
و	ū <u> </u> u
ي	ī <u> </u> i

(s) : ﷺ - Peace and blessings be upon him and his family

(a) : ﷺ - Peace be upon him

Translator's Introduction

In the Name of Allah, the Beneficent, the Merciful

*All praise belongs to Allah, Lord of the worlds,
and blessings and salutations upon the Noble Prophet Muḥammad (ṣ)
and his pure progeny, the Ahl al-Bayt (a).*

Good character and etiquette is the foundation upon which the life of a pious Muslim is established. Perfection of morals is said to have been the goal of the Prophet's message, as reflected in his own words. As such, it has always been part and parcel of the teachings of divinely appointed guides. Indeed, without good character, a believer has little worth and can end up doing more harm to the cause of the faith than anything else.

Human perfection has many levels. The greater the amount of self-discipline and effort on the part of an individual, the higher the level of perfection that he would attain. In reality, a human being stands between two extremes, the lowest of which is below the level of beasts and the highest of which surpasses even the lofty station of angels. It is through ethics that progress is made towards higher stations. The goal of ethics is to raise and guide people from the lowest animal state to the most exalted position that is superior to that of all other creatures.

Having realized this, throughout the ages scholars have focused their attention on the subject of ethics and have penned numerous treatises on the subject. As Muslims and followers of the Ahl al-Bayt (a), we have the added advantage of access to a wellspring of ethical teachings that have reached us from the Infallible guides. This saves us from the need to refer to fallible scholars and philosophers who refer to their own intuition and understanding to decipher ethical dilemmas.

The present work comprises two hundred and ninety narrations on ethical subjects, compiled by a trustworthy individual who was himself a companion of the Imams (a). That on its own makes it a highly valuable text. Most, if not all, of the teachings found herein transcend time in terms of their relevance and importance, and offer practical advice to believers that would go a long way in improving their lives in both this world and the next.

On the question of the authenticity and soundness of the traditions, it is noteworthy that while the chains of transmission of most of the traditions in this work have been adduced, not all are complete or sound. However, this is not the only gauge of soundness, especially with traditions about etiquette and ethics. Rather, other corroborating evidence from the Qurʾān and established traditions would be sufficient to verify the soundness of the narrations. For this, each tradition needs to be examined individually, and that is something for experts of ḥadīth to embark upon. Suffice it to say that most of the traditions found in this work are indeed generally accepted by scholars and have been related in other later ḥadīth compilations as well.

About the Author of *Kitāb al-Zuhd*

Al-Ḥusayn ibn Saʿīd ibn Ḥammād ibn Saʿīd ibn Mihrān, whose great grandfather was from the clients (*mawālī*) of Imam Zayn al-ʿĀbidīn (a), was born in Kūfah, though the precise year of his birth is not known. Later, he migrated to Ahwāz, hence he is known by the title al-Ahwāzī. He was a companion of the Infallible Imams (a) and has narrated traditions from Imam al-Riḍā, Imam al-Jawād and Imam al-Hādī (a). According to the scholars of *rijāl*, he was a reliable transmitter of ḥadīth.¹

In the introduction of his book *Man Lā Yaḥḍuruḥu al-Faqīh*, al-Shaykh

¹ Al-Ṭūsī, *Fihrist Kutub al-Shiʿah wa Uṣūlihim* (1420 AH), p. 149.

al-Ṣadūq speaks highly of a number of texts. Among these are the works of al-Ḥusayn ibn Saʿīd al-Ahwāzī, including his *Kitāb al-Zuhd*.² These works were well-known during his time and scholars would regularly refer to them. Al-Ḥusayn ibn Saʿīd has been considered a reliable and praiseworthy individual by the early biographers such as al-Ṭūsī and al-Najāshī, as evinced in their respective works.

About thirty of his works have been mentioned in early bibliographical texts, not all of which have reached us. *Kitāb al-Zuhd* and *Kitāb al-Muʿmin* are perhaps two of the better-known works that are available as independently published monographs. Some of the other works attributed to him include titles such as: *Kitāb al-Taḥīyyah*, *Kitāb al-Muruwwah*, *Kitāb al-Ḥudūd*, *Kitāb al-Duʿāʾ* among others. It is also noteworthy that his name appears in the chains of over five thousand traditions.³

His brother al-Ḥasan ibn Saʿīd was also a reputable scholar, and in some bibliographical works, the two brothers are mentioned together. Due to the similarity of their names, it has been suggested that some of the works attributed to al-Ḥusayn ibn Saʿīd may actually have been penned or compiled by his brother al-Ḥasan. This does not impugn the authority or value of the works, however, since al-Ḥasan ibn Saʿīd was also a reliable scholar and authority in his own right.

Al-Ḥusayn ibn Saʿīd moved from Kūfah to Ahwāz, and later to Qum, where he resided until he passed away. The exact year of his demise is not known, but there is some evidence to indicate that he was alive in 254 AH.⁴ It is reported that before his death, he gave all his books to Ḥusayn ibn al-Ḥasan ibn Abān, the son of his host in Qum, who then

² His general praise for the works of al-Ḥusayn ibn Saʿīd is found in vol. 1, p. 3 of the *Jāmiʿat al-Mudarrisīn* edition.

³ Al-Khūʿī, *Muʿjam Rijāl al-Ḥadīth* (1413 AH), vol. 5, pp. 333-340.

⁴ Subḥānī, *Mawsūʿah Ṭabaqāt al-Fuqahāʾ*, vol. 3, p. 220.

transmitted all of his books.⁵

A Word on the Text and Translation

Since this is one of the older extant ḥadīth texts, there are bound to be some discrepancies among the available manuscripts of this work. The source we have chosen for this translation is the edition that has been meticulously put together, after comparing a number of available manuscripts and also referring to secondary sources, by the esteemed scholar and researcher Mirzā Ghulām Riḍā ‘Irfāniyān, and published in the year 1361 AH Solar.

Many of the traditions compiled in this work are also found in other sources such as Kulaynī’s *al-Kāfī*, or al-Ṣadūq’s *al-Amālī* among others. At times, these latter works seem to have more complete and accurate versions of the traditions. It is perhaps for this reason that in more recent times *Kitāb al-Zuhd* has not gotten the same attention as some of the other ḥadīth texts, despite being of an earlier provenance. To date, there is only one Farsi translation of the work and no other complete English translation.⁶

Since the Arabic text of this work has a number of instances where the editor has included a second form of a word or phrase in square brackets, which at times is quite different from the first one, we opted to translate only the word which seems more accurate given the context, and in cases where it is not clear which of the two is more correct, we translated the second form and included that in brackets as well. We have, however, left the Arabic text as is for those who would like to refer to the possible alternative form when it is present.

We have also included some annotations in the footnotes to clarify

⁵ Al-Ṭūsī, *Tahdhīb al-Aḥkām* (1407 AH), al-Mashīkhah, p. 66.

⁶ An effort was made by one group to translate this text into English but their translation omits a number of traditions and is not accurate in certain instances.

the meaning of certain traditions, and have also included the sūrah and āyah numbers of Qurʾānic references within the traditions. Given that this is one of the earliest source texts, there is no bibliography. However, in the Arabic text of this work that we used, the editor did include footnotes wherein he mentioned the later works that referred to each of the traditions.

Though the title of this work might lead one to believe that this text is all about *al-zuhd* or abstemiousness, it contains within it a variety of ethical teachings categorized into twenty different topics. For this reason, we have included an appendix to explain the meaning of the term *al-zuhd* itself, and how it is possible that the term was understood, during certain periods, to encompass all positive ethical traits. In conclusion, we acknowledge that all mistakes in the translation are ours alone. We pray that the Almighty accept this humble effort and hope that this work will be beneficial for those who read it. And all praise belongs solely to Allah, Lord of the worlds.

Chapter One: On Silence Except when Speaking what is Good, Abandonment of what does not Concern one, and Slander⁷

١- حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ حَاتِمِ بْنِ أَبِي حَاتِمٍ، قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ سَعِيدِ بْنِ حَمَّادٍ [عَنْ حَمَّادٍ]، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ: حَدَّثَنِي بَعْضُ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَبْصُرَ مِنْ عَيْبِ النَّاسِ مَا يَعْمَى عَنْهُ مِنْ أَمْرِ نَفْسِهِ، أَوْ يَعِيبَ عَلَى النَّاسِ أَمْرًا هُوَ فِيهِ لَا يَسْتَطِيعُ التَّحَوُّلَ عَنْهُ إِلَى غَيْرِهِ، وَأَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ.

(1) Abū al-Ḥasan ‘Alī ibn Ḥātim ibn Abī Ḥātim⁸ narrated to us saying, “We were informed by al-Ḥusayn ibn Sa‘īd ibn Ḥammād, from al-Ḥusayn ibn al-Mukhtār who said, ‘One of our companions narrated to me from Abū Ja‘far (a) who said, “It is sufficient as a flaw in a person that he sees those faults in others which he is blind to [and disregards] in himself, or that he should fault other people for a matter which is also in himself, and which he cannot turn away from; and that he disturbs the one who sits with him by [discussing] that which does not concern [or benefit] him.””

⁷ The term *namimah* means conveying the speech of another person to the one he spoke about such that it results in divulging a secret and revealing something private that one dislikes to reveal.

⁸ He is known as Abū al-Ḥasan ‘Alī ibn Abī Sahl Ḥātim ibn Abī Ḥātim al-Qazwīnī. He was a reliable transmitter and a great *muḥaddith*. He narrated traditions from reliable transmitters.

٢- القاسم بن محمد عن صفوان الجمال، عن الفضيل قال: سمعت أبا عبد الله عليه السلام يقول: طوبى لكل عبد نومة [لؤمة] عرف الناس قبل معرفتهم به.

(2) Al-Qāsim ibn Muḥammad narrated from Ṣafwān al-Jammāl, from Fuḍayl who said, “I heard Abā ‘Abdillāh [al-Ṣādiq] (a) say, ‘Blessed be every unknown [critical]⁹ servant [of Allah] who recognizes the [nature] of people before they recognize him.’”

٣- محمد بن سنان عن معاوية بن وهب، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من يضمن لي أربعاً بأربعة آيات في الجنة؟ أنفق ولا تخف فقراً، وأنصف الناس من نفسك، وأفش السلام في العالم، واترك المرء وإن كنت محقاً.

(3) Muḥammad ibn Sinān narrated from Mu‘āwiyah ibn Wahb, from Abū ‘Abdillāh (a) who said, “The Messenger of Allah (ṣ) said, ‘Who will guarantee four things for me in return for four houses in Paradise? [To] give charity without fear of poverty, treat all people with fairness, spread [the message of] peace in the world, and eschew argumentation even when you are right.’”

٤- محمد بن سنان عن جعفر بن إبراهيم قال: سمعت أبا عبد الله عليه السلام يقول:

⁹ The terms *lu'amah/luwamah* and *nu'amah/nuwamah* are found in different manuscripts as well as other sources that mention this tradition. In *Ma'ānī al-Akhbār*, the latter term (which is also more correct in this context and has been mentioned in a number of other traditions) has been explained as: one who is not well known by the people. He accompanies them, and though they may be acquainted with him, they do not really know him well. (See: *Ma'ānī al-Akhbār* p. 166 and also *al-Kāfī* 2:225). On the other hand, the less likely *lu'amah/luwamah* means critical, and refers to one who observes others critically to learn about their true character.

من علم موضع كلامه من عقله، قلّ كلامه فيما لا يعنيه. وقال أبو عبد الله عليه السلام: قال رسول الله صلى الله عليه وآله: إياكم وجدال المفتون، فإنّ كلّ مفتون ملقي حجّته إلى انقضاء مدّته، فإذا انقضت مدّته أحرقتة فتنته بالنار.

(4) Muḥammad ibn Sinān narrated from Ja‘far ibn Ibrāhīm who said, “I heard Abā ‘Abdillāh (a) say, ‘One who knows the appropriate position of his speech in relation to his intellect reduces his speech about that which does not concern him.’ And Abū ‘Abdillāh (a) reported that the Messenger of Allah (ṣ) said, ‘Beware of arguing with a deluded individual, for indeed every deluded individual has an argument that lasts only until his time comes to an end, and when his time is up, his delusion burns him with the Fire.’”¹⁰

٥- عليّ بن النعمان عن ابن مسكان، عن داود، عن أبي شيبة الزهري، عن أحدهما عليهما السلام قال: بئس العبد عبد يكون ذا وجهين وذا لسانين، يطري أخاه شاهداً ويأكله غائباً، إن أعطي حسده وإن ظلم خذله.

(5) ‘Alī ibn al-Nu‘mān narrated from Ibn Muskān, from Dāwūd, from Abū Shaybah al-Zuhrī, from one of the two (Imam al-Bāqir or al-Ṣādiq) (a) who said, “The worst servant [of Allah] is he who possesses a double-face and a forked-tongue, he compliments his brother in his presence yet backbites him in his absence. When he is given, he envies him and when he is wronged, he abandons him.”

¹⁰ One of the fallacious arguments presented by some deluded individuals and their followers is: ‘if we are wrong, why not debate us?’ This ḥadīth shows that some individuals are not worth arguing with – they will only waste one’s time and energy since they are steeped in deep delusion.

٦- محمد بن سنان عن أبي عمّار بيّاع الأكسية، عن الزيدي، عن أبي أراكة قال: سمعت عليّاً عليه السلام يقول: إنّ لله عبداً كسرت قلوبهم خشية الله فاستنكفوا عن المنطق، وإنّهم لفصحاء، بلغاء، ألباء، نبلاء، يستبقون إليه بالأعمال الزاكية، لا يستكثرون له الكثير ولا يرضون له القليل، يرون أنفسهم أنّهم شرار وإنّهم الأكياس الأبرار.

(6) Muḥammad ibn Sinān narrated from Abū ‘Ammār Bayyā‘ al-Aksiyah,¹¹ from al-Zaydī, from Abū Arākah who said, “I heard ‘Alī (a) say, ‘Verily Allah has some servants whose hearts have been humbled by the awe of Allah, so they abstain from speech despite being eloquent, articulate, wise, and noble. They race towards Him with pure actions, not considering their numerous [good] deeds to be much, nor being satisfied with [only] little. They consider themselves to be vile while they are [truly] sagacious and virtuous.’”

٧- محمد بن سنان عن عمّار بن مروان، والحسين بن مختار، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إيتاكم وما يعتذر منه، فإنّ المؤمن لا يسيء ولا يعتذر والمنافق يسيء كلّ يوم ويعتذر منه.

(7) Muḥammad ibn Sinān narrated from ‘Ammār ibn Marwān and al-Ḥusayn ibn Mukhtār, from Abū Baṣīr,¹² from Abū ‘Abdillāh (a) who said, “Beware of that for which apology is required, for indeed the believer

¹¹ Bayyā‘ al-aksiyah means seller of clothes or a clothier.

¹² Abū Baṣīr is a title that is shared by a number of individuals including: Layth ibn al-Bakhtarī al-Murādī, ‘Abdullāh ibn Muḥammad al-Asadī, and Yahyā ibn Abī al-Qāsim al-Asadī. When used without a qualifier, it most commonly refers to the last of the three, who was a companion of Imams al-Bāqir, al-Ṣādiq and al-Kāzīm (a). Cf. *Mu‘jam Rijāl al-Ḥadīth*.

does not do wrong and does not [have to] apologize, while the hypocrite does [something] wrong every day and [then repeatedly] apologizes for it.”

٨- النضر بن سويد عن عبد الله بن سنان قال: قال رسول الله ﷺ: ألا أخبركم بشراركم؟ قالوا: بلى يا رسول الله! قال: المشاءون بالنميمة، والمفرقون بين الأحبة، والباغون للبراء العيب.

(8) Al-Naḍr ibn Suwayd narrated from ‘Abdullāh ibn Sinān who said,¹³ “The Messenger of Allah (ﷺ) said, ‘Should I not inform you about the most vile among you?’ They said, ‘Yes, O Messenger of Allah!’ He said, ‘[They are] those who go about spreading slander [and gossip], those who cause separation between loved ones, and those who endeavor to find faults in one who is innocent.’”

٩- فضالة بن نزار عن الحسين بن عبد الله قال: قال أبو جعفر عليه السلام: من كَفَّ عن أعراض الناس أقاله الله نفسه يوم القيامة، ومن كَفَّ غضبه عن الناس كَفَّ الله عنه غضبه يوم القيامة.

(9) Faḍālah ibn Nizāz¹⁴ narrated from al-Ḥusayn ibn ‘Abdillāh who said, “Abū Ja‘far [al-Bāqir] (a) said, ‘One who refrains from [impugning] the honor of people, Allah will pardon him [and protect his reputation] on the Day of Resurrection, and whoever restrains his anger from the

¹³ Apparently, the phrase “from Abū ‘Abdillāh (a)” has been mistakenly dropped here, as there are similar narrations that have been transmitted on the authority of Imam al-Ṣādiq (a) in other sources.

¹⁴ It seems that “ibn Nizāz” is a mistaken addition here, since no such name exists among the narrators. Rather, it should be Faḍālah ibn Ayyūb, since he was the one who narrated many traditions from al-Ḥusayn ibn Sa‘īd and others. Cf. *Fihrist al-Najāshī*.

people, Allah will restrain His anger from him on the Day of Resurrection.””

١٠- الحسن بن محبوب عن علي بن رئاب، عن أبي عبيدة الحدّاء، عن أبي عبد الله عليه السلام قال: الحياء من الإيمان، والإيمان في الجنّة، والبذاء من الجفاء، والجفاء في النار.

(10) Al-Ḥasan ibn Maḥbūb narrated from ‘Alī ibn Riṭāb, from Abū ‘Ubaydah *al-Ḥadhdhā*¹⁵, from Abū ‘Abdillāh (a) who said, “Modesty is part of faith, and faith leads one into Paradise. Immodesty is part of depravity, and depravity leads one into the Fire.”

١١- الحسين بن علوان عن عمرو بن خالد، عن زيد بن علي، عن آبائه، عن علي عليه السلام قال: سمعت رسول الله صلى الله عليه وآله يقول: الكلام ثلاثة: فرائح، وسالم، وشاجب. فأما الرابح، فالذي يذكر الله، وأما السالم، فالذي يقول ما أحبّ الله، وأما الشاجب، فالذي يخوض في الناس.

(11) Al-Ḥusayn ibn ‘Ulwān narrated from ‘Amr ibn Khālid, from Zayd ibn ‘Alī, from his fathers, from ‘Alī (a) who said, “I heard the Messenger of Allah (ṣ) say, ‘Speech is of three types: the profitable, the sound, and the detrimental. As for the profitable [speech], it is that where Allah is mentioned. As for the sound [speech], it is that wherein what Allah likes is spoken. And as for the detrimental [speech], it is that in which people are spoken about [in a negative way].””

¹⁵ This title refers to a cobbler or shoemaker. However, not all those referred to by this title were necessarily of this profession.

١٢- عثمان بن عيسى عن عمير بن أذينة، عن سليمان بن قيس قال: سمعت أمير المؤمنين عليه السلام يقول: قال رسول الله ﷺ: «إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بَدِيٍّ، قَلِيلِ الْحَيَاءِ، لَا يِيَالِي مَا قَالَ وَمَا قِيلَ لَهُ. فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لَعِيَّةً أَوْ شَرِكَ شَيْطَانٍ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْفِي النَّاسِ شَرِكَ شَيْطَانٍ؟ فَقَالَ: أَمَا تَقْرَأُ قَوْلَ اللَّهِ: «وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ»؟ فَقِيلَ: وَفِي النَّاسِ مَنْ لَا يِيَالِي مَا قَالَ وَمَا قِيلَ لَهُ؟ فَقَالَ: نَعَمْ، مَنْ تَعَرَّضَ النَّاسَ فَقَالَ فِيهِمْ وَهُوَ يَعْلَمُ أَنَّهُمْ لَا يَتْرُكُونَهُ، فَذَلِكَ الَّذِي لَا يِيَالِي مَا قَالَ وَمَا قِيلَ لَهُ.

(12) ‘Uthmān ibn ‘Īsā narrated from ‘Umayr¹⁶ ibn Udhaynah, from Sulaymān ibn Qays who said, “I heard Amīr al-Mu’minīn (a) say, “The Messenger of Allah (ﷺ) said, “Verily Allah has forbidden Paradise to every foul-mouthed, obscene, shameless person who does not care about what he utters and what is said to him. If you investigate him, you will not find him but of illegitimate birth or a partner of Satan.” Upon hearing this, one man asked, “O Messenger of Allah, are there really people who are partners of Satan?” He (ﷺ) replied, “Have you not read the statement of Allah [where he tells Satan]: *And partner with them in their wealth and children* (Q17:64)?” Then someone asked, “And are there [really] some people who do not care about what they utter or what is said to them?” So he (ﷺ) responded, “Yes. He who criticizes the people and speaks [negatively] about them while he knows that they will not leave him [and will react against what he has said]; such a person does not care about what he utters and what is said to him.””

١٣- النضر بن سويد عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر عليه السلام

¹⁶ Or, according to another manuscript, ‘Umar ibn Udhaynah, which seems to be more correct.

قال: سمعته يقول: إن أسرع الخير ثواباً البرّ وأسرع الشرّ عقوبةً البغي، وكفى بالمرء عيباً أن يبصر من عيوب الناس ما يعمى عنه من نفسه، وأن يعيّر الناس بما لا يستطيع تركه، وأن يؤذي جلسيه بما لا يعنيه.

(13) Al-Naḍr ibn Suwayd narrated from ‘Aṣim ibn Ḥumayd, from Abū Ja‘far (a) whom he heard saying, “Verily the good deed that brings the quickest reward is kindness, and the evil deed that brings the quickest punishment is unjust aggression. And it is sufficient as a flaw for a person to look at those faults in others which he turns a blind eye to in himself, and to censure the people for that which he is [himself] incapable of abandoning, and to disturb the one who sits with him by [discussing] that which does not concern him.”

١٤- صفوان بن يحيى عن أبي خالد، عن حمزة بن حمران، عن أبي عبد الله عليه السلام قال: أتى النبي صلى الله عليه وآله وسلم أعرابي فقال له: أوصني يا رسول الله! فقال: نعم، أوصيك بحفظ ما بين رجليك.

(14) Ṣafwān ibn Yaḥyā narrated from Abū Khālīd, from Ḥamzah ibn Ḥumrān, from Abū ‘Abdillāh (a) who said, “A bedouin came to the Prophet (ṣ) and said, ‘Advise me, O Messenger of Allah!’ He (ṣ) replied, ‘Yes. I advise you to guard that which is between your legs.’”¹⁷

١٥- عثمان بن عيسى عن بعض أصحابه، عن أبي عبد الله قال: إن الله تبارك وتعالى أوحى إلى موسى عليه السلام أن بعض أصحابك ينمّ عليك فاحذره، فقال: يا ربّ لا أعرفه فأخبرني به حتّى أعرفه. فقال: يا موسى عبت عليه النميمة وتكلّفتني أن أكون نماماً! قال: يا ربّ وكيف أصنع؟ قال الله تعالى: فرّق

¹⁷ Meaning, control your lustful desires and always remain chaste.

أصحابك عشرةً عشرةً ثم أقرع بينهم، فإنّ السهم يقع على العشرة التي هو فيهم. ثمّ تفرّقهم وتقرع بينهم فإنّ السهم يقع عليه. قال: فلمّا رأى الرجل أنّ السهم تقرع، قام فقال: يا رسول الله، أنا صاحبك! لا والله لا أعود أبداً.

(15) ‘Uthmān ibn ‘Īsā narrated from one of his companions, from Abū ‘Abdillāh who said, “Verily Allah, Blessed and Exalted is He, revealed to Mūsā (a) that one of your companions is speaking ill of you so be wary of him. So he said, ‘O Lord, I do not know him; inform me who he is so that I may know him.’ He replied, ‘O Mūsā, I have found fault with him for his slander [and defamation], and you wish Me to [also] be a defamer!’ He said, ‘Then what should I do, O Lord?’ Allah, the Exalted, replied, ‘Divide your companions into groups of ten, then cast lots between them; the arrow will fall on the group of ten which he is part of. Then divide them again and cast lots between them and the arrow will fall on him.’” He (the narrator) said, “When the man saw that lots were being drawn, he stood up and said, ‘O Messenger of Allah, I am the companion [who spoke ill of you]! By Allah, I will never repeat it again.’”

١٦- حمّاد بن عيسى عن شعيب العقرقوفي، عن أبي بصير، عن أبي عبد الله عليه السلام قال: بينا رسول الله صلى الله عليه وآله ذات يوم عند عائشة، إذا استأذن عليه رجل فقال رسول الله صلى الله عليه وآله: بئس أخو العشيرة، وقامت عائشة فدخلت البيت، فأذن له رسول الله صلى الله عليه وآله فدخل، فأقبل إليه رسول الله صلى الله عليه وآله حتّى إذا فرغ من حديثه خرج، فقالت له عائشة: يا رسول الله بينما أنت تذكره [تذّكره] إذا أقبلت عليه بوجهك وبشرك؟ فقال لها: إنّ من أشرّ عباد الله من تكره مجالسته لفحشه.

(16) Ḥammād ibn ‘Īsā narrated from Shu‘ayb al-‘Aqarqūfī, from Abū Baṣīr, from Abū ‘Abdillāh (a) who said, “Once, when the Messenger of

Allah (ﷺ) was with [his wife] ‘Ā’ishah, a man sought permission to see him. So the Messenger of Allah (ﷺ) said, ‘What a bad brother of the tribe [he is]!’ ‘Ā’ishah stood up and entered the inner chamber, and the Prophet (ﷺ) allowed the man to enter. As he came in, the Prophet (ﷺ) went to meet him and he spoke to him until he had said what he came to say and left. So ‘Ā’ishah said to him, ‘O Messenger of Allah, you mentioned him in that way, yet you still welcomed him with a smile on your face?’ So he said to her, ‘Verily among the worst servants of Allah is one whose company is disliked because of his foul-mouthedness.’”

١٧- الحسين بن علوان عن عمرو بن خالد، عن زيد بن علي، عن آباءه، عن عليّ عليه السلام قال: قال رسول الله صلى الله عليه وسلم: تحرم الجنة على ثلاثة: على المنان، وعلى المغتاب، وعلى مدمن الخمر.

(17) Al-Ḥusayn ibn ‘Ulwān narrated from ‘Amr ibn Khālid, from Zayd ibn ‘Alī, from his fathers, from ‘Alī (a) who said, “The Messenger of Allah (ﷺ) said, ‘Paradise is forbidden to three: to the one who puts others under obligation, to the one who backbites, and to the one who is a habitual drinker.’”

١٨- إبراهيم بن أبي البلاد عن أبيه رفعه قال: قال رسول الله صلى الله عليه وسلم: وهل يكبّ الناس في النار إلا حصائد ألسنتهم؟

(18) Ibrāhīm ibn Abī al-Bilād narrated from his father who attributed it to the Messenger of Allah (ﷺ), that he said, “And will anything plunge people into the Fire [of Hell] other than what their tongues reap?”¹⁸

¹⁸ This is a rhetorical question and it means that the sins of the tongue are the main cause that would lead one into hellfire.

١٩- النضر بن سويد عن القاسم بن سليمان، عن أبي عبد الله عليه السلام قال: سمعت أبي يقول: من حسن إسلام المرء تركه ما لا يعنيه.

(19) Al-Naḍr ibn Suwayd narrated from al-Qāsim ibn Sulaymān, from Abū ‘Abdillāh (a) who said, “I heard my father say, ‘It is from the beauty of a person’s [devotion to] Islam to eschew that which does not concern him.’”

٢٠- عليّ بن النعمان عن عمرو بن شمر، عن جابر، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إِنَّ اللَّهَ يُحِبُّ الْحَيَّيَّ الْحَلِيمِ الْغَنِيِّ الْمَتَعَفِّفِ. أَلَا وَإِنَّ اللَّهَ يَبْغِضُ الْفَاحِشَةَ الْبَذِيَّ السَّائِلَ الْمَلْحَفِ.

(20) ‘Alī ibn al-Nu‘mān narrated from ‘Amr ibn Shimr, from Jābir, from Abū ‘Abdillāh (a) who said, “The Messenger of Allah (ṣ) said, ‘Verily Allah loves the modest, clement, independent, chaste individual. And indeed Allah hates the shameless, obscene, scrounging, importune individual.’”

٢١- محمّد بن سنان عن ابن مسكان، عن الحسن الصيقل قال: كنت عند أبي عبد الله عليه السلام جالساً فبعث غلاماً له أعجمياً في حاجة إلى رجل، فانطلق ثم رجع فجعل أبو عبد الله عليه السلام يستفهمه الجواب، وجعل الغلام لا يفهمه مراراً. قال: فلمّا رأيت أنه لا يتغيّر لسانه ولا يفهم، ظننت أنّ أبا عبد الله عليه السلام يستغضب عليه. قال: وأحدّ أبو عبد الله عليه السلام النظر إليه ثمّ قال: أما والله لئن كنت عيّي اللسان فما أنت بعبيّ القلب! ثمّ قال: إنّ الحياء والعفاف والعيّ - عي اللسان لا عي القلب - من الإيمان، والفحش والبذاء والسلطة من النفاق.

(21) Muḥammad ibn Sinān narrated from Ibn Muskān, from al-Ḥasan al-

Ṣayqal who said, “I was sitting with Abū ‘Abdillāh (a) when he sent one of his non-Arab servant boys on an errand to a person. The boy left and then returned so Abū ‘Abdillāh began asking him and seeking an explanation from him, but the young lad did not understand him, and this happened a number of times.” He (the narrator) said, “When I saw that his speech did not change and he was not able to understand, I thought that Abū ‘Abdillāh (a) would get angry on him. [However,] Abū ‘Abdillāh (a) looked at him sternly and then said, ‘By Allah, even if you are unable to speak with your tongue, you are not unable to communicate with your heart [and mind]!’ Then he said, ‘Verily modesty, chastity, and inarticulateness – the inarticulateness of the tongue, not of the heart – are part of faith,¹⁹ while immodesty, obscenity and insolence are part of hypocrisy.’”

٢٢- قال ابن مسكان وقال الحسن: سمعنا أبا عبد الله عليه السلام يقول: مرّت برسول الله صلى الله عليه وآله امرأة بذيّة وهو يأكل، فقالت: يا محمّد، إنك لتأكل أكل العبد وتجلس جلوسه. فقال لها: ويحك وأيّ عبد أعبد منّي؟ فقالت: أما فناولني لقمةً من طعامك. فناولها رسول الله صلى الله عليه وآله لقمةً من طعامه، فقالت: لا والله إلا إلى فيّ من فيك! قال: فأخرج اللقمة من فيه فناولها إياها، فأكلتها. قال أبو عبد الله عليه السلام فما أصابت بذاء حتّى فارقت الدنيا.

(22) Ibn Muskān said, and so did al-Ḥasan, “We heard Abā ‘Abdillāh (a) say, ‘A foul-mouthed woman once passed by the Messenger of Allah (ṣ) while he was eating, and said, ‘O Muḥammad, you are indeed eating the

¹⁹ In his commentary on a similar tradition in *al-Kāfī*, ‘Allāmah Majlisī says that inarticulateness here refers to speaking less, or not speaking about that which does not concern or benefit a person, or about which one has no knowledge. Cf. *Mir’āt al-Uqūl* 8:188.

food of slaves sitting as a slave would sit.’ So he (ﷺ) said to her, ‘Woe be to you! And who is a more submissive slave [of Allah] than me?’ She said, ‘Then share with me a morsel of your food.’ So the Messenger of Allah (ﷺ) gave her some of his food. She said, ‘No, by Allah. I want a morsel from your mouth to [enter] my mouth!’ So he took out a morsel from his mouth and gave it to her, and she ate it.” Abū ‘Abdillāh (a) said, “After that, she never uttered an obscene word until she left this world.”

٢٣- فضالة عن عبد الله بن بكير، عن أبي بصير، عن أبي جعفر عليه السلام قال: كان رسول الله صلى الله عليه وآله يقول في خطبته: سباب المؤمن فسق، وقتاله كفر، وأكل ماله معصية، وحرمة ماله كحرمة دمه.

(23) Faḍālah narrated from ‘Abdullāh ibn Bukayr, from Abū Baṣīr, from Abū Ja‘far (a) who said, “The Messenger of Allah (ﷺ) used to say in his sermon, ‘Cursing a believer is transgression and fighting him is disbelief. Consuming his property [without permission] is a sin and his property is as inviolable as his blood.’”

Chapter Two: On Etiquette and Encouraging Others to do Good

٢٤- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ زَيْدِ الشَّحَامِ، عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي لَا أَلْقَاكَ إِلَّا فِي السَّنِينَ، فَأَوْصِنِي بِشَيْءٍ حَتَّى آخُذَ بِهِ. قَالَ: أَوْصِيكَ بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْاجْتِهَادِ، وَإِيَّاكَ أَنْ تَطْمَحَ إِلَى مَنْ فَوْقَكَ، وَكَفَى بِمَا قَالَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَلَا تَعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ»، وَقَالَ: «وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا»، فَإِنْ خَفْتَ شَيْئًا مِنْ ذَلِكَ فَاذْكُرْ عَيْشَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّمَا كَانَ قُوْتَهُ مِنَ الشَّعِيرِ، وَحُلْوَاهُ مِنَ التَّمْرِ، وَوَقُودُهُ مِنَ السَّعْفِ إِذَا وَجَدَهُ. وَإِذَا أَصَبْتَ بِمَصِيْبَةٍ فِي نَفْسِكَ أَوْ مَالِكَ أَوْ وَلَدِكَ، فَاذْكُرْ مَصَابِكَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنَّ الْخَلَائِقَ لَمْ يَصَابُوا بِمِثْلِهِ قَطُّ.

(24) Al-Ḥusayn ibn Sa‘īd narrated to us from Faḍālah ibn Ayyūb, from Abū al-Maghrā‘, from Zayd al-Shahḥām²⁰, from ‘Amr ibn Sa‘īd ibn Hilāl who said, “I told Abū ‘Abdillāh (a), ‘I only get to meet you once every few years, so give me some advice that I can adopt [in the meantime].’ He said, ‘I advise you to be mindful of Allah, to espouse piety, and struggle [for the sake of Allah]. And beware of aspiring to the position of one who is above you. Indeed, what Allah, to Whom belong might and majesty, told the Messenger of Allah (ṣ) [about this] is sufficient: *So do not be impressed by their wealth and children* (Q9:55). And He said: *And do not extend your gaze [yearningly] at what We have provided their groups of the embellishment of the life of this world* (Q20:131). Indeed, if you fear any of this [happening to you] then recall the life of the Messenger of Allah (ṣ),

²⁰ Al-Shahḥām literally refers to one who sells fat.

for indeed his meal consisted of barley [bread] and his dessert [was merely] comprised of dates; and his firewood consisted of [dry] palm branches, when he could find them. When a hardship befalls you in your person, or your wealth or children, then remember the calamity that befell you when you lost the Messenger of Allah (ﷺ), for indeed the creation has not been afflicted with any calamity like it, ever.”

٢٥- فضالة بن أيوب عن الفضيل بن عثمان، عن عبيد بن زرارة قال: سمعت أبا عبد الله ﷺ يقول: إنني لأبغض رجلاً يرضي ربه بشيء لا يكون فيه أفضل منه. فإن رأيتَه يطيل الركوع قلت: يا نفس، وإن رأيتَه يطيل السجود قلت: يا نفس.

(25) Faḍālah ibn Ayyūb narrated from al-Fuḍayl ibn ‘Uthmān, from ‘Ubayd ibn Zurārah who said, “I heard Abā ‘Abdillāh (a) say, ‘Indeed I dislike a man who seeks to please his Lord with something while not having anything better than it [to offer]. So when I see him prolonging his bowing I say: O [base] soul! And when I see him prolonging his prostration, I say: O [base] soul!’”²¹

٢٦- حدّثنا عليّ بن النعمان عن ابن مسكان، عن سليمان بن خالد، عن أبي جعفر ﷺ قال: ألا أخبركم بالإسلام فرعه، وأصله، وذروته، وسنامه؟ قلت: بلى، جعلت فداك! قال: أمّا أصله فالصلاة، وأمّا فرعه فالزكاة، وأمّا ذروته وسنامه فالجهاد.

(26) ‘Alī ibn al-Nu‘mān narrated to us from Ibn Muskān, from Sulaymān ibn Khālid, from Abū Ja‘far (a) who said, “Should I not inform you about

²¹ Perhaps this means that no matter how much a person worships or performs a deed, albeit difficult, to please Allah, he should not feel so content as to lose his fear and awe of Allah by pinning his hopes entirely on one deed, especially when he has nothing better to offer. Furthermore, being pleased with oneself is a vice and leads to arrogance.

Islam: its branch, its root, its summit and its peak?” I said, “Yes, indeed, may I be your ransom!” He said, “As for its root [and foundation], it is prayer; as for its branch, it is *zakāt* (alms-tax); as for its summit and peak, it is *jihād* (holy struggle).”

٢٧- حمّاد بن عيسى عن إبراهيم بن عمر اليمانيّ، يرفع الحديث إلى عليّ بن أبي طالب عليه السلام أنّه كان يقول: إنّ أفضل ما يتوسّل به المتوسّلون إلى الله الإيمان بالله ورسوله، والجهد في سبيل الله، وكلمة الإخلاص فإنّها الفطرة، وإقام الصلاة فإنّها الملتة، وإيتاء الزكاة فإنّها من فرائض الله، وصوم شهر رمضان فإنّه جنة من عذابه، وحجّ البيت فإنّه منفاة للفقير وداحضة الذنب، وصلة الرحم فإنّها مثرة للمال ومنسأة في الأجل، وصدقة السرّ فإنّها تذهب الخطيئة وتطفى غضب الربّ، وصنائع المعروف فإنّها تدفع ميتة السوء وتقي مصارع الهوان. ألا فاصدقوا فإنّ الله مع من صدق، وجانبوا الكذب فإنّ الكذب يجانب الإيمان. ألا وإنّ الصادق على شفا نجاة وكرامة، ألا وإنّ الكاذب على شفا مخزاة وهلكة. ألا وقولوا خيراً تعرفوا به، واعملوا به تكونوا من أهله، وأدوا الأمانة إلى من اتّمتكم، وصلوا أرحامكم وعودوا بالفضل عليهم.

(27) Ḥammād ibn ‘Īsā narrated from Ibrāhīm ibn ‘Umar al-Yamānī who attributed the statement to ‘Alī ibn Abī Ṭālib (a), that he would say, “The best things through which the supplicants can entreat Allah are: faith in Allah and His Messenger, *jihād* in the way of Allah, acknowledgement of [His] oneness (*kalimat al-ikhhlās*) – for indeed it is something [that is embedded] in the innate nature (*fiṭrah*), establishing prayer – for indeed it is the [pillar of the] creed (*millah*), giving the *zakāt* (alms-tax) – for indeed it is part of what is obligatorily due to Allah, fasting in the month of Ramaḍān – for indeed it is a shield from His chastisement, pilgrimage to the House [of Allah] – for indeed it alleviates poverty and wipes away

sin, maintaining ties with near of kin – for indeed it is a means of increasing one’s wealth and delaying one’s death, giving charity in secret – for indeed it does away with sin and extinguishes divine wrath, and [doing] good turns – for indeed they repel tragic death and protect [one] from falling into disrepute [and disgrace]. Ensure that you are [always] honest, for Allah is with the one who is truthful, and turn aside from falsehood, for indeed lies take one away from faith. Know that the truthful one is close to salvation and honor, while the liar is on the brink of humiliation and destruction. Speak [only] what is good and you will be known for it, act upon it and you will become one of its folk. Return the trust to the one who entrusted it to you, and keep ties with the near of kin and turn towards them in kindness.”

٢٨- القاسم وفضالة عن أبان بن عثمان، عن الصباح بن سيابة قال: سمعت كلاماً يروى عن النبي ﷺ أنه قال: السعيد من سعد في بطن أمه، والشقي من شقي في بطن أمه، والسعيد من وعظ بغيره، وأكيس الكيس التقى، وأحمق الحمق الفجور، وأشتر الرواية رواية الكذب، وأشتر الأمور محدثاتها، وأشتر العمى عمى القلب، وأشتر الندامة حين يحضر أحدكم الموت، وأعظم الندامة ندامة يوم القيامة، وأعظم الخطأ عند الله لسان كذب، وأشتر الكسب كسب الربا، وشتر الأكل أكل مال اليتيم ظلماً، وأحسن زينة الرجل هدي حسن مع إيمان، وأملك أمره به وقوام خواتمه، ومن يبتغي السمعة يسمع الله به، ومن يثق بالدنيا يعجز عنه، ومن يعرف البلاء يصبر عليه ومن لا يعرفه ينكل، والذنب كفر، ومن يستكبر يضعه الله، ومن يطع الشيطان يعص الله، ومن يعص الله يعذبّه، ومن يشكره يزدّه. قال القاسم في حديثه: ومن يصبر على الرزية يعقبه الله، ومن يتوكّل على الله فحسبه الله، لا تسخطوا الله برضا أحدٍ من خلقه، ولا تقربوا إلى أحدٍ من الخلق يتباعد من الله، فإنّ الله ليس بينه وبين أحدٍ من خلقه

شيء يعطيه به خيراً أو يدفع عنه سوءاً إلا بطاعته، وإن طاعة الله نجاح من كل خير يتنقى، ونجاة من كل شر يتقى، وإن الله يعصم من أطاعه ولا يعصم من عصاه، ولا يجد الهارب من الله مهرباً. وإن أمر الله نازل على حاله ولو كره الخلائق، وكل ما هو آت قريب. ما شاء الله كان وما لم يشأ لم يكن. تعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان، واتقوا الله إن الله شديد العقاب.

(28) Al-Qāsim and Faḍālah narrated from Abān ibn ‘Uthmān, from al-Ṣabbāḥ ibn Sayābah who said, “I heard a statement that was attributed to the Prophet (ﷺ), that he said, ‘The felicitous is he who was felicitous in the womb of his mother, and the wretched is he who was wretched in the womb of his mother. And the felicitous is he who takes admonition from [the condition of] others. The most sagacious of all is he who is Godwary while the most foolish of all is he who is morally corrupt. The worst of narrations is the false narration, and the worst of affairs are those that are innovated [in religion]. The worst blindness is the blindness of the heart, and the worst regret is when death comes to one of you. The greatest regret is the regret on the Day of Resurrection, and the greatest sin in the sight of Allah is that of a lying tongue. The worst profit is that which is earned through interest, and the worst provision is that which is consumed wrongfully from the wealth of orphans. The best adornment for a man is righteous guidance with faith, through it he acquires control of his affair and ensures a good end [to his worldly life]. He who desires renown, Allah causes him to be disgraced, and whoever relies on this world is let down [and rendered unable to attain what he seeks].

Whoever understands [the reality of] trial remains patient when faced

by it, but he who does not understand it recoils [from it]. Sin is disbelief, and whoever acts arrogantly is abased by Allah. Whoever obeys Satan disobeys Allah, and whoever disobeys Allah will be punished by Him. Whoever is grateful He grants him more.” Al-Qāsim said in his narration, “Whoever bears the calamity [that befalls him] patiently, Allah will restore him [to his previous position, or better than that], and whoever puts his trust in Allah, then Allah will suffice him. Do not anger Allah for the sake of pleasing anyone among His creation, and do not [attempt to] get close to anyone among the creatures by distancing yourself from Allah, for verily there is nothing between Allah and any of His creation by which He grants him some good or repels from him something evil except through obedience to Him. Indeed, obedience to Allah is a means of successfully attaining all the good that is sought and deliverance from every evil that is dreaded.

Verily Allah protects the one who obeys Him and does not protect the one who disobeys Him; and the fugitive from Allah finds no place to [which he may] escape. Certainly, the decree of Allah will come to pass even if the creatures are averse to it, and everything that approaches is near. Whatever Allah wills happens, and whatever He does not will does not happen. Assist each other in virtue and Godwariness, and do not cooperate in sin and transgression; and be mindful of Allah, indeed Allah is severe in punishment.”

٢٩- القاسم وفضالة عن أبان، عن الحسن الصيقل قال: سألت أبا عبد الله عليه السلام من تفكر ساعة خير من قيام ليلة؟ قال نعم. وقال رسول الله صلى الله عليه وآله: تفكر ساعة خير من قيام ليلة. قلت: كيف يتفكر؟ قال: يمر بالخربة وبالدار فيتفكر فيقول: أين ساكنوك؟ وأين بانوك؟ ما لك لا تتكلمين!

(29) Al-Qāsim and Faḍālah [also] narrated from Abān, from al-Ḥasan al-Ṣayqal who said, “I asked Abā ‘Abdillāh (a), ‘Is an hour of contemplation better than standing vigil [in worship] at night?’ He replied, ‘Yes. The Messenger of Allah (ṣ) said that an hour of contemplation is better than standing for nightly-worship.’ I asked, ‘How should one contemplate?’ He said, ‘One should pass by ruins and [long abandoned] dwellings and [think to himself] saying, “Where are your inhabitants? Where are those who constructed you? Why do you not respond!?”’”

٣٠- محمد بن أبي عمير عن النضر، عن ابن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله في خطبة: ألا أخبركم بخير خلائق الدنيا والآخرة؟ العفو عن ظلمكم، والإحسان إلى من أساء إليكم، وإعطاء من حرمكم. وقال رسول الله صلى الله عليه وآله: في التباغض الحالقة لا أعني حالقة الشعر ولكن أعني حالقة الدين.

(30) Muḥammad ibn Abī ‘Umayr narrated from al-Naḍr, from Ibn Sinān, from Abū ‘Abdillāh (a) who said, “The Messenger of Allah (ṣ) said in a sermon, ‘Should I not inform you about the best of creation in this world and the Hereafter? [It is] the forgiveness offered to one who wrongs you, the good that is done to one who does you evil, and giving one who deprives you.’ And the Messenger of Allah (ṣ) said, ‘In mutual hatred there is severance. I do not mean the severing of hair [through shaving]; rather, I mean the severance of faith.’”

٣١- فضالة بن أيوب عن عبد الله بن يزيد، عن علي بن يعقوب قال: قال لي أبو عبد الله: لا يغرّتك الناس من نفسك فإنّ الأجر يصل إليك دونهم، ولا تقطع عنك النهار بكذا وكذا فإنّ معك من يحفظ عليك، ولا تستقلّ قليل الخير فإنّك تراه غداً بحيث يسرّك، ولا تستقلّ قليل الشرّ فإنّك تراه غداً بحيث يسوؤك،

وأحسن فيأتي لم أر شيئاً أشدّ طلباً ولا أسرع دركاً من حسنة لذنوب قديم. إنّ الله تبارك وتعالى يقول: «إنّ الحسنات يذهبن السيئات ذلك ذكرى للذاكرين».

(31) Faḍālah ibn Ayyūb narrated from ‘Abdullāh ibn Yazīd, from ‘Alī ibn Ya‘qūb who said, “Abū ‘Abdillāh said to me, ‘Let people not delude you from yourself, for verily recompense [for your deeds] will reach you, not them. And let your day not be spent on this and that [which is of no benefit], for indeed with you is one who records your deeds. And do not consider the little good [you do] to be insignificant, for indeed you will see it tomorrow in a way that will please you. And do not consider the little evil [you do] to be insignificant, for indeed you will see it tomorrow in a manner that will displease you. And do good [to others], for I have not seen anything more intense in seeking out, nor quicker in catching up with, an old sin [and effacing it] than a good deed. Indeed Allah, the Blessed and Exalted, says: *Verily good deeds wipe out evil deeds. That is a reminder for the mindful.* (Q11:114)”

٣٢- عثمان بن عيسى عن سماعة قال: سمعت أبا عبد الله عليه السلام يقول لرجل: ما لكم تسوءون برسول الله صلى الله عليه وآله؟ فقال له الرجل: جعلت فداك! وكيف نسوؤه؟ فقال: أما تعلمون أنّ أعمالكم تعرض عليه، فإذا رأى فيها معصية لله ساء ذلك، فلا تسوءوا برسول الله صلى الله عليه وآله وسروه.

(32) ‘Uthmān ibn ‘Īsā narrated from Samā‘ah who said, “I heard Abā ‘Abdillāh (a) saying to a man, ‘Why is it that you hurt the Messenger of Allah (ṣ)?’ So the man said to him, ‘May I be your ransom! How do we hurt him?’ He said, ‘Do you not know that your actions are presented to him? So when he sees that they contain [acts of] disobedience to Allah, that hurts him. Do not hurt the Messenger of Allah (ṣ) and please him

[instead (by your good deeds)].”

٣٣- عثمان بن عيسى عن سماعة قال: سمعت أبا الحسن موسى عليه السلام يقول: لا تستكثروا كثير الخير ولا تستقلّوا قليل الذنوب فإنّ قليل الذنوب تجتمع حتّى يصير كثيراً، وخافوا الله في السرّ والعلانية حتّى تعطوا من أنفسكم النصف، وسارعوا إلى طاعة الله، وصدقوا الحديث، وأدّوا الأمانة فإنّ ذلك لكم، ولا تظلموا ولا تدخلوا فيما لا يحلّ لكم فإنّما ذلك عليكم.

(33) ‘Uthmān ibn ‘Isā narrated from Samā‘ah who said, “I heard Abā al-Ḥasan Mūsā (a) saying, ‘Do not consider [your] many good deeds as abundant, and do not consider [your] few sins as paltry, for verily sins that are few keep accumulating until they become many. And fear Allah in [both] private and public, until you behave in a fair manner [with others]. Hasten towards the obedience of Allah, be truthful in speech, and fulfill the trust [that is entrusted to you], for indeed this is for your own benefit. Do not oppress [anyone] and do not enter into that which is impermissible for you, as that is to your detriment.’”

٣٤- الحسن بن محبوب عن عليّ بن رئاب، عن أبي عبد الله عليه السلام قال: من أحبّ لله ومن أبغض لله وأعطى الله فهو ممّن كمل إيمانه.

(34) Al-Ḥasan ibn Maḥbūb narrated from ‘Alī ibn Ri‘āb, from Abū ‘Abdillāh (a) who said, “Whoever loves for the sake of Allah, hates for the sake of Allah, and gives for the sake of Allah, is among those whose faith is complete.”

٣٥- وعنه عليه السلام قال: من أوثق عرى الإيمان أن تحبّ لله وتبغض لله وتعطي في الله وتمنع في الله.

(35) Also [narrated] from him (a), that he said, “Among the firmest handles of faith are that you love for Allah, hate for Allah, give for Allah, and withhold for Allah.”

٣٦- النضر بن سويد عن زرعة، عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله تعالى: «قوا أنفسكم وأهليكم ناراً وقودها الناس والحجارة»، فقلت: هذه نفسي أفيها، فكيف أفي أهلي؟ فقال: تأمرهم بما أمر الله به وتنههم عما نهاهم الله عنه، فإن أطاعوك كنت قد وقيتهم وإن عصوك كنت قد قضيت ما كان عليك.

(36) Al-Naḍr ibn Suwayd narrated from Zur‘ah, from Abū Baṣīr who said, “I asked Abā ‘Abdillāh (a) about the verse wherein Allah, the Exalted, says: *Guard yourselves and your families from a Fire whose fuel is humans and stones* (Q66:6), and said, ‘This is my soul that I am guarding, but how should I guard my family?’ He replied, ‘By instructing them to do as Allah has commanded, and forbidding them from what Allah has forbidden. Then if they obey you, you will have guarded them [from it], but if they disobey you, you will have fulfilled your responsibility.’”

٣٧- النضر بن سويد عن حسن، عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل: «اتقوا الله حق تقاته»، فقال: يطاع فلا يعصى، ويذكر فلا ينسى، ويشكر فلا يكفر.

(37) Al-Naḍr ibn Suwayd narrated from Ḥasan, from Abū Baṣīr who said, “I asked Abā ‘Abdillāh (a) about the verse wherein Allah, to Whom belong might and majesty, says: *Be mindful of Allah in the manner which He deserves* (Q3:102), so he said, ‘He is to be obeyed and never disobeyed, remembered and never forgotten, thanked and never shown

ingratitude.”

٣٨- النضر بن سويد عن درست، عن أبي سلمة، عن أبي يعقوب قال: قال أبو عبد الله عليه السلام: ثلاثة لا يطيقهنّ الناس: الصّبح عن الناس، ومواساة الرجل في ماله، وذكر الله كثيراً. قال ابن أبي يعقوب: قال أبو عبد الله عليه السلام: من وصف عدلاً وخالفه إلى غيره كان عليه حسرة يوم القيامة.

(38) Al-Naḍr ibn Suwayd narrated from Durust, from Abū Salamah, from Abū Ya‘qūb who said, “Abū ‘Abdillāh (a) said, ‘Three things are such that people cannot [easily] bear them: pardoning [the wrongs of] others, assisting someone [else] with one’s wealth, and remembering Allah often.’” Ibn Abī Ya‘qūb said, “Abū ‘Abdillāh (a) said, ‘Whoever speaks regarding [a matter pertaining to] justice yet goes against it [himself] to something else, he shall be burdened with [great] regret on the Day of Resurrection.’”

٣٩- عن النضر عن إبراهيم بن عبد الحميد، عن زيد الشحام قال: سمعت أبا عبد الله عليه السلام يقول: احذروا سطوات الله بالليل والنهار. فقلت: وما سطوات الله؟ قال: أخذه على المعاصي.

(39) It is narrated from al-Naḍr, from Ibrāhīm ibn ‘Abd al-Ḥamīd, from Zayd al-Shaḥḥām who said, “I heard Abū ‘Abdillāh (a) say, ‘Beware of the violent strikes of Allah by night and by day.’ So I asked, ‘What are the violent strikes of Allah?’ He said, ‘His punishment for [your] sins.’”

٤٠- الحسن بن محبوب عن أبي حمزة الثماليّ قال: سمعت عليّ بن الحسين عليه السلام يقول: من عمل بما فرض الله عليه فهو من خير الناس، ومن اجتنب ما حرّم الله عليه فهو من أعبد الناس، ومن قنع بما قسم الله له فهو من

أغنى الناس.

(40) Al-Ḥasan ibn Maḥbūb narrated from Abū Ḥamzah al-Thumālī who said, “‘Alī ibn al-Ḥusayn (a) said, ‘One who acts upon what Allah has made obligatory on him, he is among the best of people; and whoever eschews what Allah has forbidden him, he is among the most devoted of people; and whoever is content with what Allah has allotted for him, he is among the richest of people.’”

٤١- علي بن النعمان عن ابن مسكان، عن داود بن فرقد، عن أبي شيبة الزهري، عن أحدهما عليهما السلام أنه قال: ويل لمن لا يدين الله بالأمر بالمعروف والنهي عن المنكر. قال: ومن قال لا إله إلا الله فلن يلج ملكوت السماء حتى يتمّ قوله بعملٍ صالح. ولا دين لمن دان الله بغير إمامٍ عادلٍ، ولا دين لمن دان الله بطاعة ظالم. وقال: كلّ قومٍ ألهاهم التكاثر حتى زاروا المقابر. قال: ومن أحسن ولم يسيئ خير ممّن أحسن وأساء، ومن أحسن وأساء خير ممّن أساء ولم يحسن. وقال: الوقوف عند الشبهة خير من الافتحام في الهلكة.

(41) ‘Alī ibn al-Nu‘mān narrated from Ibn Muskān, from Dāwūd ibn Farqad, from Abū Shaybah al-Zuhrī, from one of the two [Imams] (a) who said, “Woe be to the one who does not obey Allah through enjoining good and forbidding evil.” He [further] said, “Whoever says ‘There is no god but Allah’ will never go through the heavenly realms until his statement is complemented with righteous action. And one who submits to Allah without following a just Imām has no religion; and one who submits to Allah yet obeys an unjust person has no religion.” He [also] said, “All communities were deluded by seeking more [of this world than others], until they visited the graves.” He [further] said, “One who does good and does not sin is better than one who does good

and [also] sins. And one who does good and sins is better than one who [only] sins and does no good.” And he said, “Stopping when in doubt is better than plunging into destruction.”

٤٢- فضالة عن فضيل بن عثمان، عن أبي عبد الله عليه السلام قال: قلت له: أوصني. قال: أوصيك بتقوى الله، وصدق الحديث، وأداء الأمانة، وحسن الصحابة لمن صحبتك، وإذا كان قبل طلوع الشمس وقبل الغروب فعليك بالدعاء، واجتهد ولا تمتنع بشيء تطلبه من ربك، ولا تقل: هذا ما لا أعطاه وادع، فإن الله يفعل ما يشاء.

(42) Faḍālah narrated from Fuḍayl ibn ‘Uthmān, from Abū ‘Abdillāh (a) whom he asked for advice so he said, “I advise you to espouse Godwariness, be truthful in [your] speech, return the trusts [entrusted to you], and be a good companion to the one who accompanies you. In the moments just before sunrise and sunset, supplicate [to Allah] and strive hard [to maintain this practice], and do not hold back from asking anything from your Lord. Do not say [to yourself], ‘This is something that He will not grant me,’ and supplicate [for everything you need], for verily Allah does as He wills.”

٤٣- فضالة عن قيس الهلالي، عن عجلان أبي صالح قال: قال أبو عبد الله عليه السلام: أنصف الناس من نفسك، وواسهم من مالك، وارض لهم ما ترضى لنفسك، واذكر الله كثيراً، وإيّاك والكسل والضجر، فإنّ أبي بذلك كان يوصيني، وبذلك كان يوصيه أبوه، وذلك في صلاة الليل، إنك إذا كسلت لم تؤدّ إلى الله حقّه وإذا ضجرت لم تؤدّ إلى أحدٍ حقّه.

(43) Faḍālah narrated from Qays al-Hilālī, from ‘Ajlan Abū Ṣāliḥ who said, “Abū ‘Abdillāh (a) said, ‘Treat people with fairness, assist them

with your wealth, and wish for them what you wish for yourself. Remember Allah often and beware of laziness and ennui, for that is what my father used to advise me, and that is what his father would advise him, and it pertains [even more so] to the nightly prayer. Indeed if you are lazy, you will not fulfill the right of Allah and if you are lethargic, you will not fulfill anyone else's right.”

٤٤- الحسين بن عليّ الكلبّي عن عمرو بن خالد، عن زيد بن عليّ، عن آبائه، عن عليّ عليه السلام قال: استأذن رجل من أهل رسول الله صلى الله عليه وآله، فقال: يا رسول الله أوصني. قال له: أوصيك أن لا تشرك بالله شيئاً وإن قطعت وأحرقت بالنار، ولا تعص والدك وإن أراد أن يخرج من دنياك فاخرج منها، ولا تسبّ الناس، وإذا لقيت أخاك المسلم فالقه ببشر حسن، وصبّ له من فضل دلوك. أبلغ من لقيت من المسلمين عني السلام، وادع الناس إلى الإسلام، وأيقن أنّ لك بكلّ من أجابك عتق رقبة من ولد يعقوب، وأعلمهم أن الصغراب [الصغبراء] عليهم حرام، يعني النبيذ، وهو الخمر وكلّ مسكر حرام.

(44) Al-Ḥusayn ibn ‘Alī al-Kalbī narrated from ‘Amr ibn Khālid, from Zayd ibn ‘Alī, from his fathers, from ‘Alī (a) who said, “A man sought permission from the family of the Messenger of Allah (ṣ) to enter [his house], then he said, ‘O Messenger of Allah, advise me.’ He (ṣ) said to him, ‘I advise you not to ascribe any partners to Allah – even if you are cut into pieces and burnt with fire, and not to disobey your parents – if they wish you to leave your [position in this] world then leave it, and not to curse people, and when you meet your Muslim brother, meet him with a cheerful face, and pour for him the extra water you have in your bucket.²² Convey to the Muslims you meet salutations from me, and

²² A metaphor meaning: assist him with whatever extra you have.

invite people to Islam – be sure that [in doing so,] for each person who responds [positively] to you, you will gain the reward of freeing a slave from the descendants of [Prophet] Ya‘qūb, and teach them that *al-ṣughrāb* [or *al-ṣughayrā*] is forbidden upon them, meaning *nabīdh*, which is a [kind of] wine, and every intoxicant is forbidden.”

٤٥- إبراهيم بن أبي البلاد عن أبيه، عن بعض أصحابنا، رفعه إلى النبي ﷺ قال: جاء أعرابي إلى النبي ﷺ فأخذ بغرز راحته وهو يريد بعض غزواته، فقال: يا رسول الله علّمني عملاً أدخل به الجنّة! فقال: ما أحببت أن يأتيه الناس إليك فأته إليهم، وما كرهت أن يأتيه إليك فلا تأته إليهم. خلّ سبيل الراحلة.

(45) Ibrāhīm ibn Abī Bilād narrated from his father, from one of our companions who attributed it to the Prophet (ﷺ), saying, “A bedouin came to the Prophet (ﷺ) and took hold of the bridle of his mount as he was proceeding to one of his battles. Then he said, ‘O Messenger of Allah, teach me an action by which I may enter Paradise!’ He (ﷺ) replied, ‘Whatever you like people to give to you, give to them, and whatever you dislike them to give to you, do not give to them. Now let go of the mount.’”

٤٦- ابن النعمان عن داود بن فرقد قال: سمعت أبا عبد الله ﷺ يقول: إنّ العمل الصالح ليذهب إلى الجنّة فيسهّل لصاحبه كما يبعث الرجل غلاماً فيفرش له. ثمّ قرأ: أمّا الذين آمنوا وعملوا الصالحات «فلاأنفسهم يمهدون».

(46) Ibn al-Nu‘mān narrated from Dāwūd ibn Farqad who said, “I heard Abā ‘Abdillāh (a) saying, ‘Verily the righteous deed goes to Paradise and paves the way for its doer just as a man sends his servant boy to prepare a place for him.’ Then he recited: ‘As for those who believe and do good deeds, they *prepare for themselves* [their eternal abode] (Q30:44).’”

٤٧- الحسين بن علوان عن عثمان بن ثابت، عن جعفر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله لعلي عليه السلام: يا علي، أوصيك في نفسك بخصال فاحفظها عني. اللهم أعنه! أما الأولى فالصدق، لا يخرجنَّ من فيك كذبة أبداً. والثانية الورع، لا تجترينَّ على خيانة أبداً. والثالثة الخوف من الله كأنك تراه. والرابعة فالبكاء من خشية الله، يبني لك بكلِّ دمعة بيت في الجنة. والخامسة بذل مالك ودمك دون دينك. والسادسة الأخذ بسنتي في صلاتي وصومي وصدقتي، فأما صلاتي فالإحدى وخمسون، وأما صومي فتلاثة أيام من كلِّ شهر في أوله ووسطه وآخره، وأما صدقتي فجهدك حتى يقال أسرفت ولم تسرف. و عليك بصلاة الليل، و عليك بصلاة الليل، و عليك بصلاة الليل! و عليك بصلاة الزوال، و عليك بصلاة الزوال، و عليك بصلاة الزوال! و عليك بتلاوة القرآن على كلِّ حال، و عليك برفع يديك في دعائك وتقليها، و عليك بالسواك عند كلِّ وضوءٍ وصلاةٍ، و عليك بمحاسن الأخلاق فارتكبها، و عليك بمساوئها فاجتنبها. فإن لم تفعل ما أوصيك به فلا تلمَّ غير نفسك.

(47) Al-Ḥusayn ibn ‘Ulwān narrated from ‘Uthmān ibn Thābit, from Ja‘far, from Abū Ja‘far (a) who said, “The Messenger of Allah (ṣ) said to ‘Alī (a), ‘O ‘Alī, I advise you to espouse certain qualities, so learn them from me. O Allah, help him [to do so]! As for the first one, it is truthfulness – never let any lie be spoken from your mouth. The second is piety – never act treacherously. The third is fearing Allah as though you see Him. The fourth is crying out of fear [and awe] of Allah – for each tear a mansion will be built for you in Paradise. The fifth is spending your wealth and blood for your religion. The sixth is adhering to my sunnah in my prayers, my fasting and my giving charity. As for my prayer, it is fifty-one [rak‘ahs]; as for my fasting, it is three days in every month, in its beginning, middle, and end; as for my charity, it is

to spare no effort [in assisting the needy] until it is said that you have been extravagant, while you have not been extravagant.

I bid you to maintain the nightly prayer, maintain the nightly prayer, maintain the nightly prayer! And I bid you to maintain the midday prayer, maintain the midday prayer, maintain the midday prayer! I bid you to recite the Qurʾān in every condition. And I bid you to raise your hands in supplication and then turn them back [towards yourself]. I bid you to brush your teeth during every ablution and prayer. And I bid you to [espouse] beautiful moral traits so inculcate them [in yourself], and I warn you against evil traits so eschew them. Then if you do not act upon what I advise you [herewith], then do not blame anyone but yourself [for the consequences].”

٤٨- محمد بن سنان عن كليب الأسدي قال: سمعت أبا عبد الله ﷺ يقول: تواصلوا، وتباروا، وتراحموا، وكونوا إخوةً بررةً كما أمركم الله.

(48) Muḥammad ibn Sinān narrated from Kulayb al-Asadī who said, “I heard Abā ‘Abdillāh (a) say, ‘Maintain ties with each other, be kind to each other, have compassion for one another, and be righteous brothers as Allah has commanded you.’”

٤٩- محمد بن سنان عن كليب الأسدي، عن حسن بن مصعب، عن سعد بن طريف، عن أبي جعفر ﷺ قال: صانع المنافق بلسانك وأخلص وذك للمؤمن، وإن جالسك يهودي فأحسن مجالسته.

(49) Muḥammad ibn Sinān narrated from Kulayb al-Asadī, from Ḥasan ibn Muṣʿab, from Saʿd ibn Ṭarīf, from Abū Jaʿfar (a) who said, “Be polite with the hypocrite in your speech, but reserve your love for the

believer. And if a Jew sits in your company, then be a good sitting companion to him.”²³

٥٠- محمد بن سنان عن يوسف بن عمران، عن يعقوب بن شعيب قال: سمعت أبا عبد الله عليه السلام يقول: إن الله أوحى إلى آدم عليه السلام أنني جامع لك الكلام كله في أربع كلم. قال: يا رب وما هن؟ فقال: واحدة لي وواحدة لك، وواحدة فيما بيني وبينك، وواحدة فيما بينك وبين الناس. فقال: يا رب بينهن لي حتى أعمل بهن. قال: أما التي لي فتعبدني لا تشرك بي شيئاً، وأما التي لك فأجزيك بعملك أحوج ما تكون إليه، وأما التي بيني وبينك فعليك الدعاء وعليّ الإجابة، وأما التي بينك وبين الناس فترضى للناس ما ترضى لنفسك.

(50) Muḥammad ibn Sinān narrated from Yūsuf ibn ‘Imrān, from Ya‘qūb ibn Shu‘ayb who said, “I heard Abā ‘Abdillāh (a) say, ‘Verily Allah revealed to Ādam (a), “I have gathered for you all ordinances in four statements.” He asked, “What are they, O Lord?” He said, “One is for Me, one is for you, one is between Me and you, and one is between you and the people.” He (Ādam) said, “Explain them to me, O Lord, so that I may act upon them.” He said, “As for that which is for Me, it is that you worship Me and do not ascribe anything as a partner to Me. As for that which is for you, it is that I will recompense you for your actions when you are most in need of it. As for that which is between Me and you, it is upon you to supplicate to Me and it is upon Me to answer you. As for that which is between you and the people, it is that you should like for the people what you like for yourself.””

²³ These instructions are meant to protect the believers from the evils and wiles of the groups mentioned.

٥١- محمد بن سنان عن حسين بن أسامة قال: سمعت أبا عبد الله عليه السلام يقول: لا تكون مؤمناً حتى تكون خائفاً راجياً، حتى تكون عاملاً لما تخاف وترجو.

(51) Muḥammad ibn Sinān narrated from Ḥusayn ibn Usāmah who said, “I heard Abā ‘Abdillāh (a) say, ‘You will not be a [true] believer until you have fear and hope, and until you act upon what you fear and hope for.’”

٥٢- محمد بن سنان عن أبي معاذ، عن أبي أراكة قال: صليت خلف علي عليه السلام الفجر في مسجدكم هذا، فانفتل عن يمينه، وكان عليه كآبة، حتى طلعت الشمس على حائط مسجدكم هذا قدر رمح، وليس هو عليه اليوم، ثم أقبل على القوم فقال: أما والله لقد كان أصحاب رسول الله صلى الله عليه وآله وهم يبيتون هذا الليل به يراوحون بين جباههم وركبهم، فإذا أصبحوا أصبحوا غبراً صفرأً بين أعينهم شبه ركب المعزى، فإذا ذكر الله مالوا كما يميل الشجر في يوم الريح، وانهملت أعينهم حتى تبل ثيابهم. قال: ثم نهض وهو يقول: والله لكأتما بات القوم غافلين. ثم لم ير مفتراً حتى كان من الفاسق ما كان.

(52) Muḥammad ibn Sinān narrated from Abū Mu‘ādh, from Abū Arākah who said, “I prayed the *fajr* prayer behind ‘Alī (a) in this mosque of yours, then [after completing the prayer,] he turned towards his right side and had a sorrowful disposition. [He remained there] until the sun rose over the wall of this mosque of yours to the extent of a spear – and it (the same wall) is not there today – then he came to the people and said, ‘Indeed, by Allah, the companions of the Messenger of Allah (ṣ) would spend this night alternating between [worshipping on] their foreheads and their knees [through prostration and bowing] and when morning came, they rose up, dusty and pale, with a mark between their eyes like the knee of a goat. Whenever Allah was mentioned, they would

bend the way a tree bends on the windy day, and tears would flow from their eyes until their clothes became wet.’ Then he got up and departed saying, ‘By Allah, it is as though the people are asleep in their negligence.’ Then he was not seen laughing until the wicked one (Ibn Muljam) did what he did.”

٥٣- القاسم عن عليّ، عن أبي عبد الله عليه السلام قال: سألته عن قول الله عزّ وجلّ: «الذين يؤتون ما آتوا وقلوبهم وجلة»، قال: من شفقتهم ورجائهم، يخافون أن تردّ إليهم أعمالهم إن لم يطيعوا الله، وهو على كلّ شيء قدير، وهم يرجون أن يتقبّل منهم.

(53) Al-Qāsim narrated from ‘Alī (a), from Abū ‘Abdillāh (a) whom he asked about the verse wherein Allah, to Whom belong might and majesty, says: *And those who give whatever they give with their hearts fearful...* (Q23:60) so he said, “[They are fearful] out of their concern and their hope; they fear that their deeds will be rejected if they do not obey Allah – and He has power over all things – and they hope that He accepts [their deeds] from them.”

٥٤- فضالة عن أبي المغراء عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله تبارك وتعالى: «يؤتون ما آتوا وقلوبهم وجلة»، قال: يأتي ما أتى [الناس] وهو خاشٍ راجٍ.

(54) Faḍālah narrated from Abū al-Maghrā³, from Abū Baṣīr, from Abū ‘Abdillāh (a) who said regarding the verse: *...who give whatever they give with their hearts fearful...* (Q23:60), “He gives what he does [as the people

do]²⁴ while he is full of awe and hope.”

٥٥- عثمان بن عيسى عن سماعة عن أبي بصير، والنضر عن عاصم، عن أبي عبد الله عليه السلام في قول الله عز وجل: «يؤتون ما أتوا وقلوبهم وجلة»، قال: يعملون ويعلمون أنهم سيثابون عليه.

(55) ‘Uthmān ibn ‘Īsā narrated from Samā‘ah, from Abū Baṣīr, from al-Naḍr ibn ‘Aṣim, from Abū ‘Abdillāh (a) who said regarding the verse: ...who give whatever they give with their hearts fearful... (Q23:60), “They perform [good] deeds and know that they will be rewarded for it.”

٥٦- النضر عن ابن سنان، عن اليماني، عن أبي جعفر عليه السلام قال: قال الله عز وجل: وعزتي وجلالي، وعظمتي وقدرتي، وبهائي وعلوي، لا يؤثر عبد هواي على هواه إلا جعلت الغنى في نفسه، وهمته في آخرته، وكففت عنه ضيعته، وضمنت السماوات والأرض رزقه، وكنت له من وراء تجارة كل تاجر.

(56) Al-Naḍr narrated from Ibn Sinān, from al-Yamānī, from Abū Ja‘far (a) who said, “Allah, to Whom belong might and majesty, said, ‘By My might and My majesty, by My greatness and My power, by My grandeur and exaltedness, [I swear that] My servant does not prefer My desire over his own desire but that I place needlessness [and contentment] in his soul, make his [primary] concern for his Hereafter, prevent him from suffering loss, guarantee his sustenance from the skies and the earth, and stand behind him [to ensure his benefit] in the transaction of every trader.”

²⁴ This phrase is not present in other quoted versions of this tradition.

Chapter Three: On Good Character, Kindness and Anger

٥٧- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ، عَنْ عِزِّ بْنِ أَبِي ذَرٍّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ اللَّهَ ارْتَضَى الْإِسْلَامَ لِنَفْسِهِ دِينًا، فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَحَسَنِ الْخَلْقِ.

(57) Al-Ḥusayn ibn Sa‘īd narrated to us from Muḥammad ibn al-Faḍl, from ‘Udhāfir who said, “I heard Abā ‘Abdillāh (a) say, ‘Verily Allah has chosen Islam for Himself as a religion, so be its virtuous followers through generosity and good character.’”

٥٨- عثمان بن عيسى عن سماعة قال: ذكر أبو عبد الله عَلَيْهِ السَّلَامُ يوماً حسن الخلق فقال: مات مولى لرسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فأمر أن يحفروا له، فانطلقوا فحفروا فعرضت لهم صخرة في القبر فلم يستطيعوا أن يحفروا، فأتوا النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فقالوا: يا رسول الله، إننا حفرنا لفلان فعرضت لنا صخرة فجعلنا نضرب حتى تثلمت معاولنا! فقال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كيف وقد كان حسن الخلق؟ ارجعوا فاحفروا فرجعوا فسهّل الله حتى أمكنهم دفنه.

(58) ‘Uthmān ibn ‘Isā narrated from Samā‘ah who said, “One day Abū ‘Abdillāh (a) mentioned good character and said, ‘A servant of the Messenger of Allah (ṣ) passed away, so he instructed that they should dig a grave for him. They proceeded to dig when [suddenly] they came across a rock in the grave and were unable to continue digging. So they came to the Prophet (ṣ) and said, ‘O Messenger of Allah, we dug the grave for so-and-so and came across a large rock, so we began to strike it until our pickaxes became blunt [yet it did not break]!’ The Prophet

(§) said, ‘How can that be while he was a man of good character? Go back and dig.’ So they went back and Allah made it easy for them until they were able to bury him [in that grave].”

٥٩- عليّ بن النعمان عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: لو كان حسن الخلق خلقاً يرى ما كان شيء أحسن خلقاً منه، ولو كان سوء الخلق خلقاً يرى ما كان شيء أسوأ خلقاً منه، وإن الله ليلبخ العبد بحسن الخلق درجة الصائم القائم.

(59) ‘Alī ibn al-Nu‘mān narrated from ‘Amr ibn Shimr, from Jābir, from Abū Ja‘far (a) who said, “The Messenger of Allah (§) said, ‘If good character was a creature that could be seen, there would be nothing more beautiful than it in creation; and if evil character was a creature that could be seen, there would be nothing uglier than it in creation. Verily Allah makes the servant with good character attain the station of one who fasts [by day] and stands to worship [by night].”

٦٠- النضر بن سويد عن عبد الله بن سنان، عن رجل من بني هاشم قال: سمعته يقول: أربع من كنّ فيه كمل إسلامه ولو كان ما بين قرنه وقدمه خطايا لم ينقصه ذلك: الصدق، والحياء، وحسن الخلق، والشكر.

(60) Al-Naḍr ibn Suwayd narrated from ‘Abdullāh ibn Sinān, from a man of the Banī Hāshim saying, “I heard him say, ‘Four traits are such that whoever possesses them, his submission [to Allah] is complete, even if he is covered in misdeeds from head to toe. They are: truthfulness, modesty, good character, and gratitude.”

٦١- فضالة بن أيوب عن داود بن فرقد، عن أبي عبد الله عليه السلام قال: جاء أعرابي

إلى رسول الله ﷺ فقال: يا رسول الله، علّمني شيئاً واحداً فيأتي رجل أسافر فأكون في البادية. قال: لا تغضب. واستيسرها الأعرابي فرجع إلى النبي ﷺ فقال: يا رسول الله، علّمني شيئاً واحداً فيأتي أسافر وأكون في البادية. فقال له النبي ﷺ لا تغضب. فاستيسرها الأعرابي فرجع فأعاد السؤال، فأجابه رسول الله ﷺ فرجع الرجل إلى نفسه وقال: لا أسأل عن شيء بعد هذا. إنني وجدتته قد نصحني وحثرني لئلا أفتري حين أغضب ولئلا أقتل حين أغضب. وقال أبو عبد الله عليه السلام: الغضب مفتاح كل شر. وقال: إن إبليس كان مع الملائكة وكانت الملائكة تحسب أنه منهم وكان في علم الله أنه ليس منهم، فلما أمر بالسجود لآدم حمي وغضب، فأخرج الله ما كان في نفسه بالحمية والغضب.

(61) Faḍālah ibn Ayyūb narrated from Dāwūd ibn Farqad, from Abū ‘Abdillāh (a) who said, “A bedouin came to the Messenger of Allah (ṣ) and said, ‘O Messenger of Allah, teach me one thing, for I am a man who journeys [regularly] and I stay in the desert.’ He said, ‘Do not get angry.’ The bedouin found that to be too trivial, so he returned to the Prophet (ṣ) and said, ‘O Messenger of Allah, teach me one thing, for I am a man who journeys [regularly] and I stay in the desert.’ So the Prophet (ṣ) said to him, ‘Do not get angry.’ The bedouin took that to be trivial [advice] so he returned once more and repeated his request. So the Messenger of Allah (ṣ) answered him [in the same way]. The man thought to himself, ‘I will not ask about anything else after this. I understand that he has advised me and warned me not to accuse [anyone] falsely when I get angry, and not to kill [or fight with anyone] when I get angry.’” Abū ‘Abdillāh (a) said, “Anger is the key to all evil.” And he said, “Iblīs used to be with the angels and the angels considered him to be one of them, yet in the knowledge of Allah he was not one of them. When the command to prostrate before Ādam was issued, he was filled with

prejudice and anger, so Allah brought out what he held within himself of prejudice and anger.”

٦٢- حمّاد بن عيسى عن ربعي قال: قال أبو عبد الله عليه السلام ليحيى السقّاء: يا يحيى إنّ الخلق الحسن يسر وإنّ الخلق السيئ نكد.

(62) Ḥammād ibn ʿĪsā narrated from Ribʿī who said, “Abū ʿAbdillāh (a) said to Yaḥyā al-Saqqāʾ, ‘O Yaḥyā, verily good character is a means of ease, and verily bad character causes difficulty.’”

٦٣- المحامليّ عن ذريح، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا أراد الله بأهل بيتٍ خيراً رزقهم الرفق في المعيشة وحسن الخلق.

(63) Al-Maḥāmīlī narrated from Dhariḥ, from Abū ʿAbdillāh (a) who said, “The Messenger of Allah (ṣ) said, ‘When Allah wishes goodness for a household, He grants them moderation [and judiciousness] in life²⁵ and good character.’”

٦٤- حمّاد بن عيسى عن الحسين بن المختار، عن العلاء بن كامل قال: قال أبو عبد الله عليه السلام: إذا خالطت الناس فإن استطعت أن لا تخالط أحداً من الناس إلا كانت يدك عليه العليا فافعل، فإنّ العبد يكون منه بعض التقصير في العبادة ويكون له الخلق الحسن فيبلغه الله بخلقه درجة الصائم.

(64) Ḥammād ibn ʿĪsā narrated from al-Ḥusayn ibn al-Mukhtār, from al-ʿAlāʾ ibn Kāmil who said, “Abū ʿAbdillāh (a) said, ‘Whenever you mingle with people, if it is possible for you to ensure that you always have the

²⁵ Or: ease in attaining livelihood.

upper hand²⁶ over the one you mingle with, then do so. Verily the servant may have some shortcomings in his worship, yet he has a good character so Allah elevates him thereby to the level of one who fasts [and worships often].”

٦٥- حمّاد بن عيسى عن شعيب العقرقوفيّ، عن أبي بصير، عن أبي عبد الله ﷺ قال: قال رسول الله ﷺ: أقربكم منّي غداً أحسنكم خلقاً وأقربكم من الناس.

(65) Ḥammād ibn ʿĪsā narrated from Shuʿayb al-ʿAqarqūfī, from Abū Baṣīr, from Abū ʿAbdillāh (a) who said, “The Messenger of Allah (ṣ) said, ‘Those who will be closest to me tomorrow (in the Hereafter) are the ones with the best character and the closest of you to the people.’”

٦٦- حمّاد بن عيسى عن ربعي، عن الفضيل، عن أبي عبد الله ﷺ قال: جاء رجل إلى النبي ﷺ فقال: يا رسول الله، أيّ الناس أكمل إيماناً؟ قال: أحسنهم خلقاً.

(66) Ḥammād ibn ʿĪsā narrated from Ribʿī, from al-Fuḍayl, from Abū ʿAbdillāh (a) who said, “A man came to the Prophet (ṣ) and said, ‘O Messenger of Allah, who among the people have the most perfect faith?’ He said, ‘Those who have the best character.’”

٦٧- النضر عن القاسم بن سليمان قال: حدّثني الصّبّاح عن زيد بن عليّ قال: أوحى الله عزّ وجلّ إلى نبيّه داود ﷺ: إذا ذكرني عبدي حين يغضب، ذكرته

²⁶ Meaning that you are in the position where you can assist others rather than needing their assistance for any matter.

يوم القيامة في جميع خلقي، ولا أمحقه فيما أمحق.

(67) Al-Naḍr narrated from al-Qāsim ibn Sulaymān who said, “Al-Ṣabbāh narrated to me from Zayd ibn ‘Alī who said, ‘Allah, to Whom belong might and majesty, revealed to His Prophet, Dāwūd (a), “When My servant remembers Me in his anger [and thereby restrains it], I remember him on the Day of Resurrection in front of all My creation, and I do not cause him to perish along with that which I annihilate.””

٦٨- عليّ بن النعمان عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن الله رفيق يعطي الثواب ويحبّ كلّ رفيق، ويعطي على الرفق ما لا يعطي على العنف.

(68) ‘Alī ibn al-Nu‘mān narrated from Jābir, from Abū Ja‘far (a) who said, “The Messenger of Allah (ṣ) said, ‘Verily Allah is kind, He grants [abundant] reward [to the virtuous] and He loves every kind [and gentle] person. He grants for gentleness that which He does not grant for [anything which involves] harshness.”²⁷

٦٩- عليّ بن النعمان عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: أيّها الناس، والله إنّي لأعلم أنّكم لا تسعون الناس بأموالكم، ولكن بالطلاقة وحسن الخلق. قال: وسمعتّه يقول: رحم الله كلّ سهل طلق.

(69) ‘Alī ibn al-Nu‘mān narrated from ‘Amr ibn Shimr, from Jābir, from Abū Ja‘far (a) who said, “The Messenger of Allah (ṣ) said, ‘O people! By Allah, I surely know that you cannot bring [joy or] comfort to the people with your wealth, rather [you can only do it] with cheerfulness and good

²⁷ Alternatively: ...He rewards gentle acts with what He may not reward for hard actions.

character.”²⁸ He (the narrator) also said that he heard him say, “May Allah have mercy on every easy-going, cheerful one.”

٧٠- محمد بن سنان عن إسحاق بن عمار قال: سمعت أبا عبد الله عليه السلام يقول: الخلق منحة يمنحها الله من شاء من خلقه، فمنه سجيّة ومنه نيّة. فقلت: فأيهما أفضل؟ قال: صاحب النيّة أفضل. فإنّ صاحب السجيّة هو المجبور على الأمر الذي لا يستطيع غيره، وصاحب النيّة هو الذي يتصبر على الطاعة فيصبر فهذا أفضل.

(70) Muḥammad ibn Sinān narrated from Ishāq ibn ‘Ammār who said, “I heard Abā ‘Abdillāh (a) say, ‘[Good] character is a gift that Allah bestows to whomever He wills from His creation. Some of it is a natural disposition and some of it is [adopted and] practiced intentionally.’ I asked, ‘Which of these two is better?’ He said, ‘The one who intends it is better. For verily the one who has a natural disposition is compelled to act that way and cannot behave in any other manner, whereas the one who voluntarily intends it makes himself remain patient in obedience [to Allah] and perseveres, so he is better.’”

٧١- بعض أصحابنا عن جابر بن سدير، عن معاذ بن مسلم قال: دخلت على أبي عبد الله عليه السلام وعنده رجل، فقال له أبو عبد الله عليه السلام: قال رسول الله صلى الله عليه وآله: الرفق يمن، والخرق شؤم.

(71) One of our companions narrated from Jābir ibn Sadīr, from Mu‘ādh ibn Muslim who said, “I went to meet Abū ‘Abdillāh (a) while there was a man with him, and [I heard that] Abū ‘Abdullāh (a) told him, ‘The

²⁸ Or: ...you cannot assist the people with your wealth [due to your own need], so bring ease [and joy] to them with your cheerfulness and good character.

Messenger of Allah (ﷺ) said, “Gentle kindness is propitious, whereas roughness is inauspicious.””

٧٢- ابن أبي عمير عن عبد الله بن سنان قال: قال أبو عبد الله عليه السلام: يا ابن سنان إنَّ النبيَّ صلى الله عليه وآله كان قوته الشعير من غير آدم. إنَّ البرَّ وحسن الخلق يعمران الديار، ويزيدان في الأعمار.

(72) Ibn Abī ‘Umayr narrated from ‘Abdullāh ibn Sinān who said, “Abū ‘Abdillāh (a) said [to me], ‘O Ibn Sinān, verily the meal of the Prophet (ﷺ) would consist of barley without seasoning [or condiments]. Indeed, righteousness and good character make communities thrive and increase in [peoples’] lifespans.’”

٧٣- محمّد بن أبي عمير عن عليّ الأحمسي، عن أبي عبد الله عليه السلام قال: إنَّ حسن الخلق يذيب الخطيئة كما تذيب الشمس الجليد، وإنَّ سوء الخلق يفسد العمل كما يفسد الخلّ العسل.

(73) Muḥammad ibn Abī ‘Umayr narrated from ‘Alī al-Aḥmasī, from Abū ‘Abdillāh (a) who said, “Verily good character melts away sin the way ice is melted by the sun, and bad character corrupts action the way vinegar spoils honey.”

٧٤- ابن أبي عمير عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: أتى النبيَّ صلى الله عليه وآله رجل فقال: إنَّ فلاناً مات فحفرنا له فامتعت الأرض، فقال رسول الله صلى الله عليه وآله: إنَّه كان سيئ الخلق.

(74) Ibn Abī ‘Umayr narrated from Hishām ibn Sālim, from Abū ‘Abdillāh (a) who said, “A man came to the Prophet (ﷺ) and said, ‘So-and-so died

and we dug a grave for him, but the earth prevented it.’ He (ﷺ) said, ‘He was [a person] of bad character.’”

٧٥- ابن أبي عمير عن حبيب الخثعمي، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: ألا أنبئكم بخياركم؟ قالوا: بلى يا رسول الله! قال: أحسنكم أخلاقاً، الموطئون أكناًفاً، الذين يآلفون ويؤلفون.

(75) Ibn Abī ‘Umayr narrated from Ḥabīb al-Khath‘amī, from Abū ‘Abdillāh (a) who said, “The Messenger of Allah (ﷺ) said, ‘Should I not inform you of the best among you?’ They said, ‘Yes, O Messenger of Allah!’ He said, ‘Those with the best character, those who are amiable and hospitable, and those who get along with people and with whom others get along well.’”

٧٦- ابن العباس عن ابن شجرة، عن إبراهيم بن أبي رجاء قال: قال أبو عبد الله عليه السلام: حسن الخلق يزيد في الرزق.

(76) Ibn ‘Abbās narrated from Ibn Shajarah, from Ibrāhīm ibn Abī Rajā‘ who said, “Abū ‘Abdillāh (a) said, ‘[Espousing] a good character increases [one’s] livelihood.’”

Chapter Four: Virtue and Vice

٧٧- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْبِلَادِ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: صَنَاعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ، وَكُلَّ مَعْرُوفٍ صَدَقَةٌ، وَأَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمُ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ، وَأَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمُ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ، وَإِنَّ أَوَّلَ أَهْلِ الْجَنَّةِ دُخُولاً إِلَى الْجَنَّةِ أَهْلُ الْمَعْرُوفِ، وَإِنَّ أَوَّلَ أَهْلِ النَّارِ دُخُولاً إِلَى النَّارِ أَهْلُ الْمُنْكَرِ.

(77) Al-Ḥusayn ibn Sa‘īd narrated to us saying, “Ibrāhīm ibn Abī al-Bilād narrated to us from ‘Abdullāh ibn al-Walīd al-Waṣṣāfi who said, ‘Abū Ja‘far (a) said, “Doing good [to others] protects one from falling into ruin, and every good turn is a charity. Those whose wont is to do good [to others] in this world are [known as] the doers of good in the Hereafter, while those who do evil in the world are [recognized] as the evildoers in the Hereafter. Verily the first of the inhabitants of Paradise to be admitted into it are the doers of good, and the first of the people of Hell to be thrown into it are the doers of evil.””

٧٨- عثمان بن عيسى عن علي بن سالم قال: سمعت أبا عبد الله عَلَيْهِ السَّلَامُ يقول: آية في كتاب الله مسجلة. قلت: ما هي؟ قال: قول الله تبارك وتعالى في كتابه: «هل جزاء الإحسان إلا الإحسان»، جرت في الكافر والمؤمن والبرّ والفاجر. من صنع إليه معروف فعليه أن يكافئ به، وليست المكافأة أن يصنع كما صنع به، بل حتى يرى مع فعله لذلك أن له الفضل المبتدأ.

(78) ‘Uthmān ibn ‘Īsā narrated from ‘Alī ibn Sālim who said, “I heard Abā ‘Abdillāh (a) say, ‘There is a verse in the Qur’ān that is unrestrictedly

applicable [to all].’ I asked, ‘Which [verse] is it?’ He said, ‘The verse wherein Allah, the Blessed and Exalted, says: *Is there any reward for goodness except goodness?* (Q55:60) – it applies to the disbeliever and the believer, to the righteous and the wicked. Whoever is done a good turn, it is incumbent upon him to reciprocate; and reciprocation does not mean doing the same as what was done for him; rather, he must do good to the extent that he sees that by his action, he has attained the merit of the initiator [of goodness].”

٧٩- إبراهيم بن أبي البلاد عن أبيه، رفعه قال: قال رسول الله ﷺ: من سألكم بالله فأعطوه، ومن آتاكم معروفاً فكافئوه، وإن لم تجدوا ما تكافئوه فادعوا الله له حتى تظنوا أنكم قد كافئتموه.

(79) Ibrāhīm ibn Abī al-Bilād narrated from his father, who attributed it to the Messenger of Allah (ﷺ) that he said, “Whoever asks you by Allah, give to him; and whoever does a good turn to you, recompense him. If you do not find anything to recompense him with, then pray to Allah for him [continually] until you feel sure that you have recompensed him [thereby].”

٨٠- إبراهيم بن أبي البلاد عن ابن عبّاد قال: قال أبو عبد الله ﷺ: الصنعة لا تكون صنعة إلا عند ذي حسبٍ أو دينٍ.

(80) Ibrāhīm ibn Abī al-Bilād narrated from Ibn ‘Abbād who said, “Abū ‘Abdillāh (a) said, ‘A good turn is not considered a good turn except with one who possesses honor or religion.’”

٨١- ابن أبي البلاد عمّن أخبره، عن بعض الفقهاء قال: يوقف فقراء المؤمنين يوم القيامة فيقول لهم الربّ تبارك وتعالى: أما إنّي لم أفقركم من هوانكم عليّ

ولكّني أفقرتكم لأبلوكم. انطلقوا فلا يبقى أحد صنع إليكم معروفاً في الدنيا إلا أخذتم بيده فأدخلتموه الجنّة.

(81) Ibn Abī al-Bilād narrated from the one who informed him, from one of the learned scholars who said, “The poor believers will be stopped on the Day of Judgment and will be told by the Lord, Blessed and Exalted is He, ‘Indeed I did not make you poor due to your insignificance in My eyes; rather, I made you poor to test you. Go forth, and let there be no one who did good to you in the world but that you take his hand and make him enter Paradise [with you].’”

٨٢- ابن أبي عمير عن منصور، عن إسحاق بن عمّار، عن أبي عبد الله عليه السلام قال: إنّ للجنّة باباً يقال له باب المعروف، فلا يدخله إلا أهل المعروف.

(82) Ibn Abī ‘Umayr narrated from Manṣūr, from Ishāq ibn ‘Ammār, from Abū ‘Abdillāh (a) who said, “Verily Paradise has a gate that is called ‘the Gate of Goodness’, and none shall enter it except those who did good [to others].”

٨٣- ابن أبي عمير عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: اصنع المعروف إلى من هو أهله ومن ليس هو أهله فإن لم يكن هو أهله فأنت أهله.

(83) Ibn Abī ‘Umayr narrated from one of his companions, from Abū ‘Abdillāh (a) who said, “Do good to one who is worthy and one who is not worthy, for indeed if he is unworthy, then surely you are worthy.”

٨٤- محمّد بن سنان عن داود الرقيّ، عن أبي حمزة الثماليّ قال: سمعت أبا جعفر عليه السلام يقول: إنّ الله عزّ وجلّ جعل للمعروف أهلاً من خلقه، حبّ إليهم

المعروف وحبب إليهم فعاله، وأوجب على طلاب المعروف الطلب إليهم، ويسر عليهم قضاءه كما يسر الغيث إلى الأرض المجدبة ليحييها ويحيي أهلها. وإن الله جعل للمعروف أعداء من خلقه بغض إليهم المعروف وبغض إليهم فعاله، وحظر على طلاب المعروف الطلب إليهم، وحظر عليهم قضاءه كما يحظر الغيث على الأرض المجدبة ليهلك به أهلها. وما يعفو الله عنه أكثر.

(84) Muḥammad ibn Sinān narrated from Dāwūd al-Riqqī, from Abū Ḥamzah al-Thumālī who said, “I heard Abā Ja‘far (a) say, ‘Verily Allah, the Almighty, made among His creatures some who are worthy of virtue. He made them love goodness and love doing good [to others]. He enjoined upon those who seek goodness that they should refer to them. And He made it is as easy for them to carry it out as He made it is easy for rain to flow on arid land in order to bring it to life and cause its inhabitants to thrive. Verily Allah made among His creatures some who are enemies of virtue. He made them detest goodness and made them hate acting upon it. He forbade those who seek goodness from referring to them, and prevented them from carrying it out just as He prevents rain from pouring on an arid land [in order] to destroy its inhabitants. And what Allah forgives is greater [than what He punishes].’”

٨٥- بعض أصحابنا عن القاسم بن محمد، عن إسحاق بن إبراهيم قال: قال أبو عبد الله عليه السلام: إن الله خلق خلقاً من عباده فانتجهم لفقراء شيعتنا ليثيبهم بذلك. قال رسول الله صلى الله عليه وآله: كفاك بشنائك على أخيك إذا أسدى إليك معروفاً أن تقول له: جزاك الله خيراً، وإذا ذكر وليس هو في المجلس أن تقول: جزاه الله خيراً، فإذا أنت كافيته.

(85) One of our companions narrated from al-Qāsim ibn Muḥammad, from Ishāq ibn Ibrāhīm who said, “Abū ‘Abdillāh (a) said, ‘Verily Allah

has created among His creatures some servants whom He has chosen for [assisting] the poor among our followers, so that He may reward them for that. The Messenger of Allah (ﷺ) said, “It suffices for your praise of your brother when he does you a good turn that you say to him: may Allah reward you with goodness; and when he is mentioned in his absence that you say: may Allah reward him with goodness. Then you will have [adequately] reciprocated [his kindness].””

Chapter Five: Kindness to Parents, Relatives, Kinsfolk and Severance of Ties

٨٦- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا صَفْوَانٌ عَنْ إِسْحَاقَ بْنِ غَالِبٍ، عَنْ أَبِيهِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: الْبِرُّ وَصَدَقَةُ السَّرِّ يَنْفِيَانِ الْفَقْرَ وَيَزِيدَانِ فِي الْعُمُرِ، وَيُدْفَعَانِ عَنْ سَبْعِينَ مِيتَةً سَوْءٍ.

(86) Al-Ḥusayn ibn Sa‘īd narrated to us saying, “Ṣafwān narrated to us from Iṣḥāq ibn Ghālib, from his father, from Abū Ja‘far (a) who said, ‘Kindness [to parents] and charity given secretly dispel poverty, increase lifespans, and protect one from seventy dreadful types of death.’”

٨٧- النضر وفضالة عن عبد الله بن سنان، عن حفص، عن محمد بن مسلم، عن أبي جعفر عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الْعَبْدَ لِيَكُونُ بَارًّا بِوَالِدَيْهِ فِي حَيَاتِهِمَا ثُمَّ يَمُوتَانِ فَلَا يَقْضِي عَنْهُمَا الدِّينَ، وَلَا يَسْتَغْفِرُ لَهُمَا، فَيَكْتُبُهُ اللَّهُ عَاقًّا. وَإِنَّهُ لِيَكُونُ فِي حَيَاتِهِمَا غَيْرَ بَارًّا لَهُمَا، فَإِذَا مَاتَا قُضِيَ عَنْهُمَا الدِّينَ وَاسْتَغْفِرُ لَهُمَا، فَيَكْتُبُهُ اللَّهُ تَبَارَكَ وَتَعَالَى بَارًّا. قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: وَإِنْ أَحْبَبْتَ أَنْ يَزِيدَ اللَّهُ فِي عَمْرِكَ فَسِرَّ أَبُوَيْكَ. قَالَ سَمِعْتَهُ يَقُولُ: إِنَّ الْبِرَّ يَزِيدُ فِي الرِّزْقِ.

(87) Al-Naḍr and Faḍālah narrated from ‘Abdullāh ibn Sinān, from Ḥafṣ, from Muḥammad ibn Muslim, from Abū Ja‘far (a) who said, “Verily a servant may be kind to his parents in their lifetime, then they pass away and he does not repay their debts, nor does he pray for their forgiveness, so Allah writes him among those who were undutiful. Likewise, he may not have been kind towards them in their lifetime but

when they pass away, he repays their debts and seeks forgiveness for them, so Allah, the Blessed and Exalted, writes him among the dutiful.” Abū ‘Abdillāh (a) said, “And if you would like Allah to increase your lifespan then please your parents.” He (the narrator) said, “I heard him say, ‘Indeed being kind [and dutiful to parents] increases one’s sustenance.’”

٨٨- فضالة بن أيوب عن سيف بن عميرة، عن ابن مسكان، عن عمّار بن حيّان قال: أخبرني أبو عبد الله بيز ابنه إسماعيل له وقال: ولقد كنت أحبّه وقد ازداد إليّ حبّاً. إنّ رسول الله ﷺ أتته أخت له من الرضاعة، فلما أن نظر إليها سرّ بها وبسط رداءه لها فأجلسها عليه، ثمّ أقبل يحدّثها ويضحك في وجهها، ثمّ قامت فذهبت ثمّ جاء أخوها فلم يصنع به ما صنع بها. ف قيل: يا رسول الله، صنعت بأخته ما لم تصنع به وهو رجل؟ فقال: لأنّها كانت أبرّ بأبيها منه.

(88) Faḍālah ibn Ayyūb narrated from Sayf ibn ‘Amīrah, from Ibn Muskān, from ‘Ammār ibn Ḥayyān who said, “I was informed by Abū ‘Abdillāh about the dutifulness of his son Ismā‘īl towards him. He said, ‘I used to love him, and now my love for him has increased. Verily the Messenger of Allah (ṣ) was visited by his foster sister. When he saw her, he was pleased and spread out his cloak for her and made her sit on it. Then he began speaking with her and smiling at her. Later, she stood up and left. Subsequently, her brother came [to visit him] but he did not treat him as he had treated her. Someone asked, “O Messenger of Allah, you treated his sister in a different way than how you treated him while he is a man?” He replied, “Because she was more dutiful to her father than him.””

٨٩- ابن أبي عمير عن الحسين، عن عثمان، عن ذكره عن أبي عبد الله عليه السلام

قال: إن صلة الرحم تزكّي الأعمال، وتيسّر الحساب، وتدفع البلوى، وتزيد في العمر.

(89) Ibn Abī ‘Umayr narrated from al-Ḥusayn, from ‘Uthmān, from the one who mentioned it, from Abū ‘Abdillāh (a) who said, “Verily keeping ties with close relatives purifies one’s deeds, makes the accounting easy, wards off afflictions, and increases one’s lifespan.”

٩٠- ابن أبي عمير عن أبي محمد الفزاري، عن أبي عبد الله عليه السلام قال: سمعته يقول: قال رسول الله صلى الله عليه وآله: إن أهل بيتٍ ليكونون بررةً فتنمو أموالهم ولو أنهم فجّار.

(90) Ibn Abī ‘Umayr narrated from Abū Muḥammad al-Fazārī, who heard Abū ‘Abdillāh (a) saying, “The Messenger of Allah (ṣ) said, ‘Verily there may be a family that is dutiful [to their elders], so their wealth grows, even if they are sinful.’”

٩١- فضالة بن أيوب عن سيف بن عميرة، عن ابن مسكان، عن إبراهيم بن شعيب قال: قلت لأبي عبد الله عليه السلام: إن أبي قد كبر جداً وضعف فنحن نحمله إذا أراد الحاجة. فقال: إن استطعت أن تلي ذلك منه فافعل، ولقمة بيدك فإنه جنة لك غداً.

(91) Faḍālah ibn Ayyūb narrated from Sayf ibn ‘Amīrah, from Ibn Muskān, from Ibrāhīm ibn Shu‘ayb who said, “I said to Abū ‘Abdillāh (a), ‘Verily my father has become very old and weak, so we carry him [to the lavatory] when he needs to relieve himself.’ He said, ‘If you can continue doing that [yourself] then do so, and feed him morsels with your own hand, for that will be a shield for you tomorrow [from the Fire].’”

٩٢- فضالة عن سيف بن عميرة، عن محمد بن مروان، عن حكم بن الحسين، عن علي بن الحسين عليه السلام قال: جاء رجل إلى النبي صلى الله عليه وآله فقال: يا رسول الله، ما من عمل قبيحٍ إلا قد عملته، فهل لي من توبة؟ فقال: رسول الله صلى الله عليه وآله فهل من والديك أحد حي؟ قال: أبي. قال: فاذهب فبرّه. قال: فلما ولى، قال رسول الله صلى الله عليه وآله: لو كانت أمه!

(92) Faḍālah narrated from Sayf ibn ‘Amīrah, from Muḥammad ibn Marwān, from Ḥakam ibn al-Ḥusayn, from ‘Alī ibn al-Ḥusayn (a) who said, “A man came to the Prophet (ṣ) and said, ‘O Messenger of Allah, there is no ugly action but that I have performed it; is there any possibility of repentance for me?’ The Messenger of Allah (ṣ) replied, ‘Are any of your parents alive?’ He said, ‘My father.’ He (ṣ) said, ‘Then go and be kind to him.’ So when he had left, the Messenger of Allah (ṣ) commented, ‘If only it was his mother [who was alive]!’”

٩٣- فضالة عن سيف بن عميرة، عن أبي الصباح، عن جابر قال: سمعت رجلاً يقول لأبي عبد الله عليه السلام: إن لي أبوين مخالفين. فقال له: برّهما كما تبرّ المسلمين ممّن يتولّانا.

(93) Faḍālah narrated from Sayf ibn ‘Amīrah, from Abū al-Ṣabbāh, from Jābir who said, “I heard a man saying to Abū ‘Abdillāh (a), ‘Verily I have parents who are against us (the Shī‘ah).’ He said to him, ‘Be kind to them the way you are kind to the Muslims who have love for us.’”

٩٤- فضالة عن سيف، عن أبي الصباح، عن جابر، عن الوصّافي، عن أبي جعفر عليه السلام قال: صدقة السرّ تطفى غضب الربّ، وبرّ الوالدين وصلة الرحم يزيدان في الأجل.

(94) Faḍālah narrated from Sayf, from Abū al-Ṣabbāḥ, from Jābir, from al-Waṣṣāfi, from Abū Ja'far (a) who said, “Charity given secretly extinguishes the Lord’s wrath, and being kind to parents and keeping ties with near relatives increases lifespans.”

٩٥- علي بن إسماعيل الميثمي عن عبد الله بن طلحة قال: سمعت أبا عبد الله عليه السلام يقول: إن رجلاً أتى النبي صلى الله عليه وآله فقال: يا رسول الله، إن لي أهلاً قد كنت أصلهم وهم يؤذونني وقد أردت رفضهم. فقال له رسول الله صلى الله عليه وآله: إذن يرفضكم الله جميعاً! قال: وكيف أصنع؟ قال: تعطي من حرمك، وتصل من قطعك، وتعفو عمن ظلمك، فإذا فعلت ذلك كان الله عزّ وجلّ لك ظهيراً. قال عبد الله بن طلحة: فقلت لأبي عبد الله عليه السلام: ما الظهير؟ قال: العون.

(95) ‘Alī ibn Ismā‘īl al-Mīthamī narrated from ‘Abdullāh ibn Ṭalḥah who said, “I heard Abā ‘Abdillāh say, ‘A man once came to the Prophet (ṣ) and said, “O Messenger of Allah, I have a family with whom I had been keeping ties, yet they would hurt me, so now I want to repudiate them.” So the Messenger of Allah (ṣ) said to him, “In that case Allah will repudiate all of you together!” He asked, “Then what should I do?” He (ṣ) replied, “Give to the one who deprives you, establish ties with the one who cuts you off, and forgive the one who wrongs you. If you do that, Allah, the Mighty and Majestic, will be your succorer.”” ‘Abdullāh ibn Ṭalḥah said, “I asked Abū ‘Abdillāh (a), ‘What is a succorer?’ He said, ‘A helper.’”

٩٦- الحسن بن محبوب عن مالك بن عطية، عن يونس بن عقان، عن أبي عبد الله عليه السلام قال: أول ناطقٍ يوم القيامة من الجوارح الرحم، تقول: يا رب من وصلني في الدنيا فصل اليوم ما بينك وبينه، ومن قطعني في الدنيا فاقطع اليوم ما

بينك وبينه.

(96) Al-Ḥasan ibn Maḥbūb narrated from Mālik ibn ‘Aṭīyah, from Yūnus ibn ‘Affān, from Abū ‘Abdillāh (a) who said, “On the Day of Judgment, the first of the parts of the body to speak will be the womb. It will say, ‘O Lord, whoever kept my ties in the world, establish this day ties between Yourself and him, and whoever severed my ties in the world, sever the ties between Yourself and him today.’”

٩٧- النضر بن سويد عن زرعة، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إنّ الرحم معلقة بالعرش تنادي يوم القيامة: اللهم صل من وصلني واقطع من قطعني. فقلت: أهي رحم رسول الله صلى الله عليه وآله؟ فقال: بل رحم رسول الله منها. وقال: إنّ الرحم تأتي يوم القيامة مثل كبة المدار وهو المغزل، فمن أتاها واصلاً لها انتشرت له نوراً حتى تدخله الجنة، ومن أتاها قاطعاً لها انقبضت عنه حتى تقذف به في النار.

(97) Al-Naḍr ibn Suwayd narrated from Zur‘ah, from Abū Baṣīr who said, “I heard Abā ‘Abdillāh say, ‘Verily the womb, suspended from the [Divine] Throne, will call out on the Day of Judgment, “O Allah, keep ties with the one who kept my ties and cut off the one who severed my ties.”’ I asked, ‘Is this [in reference to] the womb [relations] of the Messenger of Allah (ﷺ)?’ He replied, ‘Rather, the womb [relations] of the Messenger of Allah is one of them.’ He also said, ‘Verily the womb will come on the Day of Judgment in the form of a rotating object, which is [akin to] a spindle, so whoever comes to it having established its ties, it will spread light out for him until he enters Paradise, but whoever comes to it having severed its ties, it constricts him until it casts him into the Fire.’”

٩٨- عليّ بن النعمان عن ابن مسكان، عن أبي حمزة، عن يحيى ابن أم الطويل قال: خطب أمير المؤمنين عليه السلام الناس، فحمد الله وأثنى عليه ثم قال: لا يستغني الرجل وإن كان ذا مالٍ وولدٍ عن عشيرته، وعن مداراتهم وكرامتهم ودفاعهم عنه بأيديهم وألستهم، هم أعظم الناس حياطةً له من ورائه، والمهمّ لشؤنه وأعظمهم عليه حنواً إن أصابته مصيبة أو نزل به يوماً بعض مكاره الأمور. ومن يقبض يده عن عشيرته فإنما يقبض عنهم يداً واحدةً وتقبض عنه منهم أيدي كثيرة. ومن محض عشيرته صدق الموذّة ويسط عليهم يده بالمعروف إذا وجده ابتغاء وجه الله، أخلف الله له ما أنفق في دنياه وضاعف له الأجر في آخرته. وإخوان الصدق في الناس خير من المال يأكله ويورثه، لا يزدادن أحدكم في أخيه زهداً ولا يجعل منه بديلاً إذا لم ير منه مرفقاً أو يكون مقفوراً من المال. لا يغفلن [يعزلن] أحدكم من القرابة يرى به الخصاصة أن يسدّها ممّا لا يضرّه إن أنفقه ولا ينفعه إن أمسكه.

(98) ‘Alī ibn al-Nu‘mān narrated from Ibn Muskān, from Abū Ḥamzah, from Yahyā ibn Umm al-Ṭawīl who said, “Amīr al-Mu’minīn (a) once gave a sermon to the people in which he praised Allah and glorified Him, then said, ‘Even if a man is wealthy and has many children, he is never needless of his tribe and of their fellowship, respect, and their support of him with their hands and tongues. They are the greatest people in their defense of him in his absence, and the most important [supporters] for his affairs, and those who have the most sympathy for him when he is afflicted by some calamity or some mishap befalls him. Whoever withdraws his hand from his tribe, it is only a single hand he withdraws from them while many hands are [thereby] withdrawn from him.

Yet the one who offers pure and true affection to his tribe, and extends

his hand to do good to them [and aid them financially] when possible, in order to please Allah, Allah compensates him for what he spends in this world and multiplies his reward in the Hereafter. True brothers among the people are better than wealth which one consumes and bequeaths. Let none of you ever increase in his apathy towards his brother, nor replace him with another when he sees no benefit from him, or if he is poor in [terms of material] wealth. Let none of you neglect [or abandon] any of the near of kin whom he finds to be in need, without fulfilling his need with that which would neither harm him if he spent it nor benefit him if he withheld it.”

٩٩- القاسم عن عبد الصمد بن بشير، عن معاوية قال: قال لي أبو عبد الله عليه السلام: إنَّ صلة الرحم تهون الحساب يوم القيامة. ثمَّ قرأ: «يصلون ما أمر الله به أن يوصل ويخشون ربهم ويخافون سوء الحساب».

(99) Al-Qāsim narrated from ‘Abd al-Ṣamad ibn Bashīr, from Mu‘āwiyah who said, “Abū ‘Abdillāh (a) said to me, ‘Verily keeping ties with near relatives makes the accounting easier on the Day of Judgment. Then he recited [the verse]: *They maintain the ties that Allah has ordered to be maintained, stand in awe of their Lord, and fear the harshness of [strict] reckoning (Q13:21).*”

١٠٠- القاسم عن عبد الصمد بن هلال، عن رجل من أصحابنا قال: قلت لأبي عبد الله عليه السلام: إنَّ آل فلان يبرِّ بعضهم بعضاً ويتواصلون. قال: إذاً [إذن] ينمون وتمو أموالهم، ولا يزالون في ذلك حتَّى يتقاطعوا. فإذا فعلوا ذلك انكسر عنهم.

(100) Al-Qāsim narrated from ‘Abd al-Ṣamad ibn Hilāl, from a man among our companions who said, “I said to Abū ‘Abdillāh (a), ‘Verily the

family of so-and-so are dutiful [and kind] towards each other and maintain familial ties with each other.’ He said, ‘Then they will grow [in numbers] and their wealth will grow. And they shall continue in this way unless they sever ties with each other. If they do that, it shall break away from them.’”

١٠١- إبراهيم بن أبي البلاد عن عبد الله بن الوليد الوصافي، عن أبي جعفر عليه السلام قال: البر يزيد في العمر، وصدقة السر تطفئ غضب الرب.

(101) Ibrāhīm ibn Abī al-Bilād narrated from ‘Abdullāh ibn al-Walīd al-Waṣṣāfī, from Abū Ja‘far (a) who said, “Kindness [to parents] increases one’s lifespan and charity given secretly calms the Lord’s wrath.”

١٠٢- إبراهيم بن أبي البلاد عن أبيه، رفعه قال: رأى موسى بن عمران عليه السلام رجلاً تحت ظلّ العرش، فقال: يا ربّ من هذا الذي أدنّيته حتّى جعلته تحت ظلّ العرش؟ فقال الله تبارك وتعالى: يا موسى، هذا لم يكن يعقّ والديه ولا يحسد الناس على ما آتاهم الله من فضله. فقال: يا ربّ، فإنّ من خلقك من يعقّ والديه؟ فقال: إنّ العقوق ليست لهما.

(102) Ibrāhīm ibn Abī al-Bilād narrated from his father who attributed it [to a higher authority] and said, “Mūsā ibn ‘Imrān (a) saw a man under the shade of the [Divine] Throne so he asked, ‘O Lord, who is this person whom You have brought so close that You have placed him under the shade of Your Throne?’ Allah, the Blessed and Exalted, said, ‘O Mūsā, this person was never undutiful to his parents, nor did he ever envy the people for what Allah had given them of His favors.’ He asked, ‘O Lord, are there any among Your creation who are undutiful to their parents?’

He replied, “The undutiful ones are not [counted as] theirs.”²⁹

١٠٣- إبراهيم بن أبي البلاد عن أبيه، عن أبي عبد الله عليه السلام قال: لو علم الله شيئاً أدنى من أّفٍ لنهى عنه، وهو أدنى العقوق. ومن العقوق أن ينظر الرجل إلى أبويه يحدّ إليهما.

(103) Ibrāhīm ibn Abī al-Bilād narrated from his father, from Abū ‘Abdillāh (a) who said, “If Allah knew [human beings capable of using] anything less than ‘uff’ [against their parents], He would have forbidden it, and that is the smallest form of undutifulness. Another form of undutifulness is for a man to look at his parents with a stern [and angry] stare.”

١٠٤- ابن أبي البلاد عن أبيه، رفعه قال: قال رسول الله صلى الله عليه وآله: ألا أدلكم على خير أخلاق الدنيا والآخرة؟ قالوا: بلى يا رسول الله! قال: من وصل من قطعته، وأعطى من حرمه، وعفا عمن ظلمه. ومن سرّه أن ينسأ له في عمره ويوسع له في رزقه، فليتق الله وليصل رحمه.

(104) Ibrāhīm ibn Abī al-Bilād narrated from his father, who attributed it to the Messenger of Allah (ṣ) that he said, “Should I not guide you to the best of moral traits of this world and the Hereafter?” They (the companions) said, “Yes, O Messenger of Allah!” He said, “Whoever establishes ties with the one who cuts him off, gives to the one who deprives him, and forgives the one who wrongs him. And whoever would be pleased to get a longer life and have his sustenance increased,

²⁹ In another version of this tradition recorded in later sources, the last phrase reads: “they are undutiful towards them by causing them endure [humiliation and] verbal abuse [from others due to their behavior].”

then let him be mindful of Allah and keep ties with his near relatives.”

١٠٥- محمد بن أبي عمير عن جميل بن درّاج قال: سألت أبا عبد الله عليه السلام عن قول الله تبارك وتعالى: «واتقوا الله الذي تسائلون به والأرحام». قال: هي أرحام الناس. إن الله أمر بصلتها وعظّمها. ألا ترى أنه جعلها معه؟

(105) Muḥammad ibn Abī ‘Umayr narrated from Jamīl ibn Darrāj who said, “I asked Abā ‘Abdillāh (a) about the verse wherein Allah, the Blessed and Exalted, says: *Be mindful of Allah, in Whose name you appeal to one another, and [honor] your family ties...* (Q4:1). He said, “[It refers to] the kinship ties of the people. Verily Allah has commanded that they should be maintained and He gave that great importance. Do you not see that He placed it alongside Himself [when He mentioned it in the verse]?”

١٠٦- الحسن بن محبوب عن مالك بن عطية، عن أبي عبيدة، عن أبي جعفر عليه السلام قال: في كتاب عليّ أمير المؤمنين عليه السلام: ثلاث خصال لا يموت صاحبهنّ أبداً حتى يرى وبالهنّ: البغي، وقطيعة الرحم، واليمين الكاذبة يبارز الله بها. وإنّ أعجل الطاعة ثواباً لصلة الرحم. وإنّ القوم ليكونون فجّاراً فيتواصلون فينمي أموالهم ويثرون. وإنّ اليمين الكاذبة وقطيعة الرحم لتذران الديار بلاقع من أهلها، وتنقل الرحمة، وإنّ في انتقال الرحمة انقطاع النسل.

(106) Al-Ḥasan ibn Maḥbūb narrated from Mālik ibn ‘Aṭīyyah, from Abū ‘Ubaydah, from Abū Ja’far (a) who said, “In the book of ‘Alī, Amīr al-Mu’minīn, (a) [we find the following]: There are three traits whose possessor never dies until he has seen their evil consequences: aggression, severing ties with near relatives, and giving false testimony under oath, by which He proceeds to fight against Allah. Indeed the act of obedience that brings the quickest reward is keeping ties with near

relatives. A community may be sinners but they keep ties with each other and [as a result] their wealth grows and they thrive. Verily [giving] false oaths and severing ties with near relatives ruins abodes, turning them into wastelands for their inhabitants, and removes mercy – and verily in the removal of mercy lies the severance of one’s lineage.”³⁰

١٠٧- محمد بن أبي عمير عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: جاء رجل إلى النبي صلى الله عليه وآله فقال: يا رسول الله، من أبر؟ قال: أمك. قال: ثم من؟ قال عليه السلام: أمك. قال: ثم من؟ قال: أبك.

(107) Muḥammad ibn Abī ‘Umayr narrated from Hishām ibn Sālim, from Abū ‘Abdillāh (a) who said, “A man came to the Prophet (ṣ) and asked, ‘O Messenger of Allah, whom should I be kind to?’ He said, ‘Your mother.’ He asked, ‘Then who?’ He (ṣ) said, ‘Your mother.’ He asked, ‘Then who?’ He said, ‘Your father.’”³¹

١٠٨- بعض أصحابنا عن حنان بن سدير، عن حكم الخياط عن أبي جعفر عليه السلام قال: قلت له: أيجزي الولد الوالد؟ قال: لا إلا في خصلتين: يجده مملوكاً فيشتره فيعتقه، أو يكون عليه دين فيقضيه عنه.

(108) One of our companions narrated from Ḥanān ibn Sadīr, from Ḥakam al-Khayyāt, from Abū Ja‘far (a) who said to him, “Can a son

³⁰ In most of the other sources that quote this narration, the word *rahim* (meaning near relatives) is used instead of *rahmah* (mercy). In that case, the translation of the last phrase would be: ... and uproots one’s relationships, and verily in the uprooting of one’s relationships lies the severance of one’s lineage.

³¹ In most of the other sources, the third answer is also “Your mother” and then the fourth time he is told to be kind to his father.

recompense his father?" He said, "No, except in two cases: he finds him enslaved so he buys him and emancipates him, or he is indebted so he pays off his debt."

١٠٩- حنان عن أبيه، عن أبي جعفر عليه السلام قال: قال سمعته يقول: أتى أبا ذرّ رجل فبشّره بغنم له قد ولدت، فقال: يا أبا ذرّ، أبشر فقد ولدت غنمك وكثرت! فقال: ما يسرّني كثرتها فما أحبّ ذلك، فما قلّ منها وكفى أحبّ إليّ ممّا كثّر وألّهى. إنّي سمعت رسول الله صلى الله عليه وآله يقول: على حافتي الصراط يوم القيامة الرحم والأمانة، فإذا مرّ عليه الموصل للرحم والمؤدّي للأمانة، لم يتكفأ به في النار.

(109) Ḥanān narrated from his father, from Abū Ja'far (a) whom he heard saying "A man came to Abū Dharr and gave him good news of his sheep that had given birth. He said, 'O Abā Dharr, I bring glad tidings that your sheep have reproduced and increased in number!' He said, 'I am not pleased by their increase in number and I do not like that. The few of them that are sufficient are more beloved to me than many that distract [me]. Verily I heard the Messenger of Allah (ṣ) say, "On the two sides of the path (*ṣirāt*) on the Day of Judgment will be the near of kin and the trusts, so when one who kept ties with the near of kin and returned the trusts passes by them, he will not be thrown by them into the Fire.'"

١١٠- بعض أصحابنا عن حنان، عن عبد الرحمن بن سليمان، عن عمرو بن سهل، عن روات قال: سمعت رسول الله صلى الله عليه وآله يقول: إنّ صلة الرحم مثرة في المال، ومحبة في الأهل، ومنسأة في الأجل.

(110) One of our companions narrated from Ḥanān, from 'Abd al-Raḥmān ibn Sulaymān, from 'Amr ibn Sahl, from Ruwāt who said, "I

heard the Messenger of Allah (ﷺ) say, ‘Verily keeping ties with near relatives is a means of augmenting wealth, it [also] enhances love among the family, and postpones death.’”

١١١- بعض أصحابنا عن حنان قال: حدّثني ابن مسكان عن رجلٍ أنّهم كانوا في منزل أبي عبد الله ﷺ وفيهم ميسر فتذاكروا صلة القرابة، فقال أبو عبد الله ﷺ: يا ميسر، لقد حضر أجلك غير مرّة، كلّ ذلك يؤخرك الله لصلتك لقرابتك.

(111) One of our companions narrated from Ḥanān who said, “Ibn Muskān narrated to us from another man, that they were in the house of Abū ‘Abdillāh (a) and Muyassir was among them. They spoke about the subject of keeping ties with near kinsfolk, so Abū ‘Abdillāh (a) said, ‘O Muyassir, your death had arrived on more than one occasion, but each time it was postponed for you by Allah due to your keeping ties with your near relatives.’”

١١٢- الحسن بن عليّ عن أبي الحسن ﷺ قال: سمعته يقول: إنّ الرجل ليكون قد بقي من أجله ثلاثون سنة فيكون وصولاً لقرابته وصولاً لرحمه، فيجعلها الله ثلاثاً وثلاثين سنة. وإنه ليكون قد بقي من أجله ثلاث وثلاثون سنة فيكون عاقاً لقرابته قاطعاً لرحمه فيجعلها الله ثلاثين سنة.

(112) Al-Ḥasan narrated from ‘Alī, from Abū al-Ḥasan (a) whom he heard saying, “It may be that thirty years remain for a man to live, but he regularly keeps ties with his close kinsfolk and with his near relatives, so Allah increases it to thirty-three years. And it may be that thirty-three years remain of his life, but he is undutiful towards his close kinsfolk and cuts off ties with his near relatives, so Allah reduces it to

thirty years.”³²

³² In other sources that mention this tradition, it is three years that remain and are increased to thirty-three because of keeping ties with near relatives. Conversely, if thirty-three years remain of his life and he cuts off ties with near relatives, it is reduced to three years.

Chapter Six: The Rights of Neighbors

١١٣ حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا فُضَالَةُ بْنُ أَيُّوبَ عَنْ معاوية بن عمار، عن عمرو بن عكرمة قال: دخلت على أبي عبد الله عليه السلام فقلت له: إن لي جاراً يؤذيني. فقال: ارحمه. قال: قلت: لا رحمه الله! فصرف وجهه عني فكرهت أن أدعه فقلت: إنّه يفعل بي ويؤذيني. فقال: أرأيت إن كاشفته انتصفت منه؟ قال: قلت: بلى، أولي عليه! فقال: إن ذا مَن يحسد «الناس على ما آتاهم الله من فضله»، فإذا رأى نعمةً على أحدٍ وكان له أهل جعل بلاءه عليهم، وإن لم يكن له أهل جعل بلاءه على خادمه، وإن لم يكن له خادم سهر ليلته واغتاض نهاره. إن رسول الله صلى الله عليه وآله أتاه رجل من الأنصار فقال: يا رسول الله، إنني اشتريت داراً في بني فلان، وإن أقرب جيراني مني جواراً من لا أرجو خيره ولا آمن شرّه. قال فأمر رسول الله صلى الله عليه وآله علياً وسلمان وأبا ذرّ قال: ونسيت واحداً، وأظنه المقداد، فأمرهم أن ينادوا في المسجد بأعلى أصواتهم أنه لا إيمان لمن لم يأمن جاره بوائقه. فنادوا ثلاثاً ثم أمر فنودي إن كلّ أربعين داراً من بين يديه ومن خلفه وعن يمينه وعن شماله يكون ساكنها جاراً له.

(113) Al-Ḥasan ibn Saʿīd narrated to us, “Faḍālah ibn Ayyūb narrated to us from Muʿāwiyah ibn ʿAmmār, from ʿAmr ibn ʿIkrimah who said, ‘I went to visit Abū ʿAbdillāh (a) and said to him, “I have a neighbor who disturbs me.” He said, “Have mercy on him.” I said, “May Allah not show him mercy!” So he turned his face away from me, but I disliked to leave him [in that state] so I said, “He does such-and-such to me and disturbs me.” So he said, “Do you think that if you expose him you will have avenged yourself from him?” I said, “Yes, I will have gotten back at

him.”³³ He said, “Verily that is like the case of one who is envious of people for the bounty Allah has granted them (Q4:54), when he sees a blessing bestowed on someone and he has a family, he causes trouble for them, and if he does not have a family, he causes trouble for his servant, and if he has no servants, he spends sleepless nights and is full of anger during the daytime.

A man from the Anṣār came to the Messenger of Allah (ﷺ) and said, ‘O Messenger of Allah, I bought a house among the tribe of so-and-so, and my closest neighbor among them is one from whom I expect no good and from whose evil I am unsafe.’ So the Messenger of Allah (ﷺ) instructed ‘Alī, Salmān, Abū Dharr and one more person whom I have forgotten – perhaps it was al-Miqdād – telling them to call out in the mosque, in their loudest voices, that one whose neighbor is not safe from his harm has no faith. So they announced this thrice. Then he gave instructions so it was announced that each of the forty houses in front of one’s house, behind it, on its right side, and on its left side are counted as one’s neighbors.””

١١٤- محمد بن الحسين عن محمد بن الفضيل، عن إسحاق بن عمار قال: قال أبو عبد الله عليه السلام: قال رسول الله ﷺ: أعوذ بالله من جار سوء في دار إقامة تراك عيناه ويرعاك قلبه، إن رآك بخير ساءه وإن رآك بشر سره.

(114) Muḥammad ibn al-Ḥusayn narrated from Muḥammad ibn al-Fuḍayl, from Ishāq ibn ‘Ammār who said, “Abū ‘Abdillāh (a) said, ‘The Messenger of Allah (ﷺ) said, “I seek Allah’s protection from a bad neighbor in a residential abode – his eyes watch you and his heart scrutinizes you. If he sees you [happy and] well, it upsets him and if he

³³ Or [if read differently]: Yes, that is what he deserves. (Tr).

sees you in trouble, it pleases him.”””

١١٥- عبد الله بن محمد عن علي بن إسحاق، عن إبراهيم بن أبي رجاء قال:
قال أبو عبد الله عليه السلام: حسن الجوار يزيد في الرزق.

(115) ‘Abdullāh ibn Muḥammad narrated from ‘Alī ibn Ishāq, from Ibrāhīm ibn Abī Rajā’ who said, “Abū ‘Abdillāh (a) said, ‘Being a good neighbor leads to increase in [one’s] sustenance.’”

Chapter Seven: What has come in Reference to Slaves

١١٦- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ عَلِيٍّ عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ أَبِي ضَرَبَ غَلَامًا لَهُ قَرَعَةً وَاحِدَةً بِسُوطٍ وَكَانَ بَعَثَهُ فِي حَاجَةٍ فَأَبْطَأَ عَلَيْهِ، فَبَكَى الْغَلَامُ وَقَالَ: اللَّهُ! يَا عَلِيُّ بْنُ الْحُسَيْنِ! تَبْعَثَنِي فِي حَاجَتِكَ ثُمَّ تَضْرِبُنِي؟ قَالَ: فَبَكَى أَبِي وَقَالَ: يَا بَنِيَّ اذْهَبْ إِلَى قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلِّ رَكَعَتَيْنِ ثُمَّ قُلْ: اللَّهُمَّ اغْفِرْ لِعَلِيِّ بْنِ الْحُسَيْنِ خَطِيئَتَهُ يَوْمَ الدِّينِ. ثُمَّ قَالَ لِلْغَلَامِ: اذْهَبْ فَأَنْتَ حَرٌّ لَوَجْهِ اللَّهِ! قَالَ أَبُو بَصِيرٍ: فَقُلْتُ لَهُ: جَعَلْتَ فِدَاكَ! كَانَ الْعَتَقُ كَفَّارَةً لِلذَّنْبِ؟ فَسَكَتَ.

(116) Al-Ḥusayn ibn Sa‘īd narrated to us, “Al-Qāsim ibn ‘Alī narrated to us from Abū Baṣīr, from Abū Ja‘far (a) who said, ‘My father once struck his servant boy with a single whip. He had sent him on an errand but he delayed [in doing what was required]. So the servant boy cried and said, ‘Allah! O ‘Alī ibn al-Ḥusayn, you send me on an errand and then strike me?!’ So my father began to cry and said [to me], ‘O my son, go to the grave of the Messenger of Allah (ﷺ) and offer two rak‘ahs of prayer, and then say, ‘O Allah, forgive ‘Alī ibn al-Ḥusayn for his mistake on the Day of Judgment.’” Then he told the servant boy, ‘Go, for you are free in the way of Allah!’” Abū Baṣīr said, “I asked him, ‘May I be your ransom! Was the emancipation [of his servant] an expiation for the sin?’ But he remained silent.”

١١٧- فضالة عن داود بن فرقد قال: سمعت أبا عبد الله عَلَيْهِ السَّلَامُ يقول: في كتاب رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إذا استعملتم ما ملكت أيمانكم في شيء يشقّ عليهم فاعملوا

معهم فيه. قال: وإنَّ أبي كان يأمرهم فيقول: كما أنتم فيأتي فينظر، فإن كان ثقیلاً قال: بسم الله ثمَّ عمل معهم، وإن كان خفيفاً تنحى عنهم.

(117) Faḍālah narrated from Dāwūd ibn Farqad who said, “I heard Abā ‘Abdillāh (a) say, ‘[It is written] in the book of the Messenger of Allah (ﷺ)³⁴: When you employ what your right hand possesses³⁵ for something that is difficult for them, then work with them [and assist them] in it.’ He [also] said, ‘Verily my father would instruct them saying, “Stay as you are [and wait for me],” then he would come and see [the work]. If it was heavy [and difficult], he would say *bismillāh* and then he would [join them and] work with them, but if it was light, he would leave them [to do it themselves].”

١١٨- فضالة عن أبان بن عثمان، عن زياد بن أبي رضاء، عن أبي عبد الله عليه السلام، وعن أبي سخل عن سلمان قال: بينا أنا جالس عند رسول الله صلى الله عليه وآله إذا قصد له رجل فقال: يا رسول الله، المملوك؟ فقال رسول الله صلى الله عليه وآله: ابتلي بك وبليت به، لينظر الله عزَّ وجلَّ كيف تشكر وينظر كيف يصبر.

(118) Faḍālah narrated from Abān ibn ‘Uthmān, from Ziyād ibn Abī Rajā’, from Abū ‘Abdillāh (a); and from Abū Sakhī, from Salmān who said, “I was once sitting in the presence of the Messenger of Allah (ﷺ) when a man came to him and said, ‘O Messenger of Allah, [what do you

³⁴ Some have understood the ‘book of the Messenger of Allah (ﷺ)’ to be a reference to the ‘book of ‘Alī (a)’ (*kitābu ‘Alī*) since this was the book that had been dictated to Amīr al-Mu’minīn by Rasūlullāh (Cf. al-Majlisī, *Mir’āt al-‘Uqūl*, vol. 11, p. 74). However, some have taken it to refer to one of the letters of the Prophet (ﷺ). The former meaning seems more likely.

³⁵ This phrase refers to slaves that one owns, and though it is not applicable in the world today, the advice may also apply to one’s employees or paid housemaids, for example.

say about] the slave?’ So the Messenger of Allah (ﷺ) said, ‘He has been tested by you and you have been tested by him, so that Allah, the Mighty and Majestic, may see how grateful you are and how patient he is.’”

١١٩- فضالة عن أبان عن عبد الله بن طلحة، عن أبي عبد الله عليه السلام قال: استقبل رسول الله صلى الله عليه وآله رجل من بني فهد وهو يضرب عبداً له، والعبد يقول: أعود بالله! فلم يقلع الرجل عنه. فلما أبصر العبد برسول الله صلى الله عليه وآله، قال: أعود بمحمد فأقلع الرجل عنه الضرب. فقال رسول الله صلى الله عليه وآله: يتعوذ بالله فلا تعيذه ويتعوذ بمحمد فتعيذه؟ والله أحق أن يجار عائذه من محمد! فقال الرجل: هو حر لوجه الله! فقال رسول الله صلى الله عليه وآله: والذي بعثني بالحق نبياً لو لم تفعل لواقع وجهك حر النار.

(119) Faḍālah narrated from Abān, from ‘Abdullāh ibn Ṭalḥah, from Abū ‘Abdillāh (a) who said, “A man from the Banī Fahd [once] passed by the Messenger of Allah (ﷺ) as he was beating a slave of his, and the slave was crying out, ‘I seek refuge with Allah!’ yet the man did not desist from [beating] him. When the slave saw the Messenger of Allah (ﷺ), he said, ‘I seek refuge with Muḥammad!’ so the man stopped beating him. [Seeing this,] the Messenger of Allah (ﷺ) said, ‘He seeks refuge with Allah but you do not leave him, yet when he seeks refuge with Muḥammad you leave him? This is while one who seeks refuge with Allah is more deserving of being pardoned than [one who seeks refuge with] Muḥammad!’ So the man [felt remorse and] said, ‘He is free for the sake of Allah!’ The Messenger of Allah (ﷺ) said, ‘By the One who sent me as a Prophet with truth, if you had not done so, your face would have fallen into the heat of the Fire.’”

١٢٠- الحسن بن عليّ قال: سمعت أبا الحسن عليه السلام يقول: إنّ عليّ بن

الحسين عليه السلام ضرب مملوكاً ثمّ دخل إلى منزله فأخرج السوط، ثمّ تجرد له ثمّ قال: اجلد عليّ بن الحسين! فأبى عليه فأعطاه خمسين ديناراً.

(120) Al-Ḥusayn ibn ‘Alī said, “I heard Abā al-Ḥasan (a) say, “Alī ibn al-Ḥusayn (a) struck a slave [of his], then he entered his house and came out with a whip. He then took off his shirt and said to him, ‘Whip ‘Alī ibn al-Ḥusayn [for his having struck you]!’ but the servant refused, so he gave him fifty dīnārs.”³⁶

³⁶ The different reports that mention Imam Zayn al-‘Ābidīn (a) striking his slave to punish him for something and what transpired thereafter are lesson-giving for his followers. It is obvious that an infallible Imam would not harm or oppress his slave, or anyone else for that matter. Nevertheless, Imam al-Sajjād (a) was especially known for training many slaves and then setting them free. It is likely that this was an instance of the training and discipline that the slaves underwent before being manumitted. (Tr).

Chapter Eight: What has come in Reference to this World and One who Seeks it

١٢١- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَنَانَ، عَنْ طَلْحَةَ بْنِ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتَهُ يَقُولُ: إِنَّ مِثْلَ الدُّنْيَا مِثْلَ الْحَيَّةِ، مَسَّهَا لَيْنٌ وَفِي جَوْفِهَا السَّمُّ الْقَاتِلُ، يَحْذَرُهَا الرَّجُلُ الْعَاقِلُ وَيَهْوَى إِلَيْهَا الصَّبِيَّانُ بِأَيْدِيهِمْ.

(121) Al-Ḥusayn ibn Sa‘īd narrated to us, “Muḥammad ibn Sinān narrated to us from Ṭalḥah ibn Zayd, from Abū ‘Abdillāh (a) whom he heard saying, ‘The example of this world is like a snake, it is soft to the touch yet within it lies a lethal poison. The wise person is cautious of it, yet children are inclined to touch it with their hands.’”

١٢٢- فضالة بن أيوب عن عبد الله بن فرقد، عن أبي كهشمش، عن عبد المؤمن الأنصاري، عن أبي جعفر عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْتَحْيُوا مِنْ اللَّهِ حَقَّ الْحَيَاءِ. فَقِيلَ: يَا رَسُولَ اللَّهِ، وَمَنْ يَسْتَحْيِي مِنْ اللَّهِ حَقَّ الْحَيَاءِ؟ فَقَالَ: مَنْ اسْتَحْيَا مِنْ اللَّهِ حَقَّ الْحَيَاءِ فَلْيَكْتُبْ أَجَلَهُ بَيْنَ عَيْنَيْهِ، وَلِيَزْهَدْ فِي الدُّنْيَا وَزِينَتِهَا، وَيَحْفَظَ الرَّأْسَ وَمَا حَوَى وَالْبَطْنَ وَمَا طَوَى، وَلَا يَنْسَى الْمَقَابِرَ وَالْبَلَى.

(122) Faḍālah ibn Ayyūb narrated from ‘Abdullāh ibn Farqad, from Abū Kahmash, from ‘Abd al-Mu‘min al-Anṣārī, from Abū Ja‘far (a) who said, ‘The Messenger of Allah (ṣ) said, ‘Be ashamed in front of Allah with true shame.’ Someone asked, ‘O Messenger of Allah, who is [considered to be] ashamed in front of Allah with true shame [and how can this be achieved]?’ He (ṣ) said, ‘Whoever wants to be ashamed in front of Allah with true shame, let him always keep his death before his eyes, be

abstemious in this world and [uninterested in] its embellishments, protect the head and all that it perceives [of sight, sound, taste, and thought] as well as the stomach and all that it digests [from that which is forbidden], and [let him] never forget the graves and the decrepit ruins [which show that this world is evanescent].”

١٢٣- فضالة عن داود بن فرقد قال: قلت لأبي عبد الله عليه السلام: ما يسرني بحقكم الدنيا وما فيها. فقال: أفٌ للدنيا وما فيها! وما هي يا داود؟ هل هي إلا ثوبان وملاء بطنك؟

(123) Faḍālah narrated from Dāwūd ibn Farqad who said, “I told Abū ‘Abdillāh (a), ‘By your right,³⁷ this world and what it contains does not please me.’ He said, ‘Fie upon this world and what it contains! And what is it O Dāwūd? Is it anything other than two pieces of cloth and that which fills your belly?’”

١٢٤- عثمان بن عيسى عن سماعة قال: سمعت أبا عبد الله عليه السلام يقول: اصبروا على طاعة الله، واصبروا من معاصي الله، فإنما الدنيا ساعة، فما مضى منها [فليس تجد له سروراً ولا حزناً، وما لم يأت] فلست تعرفه، فاصبر على تلك الساعة التي أنت فيها، وكأنك قد أعطيت.

(124) ‘Uthmān ibn ‘Īsā narrated from Samā‘ah who said, “I heard Abā ‘Abdillāh (a) say, ‘Remain patient in obeying Allah, and remain patient in keeping away from disobeying Allah, for indeed this world is short-lived; that which has passed from it is [such that you find neither joy

³⁷ Another version of this tradition in a later source reads: ‘..by your love (*biḥubbikum*)’ instead.

nor sorrow for it now, while that which has not yet come is]³⁸ unknown to you, so remain patient in the present moment that you are in, and it will be as though you have been granted [its reward].”

١٢٥- النضر عن درست، عن إسحاق بن عمّار، عن ميسر، عن أبي جعفر عليه السلام قال: لَمَّا نزلت هذه الآية: «ولا تمدّنْ عينيك إلى ما مَتَّعنا به أزواجاً منهم زهرة الحياة الدنيا»، استوى رسول الله صلى الله عليه وآله جالساً ثم قال: من لم يتعزّ بعزاء الله تقطعت نفسه حسرات على الدنيا، ومن أتبع بصره ما في أيدي الناس طال همّه ولم يشف غيظه، ومن لم يعرف الله عليه نعمةً إلّا في مطعمٍ أو مشربٍ قصر عمله ودنا عذابه.

(125) Al-Naḍr narrated from Durust, from Ishāq ibn ‘Ammār, from Muyassir, from Abū Ja‘far (a) who said, “When the following verse was revealed: *Do not gaze longingly at what We have given some of them to enjoy, the [fleeting] finery of this worldly life...* (Q20:131), the Messenger of Allah (ṣ) sat up straight and then said, ‘Whoever does not take solace with the consolation of Allah will overwhelm himself with [sorrow and] regret for [what he has lost of] this world; and whoever follows with his gaze that which is in the possession of others, his sadness will be prolonged and his anger will never subside; and whoever does not recognize the blessing of Allah upon him except in his food or drink, his action will fall short and his chastisement will be near.’”

١٢٦- النضر بن سويد عن إبراهيم بن عبد الحميد، عن إسحاق بن غالب قال: قال لي أبو عبد الله عليه السلام: يا إسحاق، كم ترى أصحاب هذه الآية: «فإن أعطوا منها رضوا وإن لم يعطوا منها إذا هم يسخطون»؟ ثم قال لي: هم أكثر من ثلثي

³⁸ The section in square brackets is found in other versions of this tradition.

الناس.

(126) Al-Naḍr ibn Suwayd narrated from Ibrāhīm ibn ‘Abd al-Ḥamīd, from Ishāq ibn Ghālib who said, “Abū ‘Abdillāh (a) said to me, ‘O Ishāq, how many [people] do you think the following verse refers to: *If they are given some of it they are pleased, but if they are not given from it they get enraged (Q9:58)?*’ Then he said to me, ‘They are more than two-thirds of the people.’”

١٢٧- النضر عن إبراهيم بن عبد الحميد، عن إسحاق بن غالب قال: سمعت أبا عبد الله عليه السلام يقول في هذه الآية: «ولو لا أن يكون الناس أمةً واحدةً لجعلنا لمن يكفر بالرحمن لبيوتهم سقفاً من فضةٍ ومعارج عليها يظهرون»، قال: لو فعل لكفر الناس جميعاً.

(127) Al-Naḍr narrated from Ibrāhīm ibn ‘Abd al-Ḥamīd, from Ishāq ibn Ghālib who said, “I heard Abā ‘Abdillāh (a) speaking about the following verse: *Were it not that people might have become a single nation [of disbelievers], We would have given all those who disbelieve in the Compassionate [Lord] houses with roofs of silver, and sweeping stairways to ascend (Q43:33).* He (a) said, ‘If He did so all the people would be disbelievers.’”

١٢٨- الحسين بن علوان عن سعد بن طريف، عن الأصمغ بن نباتة قال: كنت جالساً عند أمير المؤمنين عليه السلام فجاء إليه رجل فشكا إليه الدنيا وذمها. فقال له أمير المؤمنين عليه السلام: إن الدنيا منزل صدقٍ لمن صدقها، ودار غنى لمن تزود منها، ودار عاقبة لمن فهم عنها، مسجد أحبب الله، ومهبط وحي الله، ومصلى ملائكته، ومتجر أوليائه، اكتسبوا فيها الجنة، وربحوا فيها الرحمة، فلماذا تدممها

وقد آذنت بينها، ونادت بانقطاعها، ونعت نفسها وأهلها؟ فمئلت ببلائها إلى البلاء وشوّقت بسرورها إلى السرور، راحت بفيجعةٍ وابتكرت بعافيةٍ تحذيراً وترغيباً وتخويفاً، فذمها رجال غداة الندامة وحمدها آخرون. ذكّرتهم فذكروا وحدّتهم فصدّقوا، فيا أيها الدّام للدنّيا المعتلّ بتغيرها، متى استدّمت إليك الدنيا وغرّتك؟ أبنمازل آباءك من الثرى أم بمضاجع أمهاتك من البلى؟ كم مرّضت بكفّيك وكم علّلت بيديك؟ تبغى له الشفاء وتستوصف له الأطباء لم ينفعه إشفاقك ولم تعفر [تعقه] طلبتك. مئلت لك به الدنيا نفسك وبمصرعه مصرعك، فجدير بك أن لا يفنى به بكاؤك، وقد علمت أنّه لا ينفعك أحباؤك.

(128) Al-Husayn ibn ‘Ulwān narrated from Sa‘d ibn Ṭarīf, from Aṣḥab ibn Nubātah who said, “I was seated with Amīr al-Mu‘minīn (a) when a man came to him and complained about the world and spoke ill of it. So Amīr al-Mu‘minīn (a) told him, ‘Verily this world is an abode of truth for the one who is veracious with it, an abode of riches for the one who takes provisions from it [for the Hereafter], and an abode of consequence for those who comprehend it. It is the place of prostration by those who love Allah, the place where the revelation of Allah descended, where His angels pray [and send salutations], where His friends conduct trade [for the Hereafter] in which they earn Paradise and profit from [Divine] mercy. So why do you criticize it when parting from it has been announced and the call to separate from it has been made, and it has informed [everyone] of its own death and the death of its inhabitants?

Through its trial it exemplifies the trial [of the Hereafter] and through its delight it exemplifies the delight [of Paradise]. It departs with tragedy and arrives with wellbeing, as a warning, an enticement, and a frightening alarm. Hence, some people criticized it after their regret

and others praised it. It reminded them, so they remembered and it spoke to them, so they accepted [its speech]. So O you who are criticizing this world while being besot by its delusions, when did the world elicit your dispraise and [how did it] deceive you? Was it by the abodes of your forefathers within the earth or the tombs of your mothers in the decrepit ruins? How many a sick person did you tend to yourself and care for by your own hands? You would seek out a cure for him and consult physicians, yet neither did your concern benefit you, nor did you achieve what you sought. Through him, the world demonstrated to you your own reality, and by his demise, your own [eventual] demise. So it behooves you that your tears should never end, as you have realized that your loved ones cannot benefit you.”

١٢٩- عبد الله بن المغيرة عن طلحة بن زيد، عن أبي عبد الله عليه السلام قال: تمثّلت الدنيا لعيسى عليه السلام في صورة امرأة زرقاء، فقال لها: كم تزوّجت؟ قالت: كثيراً. قال: فكلّ طلقك؟ قالت: بل كلاً قتلت! قال: فويح أزواجك الباقين! كيف لا يعتبرون بالماضين؟ قال: وقال أبو عبد الله عليه السلام: مثل الدنيا كمثل البحر المالح، كلما شرب العطشان منه ازداد عطشاً حتى يقتله.

(129) ‘Abdullāh ibn al-Mughīrah narrated from Ṭalḥah ibn Zayd, from Abū ‘Abdillāh (a) who said, “This world appeared to ‘Īsā (a) in the form of a blue-eyed woman. He asked her, ‘How many have you married?’ She said, ‘Many.’ He asked, ‘Did you divorce them all?’ She said, ‘Rather, I killed them all!’ He said, ‘Then woe to your remaining spouses! How can they not take lesson from those who have passed?’” Abū ‘Abdillāh (a) [then] said, “The example of this world is like the salty sea – every time a thirsty person drinks from it, it increases his thirst, until it kills him.”

١٣٠- عبد الله بن المغيرة عن إسماعيل بن أبي زياد، يرفع الحديث إلى أمير المؤمنين عليه السلام قال: قيل له: ما الزهد في الدنيا؟ قال: حرامها فتكته فتكبه.

(130) ‘Abdullāh ibn Mughīrah narrated from Ismā‘īl ibn Abī Zayd who attributed the statement to Amīr al-Mu’minīn (a) that when he was asked, “What is detachment (*al-zuhd*) from the world?” He said, “[It pertains to] what is forbidden thereof – so restrain yourself from it and shun it.”³⁹

١٣١- فضالة عن أبان بن عثمان، عن سلمة بن أبي حفص، عن أبي عبد الله، عن أبيه عليه السلام، عن جابر قال: مرّ رسول الله صلى الله عليه وآله بالسوق وأقبل يريد الغالية والناس يكتفه، فمرّ بجدي أسكّ على مزبلة ملقى وهو ميت، فأخذ بأذنه فقال: أيكم يحب أن يكون هذا له بدرهم؟ قالوا: ما نحبّ أنه لنا بشيء، وما نضع به؟ فقال: أفتحّبون أنه لكم؟ قالوا: لا! حتّى قال ذلك ثلاث مرّات، فقالوا: والله لو كان حيّاً كان عيباً فكيف وهو ميت! فقال رسول الله صلى الله عليه وآله: إنّ الدنيا على الله أهون من هذا عليكم.

(131) Faḍālah narrated from Abān ibn ‘Uthmān, from Salamah ibn Abī Ḥaḥṣ, from Abū ‘Abdillāh, from his father (a), from Jābir who said, “The Messenger of Allah (ṣ) passed by the market and approached [one of the shops] seeking to buy some perfume, while the people had surrounded him. Then he passed by a dead goat with its ears cut, lying in a rubbish heap, so he took hold of it by its [severed] ear and asked, ‘Who among you would want to buy this for a dirham?’ They said, ‘We would not like

³⁹ This report is found in many other sources with slight variance in wording. It is aimed at dismissing the idea that *zuhd* entails keeping away from the things that Allah has permitted of this world, such as marriage, trade, etc. which some believers sought to abandon under the guise of asceticism.

to buy this for any amount – what would we do with it?’ He said, ‘Would you not like to possess it?’ They said, ‘No!’ He (ﷺ) repeated that [question] thrice, so they said, ‘By Allah, even if it were alive it would be flawed, so how about now when it is dead!’ The Messenger of Allah (ﷺ) said, ‘Verily the [material] world is less valuable to Allah than this [dead goat] is to you.’”

١٣٢- فضالة عن أبان، عن زياد بن أبي رجا، عن أبي هاشم، عن أبي عبد الله ﷺ قال: من أصبح والدنيا أكبر همّه شئت الله عليه أمره، وكان فقره بين عينيه، ولم يأت من الدنيا إلا ما قدر له، ومن كانت الآخرة أكبر همّه كشف الله عنه ضيقه، وجمع له أمره، وأتته الدنيا وهي راغمة.

(132) Faḍālah narrates from Abān, from Ziyād ibn Abī Rajā², from Abū Hishām, from Abū ‘Abdillāh (a) who said, “Whoever starts his day with the world as his greatest concern [and objective], Allah will scatter his affair and his poverty will be [seen] in front of him, and nothing of this world will come to him except that which has been destined for him. But whoever’s greatest concern is the Hereafter, Allah will remove his constraints for him and gather his affair, and this world will come to him in [complete] submission.”

١٣٣- حمّاد بن عيسى عن الحسين بن المختار، عن إسماعيل بن أبي حمزة قال: حدّثني جابر قال: قال لي أبو جعفر ﷺ: يا جابر، أنزل الدنيا منك كمنزل نزلته ثم أردت التحرك منه من يومك ذلك، أو كمالٍ اكتسبته في منامك واستيقظت فليس في يدك منه شيء، وإذا كنت في جنازة فكن كأنتك أنت المحمول وكأنتك سألت ربك الرجعة إلى الدنيا لتعمل عمل من عاش، فإنّ الدنيا عند العلماء مثل الظلّ.

(133) Ḥammād ibn ‘Īsā narrated from al-Ḥusayn ibn al-Mukhtār, from Ismā‘īl ibn Abī Ḥamzah who said, “Jābir narrated to me saying, ‘Abū Ja‘far (a) said to me, ‘O Jābir, take this world as you would a place where you have arrived and then wish to depart from on the very same day, or as wealth that you have earned in your dream and when you awake there is nothing of it in your hand. And when you are at a funeral, then be as though it is you who is being carried [to your grave] and as though you are the one who is asking his Lord to send him back to the world so that you may work [and perform the deeds] like those who are living, for indeed to the learned, this world is like the shadow [that soon passes].”

١٣٤- النضر بن سويد عن عبد الله بن سنان قال: سمعت أبا عبد الله عليه السلام يقول: دخل على النبي صلى الله عليه وآله رجل وهو على حصير قد أثر في جسمه، ووسادة ليف قد أثرت في خده، فجعل يمسح ويقول: ما رضي بهذا كسرى ولا قيصر، إنهم ينامون على الحرير والديباج، وأنت على هذا الحصير! قال: فقال رسول الله صلى الله عليه وآله: لأننا خير منهما والله، لأننا أكرم منهما والله! ما أنا والدنيا؟ إنما مثل الدنيا كمثل رجلٍ راكبٍ مرَّ على شجرةٍ ولها فيء فاستظلَّ تحتها، فلمَّا أن مال الظلَّ عنها ارتحل فذهب وتركها.

(134) Al-Naḍr ibn Suwayd narrated from ‘Abdullāh ibn Sinān who said, “I hear Abū ‘Abdillāh (a) saying, ‘A man came to visit the Prophet (ﷺ) while he was sitting on a mat which had left marks on his body, and a pillow made of palm fibers which had left a mark on his cheek. So he began wiping [his blessed face] saying, “Chosroes and Caesar would never be pleased with such [for themselves]. They sleep on silk and brocade while you are on this mat!” So the Messenger of Allah (ﷺ) said,

“I am surely better than both of them by Allah, I am surely more noble than them both by Allah! What do I have to do with this world? Indeed the example of this world is but like a man who rides past a tree that has a shadow, so he takes shade under it. When the shadow recedes, he departs and leaves it.””

١٣٥- النضر بن سويد عن أبي سيّار، عن مروان، عن أبي عبد الله عليه السلام قال: قال لي عليّ بن الحسين عليه السلام: ما عرض لي قطّ أمران أحدهما للدنيا والآخرة والآخرة فآثرت الدنيا إلا رأيت ما أكره قبل أن أمسي. ثمّ قال أبو عبد الله عليه السلام لبني أمية: إنهم يؤثرون الدنيا على الآخرة منذ ثمانين سنة، وليس يرون شيئاً يكرهونه.

(135) Al-Naḍr ibn Suwayd narrated from Abū Sayyār, from Marwān, from Abū ‘Abdillāh (a) who said, “‘Alī ibn al-Ḥusayn (a) said to me, ‘It has never happened that two matters, one for this world and the other for the Hereafter, were presented before me and I prioritized the [matter of] this world but that I saw what I disliked before the end of the day.’” Then Abū ‘Abdillāh (a) said regarding the Banī Umayyah, “They have been preferring [and prioritizing] this world over the Hereafter for the past eighty years, yet they do not see anything that they dislike.”⁴⁰

١٣٦- محمد بن أبي عمير عن عليّ الأحمص، عمّن أخبره، عن أبي جعفر عليه السلام أنّه كان يقول: نعم العون الدنيا على الآخرة.

(136) Muḥammad ibn Abī ‘Umayr narrated from ‘Alī al-Aḥmaṣ, from the one who informed him of it, from Abū Ja‘far (a) who used to say, “How

⁴⁰ This is in all likelihood a reference to *istidrāj*, where respite is given to evildoers so that they can sink further into perdition through their evil.

good a helper this world is for the Hereafter [if it is approached correctly].”

١٣٧- الحسن بن عليّ قال: سمعت أبا الحسن عليه السلام يقول: ما قال عيسى للحواريين: يا بني آدم لا تأسوا على ما فاتكم من دنياكم كما لا يأسى أهل الدنيا على ما فاتهم من آخرتهم إذا أصابوا دنياهم.

(137) Al-Ḥasan ibn ‘Alī said, “I heard Abā al-Ḥasan (a) say, “[One of the things] that ‘Īsā (a) said to the disciples was, “Do not grieve over what you have missed of this world of yours, just as the people of this world do not grieve over what they have missed from their Hereafter when they acquire their worldly objectives.””

١٣٨- محمد بن أبي عمير عن هشام بن سالم، عن أبي يعقوب قال: سمعت أبا عبد الله عليه السلام يقول: إننا لنحبّ الدنيا وأن لا نعطاها خير لنا، وما أعطي أحد منها شيئاً إلا نقص من حظّه في الآخرة.

(138) Muḥammad ibn Abī ‘Umayr narrated from Hishām ibn Sālim, from Abū Ya‘qūb who said, “I heard Abā ‘Abdillāh (a) say, ‘Verily we love this world yet it is actually better for it not to be granted to us, and nothing from it is granted to anyone but that his share is thereby reduced in the Hereafter.’”

١٣٩- النضر بن سويد عن عاصم، عن أبي بصير، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: جاءني ملك فقال: يا محمد ربك يقرئك السلام ويقول لك: إن شئت جعلت لك بطحاء مكة رضراض ذهب. قال: فرفع النبي صلى الله عليه وآله رأسه إلى السماء فقال: يا رب أشبع يوماً فأحمدك وأجوع يوماً فأسألك.

(139) Al-Naḍr ibn Suwayd narrated from ‘Āṣim, from Abū Baṣīr, from Abū Ja‘far (a) who said, “The Messenger of Allah (ṣ) said, ‘An angel came and told me, “O Muḥammad, your Lord sends you greetings and says to you: If you wish, I will turn the plains of Makkah into nuggets of gold [for you].”’ So the Prophet (ṣ) raised his head to the sky and said, ‘O Lord, I am sated one day so I praise You, and I am hungry another day so I implore You [and that is enough for me].”’

١٤٠- ابن أبي عمير عن هشام بن سالم، عن اليماني قال: سمعت علي بن الحسين عليه السلام يقول: عجباً كل العجب لمن عمل لدار الفناء وترك دار الآخرة.

(140) Ibn Abī ‘Umayr narrated from Hishām ibn Sālim, from al-Yamānī who said, “I heard ‘Alī ibn al-Ḥusayn (a) say, ‘How truly amazing it is that one works for the perishing abode yet abandons the [permanent] abode of the Hereafter.”’

Chapter Nine: The Two Angels and what they Record

١٤١- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَمِيرٍ، عَنْ مُحَمَّدِ بْنِ حَمْرَانَ، عَنْ زُرَّارَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: مَا مِنْ أَحَدٍ إِلَّا وَمَعَهُ مَلَكَانِ يَكْتُبَانِ مَا يَلْفُظُهُ، ثُمَّ يَرْفَعَانِ ذَلِكَ إِلَى مَلَكَيْنِ فَوْقَهُمَا فَيُثَبِّتَانِ مَا كَانَ مِنْ خَيْرٍ وَشَرٍّ وَيَلْقِيَانِ مَا سِوَى ذَلِكَ.

(141) Al-Ḥusayn ibn Sa‘īd narrated to us, “Muḥammad ibn Abī ‘Umayr narrated to us from Muḥammad ibn Ḥumrān, from Zurārah who said, “I heard Abā ‘Abdillāh (a) say, ‘There is no person but that with him are two angels who write whatever he utters, then they send that up to two [other] angels above them who record what was good or evil from it, and cast aside anything other than that.’”

١٤٢- الْحُسَيْنُ بْنُ عَلْوَانَ عَنْ عَمْرٍو بْنِ شَمْرٍ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ مَوْضِعِ الْمَلَكَيْنِ مِنَ الْإِنْسَانِ، قَالَ: هَاهُنَا وَاحِدٌ وَهَاهُنَا وَاحِدٌ، يَعْنِي عِنْدَ شَدْقِيهِ.

(142) Al-Ḥusayn ibn ‘Ulwān narrated from ‘Amr ibn Shimr, from Jābir, from Abū Ja‘far (a) saying, “I (Jābir) asked him (the Imam) about the position of the two angels in relation to the human being, so he said, ‘One is here and the other is here,’ meaning on the two sides of his mouth.”

١٤٣- حَمَّادٌ عَنْ حَرِيْزٍ، وَإِبْرَاهِيمَ بْنِ عَمْرٍو، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَا يَكْتُبُ الْمَلَكَانِ إِلَّا مَا نَطَقَ بِهِ الْعَبْدُ.

(143) Ḥammād narrated from Ḥarīz, and Ibrāhīm ibn ‘Amr, from Zurārah, from Abū Ja‘far (a) who said, “The two angels do not write anything other than what the servant speaks.”

١٤٤- حمّاد عن حريز، عن زرارة، عن أحدهما عليهما السلام قال: لا يكتب الملك إلا ما يسمع. قال الله عز وجل: «واذكر ربك في نفسك تضرعاً وخيفةً». قال: لا يعلم ثواب ذلك الذكر في نفس العبد غير الله تعالى.

(144) Ḥammād narrated from Ḥarīz, from Zurārah, from one of the two (al-Bāqir or al-Ṣādiq) (a) who said, “The angel does not write down except that which he hears. Allah, to Whom belong might and majesty, said: *Remember your Lord inwardly, in humility and awe...* (Q7:205). Indeed, no one knows the reward of that remembrance within the heart of a servant other than Allah, the Exalted.”

١٤٥- النضر بن سويد عن حسين بن موسى، عن أبي حمزة، عن أبي جعفر عليه السلام قال: إن في الهواء ملكاً يقال له إسماعيل على ثلاث مائة ألف ملك كل واحد منهم على مائة ألف، يحصون أعمال العباد، فإذا كان رأس السنة بعث الله إليهم ملكاً يقال له السجلّ فانتسج ذلك منهم، وهو قول الله تبارك وتعالى: «يوم نظوي السماء كطيّ السجلّ للكتب».

(145) Al-Naḍr ibn Suwayd narrated from Ḥusayn ibn Mūsā, from Abū Ḥamzah, from Abū Ja‘far (a) who said, “Verily there is an angel in the air called Ismā‘īl who leads three hundred thousand angels, each of whom leads another hundred thousand angels. They count [and record] the actions of the servants, and when a new year begins, Allah sends to them an angel called al-Sijill who gathers [all] that from them. This is what is referred to in the verse wherein Allah, the Blessed and Exalted,

says: *On the Day we will roll up the sky as al-Sijill rolls up his scrolls [of recorded deeds]* (Q21:104).⁴¹

١٤٦- النضر بن سويد عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله عليه السلام: في قول الله تبارك وتعالى: «إذ يتلقى المتلقيان عن اليمين وعن الشمال قعيد»، قال: هما الملكان. وسألته عن قول الله تبارك وتعالى: «هذا ما لدي عتيد»، قال: هو الملك الذي يحفظ عليه عمله. وسألته عن قول الله عز وجل: «قال قرينه ربنا ما أطغيته»، قال: هو شيطان.

(146) Al-Naḍr ibn Suwayd narrated from ‘Āṣim ibn Ḥamīd, from Abū Baṣīr, from Abū ‘Abdillāh (a) who said regarding the verse in which Allah, the Blessed and Exalted, says: *As the two receivers receive, [one] sitting to the right and [the other] to the left* (Q50:17), “They are the two angels [who record the deeds].” [Then the narrator said,] “And I asked him about the verse wherein Allah, the Blessed and Exalted, says: *Here is what is ready with me [of the record]* (Q50:23), so he said, ‘It is the angel who preserves [and records] his deeds for him.’ And I asked him about the verse wherein Allah, to Whom belong might and majesty, says: *His [evil] companion will say, ‘Our Lord, I did not make him transgress...’* (Q50:27), and he said, ‘He (the evil companion) is Satan.’”

١٤٧- الحسين بن علوان عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام: قال: سألته عن لحظة ملك الموت، قال: ما رأيت القوم يكونون جلوساً فتعتريهم السكته فما يتكلم أحد منهم، فتلك لحظة ملك الموت حين يلحظهم.

(147) Al-Ḥusayn ibn ‘Ulwān narrated from ‘Amr ibn Shimr, from Jābir, from Abū Ja‘far (a) whom he asked about the glance of the Angel of

⁴¹ This translation is based on the meaning mentioned in the tradition.

Death, so he said “When you see a group of people sitting together and then they are suddenly afflicted by [temporary] speechlessness, so none of them says anything, that is the moment in which the Angel of Death glances at them.”

Chapter Ten: Humility and Arrogance

١٤٨- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: أَفْطَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشِيَّةَ الْخَمِيسِ فِي مَسْجِدِ قُبَا، فَقَالَ: هَلْ مِنْ شَرَابٍ؟ فَأَتَاهُ أَوْسُ بْنُ خَوْلَةَ الْأَنْصَارِيُّ بَعْضَ مِنْ لَبَنٍ مَخِيضَةٍ بَعْسَلٍ فَلَمَّا وَضَعَهُ عَلَى فِيهِ، نَحَاهُ ثُمَّ قَالَ: شَرَابَانِ وَيَكْتَفِي بِأَحَدِهِمَا عَنْ صَاحِبِهِ، لَا أَشْرِبُهُ وَلَا أَحْرَمُهُ وَلَكِنِّي أَتَوَاضَعُ لِلَّهِ، فَإِنَّهُ مِنْ تَوَاضَعٍ لِلَّهِ رَفَعَهُ اللَّهُ، وَمَنْ تَكَبَّرَ خَفَضَهُ اللَّهُ، وَمَنْ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ، وَمَنْ بَذَرَ حَرَمَهُ لِلَّهِ، وَمَنْ أَكْثَرَ ذِكْرَ اللَّهِ أَحَبَّهُ اللَّهُ.

(148) Al-Husayn ibn Sa'īd narrated to us, "Muḥammad ibn Abī 'Umayr narrated to us from 'Abd al-Raḥmān ibn al-Ḥajjāj who said, 'I heard Abā 'Abdillāh (a) say, "The Messenger of Allah opened his fast on a Thursday night at Masjid Qubā. He asked, 'Is there anything to drink?' So Aws ibn Khawlah al-Anṣārī brought him a cup of buttermilk [mixed] with honey. When he placed it on his lips [and took a sip], he set it aside and then said, 'Two drinks [in one] while any of them would suffice on its own. I will not drink it, but I do not forbid it. Rather, I humble myself before Allah, for indeed whoever humbles himself before Allah is elevated by Allah, and whoever is arrogant is abased by Allah. Whoever is moderate in his lifestyle is granted [an increase in] sustenance by Allah, but whoever is wasteful [and extravagant] is deprived by Allah. And whoever remembers Allah often is loved by Allah.'"

١٤٩- عبد الله بن سنان عن علي بن شجرة، عن عمه بشير، عن أبي جعفر عَلَيْهِ السَّلَامُ قال: مرَّ النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بسوداء تلتقط من الأرض سرقيناً أو بعراً فقال المسلمون:

الطريق رسول الله! فقالت السوداء: الطريق واسع. فقال رسول الله ﷺ دعوها فإنها لجبارة.

(149) ‘Abdullāh ibn Sinān narrated from ‘Alī ibn Shajarah, from his uncle Bashīr, from Abū Ja‘far who said, “The Prophet (ﷺ) once passed by a dark-skinned lady picking up manure or camel dung from the ground, so the Muslims [who were there] said, ‘Make way for the Messenger of Allah!’ The lady said, ‘The path is wide enough [for him to pass].’ So the Messenger of Allah (ﷺ) said to them, ‘Leave her alone, for she is insolent.’”

١٥٠- الحسن بن محبوب عن علي بن رئاب، عن أبي عبيدة الحداء، عن أبي جعفر عليه السلام قال: لما كان يوم فتح مكة، قام رسول الله ﷺ في الناس خطيباً فحمد الله وأنتى عليه، ثم قال: أيها الناس، ليبلغ الشاهد الغائب: إن الله تبارك وتعالى قد أذهب عنكم بالإسلام نخوة الجاهلية والتفاخر بآبائها وعشائرها. أيها الناس إنكم من آدم وآدم من طين. ألا وإن خيركم عند الله وأكرمكم عليه اليوم أتقاكم وأطوعكم له. ألا وإن العريضة ليست بأب والد ولكنها لسان ناطق، فمن طعن بينكم وعلم أنه يبلغه رضوان الله حسبه. ألا وإن كل دم أو مظلمة أو إحنة كانت في الجاهلية فهي تظل تحت قدمي إلى يوم القيامة.

(150) Al-Ḥasan ibn Maḥbūb narrated from ‘Alī ibn Ri‘āb, from Abū ‘Ubaydah al-Ḥadhhdhā, from Abū Ja‘far (a) who said, “On the day of the conquest of Makkah, the Messenger of Allah (ﷺ) stood up among the people and gave a sermon. He praised Allah and glorified Him, then he said, ‘O People, let the one who is present convey [this message] to the one who is absent: Verily Allah, the Blessed and Exalted, has removed from you, through Islam, the haughtiness of the Age of Ignorance and

the mutual boasting about forefathers and clans [that was prevalent] in it. O people, verily you are [all] from Ādam and Ādam was [created] from clay. Behold, verily the best of you in the sight of Allah and the noblest of you before Him on this day are those who are most Godwary and most submissive to Him. Know that being Arab is not [defined] through parentage; rather, it is a language that is spoken. So whoever is reviled among you [for being of a different race] and knows that it (his faith) will make him attain the pleasure of Allah, that is sufficient for him. Know that verily all the blood [that was shed], or the injustice [suffered], or the malice [borne] during the Age of Ignorance will remain under my feet [discarded henceforth] until the Day of Judgment.”

١٥١- النضر بن سويد عن الحسن بن موسى، والحسن بن رثاب عن زرارة قال: سمعت أبا جعفر عليه السلام يقول: أصل المرء دينه، وحسبه خلقه، وكرمه تقواه، وإنّ الناس من آدم شرع سواء.

(151) Al-Naḍr ibn Suwayd narrated from al-Ḥasan ibn Mūsā, and al-Ḥasan ibn Riʿāb from Zurārah who said, “I heard Abā Jaʿfar (a) say, ‘The background of a person is his religion, his status is his character, and his nobility is his Godwariness; verily all people are from Ādam, with the same origin.’”

١٥٢- محمّد بن سنان عن بسطام الزيّات، عن أبي عبد الله عليه السلام قال: لمّا قدم جعفر بن أبي طالب من الحبشة، قال لرسول الله صلى الله عليه وآله أحدّثك يا رسول الله: دخلت على النجاشيّ يوماً من الأيام وهو في غير مجلس الملك وفي غير رياشه وفي غير زيّه، فحيّيته بتحيّة الملك وقلت له: يا أيّها الملك، مالي أراك في غير مجلس الملك وفي غير رياشه وفي غير زيّه؟ فقال: إنّنا نجد في الإنجيل:

من أنعم الله عليه بنعمةٍ فليشكر الله. ونجد في الإنجيل: أن ليس من الشكر لله شيء يعدله مثل التواضع، وإنه ورد عليّ في ليلتي هذه أن ابن عمك محمداً عليه السلام قد أظفره الله بمشركي أهل بدر، فأحببت أن أشكر الله تعالى بما ترى.

(152) Muḥammad ibn Sinān narrated from Bisṭām *al-Zayyāt*, from Abū ‘Abdillāh (a) who said, “When Ja‘far ibn Abī Ṭālib returned from Abyssinia, he said to the Messenger of Allah (ṣ), ‘Should I tell you about something that happened, O Messenger of Allah? I went to visit al-Najāshī one day and found that he was neither seated on his royal throne nor was he dressed in his kingly attire, and he appeared different that he normally would. So I greeted him the way kings are greeted and said to him, “O king, why is it that I see you seated in a different place, dressed in different apparel, and having an altered appearance?” He replied, “Verily we find in the Gospels: whoever is given a blessing by Allah, let him show gratitude to Allah [for that blessing]. We also find in the Gospels: there is no form of gratitude to Allah which is comparable to humility. And verily I have received word on this night that my cousin Muḥammad (ṣ) has been granted victory by Allah over the polytheists at Badr, so I wanted to thank Allah, the Exalted, in the way that you see.””

١٥٣- محمد بن سنان عمّن أخبره، عن أبي بصير قال: سمعت أبا جعفر عليه السلام يقول: إن موسى بن عمران عليه السلام حبس عنه الوحي ثلاثين صباحاً، فصعد على جبل بالشام يقال له أريحا، فقال: يا ربّ لم حبست عنيّ وحيك وكلامك؟ الذنب أذنبته؟ فما أنا بين يديك فاقصّ لنفسك رضاها! وإن كنت حبست عنيّ وحيك وكلامك لذنوب بني إسرائيل، فعفوك القديم! فأوحى الله إليه أن يا موسى، أتدري لم خصصتك بوحيي وكلامي من بين خلقي؟ فقال: لا أعلمه يا

رب. قال: يا موسى إني أطلعت إلى خلقي أطلاعة فلم أر في خلقي شيئاً أشدّ تواضعاً منك، فمن ثمّ خصصتك بوحيي وكلامي من بين خلقي. قال: فكان موسى ﷺ إذا صلّى لم يفتل حتى يلصق خدّه الأيمن بالأرض وخدّه الأيسر بالأرض.

(153) Muḥammad ibn Sinān narrated from the one who informed him, from Abū Baṣīr who said, “I heard Abā Jaʿfar (a) say, ‘Verily divine revelation was withheld from Mūsā ibn ‘Imrān (a) for thirty days, so he ascended a mountain in al-Shām which was called Ariḥā, and said, ‘O Lord, why have You withheld Your revelation and Your communication from me? Have I sinned in any way? Then here I am before You so punish me as You please! And if You have withheld Your revelation and communication from me due to the sins of the Banī Isrāʾīl, then Your forgiveness is pre-eternal!’ So Allah revealed to him saying, ‘O Mūsā, do you know why I chose you for My revelation and communication among My creation?’ ‘I do not know that, O Lord,’ he replied. He said, ‘O Mūsā, I examined My creation, inspecting them, but did not see anyone among them as intensely humble as you. That is why I chose you for My revelation and communication among My creation.’” He (the Imam) said, “When Mūsā (a) used to pray, he did not turn aside [from his prayers] until he placed his right cheek on the earth and [then] his left cheek upon the earth [in humility before Allah].”

١٥٤- النضر بن سويد عن ابن سنان، عن أبي عبد الله ﷺ قال: قال رسول الله ﷺ: لا أحبّ الشيخ الجاهل ولا الغنيّ الظلوم ولا الفقير المختال.

(154) Al-Naḍr ibn Suwayd narrated from Ibn Sinān, from Abū ‘Abdillāh (a) who said, “The Messenger of Allah (ṣ) said, ‘I do not like an old man

who is ignorant, nor a rich man who is oppressive, nor a poor man who is vain.”

١٥٥- فضالة بن أيوب عن سيف بن عميرة، عن علي بن المغيرة، عن أخ له قال: سمعت أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله: ما ذئبان جائعان في غنم قد فرقها راعيها، أحدهما في أولها والآخر في آخرها، بأفسد فيها من حب المال والشرف في دين المرء المسلم.

(155) Faḍālah ibn Ayyūb narrated from Sayf ibn ‘Amīrah, from ‘Alī ibn al-Mughīrah, from his brother who said, “I heard Abā ‘Abdillāh (a) say, ‘The Messenger of Allah (ṣ) said, “Two hungry wolves among a flock of sheep that has been separated from their shepherd, one in front of the flock and the other behind it, are not more harmful to it than love of wealth and status is [harmful] to the religion of a Muslim.””

١٥٦- ابن أبي عمير عن حماد بن عيسى قال: ما رأيت أبا عبد الله عليه السلام يأكل متكئاً، ثم ذكر رسول الله صلى الله عليه وآله فقال ما أكل متكئاً حتى مات.

(156) Ibn Abī ‘Umayr narrated from Ḥammād ibn ‘Īsā who said, “I never saw Abā ‘Abdillāh (a) eat while reclining.” Then he remembered the Messenger of Allah (ṣ) and said, “He never ate while reclining until he passed away.”

١٥٧- النضر بن سويد عن علي بن رثاب، عن زرارة قال: قلت لأبي جعفر عليه السلام الناس يروون عن رسول الله صلى الله عليه وآله أنه قال: أشرفكم في الجاهلية أشرفكم في الإسلام. فقال عليه السلام: صدقوا، وليس حيث تذهبون. كان أشرفهم في الجاهلية أسخاهم نفساً وأحسنهم خلقاً وأحسنهم جواراً وأكفهم أذىً، فذلك الذي إذا

أسلم لم يزده إسلامه إلا خيراً.

(157) Al-Naḍr ibn Suwayd narrated from ‘Alī ibn Riḍāb, from Zurārah who said, “I told Abū Ja‘far (a), ‘People are narrating that the Messenger of Allah (ṣ) said, “The most honorable among you during the Age of Ignorance are the most honorable among you in Islam.”” He (a) said, ‘They have spoken the truth, but it is not as they understand it. The most honorable of them during the Age of Ignorance were the most generous among them, those who had the best character, were most neighborly, and least likely to cause harm [to anyone] – this is the kind of person whose acceptance of Islam increased him in nothing but goodness.”

١٥٨- النضر بن سويد عن علي بن رئاب، عن زرارة، عن أبي جعفر عليه السلام قال: إن علي بن الحسين عليه السلام رأى امرأة في بعض مشاهد مكة فأعجبته، فخطبها إلى نفسه وتزوجها فكانت عنده، وكان له صديق من الأنصار فاغتم لتزويجه بتلك المرأة، فسأل عنها فأخبر أنها من آل ذي الجدين من بني شيان في بيت علي من قومها، فأقبل على علي بن الحسين عليه السلام فقال: جعلني الله فداك! ما زال تزويجك هذه المرأة في نفسي وقلت: تزوج علي بن الحسين امرأة مجهولة ويقوله الناس أيضاً، فلم أزل أسأل عنها حتى عرفتها ووجدتها في بيت قومها شيبانية. فقال له علي بن الحسين عليه السلام: قد كنت أحسبك أحسن رأياً بما أرى، إن الله أتى بالإسلام فرفع به الخسيصة، وأتم به الناقصة، وكرم به من اللوم، فلا لوم على المسلم، إنما اللوم الجاهلية.

(158) Al-Naḍr ibn Suwayd narrated from ‘Alī ibn Riḍāb, from Zurārah, from Abū Ja‘far (a) who said, “‘Alī ibn al-Ḥusayn (a) saw a lady in one of the ceremonial precincts of Makkah and was impressed by her. He thus

proposed to her and married her, and she stayed with him. He had a friend among the Anṣār who was distressed by his marriage to this woman, so he asked about her and was informed that she was from the family of Dhī al-Jaddayn from the Banī Shaybān in a prestigious household among her clan. So he went to ‘Alī ibn al-Ḥusayn (a) and said, ‘May Allah make me your ransom! Your marriage to this woman was continually occupying my thoughts, and I said to myself: ‘Alī ibn al-Ḥusayn has married an unknown woman, and this is something that people are also saying. So I kept asking about her until I found out who she was and came to know that she is from the clan of Shaybāniyyah.’ So ‘Alī ibn al-Ḥusayn (a) said to him, ‘I used to consider you to be someone with a better judgment than what I now see. Verily Allah sent Islam and through it He raised the lowly one, perfected the deficient one, and ennobled [the people] from rebuke [and false accusation]. Hence, there is no [undue criticism or] blame upon the Muslim; rather, the blame is only [for] ignorance.”

١٥٩- النضر بن سويد عن حسين بن موسى، عن زرارة، عن أحدهما عليهما السلام قال: إن علي بن الحسين عليه السلام تزوج أم ولد عمه الحسن عليه السلام وزوج أمه مولاة، فلما بلغ ذلك عبد الملك بن مروان، كتب إليه: يا علي بن الحسين، كأنك لا تعرف موضعك من قومك وقدرك عند الناس! تزوجت مولاةً وزوجت مولاك بأتمك؟! فكتب إليه علي بن الحسين: فهمت كتابك ولنا أسوة برسول الله صلى الله عليه وآله، فقد زوج زينب بنت عمه زيداً مولاة، وتزوج مولاته صفية بنت حي بن أخطب.

(159) Al-Naḍr ibn Suwayd narrated from Ḥusayn ibn Mūsā, from Zurārah, from one of them (al-Bāqir or al-Ṣādiq) (a) who said, “‘Alī ibn al-Ḥusayn (a) married the slave wife of his late uncle, al-Ḥasan (a), and

got his mother married to his [manumitted] slave.⁴² When ‘Abd al-Malik ibn Marwān heard about that, he wrote to him saying, ‘O ‘Alī ibn al-Ḥusayn, it seems you do not know your position in the eyes of your community and your station among the people! You married a slave woman and got your slave married to your mother?!’ So ‘Alī ibn al-Ḥusayn wrote back to him, ‘I have [read and] understood your letter, yet our exemplar is the Messenger of Allah (ﷺ). He married off his own cousin Zaynab to his [freed] slave Zayd, and he himself married his slave maiden Ṣafiyyah bint Ḥayy ibn Akhṭab.’”

١٦٠- الحسن بن محبوب عن أبي حمزة الثمالي، عن أبي جعفر وأبي عبد الله عليهما السلام قالوا: إنَّ أبا ذرٍّ عيَّر رجلاً على عهد النبي ﷺ: بأمه فقال: يا ابن السوداء! وكانت أمه سوداء. فقال رسول الله ﷺ: تعيِّره بأمه يا أبا ذرٍّ؟! قال: فلم يزل أبو ذرٍّ يمرِّغ وجهه بالتراب ورأسه حتَّى رضي رسول الله ﷺ عنه.

(160) Al-Ḥasan ibn Maḥbūb narrated from Abū Ḥamzah al-Thumālī, from Abū Ja‘far and Abū ‘Abdillāh (a) who both said, “Verily Abū Dharr reproached a person during the time of the Prophet (ﷺ) by disparaging his mother and saying, ‘O son of the dark-skinned woman!’ And indeed his mother was dark-skinned. So the Messenger of Allah (ﷺ) said to him [disapprovingly], ‘You reproach him by disparaging his mother, O Abā Dharr?!’ So Abū Dharr [was ashamed of what he had done and he] kept on wiping his face and head with dust until the Messenger of Allah (ﷺ) was pleased with him [due to his intense remorse].”

١٦١- بعض أصحابنا عن عليّ بن شجرة، عن عمّه بشير النبال، عن أبي عبد

⁴² It is worth noting that his mother was also a slave wife (*umm walad*) of his late father.

الله ﷺ قال: قدم أعرابي على النبي ﷺ فقال: يا رسول الله، تسابقني بناقتك هذه؟ قال: فسابقه فسابقه الأعرابي فقال رسول الله ﷺ: إنكم رفعتموها فأحب الله أن يضعها، إن الجبال تناولت لسفينة نوح ﷺ وكان الجودي أشد تواضعاً، فحط الله بها على الجودي.

(161) One of our companions narrated from ‘Alī ibn Shajarah, from his uncle Bashīr al-Nabbāl, from Abū ‘Abdillāh (a) who said, “A bedouin approached the Prophet (ﷺ) and said, ‘O Messenger of Allah, will you race me with this camel of yours?’ So he raced him and the bedouin won the race. The Messenger of Allah (ﷺ) said, ‘You had all raised it (my camel) but Allah liked that He should lower it. Verily the mountains vied for the ark of Nūḥ (a), but al-Jūdī was the most humble, so Allah made the ark stop at al-Jūdī.’”

١٦٢- ابن أبي عمير عن بعض أصحابنا، عن أبي عبد الله ﷺ قال: لا يدخل الجنة من في قلبه مثقال حبة من كبر.

(162) Ibn Abī ‘Umayr narrated from one of our companions, from Abū ‘Abdillāh (a) who said, “One who has even a [tiny] seed’s weight of pride in his heart will not enter Paradise.”

١٦٣- ابن أبي عمير عن معاوية بن عمار، عن أبي عبد الله ﷺ قال: سمعته يقول: إن في السماء ملكين موكلين بالعباد، فمن تواضع لله رفعاه ومن تكبر وضعاه.

(163) Ibn Abī ‘Umayr narrated from Mu‘āwiyah ibn ‘Ammār, from Abū ‘Abdillāh (a) whom he heard saying, “Verily there are two angels in the sky who have been placed in charge of [observing] the servants, so

whoever humbles himself before Allah is elevated by them and whoever is haughty is abased by them.”

١٦٤- ابن أبي عمير عن محمد بن أبي حمزة، وحسين بن عثمان عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: الكبر رداء الله فمن نازع الله رداءه أكبه الله في النار على وجهه.

(164) Ibn Abī ‘Umayr narrated from Muḥammad ibn Abī Ḥamzah, and Ḥusayn ibn ‘Uthmān, from Ishāq ibn ‘Ammār, from Abū ‘Abdillāh (a) who said, “Pride is the robe of Allah, so whoever attempts to take Allah’s robe from Him, Allah will throw him face-first into the Fire.”

١٦٥- ابن أبي عمير عن هشام بن الحكم، عن أبي عبد الله عليه السلام، ومنصور عن الثمالي، عن أبي جعفر عليه السلام قال: كان علي بن الحسين عليه السلام يقول: ما أحب أن لي بذل نفسي حمر النعم، وما تجرعت جرعة أحب إلي من جرعة غيظ لا أكافي بها صاحبها.

(165) Ibn Abī ‘Umayr narrated from Hishām ibn al-Ḥakam, from Abū ‘Abdillāh (a), and Mansūr [narrated] from al-Thumālī, from Abū Ja‘far (a) who said, “Alī ibn al-Ḥusayn (a) used to say, ‘I would not like to have [even] the best of comforts [and wealth] if it entails humiliating myself, and I have not swallowed anything that I liked more than the suppressed rage for which I do not retaliate against the one who caused it.’”

Chapter Eleven: Showing off, Hypocrisy, Self-Admiration, and Conceit

١٦٦- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ، عَنْ أَبِي بصير قال: سمعت أبا عبد الله عَلَيْهِ السَّلَامُ يقول: يجاء بعبدٍ يوم القيامة قد صَلَّى، فيقول: يا ربِّ، صلَّيتُ ابتغاءَ وجهك، فيقال له: بل صلَّيتُ ليقال ما أحسن صلاةً، اذهبوا به إلى النار! ويجاء بعبدٍ قد قاتل، فيقول: يا ربِّ، قاتلتُ ابتغاءَ وجهك، فيقال له: بل قاتلتُ ليقال ما أشجعَ فلاناً، اذهبوا به إلى النار! ويجاء بعبدٍ قد تعلَّم القرآن، فيقول: يا ربِّ، تعلَّمتُ القرآنَ ابتغاءَ وجهك، فيقال له: بل تعلَّمتُ ليقال ما أحسنَ صوتَ فلانٍ، اذهبوا به إلى النار! ويجاء بعبدٍ قد أنفق ماله، فيقول: يا ربِّ، أنفقتُ مالي ابتغاءَ وجهك، فيقال له: بل أنفقتُه ليقال ما أسخى فلاناً، اذهبوا به إلى النار!

(166) Al-Ḥusayn ibn Saʿīd narrated to us, “Al-Qāsim ibn Muḥammad narrated to us from ‘Alī, from Abū Baṣīr who said, ‘I heard Abā ‘Abdillāh (a) say, “A servant who offered prayers [in this world] will be brought forward on the Day of Judgment, so he will say, ‘O Lord, I used to pray seeking Your pleasure.’ But he will be told, ‘Rather, you used to pray so that it would be said: how good his prayer is!’ – ‘Take him to the Fire!’ Another servant who fought in battle will be brought forward and he will say, ‘O Lord, I used to fight [the enemies] seeking Your pleasure.’ But he will be told, ‘Rather, you fought so that it would be said: how brave he is!’ – ‘Take him to the Fire!’ Yet another servant, who had learnt the Qurʾān, will be brought forward. He will say ‘O Lord, I learnt the Qurʾān seeking Your good pleasure.’ He will be told, ‘Rather, you

learnt the Qurʾān so that it would be said: how good is his voice!’ – ‘Take him to the Fire!’ A servant who has spent his wealth in charity will also be brought forward, and he will say, ‘O Lord, I gave away my wealth seeking Your pleasure.’ He will be told, ‘Rather you gave charity so that it would be said: how generous he is!’ – ‘Take him to the Fire!’”

١٦٧- عثمان بن عيسى عن علي بن سالم قال: سمعت أبا عبد الله عليه السلام يقول: قال الله تبارك وتعالى: أنا أغنى الأغنياء عن الشريك، فمن أشرك معي غيري في عملٍ عمله لم أقبله، ولا أقبل إلا ما كان لي خالصاً.

(167) ‘Uthmān ibn ‘Īsā narrated from ‘Alī ibn Sālim who said, “I heard Abā ‘Abdillāh (a) say, ‘Allah, the Blessed and Exalted, said, ‘I am the most needless of all who are needless of a partner, so whoever ascribes to Me another as a partner in any action he undertakes, I will not accept it from him. And I do not accept anything but that which was done only for Me exclusively.’”

١٦٨- النضر بن سويد عن محمد بن سنان، عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: إن عالماً أتى عابداً فقال له: كيف صلاتك؟ فقال: تسألني عن صلاتي وأنا أعبد الله منذ كذا وكذا؟ فقال له: كيف بكأوك؟ فقال: إني لأبكي حتى تجري دموعي. فقال له العالم: فإن ضحكك وأنت تخاف الله أفضل من بكائك وأنت مدل على الله! إن المدل بعمله لا يصعد من عمله شيء.

(168) Al-Naḍr ibn Suwayd narrated from Muḥammad ibn Sinān, from Ishāq ibn ‘Ammār, from Abū ‘Abdillāh (a) who said, “A scholar once came to a worshipper and said to him, ‘How is your prayer?’ He replied, ‘You are asking me about my prayer while I have been worshipping Allah since such-and-such a time?’ So he asked him, ‘How is your

weeping?’ He replied, ‘Verily I weep until my tears flow [down my face].’ So the scholar said to him, ‘Indeed your laughter while you fear Allah is better than your weeping while you are self-conceited before Allah! Verily the one who is self-conceited due to his actions has none of his deeds ascend [to Allah].’”

١٦٩- النضر عن محمد بن سنان، عن موسى بن بكر، عن زرارة، عن أبي عبد الله عليه السلام قال: قال داود النبي عليه السلام: لأعبدن الله اليوم عبادةً ولأقرأ قراءةً أحبّ لم أفعل مثلها قطّ، فدخل محرابه ففعل، فلمّا فرغ من صلاته إذا هو بصفدع في المحراب، فقال له: يا داود، أعجبتك اليوم ما فعلت من عبادتك وقراءتك؟ فقال: نعم. فقال: لا يعجبنيك فإنّي أسبح الله في كلّ ليلة ألف تسيحة يشعب لي مع كلّ تسيحة ثلاثة آلاف تحميدة، وإنّي لأكون في قعر الماء فيصوت الطير في الهواء فأحسبه جائعاً فأطفو له على الماء ليأكلني، وما لي ذنب.

(169) Al-Naḍr narrated from Muḥammad ibn Sinān, from Mūsā ibn Bakr, from Zurārah, from Abū ‘Abdillāh (a) who said, “Prophet Dāwūd (a) said, ‘I will surely worship Allah today with such a worship, and will recite such a lovely recital, the likes of which I have never done before.’ So he entered his prayer niche and did so. When he had completed his prayer, he [suddenly] saw a frog in the prayer niche. It said to him, ‘O Dāwūd, are you pleased with yourself today due to your worship and recitation?’ ‘Yes,’ he replied. It said, ‘Do not be pleased [or impressed] by it, for verily I glorify Allah every night one thousand times, and with each glorification of mine three thousand praises branch out. And [at times] when I am in the depths of the water and a bird makes a sound in the air, I assume that it might be hungry so I come up to the surface of the water in order for it to eat me, while having committed no sin [to deserve that].’”

١٧٠- الحسن بن محمد عن أبي حمزة، عن أبي جعفر عليه السلام قال: سمعته يقول: إن داود النبي صلى الله عليه وسلم كان ذات يوم في محرابه إذ مرّت به دودة حمراء صغيرة تدبّ حتّى انتهت إلى موضع سجوده، فنظر إليها داود وحدّث في نفسه: لم خلقت هذه الدودة؟ فأوحى الله إليها: تكلمي! فقالت له: يا داود، هل سمعت حسّي أو استبنت على صفاً أثري؟ فقال لها داود: لا. قالت: فإنّ الله يسمع دبيبي ونفسي وحسي ويرى أثر مشيبي، فأخفض من صوتك.

(170) Al-Ḥasan ibn Muḥammad narrated from Abū Ḥamzah, from Abū Jaʿfar (a) whom he heard saying, “Prophet Dāwūd (a) was once in his prayer niche when a small red worm crept by until it came to the place of his prostration. Dāwūd looked at it and said to himself, ‘Why was this worm created?’ So Allah inspired it ‘Speak!’ So it said, ‘O Dāwūd, have you heard my sound as I move, or have you noticed my tracks on the smooth earth?’ Dāwūd replied, ‘No.’ So it said, ‘Verily Allah hears my crawl, my breathing, and my sound, and He sees the tracks of my movement [on the earth], so lower your voice [in humility].”

١٧١- النضر عن درست، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: إنّ الله بعث ملكين إلى أهل مدينة ليقبلاها على أهلها، فلمّا انتهيا إلى المدينة، وجدا رجلاً يدعو الله ويتضرّع إليه، فقال أحدهما للآخر: أما ترى هذا الداعي؟ فقال: قد رأيته ولكن أمضي لما أمرني به ربّي. فقال: ولكنّي لا أحدث شيئاً حتّى أرجع إلى ربّي. فعاد إلى الله تبارك وتعالى فقال: يا ربّ، إنّني انتهيت إلى المدينة فوجدت عبدك فلاناً يدعوك ويتضرّع إليك. فقال امض لما أمرتك، فإنّ ذلك الرجل لم يتغيّر وجهه غضباً لي قطّ.

(171) Al-Naḍr narrated from Durust, from one of our companions, from Abū ʿAbdillāh (a) who said, “Verily Allah sent two angels to the people

of a city in order to overturn it upon its inhabitants. When they arrived at the city, they found a man supplicating to Allah and beseeching Him. So one of them told the other, 'Do you not see this supplicant?' He replied, 'I see him, but I will proceed to do as my Lord has commanded me.' 'I, on the other hand, will not do anything before returning to my Lord [and asking about the man],' said the first angel. So he returned to Allah, the Blessed and Exalted, and said, 'My Lord, I went to the city and found Your servant so-and-so supplicating to You and beseeching You.' He said, 'Do as I have commanded you, for indeed that man's face has never changed out of anger for My sake, ever.'"

١٧٢- النضر عن محمد بن هاشم، عن رجل، عن أبي عبد الله عليه السلام قال: إن قومًا ممن آمن بموسى عليه السلام قالوا: لو أتينا عسكر فرعون وكنا فيه ولننا من دنياه، فإذا كان الذي نرجوه من ظهور موسى صرنا إليه، ففعلوا. فلما توجه موسى ومن معه هارين، ركبوا دوابهم وأسرعوا في السير ليوافقوا موسى ومن معه فيكونوا معهم، فبعث الله ملائكة فضربت وجوه دوابهم فرددتهم إلى عسكر فرعون، فكانوا فيمن غرق مع فرعون.

(172) Al-Naḍr narrated from Muḥammad ibn Hāshim, from a man [who reported it] from Abū ‘Abdillāh (a) who said, “Verily a group of people who believed in Mūsā (a) said, ‘If we were to go to the army of Fir‘awn and join it, we would acquire some of his worldly wealth, and then when what we hope for from the arrival of Mūsā transpires, we will go to him [and join him].’ So that is what they did. When Mūsā and those in his company turned to flee [from Fir‘awn], they mounted their horses and speedily rode towards Mūsā, hoping to catch up with him and his companions in order to join them. But Allah sent angels who struck the faces of their mounts thereby causing them to return towards the army

of Fir‘awn. Hence, they were among those who drowned with Fir‘awn.”

١٧٣- محمد بن سنان عن يزيد بن خليفة قال: سمعت أبا عبد الله عليه السلام يقول: من عمل لله كان ثوابه على الله، ومن عمل للناس كان ثوابه على الناس. إن كل رياء شرك.

(173) Muḥammad ibn Sinān narrated from Yazīd ibn Khalīfah who said, “I heard Abā ‘Abdillāh (a) say, ‘Whoever does a deed for [the sake of] Allah, his reward is upon Allah, and whoever does a deed for [praise from] the people, his reward is upon the people. Verily every act done to show off is [a form of] polytheism.’”

١٧٤- محمد بن أبي عمير عن فضالة عن جميل قال: سألت أبا عبد الله عليه السلام عن قول الله تبارك وتعالى: «فلا تزكوا أنفسكم هو أعلم بمن اتقى»، فقال: هو قول الإنسان: صليت البارحة، وصمت أمس، ونحو هذا ثم قال عليه السلام: إن قوماً كانوا يصبحون فيقولون صلينا البارحة وصمنا أمس، فقال علي عليه السلام لكني أنام الليل والنهار، ولو أجد بينهما شيئاً لمتته.

(174) Muḥammad ibn Abī ‘Umayr narrated from Faḍālah ibn Jamīl who said, “I asked Abā ‘Abdillāh (a) about the verse wherein Allah, the Blessed and Exalted, says: *Do not assert your own virtue. He knows best who is truly virtuous* (Q53:32). So he said, ‘It is when a person says: I prayed last night, and I fasted yesterday, and other statements such as these.’ Then he (a) said, ‘There were some people who would say in the mornings, “We prayed last night and we fasted yesterday,” so ‘Alī (a) said, “But as for me, I sleep at night and in the day, and were I to find

between them any other time, I would have slept in it as well.”⁴³

١٧٥- ابن أبي البلاد عن سعد الإسكاف، عن أبي جعفر عليه السلام قال: كان في بني إسرائيل عابد فأعجب به داود عليه السلام، فأوحى الله تبارك وتعالى إليه: لا يعجبك شيء من أمره، فإنه مرء. فمات الرجل، فأتى داود فقيل له: مات الرجل، فقال: ادفنوا صاحبكم. قال: فأنكرت ذلك بنو إسرائيل وقالوا: كيف لم يحضره؟ قال: فلما غسل قام خمسون رجلاً فشهدوا بالله ما يعلمون إلا خيراً، فلما صلوا عليه قام خمسون آخرون رجلاً وشهدوا بالله ما يعلمون إلا خيراً. فأوحى الله عز وجل إلى داود عليه السلام: ما منعك أن تشهد فلاناً؟ قال: الذي أطلعنتني عليه من أمره. قال: إن كان لكذلك [ذلك كذلك] ولكن شهده قوم من الأخبار والرهبان فشهدوا بي ما يعلمون إلا خيراً، فأجزت شهادتهم عليه وغفرت له مع علمي فيه [عليه].

(175) Ibn Abī al-Bilād narrated from Sa‘d al-Iskāf, from Abū Ja‘far (a) who said, “There was a worshipper among the Banī Isrā’īl with whom [Prophet] Dāwūd (a) was impressed, so Allah, the Blessed and Exalted, revealed to him, ‘Do not be impressed by anything [you see] from him, for verily he is a hypocrite [who is only showing off].’ Then the man died, so they came to Dāwūd and said, ‘The man has died.’ He said to them, ‘Bury your companion.’ This caused some discontentment among the Banī Isrā’īl and they said, ‘How could he not attend [this pious man’s funeral]?’ After the man had been washed, fifty men stood and bore witness, [swearing] by Allah, that they knew nothing but good [about him]. After they had prayed over him, another fifty men came forward

⁴³ It is clear that this response was a subtle way of correcting those who were boasting about their worship. This is because the extensive nightly worship of Imam ‘Alī (a) was well known among the people.

and bore witness, [swearing] by Allah, that they knew of nothing but good [about him]. So Allah, the Almighty, revealed to Dāwūd (a), ‘What prevented you from testifying for so-and-so?’ He said, ‘[I was prevented by] what you had informed me of his affair.’ He said, ‘Though he was truly such, since a group of rabbis and monks have testified, swearing by Me, that they did not know anything but good [about him], I have accepted their testimony regarding him and forgiven him despite what I know about him.’”

١٧٦- محمد بن الفضيل عن أبي الحسن الرضا عليه السلام قال: كتبت إليه أسأله عن مسألة فكتب إلي أن الله يقول: «إن المنافقين يخادعون الله وهو خادعهم» إلى قوله «سيلاً»، ليسوا من عترة رسول الله وليسوا من المؤمنين وليسوا من المسلمين، يظهرون الإيمان ويسرون الكفر والتكذيب، لعنهم الله.

(176) Muḥammad ibn al-Fuḍayl narrated from Abū al-Ḥasan al-Riḍā (a) saying, “I had written to him asking him about a [religious] question, so he wrote back to me saying, ‘Verily Allah says: *Indeed the hypocrites seek to deceive Allah but it is He who causes them to be deceived. When they stand up for prayer, they do so sluggishly, to be seen by the people, and remember Allah only a little, wavering all the time between this and that, belonging neither to one side nor the other. And whoever Allah leaves to stray, you will never find for him a way* (Q4:142-3). These [people] are not from the progeny of the Messenger of Allah, and they are not from the faithful believers, and they are not [even] from the Muslims. Rather, they manifest belief [outwardly] but hide disbelief and rejection [of faith in their hearts] – may Allah curse them.’”

١٧٧- النضر بن سويد عن القاسم بن سليمان، عن جراح المدائني عن أبي عبد

الله ﷻ: في قوله تعالى: «ولا يشرك بعبادة ربّه أحداً»، قال: هو العبد يعمل شيئاً من الطاعات لا يطلب به وجه الله، إنّما يطلب تزكية الناس، يشتهي أن يسمع به. فهذا الذي أشرك بعبادة ربّه. وقال: ما من عبدٍ أسرَّ خيراً فتذهب الأيام حتّى يظهر الله له خيراً، وما من عبدٍ أسرَّ شراً فتذهب الأيام حتّى يظهر الله له شراً.

(177) Al-Naḍr ibn Suwayd narrated from al-Qāsim ibn Sulaymān, from Jarrāḥ al-Madā'inī, from Abū 'Abdillāh (a) who said regarding the verse wherein Allah, the Exalted, says: *...and does not associate anyone in the worship of his Lord* (Q18:110), "It is [a warning to] the servant who performs an act of worship without seeking the pleasure of Allah; rather, he only seeks the commendation of people [for his piety] through which he desires renown. That is the one who associates others in the worship of his Lord." Then he added, "There is no servant who hides a good [deed] and days go by, but that Allah manifests good for him and there is no servant who hides an evil [deed] and days pass, but that Allah will manifest evil for him."

١٧٨- محمد بن أبي عمير عن عبد الرحمن بن الحجاج، عن أبي عبد الله ﷻ قال: إنّ العبد ليذنب الذنب فيندم عليه ثمّ يعمل العمل فيسرّه ذلك فيتراخي عن حاله تلك، ولأنّ يكون على حاله تلك خير له ممّا دخل فيه.

(178) Muḥammad ibn Abī 'Umayr narrated from 'Abd al-Raḥmān ibn al-Ḥajjāj, from Abū 'Abdillāh (a) who said, "Verily the servant may commit a sin and then feel remorse for it, and later [he may] perform a deed by which he is pleased such that he becomes remiss and turns away from his previous state [of remorse and humility]. Indeed, it would have been better for him to remain in that previous state of his, rather than what he later entered into."

١٧٩- محمد بن أبي عمير عن منصور بن يونس، عن الثمالي، عن أحدهما عليهما السلام قال: إن الله تبارك وتعالى يقول: إن من عبادي من يسألني الشيء من طاعتي لأحبه فأصرف ذلك عنه لكي لا يعجبه عمله.

(179) Muḥammad ibn Abī ‘Umayr narrated from Maṣṣūr ibn Yūnus, from al-Thumālī, from one of the two [Imams] (a) who said, “Verily Allah, the Blessed and Exalted, says, ‘Indeed among My servants is one who asks Me for [the ability to perform] certain acts of worship so that I may love him, but I turn that away from him so that he would not be pleased with [himself and] his deed.’”

١٨٠- محمد بن أبي عمير عن منصور بن يونس، عن الثمالي، عن علي بن الحسين عليه السلام قال: قال رسول الله صلى الله عليه وآله: ثلاث منجيات وثلاث مهلكات. قالوا: يا رسول الله، ما المنجيات؟ قال: خوف الله في السرِّ كأنتك تراه، فإن لم تكن تراه فإنه يراك، والعدل في الرضا والغضب، والقصد في الغنى والفقر. قالوا: يا رسول الله، فما المهلكات؟ قال: هوى متبع، وشح مطاع، وإعجاب المرء بنفسه.

(180) Muḥammad ibn Abī ‘Umayr narrated from Maṣṣūr ibn Yūnus, from al-Thumālī, from ‘Alī ibn al-Ḥusayn (a) who said, “The Messenger of Allah (ṣ) said, ‘Three things deliver [one to safety] and three things destroy.’ They asked, ‘O Messenger of Allah, what are the things that save [a person]?’ He said, ‘Fearing Allah in secret as though you see Him, for if you cannot see Him, surely He can see you; exercising justice in happiness and anger; and [thirdly,] moderation in [times of] abundance and poverty.’ They asked, ‘O Messenger of Allah, and what are the destroyers?’ He (ṣ) said, ‘Vain desire that is followed, the adoption of stinginess, and for a person to be pleased with himself.’”

١٨١- النضر عن الحلبي، عن أبي سعيد المكاربي، عن أبي بصير، عن أبي جعفر عليه السلام في قوله تعالى: «فكذبوا فيها هم والغاوون»، قال: [فقال: يا أبا بصير] هم قوم وصفوا عدلاً بألسنتهم ثم خالفوا إلى غيره.

(181) Al-Naḍr ibn Suwayd narrated from al-Ḥalabī, from Abū Saʿīd al-Mukārī, from Abū Baṣīr, from Abū Jaʿfar (a) who said regarding the verse wherein Allah, the Exalted, says: *Then they will all be hurled headlong into Hell, along with the deviant ones.* (Q26:94), “[O Abā Baṣīr], they are a group who describe justice with their tongues then contravene it with something else [in action].”

١٨٢- بعض أصحابنا عن حنان بن سدير، عن محمد بن طلحة، عن زرارة، عن أبي جعفر عليه السلام قال: سمعته يقول: أيما عبدٍ كان له صورة حسنة مع موضعٍ لا يشينه ثم تواضع لله كان من خالصة الله. قال: قلت: ما موضع لا يشينه؟ قال: لا يكون ضرب فيه سفاح.

(182) One of our companions narrated from Ḥanān ibn Sadīr, from Muḥammad ibn Ṭalḥah, from Zurārah, from Abū Jaʿfar (a) whom he heard saying, “Whichever servant has a handsome appearance along with an untainted position, then he humbles himself before Allah, he will be among the special [chosen] ones of Allah.” He (the narrator) said, “I asked, ‘What is [the meaning of] an untainted position?’ He replied, ‘He should not have been sullied by debauchery.’”

١٨٣- الحسن بن عليّ الخرزّاز [الوشاء] عن أبي الحسن عليه السلام قال: سمعته يقول: إن أيوب النبي عليه السلام قال: يا ربّ ما سألتك شيئاً من الدنيا قطّ، وداخله شيء، فأقبلت إليه سحابة حتّى نادته: يا أيوب من وفّقك لذلك؟ قال: أنت يا ربّ.

(183) Al-Ḥasan ibn ‘Alī al-Khazzāz [al-Washshāh] narrated from Abū al-Ḥasan (a) whom he heard saying, “Verily Prophet Ayyūb (a) said, ‘O Lord, I have never asked You for anything of this world, ever.’ And an inkling of self-admiration entered his heart. Then a cloud approached him and called out to him, ‘O Ayyūb, who enabled you to do this?’ [Thus he realized the mistake, and turning to his Lord] he said, ‘You, O Lord!’”

١٨٤- محمد بن خالد عن عبد الله بن المغيرة، عن أبي خالد، عن أبي عبد الله عليه السلام قال: من أظهر للناس ما يحب الله وبارز الله بما يكرهه [يكرهه]، لقي الله وهو له ماقت.

(184) Muḥammad ibn Khālid narrated from ‘Abdullāh ibn al-Mughīrah, from Abū Khālid, from Abū ‘Abdillāh (a) who said, “Whoever manifests for the people what Allah loves and fights against Allah by [doing] what He dislikes,⁴⁴ he will meet Allah while He loathes him.”

⁴⁴ Some commentators state that the second phrase means: [whoever] shows (*abraza*) Allah that which He dislikes [of sin and disobedience] ... See: al-Majlisī, *Mir’āt al-Uqūl*, vol. 10, p. 111.

Chapter Twelve: Repentance, Seeking Forgiveness, Regret, and Admission [of Guilt]

١٨٥- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا النُّضْرُ بْنُ سُؤَيْدٍ، عَنْ ابْنِ سِنَانٍ، عَنْ حَفْصِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يَذْنِبُ ذَنْبًا إِلَّا أَجَلَهُ اللَّهُ سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ، فَإِنْ هُوَ تَابَ لَمْ يَكْتُبْ عَلَيْهِ شَيْئًا وَإِنْ لَمْ يَفْعَلْ كَتَبَتْ عَلَيْهِ سَيِّئَةً. فَأَتَاهُ عَبَادُ الْبَصْرِيِّ فَقَالَ لَهُ: بَلَّغْنَا أَنَّكَ قُلْتَ مَا مِنْ عَبْدٍ يَذْنِبُ ذَنْبًا إِلَّا أَجَلَهُ اللَّهُ سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ؟ فَقَالَ: لَيْسَ هَكَذَا قُلْتُ، وَلَكِنِّي قُلْتُ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يَذْنِبُ ذَنْبًا إِلَّا أَجَلَهُ اللَّهُ سَبْعَ سَاعَاتٍ مِنَ نَهَارِهِ، هَكَذَا قُلْتُ.

(185) Al-Ḥusayn ibn Sa‘īd narrated to us, “Al-Naḍr ibn Suwayd narrated to us, from Ibn Sinān, from Ḥafṣ who said, ‘I heard Abā ‘Abdillāh (a) say, “There is no believing servant who commits a sin but that Allah delays for him [the recording of that sin] for seven hours of the day. If he repents [in that time], nothing is recorded against him but if he fails to do so, one evil deed is recorded against him.” So ‘Abbād al-Baṣrī came to him and said, “We have been informed that you said there is no servant who commits a sin but that Allah delays [its recording] for him for seven hours of the day?” So he (a) replied, “That is not how I said it. Rather, I said: there is no believing servant who commits a sin but that Allah delays [its recording] for him for seven hours of his day – that is how I said it.””⁴⁵

⁴⁵ Meaning that it applies only to believing servants. This correction is quite telling as it shows how the Imams (a) used to correct those who did not understand their words or conveyed them incorrectly.

١٨٦- فضالة بن أيوب عن القاسم بن بريد العجليّ، عن محمّد بن مسلم قال: قال أبو جعفر عليه السلام: إنّه كان يقال: إنّ من أحبّ عباد الله إلى الله المحسن التّوّاب.

(186) Faḍālah ibn Ayyūb narrated from al-Qāsim ibn Burayd al-‘Ijlī, from Muḥammad ibn Muslim who said, “Abū ‘Ja‘far (a) said, ‘It used to be said: verily among the most beloved of the servants of Allah to Allah is the doer of good who repents often.’”

١٨٧- محمّد بن أبي عمير عن محمّد بن حمران، عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: ما من عبدٍ أذنب ذنباً إلاّ أُجّل من غده إلى الليل، فإن استغفر الله لم يكتب عليه.

(187) Muḥammad ibn Abī ‘Umayr narrated from Muḥammad ibn Ḥumrān, from Zurārah who said, “I heard Abā ‘Abdillāh (a) say, ‘There is no servant who commits a sin but that he is given respite from that morning until nightfall, so if he repents to Allah [within that time], it is not written against him.’”

١٨٨- محمّد بن أبي عمير عن سلمة صاحب السابريّ، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: من تاب في سنة موته، تاب الله عليه. ثمّ قال: وإنّ السنة لكثير. من تاب في شهر موته، تاب الله عليه. ثمّ قال: وإنّ الشهر لكثير. من تاب في يوم موته، تاب الله عليه. ثمّ قال: وإنّ يوماً لكثير. من تاب قبل موته بساعة، تاب الله عليه. ثمّ قال: وإنّ الساعة لكثير. من تاب وقد بلغت نفسه هاهنا، وأشار بيده إلى حلقه، تاب الله عليه!

(188) Muḥammad ibn Abī ‘Umayr narrated from Salamah Ṣāhib al-

sābirī,⁴⁶ from Jābir, from Abū Ja‘far (a) who said, “The Messenger of Allah (ṣ) said, ‘Whoever repents in the year of his death, Allah forgives him.’ Then he said, ‘Verily a year is too long. Whoever repents in the month of his death, Allah forgives him.’ Then he said, ‘Verily a month is too long. Whoever repents on the day of his death, Allah forgives him.’ Then he said, ‘Verily a day is [still] long. Whoever repents an hour before his death, Allah forgives him.’ Then he said, ‘Verily [even] an hour is long. Whoever repents when his soul reaches here – and he pointed with his hand to his throat – Allah forgives him!’”⁴⁷

١٨٩- محمد بن أبي عمير عن جميل بن دراج قال: سمعت أبا جعفر عليه السلام يقول: إذا بلغت النفس هذه، لم يكن للعالم توبة و كان للجاهل توبة.

(189) Muḥammad ibn Abī ‘Umayr narrated from Jamīl ibn Darrāj who said, “I heard Abā Ja‘far (a) say, ‘When the soul reaches this place (meaning the throat), there is no repentance for the knowledgeable, but there is [a possibility of] repentance for the ignorant.’”

١٩٠- محمد بن أبي عمير عن أبي أيوب، عن أبي بصير، عن أبي عبد الله عليه السلام قال: من عمل سيئةً أجل فيها سبع ساعاتٍ من النهار، فإن قال: أستغفر الله الذي

⁴⁶ *ṣāhib al-sābirī* means seller of fine clothing or owner of a shop of fine clothing made from thin fabrics (*al-sāburī*) said to be from Shāpūr in Iran.

⁴⁷ The literal meaning of the repeated phrase is: ‘Allah turns towards him with mercy and forgiveness.’ The final part of this tradition apparently contradicts Q4:18 which states that repentance is not accepted from those who persist in sin until they are on the verge of death. However, it is possible to resolve this by interpreting the tradition to refer to those who did not persist in sin but had only failed to repent until that moment. Alternatively, it might be specifically applicable to the ignorant sinner, as mentioned in the next tradition. And Allah knows best.

لا إله إلا هو الحي القيوم ثلاث مرّات، لم يكتب له.

(190) Muḥammad ibn Abī ‘Umayr narrated from Abū Ayyūb, from Abū Baṣīr, from Abū ‘Abdillāh (a) who said, “Whoever does an evil deed is given a respite of seven hours of the day. If he says, ‘I seek repentance from Allah, besides Whom there is no god, [He is] the Living, the Eternal’ three times, it (the sin) will not be recorded for him.”

١٩١- محمد بن أبي عمير عن أبي أيوب، عن محمد بن مسلم، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: ما معنى قول الله عز وجل: «يا أيها الذين آمنوا توبوا إلى الله توبة نصوحاً»؟ قال: هو الذنب الذي لا يعود فيه أبداً. قلت: وأينا لم يعد؟ فقال: يا أبا محمد، إن الله يحب من عباده المفتن التواب.

(191) Muḥammad ibn Abī ‘Umayr narrated from Abū Ayyūb, from Muḥammad ibn Muslim, from Abū Baṣīr who said, “I asked Abū ‘Abdillāh (a), ‘What is the meaning of the verse wherein Allah, the Almighty, says: *O you who believe, turn to Allah in sincere repentance* (Q66:8)?’ He said, ‘It is the sin which he never repeats again.’ I said, ‘Who among us never repeats [a sin]?’ So he said, ‘O Abā Muḥammad, verily Allah loves from among His servants the one who is tested [by sin] and repents often.’”

١٩٢- عبد الله بن المغيرة عن جميل بن درّاج، عن أبي عبد الله عليه السلام قال: إذا همّ العبد بسيئة لم تكتب عليه وإذا همّ بحسنة كتبت له.

(192) ‘Abdullāh ibn al-Mughīrah narrated from Jamīl ibn Darrāj, from Abū ‘Abdillāh (a) who said, “When a servant intends to do an evil deed, it is not recorded against him, but if he intends to do a good deed, it is recorded for him.”

١٩٣- محمد بن أبي عمير عن عليّ الأحمسي، عمّن ذكره، عن أبي جعفر عليه السلام أنّه قال: والله ما ينجو من الذنب إلا من أقر به.

(193) Muḥammad ibn Abī ‘Umayr narrated from ‘Alī al-Aḥmāsī, from the one who mentioned it, from Abū Ja‘far (a) that he said, “By Allah, no one can be saved from sin except the one who admits [and confesses] it.”

١٩٤- عليّ بن المغيرة عن ابن مسكان، عن أبي عبيدة الحذاء قال: سمعت أبا جعفر عليه السلام يقول: الله أفرح بتوبة عبده حين يتوب عن رجل ظلّت راحلته في أرضٍ قفراءٍ وعليها طعامه وشرابه، فينما هو كذلك لا يدري ما يصنع ولا أين يتوجّه حتّى وضع رأسه لينام، فأتاه آتٍ فقال: يا هذا هل لك في راحلتك؟ قال: نعم. قال: هو ذه.

(194) ‘Alī ibn al-Mughīrah narrated from Ibn Muskān, from Abū ‘Ubaydah al-Ḥadhadhā’ who said, “I heard Abā Ja‘far (a) say, ‘Allah is more pleased with the repentance of a servant when he repents than the man whose mount, that was carrying [all] his food and drink, gets lost in the wilderness. Then, as he is in that state [of perplexity] not knowing what to do or where to turn, he places his head down to sleep when suddenly a person approaches him and says, “O man, have you lost your mount?” He replies, “Yes.” He says, “Here it is.”’”

١٩٥- صفوان بن يحيى عن الحرث بن المغيرة، عن أبي عبد الله عليه السلام قال: إنّ الله يحبّ المقرّ التوّاب. قال: وكان رسول الله صلى الله عليه وآله يتوب إلى الله في كلّ يومٍ سبعين مرّة من غير ذنبٍ. قلت: يقول أستغفر الله وأتوب إليه؟ قال: كان يقول: أتوب إلى الله.

(195) Ṣafwān ibn Yahyā narrated from al-Ḥarth ibn al-Mughīrah, from Abū ‘Abdillāh (a) who said, “Verily Allah loves the one who admits [his sins] and repents often.” He [then] said, “The Messenger of Allah (ṣ) used to turn to Allah in repentance seventy times a day without having committed any sin.” The narrator asked, “Would he say: I seek forgiveness from Allah and turn back to Him in repentance?” He (a) replied, “He would say: I turn [penitently] to Allah.”

١٩٦- القاسم بن محمد عن حبيب الخثعمي قال: سمعت أبا عبد الله عليه السلام يقول: إنا لنذنب وننسى، ثم نتوب إلى الله متاباً.

قال الحسين بن سعيد: لا خلاف بين علمائنا في أنهم عليهم السلام معصومون من كل قبيحٍ مطلقاً وأنهم عليهم السلام يسمون ترك المندوب ذنباً وسيئة بالنسبة إلى كمالهم عليهم السلام.

(196) Al-Qāsim ibn Muḥammad narrated from Ḥabīb al-Khath‘amī who said, “I heard Abā ‘Abdillāh say, ‘Verily we sin and we forget, then we turn back penitently to Allah.’”

Al-Ḥasan ibn Sa‘īd said, “There is no difference of opinion among our scholars that they (a) are infallible and free of every type of ugliness [in their actions]. They (a) refer to the abandoning of what is recommended as a sin and a misdeed in relation to their own perfection [and that is why they repent].”

١٩٧- بعض أصحابنا عن علي بن شجرة، عن عيسى بن راشد، عن أبي عبد الله عليه السلام قال: سمعته يقول: ما من مؤمنٍ يذنب ذنباً إلا أجل سبع ساعاتٍ فإن استغفر الله غفر له، وإنه ليذكر ذنبه بعد عشرين سنة فيستغفر الله فيغفر له، وإن

الكافر لينسى ذنبه لئلا يستغفر الله.

(197) One of our companions narrated from ‘Alī ibn Shajarah, from ‘Īsā ibn Rāshid, from Abū ‘Abdillāh (a) whom he heard saying, “There is no believer who commits a sin but that he is given respite for seven hours, so if he seeks forgiveness from Allah [during that time], he is forgiven. Indeed, he may recall his sin after twenty years and thus seek forgiveness from Allah and he is [thereby] forgiven. But as for the disbeliever, he forgets his sin so that he may not seek forgiveness from Allah.”

١٩٨- بعض أصحابنا عن حنان بن سدير، عن رجل يقال له روزبه، وكان من الزيدية، عن أبي حمزة الثمالي قال: قال لي أبو جعفر عليه السلام: ما من عبدٍ يعمل عملاً لا يرضاه الله إلا ستره الله عليه أولاً، فإذا تثنى ستره الله عليه، فإذا ثلث أهبط الله ملكاً في صورة آدمي يقول للناس: فعل كذا وكذا.

(198) One of our companions narrated from Ḥanān ibn Sadīr, from a man who was known as Rūzbih and was one of the Zaydīs, from Abū Ḥamzah al-Thumālī who said, “Abū Ja‘far (a) said to me, ‘There is no servant who performs an action that Allah is not pleased with but that Allah initially conceals it [from the people]. If he repeats it a second time, Allah hides it [again], but if he repeats it once more, Allah sends down an angel in the form of a man to tell the people, ‘He did such and such.’”

١٩٩- إبراهيم بن أبي البلاد قال: قال أبو الحسن عليه السلام: إني أستغفر الله في كل يوم خمسة آلاف مرة، ثم قال لي: خمسة آلافٍ كثير.

(199) Ibrāhīm ibn Abī al-Bilād said, “Abū al-Ḥasan [al-Kāzīm] (a) said, ‘Verily I seek forgiveness from Allah five thousand times every day.’

Then he said to me, ‘Five thousand is a lot.’”

٢٠٠- الحسن بن محبوب عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: إن الله عز وجل أوحى إلى داود عليه السلام أن ائت عبدي دانيال، فقل له: إنك عصيتني فغفرت لك، وعصيتني فغفرت لك، وعصيتني فغفرت لك. فإن أنت عصيتني الرابعة لم أغفر لك. فأتاه داود عليه السلام فقال: يا دانيال، إني رسول الله إليك، وهو يقول لك: إنك عصيتني فغفرت لك، وعصيتني فغفرت لك، وعصيتني فغفرت لك. فإن أنت عصيتني الرابعة لم أغفر لك. فقال له دانيال: قد أبلغت يا نبي الله! فلما كان في السحر، قام دانيال فناجى ربه فقال: يا رب إن داود نبيك أخبرني عنك أنني قد عصيتك فغفرت لي، وعصيتك فغفرت لي، وعصيتك فغفرت لي، وأخبرني عنك أنني إن عصيتك الرابعة لم تغفر لي. فوعزتك وجلالك لئن لم تعصمني لأعصيتك ثم لأعصيتك ثم لأعصيتك.

(200) Al-Ḥasan ibn Maḥbūb narrated from Abū Ḥamzah al-Thumālī, from Abū Jaʿfar (a) who said, “Verily Allah, the Almighty, revealed to Dāwūd (a), ‘Go to My servant Dānyāl and say to him: [My Lord says] you have disobeyed Me yet I forgave you, and you disobeyed Me [again] yet I forgave you, and you disobeyed Me [again] yet I forgave you. But if you disobey me a fourth time, I will not forgive you.’ So Dāwūd (a) went to him and said, ‘O Dānyāl, I am indeed a messenger of Allah to you; and He says to you: Verily you have disobeyed Me yet I forgave you, and you disobeyed Me [again] yet I forgave you, and you disobeyed Me [again] yet I forgave you. But if you disobey me a fourth time, I will not forgive you.’ So Dānyāl said to him, ‘You have conveyed [the message] O Prophet of Allah!’ Then, when the time of pre-dawn (*saḥar*) came, Dānyāl whispered to his Lord and said, ‘O Lord, verily Your Prophet, Dāwūd, informed me of Your message that I have disobeyed You and

You forgave me, and I disobeyed You [again] yet You forgave me, and I disobeyed You [again] yet You forgave me, and he conveyed to me from You that if I disobey You a fourth time, You will not forgive me. But by Your might and Your majesty, if You do not protect me [from sin], I will surely disobey You, then I will disobey You [again], then I will disobey You [again].”

٢٠١- ابن أبي عمير عن جميل عن بكير، عن أحدهما عليهما السلام قال: إنَّ آدم عليه السلام قال: يا ربِّ، سلَّطت عليَّ الشيطان وأجرته مِنِّي مجرى الدَّم، فاجعل لي شيئاً. فقال: يا آدم، جعلت لك أنَّ من همَّ من ذريَّتِكَ بسِيئةٍ لم تكتب عليه، فإن عملها كتبت عليه سيئةً، ومن همَّ منهم بحسنةٍ فإن لم يعملها كتبت له حسنة، وإن هو عملها كتبت له عشرأ. قال: يا ربِّ، زدني! قال: جعلت لك أنَّ من عمل منهم سيئةً ثمَّ استغفر غفرت له. قال: يا ربِّ، زدني! قال: جعلت لهم التوبة، [أو قال: بسطت لهم التوبة حتَّى تبلغ النفس هذه]. قال: يا ربِّ، حسبي.

(201) Ibn Abī ‘Umayr narrated from Jamīl, from Bukayr, from one of the two [Imams] (a) who said, “Verily Ādam (a) said, ‘O Lord, You allowed Shayṭān to prevail over me and You made him flow in me like blood [flowing in my veins], so grant me something [to counter him].’ So He said, ‘O Ādam, I have [hereby] granted you that whoever among your progeny intends [to do] an evil deed, it will not be recorded against him, and if he does it, one evil deed will be recorded against him. And whoever among them intends to do a good deed but does not do it, one good deed is recorded for him, and if he does it then ten good deeds are recorded for him [for that one act].’ He said, ‘O Lord, give me something more!’ He said, ‘I have [hereby] granted you that whoever among them does an evil deed and then seeks forgiveness [for it], I shall forgive him.’

He said, 'O Lord, give me something more!' He said, 'I have granted them repentance.' [Or He said, 'I have granted them the opportunity to repent until the soul reaches here (the throat)'.] He said, 'O Lord, that is sufficient for me.'"

٢٠٢- حمّاد بن عيسى عن إبراهيم بن عمر، عن أبي عبد الله عليه السلام قال: من قال ثلاثاً سبحان ربّي العظيم وبحمده، أستغفر الله ربّي وأتوب إليه، قرعت العرش كما تقرع السلسلة الطشت.

(202) Ḥammād ibn ʿĪsā narrated from Ibrāhīm ibn ʿUmar, from Abū ʿAbdillāh (a) who said, "Whoever says three times, 'Glory be to my Lord, the Great, and praise be to Him. I seek forgiveness from my Lord and turn penitently to Him,' the Throne [of Allah] makes a sound like the sound of chains striking a bowl."

٢٠٣- حمّاد بن عيسى عن إبراهيم بن عمر، عن أبي عبد الله عليه السلام قال: ليس منّا من لم يحاسب نفسه في كلّ يوم، فإن عمل خيراً [حسناً] استزاد الله منه وحمد الله عليه، وإن عمل شراً استغفر الله منه وتاب إليه.

(203) Ḥammād ibn ʿĪsā narrated from Ibrāhīm ibn ʿUmar, from Abū ʿAbdillāh (a) who said, "One who does not hold himself to account every day is not from us. [Every believer should take account of his actions daily and] if he has done a good deed, he should seek more of it from Allah and praise Allah for it, and if he has done an evil deed, he should seek forgiveness from Allah for it and turn penitently to Him."

Chapter Thirteen: Crying out of Fear of Allah

٢٠٤- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا فَضَالَةُ بْنُ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ قَالَ: حَدَّثَنِي رَجُلٌ عَنْ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَةِ دَمٍ فِي سَبِيلِ اللَّهِ، أَوْ قَطْرَةٍ مِنْ دُمُوعٍ عَيْنٍ فِي سَوَادِ اللَّيْلِ مِنْ خَشْيَةِ اللَّهِ، وَمَا مِنْ قَدَمٍ أَحَبَّ إِلَى اللَّهِ مِنْ خُطْوَةٍ إِلَى ذِي رَحِمٍ أَوْ خُطْوَةٍ يَتَمُّ بِهَا زَحْفًا فِي سَبِيلِ اللَّهِ، وَمَا مِنْ جُرْعَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ جُرْعَةٍ غِيظٍ أَوْ جُرْعَةٍ يَرُدُّ بِهَا الْعَبْدُ مَصِيبَتَهُ.

(204) Al-Ḥusayn ibn Saʿīd narrated to us, “Faḍālah ibn Ayyūb narrated to us from al-Ḥusayn ibn ʿUthmān who said, ‘A man narrated to me from Abū Ḥamzah who said, “I heard Abū Jaʿfar (a) say, ‘There is no drop more beloved to Allah than the drop of blood [that is shed] in the way of Allah, or the teardrop that rolls down from the eye in the darkness of night, out of fear of Allah. And there is no step more beloved to Allah than the step taken towards a near relative, or a step by which a march in the way of Allah may be completed. And there is no gulp more beloved to Allah than the anger which is swallowed, or the gulp that is swallowed by a servant in response to his calamity [as he patiently bears it to please Allah].”””

٢٠٥- فَضَالَةُ عَنْ أَبَانَ بْنِ عَثْمَانَ، عَنْ غِيلَانَ، يَرْفَعُهُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: مَا مِنْ عَيْنٍ اغْرورقت فِي دُمُوعِهَا مِنْ خَشْيَةِ اللَّهِ إِلَّا حَرَمَهَا عَلَى النَّارِ، فَإِنْ سَالَتْ دُمُوعُهَا عَلَى خَدِّ صَاحِبِهَا لَمْ يَرِهَقْ وَجْهَهُ قَتْرٌ وَلَا ذَلَّةٌ. وَمَا مِنْ شَيْءٍ إِلَّا وَلَهُ كَيْلٌ إِلَّا الدَّمُوعَ، فَإِنَّ الْقَطْرَةَ مِنْهَا تَطْفِئُ الْبَحَارَ مِنَ النَّارِ، وَلَوْ أَنَّ رَجُلًا بَكَى فِي أُمَّةٍ

فقطرت منه دمعة لرحموا ببيكائه.

(205) Faḍālah narrated from Abān ibn ‘Uthmān, from Ghaylān who attributed it to Abū Ja‘far (a) saying, “There is no eye that is welled up with tears out of fear of Allah but that He makes it forbidden to the Fire. If its tears then flow upon the cheeks of its owner, neither gloom nor disgrace will cover his face. There is nothing but that it has a measure, except tears; for verily a single drop of it can extinguish seas of fire. If a man were to weep among his nation and a teardrop fell from him, they would all be shown mercy due to his weeping.”

٢٠٦- محمد بن أبي عمير عن منصور بن يونس، عن صالح بن رزين وغيره، عن أبي عبد الله عليه السلام قال: كل عين باكية يوم القيامة إلا ثلاثة أعين: عين غصت عن محارم الله، أو عين سهرت في طاعة الله، أو عين بكت في جوف الليل من خشية الله.

(206) Muḥammad ibn Abī ‘Umayr narrated from Maṣṣūr ibn Yūnus, from Ṣālīḥ ibn Razīn and others, from Abū ‘Abdillāh (a) who said, “Every eye will be weeping on the Day of Judgment except three eyes: the eye that lowered its gaze from what Allah had forbidden, or the eye that stayed awake in the worship of Allah, or the eye that wept in the middle of the night out of the fear of Allah.”

٢٠٧- محمد بن أبي عمير عن رجل من أصحابه قال: قال أبو عبد الله عليه السلام: أوحى الله إلى موسى عليه السلام أن عبادي لم يتقربوا إليّ بشيء أحب إليّ من ثلاث خصال: الزهد في الدنيا، والورع عن المعاصي، والبكاء من خشيتي. فقال موسى: يا رب، فما لمن صنع ذلك؟ قال الله تعالى: أمّا الزاهدون في الدنيا، فأحکمهم في الجنة، وأمّا المتورعون عن المعاصي، فما أحاسبهم، وأمّا الباكون

من خشيتي، ففي الرفيق الأعلى.

(207) Muḥammad ibn Abī ‘Umayr narrated from a man among his companions who said, “Abū ‘Abdillāh (a) said, ‘Allah revealed to Mūsā (a), “Verily My servants do not approach Me with anything more beloved to Me than three qualities: detachment from the world, eschewal of sins, and weeping out of fear of Me.” So Mūsā said, “O Lord, what will one who does this get?” Allah, the Exalted, said, “As for those who are detached from the world, I will establish them in Paradise; as for those who eschew sins, I will not make them account [for their deeds]; and as for those who weep out of fear of Me, they shall be in the highest station [in Paradise].””

Chapter Fourteen: Remembering Death and the Grave

٢٠٨- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا فَضَالَةُ بْنُ أَيُّوبَ عَنْ سَعْدَانَ الْوَاسِطِيِّ، عَنْ عَجْلَانَ أَبِي صَالِحٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا أَبَا صَالِحٍ، إِذَا حَمَلْتَ جَنَازَةً فَكُنْ كَأَنَّكَ أَنْتَ الْمَحْمُولُ، أَوْ كَأَنَّكَ سَأَلْتَ رَبَّكَ الرَّجُوعَ إِلَى الدُّنْيَا لِتَعْمَلَ، فَانظُرْ مَاذَا تَسْتَأْنِفُ. قَالَ: ثُمَّ قَالَ: عَجَبًا لِقَوْمٍ حَبَسَ أَوْلَهُمْ عَلَى آخِرِهِمْ، ثُمَّ نَادَى مَنَادٍ فِيهِمْ بِالرَّحِيلِ، وَهُمْ يَلْعَبُونَ.

(208) Al-Ḥusayn ibn Sa‘īd narrated to us [saying], “Faḍālah ibn Ayyūb narrated to us from Sa‘dān al-Wāsiṭī, from ‘Ajlan Abī Ṣāliḥ who said, ‘Abū ‘Abdillāh said [to me], “O Abā Ṣāliḥ, when a [funeral] bier is lifted, imagine that it is you who is being carried [upon it], or that you are the one asking your Lord to return you to the world so that you may do good deeds, and see then what you will resume [of your actions].” Then he said, “How astounding it is for a community whose former members have been confined away [in their graves] from their latter ones [who are alive], then a caller calls out among them for departure [from this world] while they are [busy] playing!””

٢٠٩- مُحَمَّدُ بْنُ أَبِي عَمِيرٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ، عَنْ دَاوُدَ الْأَبْزَارِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: يَنَادِي مَنَادٍ كُلَّ يَوْمٍ: ابْنَ آدَمَ لِدِ الْمَوْتِ، وَاجْمَعْ لِلْفَنَاءِ، وَابْنَ الْخِرَابِ.

(209) Muḥammad ibn Abī ‘Umayr narrated from al-Ḥakam ibn Ayman, from Dāwūd al-Abzārī, from Abū Ja‘far (a) who said, “A caller cries out every day, ‘O son of Ādam, beget for death, amass for annihilation, and

build for destruction!”

٢١٠- ابن أبي عمير عن أبي أيوب، عن أبي عبيدة قال: قلت لأبي جعفر عليه السلام: جعلت فداك! حدّثني بما أنتفع به. فقال: يا أبا عبيدة، أكثر ذكر الموت، فما أكثر ذكر الموت إنسان إلا زهد في الدنيا.

(210) Ibn Abī ‘Umayr narrated from Abū Ayyūb, from Abū ‘Ubaydah who said, “I said to Abū Ja‘far (a), ‘May I be your ransom! Inform me of something that I may benefit from.’ So he said, ‘O Abā ‘Ubaydah, remember death often, for a person does not remember death often but that he detaches himself from the [yearnings of the material] world.”

٢١١- عليّ بن النعمان عن ابن مسكان، عن داود بن أبي يزيد، عن أبي شيبة الزهري، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: الموت! الموت! جاء الموت بما فيه، جاء بالروح والراحة والكثرة المباركة إلى جنّة عالية لأهل دار الخلود، الذين كان لها سعيهم وفيها رغبتهم، وجاء الموت بما فيه، جاء بالشقوة والندامة والكثرة الخاسرة إلى نارٍ حامية لأهل دار الغرور، الذين كان لها سعيهم وفيها رغبتهم. وقال عليه السلام: إذا استحققت ولاية الشيطان والشقاوة، جاء الأمل بين العينين وذهب الأجل وراء الظهر. قال: وقال: سئل رسول الله صلى الله عليه وآله: أيّ المؤمنين أكيس؟ قال: أكثرهم ذكراً للموت، وأشدّهم له استعداداً.

(211) ‘Alī ibn al-Nu‘mān narrated from Ibn Muskān, from Dāwūd ibn Abī Yazīd, from Abū Shaybah al-Zuhri, from Abū Ja‘far (a) who said, “The Messenger of Allah (ṣ) said, ‘Death! Death! Death comes with whatever is in it; it brings comfort and ease, and a blessed return to the lofty heavens for the people of the eternal abode – those who had struggled for it and yearned for it. And death comes with whatever is in it; it brings

wretchedness and regret, and a return of [great] loss to a scorching fire for the people of the abode of delusion – those who strived for it and yearned for it.” And he (a) said, “When the guardianship of Satan and wretchedness is deserved, aspiration comes in front of the eyes and [remembrance of] death goes behind the back.” He [also] said, “The Messenger of Allah (ﷺ) was asked, ‘Who among the believers are cleverer?’ He said, ‘Those among them who remember death more often and make more intense preparations for it.’”

٢١٢- حمّاد بن عيسى عن حسين بن المختار، رفعه إلى سلمان الفارسي، رضي الله عنه، أنّه قال: لو لا السجود لله ومجالسة قوم يتلفظون طيب الكلام كما يتلفظ طيب التمر، لتمتت الموت.

(212) Ḥammād ibn ‘Īsā narrated from Ḥusayn ibn al-Mukhtār who attributed it to Salmān al-Fārsī, may Allah be pleased with him, that he said, “Were it not for prostration before Allah and the gatherings of the [pious ones among the] people who [choose to] utter virtuous words, just as the best dates are plucked [and harvested], I would have wished for death.”

٢١٣- النضر بن سويد عن عبد الله بن سنان، عمّن سمع أبا جعفر عليه السلام يقول: لمّا حضر الحسن بن عليّ عليه السلام الوفاة، بكى. فقيل له: يا ابن بنت رسول الله، تبكي ومكانك من رسول الله صلّى الله عليه وآله مكانك الذي أنت به؟ وقد قال فيك رسول الله صلّى الله عليه وآله ما قال؟ وقد حججت عشرين حجّةً ركباً وعشرين حجّةً ماشياً؟ وقد قاسمت ربّك مالك ثلاث مرّات حتّى النعل؟ فقال عليه السلام: إنّما أبكي لخصلتين: هول المطّلع وفراق الأحبة.

(213) Al-Naḍr ibn Suwayd narrated from ‘Abdullāh ibn Sinān, from

someone who heard Abā Ja‘far (a) say, “When al-Ḥasan ibn ‘Alī (a) was on his death bed, he cried, so someone asked him, ‘O son of the daughter of Allah’s Messenger, you are crying despite having the position that you have next to the Messenger of Allah (ṣ)? And despite what the Messenger of Allah (ṣ) has said regarding you? And despite your having gone for pilgrimage twenty times riding and twenty times on foot? And despite having given away all your possessions for the sake of Allah thrice, even your sandals?’ He (a) replied, ‘I am only weeping for two things: the terror of what is to come [in the grave and Hereafter] and separation from loved ones.’”

٢١٤- ابن أبي عمير عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: جاء جبرئيل عليه السلام إلى النبي صلى الله عليه وآله فقال: يا محمد، عش ما شئت فإنك ميت، وأحبب من شئت فإنك مفارقه، واعمل ما شئت فإنك مجزي به، وافعل [و اعمل] ما شئت فإنك ملاقيه. قال ابن أبي عمير: زاد فيه ابن سنان: يا محمد، شرف المؤمن صلواته بالليل، وعزه كفه الأذى عن الناس.

(214) Ibn Abī ‘Umayr narrated from Hishām ibn Sālim, from Abū ‘Abdillāh (a) who said, “Jibra’īl (a) came to the Prophet (ṣ) and said, ‘O Muḥammad, live as you like for you will indeed die, love whomever you want for you will indeed separate, do whatever you wish for you will indeed be requited therefor, and act however you wish for you will surely meet it [in the Hereafter].” Ibn Abī ‘Umayr said, “Ibn Sinān added [one more phrase] to it, ‘O Muḥammad, the honor of a believer is [in] his prayer in the night, and his esteem is [in] his refraining from harming the people.’”

٢١٥- محمد بن الحضرمي [الحصين] عن محمد بن الفضيل، عن عبد الرحمن

بن زيد [يزيد]، عن أبي عبد الله عليه السلام، عن أبيه، عن جدّه، عن النبي صلى الله عليه وآله قال: مات داود النبي يوم السبت مفجوءاً، فأظلمت الطير بأجنحتها، ومات موسى كليم الله في التيه، فصاح صائح من السماء: مات موسى! وأي نفس لا تموت!

(215) Muḥammad ibn al-Ḥaḍramī [al-Ḥuṣayn] narrated from Muḥammad ibn al-Fuḍayl, from ‘Abd al-Raḥmān ibn Zayd [Yazīd], from Abū ‘Abdillāh (a), from his father, from his grandfather, from the Prophet (ṣ) who said, “Prophet Dāwūd died suddenly on a Saturday, so the birds shaded him with their wings. Mūsā, the interlocutor of Allah, died in the wilderness, so a caller cried out from the sky, ‘Mūsā has died! And which soul does not die!’”

٢١٦- فضالة عن أبي المغراء قال: حدّثني يعقوب الأحمر قال: دخلت على أبي عبد الله عليه السلام أعزّيه بإسماعيل، فترحّم عليه ثمّ قال: إنّ الله عزّى نبيّه صلى الله عليه وآله بنفسه فقال: «إنّك ميّت وإنّهم ميّتون»، وقال: «كلّ نفس ذائقة الموت»، ثمّ أنشأ يحدث فقال: إنّّه يموت أهل الأرض حتّى لا يبقى أحد، ثمّ يموت أهل السماء حتّى لا يبقى أحد إلّا ملك الموت، وحملة العرش، وجبرئيل وميكائيل، ثمّ يجيء ملك الموت حتّى يقف بين يدي الله عزّ وجلّ فيقال له: من بقي؟ وهو أعلم، فيقول: يا ربّ، لم يبق إلّا ملك الموت، وحملة العرش، وجبرئيل وميكائيل، فيقال: قل لجبرئيل وميكائيل فليموتا، فيقول الملائكة عند ذلك: يا ربّ، رسولك وأميناك! فيقول: إنّي قد قضيت على كلّ نفس فيها الروح أن تموت، ثمّ يجيء ملك الموت حتّى يقف بين يدي الله عزّ وجلّ فيقال له: من بقي؟ وهو أعلم، فيقول: يا ربّ لم يبق إلّا ملك الموت وحملة العرش. فيقال له: قل لحملة العرش فليموتوا. ثمّ يجيء ملك الموت لا يرفع طرفه، فيقال له: من بقي؟ فيقول: يا ربّ لم يبق غير ملك الموت. فيقول له: مت يا ملك الموت!

فيموت ثم يأخذ الأرض بشماله والسموات يمينه فيهزهن هزاً مَرَاتٍ ثُمَّ يَقُولُ:
 أين الذين كانوا يدعون معي شركاء؟ أين الذين كانوا يجعلون معي إلهاً آخر؟

(216) Faḍālah ibn Abī al-Maghṛāʾ said, “Ya‘qūb al-Aḥmar narrated to me saying, ‘I went to visit Abā ‘Abdillāh (a) in order to console him for [the death of] Ismā‘īl, so he invoked [divine] mercy upon him and then said, “Verily Allah consoled His Prophet (ﷺ) Himself and said: *Verily you shall die, and they will [all] die [too]* (Q39:30). And He said: *Every soul will taste death* (Q3:195).” Then he began speaking [about the subject of death] and said, “Indeed, all the inhabitants of the earth shall die until no one remains. Then the inhabitants of the heavens will die until no one remains except the Angel of Death, the bearers of the [Divine] Throne, Jibraʾīl, and Mīkāʾīl. Then the Angel of Death will come and stand before Allah, the Mighty and Majestic, so he will be asked, ‘Who has remained?’ while He [already] knows better. He will reply, ‘O Lord, no one remains except the Angel of Death, the bearers of the [Divine] Throne, Jibraʾīl, and Mīkāʾīl.’ He will be told, ‘Command Jibraʾīl and Mīkāʾīl so that they both die.’ So the angels [who remain] will say, ‘O Lord, they are Your messengers and Your most trusted ones!’ He will say, ‘I have decreed for every living soul that it must die.’

Then the Angel of Death will come and stand before Allah, the Almighty, so he will be asked, ‘Who has remained?’ while He [already] knows better. He will reply, ‘O Lord, no one remains except the Angel of Death and the bearers of the [Divine] Throne. He will be told, ‘Command the bearers of the [Divine] Throne so that they may die.’ Then [having done that] the Angel of Death will come with his gaze lowered. He will be asked, ‘Who has remained?’ So he will say, ‘O Lord, no one remains except the Angel of Death.’ So He shall say to him, ‘Die, O Angel of

Death!’ The Angel of Death will thus die. Then He will take the earth in His left hand and the heavens in His right hand, shaking them severely many times. Then He will say, ‘Where are those who used to invoke [others as] associates with Me? Where are those who had placed with Me another deity?’”

٢١٧- فضالة عن إسماعيل بن أبي زياد، عن أبي عبد الله عليه السلام، عن أبيه عليه السلام قال: قال علي عليه السلام: ما أنزل الموت حق منزلته من عدّ غداً من أجله. وقال علي عليه السلام: ما أطال عبد الأمل إلا أساء العمل. وكان يقول: لو رأى العبد أجله وسرعه إليه، لأبغض الأمل وطلب الدنيا.

(217) Faḍālah narrated from Ismā‘īl ibn Abī Ziyād, from Abū ‘Abdillāh (a), from his father (a) who said, “‘Alī (a) said, ‘He who counts his morrow as part of his lifetime has not given death its due status!’ ‘Alī (a) also said, ‘A servant does not lengthen his [worldly] aspiration but that he ends up doing evil deeds [to achieve his goal].’ And he used to say, ‘If the servant were to see his death and how quickly it is approaching him, he would have loathed [worldly] aspiration and seeking the world.’”

٢١٨- فضالة عن إسماعيل عن أبي عبد الله عليه السلام قال: كان عيسى ابن مريم عليه السلام يقول: هول لا تدري متى يلقاك، ما يمنعك أن تستعدّ له قبل أن يفجأك؟

(218) Faḍālah narrated from Ismā‘īl, from Abū ‘Abdillāh (a) who said, “‘Isā ibn Maryam (a) used to say [regarding death], ‘A terror which you know not when you will meet, so what prevents you from preparing for it before it comes to you suddenly?’”

Chapter Fifteen: What the Believer and Disbeliever will See [Before Dying]

٢١٩- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَنَانَ، عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: مِنْكُمْ وَاللَّهِ يَقْبَلُ وَلَكُمْ وَاللَّهِ يَغْفِرُ، إِنَّهُ لَيْسَ بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَغْتَبِطَ وَيَرَى السَّرُورَ وَقِرَّةَ الْعَيْنِ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا، وَأَوْماً بِيَدِهِ إِلَى حَلْقِهِ. ثُمَّ قَالَ: إِنَّهُ إِذَا كَانَ ذَلِكَ وَاحْتَضَرَ، حَضَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأئِمَّةُ، وَعَلِيٌّ، وَجَبْرِئِيلُ، وَمَلَكَ الْمَوْتِ جِبْرِئِيلُ، فَيَدْنُو مِنْهُ جَبْرِئِيلُ [عَلَيْهِ السَّلَامُ] فَيَقُولُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ هَذَا كَانَ يَحِبُّكُمْ [يَحِبُّنَا] أَهْلَ الْبَيْتِ فَأَحِبَّهُ. فَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا جَبْرِئِيلُ، إِنْ هَذَا كَانَ يَحِبُّ اللَّهَ وَرَسُولَهُ وَآلَ [وَأَلَهُ] رَسُولَهُ فَأَحِبَّهُ وَارْفُقْ بِهِ. وَيَقُولُ جَبْرِئِيلُ لِمَلَكَ الْمَوْتِ: إِنْ هَذَا كَانَ يَحِبُّ اللَّهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ فَأَحِبَّهُ وَارْفُقْ بِهِ. فَيَدْنُو مِنْهُ مَلَكَ الْمَوْتِ فَيَقُولُ لَهُ: يَا عَبْدَ اللَّهِ، أَخَذْتَ فَكَأَكْ رَقَبَتِكَ، أَخَذْتَ أَمَانَ بَرَاءَتِكَ، تَمَسَّكَتْ بِالْعَصْمَةِ الْكُبْرَى فِي الْحَيَاةِ الدُّنْيَا. قَالَ: فَيُوقِّعُهُ [فَيُرْفَعُهُ] اللَّهُ عَزَّ وَجَلَّ فَيَقُولُ: نَعَمْ. فَيَقُولُ [لَهُ]: وَمَا ذَاكَ؟ فَيَقُولُ: وَلايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ. فَيَقُولُ: صَدَقْتَ! أَمَّا الَّذِي كُنْتَ تَحْذَرُهُ فَقَدْ آمَنَكَ اللَّهُ عَنْهُ [مِنْهُ]، وَأَمَّا الَّذِي كُنْتَ تَرْجُوهُ فَقَدْ أَدْرَكَتَهُ. أَبْشُرْ بِالسَّلْفِ الصَّالِحِ مُرَافِقَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلِيِّ، وَفَاطِمَةَ، وَالْأئِمَّةِ مِنْ وَلَدِهِ عَلَيْهِ السَّلَامُ!

ثُمَّ يَسْلُ نَفْسَهُ سَلًّا رَفِيقًا، ثُمَّ يَنْزِلُ بِكَفْنِهِ مِنَ الْجَنَّةِ وَحَنُوطِهِ حَنُوطٍ كَالْمَسْكِ الْأَذْفَرِ، فَيَكْفِنُ بِذَلِكَ الْكَفْنِ وَيَحْتِطُّ بِذَلِكَ الْحَنُوطِ، ثُمَّ يَكْسِي حَلَّةَ صَفْرَاءَ مِنْ حَلَلِ الْجَنَّةِ، فَإِذَا وَضَعَهُ فِي قَبْرِهِ فَتَحَّ اللَّهُ لَهُ بَابًا مِنْ أَبْوَابِ الْجَنَّةِ يَدْخُلُ عَلَيْهِ مِنْ رُوحِهَا وَرِيحَانِهَا. ثُمَّ يَفْسَحُ لَهُ عَنْ أَمَامِهِ مَسِيرَةَ شَهْرٍ، وَعَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ،

ثمّ يقال له: نم نومة العروس على فراشها، أبشر بروحٍ وريحانٍ وجنّةٍ نعيمٍ، وربّ غير غضبان. ثمّ يزور آل محمّد في جنان رضوى، فيأكل معهم من طعامهم ويشرب معهم من شرابهم ويتحدّث معهم في مجالسهم، حتّى يقوم قائمنا أهل البيت، فإذا قام قائمنا بعثهم الله فأقبلوا معه يلّبون زمراً زمراً، فعند ذلك يرتاب المبطلون ويضمحلّ المحلّون، وقليل ما يكونون. هلكت المحاضير ونجا المقرّبون. من أجل ذلك قال رسول الله ﷺ لعليّ عليه السلام: أنت أخي وميعاد ما بيني وبينك وادي السلام.

قال: وإذا حضر الكافر الوفاة حضره رسول الله ﷺ وعليّ والأئمة وجبرئيل وميكائيل وملك الموت عليه السلام، فيدنو منه جبرئيل [عليّ عليه السلام] فيقول: يا رسول الله، إنّ هذا كان مبغضاً لكم أهل البيت فأبغضه، فيقول رسول الله ﷺ: يا جبرئيل، إنّ هذا كان يبغض الله ورسوله وأهل بيت رسوله فأبغضه واعنف عليه، ويقول جبرئيل: يا ملك الموت، إنّ هذا كان يبغض الله ورسوله وأهل بيت رسوله فأبغضه واعنف عليه، فيدنو منه ملك الموت فيقول: يا عبد الله، أخذت فكاك رهانك [رقبتك] أخذت أمان براءتك من النار، تمسّكت بالعصمة الكبرى في الحياة الدنيا؟ فيقول: لا. فيقول: أبشر يا عدوّ الله بسخط الله عزّ وجلّ، وعذابه، والنار! أمّا الذي كنت ترجو فقد فاتك، وأمّا الذي كنت تحذره فقد نزل بك. ثمّ يسلّ نفسه سلّاً عنيفاً، ثمّ يوكل بروحه ثلاث مائة شيطان ييزقون [يبصقون] كلّهم ييزق في وجهه ويتأدّى بريحه [بروحه]، فإذا وضع في قبره فتح له باب من أبواب النار فيدخل عليه من نفع ريحها [فتح ريحها] قيحها ولهبها [لهيبها].

(219) Al-Ḥusayn ibn Sa‘īd narrated to us [saying], “Muḥammad ibn Sinān narrated to us, from ‘Ammār ibn Marwān who said, ‘I heard Abā

‘Abdillāh (a) say, “By Allah, from you are [good deeds] accepted and you are, by Allah, forgiven [for your sins]. Verily there is nothing between any one of you and that which would make him rejoice and see what gladdens and delights him except his soul reaching here...” and he made a gesture with his hand pointing to his throat (in reference to death). Then he said, “At the moment when death approaches [a person], the Messenger of Allah (ṣ), the Imams (a), ‘Alī (a), Jibraʿīl and the Angel of Death (a) all come to him. Then Jibraʿīl draws near to him and he says to the Messenger of Allah (ṣ), ‘This person used to love you, the Ahl al-Bayt, so love him.’ So the Messenger of Allah (ṣ) says to him, ‘O Jibraʿīl, verily this individual used to love Allah and His Messenger, and the family of His Messenger, so [instruct the Angel of Death to] be gentle with him and love him.’ And Jibraʿīl in turn tells the Angel of Death, ‘This person used to love Allah and His Messenger, and the family of His Messenger, so be gentle with him and love him.’

Thus, the Angel of Death approaches the person and says, ‘O servant of Allah, you have procured your emancipation and your security [from hellfire], you have held on to the Great Protection in the life of this world.’ Then Allah, the Almighty, grants him the ability [to respond], so he replies, ‘Yes.’ So he asks, ‘What is that [Great Protection]?’ He replies, ‘The *wilāyah* of ‘Alī ibn Abī Ṭālib (a).’ So he says, ‘You are right! As for that which you used to fear, Allah has protected you from it. And as for that which you used to hope for, you have attained it. Glad tidings to you of the company of the righteous forebears, the Messenger of Allah (ṣ), ‘Alī, Fāṭimah, and the Imams from his progeny (a)!’

Then he gently removes his soul. His shroud is then brought down from Paradise, and his embalming is a balm of fragrant musk. He is then shrouded with that shroud and embalmed with that balm. Subsequently

he is dressed with a yellow attire from the apparels of Paradise. Once he is placed in his grave, Allah opens for him one of the doors of Paradise through which its breeze and fragrance reach him. Then He extends the space in front of him to the extent of a month's travel, and to his right and left as well. He is then told, 'Sleep as a newly-wed bride sleeps on her [soft] bed, and receive the glad tidings of ease, serenity, a blissful paradise, and a Lord who is not angry [with you]!' Then he visits the family of the Prophet in the Gardens of delight, eating with them from their food, drinking with them from their drink, and speaking with them in their gatherings. [This will continue] until the Riser (*qā'im*) from the Ahl al-Bayt rises. When our Riser rises, Allah will resurrect them so they will come together responding to his call in throngs. At that time, the followers of falsehood will doubt while those who violate the sacred will dwindle and only very few will remain. Those who seek to hasten it are destroyed and those who consider it near are saved. For this reason, the Messenger of Allah (ﷺ) said to 'Alī (a), 'You are my brother, and my rendezvous with you will be at *wādī al-salām*.'"

He (a) said, "And when a disbeliever is on his death bed, the Messenger of Allah (ﷺ), 'Alī (a), the Imams (a), Jibra'īl, Mīkā'īl, and the Angel of Death (a) all come to him. Then Jibra'īl draws near to him and says, 'O Messenger of Allah, this person used to hate you, the Ahl al-Bayt, so hate him.' So the Messenger of Allah (ﷺ) says to him, O Jibra'īl, verily this individual used to hate Allah and His Messenger, and the family of His Messenger, so [tell the Angel of Death to] hate him and be harsh with him.' And Jibra'īl in turn says, 'O Angel of Death, this person used to hate Allah and His Messenger, and the family of His Messenger, so hate him and be harsh with him.' Thus the Angel of Death approaches the person and says, 'O servant of Allah, have you procured your emancipation and

your security [from hellfire]? Have you held on to the Great Protection in the life of this world?' He replies, 'No.' So he says, 'Then receive tidings, O enemy of Allah, of the wrath of Allah, the Almighty, His chastisement and the Fire! As for what you hoped for, you have missed it, and as for what you feared, it has descended upon you.' Then he extracts his soul violently, after which three hundred devils are assigned to remain with his soul, each of them spitting on his face and causing him discomfort. When he is placed in his grave, one of the doors of Hell is opened for him, so from it enters [into his grave] some of its stench, its [purulent] discharge, and its flames."

٢٢٠- القاسم بن محمد عن عبد الصمد بن بشير، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: قلت له: أصلحك الله، من أحب لقاء الله أحب الله لقاءه؟ ومن أبغض لقاء الله أبغض الله لقاءه؟ قال: نعم. قلت: فوالله إننا لنكره الموت. فقال: ليس ذاك حيث تذهب. إنما ذلك [ذاك] عند المعايضة. إن المؤمن إذا رأى ما يحب [عائنه الموت] فليس شيء أحب إليه من أن يقدم على الله [يتقدم، والله يحب لقاءه وهو يحب لقاء الله حينئذ، وإذا رأى ما يكره فليس شيء أبغض إليه من لقاء الله عز وجل والله عز وجل يبغض لقاءه.

(220) Al-Qāsim ibn Muḥammad narrated from ‘Abd al-Ṣamad ibn Bashīr, from one of his companions, from Abū ‘Abdillāh (a) saying, “I [once] said to him, ‘May Allah enhance you in righteousness! Whoever loves to meet Allah, does Allah also love to meet him? And whoever hates to meet Allah, does Allah also hate to meet him?’ He replied, ‘Yes.’ I said, ‘But by Allah, we surely dislike death!’ So he said, ‘It does not mean what you think. It only applies at the time of viewing [what awaits a person after death]. Verily when the believer sees what he loves [at the moment of his death], then there is nothing more beloved to him than

proceeding [towards Allah], and Allah loves to meet him while he loves meeting Allah at that moment. And when he [who disbelieves] sees what he hates, then there is nothing more hateful to him than meeting Allah, the Almighty, and Allah [also] hates to meet him.”

٢٢١- فضالة عن معاوية بن وهب، عن يحيى بن سابور قال: سمعت أبا عبد الله عليه السلام يقول في الميت تدمع عينه عند الموت فقال: ذاك [ذلك] عند معاينة رسول الله صلى الله عليه وآله يرى [فيرى] ما يسره. قال: ثم قال: أما ترى الرجل إذا يرى ما يسره [و ما يحب] فتدمع عينه ويضحك.

(221) Faḍālah narrated from Mu‘āwiyah ibn Wahab, from Yaḥyā ibn Sābūr who said, “I heard Abā ‘Abdillāh (a) saying regarding the dying person who sheds a tear upon his death, ‘That is when he sees the Messenger of Allah (ṣ), and he sees what brings him [great] joy.’ Then he said, ‘Do you not see how a man sheds tears when he sees what brings him joy [and what he loves] while he laughs [at the same time].”

٢٢٢- النضر بن سويد عن يحيى الحلبي، عن ابن مسكان، عن عبد الرحيم القصير قال: قلت لأبي جعفر عليه السلام: حدثني صالح بن ميثم عن عباية الأسدي أنه سمع علياً عليه السلام يقول: والله لا يبغضني عبد أبداً فيموت على بغضي إلا رأني عند موته حيث يكره [بحيث ما يكره]، ولا يحبني عبد أبداً فيموت على حبي إلا رأني عند موته حيث [بحيث ما] يحب. فقال أبو جعفر عليه السلام: نعم، ورسول الله صلى الله عليه وآله باليمين [باليمنى].

(222) Al-Naḍr ibn Suwayd narrated from Yaḥyā al-Ḥalabī, from Ibn Muskān, from ‘Abd al-Raḥīm al-Qaṣīr who said, “I said to Abā Ja‘far (a), ‘Ṣāliḥ ibn Mītham narrated to me from ‘Abāyah al-Asadī that he heard

‘Alī (a) saying, “By Allah, no servant [of Allah] ever hates me and dies with hatred for me but that he sees me at the moment of his death in a way that he hates, and no servant ever loves me and dies with love for me but that he sees me at the time of his death in a way that he loves.” So Abū Ja‘far (a) said, ‘Yes, and the Messenger of Allah (ṣ) will be on his right side.’”

٢٢٣- النضر بن سويد عن يحيى الحلبيّ، عن سليمان بن داود، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: ما معنى قول الله تبارك وتعالى: «فلولا إذا بلغت الحلقوم وأنتم حينئذ تنظرون ونحن أقرب إليه منكم ولكن لا تبصرون. فلولا إن كنتم غير مدينين ترجعونها إن كنتم صادقين»؟ قال: إن نفس [النفس] المحتضر إذا بلغت الحلقوم وكان مؤمناً رأى منزله في [من] الجنة فيقول: ردوني إلى الدنيا حتى أخبر أهلها بما أرى، فيقال له: ليس إلى ذلك سبيل.

(223) Al-Naḍr ibn Suwayd narrated from Yaḥyā al-Ḥalabī, from Sulaymān ibn Dāwūd, from Abū Baṣīr who said, “I said to Abā ‘Abdillāh (a), ‘What is the meaning of the verse wherein Allah, the Exalted, says: *Why then, when it reaches the throat [of the dying person], while at that moment you are looking on - and We are nearer to him than you, though you do not see - why then, if you are not subject [to Our will], do you not restore it [and bring him back to life], if you are truthful? (Q56:83-7)?*’ He said, ‘When the soul of the dying person reaches the throat, and he is a believer, he sees his position in Paradise and says, “Return me to the world so that I may inform its people about what I saw.” But he will be told, “There is no way to [do] that.”’”

٢٢٤- النضر بن سويد عن يحيى الحلبيّ، عن عبد الحميد الطائي قال: سمعت

أبا عبد الله عليه السلام يقول: إِنَّ أَشَدَّ مَا يَكُونُ عَدُوَّكُمْ كِرَاهَةً [كراهته] لهذا الأمر إذا بلغت نفسه هذه، وأشدَّ ما يكون أحدكم اغتباطاً به إذا بلغت نفسه هذه، وأشار إلى حلقه، فينقطع [فتقطع] عنه أهوال الدنيا وما كان يحاذر عنها [فيها]، ويقال له: أمامك رسول الله صلى الله عليه وآله وعليّ والأئمة عليهم السلام.

(224) Al-Naḍr ibn Suwayd narrated from Yaḥyā al-Ḥalabī, from ‘Abd al-Ḥamīd al-Ṭā’ī who said, “I heard Abā ‘Abdillāh (a) say, ‘Verily the moment when your enemy will have the most intense hatred for this matter [of our *wilāyah*] will be when the soul reaches here; and the moment when one of you will have the most intense delight is [also] when the soul reaches here – and he pointed to his throat. The terrors of this world and all that he was wary of in it will be cut off from him, and he will be told: In front of you is the Messenger of Allah (ṣ), ‘Alī (a) and the Imams (a).’”

٢٢٥- حمّاد بن عيسى عن حسين بن المختار، عن أبي بصير، عن أبي عبد الله عليه السلام أنّه قال: إِنَّ الْمُؤْمِنَ إِذَا مَاتَ رَأَى رَسُولَ اللَّهِ صلى الله عليه وآله وَعَلِيّاً عليه السلام بِحَضْرَتِهِ.

(225) Ḥammād ibn ‘Īsā narrated from Ḥusayn ibn al-Mukhtār, from Abū Baṣīr, from Abū ‘Abdillāh (a) that he said, “Verily when a believer dies, he sees the Messenger of Allah (ṣ) and ‘Alī (a) present before him.”

٢٢٦- القاسم عن كليب الأسدي قال: قلت لأبي عبد الله عليه السلام: جعلني الله فداك! بلغنا [بلغني] عنك حديث. قال: وما هو؟ قلت: قولك إنّما يغتبط صاحب هذا الأمر إذا كان في [بلغت] هذه، وأومات بيدك إلى حلقك. فقال: نعم. إنّما يغتبط أهل هذا الأمر إذا بلغت هذه، وأوماً بيده إلى حلقه. أمّا ما كان يتخوّف من الدنيا فقد ولى عنه، وأمامه رسول الله صلى الله عليه وآله، وعليّ، والحسن، والحسين عليهم السلام.

(226) Al-Qāsim narrated from Kulayb al-Asadī who said, “I told Abū ‘Abdillāh (a), ‘May Allah make me your ransom! A tradition has reached us from you.’ He asked, ‘What is it?’ I said, ‘That you said: the possessor of this affair (i.e. our *wilāyah*) will only be delighted when it (i.e. the soul) is here - and you pointed with your hand towards your throat.’ He said, ‘Yes. Indeed the people [who are supporters] of this affair will be delighted when it reaches here,’ and he gestured with his hand towards his throat. [Then he said,] ‘As for that which he feared of this world, he will have turned away from it, and in front of him will be the Messenger of Allah (ṣ), ‘Alī, al-Ḥasan and al-Ḥusayn (a).”

٢٢٧- النضر بن سويد عن يحيى الحلبي، عن أيوب قال: سمعت أبا عبد الله عليه السلام يقول: إنَّ أشدَّ ما يكون عدوَّكم كراهيةً لهذا الأمر حين تبلغ نفسه هذه، وأوماً بيده إلى حنجرته. ثمَّ قال: إنَّ رجلاً من آل عثمان كان سبَّاباً [بأ] لعلِّي عليه السلام، فحدَّثتني مولاة له كانت تأتينا قالت: لمَّا احتضر قال: مالي ولهم؟ قلت: جعلني الله فداك! ما له قال هذا؟ فقال: لمَّا أري [رأى] من العذاب أما [إنما] سمعت قول الله تبارك وتعالى: «فلا وربك لا يؤمنون حتَّى يحكموك فيما شجر بينهم ثمَّ لا يجدوا في أنفسهم حرجاً ممَّا قضيت ويسلموا تسليماً»، هيهات، هيهات! لا والله حتَّى يكون ثبات [هذا] الشيء في القلب، وإن صلَّى وصام.

(227) Al-Naḍr ibn Suwayd narrated from Yaḥyā al-Ḥalabī, from Ayyūb who said, “I heard Abā ‘Abdillāh (a) say, ‘Verily the moment when your enemy will have the most intense hatred for this matter [of our *wilāyah*] will be when the soul reaches here,’ and he gestured towards his throat. Then he said, ‘There was a man from the family of ‘Uthmān who would often curse ‘Alī (a), so one of his maidservants who would visit us told

me about that. She said, “When he was about to die, he said, ‘What do I have to do with them?!’” I said [to the Imam (a)], ‘May Allah make me your ransom! Why did he say this?’ He said, ‘[It was] when he was shown some of the punishment [that awaits him for rejecting the *wilāyah*]. Have you not heard the verse wherein Allah, the Blessed and Exalted, says: *But no, by your Lord, they will never be [true] believers until they accept your judgment in all their disputes, and find no resistance within themselves against your decision and submit wholeheartedly* (Q4:65)? Far be it! Far be it! No, by Allah [it will not be so] until this thing is well established in the heart, even if he prays and fasts.’”

٢٢٨- صفوان عن ابن مسكان، عن أبي عمرو البرّاز قال: كُنّا عند أبي جعفر عليه السلام جلوساً، فقام فدخل البيت وخرج، فأخذ بعضادتي الباب، فسلم فرددنا عليه السلام، ثم قال: أما والله، إني لأحبّكم وأحبّ ريحكم وأرواحكم، وإنكم لعلى دين الله ودين ملائكته، وما بين أحدكم وبين أن يرى ما تقرّ به عينه إلا أن تبلغ نفسه [هذه] هاهنا، وأوماً بيده إلى حنجرته. وقال: فاتّقوا الله وأعينوا على ذلك بورع.

(228) Ṣafwān narrated from Ibn Muskān, from Abū ‘Amr al-Bazzāz who said, “We were sitting with Abū Ja‘far (a) when he stood up and entered the house [for some time] and [then] came out. He held the two doorposts and greeted us, so we replied his greeting. Then he said, ‘Know, by Allah, I surely love you and love your scent and your spirit. Verily you are upon the religion of Allah and His angels; and nothing stands between any of you and his seeing that which would gladden him except his soul reaching here,’ and he pointed to his throat with his hand. And he [also] said, ‘Be mindful of Allah and support that with piety [and devotion].’”

٢٢٩- صفوان عن أبي بصير، عن أبي جعفر عليه السلام قال: ما بين أحدكم وبين أن يرى ما تقرّ به عينه إلا أن تبلغ نفسه هذه، فيأتيه ملك الموت فيقول: أما ما كنت تطمع فيه من الدنيا فقد فاتك، فأما ما كنت تطمع فيه من الآخرة فقد أشرفت عليه، وأمامك سلف صدق رسول الله وعليّ وإبراهيم.

(229) Şafwān narrated from Abū Baṣīr, from Abū Jaʿfar (a) who said, “Nothing stands between any one of you and seeing that which would bring him delight except his soul reaching here (i.e. the throat). The Angel of Death will come to him and say, ‘As for that which you used to desire in the world, it has escaped you; but as for what you used to desire of the Hereafter, you are now on the verge of it, and in front of you are the forebears of truth: the Messenger of Allah, ‘Alī and Ibrāhīm (peace be upon them all).’”

٢٣٠- صفوان عن قتيبة الأعشى قال: سمعت أبا عبد الله عليه السلام يقول: عاديتم فينا الآباء والأبناء والأزواج وثوابكم على الله، إن أحوج ما تكونون فيه إلى حبنا إذا بلغت النفس هذه، وأوماً بيده إلى حلقه.

(230) Şafwān narrated from Qutaybah al-Aʿshā who said, “I heard Abā ʿAbdillāh (a) say, ‘You made enemies of your fathers, children, and wives for our sake and your reward for that is with Allah. The time when you will be most in need of our love is when the soul reaches here,’ and he pointed towards his neck.”

Chapter Sixteen: Questioning in the Grave, Chastisement in the Grave, and *Barzakh*

٢٣١ - حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا النَّصْرُ بْنُ سُوَيْدٍ، عَنْ عَاصِمِ بْنِ حَمِيدٍ، عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِذَا وَضِعَ الرَّجُلُ فِي قَبْرِهِ أَتَاهُ مَلَكَانَ، مَلِكٌ عَنْ يَمِينِهِ وَمَلِكٌ عَنْ شِمَالِهِ، وَأَقِيمَ الشَّيْطَانُ بَيْنَ يَدَيْهِ، عَيْنَاهُ مِثْلُ النَّحَاسِ، فَيَقَالُ لَهُ: كَيْفَ تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي كَانَ بَيْنَ [أُظْهِرْكُمْ] [ظَهْرَانِيكُمْ]؟ قَالَ: فَيَفْزَعُ لَهُ فِزْعَةٌ [فَلْيَفْزَعُ لَذَلِكَ فِرْعَاءً عَظِيمًا] فَيَقُولُ إِذَا كَانَ مُؤْمِنًا: أَعْنِ مُحَمَّدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلَانِي؟ فَيَقُولَانِ لَهُ: نَمَّ نَوْمَةً لَا حِلْمَ فِيهَا، وَيَفْسَحُ لَهُ فِي قَبْرِهِ [تَسْعَ] [تَسْعَةَ أَذْرَعٍ، ثُمَّ يَرَى مَقْعَدَهُ فِي الْجَنَّةِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: «يَتَّبِعُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ»]. فَاِذَا [وَإِذَا] كَانَ كَافِرًا يَقُولَانِ لَهُ: [مَا] مِنْ هَذَا الرَّجُلِ الَّذِي خَرَجَ بَيْنَ ظَهْرَانِيكُمْ؟ فَيَقُولُ: لَا أَدْرِي. فَيُخَلِّيانَ بَيْنَهُ وَبَيْنَ الشَّيْطَانِ.

(231) Al-Ḥusayn ibn Saʿīd narrated to us saying, “Al-Naḍr ibn Suwayd narrated to us from ʿAṣim ibn Ḥamīd, from Abū Baṣīr who said, ‘I heard Abā ʿAbdillāh (a) say, “When a person is placed in his grave, two angels come to him, one angel from his right and another from his left; and Satan is made to stand in front of him, his two eyes looking [intensely red] like copper. Then he is asked, ‘What do you say about the man who came before you [as a Prophet]?’ He will be overwhelmed by fear and then, if he is a believer, he will say, ‘Are you asking me about Muḥammad, the Messenger of Allah (ṣ)?’ So they will say to him, ‘Sleep a slumber wherein there is no dream,’ and his grave will be widened by nine cubits. Then he will see his place in Paradise; and that is [what is

referred to in] the verse wherein Allah, the Almighty, says: *Allah makes the believers steadfast with the firm word [of faith] in this worldly life and in the Hereafter* (Q14:27). If [on the other hand] he is a disbeliever, they will ask him, ‘What [do you say] of the man who came before you [as a Prophet]?’ He will reply, ‘I do not know.’ So they will leave him alone with Satan.””

٢٣٢- إبراهيم بن أبي البلاد عن بعض أصحابه، رفعه [يرفعه] إلى بعض الفقهاء قال: يقال للمؤمن في قبره: من ربك؟ فيقول: الله. فيقال له: ما دينك؟ فيقول: الإسلام. فيقال: من نبيك؟ فيقول محمد ﷺ. فيقال: من إمامك؟ فيقول عليّ ؑ. فيقال: كيف علمت بذلك؟ فيقول: أمر هداني الله له وثبتني عليه. فيقال له: نم نومةً لا حلم فيها، نومة العروس. ثمّ يفتح له باب إلى الجنة فيدخل عليه من روحها وريحانها. [قال] فيقول: يا ربّ، عجل لي قيام الساعة لعليّ أرجع إلى أهلي ومالي! قال: ويقال للكافر: من ربك؟ فيقول: الله. فيقال له: من نبيك؟ فيقول محمد. فيقال له: ما دينك؟ فيقول: الإسلام. فيقال: من أين علمت ذلك؟ فيقول: سمعت الناس يقولون به فقلت. فيقال له: من وليك؟ فيقول: لا أدري. فيضربانه بمرزبة لو اجتمع عليها الثقلان الإنس والجن لم يطيقوها! قال: فيذوب كما يذوب الرصاص، ثمّ يعيدان فيه الروح فيوضع قلبه بين لوحين من نارٍ فيقول: يا ربّ أخر قيام الساعة.

(232) Ibrāhīm ibn Abī al-Bilād narrated from one of his companions who attributed it to one of the learned sages who said, “A believer is asked [by two angels] in his grave, ‘Who is your Lord?’ So he replies, ‘Allah.’ Then he is asked, ‘What is your religion?’ So he replies, ‘Islam.’ Then he is asked, ‘Who is your Prophet?’ So he replies, ‘Muḥammad (ṣ).’ Then he is asked, ‘Who is you Imam?’ He replies, “Alī (a).’ He is asked, ‘How did

you know this?’ So he replies, ‘It is a matter to which Allah guided me and made me steadfast upon it.’ He will thus be told, ‘Sleep a slumber without any dream – the sleep of a bride.’ Then one of the doors of Paradise is opened for him and its breeze and fragrance enters upon him [in his grave]. He will then say, ‘O Lord, hasten for me the establishment of the Hour [of Judgment] so that I may return to my family and wealth!’”

Then he said, “A disbeliever [on the other hand] is asked, ‘Who is your Lord?’ So he replies, ‘Allah.’ Then he is asked, ‘Who is your Prophet?’ So he replies, ‘Muḥammad.’ Then he is asked, ‘What is your religion?’ So he says, ‘Islam.’ He is asked, ‘Where did you learn that from?’ So he replies, ‘I heard people saying it so I [too] said it.’ He is then asked, ‘Who is your *wali*?’ So he answers, ‘I do not know.’ So they both strike him with an iron rod in a manner which all the humans and jinn would not be able to bear even if they came together! He will thus melt the way lead melts. Then, they will return his soul into his body and place his heart between two tablets of fire. [Knowing what awaits him,] he will say, ‘O Lord, delay the Hour of Reckoning.’”⁴⁸

٢٣٣- القاسم وعثمان بن عيسى عن علي، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن سعداً لما مات شيعة سبعون ألف ملك، فقام رسول الله صلى الله عليه وآله على قبره فقال: ومثل سعدٍ يضم؟ فقالت أمه: هنيئاً لك يا سعد وكرامة! فقال لها رسول الله: يا أم سعد، لا تحتمي على الله. فقالت: يا رسول الله، قد سمعناك وما تقول

⁴⁸ Two important points to note here: Firstly, this is not a ḥadīth, since it is not narrated from an Infallible. Secondly, there are certain anomalous elements in this narration such as the hope of getting to the Hereafter in order to join one’s family and wealth, or the fact that even one who apparently believes in Allah and the Prophet can be considered a disbeliever.

في سعدٍ فقال: إِنَّ سَعْدًا كَانَ فِي لِسَانِهِ غَلْظٌ عَلَى أَهْلِهِ.

(233) Al-Qāsim and ‘Uthmān ibn ‘Īsā narrated from ‘Alī, from Abū Baṣīr, from Abū ‘Abdillāh (a) who said, “When Sa‘d died, seventy thousand angels accompanied his funeral procession, and the Messenger of Allah (ﷺ) stood at his grave and said, ‘Would the likes of Sa‘d face the squeezing [of the grave]?’ His mother said, ‘Congratulations to you O Sa‘d, and [what a great] honor!’ So the Messenger of Allah said to her, ‘O mother of Sa‘d, do not impose anything upon Allah.’ She said, ‘O Messenger of Allah, we have heard you say what you said about Sa‘d [and how you praised him].’ So he said, ‘Verily Sa‘d was harsh in his speech with his family.’”

٢٣٤- وقال أبو بصير: سمعت أبا عبد الله عليه السلام يقول: إِنَّ رَقِيَّةَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وآله لَمَّا مَاتَتْ، قَامَ رَسُولُ اللَّهِ صلى الله عليه وآله عَلَى قَبْرِهَا فَرَفَعَ يَدَهُ تَلْقَاءَ السَّمَاءِ وَدَمَعَتْ عَيْنَاهُ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا قَدْ رَأَيْنَاكَ رَفَعْتَ رَأْسَكَ إِلَى السَّمَاءِ وَدَمَعْتَ عَيْنَاكَ. فَقَالَ: إِنِّي سَأَلْتُ رَبِّي أَنْ يَهَبَ لِي رَقِيَّةً مِنْ ضَمَّةِ الْقَبْرِ.

(234) And Abū Baṣīr said, “I heard Abā ‘Abdillāh (a) say, ‘When Ruqayyah the daughter of the Messenger of Allah (ﷺ) died, the Messenger of Allah (ﷺ) stood next to her grave and raised his hand towards the sky as tears flowed from his eyes. So they (the companions) said, “O Messenger of Allah, we have seen you raising your head towards the sky as tears flowed from your eyes?” So he said, “I asked my Lord to gift me [the exception of] the squeezing of the grave for Ruqayyah.””

٢٣٥- فضالة عن أبان، عن بشير النبال قال: سمعت أبا عبد الله عليه السلام يقول: خَاطَبَ رَسُولُ اللَّهِ صلى الله عليه وآله قَبْرَ سَعْدٍ فَمَسَحَهُ بِيَدِهِ وَاخْتَلَجَ بَيْنَ كَتْفَيْهِ، فَقِيلَ لَهُ: يَا

رسول الله، رأيناك خاطبت واختلج بين كتفك وقلت: سعد يفعل به هذا، فقال: إنه ليس من مؤمن إلا وله ضمة.

(235) Faḍālah narrated from Abān, from Bashīr al-Nabbāl who said, “I heard Abā ‘Abdillāh (a) saying, ‘The Messenger of Allah (ﷺ) addressed the grave of Sa‘d and wiped his hand over it, and [as he did so] he began to quiver between his shoulders. So it was said to him, “O Messenger of Allah, we saw you addressing [the grave of Sa‘d] as you were quivering between your shoulders, and you said, ‘Sa‘d is undergoing this.’” So he said, “Verily there is no believer but that he will undergo squeezing [in the grave].””

٢٣٦- علي بن النعمان عن ابن مسكان، عن سليمان بن خالد قال: سألت أبا عبد الله عليه السلام عما يلقي صاحب القبر، فقال: إن ملكين يقال لهما منكر ونكير يأتيان صاحب القبر فيسألانه عن رسول الله عليه السلام فيقولان: ما تقول في هذا الرجل الذي خرج فيكم؟ فيقول: من هو؟ فيقولان: الذي كان يقول إنه رسول الله. أحق ذلك؟ قال: فإذا كان من أهل الشك قال: ما أدري، قد سمعت الناس يقولون فلست أدري أحق ذلك أم كذب. فيضربانه ضربةً يسمعها أهل السماوات وأهل الأرض، إلا المشركين. وإذا كان متيقناً فإنه لا يفرع فيقول: أعن رسول الله تسألاني؟ فيقولان: أتعلم أنه رسول الله؟ فيقول: أشهد أنه رسول الله حقاً، جاء بالهدى ودين الحق. قال: فيرى مقعده من الجنة ويفسح له عن قبره. ثم يقولان له: نم نومةً ليس فيها حلم في أطيب ما يكون النائم.

(236) ‘Alī ibn al-Nu‘mān narrated from Ibn Muskān, from Sulaymān ibn Khālid who said, “I asked Abā ‘Abdillāh (a) about what will be faced by one who is [buried] in the grave, so he said, ‘Verily two angels who are called Munkar and Nakīr will come to the one who is in the grave and

will ask him about the Messenger of Allah (ﷺ) saying, “What do you have to say about this man who rose among you?” He will ask, “Who was he?” They will say, “The one who used to say that he is the Messenger of Allah. Was that true?” So if the man was one of the doubters, he will say, “I do not know. I heard the people saying [that] but I do not know whether it was the truth or a lie.” So they will strike him such a blow that it will be audible to the inhabitants of the heavens and the inhabitants of earth, except the polytheists.⁴⁹ But if he was one of those with certitude, he will not fear and will say [confidently], “Are you asking me about the Messenger of Allah?” So they will ask, “Do you know that he is the Messenger of Allah?” He will say, “I bear witness that he is the Messenger of Allah in truth. He came with guidance and the religion of truth.” Thus he will see his position in Paradise and his grave will be expanded for him. They (the two angels) will then say to him, “Sleep a slumber wherein there is no dream, in the best state of any sleeper.””

٢٣٧- محمد بن أبي عمير عن جميل، عن أبي عبد الله عليه السلام قال: إذا أراد عز وجل أن يبعث الخلق، أمطر السماء على الأرض أربعين صباحاً فاجتمعت [فتجتمع] الأوصال ونبتت [و تنبت] اللحوم.

(237) Muḥammad ibn Abī ‘Umayr narrated from Jamīl, from Abū ‘Abdillāh (a) who said, “When Allah, the Mighty and Majestic, wants to resurrect the creation, He makes the sky rain upon the earth for forty days, then the limbs come together and flesh grows [on the bodies].”

⁴⁹ The description of this sound shows that it is not a physical sound that is being referred to; rather, it is referring to something metaphysical.

٢٣٨- ابن أبي البلاد عن أبيه، عن بعض أصحابه يرفعه [رفعه] إلى النبي ﷺ أنه قال لبعض أصحابه: كيف أنت إذا أتاك فتانا القبر؟ فقال: يا رسول الله، ما فتانا القبر؟ قال: ملكان فظان غليظان، أصواتهما كالرعد القاصف وأبصارهما كالبرق الخاطف، يطئان في أشعارهما ويحفران الأرض بأنيابهما، فيسألانك. قال: وأنا على مثل هذه الحال؟ قال: وأنت على مثل حالك هذه. قال: إذن أكفيهما.

(238) Ibn Abī al-Bilād narrated from his father, from one of his companions who attributed it to the Prophet (ﷺ), that he said to one of his companions, “How will you be when the two examiners of the grave come to you?” So he (the companion) asked, “O Messenger of Allah, what are the examiners of the grave?” He said, “Two angels, harsh and severe, with voices like rumbling thunder and eyes like blinding lightning. They will be treading on their own hair and ploughing the ground with their [large] fangs; they will [come to] question you.” He asked, “[Will that be] when I am in a state such as this?” He replied, “[Yes,] you will be as you are in your present state.” He said, “Then I will be able to face them.””

٢٣٩- محمد بن أبي عمير عن عليّ، عن أبي بصير قال: سألت أبا عبد الله ﷺ عن أرواح المؤمنين فقال: في حجراتٍ في الجنة يأكلون من طعامها ويشربون من شرابها ويقولون: ربنا أقم لنا الساعة وأنجز لنا ما وعدتنا وألحق آخرا بنا أولنا.

(239) Muḥammad ibn Abī ‘Umayr narrated from ‘Alī, from Abū Baṣīr who said, “I asked Abā ‘Abdillāh (a) about the souls of believers so he said, [They will be] in [lofty] chambers in Paradise, eating of its food and drinking of its drink, and they will say, “Our Lord, bring upon us the Hour [of Judgment] and fulfill for us what You promised us, and make

the last among us join the first!””

٢٤٠- ابن أبي عمير عن عليّ، عن أبي بصير، عن أبي عبد الله عليه السلام: قال سألته عن أرواح المشركين فقال: في النار يعدّون ويقولون: ربنا لا تقم لنا الساعة ولا تنجز لنا ما وعدتنا ولا تلحق آخرنا بأولنا!

(240) Ibn Abī ‘Umayr narrated from ‘Alī, from Abū Baṣīr, from Abū ‘Abdillāh (a) saying, “I asked him about the souls of the polytheists, so he said, ‘[They will be] in the Fire facing punishment and will say, “Our Lord, do not bring upon us the Hour [of Judgment], and do not fulfill for us what You promised us, and do not join the last of us with the first!””

٢٤١- القاسم عن الحسين بن حمّاد، عن يونس بن ظبيان قال: كنت عند أبي عبد الله عليه السلام فقال لي: ما تقول الناس في أرواح المؤمنين؟ فقلت: يقولون تكون في حواصل طيورٍ خضرٍ في قناديل تحت العرش. فقال أبو عبد الله عليه السلام: سبحان الله! المؤمن أكرم على الله من أن يجعل روحه في حوصلة طيرٍ أخضر يا يونس! إذا كان ذلك أتاه محمد صلى الله عليه وآله وعليّ، وفاطمة، والحسن والحسين، والملائكة المقربون عليهم السلام، فإذا قبضه الله عزّ وجلّ صيرّ تلك الروح في قالب كقالبه في الدنيا، فيأكلون ويشربون. فإذا قدم عليهم القادم، عرفوه بتلك الصورة التي كانت في الدنيا.

(241) Al-Qāsim narrated from al-Ḥusayn ibn Ḥammād, from Yūnus ibn Zabyān who said, “I was with Abū ‘Abdillāh (a) and he asked me, ‘What do the people say about the souls of believers?’ I replied, ‘They say that they are in the craws of green birds in lanterns under the Throne.’ So Abū ‘Abdillāh (a) said, ‘Glory be to Allah! The believer is more honorable in the sight of Allah than His placing his soul in the craw of a green bird,

O Yūnus! When the time [of a believer's death] approaches, Muḥammad (ṣ), ʿAlī, Fāṭimah, al-Ḥasan, al-Ḥusayn, and the close archangels (peace be upon them all) come to him. And when Allah, the Mighty and Majestic, takes his soul, He places that soul in a form similar to its form in the world; so they subsist, eating and drinking [in that realm as well]. Then, when someone [who has just died] comes to them, they recognize him by the appearance that he had in the world.”

Chapter Seventeen: Resurrection, Reckoning, Standing Before Allah, the Exalted, and *al-Ṣirāṭ*

٢٤٢- الحسين بن سعيد عن محمد بن أبي عمير، عن زيد القرشي، عن عبيد بن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: إذا أمات الله أهل الأرض، أمات أهل السماء الدنيا، ثم أمات أهل السماء الثانية، ثم أمات أهل السماء الثالثة، ثم أمات أهل السماء الرابعة، ثم أمات أهل السماء الخامسة، ثم أمات أهل السماء السادسة، ثم أمات أهل السماء السابعة، ثم أمات ميكائيل، قال: أو جبرائيل، ثم أمات جبرائيل، ثم أمات إسرافيل، ثم أمات ملك الموت، ثم ينفخ في الصور وبعث. قال: ثم يقول الله تبارك وتعالى: لمن الملك اليوم؟ فيردّ على نفسه فيقول: لله الخالق البارئ المصور، وتعالى الله الواحد القهار. ثم يقول: أين الجبارون؟ أين الذين كانوا يدعون معي إلهاً؟ أين المتكبرون؟ ونحو هذا، ثم يبعث الخلق.

(242) Al-Ḥusayn ibn Sa'īd narrated from Muḥammad ibn Abī 'Umayr, from Zayd al-Qurashī, from 'Ubayd ibn Zurārah who said, "I heard Abā 'Abdillāh (a) say, 'When Allah causes the inhabitants of the world to die, He will make the inhabitants of the lowest heaven [also] die, then He will make the inhabitants of the second heaven die, then He will make the inhabitants of the third heaven die, then He will make the inhabitants of the fourth heaven die, then He will make the inhabitants of the fifth heaven die, then He will make the inhabitants of the sixth heaven die, then He will make the inhabitants of the seventh heaven die. Then He will cause Mīkā'īl to die, then He will make Jibra'īl die, then He will make Isrāfīl die, then He will cause the Angel of Death to die.

Then the horn will be blown and He will resurrect [them all].’ [In another report,] he said, “Then Allah, the Blessed and Exalted will ask, “*To whom does the Kingdom belong this Day?*” Then He will respond Himself saying, “To Allah, the Creator, the Originator, and the Fashioner; and Exalted is Allah, the One, the Subduer.” Then He will ask, “Where are the tyrants? Where are those who called upon another god besides Me? Where are the arrogant ones?...” then He will resurrect the creation.”

٢٤٣- الحسن بن محبوب عن علي بن رباب، عن أبي عبد الله عليه السلام قال: إن الله ليمنّ على عبده المؤمن يوم القيامة ويدنيه من كرامته، ثمّ يعرفه ما أنعم به عليه. يقول تبارك وتعالى: ألم تدعني يوم كذا وكذا بكذا وكذا فأجبت دعوتك؟ ألم تسألني يوم كذا وكذا فأعطيتك مسألتك؟ ألم تستغني [في] يوم كذا وكذا فأغثتك؟ ألم تسألني في ضرّ كذا وكذا فكشفت ضرّك ورحمت صوتك؟ ألم تسألني مالاً فملكتك؟ ألم تستخدمني فأخدمتك؟ ألم تسألني أن أزوّجك فلانة فزوّجتك وهي منيعة عند أهلها فزوّجناكها؟ قال: فيقول العبد: بلى يا رب! قد أعطيتني كلّ ما سألتك، وقد كنت أسألك [سألتك] الجنّة. قال: فيقول الله عزّ وجلّ: ألا فإني منجز لك ما سألتني. هذه الجنّة لك مباحة. أرضيتك [أرضيت]؟ فيقول المؤمن: نعم يا رب! [أرضيتني] وقد رضيت. قال: فيقول تبارك وتعالى [الله له: عبدي] إني كنت أرضى أعمالك، وأنا أرضى لك حسن الجزاء، فإنّ أفضل جزائك عندي أن أسكنك الجنّة.

(243) Al-Ḥasan ibn Maḥbūb narrated from ‘Alī ibn Riḥāb, from Abū ‘Abdillāh (a) who said, “Verily Allah will favor His believing servant on the Day of Resurrection and bring him close to His Grace. Then He will show him that with which He blessed him. He, the Blessed and Exalted, will say, ‘Did you not supplicate to Me on such and such day for such

and such and I answered your supplication? Did you not ask Me on such and such day and I granted you what you asked for? Did you not seek My help on such and such day and I helped you?’ Did you not ask that I relieve you of such and such hardship so I relieved your hardship and showed mercy to your plea? Did you not ask Me for wealth so I granted you its possession? Did you not seek My assistance so I assisted you? Did you not ask Me to get you married to so and so while she was with her family and not [directly] approachable, yet I got you married to her?’ So the servant will say, ‘Yes indeed, O Lord! You have granted me everything I asked for, and I used to ask You for Paradise [as well].’ So Allah, the Mighty and Majestic, will say, ‘Indeed, I will grant You what you have asked Me for – here is Paradise, you are permitted [to enter] it. Have I pleased you?’ The believer will say, ‘Yes, my Lord! I am pleased.’ Then He, the Blessed and Exalted, will say, ‘I was pleased with your deeds, so I selected for you the best of rewards. Verily the best of your rewards with Me is that I have made you reside in Paradise.’”

٢٤٤- القاسم عن عليّ، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إذا كان المؤمن يحاسب، تنتظره أزواجه على عتبات [أعتاب] الأبواب كما ينتظرن أزواجهنّ في الدنيا من الغيبة [عند العتبة]. قال: فيجيء الرسول فيبشّرنّ فيقول: قد والله انقلب فلان من الحساب [الحسنات]. قال: فيقلن: بالله؟ فيقول: قد والله، لقد رأيتهُ انقلب من الحساب. قال: فإذا جاءهنّ قلن مرحباً وأهلاً، ما أهلك الذين كنت عندهم في الدنيا بأحقّ بك منّا.

(244) Al-Qāsim narrated from ‘Alī, from Abū Baṣīr, from Abū ‘Abdillāh (a) who said, “When the believer is taken to account [for his deeds], his [heavenly] wives will be waiting for him on the thresholds of the doors just as wives wait for their husbands in this world when they are absent.

Then a messenger will come and give them glad tidings saying, ‘So-and-so has, by Allah, passed the accounting.’ They will say, ‘[Really,] by Allah?’ He will say, ‘By Allah he has; I saw him returning from the reckoning.’ When he comes to them, they will say, ‘Welcome, welcome! Your family whom you used to be with in the world are not more deserving of you than us!’”

٢٤٥- محمد بن عيسى عن عمر بن إبراهيم يبيح السابري، عن حجر بن زائدة، عن رجل، عن أبي جعفر عليه السلام قال: قلت له: يا ابن رسول الله، إن لي حاجة. فقال: تلقاني بمكة. فقلت: يا ابن رسول الله، إن لي حاجة. فقال: تلقاني بمنى. فقلت: يا ابن رسول الله، إن لي حاجة. فقال: هات حاجتك. فقلت: يا ابن رسول الله، إنني أذنبت ذنباً بيني وبين الله، لم يطلع عليه أحد، فعظم عليّ وأجلك أن أستقبلك به. فقال إنّه إذا كان يوم القيامة وحاسب الله عبده المؤمن، أوقفه على ذنوبه ذنباً ذنباً ثمّ غفرها له، لا يطلع على ذلك ملكاً مقرباً ولا نبياً مرسلًا.

قال عمر بن إبراهيم: وأخبرني عن غير واحد أنّه قال: ويستر عليه من ذنوبه ما يكره أن يوقفه عليها. قال: ويقول لسينّاته كوني حسنات! قال: وذلك قول الله تبارك وتعالى: «فأولئك يبدّل الله سيئاتهم حسنات وكان الله غفوراً رحيماً».

(245) Muḥammad ibn ‘Īsā narrated from ‘Umar ibn Ibrāhīm Bayyā‘ al-Sābirī,⁵⁰ from Ḥujr ibn Zā‘idah, from a man, from Abū Ja‘far (a) to whom he said, “O son of the Messenger of Allah, verily I have a need.” So he said, “Meet me at Makkah.” [The narrator said,] “I said, ‘O son of the Messenger of Allah, verily I have a need.’ So he said, ‘Meet me at Minā.’ I said [again], ‘O son of the Messenger of Allah, verily I have a need.’ So

⁵⁰ The term Bayyā‘ al-Sābirī (like Ṣāḥib al-Sābirī) refers to a clothier or seller of fine clothes and fabric.

he said, 'Alright, tell me your need.' I said, 'O son of the Messenger of Allah, verily I have committed a sin between myself and Allah which no one else is privy to, yet it weighs heavy on me, and I revere you too much to mention it to you.' So he said, 'When the Day of Judgment comes, and Allah takes account from His believing servant, He stops [and questions] him about all his sins, one by one, then He forgives him for them. No one comes to know of it, neither a close angel nor a chosen Prophet.'"

'Umar ibn Ibrāhīm said, "I was informed by more than one person that he (a) said, 'He conceals those of his sins that he dislikes to be questioned about.' He [further] said, 'And He says to his misdeeds, "Turn into good deeds!" That is [the interpretation of] the verse wherein Allah, the Blessed and Exalted, says: *They are the ones whose evil deeds Allah will change into good deeds, for Allah is Oft-forgiving, Merciful* (Q25:70)."

٢٤٦- القاسم بن محمد، عن عليّ قال: سمعت أبا عبد الله عليه السلام يقول: إن الله تبارك وتعالى إذا أراد أن يحاسب المؤمن أعطاه كتابه يمينه وحاسبه فيما بينه وبينه، فيقول: عدي فعلت كذا وكذا وعملت كذا وكذا؟ فيقول: نعم يا رب، قد فعلت ذلك. فيقول: قد غفرتها لك وأبدلتها حسنات. فيقول الناس: سبحان الله! أما كان لهذا العبد سيئة واحدة؟ وهو قول الله عزّ وجلّ: «فأما من أوتي كتابه يمينه فسوف يحاسب حساباً يسيراً وينقلب إلى أهله مسروراً». قلت: أيّ أهل؟ قال: أهل في الدنيا هم أهل في الجنة إن كانوا مؤمنين. قال: وإذا أراد بعبدٍ شراً حاسبه على رءوس الناس وبكته، وأعطاه كتابه بشماله، وهو قول الله عزّ وجلّ: «وأما من أوتي كتابه وراء ظهره فسوف يدعو ثبوراً ويصلى سعيراً إنّه كان في أهله مسروراً». قلت: أيّ أهل؟ قال: أهل في الدنيا. قلت: قوله: «إنّه

ظَنَّ أَنْ لَنْ يَحُورَ؟ قَالَ: ظَنَّ أَنَّهُ لَنْ يَرْجِعَ.

(246) Al-Qāsim ibn Muḥammad narrated from ‘Alī who said, “I heard Abā ‘Abdillāh (a) say, ‘Verily when Allah, the Blessed and Exalted, wants to take account [of the actions] of the believer, He gives him his book [of deeds] in his right hand and calls him to account [in private] between Himself and him. He says, “My servant, did you do such and such, and performed such and such [deeds]?” So he will say, “Yes my Lord, I have done that.” He will say, “I hereby forgive you [for these misdeeds] and transform them into good deeds.” So [when they see his book of deeds] the people will say, “Glory be to Allah! Did this servant not have [even] a single evil deed?” And this is [the interpretation of] the verses wherein Allah, the Mighty and Majestic, says: *As for the one who is given his record in his right hand, he will have an easy reckoning, and will return to his people well pleased (Q84:7-9).*’

I asked, ‘Who are his people [being referred to in the verse]?’ He said, ‘His people in the world will be his people in Paradise, if they were believers.’⁵¹ And if He wishes ill for His servant [due to his evil], He calls him to account in front of all the people, reproves him, and gives him his book [of deeds] in his left hand. This is [the interpretation of] the verses wherein Allah, the Mighty and Majestic, says: *And as for the one who is given his record [in his left hand] from behind his back, he will cry for [instant] destruction and will burn in a blazing fire. He used to [previously] live among his people well pleased [with himself]. (Q84:11-13)*’ I asked, ‘Which people [is it referring to]?’ He replied, ‘His people in the world.’ I asked, ‘[What is the meaning of] the statement: *He thought he would never return*

⁵¹ The word ‘ahl’ can also mean family, in which case it would mean one’s family in this world will also be his family in Paradise, if they were believers.

(Q84:14)?” He said, ‘He assumed that he would never return [to his Lord].’”

٢٤٧- القاسم عن عليّ، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إنَّ المؤمن يعطى يوم القيامة كتاباً منشوراً [كتاب منشور] مكتوب فيه: كتاب الله العزيز الحكيم أدخلوا فلاناً الجنة.

(247) Al-Qāsim narrated from ‘Alī, from Abū Baṣīr who said, “I heard Abā ‘Abdillāh (a) say, ‘Verily the believer will be given, on the Day of Judgment, an opened scroll in which will be written: “[This is] a decree of Allah, the Mighty, the Wise. Admit so-and-so into Paradise.””

٢٤٨- القاسم عن عليّ، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إنَّ الناس يمرّون على الصراط طبقاتٍ، والصراط أدقّ من الشعر ومن حدّ السيف. فمنهم من يمرّ مثل البرق، ومنهم من يمرّ مثل عدو الفرس ومنهم من يمرّ حياً [مراً] جرّاً، ومنهم من يمرّ حبواً، ومنهم من يمرّ مشياً، ومنهم من يمرّ [معلّقاً] متعلّقاً قد تأخذ النار منه شيئاً وتترك شيئاً.

(248) Al-Qāsim narrated from ‘Alī, from Abū Baṣīr, from Abū ‘Abdillāh (a) who said, “Verily people will pass the bridge [of *ṣirāt*] in ranks, and the *ṣirāt* is thinner than [a strand of] hair and the edge of a sword. Some will pass over it like lightening, some of them will pass like a galloping horse, others will pass sliding along, yet others will pass it crawling [quickly on all fours]. Others will pass it walking, and another among them will pass hanging from it, with fire taking [and burning] part of him and leaving another part.”

٢٤٩- القاسم عن عليّ، عن أبي بصير قال: قال أبو عبد الله عليه السلام: إنَّ الناس

يَقْسَمُ بَيْنَهُمُ النُّورَ يَوْمَ الْقِيَامَةِ عَلَى قَدَرِ إِيمَانِهِمْ، وَيَقْسَمُ [يُقْسِمُهُ] لِلْمَنَاقِقِ فَيَكُونُ نُورُهُ عَلَى قَدَرِ إِبْهَامِ رِجْلِهِ الْيَسْرَى، [فِيظْفَأً] فَيُعْطَى نُورَهُ فَيَقُولُ: مَكَانَكُمْ حَتَّى أَقْتَبِسَ مِنْ نُورِكُمْ، «قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا»، يَعْنِي حَيْثُ قَسَمَ النُّورَ. قَالَ فَيَرْجِعُونَ فَيَضْرِبُ بَيْنَهُمُ السُّورَ. قَالَ: فَيَنَادُونَهُمْ مِنْ وَرَاءِ السُّورِ: أَلَمْ نَكُنْ مَعَكُمْ؟ قَالُوا: «بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمْ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ. فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبئسَ المصير». ثُمَّ قَالَ: يَا أَبَا مُحَمَّدٍ، أَمَا وَاللَّهِ مَا قَالَ اللَّهُ لِلْيَهُودِ وَالنَّصَارَى وَلَكِنَّهُ عَنِ أَهْلِ الْقَبْلَةِ.

(249) Al-Qāsim narrated from ‘Alī, from Abū Baṣīr who said, “Abū ‘Abdillāh (a) said, ‘Verily the light on the Day of Judgment will be divided among the people in accordance to the extent of their belief. The share of the hypocrite will be such that his light will only extend to the tip of his left toe, then when it is extinguished, he will say [to the believer], “Stay where you are so that I can take from some of your light.” [But] it will be said, “Go back and seek a light [there],” (Q57:13) meaning where the light was [first] distributed. So they will [try to] return but a separating wall will be erected [to block them]. They will thus call out to them from behind the wall, “Were we not with you [in the world]?” They will reply, “Yes [you were], but you allowed yourselves to be tempted, awaited [our demise], doubted [the truth], and were deluded by false hopes until Allah’s decree came to pass. Hence the Deceiver deceived you about Allah. So today no ransom will be accepted from you [hypocrites], nor from the disbelievers. Your home is the Fire – that is where you belong. What an evil destination!” (Q57:14-15).’ Then he said, ‘O Abā Muḥammad,⁵² by Allah this was not said to the Jews or the Christians; rather, it refers to the

⁵² This was the kunyah of Abū Baṣīr.

people of the Qiblah (i.e. those who outwardly profess Islam).”

٢٥٠- محمّد بن أبي عمير عن إبراهيم بن عبد الحميد، عن أبي حمزة الثماليّ قال: قال لي عليّ بن الحسين عليه السلام: إذا كان يوم القيامة جمع الله بين الخلائق الأولين والآخرين في صعيدٍ واحدٍ، ثم ينادي منادٍ: أين أهل الفضل؟ قال: فيقوم عنق من الناس فتلقّاهم الملائكة فيقولون: ما كان فضلكم؟ فيقولون: كنّا نصل من قطعنا ونعطي من حرماننا ونعفو عمّن ظلمنا. فيقولون: ادخلوا الجنّة! ثمّ ينادي منادٍ: أين جيران الله في داره؟ فيقوم عنق آخر من الناس فتقول لهم الملائكة: بم جاورتكم الله؟ فيقولون: [كنّا نتبادر في الله] نتباغض في الله ونتحابب في الله، و[نتشارك] نتباذل في الله، ونحاسب في الله، ونتبارك في الله. ثمّ ينادي منادٍ: أين أهل الصبر؟ قال: فيقوم عنق من الناس فتلقّاهم الملائكة فيقولون: على ما كنتم تصبرون؟ فيقولون: كنّا نصبر على طاعة الله ونصبر أنفسنا عن معاصيه. فيقال: لهم ادخلوا الجنّة.

(250) Muḥammad ibn Abī ‘Umayr narrated from Ibrāhīm ibn ‘Abd al-Ḥamīd, from Abū Ḥamzah al-Thumālī who said, “Alī ibn al-Ḥusayn (a) said to me, ‘When the Day of Judgment comes, Allah will gather all of creation, from the first to the last, on one plain. Then a caller will call out, “Where are the people of merit?” So a group of people will stand up and they will be met by the angels who will ask, “What was your merit?” They will reply, “We would establish ties with those who cut us off, give to those who deprived us, and forgive those who wronged us.” Thus they (i.e. the angels) will say, “Enter Paradise!” Then a caller will call out, “Where are the neighbors of Allah in His abode?” So another group of people will stand up. The angels will ask them, “How were you neighbors of Allah?” They will respond, “We used to take the initiative [in action] for the sake of Allah. We would hate for the sake of Allah and

love for the sake of Allah. We would [share and] give for the sake of Allah. We would reckon for the sake of Allah, and we would seek blessings [for each other] for the sake of Allah.” Then a caller will call out, “Where are the people of patience?” So a group of people will stand up. The angels will meet them and ask, “With what were you patient?” They will reply, “We were patient in the obedience of Allah, and we would compel ourselves to remain patient in refraining from disobeying Him.” So they will be told, “Enter Paradise.””

٢٥١- الحسن بن محبوب عن مالك بن عطية، عن فلان بن عمّار قال: قال أبو عبد الله عليه السلام: الدواوين يوم القيامة [ثلاث] ثلاثة: ديوان فيه النعم [النعيم]، وديوان فيه الحسنات، وديوان فيه الذنوب. فيقابل بين ديوان النعم [النعيم] وديوان الحسنات فيستغرق عامة الحسنات، وتبقى الذنوب.

(251) Al-Ḥasan ibn Maḥbūb narrated from Mālik ibn ‘Aṭīyah, from *Fulān*⁵³ ibn ‘Ammār who said, “Abū ‘Abdillāh (a) said, ‘The registers on the Day of Judgment will be three: A register in which the blessings are listed, the register in which is the [record of one’s] good deeds, and the register in which will be the [record of] sins. Then the register of blessings will be juxtaposed with the register of good deeds, so all the good deeds will be taken up [as what was due for the blessings that were granted], and [only] sins will remain.’”

٢٥٢- الحسن بن محبوب عن أبي حمزة، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا يزال العبد قائماً يوم القيامة بين يدي الله عز وجل حتى يسأله عن

⁵³ *Fulān* literally means so-and-so, and it is a term used when the name of a person is unknown, forgotten, or purposely omitted. Other sources name this transmitter as Yūnus ibn ‘Ammār.

أربع خصال: عمرك فيما أفنيتَه؟ وجسدك فيما ألبيتَه؟ ومالك من أين كسبته، وأين وضعته؟ وعن حبنا أهل البيت.

(252) Al-Ḥasan ibn Maḥbūb narrated from Abū Ḥamzah, from Abū Ja‘far (a) who said, “The Messenger of Allah (ﷺ) said, ‘The servant will remain standing in front of Allah, the Mighty and Majestic, until He asks him about four aspects [of his life in the world]: ‘Your lifetime – what did you spend it on? Your body – what did you exhaust it for? Your wealth – where did you earn it from and where did you invest it?’” And [he will be asked] about our love – the Ahl al-Bayt.”

٢٥٣- إبراهيم بن أبي البلاد عن بعض أصحابنا، عن أبي عبد الله عن أبيه عليه السلام قال: أتى جبرئيل عليه السلام إلى النبي ﷺ فأخذ بيده فأخرجه إلى البقيع، فانتهى إلى قبر فصوّت بصاحبه فقال: قم بإذن الله! قال: فخرج منه رجل مبيضّ الوجه، يمسح التراب عن وجهه وهو يقول: الحمد لله والله أكبر! فقال: جبرئيل عد بإذن الله! ثم انتهى به إلى قبر آخر فصوّت بصاحبه وقال له: قم بإذن الله! فخرج منه رجل مسودّ الوجه وهو يقول: وا حسرتاه، وا ثبوراه! ثم قال له جبرئيل: عد إلى ما كنت بإذن الله! ثم قال: يا محمّد، هكذا يحشرون يوم القيامة، المؤمنون يقولون هذا القول وهؤلاء يقولون ما ترى.

(253) Ibrāhīm ibn Abī al-Bilād narrated from one of our fellow companions, from Abū ‘Abdillāh, from his father (a) who said, “Jibra’īl (a) came to the Prophet (ﷺ), took him by the hand and led him to al-Baqī‘. They came to a grave, and he called out to its occupant saying, ‘Rise by the permission of Allah!’ So a man with a bright face came out from it. He wiped away the earth from his face saying, ‘All praise belongs to Allah, and Allah is the greatest!’ Jibra’īl then said [to him], ‘Return [as

you were] with the permission of Allah.’ Then he took him to another grave and called out to its occupant saying, ‘Rise by the permission of Allah!’ So a man with a dark face came out from it saying, ‘Alas, what regret! Alas, what ruin!’ Then Jibra’īl told him, ‘Return to your previous state with the permission of Allah!’ Then he said, ‘O Muḥammad, this is how they will be resurrected on the Day of Judgment; the believers will utter this statement and these others will say what you see.’”

٢٥٤- إبراهيم بن أبي البلاد عن يعقوب بن شعيب بن ميثم قال: سمعت أبا عبد الله عليه السلام يقول: نار تخرج من قعر عدنٍ تضيء لها أعناق الإبل، تبصر من أرض الشام، تسوق الناس إلى المحشر.

(254) Ibrāhīm ibn Abī al-Bilād narrated from Ya‘qūb ibn Shu‘ayb ibn Mītham who said, “I heard Abā ‘Abdillāh (a) say, ‘A fire will come out from inside the city of Aden by which the necks of camels⁵⁴ will be illuminated. It will be visible from the land of Shām and will drive people towards the [gathering] plain of *maḥshar*.’”

٢٥٥- الحسن بن محبوب عن الحسن بن عليّ قال: سمعت أبا الحسن عليه السلام يقول: قال محمد بن عليّ عليه السلام: إذا كان يوم القيامة، نادى منادٍ: أين الصابرون؟ فيقوم عنق من الناس، ثمّ ينادي منادٍ: أين المتصبرون؟ فيقوم عنق من الناس. فقلت: جعلت فداك! وما الصابرون؟ قال: الصابرون على أداء الفرائض، والمتصبرون على ترك المعاصي.

(255) Al-Ḥasan ibn Maḥbūb narrated from al-Ḥasan ibn ‘Alī who said, “I heard Abā ‘Abdillāh (a) say, ‘Muḥammad ibn ‘Alī (a) said, “When the Day

⁵⁴ Or: ...the upper part of the clouds – which is said to be another meaning for the term *ibil* and might be more appropriate here.

of Resurrection comes, a caller will call out, 'Where are the patient ones?' So a group of people will stand up. Then a caller will call out, 'Where are the those who exercised self-control?' So a group of people will stand up." I said, "May I be your ransom! Who are the patient ones [and those with self-control]?" He said, "Those who are patient in performing what is obligatory upon them and those who exercise self-control in abandoning [acts of] disobedience."""

Chapter Eighteen: Intercession and Those who will come out of the Fire [of Hell]

٢٥٦- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا فَضَالَةُ عَنْ الْقَاسِمِ بْنِ بَرِيدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجَهَنَّمِيِّينَ فَقَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: يَخْرُجُونَ مِنْهَا فَيَنْتَهَى بِهِمْ إِلَى عَيْنٍ عِنْدَ بَابِ الْجَنَّةِ تَسْمَى عَيْنَ الْحَيَوَانَ، فَيَنْضَحُ عَلَيْهِمْ مِنْ مَائِهَا فَيَنْبِتُونَ كَمَا يَنْبِتُ الزَّرْعُ لِحُومِهِمْ وَجُلُودِهِمْ وَشَعُورِهِمْ.

(256) Al-Ḥasan ibn Sa‘īd narrated to us saying, “Faḍālah narrated to us from al-Qāsim ibn Burayd, from Muḥammad ibn Muslim who said, ‘I asked Abā ‘Abdillāh (a) about the inmates of Hell [who are released after their punishment], so he said, “[My father] Abū Ja‘far used to say, ‘They will come out from it and will be taken to a spring at the gate of Paradise called the Spring of Life. They will then be showered with its water and their flesh, skin and hair will grow [back] just as plants grow.’”

٢٥٧- فَضَالَةُ بْنُ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ، عَنْ أُدَيْمٍ أَخِي أَيُّوبَ، عَنْ حَمْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّهُمْ يَقُولُونَ: لَا تَعْجَبُونَ مِنْ قَوْمٍ يَزْعَمُونَ أَنَّ اللَّهَ يَخْرِجُ قَوْمًا مِنَ النَّارِ فَيَجْعَلُهُمْ مِنْ أَصْحَابِ الْجَنَّةِ مَعَ أَوْلِيَائِهِ. فَقَالَ: أَمَا يَقْرءُونَ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى: «وَمَنْ دُونَهُمَا جَنَّاتٍ؟» إِنَّهَا جَنَّةٌ دُونَ جَنَّةٍ، وَنَارٌ دُونَ نَارٍ. إِنَّهُمْ لَا يَسَاكُونَ أَوْلِيَاءَ اللَّهِ. وَقَالَ: إِنَّ بَيْنَهُمَا وَاللَّهِ مَنْزِلَةٌ [مَنْزِلَتَيْنِ] وَلَكِنْ لَا أُسْتَطِيعُ أَنْ أَتَكَلِّمَ، إِنَّ أَمْرَهُمْ لِأَضْيِقَ مِنَ الْحَلْقَةِ. إِنَّ الْقَائِمَ لَوْ قَامَ بِدَأْ بِهَؤُلَاءِ.

(257) Faḍālah ibn Ayyūb narrated from ‘Umar ibn Abān, from Udaym

the brother of Ayyūb, from Ḥumrān who said, “I said to Abā ‘Abdillāh (a), ‘They say: do not be impressed by the group which claims that Allah will remove some people from the Fire and place them among the inhabitants of Paradise with His friends.’ So he said, ‘Do they not read the verse in which Allah, the Blessed and Exalted, says: *There are two other Gardens below these two* (Q55:62)? It refers to a paradise besides Paradise and a fire besides the Fire. They will not dwell with the friends of Allah [but rather, in another paradise].’ And he said, ‘There is, by Allah, a level [or two levels] between them, but I cannot talk about it [here]. Their matter is more constricted than a [tight] noose. Indeed, were the Riser to rise, he would start with these people.’”

٢٥٨- فضالة عن عمر بن أبان قال: سألت أبا عبد الله عليه السلام عمّن أدخل في النار، ثم أخرج منها، ثم أدخل الجنّة. قال: إن شئت حدّثتك بما كان يقول فيه أبي. قال: إنّ أناساً يخرجون من النار بعد ما كانوا حمماً [حميماً] فينطلق بهم إلى نهرٍ عند باب الجنّة يقال له الحيوان، فينضح عليهم من مائه فتنبت لحومهم ودماءهم وشعورهم.

(258) Faḍālah narrated from ‘Umar ibn Abān who said, “I asked Abā ‘Abdillāh (a) about one who is put in the Fire and then removed therefrom and placed in Paradise. He said, ‘If you wish, I will tell you about what my father used to say regarding it. He said, “Verily some people will come out of the Fire after having been burnt coal-black [by the Fire], and they will be taken to a river at the gate of Paradise which is called the [River of] Life (*al-ḥayawān*). Its water will then be showered upon them so their flesh, blood and hair will grow [back].””

٢٥٩- فضالة عن عمر بن أبان قال: قال سمعت عبداً صالحاً يقول في

الجهنميين: إنهم يدخلون النار بذنوبهم ويخرجون بعفو الله.

(259) Faḍālah narrated from ‘Umar ibn Abān who said, “I heard a righteous servant (‘Abd Ṣāliḥ)⁵⁵ say regarding the inmates of Hell [who are released after their punishment], ‘They are made to enter the Fire due to their sins, and they come out therefrom through the pardon of Allah.’”

٢٦٠- عثمان بن عيسى عن ابن مسكان، عن أبي بصير قال: سمعت أبا جعفر عليه السلام يقول: إن قوماً يحرقون في [با] النار حتى إذا صاروا [حميماً] حمماً أدركتهم الشفاعة. قال: فينطلق بهم إلى نهرٍ يخرج من رشح أهل الجنة فيغتسلون فيه، فتنتب لحومهم ودماؤهم، وتذهب عنهم قشف النار، ويدخلون الجنة فيسمون الجهنميين [الجهنميين] فينادون بأجمعهم: اللهم أذهب عنا هذا الاسم! قال: فيذهب عنهم. ثم قال: يا أبا بصير، إن أعداء علي هم خالدون في النار، لا تدر كهم الشفاعة.

(260) ‘Uthmān ibn ‘Īsā narrated from Ibn Muskān, from Abū Baṣīr who said, “I heard Abā Ja‘far (a) say, ‘Verily a group will be burnt in the Fire until when they become coal-black, they attain intercession. Then they will be taken to a river that flows from the perspiration of the inhabitants of Paradise and they will bathe therein, so their flesh and blood will grow [back], and the effects of burning in the Fire will be removed from them. They will then enter Paradise, and they will be called *al-Jahannamiyyūn* (inmates of the Fire). Together, they will cry out, ‘O Allah, remove from us this name!’ So He will remove it from them.’ Then he said, ‘O Abā Baṣīr, verily the enemies of ‘Alī will remain

⁵⁵ This title, when employed in traditions, usually refers to the seventh Imam, Mūsā ibn Ja‘far al-Kāẓim (a).

in the Fire forever, they will not attain intercession.”

٢٦١- فضالة عن ربعي عن الفضيل عن أبي جعفر عليه السلام قال: إنَّ آخر من يخرج من النار لرجل يقال له همَّام [هام] ينادي فيها عمراً: يا حَنَّان يا مَنَّان.

(261) Faḍālah narrated from Rib‘ī, from al-Fuḍayl, from Abū Ja‘far (a) who said, “Verily the last one to come out of the Fire will be a man called Hammām, who will call out therein [continually] for a lifetime: ‘O Compassionate! O Munificent!’”

٢٦٢- محمَّد بن أبي عمير عن عبد الرحمن بن الحجَّاج قال: قلت لأبي عبد الله عليه السلام: حديث يروونه الناس. فقال: إنَّه ليس كما يقولون. ثمَّ قال: قال رسول الله صلى الله عليه وآله: إنَّ آخر عبدٍ يؤمر به إلى النار، فإذا أمر به إلى النار التفت فيقول: [الله عزَّ وجلَّ] الجِّبار [أ] عجلوه، فإذا أتى به قال له: عبدي لم التفت؟ فيقول: يا ربِّ، ما كان ظنِّي بك هذا! فيقول الله جلَّ جلاله: عبدي، وما كان ظنُّك بي؟ فيقول: يا ربِّ، كان ظنِّي بك أن تغفر لي خطيئتي وتسكنني [وتدخلني] جنَّتكَ! فيقول الله الجِّبار جلَّ وعلا: يا ملائكتي، وعزَّتي وآلاتي، وبلائي وجلالي، وعلوي وارتفاع مكاني، ما ظنَّ بي عبدي ساعةً من حياته خيراً قطَّ، ولو ظنَّ بي ساعةً من حياته خيراً ما رُوِّعته بالنار. أجزوا له كذبه، وأدخلوه الجنَّة. ثمَّ قال رسول الله صلى الله عليه وآله: [أبو عبد الله عليه السلام]: ليس من عبدٍ ظنَّ [ما ظنَّ عبد] بالله خيراً إلاَّ كان الله عند ظنِّه به، ولا ظنَّ به سوءاً إلاَّ كان الله عند ظنِّه به، وذلك قوله تعالى [عزَّ وجلَّ]: «وذلكم ظنُّكم الذي ظننتم بربِّكم أرداكم، فأصبحتم من الخاسرين».

(262) Muḥammad ibn Abī ‘Umayr narrated from ‘Abd al-Raḥmān ibn al-Ḥajjāj who said, “I told Abū ‘Abdillāh (a), ‘There is a ḥadīth that people

are narrating [and then he mentioned it to him].’ So he said, ‘It is not as they are saying.’ Then he said, ‘The Messenger of Allah (ﷺ) said, “Verily the last person will then be ordered into the Fire. When it is commanded that he be thrown into the fire, he will turn [and look back]. So Allah, the Almighty, the All-Powerful, will say, ‘Have they been hasty with him? [Bring him to Me].’ So when he is brought, He will ask, ‘My servant, why did You turn to look back?’ So he will say, ‘O Lord, this was not how I had perceived You to be!’ So the Majestic Lord will say, ‘My servant, what was your perception of Me?’ He will reply, ‘O Lord, I had thought that You would forgive my sins and admit me into Your Paradise [to dwell therein]!’

So Allah, the All-Powerful, Majestic and Exalted is He, will say, ‘O My angels, by My might and bounty, by My mastery and majesty, by My loftiness and exalted station, My servant never thought positively of Me even for a moment in his life, for if he had thought positively of Me even for a single moment of his life, I would not have frightened him with the Fire. Yet let his lie stand, and place him in Paradise.” Then the Messenger of Allah (ﷺ) said, “A servant does not think positively of Allah but that he will find Allah to be as he had thought of Him. And he does not think negatively of Him but that he will find Allah to be as he had thought of Him. That is the [interpretation of] the verse in which He, the Exalted, says: *It was the [negative] thoughts you entertained about your Lord that has led to your ruin, so you have become losers (Q41:23).*””

٢٦٣- محمد بن أبي عمير، رفعه عن أبي عبد الله عليه السلام قال: يؤتى بعبد يوم القيامة ليست له حسنة فيقال له: اذكر وتذكر هل لك حسنة؟ قال: فيذكر فيقول: يا رب مالي من حسنة إلا أن عبدك فلاناً المؤمن مرّ بي فطلب منّي ماءً يتوضأ

به فيصلي به فأعطيته. قال: فيقول الله تبارك وتعالى: أدخلوا عبيد الجنة.

(263) Muḥammad ibn Abī ‘Umayr attributed it to Abū ‘Abdillāh (a) that he said, “A servant will be brought on the Day of Judgment having no good deed [in his record], so it will be said to him, ‘Remember and recollect, do you have any good deed?’ So he will [try to] recall and will say, ‘My Lord, I have no good deed except that Your believing servant so-and-so passed by [one day] and asked me for water so that he could perform ablution and pray, so I gave it to him.’ So Allah, the Blessed and Exalted, will say, ‘Admit My servant into Paradise.’”

٢٦٤- محمد بن أبي عمير عن عبد الرحمن بن الحجاج، عن الأحول، عن حمران قال: سمعت أبا جعفر عليه السلام يقول: إن الكفار والمشركين يعيرون [يرون] أهل التوحيد في النار فيقولون: ما نرى توحيدكم أغنى عنكم شيئاً، وما أنتم ونحن إلا سواء! قال: فيأنف لهم الرب عز وجل فيقول للملائكة: اشفَعُوا فيشفعون لمن شاء الله، ويقول للمؤمنين مثل ذلك، حتى إذا لم يبق أحد إلا تبلغه الشفاعة، قال تبارك وتعالى: أنا أرحم الراحمين، اخرجوا برحمتي! فيخرجون كما يخرج الفراش. قال: ثم قال أبو جعفر عليه السلام: ثم مدت العمدة وأعمدت [وأصمدت] عليهم، وكان والله الخلود.

(264) Muḥammad ibn Abī ‘Umayr narrated from ‘Abd al-Raḥmān ibn al-Ḥajjāj, from al-Aḥwal, from Ḥumrān who said, “I heard Abā Ja‘far (a) say, ‘Verily the disbelievers and the polytheists will taunt the monotheists in the Fire saying, “We do not see how your belief in one God benefitted you in any way. You and us are indeed the same!” So the Lord, to Whom belong might and majesty, will dislike that for them and will say to the angels, ‘Intercede [for them],’ so they will intercede for whomever Allah wills, and He will say the same to the believers [telling them to also

intercede for them] until no one [among them] remains but that the intercession reaches him. Then He, the Blessed and Exalted, will say, 'I am the Most Merciful of all who show mercy. Come out [from the Fire] by My mercy!' So they will come out [therefrom] like moths." Then Abū Ja'far (a) said, "Then the columns will be extended over them [closing them off], and it will be, by Allah, [for] eternity."⁵⁶

٢٦٥- النضر بن سويد عن درست، عن أبي جعفر الأحول، عن حمران قال: قلت لأبي عبد الله عليه السلام: إنه بلغنا أنه يأتي على جهنم حتى تصطفق أبوابها؟ فقال: لا والله، إنه الخلود! قلت: «خالدين فيها ما دامت السماوات والأرض إلا ما شاء ربك». فقال: هذه في الذين يخرجون من النار.

(265) Al-Naḍr ibn Suwayd narrated from Durust, from Abū Ja'far al-Aḥwal, from Ḥumrān who said, "I told Abū 'Abdillāh (a), 'We have been informed that Hell will be filled until its gates are [crammed] shut'⁵⁷ [is that true]?' So he said, 'No, by Allah, it is [going to remain as it is] for eternity!' I asked, '[What about the verse that states:] [They will] remain therein forever, as long as the heavens and the earth will endure, except what your Lord wills (Q11:107)?' He said, 'That is for those who will come out from the Fire [with the permission of Allah].'"

٢٦٦- الحسن بن محبوب عن أبي حمزة، عن أبي إسحاق قال: قال علي عليه السلام: لأحدتكم بحديث يحقّ على كل مؤمن أن يعيه، فحدّثنا به غداةً ونسبناه عشيةً. قال: فرجعنا إليه فقلنا له: الحديث الذي حدّثنا به غداةً ونسبناه وقلت هو حقّ

⁵⁶ This is referred to in Q104:9. See: al-Qummī, *Tafsīr al-Qummī*, vol. 2, p. 442.

⁵⁷ Or: 'they will come to Hell until its gates rattle and shake...' It seems the questioner means to ask if Hell will ever cease to exist as it is.

على كل مؤمن أن يعيه، فأعده علينا. فقال: إنّه ما من مسلم يذنب ذنباً فيعفو الله عنه في الدنيا، إلا كان أجلاً وأكرم من أن يعود عليه بعقوبة في الآخرة وقد أجّله في الدنيا، وتلا هذه الآية: «وما أصابكم من مصيبة فبما كسبت أيديكم ويعفوا عن كثير».

(266) Al-Ḥasan ibn Maḥbūb narrated from Abū Ḥamzah, from Abū Ishāq who said, “Alī (a) said, ‘I will surely tell you a ḥadīth that it behooves every believer to be aware of [and remember].’ He related it to us in the morning but we forgot it by nightfall. So we returned to him and said, ‘We have forgotten the ḥadīth you told us in the morning, and you had said the it behooves every believer to be aware of it, so please repeat it [for us].’ So he said, ‘There is no believer who commits a sin and is then pardoned for it by Allah in this world, but that Allah is more majestic and noble than to punish him again for it in the Hereafter after having [pardoned him and] granted him respite in the world.’ Then he recited the verse: *Whatever affliction befalls you is because of what your own hands have committed, and He pardons much.* (Q42:30).”

٢٦٧- فضيل بن عثمان عن أبي عبيدة الحذاء قال: قلت لأبي جعفر عليه السلام: جعلت فداك! ادع الله لي، فإنّ لي ذنوباً كثيرةً. فقال: مه يا أبا عبيدة! لا يكون الشيطان عوناً على نفسك. إنّ عفو الله لا يشبهه شيء.

(267) Fuḍayl ibn ‘Uthmān narrated from Abū ‘Ubaydah *al-Ḥadhdhā* who said, “I told Abū Ja‘far, ‘May I be made your ransom! Pray to Allah for me, for verily I have [committed] many sins.’ So he said, ‘Stop, O Abā ‘Ubaydah! Let Satan not be a helper of your base-self. Verily the pardon [and forgiveness] of Allah cannot be compared to anything.’”

Chapter Nineteen: Traditions About Paradise and Hell

٢٦٨- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مَجْجُوبٍ، عَنْ عَلِيِّ بْنِ رِثَابٍ، عَنْ أَبِي بَصِيرٍ، عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: إِذَا كَانَ يَوْمَ الْجُمُعَةِ وَأَهْلُ الْجَنَّةِ فِي الْجَنَّةِ، وَأَهْلُ النَّارِ فِي النَّارِ، عَرَفَ أَهْلُ الْجَنَّةِ يَوْمَ الْجُمُعَةِ لَمَّا يَرُونَ مَنْ تَضَاعَفَ اللَّذَّةُ وَالسَّرُورُ، وَعَرَفَ أَهْلُ النَّارِ يَوْمَ الْجُمُعَةِ وَذَلِكَ أَنَّهُ تَبَطَّشَ بِهِمُ الزَّبَانِيَّةُ.

(268) Al-Ḥusayn ibn Saʿīd narrated to us saying, “Al-Ḥasan ibn Maḥbūb narrated to us, from ʿAlī ibn Riʿāb, from Abū Baṣīr, from one of the two [Imams] (a) who said, ‘When it is Friday and the people of Paradise are in Paradise while the people of Hell are in the Fire, the inhabitants of Paradise will know that it is Friday due to what they witness of enhanced pleasure and joy, while the denizens of Hell will know that it is Friday because of the [increased] torment by the wardens of Hell.’”

٢٦٩- الْحَسَنُ بْنُ مَجْجُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ [رِثَابٍ]، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ نَادَتِ الْجَنَّةُ رَبَّهَا فَقَالَتْ: يَا رَبُّ، أَنْتَ الْعَدْلُ، قَدْ مَلَأْتَ النَّارَ مِنْ أَهْلِهَا كَمَا وَعَدْتَهَا، وَلَمْ تَمْلَأْنِي كَمَا وَعَدْتَنِي. قَالَ: فَيَخْلُقُ اللَّهُ خَلْقًا لَمْ يَرَوْا الدُّنْيَا فَيَمْلَأُ بِهِمُ الْجَنَّةَ، طُوبَى لَهُمْ.

(269) Al-Ḥasan ibn Maḥbūb narrated from ʿAlī ibn Riʿāb, from Abū Jaʿfar (a) who said, “When the Day of Judgment comes, Paradise will call out to its Lord and say, ‘O Lord, You are the Just, and You have filled Hell with its inmates as You promised it, yet You have not filled me as You promised me.’ So Allah will create a creation who shall not have seen

the world and will fill Paradise with them – blessed shall they be.”

٢٧٠- القاسم بن محمّد عن عليّ، عن أبي بصير قال: قال أبو عبد الله عليه السلام: لا تقولوا جنة واحدة، إنّ الله عزّ وجلّ يقول: درجات بعضها فوق بعض.

(270) Al-Qāsim ibn Muḥammad narrated from ‘Alī, from Abū Baṣīr who said, “Abū ‘Abdillāh (a) said, ‘Do not say [there is but] a single garden [of Paradise]. Verily Allah, the Mighty and Majestic, says: [There are] levels, some above others.’”

٢٧١- محمّد بن أبي عمير عن ابن بكير، عن أبي عبد الله عليه السلام، ومن ذكره عنه قال: لمّا أسري برسول الله صلى الله عليه وآله لم يمرّ بملك من الملائكة إلا استبشر به، حتّى مرّ بملك لم يستبشر به كما استبشرت به الملائكة، ولم يقل له شيئاً، فوجده قاطباً عابساً. فقال رسول الله صلى الله عليه وآله: يا جبرئيل، ما مررت بملك من الملائكة إلا استبشر بي، رأيت البشر والطف والسرور منه، إلا هذا الملك. فمن هذا؟ قال: فقال: يا رسول الله، هذا مالك خازن جهنّم، وهكذا جعله الله. فقال له رسول الله صلى الله عليه وآله: وسله أن يرينها خلقه ربّه، قال: فيأني أحبّ أن تطلب إليه أن يريني النار. فقال له جبرئيل عليه السلام: يا مالك، إن هذا محمّد رسول الله صلى الله عليه وآله، وقد قال لي إنّه لم يمرّ بملك من الملائكة إلا استبشر به غيرك، فقلت: إنّ هذا مالك خازن جهنّم وهكذا جعله الله. وقد سألتني أن أسألك أن تريها إيّاه. قال فكشف له طبقاً من أطباقها، قال: فما افتّر رسول الله صلى الله عليه وآله ضاحكاً حتّى مات.

(271) Muḥammad ibn Abī ‘Umayr narrated from Ibn Bukayr, from Abū ‘Abdillāh (a) and the one who narrated it from him, that he said, “When the Messenger of Allah (ṣ) was taken [to the heavens] by night, he did not pass by any one of the angels but that he became happy [to see him],

until he passed by an angel who did not show happiness upon [seeing] him like the [other] angels did, and he did not say anything to him; rather, he found him morose and frowning. So the Messenger of Allah (ﷺ) said, ‘O Jibraʿīl, I did not pass by any of the angels but that he was gladdened by [seeing] me, and I witnessed cheerfulness, graciousness, and joy from him, except this angel. Who is this?’ He replied, ‘O Messenger of Allah, this angel is the warden of Hell, and this is how Allah has made him.’ So the Messenger of Allah (ﷺ) said, ‘Ask him to show me the creation of his Lord.’ [Or] he said, ‘I would like you to ask him to show me the Fire.’

Jibraʿīl (a) said to him, ‘O angel, this is Muḥammad, the Messenger of Allah (ﷺ), and he has told me that he did not pass by any of the angels but that they expressed their joy at meeting him, except you. So I told him that this is the warden of Hell and that is how Allah has made him. He has now asked me to request you to show it to him.’ So one of its levels was unveiled for him.” Then he (the Imam) said, “After [seeing] that, the Messenger of Allah (ﷺ) never smiled laughingly until the day he died.”

٢٧٢- الحسن بن محبوب عن علي بن رئاب [رباب]، عن أبي عبيدة، عن أبي جعفر عليه السلام قال: إن في جهنم لوادياً يقال له غساق، فيه ثلاثون وثلاث مائة قصر، في كل قصر ثلاثون وثلاث مائة بيت، في كل بيت ثلاثون وثلاث مائة عقر، في حمة كل عقر ثلاثون وثلاث مائة قلة سم، لو أن عقرها منها نضحت [نفخت] سمها على أهل جهنم لوسعتهم سمّاً.

(272) Al-Ḥasan ibn Maḥbūb narrated from ‘Alī ibn Riʿāb, from Abū ‘Ubaydah, from Abū Jaʿfar (a) who said, “Verily there is a valley in Hell which is called Ghassāq. In it are three hundred and thirty castles. Each

castle has three hundred and thirty chambers and in each chamber, there are three hundred and thirty scorpions. Inside the stinger of each of these scorpions there are thirty-three sacs of venom. If a single one of those scorpions were to spray its venom on the inmates of Hell, it would [suffice to] cover them [all] with venom.”

٢٧٣- النضر بن سويد عن درست، عن أبي المغراء، عن أبي بصير قال: لا أعلمه ذكره إلا عن أبي جعفر عليه السلام قال: إذا أدخل الله أهل الجنة الجنة وأهل النار النار جيء بالموت في صورة كبشٍ حتى يوقف بين الجنة والنار. قال: ثم ينادي مناد، يسمع أهل الدارين جميعاً: يا أهل الجنة! يا أهل النار! فإذا سمعوا الصوت، أقبلوا. قال: فيقال لهم: أتدرون ما هذا؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا. قال: فيقولون أهل الجنة: اللهم لا تدخل الموت علينا! قال: ويقول أهل النار: اللهم أدخل الموت علينا! قال: ثم يذبح كما تذبح الشاة. قال: ثم ينادي مناد: لا موت أبداً! أيقنوا بالخلود! قال: فيفرح أهل الجنة فرحاً لو كان أحد يومئذ يموت من فرح لماتوا. قال: ثم قرأ هذه الآية: «أفما نحن بميتين إلا موتتنا الأولى وما نحن بمعذبين، إن هذا لهو الفوز العظيم، لمثل هذا فليعمل العاملون». قال: ويشهق أهل النار شهقةً لو كان أحد يموت من شهيقٍ لماتوا، وهو قول الله عز وجل: «وأنذرهم يوم الحسرة إذ قضي الأمر».

(273) Al-Naḍr ibn Suwayd narrated from Durust, from Abū al-Maghrāʿ, from Abū Baṣīr who said, “I do not know of it being mentioned except by Abū Jaʿfar (a) who said, ‘When Allah places the people of Paradise in Paradise and the people of Hell in Hell, death will be brought in the form of a ram until it is kept standing between Paradise and Hell... Then a caller will call out and the inhabitants of both abodes will hear him: “O people of Paradise! O people of Hell!” When they hear the voice, they

will come forward. They will be asked, “Do you know what this is? This is the death that you used to fear in the world.” So the people of Paradise will say, “O Allah, do not allow death to enter upon us!” And the people of Hell will say, “O Allah, allow death to enter upon us!”

Then it will be slaughtered the way a sheep is slaughtered. A caller will then call out: “There is no [more] death forever! Be certain of eternal life!” So the people of Paradise will rejoice in such a manner that if one could die out of joy, they would die on that day.’ Then he recited these verses: *[Then he will ask his fellow believers,] “Are we [truly] never going to die, except our first death, nor suffer punishment [like others]? This is truly the ultimate triumph!” For the likes of this should everyone strive (Q39:58-60). He [then] said, ‘And the people of Hell will moan in such a manner that if one could die of sorrow, they would die. And this is [referred to in] the verse wherein Allah, the Mighty and Majestic, says: And warn them of the Day of Regret, when all matters will be settled... (Q19:39).’”*

٢٧٤- الحسن بن علوان عن سعد بن طريف، عن زيد بن علي، عن آبائه، عن عليّ عليه السلام قال: إن في الجنة لشجرة يخرج من أعلاها الحلل ومن أسفلها خيل بلق مسرجة ملجمة ذوات أجنحة لا تروث ولا تبول، فيركب عليها أولياء الله فتطير بهم في الجنة حيث شاءوا، فيقول الذين أسفل منهم: يا ربنا ما بلغ بعبادك هذه الكرامة؟ فيقول الله جلّ جلاله: إنهم كانوا يقومون الليل ولا ينامون، ويصومون النهار ولا يأكلون، ويجاهدون العدو ولا يجنبون، ويتصدقون ولا يخلون.

(274) Al-Ḥasan ibn ‘Ulwān narrated from Sa‘d ibn Ṭarīf, from Zayd ibn ‘Alī, from his fathers, from ‘Alī (a) who said, “Verily there is a tree in Paradise from the top of which [paradisal] garments come forth, and

from the bottom of which come horses of mixed black and white color, saddled, bridled, and with wings, that neither defecate nor urinate. They are mounted by the friends of Allah who fly with them wherever they wish in Paradise, so those who are below them will say, ‘Our Lord, what made these servants of Yours reach such a noble station?’ So Allah, the Mighty and Majestic, will say, ‘They would stand up [to worship] in the night and would not sleep, they would fast during the day and not eat, they would fight the enemy and were not cowardly, and they would give charity and were not miserly.’”

٢٧٥- الحسن بن علوان عن عمرو بن خالد، عن زيد بن عليّ، عن آبائه، عن عليّ عليه السلام قال: قال رسول الله صلى الله عليه وآله: إنّ ناركم هذه لجزء من سبعين جزءاً من نار جهنّم، ولقد أطفئت سبعين مرّة بالماء ثمّ التهبت، ولو لا ذلك لما استطاع آدمي أن يطيّقها [يطفئها] إذا التهبت، وإنّه ليؤتى بها يوم القيامة حتّى توضع على النار فتصرخ صرخةً [ما] لا يبقى ملك مقرب ولا نبيّ مرسل إلاّ جثا على ركبتيه [لركبتيه] فرعاً من صرختها.

(275) Al-Ḥasan ibn ‘Ulwān narrated from ‘Amr ibn Khālid, from Zayd ibn ‘Alī, from his fathers, from ‘Alī (a) who said, “The Messenger of Allah (ṣ) said, ‘Verily this fire of yours is but one-seventieth of the fire of Hell [in intensity]. It has been extinguished seventy times with water and then rekindled. Were that not so, the human being would not have been able to bear it [or extinguish it] once it is ignited. On the Day of Resurrection, it will be brought and placed in the Fire [of Hell], so it will scream so loudly that there will remain no close angel, nor any sent Prophet, but that he will go down on his knees out of dread from its scream.’”

٢٧٦- الحسن بن علوان عن عمرو بن خالد، عن زيد بن عليّ، عن آبائه، عن

عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً مِنَ الشَّهَدَاءِ مَنْ لَهُ اثْنَا عَشَرَ أَلْفَ زَوْجَةٍ مِنَ الْحُورِ الْعِينِ، وَأَرْبَعَةَ آلَافٍ بَكْرٍ، وَاثْنَا عَشَرَ أَلْفَ تَيْبٍ، تَخْدُمُ كُلَّ زَوْجَةٍ مِنْهُنَّ سَبْعُونَ أَلْفَ خَادِمٍ، غَيْرَ أَنَّ الْحُورَ الْعِينِ يَضَعْفُ لِهِنَّ، يَطُوفُ عَلَى جَمَاعَتِهِنَّ فِي كُلِّ أُسْبُوعٍ، فَإِذَا جَاءَ يَوْمَ إِحْدَاهُنَّ أَوْ سَاعَتَهَا اجْتَمَعْنَ إِلَيْهَا يَصَوْتُنَّ بِأَصْوَاتٍ لَا أَصْوَاتٍ أَحْلَى مِنْهَا وَلَا أَحْسَنَ، حَتَّى مَا يَبْقَى فِي الْجَنَّةِ شَيْءٌ إِلَّا اهْتَزَّ لِحَسَنِ أَصْوَاتِهِنَّ، يَقْلُنَ: أَلَا نَحْنُ الْخَالِدَاتُ فَلَا نَمُوتُ أَبَدًا، وَنَحْنُ النَّاعِمَاتُ فَلَا نَبْأَسُ أَبَدًا، وَنَحْنُ الرَّاغِبَاتُ فَلَا نَسْخَطُ أَبَدًا.

(276) Al-Ḥasan ibn ‘Ulwān narrated from ‘Amr ibn Khālid, from Zayd ibn ‘Alī, from his fathers, from ‘Alī (a) who said, “The Messenger of Allah (ﷺ) said, ‘Verily the lowest of the inhabitants of Paradise in rank among the martyrs⁵⁸ is one who will have twelve thousand wives from the wide-eyed houris, four thousand virgins, and twelve thousand non-virgins. Each of these wives will be served by seventy thousand servants, but the wide-eyed houris will have something more. He will go around their gatherings every week, and when the day or the hour of one of them comes, they will gather around her singing in voices so sweet and nice that no other voices can compare, until nothing remains in Paradise but that it is swayed by their voices. They will say, “Indeed, we are immortal, so we will never die; and we are [soft and] tender, so we will never become [wrinkled and] hard; and we are satisfied, so we will never get angry.””

٢٧٧- إبراهيم بن أبي البلاد عن بعض أصحابهم [به] الفقهاء قال: لما خلق الله

⁵⁸ This is considering that martyrs are also of varying ranks. An alternative translation of this phrase could be: Verily the closest of the inhabitants of Paradise in rank to the martyrs...

الجَنَّةَ وأجرى أنهارها، وهدل أثمارها وزخرفها قال: وعزّتي لا يجاورني فيك
بخيل.

(277) Ibrāhīm ibn Abī al-Bilād narrated from one of his learned companions who said, “When Allah created Paradise, and made its rivers flow, and dangled its fruits and ornaments, He said [to it], ‘[I swear] by My might, a miser will never be allowed into My company within you.’”

٢٧٨- محمّد بن الحصين [الحسين] عن أبي بصير، عن أبي عبد الله عليه السلام قال: إنَّ الله خلق بيده جنة لم يرها عين [غيره] ولم يطلع عليها مخلوق، يفتحها الربّ تبارك وتعالى كلّ صباح فيقول: ازدادي طيباً ازدادي ريحاً فتقول [ويقول]: «قد أفلح المؤمنون»، وهو قول الله تعالى: «فلا تعلم نفس ما أخفي لهم من قرة أعين جزاءً بما كانوا يعملون».

(278) Muḥammad ibn al-Ḥusayn narrated from Abū Baṣīr, from Abū ‘Abdillāh (a) who said, “Verily Allah created with His [own] hand a paradise that no eye has seen, and no creature is familiar with. The Blessed and Exalted Lord opens it up every morning and says, ‘Increase in [your sweet smelling] fragrance, increase in [your fresh] breeze!’ So it says, ‘Successful indeed are the believers.’ That is the [interpretation of the] verse wherein Allah, the Exalted, says: *No soul can imagine what delights are hidden in store for them as a reward for what they used to do* (Q32:17).”

٢٧٩- محمّد بن سنان قال: حدّثني رجل عن أبي خالد الصيقل، عن أبي جعفر عليه السلام قال: إنّ أهل الجنة توضع لهم موائد عليها من سائر ما يشتهونه من

الأطعمة التي لا ألدّ منها ولا أطيب، ثمّ يرفعون [يدفعون] عن ذلك إلى غيره.

(279) Muḥammad ibn Sinān said, “A man narrated to me from Abū Khālīd al-Ṣayqal, from Abū Ja‘far (a) who said, ‘Verily the inhabitants of Paradise will have table spreads placed for them upon which will be all that they desire of foods that are incomparable in terms of their deliciousness and goodness, then [once they have partaken of it,] they will be moved from that to another.’”

٢٨٠- النضر بن سويد عن درست، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: لو أنّ حوراً من حور الجنّة أشرفت على أهل الدنيا وأبدت ذؤابةً من ذؤابها لأفتتن أهل الدنيا أو لأماتت أهل الدنيا. وإنّ المصلّي ليصليّ فيأذا لم يسأل ربّه أن يزوجه من الحور العين، قلن: ما أزهّد هذا فينا!

(280) Al-Naḍr ibn Suwayd narrated from Durust, from one of his companions, from Abū ‘Abdillāh (a) who said, “If a houri of Paradise were to approach the people of this world and display one of her forelocks, [all] the people of this world would become enthralled, or the people of this world would die [of desire]. And verily when a worshipper prays and does not ask his Lord to marry him with a wide-eyed houri [in Paradise], they say, ‘How abstemious he is regarding us!’”

٢٨١- محمّد بن أبي عمير عن ابن بكير، عن أبي عبد الله عليه السلام قال: إنّ في جهنّم لوادياً للمتكبّرين يقال له سقر شكّا إلى الله شدّة حرّه وسأله أن يأذن له أن يتنفّس، فأذن له فتنفّس فأحرق جهنّم.

(281) Muḥammad ibn Abī ‘Umayr narrated from Ibn Bukayr, from Abū ‘Abdillāh (a) who said, “Verily in Hell there is a valley for the arrogant ones which is called Saqar. It [once] complained to Allah about the

intensity of its heat and asked Him to permit it to respire, so He permitted it and when it exhaled, it burnt [the entirety of] Hell.”

٢٨٢- محمد بن أبي عمير عن الحسين الأحمسي، عن أبي عبد الله عليه السلام قال: تقول الجنة: يا رب ملأت النار كما وعدتها فاملأني كما وعدتني! قال: فيخلق الله تبارك وتعالى خلقاً فيدخلهم الجنة. ثم قال أبو عبد الله عليه السلام: طوبى لهم، لم يروا غموم الدنيا ولا همومها.

(282) Muḥammad ibn Abī ‘Umayr narrated from al-Ḥusayn al-Aḥmasī, from Abū ‘Abdillāh (a) who said, “Paradise will say, ‘O Lord, You filled the Fire just as You promised it, so fill me [as well] just as You promised me!’ So Allah, the Blessed and Exalted, will create a creation and make them enter Paradise.” Then Abū ‘Abdillāh (a) said, “Blessed are they, for they [shall] neither [have] witnessed the sorrows of the world nor its worries.”

٢٨٣- محمد بن أبي عمير عن عاصم بن سليمان، ذكر في قول الله تبارك وتعالى: «تسقى من عين آنية»، قال: يسمع لها أنين من شدة حرّها.

(283) Muḥammad ibn Abī ‘Umayr narrated from ‘Āṣim ibn Sulaymān, who mentioned the verse wherein Allah, the Blessed and Exalted, says: [They are] made to drink from a scalding spring (Q88:5). He (the Imam (a)) said, “A sound [like moaning] will be heard from it due to the intensity of its heat.”

٢٨٤- محمد بن سنان عن أبي خالد القمّاط قال: قلت لأبي عبد الله عليه السلام، ويقال لأبي جعفر عليه السلام: إذا أدخل الله أهل الجنة الجنة وأهل النار النار فمه؟ فقال: قال أبو جعفر عليه السلام: إن أراد أن يخلق الله خلقاً ويخلق لهم دنيا يردهم

[رَدَّهُمْ] إليها فعل، ولا أقول لك إنه يفعل.

(284) Muḥammad ibn Sinān narrated from Abū Khālid *al-Qammāt*⁵⁹ who said, “I asked Abū ‘Abdillāh (a) [and in another version: Abū Ja‘far (a)], ‘When Allah admits the people of Paradise into Paradise and [throws] the people of Hell into Hell, then what [happens next]?’ So Abū Ja‘far (a) said, ‘If Allah wishes to create another creation and make a world for them to return to, He will do so – and I am not saying to you that this is what He will [surely] do.’”

٢٨٥- محمد بن سنان عن عمّار بن مروان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قلت له: إذا أدخل الله أهل الجنة الجنة وأهل النار النار فمه؟ فقال: ما أزعم لك أنه تعالى يخلق خلقاً يعبدونه.

(285) Muḥammad ibn Sinān narrated from ‘Ammār ibn Marwān, from Abū Baṣīr, from Abū ‘Abdillāh (a) whom he asked, “When Allah admits the inhabitants of Paradise into Paradise and the inmates of Hell into Hell, then what?” So he said, “I do not make the assertion to you that He, the Exalted, will [surely] create another creation who will worship Him [but if He wills, He may do so].”

٢٨٦- أبو الحسين بن عبيد الله عن ابن أبي يعفور قال: دخلت على أبي عبد الله عليه السلام وعنده نفر من أصحابه، فقال لي: يا ابن أبي يعفور، هل قرأت القرآن؟ قال: قلت: نعم، هذه القراءة. قال: عنها سألتك ليس عن غيرها. قال: فقلت: نعم، جعلت فداك! ولم؟ قال: لأنّ موسى عليه السلام حدّث قومه بحديثٍ لم يحتملوه عنه فخرجوا عليه بمصر فقاتلوه فقاتلهم فقتلهم، ولأنّ عيسى عليه السلام حدّث قومه

⁵⁹ *Al-Qammāt* refers to one whose occupation is making ropes or swaddling-clothes.

بحديثٍ فلم يحتملوه عنه فخرجوا عليه بتكريرٍ فقاتلوه فقاتلهم فقتلهم، وهو قول الله عزَّ وجلَّ: «فأمنت طائفة من بني إسرائيل وكفرت طائفة فأيدنا الذين آمنوا على عدوهم فأصبحوا ظاهرين».

وإنَّه أول قائمٍ يقوم منَّا أهل البيت يحدثكم بحديثٍ لا تحتملونه فتخرجون عليه برميلة الدسكرة فتقاتلونه فيقاتلكم فيقتلكم وهي آخر خارجة يكون، ثمَّ يجمع الله يا ابن أبي يعفور الأولين والآخرين، ثمَّ يجاء بمحمَّد ﷺ في أهل زمانه فيقال له: يا محمَّد بلَّغت رسالتي واحتججت على القوم بما أمرتك أن تحدثهم به؟ فيقول: نعم يا ربِّ. فيسأل القوم هل بلَّغكم واحتجَّ عليكم؟ فيقول قوم لا، فيسأل محمَّداً ﷺ فيقول: نعم يا ربِّ، وقد علم الله تبارك وتعالى أنَّه قد فعل ذلك. يعيد ذلك ثلاث مرَّات فيصدِّق محمَّداً ويكذِّب القوم. ثمَّ يساقون إلى نار جهنَّم، ثمَّ يجاء بعليِّ ﷺ في أهل زمانه فيقال له كما قيل لمحمَّد ﷺ ويكذِّبه قومه ويصدِّقه الله ويكذِّبهم، يعيد ذلك ثلاث مرَّات. ثمَّ الحسن، ثمَّ الحسين، ثمَّ عليِّ بن الحسين وهو أقلَّهم أصحاباً، كان أصحابه أبا خالد الكابلي، ويحيى ابن أم الطويل، وسعيد بن المسيَّب، وعامر بن واثلة، وجابر بن عبد الله الأنصاري، وهؤلاء شهود له على ما احتجَّ به. ثمَّ يؤتى بأبي، يعني محمَّد بن عليِّ، على مثل ذلك، ثمَّ يؤتى بي وبكم، فأسأل وتسالون، فانظروا ما أنتم صانعون يا ابن أبي يعفور! إنَّ الله عزَّ وجلَّ هو الأمر بطاعته وطاعة رسوله وطاعة أولي الأمر الذين هم أوصياء رسوله. يا ابن أبي يعفور، فنحن حجج الله في عباده، وشهداؤه على خلقه، وأمناؤه في أرضه، وخزَّانه على علمه، والداعون إلى سبيله، والعاملون بذلك، فمن أطاعنا أطاع الله، ومن عصانا فقد عصى الله.

(286) Abū al-Ḥusayn ibn ‘Ubaydillāh narrated from Ibn Abī Ya‘fūr who

said, “I visited Abū ‘Abdillāh while a group of his companions were with him, so he said to me, ‘O Ibn Abī Ya‘fūr, have you read the Qur‘ān?’ I said, ‘Yes, [in] this recitation.’ He said, ‘That is what I was asking you about, not any other.’ I said, ‘Yes, may I be your ransom! Why [do you ask]?’ He said, ‘Because Mūsā (a) spoke to his people about something that they did not accept from him, so they came out against him in Egypt and fought him, so he fought against them and killed them. And because ‘Īsā (a) [also] spoke to his people about something that they did not accept from him, so they came out against him in Takrīt and fought him, so he fought against them and killed them. This is what is being referred to in the verse wherein Allah, the Mighty and Majestic, says: *...Then a group from the Banī Isrā‘īl believed while another disbelieved. We supported the believers against their enemies, so they prevailed* (Q61:14).

And the first Riser who will rise from us, the Ahl al-Bayt, will [also] speak to you about something that you will not accept from him, so you will come out against him at Rumaylah al-Daskarah⁶⁰ and fight him, and he will fight you and kill you. That will be the last rebellion to ever take place. Then, O Ibn Abī Ya‘fūr, Allah will gather the first and the last. Then Muḥammad (ṣ) will be brought among the people of his time and he will be told, ‘O Muḥammad, did you convey My message and provide arguments to the people in the way I had instructed you to speak to them?’ So he will reply, ‘Yes, O Lord.’ He will then ask the people, ‘Did he convey to you [the message] and provide arguments [for it] to you?’ But the people will say, ‘No.’ So He will [again] ask Muḥammad (ṣ), and he will reply, ‘Yes [I did], O Lord.’ And Allah, the Blessed and Exalted,

⁶⁰ Different opinions exist about the location of this place. Some have said that Rumaylah is near Bayt al-Maqdis while the term al-Daskarah refers to a plain or flatland. Others have said that Rumaylah is a town on the way between Basrah and Makkah.

will already know that he had done that. He will repeat this [question] three times, after which He will accept the [truthful] answer of Muḥammad and reject the [dishonest] answer of the people. Then they will be driven to the fire of Hell.

Then ʿAlī (a) will be brought among the people of his time and he will be asked the same thing that Muḥammad (ṣ) was asked, and his people will lie about him but Allah will accept his reply and reject the lie of the people. He will repeat that thrice. Then [the same will happen with] al-Ḥasan, then al-Ḥusayn, then ʿAlī ibn al-Ḥusayn (a), who had the least number of companions of them all. His companions were Abū Khālid al-Kābulī, Yaḥyā ibn Umm al-Ṭawīl, Saʿīd ibn al-Musayyab, ʿĀmir ibn Wāthilah, and Jābir ibn ʿAbdillāh al-Anṣārī. These are the witnesses who will testify to the arguments he brought [to guide the people]. Then my father will be brought, meaning Muḥammad ibn ʿAlī (a), in the same way.

Subsequently I will be brought along with you, and I will be asked [the same question] as will you. Then see how you will respond [when that happens]. O Ibn Abī Yaʿfūr, verily Allah, the Mighty and Majestic, commands His obedience and the obedience of His Messenger, and the obedience of those in authority who are the legatees of His Messenger. O Ibn Abī Yaʿfūr, we are the proofs of Allah among His servants, His witnesses over His creation, His trustees on His earth, His custodians over His knowledge, the callers towards His path, and those who work with that [goal]. So whoever obeys us obeys Allah, and whoever disobeys us has disobeyed Allah.”

Chapter Twenty: Enjoining Good and Forbidding Evil

٢٨٧- حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ يَحْيَى الْحَلْبِيِّ، عَنِ هَارُونَ بْنِ خَارِجَةَ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ بَعَثَ إِلَى بَنِي إِسْرَائِيلَ نَبِيًّا يُقَالُ لَهُ أَرْمِيَا فَقَالَ: قُلْ لَهُمْ: مَا بَلَدٌ بِنَفْسِهِ مِنْ كَرَامِ الْبِلْدَانِ، وَغَرَسَ فِيهِ مِنْ كَرَامِ الْغُرُوسِ، وَنَقَيْتَهُ [نَفْسَهُ] مِنْ كُلِّ [غُرْسَةٍ] غَرِيْبَةٍ فَأَخْلَفَ فَأَنْبَتَ خَرْنُوبًا؟ فَضَحِكُوا مِنْهُ وَاسْتَهْزَءُوا بِهِ فَشَكَاهُمْ إِلَى اللَّهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ قُلْ لَهُمْ: إِنَّ الْبَلَدَ الْبَيْتَ الْمُقَدَّسَ وَالْغُرْسَ بَنُو إِسْرَائِيلَ، نَقَيْتَهُمْ مِنْ كُلِّ غَرِيْبَةٍ وَنَحَيْتَ عَنْهُمْ كُلَّ جَبَّارٍ فَأَخْلَفُوا فَعْمَلُوا بِمَعْصِي، فَلَأَسْلَطَنَّ عَلَيْهِمْ فِي بِلَدِهِمْ مِنْ يَسْفِكَ دِمَاءَهُمْ وَيَأْخُذُ أَمْوَالَهُمْ! وَإِنْ بَكَوْا لَمْ أَرْحَمْ بِكَاءِهِمْ، وَإِنْ دَعَوْا لَمْ أُسْتَجِبْ دَعَاءَهُمْ! فَشَلُّوا وَفَشَلَّتْ أَعْمَالُهُمْ، وَأَخْرَجَتْهَا مِائَةٌ عَامٍ ثُمَّ لَأَعْمَرْتُهَا. قَالَ: فَلَمَّا حَدَّثْتَهُمْ جَزَعَتِ الْعُلَمَاءُ فَقَالُوا: يَا رَسُولَ اللَّهِ، مَا ذَنْبُنَا نَحْنُ وَلَمْ نَكُنْ نَعْمَلْ بِعَمَلِهِمْ؟ فَعَاوَدَ لَنَا رَبُّكَ. فَصَامَ سَبْعًا فَلَمْ يَوْحِ إِلَيْهِ، فَأَكَلَ أَكْلَةَ ثُمَّ صَامَ سَبْعًا فَلَمَّا كَانَ الْيَوْمَ الْوَاحِدَ وَالْعِشْرُونَ يَوْمًا، أَوْحَى اللَّهُ إِلَيْهِ لَتَرْجِعَنَّ عَمَّا تَصْنَعُ أَنْ تَرَا جَعْنِي فِي أَمْرٍ قَدْ قَضَيْتَهُ، أَوْ لَأَرُدَّنَّ وَجْهَكَ عَلَى دَبْرِكَ! ثُمَّ أَوْحَى إِلَيْهِ أَنْ قُلْ لَهُمْ: إِنَّكُمْ رَأَيْتُمُ الْمُنْكَرَ فَلَمْ تَنْكُرُوهُ، وَسَلَّطَ عَلَيْهِمْ بَخْتَ نَضَّرَ فَفَعَلَ بِهِمْ مَا قَدْ بَلَغَكَ.

(287) Al-Ḥusayn ibn Sa‘īd narrated to us from al-Naḍr ibn Suwayd, from Yaḥyā al-Ḥalabī, from Hārūn ibn Khārījāh, from Abū ‘Abdillāh (a) who said, “Verily Allah sent to the Banī Isrā’īl a Prophet called Irmīyā⁶¹ and said [to him], ‘Ask them: what city considered itself to be among the noblest of cities, having the best of plants grown within it, after I had cleared it of all the weeds [and unwanted plants], yet it went back and

⁶¹ Known as Jeremiah in the Bible.

started growing kharnoub⁶²?’ So they laughed at him and mocked him. He complained about them to Allah, so Allah revealed to him, ‘Tell them: verily the city is Jerusalem (*al-bayt al-maqdis*), the plants are the Banī Isrāʾīl – I cleansed them of every [harmful] foreign element and turned away from them every tyrant, but they went back and committed acts of disobedience [and sin]. Therefore, I will surely give authority over them to one who will spill their blood and seize their wealth! If they cry, I will not be sympathetic to their weeping, and if they supplicate, I will not answer their supplication! They have failed, and their actions have failed. I will surely lay waste to it for a hundred years and then I will rebuild it.’ When he told them this, the scholars [among them] were alarmed and they said, ‘O Messenger of Allah, what was our sin, for we did not act the way they did? Go back to your Lord on our behalf [and ask about our fate].’ So he fasted for seven days but no revelation came to him. He then ate a little and fasted for another seven days [and then repeated this again]. When it was the twenty-first day, Allah revealed to him, ‘Go back [and turn away] from what you are doing, and do not come to Me regarding a matter that I have [already] decreed, otherwise I will certainly turn your face upon your back!’ Then Allah revealed to him that he should tell them, ‘You saw evil [being committed] but you never rejected [or forbade] it.’ He then made Nebuchadnezzar their ruler and he did with them what has reached you [in the chronicles of history].”

٢٨٨- علي بن النعمان عن ابن مسكان، عن أبي حمزة، عن يحيى بن عقيل، عن حبشي قال: خطب أمير المؤمنين عليه السلام الناس فحمد الله وأثنى عليه، وذكر ابن عمه محمداً عليه السلام فصلّى عليه ثم قال: أما بعد، فإنه إنما هلك من كان قبلكم

⁶² This is a kind of tree that would grow on the mountains of Syria, likely to be a species of the Carob tree.

بحيث ما عملوا من المعاصي ولم ينههم الربانيون والأخبار عن ذلك، فإنهم لما تمادوا في المعاصي نزلت بهم العقوبات، فمروا [فأمروا] بالمعروف وانهوا عن المنكر واعلموا أنّ الأمر بالمعروف والنهي عن المنكر لا يقربان أجلاً ولا يقطعان رزقاً، فإنّ الأمر ينزل من السماء إلى الأرض كقطر المطر إلى كلّ نفس ما قدر الله من زيادةٍ ونقصانٍ، فإن أصابت أحدكم مصيبة في أهلٍ ومالٍ ونفسٍ ورأى عند أخيه عقوبةً فلا يكوننّ عليه فتنة، ينتظر إحدى الحسنين: إمّا داعٍ إلى الله فما عند الله خير له، وإمّا الرزق من الله، فإذا هو ذو أهلٍ ومالٍ والبنون لحرث الدنيا والعمل الصالح لحرث الآخرة وقد يجمعهما الله لأقوام.

(288) ‘Alī ibn al-Nu‘mān narrated from Ibn Muskān, from Abū Ḥamzah, from Yaḥyā ibn ‘Aqīl, from Ḥabashī who said, “Amīr al-Mu‘minīn (a) [once] addressed the people. [He started by] praising Allah and glorifying Him, and he remembered his cousin Muḥammad (ṣ) and sent blessings [and salutations] upon him, then he said, ‘Now then, verily those who came before you were only destroyed due to the sins that they committed while their rabbis and scholars did not forbid them from that. Then, when they became excessive in committing sins, punishments descended upon them. So enjoin good and forbid [each other from] evil, and know that enjoining good and forbidding evil neither bring death closer nor do they sever [the means of one’s] livelihood. Indeed, the [divine] command descends from the sky to the earth like drops of rain; to every individual [comes] what is ordained by Allah of increase or decrease. So if any of you is afflicted by a calamity in his family, his wealth, or himself, and sees a punishment⁶³ with his

⁶³ From another similar tradition, the word used is ‘plenty’ or ‘abundance’. This means that the punishment being referred to here is his witnessing an increase in the wealth of his brother while he is himself suffering from its diminution.

brother, then let it not be an ordeal for him. [That is because] he awaits one of two [possible] good outcomes: either a caller from Allah [in the form of death], in which case what is with Allah is better for him, or sustenance from Allah. If he possesses a family, or wealth, or children, that is the tillage of this world, and good deeds are surely the tillage of the Hereafter, and Allah may gather both of these for some groups [thereby granting them the tillage of both this world and the Hereafter].”

٢٨٩- عليّ بن النعمان عن داود بن أبي يزيد، عن أبي شيبَةَ الزهريّ، عن أحدهما عليهما السلام قال: ويل لقوم لا يدينون الله بالأمر بالمعروف والنهي عن المنكر.

(289) ‘Alī ibn al-Nu‘mān narrated from Dāwūd ibn Abī Yazīd, from Abū Shaybah al-Zuhrī, from one of the two [Imams] (a) who said, “Woe be to the community that does not worship Allah through enjoining good and forbidding evil.”

٢٩٠- عثمان بن عيسى عن فرات بن أحنف عن أبي عبد الله عليه السلام قال: ويل لمن يأمر بالمنكر وينهى عن المعروف.

(290) ‘Uthmān ibn ‘Īsā narrated from Furāt ibn Aḥnaf, from Abū ‘Abdillāh (a) who said, “Woe be to the one who enjoins evil and forbids good.”

تمّ كتاب الزهد للحسين بن سعيد رحمه الله

This marks the end of al-Ḥusayn ibn Sa‘īd’s *Kitāb al-Zuhd*
May Allah have mercy upon him

Appendix: The Meaning of *al-Zuhd*

The Arabic word *zuhd* has been translated variously as abstinence, abstemiousness, or asceticism, with the latter being the more common translation. However, the term asceticism is rather vague and general. It does not explain the attitude of the pious *zuhhād* (i.e. those who practiced *al-zuhd*) toward the various components of asceticism, such as self-denial, self-mortification, physical abstinence, renouncement of worldly pleasures and temptations, the abandonment of those deemed dear, etc. While the lexical definition of *zuhd* is: the act or practice of voluntarily refraining from or forbearing any action,⁶⁴ this is different from the technical meaning of the term used in the science of Islamic ethics.

In the science of ethics (*ʿilm al-akhlāq*), *al-zuhd* is defined as being unattached to the material world, its possessions and its delights. As a trait commonly found in all the Prophets, friends (*awliyāʾ*) of Allah, and righteous believers, *al-zuhd* is a sign of piety and Godwariness. It is perhaps for this reason that traditions tell us that if all goodness were to be placed in a house, the key to that house would be *al-zuhd*.⁶⁵ Indeed, it is a practice that leads to the bestowal of wisdom and the preservation of one's soul in this world in order to attain felicity in the Hereafter.⁶⁶

When taken as a wider concept, *zuhd* encompasses other ethical teachings such as, *tawakkul*, *riḍā*, etc. Hence, taking all this into account, we might offer a comprehensive definition of the term as meaning

⁶⁴ Cf. Al-Farāhīdī, *Kitāb al-ʿAyn*, entry on *zuhd*.

⁶⁵ Al-Kulaynī, *al-Kāfī*, vol. 2, p. 128.

⁶⁶ Al-Ḥarrānī, *Tuḥaf al-ʿUqūl*, p. 58.

abstinence firstly from sin, then from whatever is superfluous and distances one from Allah, then being disinterested in all worldly things by detachment of the heart. Once the definition of the term *al-zuhd* has been understood, the more important question of its implications on the daily life of a Muslim needs to be addressed. The important role played by *al-zuhd* in leading an Islamic way of life cannot be overstated.

The essence of *zuhd* is the purification of the soul and total devotion to Allah. Indeed, physical suffering is not sufficient to elevate a believer to the degree of *al-zuhd fī al-dunyā*; only the suppression of inner worldly passions and desires can lead to real and pure *zuhd*. This entails the eradication of all evil caprices from the soul and disobedience to one's base desires. In summary, therefore, the primary condition that must be fulfilled to become a *zāhid* is the repression of all evil inclinations of the soul.

In other words, since all forms of discontentment and greed are removed from the *zāhid's* soul, he becomes a satisfied individual who does not lose patience in difficult situations, and does not forget to give thanks when he is doing well (since ingratitude is also a form of evil). This is one example of how *zuhd* practically changes the behavior of an individual. Furthermore, no one can truly be a *zāhid* unless he trusts in Allah. In other words, *al-tawakkul* (trust in Allah) and *al-riḍā* (contentment) are part and parcel of *al-zuhd*. It is the inner feeling of *tawakkul* and *riḍā* that is thus the basis for the *zāhid's* way of life, not poverty and severe restrictions commonly practiced by ascetics which are only manifestations of exterior values.

Another practical implication of *zuhd* in one's life is seen in the shortening of one's worldly aspirations. Indeed, a person whose world is filled with the thought of death and meeting Allah does not possess lengthy aspirations (*ṭūl al-amal*). He constantly waits for death to come

and leads his life accordingly. The only interest he has concerns preparation for the world to come. Such an individual lives in the present, satisfied with what he has, without worrying about the days to come. Though he works hard to earn his livelihood and provide for his dependents, he is not ambitious like those who are attached to this world.

Therefore, we see that the spiritual basis of *zuhd* gives rise to an approach towards life that is not materialistic in nature. In a world governed by materialism, where even the sanctity of human life is considered to be of secondary importance to individuals and groups who seek to increase the wealth in their already overflowing coffers, it is clear that humanity as a whole needs to be guided by the teaching of *al-zuhd fi al-dunyā* in this day and age. The first step for this is to understand the true function of worldly wealth, which is but a test for the human being.

An incorrect understanding of *al-zuhd* can lead to contradiction and the presumption that in order to achieve absolute *zuhd* a believer must abandon this world is problematic since it is not possible for a person who lives in this world to completely abandon it, and consequently he cannot reach the highest level of *al-zuhd*. However, *al-zuhd* by no means calls for the desertion of this world. Therefore, a middle path must be followed where one dwells in this world without ignoring one's physical existence while at the same time being indifferent to its material pleasures and possessions.

The wrong conception and incorrect definition of *al-zuhd* as the abandonment of this world did exist in some circles throughout history, but it was not very popular. This was because of the clear teachings of the Noble Prophet (ﷺ) and after him, the Imams of the Ahl al-Bayt (a), about the impermissibility of the monastic practices of Christian monks,

which, as the Qurʾān clearly states, was an invention by them and had not been legislated or prescribed by the Almighty.⁶⁷

It is reported that a conversation once took place between a *zāhid* and a king where the *zāhid* said to the king, “You are the slave of my slave, because you worship this world out of your yearning for it, whereas I am its master because I am disinterested in it and renounce it.” Indeed, one who renounces this world gains mastery over it while the one who desires it makes it his master and submits to its will.

Hence, we note that once the heart, or inner desires, are controlled, a *zāhid* may lead a regular life in this world. By submitting his heart, the *zāhid* mentally detaches himself from this material world and overcomes its temptations. In this way, he empties his heart of materialistic desires and fills it instead with thoughts about Allah, death and the Hereafter. Thus, a *zāhid* can lead a spiritual life in the world in which he lives, since he cannot escape his existence and physical needs in this world.

Espousing *al-zuhd* does not mean that one is forbidden a normal, reasonable life, for although *al-zuhd* circumscribes life, it does not demand physical asceticism. Rather, *al-zuhd* is a moderate way of life and is not, therefore, something meant for a select group of people. It is a code of behavior that should be followed by every pious Muslim. Therefore, a good Muslim is also necessarily a *zāhid*, and practicing Islam is parallel to practicing *zuhd*.

The *zāhid* is an individual who maintains mutual relations with other people, but is distinguished from others by his different set of values and morals, which can be summarized in one word: *waraʿ* (piety). This is the key-word for understanding the nature of *zuhd*. Leading a

⁶⁷ Q57:27.

scrupulously pious life promises the achievement of *zuhd*. Since *wara'* is a social concept, which contains instructions on how to act in various situations in day-to-day life, it becomes obvious why *zuhd*, in the Islamic milieu, should be understood as a general pious conduct, behavior or simply as an ethical character.