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## Chapter 2: On His (S) relationship with the people

- 1. In al-Kafi: Narrated from *Bahr al-Siqa* from Abi 'Abdillah (as) who said: Abu 'Abdillah (as) said to me: O Bahr! Nobility of character brings ease (and happiness) then he mentioned a hadith that meant that the Holy Prophet (S) had good etiquette.1
- 2. From al–Saduq in al–'Ilal: From al–Husayn ibn Musa, from his father, from his fathers, from Amir al–Mu'minin (as) who said: The Holy Prophet's (S) contributions to society were not appreciated; and the good he did extended to the Quraysh, the Arabs and the non–Arabs and whose actions were better than that of the Prophet (S) towards this creation? The same applies to us the Ahl al–Bayt; the good we do (for the Muslims) is not appreciated and similarly the good of the true believers is also unappreciated.2
- 3. From al-Daylami in al-Irshad: He said: The Holy Prophet (S) used to patch his own clothes, mend his sandals, milk his ewe, eat with the slaves, sit on the ground, ride a donkey and carry someone with him; he would not be ashamed to carry his own groceries and other items from the market to his family. He would shake hands with the rich and the poor alike and he would not take his hand back from the hand of the other person until that person himself withdrew his hand. He would salute anyone who came to him from the rich or poor, old or young.

He would never look down on what he was offered even if it was a dry date. He had few possessions, was kind by nature, sociable, cheerful, always smiling but without laughing, always sad, but without frowning, humble without losing self-respect, generous without being extravagant, openhearted and merciful to every Muslim. He never belched out of being full and he never extended his hand (to something) out of desire (for it) – ever.3

4. In Makarim al-Akhlaq: The Noble Prophet (S) used to look at the mirror and comb his hair, and sometimes he would look at his reflection in the water and arrange his hair. He would smarten himself for (meeting with) his companions, aside from grooming himself for his family; and he said: "Allah loves

from his servant that he should smarten and groom himself when he goes out to meet his brothers."4

5. From al-Saduq in al-'llal and 'Uyun al-Akhbar: Narrated from al-Rid'a from his fathers (as) who said: The Holy Prophet (S) said: "There are five things that I will never leave until my death: Eating on the ground with the slaves, riding on an unsaddled mount, milking the goat with my hands, wearing coarse woolen clothing and greeting the children – so that these (actions) may become a *sunnah* after me."

Note: This has also been narrated in al-Majalis.5

- 6. From al-Qutb in Lub al-Lubab: The Prophet (S) would salute the young and old.6
- 7. From al–Saduq in al–Faqih: Amir al–Mu'minin (as) said to a man from Bani Sa'd: Should I not tell you about myself and Fatimah? ... The Holy Prophet (S) came to us in the morning while we were still in bed and said: 'As–Salamu 'Alaykum' (Peace be upon you). We were silent out of shyness for where we were. Then he said: 'As–Salamu 'Alaykum' (again) and we remained silent. Then he said again: 'As–Salamu 'Alaykum' so we feared that if we remained silent (a third time) then he would leave. This was his practice he would salute thrice and if he were permitted to enter he would do so otherwise he would leave. So we said: 'Alaykas–Salam Ya RasulAllah' (Upon you be peace O Prophet of Allah!) Please enter! So he entered.7
- 8. In al-Kafi: Narrated from Rab'i ibn 'Abdillah from Abi 'Abdillah (as) who said: The Holy Prophet (S) used to salute the women and they would reply his salutation. Amir al-Mu'minin (as) used to salute the women, but he disliked saluting the young saying: I fear that her voice should impress me resulting in my receiving more than what I want in the form of reward (for the salutation).8

Note: And al-Saduq narrated this with an incomplete chain of narrators. Similarly, the grandson of al-Tabarsi narrates it in al-Mishkat quoting from al-Mahasin. 10

- 9. Also: Narrated from 'Abd al-'Adhim ibn 'Abdillah ibn al-Hasan al-'Alawi ascribing it to an infallible, he said: The Holy Prophet (S) used to sit in three postures: 'al-Qurfusa' this is where the shanks are straight, in a standing position, with the arms placed around them with his hand clasping his forearm. He would (at times) sit upon his knees. He (S) would also sit on one leg and extended his other leg over and he was never seen sitting in any fourth posture. 11
- 10. In al-Makarim, quoting from the book al-Nubuwwah: From 'Ali (as) who said: When the Noble Prophet (S) shook hands with someone, he would never withdraw his hand until the other person withdrew his hand first and when he was occupied with someone in fulfilling his needs or conversing with him, he would never leave until the person himself left first. When someone was talking with him he (S) would not become silent until he became silent, and he was never seen stretching his leg forward in front of the person sitting with him. He did not choose between two options except that which was the more difficult of the two.

He would never avenge himself for any wrongdoing until it violated the sacred ordinances of Allah, at which point he would become angry for the sake of Allah (SwT). He never ate while leaning (on anything) until he left this world. He was never asked for a thing to which he replied: "No"; and he never turned away a needy beggar without giving to him what he needed or (if he did not have it) saying some kind words. His prayer was the lightest. 12 His sermons were the shortest and the least irrelevant. He would be recognized by his fragrance when he approached.

When he ate with a group of people, he would be the first to start and the last to stop eating. When he ate, he would eat from what was in front of him and if there were dry dates or fresh dates would he would extend his hand (to take from it). When he would drink, he drank in three draughts, and he would drink water in sips and would not gulp it down. He used his right hand for his food and his left hand he used for anything other than that. He loved to begin with the right side in all his affairs, from wearing clothes to putting on shoes to combing his hair.

When he called out, he would call out thrice. When he spoke he spoke concisely and when he sought permission to enter he did it three times. His speech was clear and simple such that whoever heard it understood it and when he spoke, it would be as though light was coming out from between his front teeth, so that if you saw him you would say: He has a gap between his teeth, but actually he did not.

He would look with short glances (without staring), and he would not talk to anyone about a thing that he disliked. When he walked he would raise his feet as though he was descending a declivity. He would say: "The best from among you are those with the best *akhlaq*." He would neither criticize the taste of food nor praise it. His companions would not dispute with each other in his presence. Whoever spoke of him would say: "I have never seen anyone like him, neither before him nor after him." 13

11. In al–Kafi: Narrated from Jamil ibn Darraj from Abi 'Abdillah (as) who said: The Holy Prophet (S) would divide his attention between his companions; he would look at each one of them equally. He (also) said: The Holy Prophet (S) never stretched his legs in front of his companions. When someone shook hands with him, he would not leave his hand until the other person left his hand first. When the people became aware of this, whenever anyone of them shook his hand, he would withdraw his hand quickly from the Prophet's hand. 14

Note: This has been narrated in two other ways. In one of them (is added): ...and he would never turn away a beggar – if he had something to give he would give it to him otherwise he would say: May Allah bring it to you. 15

- 12. From al-'Ayyashi in his Tafsir: From Safwan from Abi 'Abdillah (as) and from Sa'd al-Iskaf in a hadith on the qualities and attributes of the Holy Prophet (S): When he sat (with someone), he would not stand up until the person he was sitting with stood up. 16
- 13. In al-Makarim: He said: When the Holy Prophet (S) would speak, he would smile as he spoke. 17

- 14. Also: From Yunus al-Shaybani who said: Abu 'Abdillah (as) said to me: "How do you joke around with one another?" I said: "Little". He said: "Don't you do it? Surely jesting is from good morals and you would make your brother happy by it. The Noble Prophet (S) used to jest with a person in order to make him happy." 18
- 15. From Abi al–Qasim al–Kufi in the book al–Akhlaq: From al–Sadiq (as) who said: There is not a believer but that he has a sense of humor, and the Holy Prophet (S) used to make jokes and he never said anything except the truth. 19
- 16. In al-Kafi: Narrated from Ma'mar ibn Khallad who said: I asked Aba al-Hasan (as): "May I be your ransom. What do you say of the man who is with a group of people and something funny is said and they laugh." He said: "There is no problem if it is not ..." and I guessed that he meant if it is not obscene then he (as) said: There was a Bedouin Arab who used to come to the Holy Prophet (S), bringing gifts for him and then saying: "Give us the price for our gifts," so the Holy Prophet (S) would laugh, and when he (as) was sad he would say: "What has happened to that Bedouin? If only he would come to us."20

Note: There are numerous similar narrations.21

- 17. In al-Kafi: Narrated from Talha ibn Zayd from Abi 'Abdillah (as) who said: The Holy Prophet (S) would usually sit facing the Qiblah.22
- 18. In al-Makarim: He said: When a small child would be brought to the Holy Prophet (S) in order to pray for blessings for him, he would take him in his arms so as to honor his family. Sometimes the child would urinate on him so some of those who saw this would give a loud cry. He (S) would say: "Do not interrupt him until he has finished urinating." Then, when he had finished praying for the child or naming him and his family was happy, he would return him to his family, and they would not see signs of him being upset by the urine of their child. When they had left, he would wash his clothes.23
- 19. Also: It is narrated that the Holy Prophet (S) would not allow anyone to walk with him while he was riding unless he carried him together, and if he declined (to ride with him), he (as) would say: "Go ahead and meet me at the place that you choose."24
- 20. From Abi al-Qasim al-Kufi in the book 'al-Akhlaq': And it has been reported that the Noble Prophet (S) would never take revenge for himself from anyone, rather he would forgive and turn away.25
- 21. In al-Makarim: He said: When a person came to sit with the Holy Prophet (S), he would never stand (to leave) until the person stood.26
- 22. Also: He said: If the Holy Prophet (S) did not see one of his brothers for three days he would inquire about him. If he was not present (in the town) he would pray for him and if he was there he would pay him a visit, and if he was sick he would visit (and comfort) him.27

- 23. Also: From Anas who said: I served the Holy Prophet (S) for nine years and I never recall him saying to me: "Why did you do this?" and he never criticized me for anything.28
- 24. From al-Ghazali in al-Ihya: Anas said: By the One who sent him with the truth! He never told me about anything that he disliked: "Why did you do this?" and whenever his wives would blame me he would say: "Leave him, this was already written and preordained."29
- 25. Also from him: When he (S) was called by his companions or others he would say: 'Labbayk' (here I am!).30
- 26. Also: He used to call his companions by their appellations in order to honor them and make their hearts attracted towards him. He would give an appellation to the one who did not have one and that person would from then on be called by the appellation he was given. He would also give appellations to women with children and those who did not have children, and he would give appellations to children seeking, thereby to soften their hearts.31
- 27. Also: He (S) preferred his guest (over himself) by offering him the cushion on which he reclined and if he refused, he (S) would insist until he accepted it.32
- 28. Also: In the month of Ramad'an he (S) was like an 'emissary-wind'<u>33</u> holding nothing (and giving everything away to the needy).<u>34</u>
- 29. In al-Kafi: Narrated from 'Ajlan who said: I was with Abi 'Abdillah (as) when a beggar came, so he went to the basket of dates and filled his hands (with as many dates as he could) and gave them to him, then another (beggar) came, so he stood up, filled his hands (with dates) and gave them to him, then another came, so he stood up, took a handful (of dates) and gave them to him. Then yet another came so he (as) said: "Allah is our Provider as He is yours." Then he said: It would never happen that the Holy Prophet (S) was asked for anything from his worldly possessions but that he would give it away. Once a woman sent her son to him saying: Go to him (S) and ask him, if he says: "We don't have anything (to give)" then say: "Give me your shirt." So he (S) took off his shirt and gave it to him Then Allah instructed him on the right way and said: 'Do not keep your hand chained to your neck, nor open it all together or you will sit blameworthy, regretful.'35
- 30. Also: Narrated from Jabir from Abi Ja'far (as) who said: The Noble Prophet (S) would accept gifts but he would not accept charity.36
- 31. Also: From Musa ibn 'Imran ibn Bazi' who said: I said to al-Rid'a (as): "May I be your ransom! The people have narrated that when the Holy Prophet (S) went using one route, he would return using another. Was it (really) like this?" He said: "Yes, and I have done this myself many times so you should (also) do it." Then he said to me: "Because it will bring you more sustenance."37
- 32. From Sayyid Ibn Tawus in al-Igbal: Narrated from Abi Basir from Abi 'Abdillah (as) who said: The

Holy Prophet (S) would come out after sunrise.38

33. In al-Kafi: Narrated from 'Abdillah ibn al-Mughirah, from the one who mentioned it to him from Abi 'Abdillah (as) who said: When the Holy Prophet (S) would enter a place, he would sit in the nearest space that was available as he entered.39

Note: The grandson of al-Tabarsi also narrates this in al-Mishkat quoting from al-Mahasin and others.40

- 34. In 'Awali al-La'ali: It is quoted that he (S) used to dislike others standing up for him, so when he came to them they would not stand up because they knew he disliked it and when he stood up they stood up with him (and remained standing) until he had entered his house.41
- 35. In al-Kafi: Narrated from Ishaq ibn 'Ammar who said: When the Holy Prophet (S) wanted to go for war, he would call his wives and take their advice, and then he would act contrary to their advice.42
- 36. In al-Manaqib: The Noble Prophet (S) used to take his midday nap at the house of Umm Salamah, so she would collect his sweat and mix it with perfume.43

Note: This has also been narrated by others.44

## **Addendum to this Chapter**

1. In al-Kafi: In his narration from Hasan ibn 'Ali ibn Fad'd'al from some of our companions, he said: Abu 'Abdillah (as) said: The Holy Prophet (S) did not speak to the people at his (own) intellectual level. The Prophet (S) said: "We, the prophets, have been ordered to speak to the people at their level of comprehension."45

Note: This has been narrated in al-Mahasin, in the Amali of al-Saduq and in Tuhf al-'Uqul.46

- 2. In Amali al–Tusi: In his narration from the Holy Prophet (S) who said: "We, the company of prophets, were ordered to be affable with the people just as we were commanded to perform the obligatory actions."47
- 3. In al-Kafi: In his narration from 'Abdillah ibn Sinan from Abi 'Abdillah (as) who said: The Holy Prophet (S) said: "My Lord commanded me to be affable with the people just as He ordered me to perform the obligatory actions." 48

Note: This has been narrated in Tuhf al-'Uqul, al-Khisal and in Ma'ani al-Akhbar.49

4. In al-Mahajjat al-Bayd'a' of al-Fayd': Sa'd ibn Hisham said: I came to 'Aishah and asked her about the character of the Holy Prophet (S) so she said: "Do you not recite the Qur'an?" I said: "Yes indeed." She said: The character of the Noble Prophet (S) is the Qur'an.50

Note: This has also been narrated in Majmu'at Warram.51

5. In Tuhf al-'Uqul: From the Holy Prophet (S): Our way – i.e. the way of the Ahl al-Bayt– is: Forgiving the ones who wrong us and giving to the ones who deprive us.52

Note: The first part has been narrated in the Amali of al-Saduq.53

- 6. In al-Kafi: In his narration from Isma'il ibn Mukhallad al-Sarraj from Abi 'Abdillah (as), in a hadith from the Holy Prophet (S): My Lord commanded me to love the needy from among the Muslims.54
- 7. In al-Irshad of al-Daylami: From al-Sadiq (as) who said: "Surely patience, truthfulness, clemency and good morals are from the *akhlaq* of the prophets (as)."55
- 8. In al-Mahajjat al-Bayd'a': The Holy Prophet (S) would always implore and supplicate to Allah (SwT), continuously asking Allah to embellish his moral traits and give him a noble character. He would say in his supplication: "O Allah! Make my morals good" and "O Allah! Keep abominable traits away from me."56
- 9. In al-Majalis of al-Saduq: From Husayn ibn Khalid, from 'Ali ibn Musa al-Rid'a, from his father, from his fathers (as) in a hadith: The Holy Prophet (S) said: Jibra'il, the Guardian Spirit, descended upon me (with a message) from the Lord of the Universe and said: "O Muhammad! You must adopt a good character, for a bad character drives away the good of this world and the hereafter. Surely those who have the greatest semblance to me are those with the best character."57
- 10. In the book Kashf al-Raibah of Shahid al-Thani: From Husayn ibn Zayd who said: I said to Ja'far ibn Muhammad (as): "May I be your ransom! Did the Noble Prophet (S) have a sense of humor?" He said: "Allah described him has having sublime morals. Allah sent the prophets and they had seriousness about themselves and He sent Muhammad (S) with kindness and mercy. Out of his (S) mercy was humor and jesting with the people so that they may not feel that he is so great that they do not look at him (or approach him)."

Then he said: Abi Muhammad narrated to me from his father 'Ali from his father al-Husayn, from his father 'Ali (as) who said: When the Holy Prophet (S) saw any one of his companions sad, he would cheer him up with humor and he (S) would say: "Allah dislikes the one who frowns at his brothers."58

- 11. In al-Makarim: From Zayd ibn Thabit who said: When we were seated with him (S), if we started talking about the hereafter he started speaking about it, and if we started talking about this world, he too started talking about it, and if we spoke about food and drink, he would also speak about that.59
- 12. In al-Manaqib: He (S) did not have 'treachery of the eyes' (i.e. making signs with the eyes or hand in order to indicate others' faults).60
- 13. In Kashf al-Ghummah: He (S) said to one of his wives: "Have I not forbidden you to withhold

anything for tomorrow? For verily Allah brings the sustenance of every morrow."61

- 14. In Da'aim al–Islam: From the Holy Prophet (S) that he said: The noblest *akhlaq* of the prophets, the truthful, the martyrs and the righteous is visiting one another for the sake of Allah.62
- 15. In Majmu'at Warram: From Jabir ibn 'Abdillah al–Ansari from the Holy Prophet (S): It is from the morals of the prophets and the truthful ones to have a cheerful countenance when they see each other and to shake hands when they meet each other.63
- 16. In al-Managib: When he (S) met a Muslim, he would start by shaking his hand 64
- 17. In al-Ihya of al-Ghazali: The Holy Prophet (S) used to say: "None from you should inform me of anything (bad) about any of my companions, for I would like to come to you with a clean heart."65

Note: al-Tabarsi has narrated this in al-Makarim.66

- 18.In Misbah al-Shari'ah: The Holy Prophet (S) said: "We, the company of prophets, guardians and pious ones, are free from misplaced endeavors."67
- 19. Also: The Holy Prophet (S) said: "I was sent as a center of clemency, a source of knowledge and an abode of patience." 68
- 20. In al-Makarim: From Abi Dharr who said: The Noble Prophet (S) would sit modestly between his companions and when an outsider came, he could not tell who the Prophet was from among them until he inquired. So we asked the Holy Prophet (S) to place a seat (for himself) so that the outsiders would know him when they came. We made for him a seat from clay and he would sit on it and we all sat on either side of him.69
- 21. In Majmu'at Warram: It is from the *sunnah*, when speaking to a group of people, that you do not face one person from the gathering, rather look at all of them in turn.70
- 22. Also: He (S) used to stitch his own clothes and mend his own shoes, and the action that he performed the most in his house was tailoring.71
- 23. Also: The Holy Prophet (S) never hit a slave ever, and neither (did he hit) anyone else except in the way of Allah. He never took revenge for himself except when he would have to apply the prescribed legal punishments that had been decreed by Allah.72
- 24. In al-Kafi: From Husayn ibn Abi al-'Ala' from Abi 'Abdillah (as) who said: Verily Allah (SwT) did not send a prophet but that he spoke the truth and returned the property of the people (that was committed to his trust) to the rightful owners, whether they were virtuous or wicked.73

Note: al-'Ayyashi has narrated this in his Tafsir.74

- 25. In Majmu'at Warram: From Abi 'Abdillah (as) who said: "Return what has been committed to your trust, for verily the Prophet (S) used to return even the needle and thread (to its rightful owner)."75
- 26. In al-Makarim: From Abi 'Abdillah (as) who said: The Holy Prophet (S) had promised someone (that he would meet him) next to a large rock and he said: "I will wait here for you until you come." Then the scorching sun became difficult for him to bear, so his companions said to him: "O Prophet of Allah! Why don't you come into the shade?" He said: "I promised to meet him right here and if he does not come, he will be answerable for it."76
- 27. In al-Mahasin: From Jabir from Abi Ja'far (as) who said: 'Ali (as) used to say: We, the Ahl al-Bayt, have been commanded to feed the needy, give refuge in affliction and to pray while the people sleep.77

Note: This has also been narrated in al-Kafi.78

- 28. In al-Kafi: From 'Ubayd ibn Abi 'Abdillah al-Baghdadi, from the one who told him about it, he said: A guest came to Abi al-Hasan al-Rid'a (as) and sat with him, speaking with him until part of the night had passed. Then (suddenly) the lamp dimmed so the man extended his hand in order to fix it, but Abu al-Hasan (as) prevented him (from doing it) and hastened to fix it himself. Then he said to him: "We are a community that does not take service from our guests." 79
- 29. In Amali al-Saduq: From Huraiz ibn 'Abdillah or someone other than him who said: A group of people from Jahinah came to Abi 'Abdillah (as) so he accommodated them as his guests, and when they wanted to leave, he gave them provisions and escorted them and gave them whatever they needed. Then he said to his servants: "Leave them and do not assist them (in packing their provisions)," and when they had finished packing, they came to bid him farewell. They said: "O son of the Prophet of Allah! You have accommodated us with the best hospitality, then you ordered your servants not to assist us to be on our way?!" He said: "We the Ahl al-Bayt, do not assist our guests to leave us."80
- 30. In al-Kafi: In his narration from 'Ali ibn Ja'far from his brother (as): When a guest would come to the Holy Prophet (S), he would eat with him, and he would not stop eating until the guest had stopped eating.81
- 31. In al-Ihya of al-Ghazali: It is from the *sunnah* regarding the guest that he should be accompanied up to the door of the house.82
- 32. In al–Kafi: In his narration from Ibn Bukayr from some of our companions who said: Abu 'Abdillah (as) sometimes used to offer us 'al–Furani' (a kind of round bread that is roasted and then moistened with milk, clarified butter and sugar) and 'al–Akhbasah' (a sweet made of dates and clarified butter) to eat, and then some bread and oil. It was said to him (as): "If only you would be moderate in your affairs." He (as) said: "We only manage our affairs by the command of Allah (SwT); so if He makes us rich, we become more liberal and if He makes us poor, we become more sparing."83

- 33. In Majmu'at Warram: Mas'adah said: I heard Aba 'Abdillah (as) saying to his companion: "Do not reproach the one who comes to you out of love and do not castigate him for his evil actions such that he may become humiliated due to them, for this is not from the *akhlaq* of the Noble Prophet (S) nor the *akhlaq* of those who are close to him."84
- 34. In al-Faqih: The Holy Prophet (S) said: "If I was invited to (eat) sheep trotters I would accept and if I was given a gift of sheep trotters, I would receive it."85

Note: The second part has also been narrated in al-Kafi.86

- 35. In al-Mahasin: In his narration from Ma'mar ibn Khallad who said: One of the slaves of Imam al-Rid'a (as) who was called Sa'd, died. He (as) said (to me): "Advise me of a man who has nobility and is trustworthy." I said: "You want *me* to advise you?!" He (as) said sternly as if he was angry: "The Holy Prophet (S) would seek advice from his companions, then he would decide as he wished."87
- 36. In al-Ihtijaj: From Abi Muhammad al-'Askari (as) who said: I asked my father 'Ali ibn Muhammad (as): "Did the Prophet of Allah (S) debate with the Jews and the polytheists when they obstinately opposed him and did he argue with them (using proofs and evidence)?" He said: "Yes, many times."88

Note: This has also been narrated in Tafsir al-'Askari.89

- 37. In Amali al-Saduq: In his narration from Muhammad ibn Muslim in a hadith from al-Sadiq (as) from the Holy Prophet (S): The first thing that was forbidden to me by my Lord (SwT) was ... and disputing with the people.90
- 38. In al-Bihar from Da'awat al-Rawandi: From Amir al-Mu'minin (as) who said: When the Holy Prophet (S) was asked (to do) something, if he wanted to do it he would say: "Yes", and if he did not want to do it he would remain silent. He would never say "No" to anything.91
- 39. In al-Makarim: From Anas who said: When we came to the Noble Prophet (S), we would sit around him in a circle.92
- 40. Also: From Jabir who said: When the Holy Prophet (S) came out, his companions walked in front of him and they left his back for the angels.93
- 41. Also: From Jabir ibn 'Abdillah in a hadith wherein he mentions His (S) *adab* in the battlefield: The Holy Prophet (S) was among the last people (to come into the battlefield). He would urge on the weak fighter (who had remained behind) and carry him with himself and direct him to the army.94
- 42. In Majma' al-Bayan: The Holy Prophet (S) would not look (admiringly) at that which was thought to be beautiful from this world.95
- 43. Also: When something made the Holy Prophet (S) sad, he would take to prayer.96

- 44. Also: He (AS) socialized with the people by his good etiquette but was separated from them by his heart; his body was apparently with the people but his spirit was with *al-Haq* (i.e. Allah (SwT)).97
- 45. In al-Bihar: From Abi al-Hasan al-Bakri in the book al-Anwar: The Noble Prophet (S) used to like solitude.98
- 46. In Majma' al-Bayan: From Umm Salamah who said: The Holy Prophet (S) would neither stand nor sit, come nor go but that he would say: 'SubhanAllahi wa Bihamdih. Astaghfirullaha wa Atubu ilayh' (Glory and praise be to Allah. I seek forgiveness from Allah and turn to Him). So we asked him about this and he (S) said: "I have been commanded to do it," then he recited 'Idha Ja'a Nasrullahi wal Fath' (Surah al-Nasr).99
- 47. In al-Bihar, from Kanz al-Karajiki: He (S) said: My Lord asked me to adopt seven things: He asked me to be sincere in private and in the open, that I should forgive the one who wrongs me, give the one who deprives me, rebuild the relationship with the one who cuts me off, and that my silence should be in thought and my observation should be in understanding. 100
- 48. In al-Manaqib: He (S) used to mend his shoes, patch his clothes, open the door (of his house when someone came), milk the ewe, restrain the camel in order to milk it and grind the wheat (into flour) with the servant when he became tired.

He would place his own water for ablution (by his bedside) at night. Nobody would walk with a quicker pace than him. He would not sit leaning on anything. He would assist in the household chores and used to cut the meat.

When he sat to eat, he would sit with humility, and he would lick his fingers (after eating) and he never belched – ever. He would accept the invitation of the free man and the slave alike, even if it were only for the fore leg or trotters (of sheep). He would accept any gift. Even if it was only a small amount of milk, he would drink it; but he would not accept charity. He would never stare at anyone's face. He would get angry for his Lord, not for himself.

He used to tie a stone on his stomach from hunger. He ate whatever was present and did not turn it away. He did not wear two clothes (at one time). He wore a striped Yemeni garment and (at times) he wore a fringed woolen garment, and sometimes he wore coarse garments made from cotton and linen. Most of his clothes were white. He would wear a cap under the turban.

He would put on his shirt from the right side. He had special clothes for Fridays and when he wore new clothes, he would give his old ones to the needy. He had a cloak that would be folded into two and laid out wherever he wanted to sit. He used to wear a silver ring on the little finger of his right hand.

He loved watermelons and hated foul odors. He would brush his teeth when performing the ablution. When he rode on a mount, he would make his servant or someone else sit behind him, and he rode on

whatever mount was available, be it a horse, a mule or a donkey. He would ride on the bridled donkey without a saddle.

He would (sometimes) walk barefooted, without a cloak, turban or cap. He used to participate in the funeral procession and would visit the sick in the furthest corners of the city. He would sit with the poor and eat with them, and would feed them with his own hand. He would honor those who had the best and most virtuous character. He would be intimate with the respectful people and treated them with affection. He would keep close ties with his near relatives without giving them undue preference over others, unless he was commanded (to do so) by Allah.

He would not be harsh towards anyone and would accept the apology of the one who sought pardon from him. Of all people, he used to smile the most – except when the Qur'an was being revealed to him and when he was exhorting or admonishing the people. He would sometimes laugh (but) without guffawing.

He would not eat better food or wear better clothes than his male or female servants. He did not offend anyone with an insult nor did he curse any woman or servant with an imprecation. The people did not blame anyone but that he said: "Leave him." Nobody came to him, whether a freeman or a slave, but that he would endeavor to meet his (or her) need. He was neither impolite nor discourteous, nor clamorous in the marketplace. He never responded to evil with evil but rather he would forgive and turn away. He would start by greeting (with the Salam) whomever he met.

He would bear patiently with whoever came and expressed his needs to him (S) until the person left. He would never take back his hand from anyone who held it, until the person left his hand himself and when he met a Muslim he would start with a handshake.

He would neither stand nor sit except by remembering Allah. When someone came to sit with him while he was praying, he would shorten the prayer and turn to him saying: "Do you need something?" Most of the time, he would sit placing both his shanks upright (clasping them with his arms). He would sit (in the first empty space) at the end of the assembly, and he would mostly sit facing the Qiblah.

He would honor the person who came to visit him, sometimes even laying out his cloak for him or giving him the cushion that he was sitting on. He always spoke the truth – in happiness and in anger.

He used to eat cucumbers with fresh dates and salt. The fruits that he liked the most were watermelons and grapes, and most of his meals consisted of water and dry dates. He would (sometimes) have dry dates with milk and he called these 'the two good nourishments.' The food that he liked the most was meat and he would eat '*Tharid*' (a dish of soup and sopped bread) with meat. He also liked pumpkin.

He would eat the meat of the hunted animals but he would not hunt himself. He (sometimes) used to eat bread and clarified butter. From the (meat of the) sheep, he liked the foreleg and the shoulder. From the cooked (foods) he liked the gourd. From the condiments he liked vinegar. From the dates he liked the

- *'Ajwah'* (a variety of dates grown in al–Madinah) and from the vegetables he liked endive, chicory and purslane. 101
- 49. al-Shaykh Abu al-Fattah al-Razi in his Tafsir: He (S) used to say: "O Allah! Make me live in poverty and die in poverty, and resurrect me in the group of the poor." 102
- 50. Also: From 'Abdillah ibn Abi Awfa who said: If someone brought money (to be given) for charity to the Holy Prophet (S), he would say: "O Allah! Send your blessings on the family of so-and-so." 103
- 51. In al-Makarim: The Holy Prophet (S) liked optimism and disliked foreboding 104
- 52. In al-Ja'fariyat: In his narration from 'Ali (as) who said: If someone spoke a lie in front of the Holy Prophet (S) he would smile and say: "He is surely speaking something." 105
- 53. In al-Makarim: From Ibn 'Abbas who said: When the Noble Prophet (S) spoke something or was asked about a matter, he would repeat it thrice in order to ensure that it has been clearly understood. 106
- 54. 'Ali ibn Ibrahim in his Tafsir: When the companions of the Holy Prophet (S) came to him they would say to him: "Have a good morning and a good evening" and this was the greeting of the Age of Ignorance so Allah revealed:

"And when they come to you they greet you with a greeting that Allah does not greet you with." (Surat al-Mujadilah (58): 8)

So the Holy Prophet (S) said to them: "Allah has changed this with something better for us: the greeting of the people of paradise (which is) 'As-Salamu 'Alaykum." 107

Note: It has been mentioned in the section on his (S) character from al-Saduq in Ma'ani al-Akhbar that he (S) would hasten to salute (say salam to) whoever met him. 108

- 55. al-Shaykh Abu al-Fattah in his Tafsir: From the Holy Prophet (S) that when someone from among the Muslims saluted him and said: 'Salamun 'Alayka' he would reply: 'Wa 'Alayka al-Salam wa Rahmatullah.' And if he said: 'As-Salamu 'Alayka wa Rahmatullah', the Holy Prophet (S) replied: 'Wa 'Alayka al-Salam wa Rahmatullahi wa Barakatuh.' This is how he used to add something more to his reply to the one who saluted him. 109
- 56. In al–Ja'fariyat: In his narration from 'Ali (as) who said: When the Noble Prophet (S) was given the good news of the birth of a baby girl he said: "This is a mercy, and Allah is the Guarantor for her sustenance." 110
- 57. Ibn Abi al–Jamhur in Durar al–La'ali: The Holy Prophet (S) said: "I have been commanded to take charity from the rich from among you and give it to the poor from among you." 111
- 58. In al-Kafi: In his narration from 'Abd al-Karim ibn 'Utbah al-Hashimi in a hadith from Abi 'Abdillah

(as) who said: The Holy Prophet (S) divided and distributed the charity of the people of the desert between the (poor) people of the desert and the charity of the people of the city between the (poor) people of the city.112

Note: This has been narrated in exactly the same way by Ahmad ibn 'Ali ibn Abi Talib in al-Ihtijaj. 113

- 59. In Makarim al-Akhlaq, quoting from the book al-Nubuwwah: From Ibn 'Abbas from the Holy Prophet (S) who said: "I have been educated by Allah, and 'Ali has been educated by me. My Lord commanded me to be generous and righteous and forbade me from miserliness and cruelty." 114
- 60. al-Shaykh Abu al-Fattah in his Tafsir: From Abu Sa'id al-Khudri in a hadith from the Holy Prophet (S): "When a person asks from us, we will not conceal from him anything that we have."115

Note: This has also been narrated in Figh al-Rid'a. 116

- 61. In al–Ja'fariyat: In his narration from 'Ali (as) who said: Whenever the Noble Prophet (S) forgot something he would put his forehead in the palm of his hand and say: 'Allahumma laka al–Hamd, Ya Mudhakkir al–Shai wa Fa'ilahu, Dhakkirni ma Nasitu' (O Allah! All praise be to You, O Reminder of the thing and its Doer, remind me what I have forgotten). 117
- 62. In Amali al–Saduq: In his narration from Ghayath ibn Ibrahim from al–Sadiq Ja'far ibn Muhammad, from his father, from his fathers (as) who said: The Holy Prophet (S) said: "Allah (SwT) disliked for me six qualities and I disliked them for my successors from my descendants and their followers after me: Playing around in the prayer (i.e. taking it lightly), speaking obscenities while fasting, desiring praise after giving charity, coming to the masjids in the state of *Janabah* (ritual impurity), looking into the houses (of others) and laughing between the graves."118
- 63. In Tuhf al-'Uqul: From al-Sadiq (as): Four things are from the *akhlaq* of the prophets (as): Righteousness, generosity, patience in times of calamity and standing up for the rights of a believer.119
- 64. In al–Ja'fariyat: In his narration from 'Ali (as): The Holy Prophet (S) wore his ring with the stone facing the inside of his hand and he would look at it often. 120
- 65. In Tafsir al-'Ayyashi: From Sama'ah from Abi 'Abdillah (as) from his father: The Holy Prophet (S) used to dislike cutting the date palm at night and harvesting the crop at night. 121
- 66. In al-Mahasin: In his narration from 'Abdillah ibn al-Qasim al-Ja'fari from his father who said: When the fruits had ripened, the Holy Prophet (S) ordered that an opening be made in the wall of the garden (so that others may benefit). 122
- 67. In Qurb al–Isnad: From Abi al–Bukhturi from Ja'far from his father (as) who said: 'Ali ibn Abi Talib (as) said: Some people used to come to the Noble Prophet (S) with nothing in their possession, so the Ansar said: "Why don't we donate a bunch of dates from every garden for these people!" So this

became the *sunnah* up to today. 123

68. In 'Awarif al-Ma'arif: Jibra'il (as) said: There is not a house on earth that I have not investigated, and I have not found anyone more passionate in his giving charity from his possessions than the Prophet of Allah (S). 124

69. In al–Ja'fariyat: In his narration from 'Ali ibn al–Husayn from his father from 'Ali (as) who said: When a beggar would come to the Holy Prophet (S) he would say: "No excuse, no excuse." 125

70. In 'Awarif al-Ma'arif: From Jabir who said: The Holy Prophet (S) was never asked for something to which he replied: "No". Ibn 'Utaybah said: If he did not have it he would promise to get it. 126

71. Also: If he (S) wanted to send a (military) detachment, he would send it early in the morning 127

72. In al-Kafi: In his narration from al-Sakuni from Abi 'Abdillah (as): When the Noble Prophet (S) sent a military detachment he would pray for them (to succeed). 128

73. In Qurb al–Isnad: From al–Rayyan ibn al–Salt who said: I heard al–Rid'a (as) saying: When the Holy Prophet (S) dispatched an army he would appoint a commander, then he would send with him one of his trusted companions to keep an eye and bring back the information to him. 129

74. In al–Kafi: In his narration from Mas'adah ibn Sadaqah from Abi 'Abdillah (as) who said: When the Holy Prophet (S) wanted to dispatch a contingent, he would instruct the commander to fear Allah (SwT) with regards to himself and then with regards to all his companions. Then he would say: "Start in the name of Allah and fight the disbelievers in the way of Allah. Do not be treacherous and do not act unfaithfully. Do not mutilate the bodies of the dead and do not kill any child or any person who has secluded himself in the mountains. Do not burn any palm tree and do not flood it with water. Do not cut any fruit–bearing plant, and do not burn the crop because you never know – you may need it (later). Do not hamstring any animal, the meat of which is permissible to eat, except for that which you need for food. When you meet the enemy of the Muslims, invite them to accept one of the three options (accepting Islam, agreeing to pay the Jizya Tax or turning back), and if they respond to this then accept it from them and leave them." 130

Note: This has also been narrated in al-Tahdhib, al-Mahasin and al-Da'aim. 131

75. In al–Ja'fariyat: In his narration from 'Ali ibn Abi Talib (as): When the Noble Prophet (S) came fact to face with the enemy in battle, he would mobilize the foot–soldiers, those on horseback and those riding on camels, then he would say: "O Allah! You are my Protector and Helper and Guardian. O Allah! By Your will do I attack and by Your will do I fight." 132

Note: The first part has also been narrated in al-Da'aim.

76. In al-Majma': Qatadah said: When the Holy Prophet (S) witnessed a battle he said: "My Lord! Judge

with the Truth."133

77. In Nahj al-Balagha: In his (as) letter to Mu'awiyah: When the fighting became fierce and the people began to retreat, the Holy Prophet (S) would send members of his family to the forefront and through them the companions would be protected from the attacks of the swords and spears. 134

78. In al-Manaqib: In the hadith of the allegiance of Ma'mun, from al-Rid'a (as): "This is how the Holy Prophet (S) took the allegiance from the people," then he (as) took their allegiance by placing his hand over their hands. 135

79. In al–Ja'fariyat: In his narration from 'Ali (as) who said: The Holy Prophet (S) would not touch the hands of women, so when he wanted to take their pledge of allegiance, he brought a bowl of water then he dipped his hands in it and then removed them. He then said: "Dip your hands in it and you will have pledged your allegiance." 136

Note: Ibn Sha'bah has also narrated it in Tuhf al-'Uqul. 137

80. In al-Da'aim: From the Noble Prophet (S) that from among the conditions he would make when taking the pledge of allegiance from women was that they would not talk with men except for those who were *mahram* for them. 138

81. In Jami' al–Akhbar: From Ibn 'Abbas who said: When the Holy Prophet (S) saw someone who impressed him, he said: "Does he have a profession (by which he earns his living)?" If they said: "No", he (S) would say: "He has fallen in my eyes." Someone asked: "How is that O Prophet of Allah?" He replied: "Because if a believer does not have a profession, he uses his religion (to earn his livelihood)."139

82. In Da'aim al-Islam: From Abi 'Abdillah (as) who said: "Giving loans and accommodating guests is from the *sunnah*." 140

83. In Majma' al-Bahrain: When the Holy Prophet (S) got bad *dirhams* (silver coins) in a loan, he repaid it with good ones. 141

84. In Tafsir al-'Ayyashi: From Abi Jamilah, from some of his companions, from one of the two infallibles who said: The Holy Prophet (S) said: "Allah (SwT) revealed to me that I should love four (people): 'Ali, Aba Dharr, Salman and Miqdad." 142

Note: al-Tabari has narrated this in the book al-Imamah. 143

85. In the book of Ja'far ibn Muhammad ibn Shuraih al-Hadhrami: From Jabir who said: Abu Ja'far (as) said: The Prophet of Allah (S) said: Jibra'il came to me and said: "Allah (SwT) commands you to love 'Ali and to instruct others to love and befriend him." 144

- 86. Also: From 'Abdillah ibn Talhah al-Nahdi from Abi 'Abdillah (as): The Holy Prophet (S) said: "My Lord commanded me to adopt seven qualities: Love for the poor and closeness to them; that I should recite 'La Hawla wa La Quwwata illa Billah' (There is no might and no power but Allah) often; that I should keep in contact with my close relatives even if they cut me off; that I should look at those who are below me and not look at those who are above me; that in the way of Allah, I should not be affected by the reproach of the one who reproaches; that I should speak the truth even if it is bitter and that I should not ask anyone for anything." 145
- 87. In 'Awarif al-Ma'arif: From the Noble Prophet (S): If you are able to start a new day and end it without having hatred in your heart towards anyone then do so. This is from my *sunnah*, and the one who makes alive my *sunnah* is has made me alive, and the one who makes me alive is (going to be) with me in paradise. 146
- 88. When a community came to the Holy Prophet (S) with their charity he said: "O Allah! Send your blessings on the family of so-and-so." 147
- 89. Al-Hasan (as) said: "Whenever the 'Ashab al-Ukhdud' (Makers of the Pit) were mentioned in the presence of the Holy Prophet (S), he would seek refuge with Allah from the severity of the chastisement." 148
- 90. The Noble Prophet (S) came out to the people with Amir al–Mu'minin (as) for the prayer and also on the day when he warned his relatives (in order to declare that he was the lawful successor). 149
- 91. When Halima (the wet–nurse of the Prophet) came to the Holy Prophet (S) he honored her and after the Hijrah, the Prophet of Allah (S) used to send her clothes as gifts until she passed away after the conquest of Khaibar. 150
- 92. He (S) said: "There has been no prophet but that he had tended sheep." Someone said: "Including you, O Prophet of Allah?" He (S) said: "Including me." 151
- 93. Abu Dawud narrated: The Holy Prophet (S) had a hundred sheep and he did not want more. Whenever a lamb was born, he would slaughter a sheep in its place. 152
- 94. In al-Bihar: From al-Sadiq (as) who said: "We are a community that asks Allah for what we love for the ones we love, so He bestows it to us. If He loves that which we dislike for the ones we love, we are pleased with it." 153
- 95. From al-Kafi: In his narration from Ma'mar ibn Khallad, from al-Rid'a (as) who said: The Holy Prophet (S) would start the day by asking his companions: "Are there glad tidings?" And by this he meant dreams. 154
- 96. In al-Mustatraf: When news of a person reached the Holy Prophet (S), he did not say: "What a state is so-and-so in!" rather he would say: "What a state are the people in! They are speaking thus".. So as

- 97. In the Kashkul of al-Shaykh al-Baha'i from al-Ihya in Kitab al-'Uzlah: The Master of the Messengers (S) used to buy a thing and carry it himself so his companion would say to him: "Give it to me to carry O Prophet of Allah!" and he would say: "The owner of the merchandise is more duty-bound to carry it." 156
- 98. In al-Majma': From Muqatil: When Surah al-Nasr was revealed, he (S) recited it to his companions and they became happy and rejoiced, but when al-'Abbas heard it, he cried, so he (S) asked: "What has made you cry O uncle?" He said: "I think you have announced your own death O Prophet of Allah!" He (S) said: "It is as you say." And he lived for two years after this and was not seen laughing or rejoicing even once. 157
- 99. In al-Mizan: It has been narrated by both the sects that the Noble Prophet (S) used to argue positively and would instruct others to do the same. He would forbid foreboding, instructing the people to ignore it and to put their trust in Allah (SwT). 158
- 100. The Holy Prophet (S) never used to forebode, and he would argue positively. When he had left for Madinah, the Quraysh kept a reward of a hundred camels to the one who would capture him and bring him back to them. So Buraydah rode out with seventy of his followers from the Bani Sahm and met with the Prophet of Allah (S) and the Holy Prophet (S) asked him: "Who are you?" He said: "I am Buraydah", so the Holy Prophet (S) turned to Abi Bakr and said: "O Abu Bakr! Our matter has become easy and better". Then he (S) said: "What tribe are you from?" He replied: "From Aslam". He (S) said: "We have safety (*salam*)". He (S) then asked: "From which family?" He said: "From Bani Sahm". He (S) said: "May you receive your good portion (*sahm*)".

Then Buraydah asked the Holy Prophet (S): "Who are you?" He replied: "I am Muhammad ibn 'Abdillah the Prophet of Allah." Buraydah said: "I bear witness that there is no god but Allah and I bear witness that Muhammad is his servant and messenger." Buraydah and all those who were with him became Muslims. The next day (when they were near Madinah), Buraydah told the Noble Prophet (S): "Do not enter Madinah except with a flag ..."159

- 101. In al-Majma': The Holy Prophet (S) used to dislike that there should be any foul smell coming from him because the angels used to visit to him. 160
- 102. From Ikmal al-Din: In his narration from al-Sayrafi in a lengthy hadith from al-Sadiq (as) (Regarding the verse :)

"He said: 'Indeed I desire to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years. And if you complete ten, that will be up to you, and I do not want to be hard on you. God willing, you will find me to be one of the righteous." (Surat al-Qasas: 27)

It is narrated that he fulfilled the more complete of the two terms (i.e. ten years) because the prophets (as) do not perform an action but that they do it with excellence and completion. 161

103. In al-Kafi: In his narration from Aban from Abi 'Abdillah (as) in a hadith on the conditions of the pledge of allegiance for the women, he (as) said (to them): "Do not slap your cheeks and do not scratch you faces. Do not pull out your hair and do not tear the front of your garments. Do not blacken your clothes and do not cry out with screams (in times of adversity)."162

104. The Holy Prophet (S) would debate with the Jews and the polytheists if they rebuked him and he would confute them. 163

105. In al–Kafi: In his narration from al–Rayyan ibn al–Salt who said: I heard al–Rid'a (as) saying: Allah did not send any prophet but with the forbidding of wine and the affirmation of (the belief in) al–Bada' with respect to Allah (SwT).165

106. In al-Kafi: In his narration from Ma'mar ibn Khallad who said: I asked Abi al-Hasan al-Rid'a (as): "Should I supplicate for my parents (only) if they know (and follow) the truth?" He (as) said: "Supplicate for them and be kind to them, and if they are alive and do not follow the truth, then guide them to it. For the Prophet of Allah (S) said: Allah (SwT) sent me with mercy not with recalcitrance (of a child towards his parents)."166

- 1. al-Kafi 2:102
- 2. 'Ilal al-Shara'i: 560
- 3. Irshad al-Qulub: 115
- 4. Makarim al-Akhlaq: 34
- 5. Amali al-Saduq: 68 al-Majlis al-Sabi` `Ashar, 'llal al-Shara'i: 130, 'Uyun Akhbar al-Rid'a 2:81, al-Khisal: 271
- 6. Quoting from it in al-Mustadrak 8:364
- 7. al-Fagih 1:320 Hadith no. 937, 'Ilal al-Shara'i: 366
- 8. al-Kafi 2:648 and 5:535, al-Mustadrak 8:373
- 9. al-Faqih 3:469
- 10. Mishkat al-Anwar: 197
- 11. al-Kafi 2:661, Makarim al-Akhlaq: 26, al-Mustadrak 7:400, Fayd' al-Qadir 5:85/145/233
- 12. Meaning that he would be considerate of those praying in the congregation behind him and would not prolong the prayer. (Tr.)
- 13. Makarim al-Akhlaq: 23
- 14. al-Kafi 2:671, al-Mustadrak 8:437, Makarim al-Akhlaq: 17 and 23
- 15. al-Kafi 4:15
- 16. Tafsir al-'Ayyashi 1:204 Surat Ale 'Imran (3)
- 17. Makarim al-Akhlaq: 21
- 18. al-Kafi 2:663, Makarim al-Akhlaq: 21
- 19. al-Mustadrak 8:408, Manaqib Ale Abi Talib 1:147, 'Awarif al-Ma'arif: 133, Kashf al-Ghummah 1:9
- 20. al-Kafi 2:663, Manaqib Ale Abi Talib 1:149, Bihar al-Anwar 16:259
- 21. Bihar al-Anwar 16:294
- 22. al-Kafi 2:661, Makarim al-Akhlaq: 26, al-Mustadrak 8:406
- 23. Makarim al-Akhlaq: 25
- 24. Ibid., 22

- 25. al-Mustadrak 9:7, Ihya 'Ulum al-Din 2:365
- 26. Makarim al-Akhlaq: 17
- 27. Makarim al-Akhlaq: 19
- 28. Makarim al-Akhlaq: 16, and Ibn Abi Firas has narrated it in his Majmu'ah: 46, as has al-Suhrawardi in 'Awarif al-Ma'arif: 224 (and in these two books 'for ten years' is mentioned instead), Fayd' al-Qadir 5:152
- 29. lhya 'Ulum al-Din 2:365
- 30. Ibid., 2:381
- 31. Ibid., 2:366
- 32. Ibid.
- 33. See Surat al-Mursalat (77): 1 (Tr.)
- 34. Ihya 'Ulum al-Din 2:379, Sahih Muslim 4:1803
- 35. al-Kafi 4:55, Tafsir al-'Ayyashi 2:289, no. 59, Tuhf al-'Uqul: 351 Surat al-Isra': 29
- 36. al-Kafi 5:143, Kamal al-Din wa Tamam al-Ni'mah 1:165, Fayd' al-Qadir 5:195, al-Khisal: 62, no. 88, Amali al-Tusi 1:231, Tafsir al-'Ayyashi 2:93, no. 75, Basharat al-Mustafa: 765, Da`aim al-Islam 1:246/258/259, al-Mustadrak 7:122
- 37. al-Kafi 5:314 and 8:147, al-Iqbal: 283
- 38. al-Iqbal: 281
- 39. al-Kafi 2:662, Makarim al-Akhlaq: 26, al-Mustadrak 8:403
- 40. Mishkat al-Anwar: 204
- 41. 'Awali al-La`ali 1:141, al-Mustadrak 9:159
- 42. al-Kafi 5:518, al-Faqih 3:468, Makarim al-Akhlaq: 230
- 43. Manaqib Ale Abi Talib 1:124
- 44. Majmu'at Warram: 23
- 45. al-Kafi 1:23 and 8:223
- 46. al-Mahasin: 195, Amali al-Saduq: 341, Tuhf al-'Uqul: 37
- 47. Amali al-Tusi 2:135
- 48. al-Kafi 2:117, Mishkat al-Anwar: 177
- 49. Tuhf al-'Uqul: 48, al-Khisal: 82, Ma'ani al-Akhbar: 184
- 50. al-Mahajjat al-Bayd'a` 4:120
- 51. Majmu'at Warram: 89
- 52. Tuhf al-'Uqul: 38
- 53. Amali al-Saduq: 238
- 54. al-Kafi 8:8, Tuhf al-'Uqul: 315
- 55. Irshad al-Qulub: 133, Tuhf al-'Uqul: 9
- 56. al-Mahajjat al-Bayd'a` 4:119, Fayd' al-Qadir 2:110-120
- 57. Amali al-Saduq: 223
- 58. Kashf al-Riba: 119, 'Arba'in Hadithan of Ibn Zahra al-Halabi: 82
- 59. Makarim al-Akhlaq: 20
- 60. Manaqib Ale Abi Talib 1:144, Majma' al-Bayan 8:360 Surat al-Ahzab.
- 61. Kashf al-Ghummah 1:10
- 62. Da`aim al-Islam 2:106
- 63. Majmu'at Warram: 29
- 64. Manaqib Ale Abi Talib 1:147
- 65. Ihya 'Ulum al-Din 2:378
- 66. Makarim al-Akhlaq: 17
- 67. Misbah al-Shari'ah: 140, al-Kafi 6:276, al-Ja'fariyat: 193
- 68. Misbah al-Shari'ah: 155
- 69. Makarim al-Akhlaq: 16
- 70. Majmu'at Warram: 26

- 71. Ibid., 34
- 72. Ibid., 278
- 73. al-Kafi 2:104, Miskat al-Anwar: 171, al-Mustadrak 8:455
- 74. Tafsir al-'Ayyashi 1:251 Surat al-Nisa
- 75. Majmu'at Warram: 10, al-Kafi 2:636
- 76. Makarim al-Akhlaq: 24, in another hadith: he waited there for three days.
- 77. al-Mahasin: 387
- 78. al-Kafi 4:50
- 79. Ibid., 6:283
- 80. Amali al-Saduq: 437
- 81. al-Kafi 6:286
- 82. Ihya 'Ulum al-Din 2:18
- 83. al-Kafi 6:280
- 84. Majmu'at Warram: 383, al-Kafi 7:150
- 85. al-Faqih 3:299, Da'aim al-Islam 2:107 and 325, al-Mustadrak 16:237
- 86. al-Kafi 5:141
- 87. al-Mahasin: 601
- 88. al-Ihtijaj 1:26
- 89. Tafsir al-Imam al-'Askari 1: 530
- 90. Amali al-Saduq: 339
- 91. Bihar al-Anwar 93:327
- 92. Makarim al-Akhlaq: 22
- 93. Ibid.
- 94. Makarim al-Akhlaq: 20
- 95. Majma' al-Bayan 6:345 Surat al-Hijr (15)
- 96. Majma' al-Bayan 6:347 Surat al-Hijr (15)
- 97. Majma' al-Bayan 1:333 Surat al-Qalam (68)
- 98. Bihar al-Anwar 41:16
- 99. Majma' al-Bayan 10:554 Surat al-Nasr (110)
- 100. Bihar al-Anwar 77: 170, Tuhf al-'Uqul: 36
- 101. Manaqib Ale Abi Talib 1:147
- 102. al-Nuri has quoted this in al-Mustadrak 7:203, Fayd' al-Qadir 2:103
- 103. al- Nuri has quoted this in al-Mustadrak 7:136
- 104. Makarim al-Akhlaq: 350
- 105. al-Ja'fariyat: 169
- 106. Makarim al-Akhlaq: 20
- 107. Tafsir al-Qummi 2:355 Surat al-Mujadilah
- 108. Ma'ani al-Akhbar: 81
- 109. al-Nuri quotes this in al-Mustadrak 8:371
- 110. al-Ja'fariyat: 189
- 111. We do not have this reference.
- 112. al-Kafi 5:27
- 113. al-Ihtijaj: 364
- 114. Makarim al-Akhlaq: 17
- 115. al-Nuri has quoted this in al-Mustadrak 7:223
- 116. Fiqh al-Imam al-Rid'a: 365
- 117. al-Ja'fariyat: 217
- 118. Amali al-Saduq: 60, al-Mahasin: 10, al-Tahdhib 4:195

- 119. Tuhf al-'Uqul: 375
- 120. al-Ja'fariyat: 185
- 121. Tafsir al-'Ayyashi: 379 Surat al-An'am (6)
- 122. al-Mahasin: 528
- 123. Qurb al-Isnad: 66
- 124. 'Awarif al-Ma'arif: 239
- 125. al-Ja'fariyat: 57
- 126. 'Awarif al-Ma'arif: 239
- 127. Ibid., 126
- 128. al-Kafi 29:5
- 129. Qurb al-Isnad: 148
- 130. al-Kafi 5:29
- 131. Tahdhib al-Ahkam 6:138, al-Mahasin: 355, Da'aim al-Islam 1:369
- 132. al-Ja'fariyat: 217
- 133. Majma' al-Bayan 7:68 Surat al-Anbiya` (21)
- 134. Nahj al-Balaghah: 368
- 135. Manaqib Ale Abi Talib 4:364
- 136. al-Ja'fariyat: 80
- 137. Tuhf al-'Uqul: 457
- 138. Da'aim al-Islam 2:214
- 139. Jami' al-Akhbar: 390, al-Mustadrak 13:11
- 140. Da'aim al-Islam 2:489, al-Mustadrak 13:395
- 141. Majma' al-Bahrain 5:439
- 142. Tafsir al-'Ayyashi 1:328 Surat al-Ma'idah (5)
- 143. We did not find this, and we found it in al-Ikhtisas: 9-13
- 144. al-Usul al-Sittata 'Ashar: 62
- 145. Ibid., 75
- 146. 'Awarif al-Ma'arif: 47
- 147. al-Durr al-Manthur 3:275 Surat al-Tawbah (9)
- 148. Bihar al-Anwar 14:443
- 149. al-Sirah al-Nabawiyyah of Ibn Hashim 1:229
- 150. Bihar al-Anwar 15:384
- 151. Ibid., 64:117
- 152. Ibid., 64:116
- 153. Ibid., 82:133
- 154. al-Kafi 8:90
- 155. al-Mustatraf 1:116
- 156. al-Kashkul li al-Shaykh al-Baha'i 2:308
- 157. Majma' al-Bayan 10:554 Surat al-Nasr (110)
- 158. Tafsir al-Mizan 6:119 Surat al-Ma'idah (5)
- 159. Bihar al-Anwar 19:40
- 160. Majma' al-Bayan 10:313 Surat al-Tahrim (66)
- 161. Kamal al-Din wa Tamam al-Ni'mah 1:151
- 162. al-Kafi 5:527
- 163. Bihar al-Anwar 9:269, quoting from Tafsir al-Imam al-'Askari 19
- 164. That Allah (SwT) may change a previously decreed result to another. (Tr.)
- 165. al-Kafi 1:148
- 166. Ibid., 2:159

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