

Section 4: On How to Associate with Other People

[Chapter 1: On Choosing Friends](#)

1040– Imam Sadiq (a.s) said: “Do not deceive others since you will then be left without any friends.”

1041– Imam Sadiq (a.s) said: “Any believer is the brother of any other believer. He will not oppress, humiliate, deceive or lie to his brothers.”

1042– Imam Sadiq (a.s) said: “It is not appropriate for a believer to become friends with a believer or others of a higher rank through fear since a believer's religion is honorable.”

1043– Imam Sadiq (a.s) said: “Do not let the existing decency between you and your religious brother be removed since it will result in the loss of your honor, but its presence will help maintain manliness.”

1044– Imam Sadiq (a.s) said: “You should inform your religious brothers whenever life gets hard for you. You should not rely solely on yourself as you may get overpowered.”

الباب الرابع

في آداب المعاشرة مع الناس وما يتصل بها

الفصل الأوّل

في اتّخاذ الإخوان

1040. عن أبي عبد الله قال: لا تَغُشَّ الناس فتبقى بغير صديق.

وعنه قال: المؤمنُ أخو المؤمن، لا يَظلمه ولا يَحذله ولا يَغشَّه ولا يَغتابه ولا يَخونه ولا يَكذبه.

قال : لا ينبغي للمؤمن أن يستوحش إلى أخيه المؤمن فمن دونه، فإنَّ المؤمن عزيزٌ في دينه.

وعنه قال: لا تذهب الحِشمةَ فيما بينك وبين أخيك، فإنَّ ذهاب الحِشمة ذهاب الحياء، وبقاء الحِشمة بقاء المروءة.

عن أبي عبد الله قال: إذا ضاق أحدكم فليعلم أخاه، ولا يعين على نفسه.

1045– Imam Sadiq (a.s) said: “Whoever values God's religion will honor the rights of his believing brothers, but whoever undervalues his religion will undervalue his believing brothers.”

1046– Imam Sadiq (a.s) said: “If a believer is asked by another believer to help fulfill one of his vital needs, and he refuses to do so although he is able to directly or indirectly fulfill his needs, he will be resurrected with his hands tied to his neck and has to wait until God finishes the reckoning of all His creatures' accounts.”

1047– Imam Sadiq (a.s) said: “Whoever associates with his believing brother just because he needs something, and does not really wish him well is similar to one who is treacherous to God and His Prophet.”

1048– Imam Baqir (a.s) said: “A believer's right over other believers is to be sincerely advised.”

1049– Himad ibn Uthman narrated that once when he was with Imam Sadiq (a.s), one of their companions entered, and Imam Sadiq asked him: “Why has so and so complained to me about you?” He replied: “He is complaining because I have asked him to pay back what is mine.” Imam Sadiq said: “Did you not think that he might get upset if you do so. Have you not read God's words in:

“Those who join together those things which God hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning.”

The Holy Quran: Ra'd 13:21] “Do they fear that God may oppress them? No. They fear that they be asked for their account of deeds. God called it “the terrible reckoning”, implying that it is bad to reckon with your brother.”

1050– Ja'far ibn Muhammad ibn Malik narrated that one of the companions of Imam Sadiq asked him if

they should pray for their brothers who work for the government. The Imam (a.s) asked him if there is any use in what they do for him. When he replied no, Imam Sadiq (a.s) said: "I have broken off from them, so you should break off from them too."

وعنه قال: من عظم دين الله عظم حق إخوانه، ومن استخفَّ دينه استخفَّ بإخوانه. 1045.

وعنه قال: مَنْ سألَهُ أخوه المؤمن حاجةً مِنْ ضُرٍّ فمَنعَهُ مِنْ سَعَةٍ وهو يَقدر عليها مِنْ عنده أو مِنْ عند غيره. 1046.
حشره الله يومَ القيامة مغلولةً يده إلى عُنُقِهِ حتَّى يفرغَ الله مِنْ حساب الخلق.

عنه قال: مَنْ مشى مع أخيه المؤمن في حاجةٍ فلم يُنصحه فقد خان الله ورسوله. 1047.

عن الباقر قال: يحقُّ على المؤمن للمؤمن النصيحة. 1048.

عن حماد بن عثمان قال: كنتُ عند أبي عبد الله إذ دخل عليه رجلٌ من أصحابنا، فقال له أبو عبد الله : ما لأخيك يشكو منك؟ قال: يشكوني إني استقصيتُ حقِّي منه! فقال أبو عبد الله : كأنك إذا استقصيتَ حقَّك لم تسيء، أرايتَ ما ذكر الله جلَّ وعزَّ في القرآن: وَيَخَافُونَ سُوءَ الْحِسَابِ أَخافُوا أَنْ يجورَ الله جلَّ ثناؤه عليهم؟ لا والله ما خافوا ذلك، وإنما خافوا الاستقصاء فسمَّاهُ الله سُوءَ الْحِسَابِ، نعم مَنْ استقصى مِنْ أخيه فقد أساء.

عن جعفر بن محمد بن مالك رفعه إلى أبي عبد الله عن بعض أصحابنا قال: قلتُ لأبي عبد الله : إخواننا 1050.
يَتَوَلَّونَ عملَ السُّلطان، أفندعو لهم؟ فقال أبو عبد الله : هل يَنفَعونكم؟ قلتُ: لا، فقال: ابرؤا منهم، برئ الله منهم.

1051– Muhammad ibn San'an narrated that Imam Sadiq (a.s) said: "Do not embark in a deal in which there are more losses for you than there are gains for your believing brother." Ibn San'an said: "This means that if a man has a lot of debts but you have only a little bit of money and wish to repay his debt, do not do so since you will lose all your money and his debt will not be settled either."

1052– Imam Sadiq (a.s) said: "On the Resurrection Day a believer will be asked to watch the people, and find out whoever has somehow helped him by feeding him, or giving him something to drink, etc. He will then be allowed to take the hands of all the people who somehow helped him and take them all to Heaven."

1053– Imam Sadiq (a.s) said: "Whoever respects a believer it is as if he has respected God. Whoever prays for his believing brother, God will fend off calamities from him and increase his share of daily bread."

1054– Imam Ali (a.s) said: “Pay attention to your brothers as they will be useful for you in this world and the Hereafter. Have you not heard God quote the residents of Hell: “Now, then, we have none to intercede (for us), nor a single friend to feel (for us).” [The Holy Quran: Shu'araa 26: 100– 101]

1055– Imam Ali (a.s) said: “Even if you stay up for many nights for worship, and fast for many days and make a sacrifice between the corner of the Ka'ba before the Black Stone (Hajar ul–Aswad), and the Position of Abraham, God will resurrect you on the Resurrection Day with whomever or whatever you love extremely. If it or they are supposed to be in Heaven, you will be in Heaven, and if it or they are to be in Hell, you will be in Hell, too.”

1056– The Prophet (S) said: “Anyone who becomes friends with others for the sake of God, will attain a rank in Heaven.”

1057– Imam Sadiq (a.s) said: “It is not fair to demand justice from your believing brothers.”

1058– A man went to see Salman Farsi and told him that someone had invited him for dinner. He said: “Go greet him and ask him if I can bring all my companions with me.” The man went, and returned and said: “Yes. Come with all

عن محمد بن سنان قال: قال أبو عبد الله : لا تدخل لأخيك في أمرٍ مَضَرَّتْه عليك أعظم من مَنفَعته له . 1051.

قال ابن سنان: يعني إن الرجل يكون عليه دينٌ كثيرٌ ولك مالٌ قليلٌ، فتؤدِّي عنه فيذهب مالك ولا تكون قضيتَ دينه .

عنه قال: يُقال للمؤمن يومَ القيامة: تصفَّح وجوه الناس، فمن سقاكَ شربةً أو أطعمكَ أكلةً أو فعل بك كذا . 1052. وكذا خُذ بيده فأدخله الجنة، فأخذ بيده فأدخله الجنة .

وعنه قال: من أكرم مُؤمناً فكأنما يُكرم الله، ومن دعا لأخيه المؤمن دفع الله عنه البلاء ودَّرَّ عليه الرِّزق . 1053.

وعن أمير المؤمنين قال: عليكم بالإخوان فإنهم عدَّةٌ للدنيا وعدَّةٌ للآخرة، ألا تسمع إلى قول أهل النار: فَمَا لَنَا . 1054. مِنْ شَافِعِينَ * وَلَا صَدِيقٍ حَمِيمٍ .

وقال : لو أن رجلاً قام الليل وصام النهار وذبح بين الركن والمقام لم يبعثه الله يومَ القيامة إلا مع مَنْ أَحَبَّ . 1055. بالغاً ما بَلَغ، إن جَنَّةً فجَنَّةٌ وإن ناراً فناراً .

عن النبي 0: ما أحدث عبداً أخاً في الله إلا أحدث له درجةً في الجنة. 1056.

عن الصادق : ليس من الإنصاف مُطالبَةُ الإخوان بالإنصاف. 1057.

جاء رجلٌ إلى سلمان الفارسي فدعاه، فقال: إن فلاناً صنع لك طعاماً، فقال: اقرأه مِنِّي السلام وقلْ له أنا. 1058.
ومن معي؟ فرجع الرسول فقال: أنتَ ومن

your companions.” There were thirteen people in all. They went to the man's house and asked for permission to enter. The host stepped out of his house, took Salman's hand, and directed them all into the house. He asked Salman to sit down and asked the rest to sit on the right and left hands sides. The weather was hot, so he unbuttoned his shirt and laughed. Then Salman laughed, and the others laughed, too.

Then they asked why Salman had laughed. He said: “I heard God's Prophet say that God will look upon whoever honors his Muslim brothers with Godly intentions. And whoever is looked upon by God will never be punished.”

1059– Anas narrated that someone offered a roasted head of lamb to one of the companions of the Prophet, but he turned it down and asked him to give it to someone else who needed it more than his family. The man took the head of lamb to the other person, but he asked that it be given to someone else, too. This was repeated with seven other people until it was finally given to the first man to whom it was originally offered. Then the following verse was revealed:

“But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, –they are the ones that achieve prosperity.”

[The Holy Quran: Hashr 59:9]

1060– Imam Baqir (a.s) said: “Whoever hears gossip about another believer and defends him, God will help him in this world and the Hereafter. But whoever hears gossip about another believer and can defend him but does not do so, God will scare him in this world and the Hereafter.”

1061– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Whoever objects to and interrupts his Muslim brother has indeed violated his honor.”

1062– God's Prophet (S) said: “A believer is like a mirror for his believing brother and should remove his troubles.”

مَعَكَ، قال: فَقُمْنَا وَكُنَّا ثلاثة عشر رجلاً فَأَتَيْنَا البابَ فاستأذن [سلمان] فخرج ربّ البيت فأخذ بيد سلمان فأدخله البيت، فأمر رفقتنا عن يمينه وشماله فأجلسه وحلّ زرّ قميصه، وكان أيام حرّ ففرح منه فضحك سلمان ففرحنا

بضحكه، فقلنا: يا أبا عبد الله، ما الذي أضحكك؟ قال: سمعتُ رسول الله 0 يقول: ما من رجلٍ مسلمٍ أكرم أخاه المسلم بتكرمةٍ يُريد بها وجهَ الله إلا نظر الله إليه، وما نظر الله إلى عبدٍ [إلا] فلا يُعَذِّبه أبداً.

عن أنس قال: أُهدي لرجلٍ من أصحاب النبي 0 رأسُ شاةٍ مشويٍّ فقال: إنَّ أخي فلاناً وعياله أحوج إلى هذا. 1059. حقاً، فبعث إليه، فلم يزل يبعث به واحدٌ إلى واحدٍ حتى تداولوا بها سبعة أبياتٍ حتى رجعت إلى الأول فنزل:

وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

عن أبي جعفر قال: مَنْ اغْتَيْبَ عنده أخوه المؤمن فنصره وأعانته نصره الله في الدنيا والآخرة، وَمَنْ اغْتَيْبَ 1060. عنده المؤمن فلم ينصره ولم يدفع عنه وهو يقدر على نُصْرته وعونه خوَّفه الله في الدنيا والآخرة.

عن أبي عبد الله قال: قال رسول الله 0: مَنْ عرض لأخيه المسلم فكأنما خَدَشَ وجهه. 1061.

وقال 0: المؤمنُ مرآةُ أخيه يُمِيطُ عنه الأذى. 1062.

Chapter 2: On Etiquette

1063– In Al-Mahasin it is narrated that Moavieh ibn Vahaeb narrated that he asked Imam Sadiq (a.s): “What is the proper way for us to treat others from our tribe and those who associate with us?” Imam Sadiq (a.s) said: “Return to them what you are entrusted with. If they ask you to, witness on their behalf. Visit their patients and attend their funeral processions.”

1064– Imam Sadiq (a.s) said: “Gather together in the mosque, and wish for others what you wish for yourselves. Are you not ashamed of not respecting your neighbor's rights while they respect your rights?”

1065– Imam Sadiq (a.s) said the following regarding the verse:

“For we see thou art one that doth good (to all).”

[The Holy Quran: Yusuf 12:36] “This verse refers to those who make room for their friends in meetings, give loans to those in need, and help the weak.”

1066– Imam Sadiq (a.s) said: “Do not do what you will later have to apologize for, since a believer does not do anything for which he has to apologize. However a hypocrite always does wicked acts and apologizes later.”

1067– Jabir narrated that Imam Sadiq (a.s) said the following regarding the verse:

“Speak fair to the people.” [The Holy Quran: Baqara 2:83]

“Tell the people the best things you like to be told about you, since God does not like those who swear, slander or abuse the believers, nor does He like those who use obscene language or are stubborn beggars. God loves those who are patient and virtuous.”

الفصل الثاني

في آداب المعاشرة

من كتاب المحاسن: عن معاوية بن وهب قال: قلت لأبي عبد الله : كيف ينبغي لنا أن نصنع فيما بيننا وبين قومنا، وفيما بيننا وبين خلطانا من الناس؟ فقال: تؤدون الأمانة إليهم، وتقيمون الشهادة لهم وعليهم، وتعودون مرضاهم، وتشهدون جنائزهم.

عنه قال: احضروا مع قومكم مساجدكم، وأحبوا للناس ما تحبون لأنفسكم، أما يستحي الرجل منكم أن يعرف جاره حقه ولا يعرف حق جاره.

عنه قال: في قول الله : إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ فقال: كان يُوسع للجليس، ويستقرض للمحتاج، ويُعين الضعيف.

عنه قال: إياكم وما يعتذر منه فإن المؤمن لا يُسيء ولا يعتذر، والمنافق يُسيء كل يومٍ ويعتذر.

عن جابر[عن أبي جعفر في قوله الله : وَقُولُوا لِلنَّاسِ حُسْنًا قال: قولوا للناس أحسن ما تحبون أن يُقال] 1067. لكم، فإن الله يُبغض اللعان السباب الطعان على المؤمنين، والفاحش المتفحش، والسائل الملحف، ويحب الحيي الحليم العفيف المتعفف.

1068– Imam Baqir (a.s) said: “Assist whomever you associate with as much as you can.”

1069– Imam Sadiq (a.s) said: “Whenever three believers get together, no two of them should whisper in each others ears as this will hurt the third one.”

1070– Imam Sadiq (a.s) said: “When your believing brother is not present, talk about him as you like him to talk about you in a similar situation, and do not talk about things related to him which you do not like

him to talk about you in a similar situation. These are good deeds. Act like one who is certain to be responsible for his deeds.”

1071– God's Prophet (S) said: “Everything about a believer is respectable, including his honor, his wealth and his life.”

1072– God's Prophet (S) said: “Do not seek the flaws of the believers, since then God will seek your flaws, and cause you public disgrace even if you are at home.”

1073– Imam Ali (a.s) said: “I prefer that you mediate between two people who have problems in their relationship than to give two Durhams in charity.”

1074– Imam Baqir (a.s) said: “It is forbidden to tell a lie, unless it is beneficial for a believer or is meant to defend a believer's faith and religion.”

1075– Imam Sadiq (a.s) said: “The type of charity that is loved by God is mediation between people who are fighting with each other, and helping them get closer to each other when they are about to be separated from each other.”

1076– Imam Sadiq (a.s) said: “All believers joke.”

1077– Ameer al-Momineen (a.s) said: “Do not make fun of people because this will cause resentment and yields animosity. This kind of action is like a minor insult.”

1078– Imam Sadiq (a.s) said: “Do not make fun of people since it will ruin one's honor and dignity. The Prophet's companions used to gather together and tell jokes until the following verse was revealed:

“Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of God.”

[The Holy Quran: Hadid 57:16] Then after the Prophet recited this verse they stopped their joking and vain talk.”

1079– Imam Kazim (a.s) said: “Yahya ibn Zacharia used to cry, and not laugh, but Jesus used to laugh and cry. What Jesus did was better than what Yahya did.”

1068. عن الباقر قال: مَنْ خالطتْ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِ فَافْعَلْ.

1069. عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: إِذَا كَانَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَلَا يَتَنَاجِيَانِ مِنْهُمَا اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ مِمَّا يُحْزَنُهُ وَيُؤْذِيهِ.

1070. وَعَنْهُ قَالَ: أَذْكَرُ أَخَاكَ إِذَا تَوَارَى عَنْكَ بِمَا تُحِبُّ أَنْ يَذْكُرَكَ بِهِ إِذَا تَوَارَيْتَ عَنْهُ، وَدَعُهُ مِنْ كُلِّ مَا تُحِبُّ أَنْ

يدعك منه فإنّ ذلك هو العمل، واعمل عمل مَنْ يعلم أنّه مجزى بالإحسان مأخوذاً بالأجرام

قال رسول الله 0: المؤمنُ حرامٌ كلّهُ عرضه وماله ودمه. 1071.

عن النبيّ 0 قال: لا تطلبوا عَثَرَاتِ الْمُؤْمِنِينَ فَإِنَّ مَنْ تَتَبَعَ عَثَرَاتِ أَخِيهِ تَتَبَعَ اللَّهُ عَثَرَتَهُ، وَمَنْ تَتَبَعَ اللَّهُ عَثَرَتَهُ. 1072. فضحه ولو في جوف بيته.

قال أمير المؤمنين : لَإِنْ أُصْلِحَ بَيْنَ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ. 1073.

عن الباقر قال: الكِذْبُ كُلُّهُ إِثْمٌ إِلَّا مَا نَفَعْتَ بِهِ مُؤْمِنًا أَوْ دَفَعْتَ بِهِ عَنْ دِينِ الْمُسْلِمِ. 1074.

عن الصادق قال: صَدَقَةٌ يُحِبُّهَا اللَّهُ؛ إِصْلَاحٌ بَيْنَ النَّاسِ إِذَا تَفَاسَدُوا، وَتَقْرِيبٌ إِذَا تَبَاعَدُوا. 1075.

عنه قال: مَا مِنْ مُؤْمِنٍ إِلَّا وَفِيهِ دُعَابَةٌ، قُلْتُ: وَمَا الدُّعَابَةُ؟ قال: المزاح. 1076.

وقال أمير المؤمنين : إِيَّاكُمْ وَالْمَزَاحَ، فَإِنَّهُ يَجَرُّ السَّخِيمَةَ وَيُورِثُ الضَّغِينَةَ، وَهُوَ السَّبُّ الْأَصْغَرُ. 1077.

عن أبي عبد الله قال: إِيَّاكُمْ وَالْمَزَاحَ فَإِنَّهُ يُذْهَبُ بِمَاءِ الْوَجْهِ وَمَهَابَةُ الرَّجُلِ، كَانَ أَصْحَابُ رَسُولِ اللَّهِ 0. 1078. يجلسون فيلهون ويتحدثون ويضحكون حتّى أنزل الله : أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ فَلَمَّا قَرَأَ رَسُولُ اللَّهِ 0 عَلَيْهِمْ هَذِهِ آيَةَ تَرَكَوا الْحَدِيثَ وَاللَّهْوَ وَالْمَزَاحَ.

عن أبي الحسن الأوّل قال: إِنَّ يَحْيَى بْنَ زَكَرِيَّا كَانَ يَبْكِي وَلَا يَضْحَكُ، وَكَانَ عِيسَى يَضْحَكُ وَيَبْكِي، وَكَانَ. 1079. الَّذِي يَصْنَعُ عِيسَى أَفْضَلَ مِمَّا يَصْنَعُ يَحْيَى.

1080– Imam Sadiq (a.s) said: “A believer's laughter is just a smile.”

1081– We read in another tradition (narrated by Khalid ibn Tahman on the authority of Imam Kazim (a.s)): “Whenever you laugh loudly you should pray God not to get angry with you.”

1082– Ameer al–Momineen (a.s) said: “Laughing without a cause for delight is due to ignorance.”

1083– Imam Sadiq (a.s) said: “Laughing too much will eliminate faith.”

1084– Imam Ridha’ (a.s) said: “Call men by their family names in their presence, and their names in their absence.”

1085– Imam Baqir (a.s) said: “The rights of a believer over another believer include: to feed him when he is hungry; to clothes him; to save him from trouble; to pay off his debts; and to take care of his family if he dies.”

1086– In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: “There are seven rights for any believer that are incumbent upon other believers to honor. All seven are obligatory. If you do not honor any of these rights, you have left the domain of divine friendship and God's servitude.” He was asked what these seven rights were. He replied: “The simplest right is that you should like for them what you like for yourself, and dislike for them what you dislike for yourself.

The second right is that you must assist them in fulfilling their needs and please them and not act against their words. The third right is that you must use your property, wealth, tongue, hands and feet to assist them. The fourth right is that you must be like their eyes, their guide, their mirror, and their clothing. The sixth right is that if you have a wife and a servant, and your (believing) brother does not, you must send your maid to his house to wash his clothes, prepare his food and make ready his bed.

These are all established duties between you and him. The seventh right is that you must accept his oath, go to visit him if he gets ill, and make all efforts to fulfill his needs. You should not let him beg you for help, but immediately fulfill his needs. Once you do this, you tie his friendship and yours together, and tie your friendship to God's friendship.”

1080. عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: ضِحْكُ الْمُؤْمِنِ تَبَسُّمٌ.

1081. وَفِي رَوَايَةٍ [عَنْ خَالِدِ بْنِ طَهْمَانَ عَنْ أَبِي جَعْفَرٍ] قَالَ: إِذَا قَهَقَهْتَ فَقُلْ: اللَّهُمَّ لَا تَمَقِّنِي.

1082. عَنْ أَمِيرِ الْمُؤْمِنِينَ قَالَ: إِنَّ مِنَ الْجَهْلِ الضَّحِكِ مِنْ غَيْرِ عُجْبٍ.

1083. عَنْ الصَّادِقِ قَالَ: كَثْرَةُ الضَّحِكِ تَمُجُّ الْإِيمَانَ مَجًّا.

1084. عَنْ الرِّضَا قَالَ: إِذَا كَانَ الرَّجُلُ حَاضِرًا فَكَنَّهُ، وَإِذَا كَانَ غَائِبًا فَسَمَّه.

عن الباقر قال: من حقّ المؤمن على أخيه أن يشبع جوعته، ويؤاري عورته، ويُفَرِّج عنه كُرْبته، وَيَقْضِي دَيْنَه، 1085. فإذا مات خلفه في أهله وولده.

ومن كتاب روضة الواعظين: عن الصادق قال: للمؤمن على المؤمن سبعة حقوقٍ واجباتٍ ما فيها حقٌّ إلا 1086. وعليه واجبٌ، إن خالفه خرج من ولاية الله وترك طاعته، ولم يكن لله فيه نصيبٌ، قلتُ: جعلتُ فداك حدّثني ما هي؟ قال: أيسر حقٍّ منها أن يُحِبَّ له ما يُحِبُّ لنفسه، ويكره له ما يكره لنفسه، والحقُّ الثاني أن يَمْشِي في حاجته ويَبْتَغِي رضاه ولا يُخَالِفَ قوله، والحقُّ الثالث أن تَصِلَه بنفسك ومالكٍ ويدك ورجلك ولسانك، والحقُّ الرابع أن تكون عينه ودليله ومرآته وقميصه، والحقُّ الخامس أن لا تَشْبَعَ ويجوع ولا تَلْبَسَ ويعرى ولا تروى ويظمأ، والحقُّ السادس أن تكون لك امرأةٌ وخادمٌ وليس لأخيك امرأةٌ ولا خادمٌ، أن تبعثَ خادمك فيغسل ثيابه ويصنع طعامه ويُمهّد فراشه، فإنّ ذلك كلّهُ إنّما جعل بينك وبينه، والحقُّ السابع أن تبرّ قسمة وتُجيب دعوته وتشهد جنازته وتعوده في مَرَضه وتشخص ببدنك في قضاء حاجته، ولا تحوِّجه إلى أن يسألك، ولكن تُبادر إلى قضاء حوائجه، فإذا فعلتَ ذلك به . وصلتَ ولايته بولايتك، وولايتك بولاية الله .

1087– Imam Sadiq (a.s) said: “Whoever is given a public responsibility, acts justly, opens the door of his house to the people, draws the curtain aside and looks after the affairs of the people, God the Almighty is bound not to frighten him, and let him enter Heaven in the Hereafter.”

1088– Mufaz'zil ibn Amr narrated that Imam Sadiq (a.s) was asked: “What is the smallest right of a believer over his believing brother?” He replied: “That he does not place a higher priority for himself on what his believing brother needs more.”

1089– Whenever Imam Hassan's teacher came in, Ameer al-Momineen (a.s) told Imam Hassan: “Stand up in respect for your master.”

1090– God's Prophet (S) said: “Whenever the head of a tribe comes to visit you, you should highly respect him.”

1091– God's Prophet (S) said: “The reward of a believer who associates with the people and bears with their harassment is more than one who does not participate in public gatherings and does not put up with their hassles.”

1092– Imam Sadiq (a.s) said: “Seek nearness to God by sympathizing with your believing brothers.”

1093– Imam Sadiq (a.s) said: “A believer is more respectable than the Kaba.”

1094– God's Prophet (S) said: “When a man comes to see you, ask him his name and where he lives. Asking these questions will help foster friendship.”

1095– God's Prophet (S) said: “Whoever believes in God and the Resurrection Day should not divulge his Muslim brother's secrets to us.”

1096- Once when the Prophet of God (S) and one of his companions entered a reed bed and picked two reeds, one was bent and the other one was straight. The Prophet gave the straight reed to his companion, and kept the bent one for himself. The man said: "O' Prophet of God! You are more deserving to have this one." The Prophet (S) said: "Not at all. Any believer who spends even one hour with a friend is held responsible and will be questioned in the Hereafter."

قال الصادق : مَنْ تَوَلَّى أَمْرًا مِنْ أُمُورِ النَّاسِ، فَعَدَلَ وَفَتَحَ بَابَهُ وَرَفَعَ سِتْرَهُ وَنَظَرَ فِي أُمُورِ النَّاسِ، كَانَ حَقًّا. 1087.
على الله أن يؤمن روعته يوم القيامة ويدخله الجنة.

عن المفضل بن عمر قال: [سئل [أبو عبد الله] ما أدنى حق المؤمن على أخيه؟ قال: أن لا يستأثر عليه بما]. 1088.
هو أحوج إليه منه.

عن أمير المؤمنين : قال لابنه الحسن حين دخل مؤدبته: قُمْ لِمَوْلَاكَ. 1089.

روى أن رسول الله 0 قال: إذا أتاكم سيّد قوم فاعرفوا سؤدده. 1090.

عن النبي 0 قال: المؤمن الذي يخالط الناس ويصبر على أذاهم أعظم أجراً من الذي لا يخالطهم ولا يصبر. 1091.
على أذاهم.

وقال الصادق قال: تقرّبوا إلى الله بمؤاساة إخوانكم. 1092.

وقال : المؤمن أعظم حرمة من الكعبة. 1093.

وقال النبي 0: إذا جاء الرجل فأسأله عن اسمه واسم أبيه وممن هو، فإنّه أوصل للمودة. 1094.

وقال 0: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَرْفَعَنَّ إِلَيْنَا عَوْرَةَ أَخِيهِ الْمُسْلِمِ. 1095.

ودخل رسول الله 0 غيضةً ومعه صاحب له فقطع غصنين: أحدهما أعوج والآخر مُستقيم، ودفع إلى صاحبه المُستقيم وحبس لنفسه الأعوج، فقال الرجل: أنت أحقّ بهذا مِنّي يا رسول الله، قال: كَلَّا، ما من مؤمنٍ صاحبٍ صاحباً إلا وهو مَسْئُولٌ عنه يوم القيامة ولو ساعة من نهارٍ.

1097– Imam Ridha' (a.s) told Ali ibn Yaq'tayn: "If you promise to do just one thing, I will guarantee three things for you." He asked what these were. Imam Ridha' (a.s) said: "I guarantee that you will never experience the heat of iron¹; you will never get poor; and you will never be imprisoned." He asked what he should do instead. Imam Ridha' (a.s) said: "You should always respect any of my friends (of the Holy Household) who comes to you." Ali ibn Yaq'tayn promised to do so, and Imam Ridha' (a.s) guaranteed the above three.

1098– Imam Sadiq (a.s) said: "I advise you to fear God and tell the truth, to acquire piety and to strive to worship God, and to abandon sins. Beware that whoever does not control his wrath does not belong to our nation. So is one who does not honor friendship and is not a good friend, does not associate well, disturbs his neighbors, hurts his companions, does not treat his friends well, and does not oppose the one who tries to misguide him.

I advise you to piety, abstention, concealing of faith and hiding your secrets. I swear by God that when I looked to the right and to the left, I saw people each going on their own way. I chose the right path from among all that dirt and dust. You should also fear God while you have time since there is no power other than God's Power."

1099– Imam Sadiq (a.s) said: "Whoever forces his brother to do what is beyond his power has been treacherous to God and His Prophet."

1100– Imam Sadiq (a.s) said: "Whoever sweats while trying to fulfill the needs of his believing brother will not be punished."

عن الرضا قال لعلّي بن يقطين: اضمن لي خصلةً أضمنُ لك ثلاثاً، فقال: جعلتُ فداك، وما الخصلة التي أضمنها لك وما الثلاث التي تضمن لي؟ قال: فقال: أمّا الثلاث التي أضمن لك: أن لا يُصيبك حرُّ الحديد أبداً بقتل، ولا فاقةً، ولا سجنٌ حبسٍ، قال: فقال عليّ: وما الخصلة التي أضمنها لك؟ قال: فقال: تضمن لي أن لا يأتيك وليّ أبداً إلا أكرمتَه، قال: فضمن عليّ الخصلة وضمن له أبو الحسن الثلاث

عن أبي عبد الله قال: عليكم باتّقاء الله وصدق الحديث والورع والاجتهاد والخروج عن معاصي الله، 1098. واعلموا أنّه ليس منّا من لم يملك نفسه عند الغضب، وليس منّا من لم يُحسن صُحبة من صحبه، ومُرافقة من رافقه، ومُخالطة من خالطه، ومُجاورة من جاوره، ومُجاملة من جامله، ومُمالحة من مالحه، ومُخالفة من خالفه، وعلّكم باتّقاء الله والكفّ والتقّيّة والكتمان، فإنّي والله نظرتُ يميناً وشمالاً، فلمّا رأيتُ الناس قد أخذوا هكذا وهكذا أخذتُ الجادّة في غمار الناس، فاتّقوا ما استطعتم، ولا قوّة إلا بالله

قال: من كلّف أخاه حاجةً فلم يُبالغ فيها فقد خان الله ورسوله. 1099.

وقال : مَنْ عَرَقَتْ جِبْهَتُهُ فِي حَاجَةِ أَخِيهِ فِي اللَّهِ لَمْ يُعَذَّبْ بَعْدَ ذَلِكَ. 1100.

Chapter 3: On Seeking Permission to Enter

1101– In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said: “Say “In the name of God” whenever you want to enter your room so Satan runs away. When you enter your house say greetings so that blessings descend and the angels get accustomed to the residents of your house.”

1102– Imam Sadiq (a.s) said: “Say: “in the name of God and by God” whenever you enter your house and greet your family. If no one is at home say “In the name of God, and greetings upon God's Prophet and his household, greetings on us and on the good servants of God.” Once you say this Satan will run away from your house.”

1103– Imam Sadiq (a.s) said: “Whenever a man enters his house he should stamp the floor with his shoes and clear his throat to let everybody know he has come and he does not see something disgusting.”

1104– Imam Sadiq (a.s) said the following regarding the verse:

“Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you.”

[The Holy Quran: Nur 24:27]

“Asking permission implies greeting and stamping the floor with your shoes at the time you want to enter the house.”

الفصل الثالث

في الاستئذان

من كتاب المحاسن: عن أمير المؤمنين قال: إذا بلغ أحدكم حُجْرَتَهُ فَلْيُسِّمْ يَرْجِعْ قَرِينَهُ الشَّيْطَانَ، وَإِذَا دَخَلَ 1101. أَحَدُكُمْ بَيْتَهُ فَلْيُسِّمْ تَنْزِلُهُ الْبَرَكَةُ وَتُؤْنِسُهُ الْمَلَائِكَةُ.

عن أبي عبد الله قال: إذا دخلتَ منزلكَ فقل: "بِسْمِ اللَّهِ وَبِاللَّهِ" وَسَلِّمْ عَلَى أَهْلِكَ وَإِنْ لَمْ يَكُنْ فِيهِ أَحَدٌ فَقُلْ: 1102. "بِسْمِ اللَّهِ وَسَلَامٌ عَلَى رَسُولِهِ وَعَلَى أَهْلِ بَيْتِهِ، وَالسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ" فَإِذَا قُلْتَ ذَلِكَ فَارْجِعْ الشَّيْطَانَ مِنْ مَنْزِلِكَ.

وعنه قال: يُسَلِّم الرجل إذا دخل على أهله، وإذا دخل يضرب بـنعليه ويتنحَنح، يصنع ذلك حتى يُؤذَنهم أنه قد جاء حتى لا يرى شيئاً يكرهه.

وقال : في قوله: لا تَدْخُلُوا بُيُوتَا غَيْرِ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذِكْرٌ لَكُمْ قَالَ: الاستئناس . وَقَعُ النَعْل والتسليم.

1105– Imam Sadiq (a.s) said: “After you are granted permission to enter a house, greet first (by saying one of the names of God). You must ask permission to enter from outside the door where you cannot see anything inside since you are ordered to seek permission to enter just for what you might see. You must seek permission to enter three times. Enter whenever they granted permission, but return immediately if they ask you to return. The first time is to let the residents of the house hear your request. The second request is to let them cover up their body to meet the veiling requirements, and the third request is to give them a chance to grant permission to enter or deny it. If they do not grant permission to enter, you must immediately return.”

1106– Whenever God's Prophet (S) went to someone's door, he would not leave until he greeted the residents of the house three times so as to seek permission to enter.

1107– Imam Sadiq (a.s) said: “Whenever your slaves who work in your house or those who have not reached puberty want to enter the house they should seek permission to enter three times. Even adults who want to enter and see their mother, or sister or aunt, etc. should ask for permission to enter, and it should not suffice them to seek permission. And they should greet the residents since this is a form of obedience to God.”

1108– Imam Sadiq (a.s) said the following regarding the Almighty God's statement:

“O' ye who believe! Let those whom your right hands possess, and the (children) among you who have not come of age ask you permission (before they come to your presence), on three occasions”

[The Holy Quran: Nur 24:58]

“This refers to the male or female servants or young children who have not reached puberty. They should seek permission to enter on three occasions: After the night prayer which is the time to sleep, and “the while ye doff your clothes for the noon day heat” and “before morning prayer.” Your servants need not ask for permission to enter at other times.”

عنه قال: إذا استأذن أحدكم فليبدأ بالسلام فإنه اسم من أسماء الله فليستأذن من وراء الباب قبل أن ينظر إلى قعر البيت، فإنما أمرتم بالاستئذان من أجل العين. والاستئذان ثلاث مرّات، فإن قيل أدخل فليدخل وإن قيل ارجع فليرجع، أولاهن يسمع أهل البيت، والثانية يأخذ أهل البيت جذرهم، والثالثة يختار أهل البيت إن شاؤوا أذنوا وإن شاؤوا لم يأذنوا، ثم ليُرجع.

كان رسول الله 0 إذا أتى باب قوم لم ينصرف حتى يؤذن بالسلام ثلاث مرّات 1106.

عن أبي عبد الله قال: فَلَيْسَتْ أُنْزِلَ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ كَمَا أَمَرَكُمْ اللَّهُ، وَمَنْ بَلَغَ الْحُلُمَ فَلَا يَلْجُ عَلَى أُمِّهِ وَلَا عَلَى أُخْتِهِ وَلَا عَلَى خَالَتِهِ وَلَا عَلَى سِوَى ذَلِكَ إِلَّا بِإِذْنٍ، وَلَا يَأْذَنُوا حَتَّى يُسَلِّمَ، وَالسَّلَامُ طَاعَةٌ مِنَ اللَّهِ.

وعنه في قول الله : يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ فَقَالَ: هَؤُلَاءِ الْمَمْلُوكُونَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالصِّبْيَانِ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ يَسْتَأْذِنُونَ عَلَيْكُمْ عِنْدَ هَذِهِ الثَّلَاثِ الْعَوْرَاتِ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ وَهِيَ الْعُتْمَةُ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ وَيَدْخُلُ مَمْلُوكُكُمْ بَعْدَ هَذِهِ الثَّلَاثِ الْعَوْرَاتِ بِغَيْرِ إِذْنٍ إِنْ شَاءُوا.

1109– Jabir ibn Abdullah (al–Ansari) narrated that the Prophet of God (S) left his house and went towards the Blessed Fatima's house while he accompanied him. When they reached her house, the Prophet put his hand on the door and shook it and said: “Peace be upon you.” Fatima said: “O' Prophet of God! Peace be upon you.” God's Prophet (S) said: “Can I enter?” She said: “O' Prophet of God! Come in please.” The Prophet (S) said: “Can my companion and I enter?” She said: “O' Prophet of God! I do not have a scarf.”

The Prophet (S) said: “Just use the cloth that you are holding in your hands as a scarf.” She did that. Then the Prophet (S) said: “Peace be upon you.” She said: “O' Prophet of God! Peace be upon you.” The Prophet (S) said: “Can I enter?” She said: “O' Prophet of God! Yes.” He asked: “Can my companion and I enter?” She said: “Yes. You and your companion can enter.” Jabir narrated that first the Prophet entered and then he entered the house. At this moment they saw that the Blessed Fatima (a.s) was pale yellow like the color of the stomach of a locust. The Prophet asked: “Why is your face yellow?”

She said: “O' Prophet of God! It is due to hunger.” The Prophet (S) said: “O' God who make the hungry ones full, and eliminate destruction! Please make Fatima the daughter of Muhammad full.” Jabir added that at this time he suddenly saw an inrush of blood started from Fatima's forehead under her skin and her face turned red, and she never again got hungry after that prayer.

1110– Hamzat ibn Hamran narrated that he and Hassan al–Attar went to see Imam Sadiq (a.s). They greeted, and the Imam (a.s) greeted back. They waited to receive permission to enter. Then Imam Sadiq (a.s) asked: “Why do you not enter? Did I not grant you permission to enter? Is not my greeting back permission for you to enter? O' people of Iraq! Why are you surprised? That first permission is enough.” In another tradition we read that Imam Ali (a.s) sought permission to enter even from the free non–Muslims living in Muslim countries who, in return for paying the capital tax, enjoyed protection and safety.

1111– Imam Sadiq (a.s) said: “A man should seek permission to enter the house of his married daughter and sister.”

عن جابر بن عبد الله [الأنصاري] قال: خرج رسول الله 0: يريد فاطمة – صلوات الله عليها – وأنا معه؛ 1109. فلما انتهينا إلى الباب وضع يده عليه ودفعه ثم قال: السلام عليكم، قالت فاطمة: وعليكم السلام يا رسول الله، قال: أدخل؛ قالت: أدخل يا رسول الله، قال: أدخل أنا ومن معي؛ فقالت: يا رسول الله ليس على رأسي قناع، فقال: يا فاطمة خذي فضلكم فافتك ففتني به رأسك، ففعلت، ثم قال: السلام عليكم، فقالت: وعليكم السلام يا رسول الله قال: أدخل، قالت: نعم يا رسول الله، قال: أنا ومن معي؛ قالت: ومن معك؟ قال جابر: فدخل رسول الله 0 ودخلت وإذا وجه فاطمة ٩ أصفر! كأنه بطن جرادة، فقال رسول الله 0: ما لي أرى وجهك أصفر؟ فقالت: يا رسول الله من الجوع، فقال رسول الله 0: اللهم مُشْبِعَ الْجُوعَةِ وَرَافِعَ الضَّيْعَةِ أَشْبِعْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ. قال جابر: فوالله لَنظَرْتُ إِلَى الدَّمِ يَنْحَدِرُ مِنْ قِصَاصِهَا حَتَّى عَادَ وَجْهَهَا أَحْمَرَ، فَمَا جَاعَتْ بَعْدَ ذَلِكَ الْيَوْمِ.

عن حمزة بن حمران قال: كنتُ أنا وحسن العطار فسلمنا على أبي عبد الله فرد علينا السلام، ثم نظرنا أن 1110. يقول لنا أدخلوا، فقال: ما لكم لا تدخلون أليس قد أذنت؟ أليس قد رددت عليكم فقد أذنتكم؟ يا أهل العراق ما أعجبكم يكتفي بالأول.

وفي رواية: كان علي يستأذن على أهل الذمة.

عن أبي عبد الله قال: ليستأذن الرجل على بنته وأخته إذا كانتا متزوجتين. 1111.

1112– Umm Salamah narrated: “One morning Ameer al-Momineen (a.s) came and knocked at our door. God's Prophet (S) asked me to get up and open the door. I opened the door, but Imam Ali (a.s) held the door so that it did not open wide and he could not see me. I went to my room and he requested permission to enter and entered the house when permission was granted.”

عن أم سلمة في خبر طويل: – كتبت موضع الحاجة إليها – في سحر يومنا جاء أمير المؤمنين فدق الباب، 1112. قالت: قال رسول الله 0: قومي فافتحي له الباب [فتحت له الباب]، فأخذ بعصا دتي الباب حتى لم يسمع حساً ولا حركة وصرت إلى خدري، استأذن فدخل... تمام الخبر.

Chapter 4: On Greeting and Hugging

1113– In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “Greet others as God has ordained. In fact, divine greeting do not reach the oppressors².”

1114– Imam Baqir (a.s) quoted on the authority of God's Prophet (S): “Greet and shake hands when you

meet each other, and seek God's forgiveness when you depart.”

1115– Imam Baqir (a.s) said: “Greet aloud whenever you want to greet. Do not say they did not reply, since they may have not heard you. Also reply aloud when you want to respond to someone who is greeting so he does not say he greeted and no one replied.” He then added: “Imam Ali (a.s) said: Do not get angry. Do not make others angry. Greet aloud. Speak fair to the people. Pray at night when others are asleep so that you can safely enter Heaven. Then he recited:

“The Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety.”

[The Holy Quran: Hashr 59:23]

1116– Ameer al–Momineen (a.s) said: “There are seventy benefits associated with greeting, sixty–nine of which are for the one who greets first, and the last one is for the one who greets in return.”

1117– Imam Sadiq (a.s) said: “Greeting one you see is a form of humbleness.”

الفصل الرابع

في التسليم والمعانقة

1113. من كتاب المحاسن عن الباقر : كان يقول: افشوا سلام الله فإنّ سلام الله لا ينال الظالمين.

1114. عنه قال: قال رسول الله 0: إذا التقيتم فتلّاقوا بالسلام والتّصافّح، وإذا تفرّقتم فتفرّقوا بالاستغفار.

1115. عنه قال: إذا سلّم أحدكم فلّيجهر بسلامه، لا يقول سلّمت فلم يردّوا عليّ ولعلّه قد يكون قد سلّم ولم يسمّعهم، وإذا ردّ أحدكم فلّيجهر برّدّه، لا يقول المسلم سلّمت فلم يردّوا عليّ. ثمّ قال: كان عليّ يقول: لا تغضبوا ولا تغضبوا، افشوا السلام وأطيبوا الكلام وصلّوا بالليل والناس نيام تدخلوا الجنّة بسلام، ثمّ تلا عليّ قول الله: السّلام المؤمن المهيمن .

1116. عن أمير المؤمنين قال: السّلام سبعون حسنة، تسع وستون للمبتدي وواحدة للرادّ.

1117. عن أبي عبد الله قال: من التواضع أن تُسلّم على من لقيت.

1118– Imam Sadiq (a.s) said: “A miser is one who is stingy about greeting.”

1119– Imam Sadiq (a.s) said: “One who is riding should greet those who are not riding, one who is walking should greet those who are sitting. When a small group of people meet a larger group, those in the smaller group should greet first, and when one meets a group of people, he should greet first.”

1120– Imam Sadiq (a.s) said: “The people in a smaller group should greet those in a larger group. Those who are riding should greet those who walk. Those who are riding a horse should greet those who ride a mule, and those who are riding a mule should greet those who are riding a donkey.”

1121– Imam Sadiq (a.s) said: “Whenever one of the people in a group greets you, it suffices for the group. And whenever someone greets a group and one of the people in that group greets in return, it suffices for the group.”

1122– Imam Sadiq (a.s) said: “Whoever says “Greetings to you” ten good marks will be recorded for him. Whoever says “Greetings and God's Mercy be upon you”, twenty good marks will be recorded for him. And whoever says “Greetings and God's Mercy and His blessings be upon you”, thirty good marks will be recorded for him.”

1123– Imam Sadiq (a.s) said: “God's Prophet (S) used to greet women and return their greetings. Ameer al-Momineen used to greet women and return their greetings, but did not like to greet young women and said that he was afraid that hearing their voices might cause him to go into a state of mind which brings him more loss than the reward he expected to get from greeting them.”

1124– God's Prophet (S) said: “Whenever one of you get up to leave a meeting, say “Salam” to depart.”

1125– God's Prophet (S) said: “Whenever you meet one of your believing brothers, greet him and shake hands. God the Almighty respects the angels for greeting, and you should follow the angels in this respect.”

1118. وقال : البخيلُ مَنْ بَخِلَ بِالسَّلامِ.

وعنه قال: يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَإِذَا لَقِيتَ جَمَاعَةً جَمَاعَةً سَلَّمَ الْأَقْلَّ عَلَى الْأَكْثَرِ، وَإِذَا لَقِيَ وَاحِدًا جَمَاعَةً سَلَّمَ الْوَاحِدَ عَلَى الْجَمَاعَةِ.

وعنه قال: الْقَلِيلُ يَبْدُوْنَ الْكَثِيرَ بِالسَّلَامِ، وَالرَّاكِبُ يَبْدَأُ الْمَاشِي، وَأَصْحَابُ الْبِغَالِ يَبْدُوْنَ أَصْحَابَ الْحَمِيرِ، وَأَصْحَابُ الْخَيْلِ يَبْدُوْنَ أَصْحَابَ الْبِغَالِ.

عنه قال: إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ، وَإِذَا سَلَّمَ عَلَى الْقَوْمِ هُمْ جَمَاعَةٌ أَجْزَاهُمْ أَنْ يَرُدَّ وَاحِدٌ مِنْهُمْ.

عنه قال: مَنْ قال "سلامٌ عليكم" فهي عشرُ حسناتٍ، ومَنْ قال "سلامٌ عليكم ورحمةُ الله" فهي عشرون حسنةً، 1122. ومَنْ قال "سلامٌ عليكم ورحمةُ الله وبركاته" فهي ثلاثون.

عنه قال: كان رسول الله 0 يُسلِّم على النساء ويُردِّد عليهن، وكان أمير المؤمنين يُسلِّم على النساء ويُردِّد عليهن. 1123. عليه، وكان يكره أن يُسلِّم على الشابّة مِنْهُنَّ، ويقول: أتخوِّف أن يُعجبني صوتها فيدخل عليّ أكثر ممّا أطلب من الأجر.

وقال رسول الله 0: إذا قام أحدكم من مجلسه فليؤدّعهم بالسلام. 1124.

وقال 0: إذا لقي أحدكم أخاه فليُسلِّم عليه وليُصافحه، فإنَّ الله أكرم بذلك الملائكة، فاصنعوا صنيعة الملائكة. 1125.

1126– In Rauzat al-Vaezeen it is narrated that Ameer al-Momineen (a.s) said: “God's Prophet (S) forbade greeting four people: a drunk person, a sculptor, one who throws dice and one who gambles. I will add one case and forbid you to greet one who plays chess.”

1127– Imam Baqir (a.s) said: “Do not greet Jews, Christians, Magians (adherents to Mazdaism), idol worshippers or those who are drinking alcoholic beverages. Do not greet those who play chess, with dice, or men who behave like women do, poets who accuse married women, or one who is praying since he cannot greet in return. Greeting is recommended, but its reply is obligatory. Do not greet usurers, those who are in the toilet or are bathing or corrupt people who display their corruption.”

1128– Ameer al-Momineen (a.s) said: “There are six groups of people who do not deserve to be greeted, and there are six acts which are those that the people of Lot did. Those who do not deserve to be greeted are: Jews, Christians, chess players, dice players; people of alcohol (alcoholics), Barbat and Tanbour³, those who joke around by swearing at each other's mother, and poets. The following are things that the people of Lot did: shooting round bullets using a kind of sling⁴; chewing gum; leaving their shirt's unbuttoned (so that their chest is seen).”

1129– Imam Sadiq (a.s) said: “Whenever a Christian, a Jew or an Infidel greets you just say “to you”.

1130– Ameer al-Momineen (a.s) said: “Do not initiate greeting to the people of the Book, but whenever they greet you just say “Alaykum” meaning “be upon you”.”

من كتاب الروضة: قال أمير المؤمنين : نهى رسول الله 0 أن يُسلِّم على أربعة: على السَّكران في سُكره، 1126. وعلى مَنْ يَعْمَل التَّمَاثِيل، وعلى مَنْ يَلْعَبُ بالنَّرد، وعلى مَنْ يَلْعَبُ بالأربعة عَشَرَ، وأنا أزيدكم الخامسة، أنهاكم أن تُسلِّموا على صاحب الشَّطرنج.

قال الباقر : لا تُسَلِّمُوا على اليهود، ولا على النَّصارى، ولا على المَجُوس، ولا على عَبَدَةِ الأوثان، ولا على مَوَائِدِ شُرَابِ الخمر، ولا على صاحب الشَّطرنج والنَّرد، ولا على المَخْنَث، ولا على الشاعر الَّذِي يَقْذِفُ الْمُحْصَنَات، ولا على المُصَلِّي، وذلك أَنَّ المُصَلِّي لا يَسْتَطِيع أَنْ يَرُدَّ السَّلام؛ لأنَّ التسليم مِنَ المُسلم تَطَوُّعٌ والرَّدُّ عليه فريضةٌ، ولا على آكل الرِّبَا، ولا على رَجُلٍ جالسٍ على غَائِطٍ، ولا على الَّذِي في الحَمَّام، ولا على الفاسق المُعْلِنُ بفسقه.

وروي عن أمير المؤمنين أَنَّهُ قال: سَتَّةٌ لا يَنْبَغِي أَنْ يُسَلِّمَ عَلَيْهِمْ، وَسَتَّةٌ مِنَ أَخْلاقِ قَوْمِ لُوطٍ، فَأَمَّا الَّذِيْنَ لا يَنْبَغِي السَّلامُ عَلَيْهِمْ: فالْيَهُودُ، والنَّصارى، وأَصْحابُ النَّردِ والشَّطرنج، وأَصْحابُ الخمر والْبَرَبِطِ والطَّنْبُورِ، والمُتَفَكِّهون بِسَبِّ الأُمَّهَات، والشَّعْراء. [وَأَمَّا الَّذِي مِنَ أَخْلاقِ قَوْمِ لُوطٍ: فالْجَلاهِقُ – وهو البَنَدُوقُ – والخَذَفُ، ومَضْغُ العَلَكِ، وإِرْخاءُ الإِزارِ، وحُلُّ الإِزارِ مِنَ القَباءِ، والقَمِيصِ]

"عن أبي عبد الله قال: إذا سلّم عليك اليهودي أو النصراني أو المُشْرِكُ فَقُلْ "عليك". 1129.

"عن أمير المؤمنين قال: لا تَبْدِئُوا أَهْلَ الكِتابِ بالسَّلامِ، وإذا سَلَّمُوا فَقُولُوا "عليكم". 1130.

1131– (Imam Ridha' (a.s) quoted that) Imam Sadiq (a.s) was asked about how to pray for the Jews and the Christians. He said: "Say may God bless you in this world."

1132– Al-Ays ibn al-Qasim asked Imam Sadiq (a.s) how to greet the people of the Book when writing a letter. He said: "Write:

"And Peace to all who follow guidance"

[The Holy Quran: Ta-Ha 20:47] in the beginning, and write:

"And Peace on the apostles. And Praise to God, the Lord and Cherisher of the Worlds"

[The Holy Quran: Saffat 37: 181–182] at the end of the letter."

1133– Zaerih asked Imam Sadiq (a.s) about greeting the Jews and the Christians, and responding to their letters. Imam Sadiq (a.s) said that it is not recommended to respond to their letters.

1134– God's Prophet (S) said: "Do not invite anyone to eat food with you unless he greets you."

1135– God's Prophet (S) said: "'Salam" is one of the names of God. Make it common among you by greeting each other. If one greets a group of people and they do not respond, the One who is better and purer than them will respond."

1136– God's Prophet (S) said: "I swear by the Lord who has control over my life that you shall not enter Heaven unless you believe. You will not believe unless you love each other. Do you want me to tell you what to do to help you love each other? Establish saying "Salam" (peace, greetings, hello) as the official way to greet each other."

1137- In Al-Ferdows it is narrated that Gods' Prophet asked al-Fazl ibn Abbas if he knew the meaning of "Peace be upon you." The Prophet explained: "Whenever a man says "Peace and God's Mercy be upon you" to another man, it means that he has pledged to God not to gossip about him, not to find faults in what he says, not to seek his faults. Whenever the other man responds by saying "And peace and God's Mercy and His Blessings be upon you", it means that he makes the same pledge to God plus hoping for God's Mercy upon you, and also takes God as a witness to them."

1138- In Al-Libas it is narrated that someone asked Imam Sadiq (a.s) how women should greet others when they enter a meeting. The Imam (a.s) said: "Women should say "Upon you be peace" and men should say "Peace be upon you."

عن أبي الحسن الرضا قال: [قيل لأبي عبد الله : كيف الدعاء لليهودي والنصراني؟ قال: بارك الله لك في]. 1131. دُنْيَاكَ.

عن العيص بن القاسم قال: سألتُ أبا عبد الله : عن التسليم على أهل الكتاب في الكتاب، قال: يكتب. 1132. . وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى وَفِي آخِرِهِ وَسَلَّمَ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

عن ذريح قال: سألت أبا عبد الله عن التسليم على اليهودي والنصراني والردّ عليهم في الكتاب، فكره ذلك. 1133.

قال النبي 0: لا تدعُ أحداً إلى طعامك حتى يُسلم. 1134.

وقال 0: السلام اسمٌ من أسماء الله تعالى فافشوه بينكم، فإنَّ الرجلَ المسلمَ إذا مرَّ بالقوم فسَلَّم عليهم فلم يردُّوا عليه [رد عليه] من هو خير منهم وأطيب. 1135.

وقال 0: والذي نفسي بيده، لا تدخلوا الجنةَ حتى تؤمنوا، ولا تؤمنوا حتى تحابُّوا، أولاً أدلِّكم على شيءٍ إذا فعلتُموه تحاببتُم؛ افشوا السلام. 1136.

من الفردوس عن الفضل بن عباس قال: قال رسول الله 0: يا فضل، هل تدري ما تفسير "السلام عليكم" إذا قال الرجل للرجل: السلام عليكم ورحمةُ الله؟ معناه على عهد الله وميثاقه أن لا أغتابك، ولا أعيب عليك مَقَالَتَكَ، ولا أُريد زلتك، فإذا ردَّ عليه: وعليكم ورحمةُ الله وبركاته، يقول: لك عليّ مثل الذي عليك ورحمةُ الله، والله شهيدٌ على ما يقولون. 1137.

من كتاب اللباس: سأل السائل الصادق عن النساء كيف يُسَلَّمْنَ إذا دخلنَ على القوم؟ قال: المرأةُ تقول: 1138. عليكم السلام، والرجلُ يقول: السلام عليكم.

1139– In Al-Sayed Nasih al-Din it is narrated that God's Prophet (S) said: “The basis of humbleness is to greet whoever you see, respond to whoever greets you, sit in the lower ranks in a meeting, and not get pleased with people admiring you.”

1140– God's Prophet (S) said: “The most incapable ones are those who are incapable of supplication, and the most stingy ones are those who are stingy about greeting.”

1141– Am'mar ibn Yaser may God bless him said: “Whoever possesses the collection of the following three has acquired faith: charity at times of poverty, self-sacrifice, and greeting everyone.”

1142– Ali ibn Abi Hamzeh asked Imam Sadiq (a.s): “Should we greet those who are buried in graves?” He replied “Yes.” He asked how. Imam Sadiq (a.s) said: “Say: Peace be upon you, men and women, residents of grave. You went before us, and we will join you soon.”

من كتاب السيّد ناصح الدين أبي البركات: قال رسول الله 0: من رأس التواضع أن تبدأ بالسلام على من لقيت، وتردّ على من سلّم عليك، وأن ترضى بالدون من المجلس، ولا تحبّ المدحة والتزكية.

وقال 0: إن أعجز الناس من عجز عن الدعاء، وإن أبخل الناس من بخل بالسلام. 1140.

قال عمّار بن ياسر رحمة الله عليه: ثلاث من جمعهنّ جمع الإيمان: الإنفاق من الإقتار، والإنصاف من نفسك، وبذل السلام للعالم. 1141.

عن عليّ بن أبي حمزة قال: سألتُ أبا عبد الله : أسلّم على أهل القبور؟ قال: نعم، قلتُ: كيف أقول؟ قال: 1142. تقول: "السّلامُ على أهل الدّيارِ مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، أَنْتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ إِن شَاءَ اللَّهُ لَاحِقُونَ."

Chapter 5: On Shaking Hands and Kissing

1143– In Al-Mahasin it is narrated that God's Prophet (S) said: “Whenever you meet one of your believing brothers, greet him and shake hands. God the Almighty respects the angels for greeting, and you should follow the angels in this respect.”

1144– Imam Sadiq (a.s) said: “Shaking hands has the same reward as that of those who immigrate for the sake of God.”

1145– Abi Obeydeh al-Haz'za narrated that once when he was travelling with Imam Baqir (a.s), the Imam (a.s) would shake hands with him whenever he got off his camel for some reason, and got back on. He asked Imam Baqir (a.s) the reason. Imam Baqir (a.s) said: “Whenever two believers shake hands, they will leave each other without any sins.”

1146– Imam Sadiq (a.s) said: “Whenever two men shake hands, the reward of the one who initiates the handshake is more than the other one. Also know that due to the handshaking, all the sins will be eliminated, and no sin will remain.”

1147– Imam Sadiq (a.s) said: “God's Prophet was never the first man to withdraw his hands when he shook hands with other men.”

1148– Imam Sadiq (a.s) said: “God's Prophet never allowed a man to shake hands with a woman, even if she was an old woman.”

الفصل الخامس

في المُصافحة والتقبيل

من كتاب المحاسن: قال رسول الله 0: إذا لقي أحدكم أخاه فليُسلِّم عليه وليُصافحه، فإنَّ الله أكرم بذلك 1143. الملائكة، فاصنعوا صَنِيع الملائكة.

1144. عن الصادق قال: إنَّ في تَصافُحكم مِثْل أجور المُهاجرين.

1145. عن أبي عُبَيْدة الحذاء قال: زاملتُ مع أبي جعفر فكان إذا نزل يُريد حاجةً ثمَّ ركب فصافَحني، قال: فقلتُ: كأنَّكَ ترى في هذا شيئاً؟ قال: نعم، إنَّ المؤمن إذا صافَح المؤمن تفرَّقا مِن غير ذنبٍ.

1146. وعنه قال: إذا صافَح الرَّجُل صاحبه فالَّذي يَلْزَم التَّصافُح أعظم أجراً مِنَ الَّذي يَدَعُ، ألا وإنَّ الذُّنوب لتتحات. فيما بينهما حتَّى لا يبقى ذنبٌ.

1147. عن الصادق قال: ما صافَح رسول الله 0 رجلاً قطَّ فنَزَعَ يَدَه حتَّى يكون هو الَّذي ينزع يده منه.

1148. عنه: إنَّه كره أن يُصافح الرجل المرأة وإن كانت مُسنَّة.

1149– Ishaq ibn Am'mar narrated that once a man asked Imam Sadiq (a.s): “What is the reward of two believers who hug each other when they meet one another.” He replied: “When they hug each other, they will be encompassed with Mercy, and if they do this for God's sake, and they have no material intentions for so doing, they will be told: “God blesses you. Do it again.”

When they get close to one another and talk, the angels will tell each other: “Let's go away. They are having a private conversation, and God will keep their secrets.” Ishaq asked the Imam (a.s): “Will there be nothing recorded even though the Almighty God said:

“Not a word does he utter but there is a sentinel by him, ready (to note it).”

[The Holy Quran: Qaf 50: 18]

Then the Imam sighed, tears flowed from his eyes and his beard got wet, and he said: “When two believers meet each other God orders the angels to respect them and maintain their distance. This is the honor of the two believers. Even though the angels do not hear them and do not record anything, God who is aware of their hidden words and deeds knows what they say and records it.”

1150– Imam Sadiq (a.s) said: “The speed of development of mutual feelings between two good people when they meet is similar to that of combining rain water with river water even if they do not verbally express their friendship. However, the distance between wicked people when they meet each other– even if they verbally express their friendship–is similar to the lack of feelings of the four-legged animals, even if they spend a lot of time eating grass together in a field.”

1151– Abi Basir asked the Imam (a.s) about a Muslim shaking hand with Jews or Christians. He said: “It is fine if you shake hands with some cloth in between, but if they touch your hands, wash them.”

1152– In another tradition we read: “If you do not find any water, rub your hands against a wall.”

1153– Imam Sadiq (a.s) said: “You believers have spiritual illumination by which you can be recognized. When one of you meets the other, he kisses just that light spot on the forehead.”

عن إسحاق بن عمار [سأل رجلاً أبا عبد الله عن أجر المؤمنين إذا التقيا واعتنقا، فقال له: إذا اعتنقا] 1149. غَمَرَتْهُمَا الرَّحْمَةُ، فَإِذَا التَزَمَا لَا يُرِيدَانِ بِذَلِكَ إِلَّا وَجْهَهُ وَلَا يُرِيدَانِ غَرَضًا مِنْ أَغْرَاضِ الدُّنْيَا، قِيلَ لِهَما: مَغْفُورٌ لَكِما فَاسْتَأْنَفَا، فَإِذَا أَقْبَلَا عَلَى الْمَسْأَلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهُمْ لِبَعْضٍ: تَنَحَّوْا عَنْهُمَا فَإِنَّ لِهَما سِرًّا وَقَدْ سَرَّ اللَّهُ عَلَيْهِمَا. قَالَ إِسْحَاقُ: قُلْتُ لَهُ: جَعَلْتُ فِدَاكَ، فَلَا يَكْتَبُ عَلَيْهِمَا لَفْظُهُمَا وَقَدْ قَالَ اللَّهُ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ. قَالَ: فَتَنَفَّسَ ابْنُ رَسُولِ اللَّهِ 0 ثُمَّ بَكَى حَتَّى اخْضَلَّتْ لَحِيَّتُهُ، وَقَالَ: يَا إِسْحَاقُ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزَلَ عَنِ الْمُؤْمِنِينَ إِذَا التَّقَى إِجْلَالًا لِهَما، وَأَنَّهُ وَإِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتَبُ لَفْظُهُمَا وَلَا تَعْرِفُ كَلَامَهُمَا فَإِنَّهُ يَعْرِفُهُ. وَيَحْفَظُهُ عَلَيْهِمَا عَالِمُ السِّرِّ وَأَخْفَى.

عنه قال: إِنَّ سُرْعَةَ ائْتِلَافِ قُلُوبِ الْأَبْرَارِ إِذَا التَّقُوا – وَإِنْ لَمْ يَظْهَرُوا التَّوَدُّدَ بِالسَّنَنِهِمْ – كَسُرْعَةِ اخْتِلَاطِ مَاءِ السَّمَاءِ بِمَاءِ الْأَنْهَارِ، وَإِنْ بَعْدَ ائْتِلَافِ قُلُوبِ الْفُجَّارِ إِذَا التَّقُوا – وَإِنْ أَظْهَرُوا التَّوَدُّدَ بِالسَّنَنِهِمْ – كَبُعْدِ الْبَهَائِمِ مِنَ

التعاطف وإن طال اعتلافها على مِذْوَدٍ واحدٍ.

وفي رواية أبي بصير عن أحدهما في مُصافحة المُسلم اليهودي والنَّصراني، قال: مِن وراء الثوب، فإن 1151. صافحك بيده فاغسل يدك.

وفي رواية: إذا لم تجد ماءً فامسح على الحائط. 1152.

عن أبي عبد الله قال: إِنَّ لَكُمْ نوراً تعرفون به في الدنيا، حتَّى إِنَّ أَحَدَكُمْ إِذَا لَقِيَ أَخَاهُ قَبْلَهُ فِي مَوْضِعِ النُّورِ. 1153. مِن جِبْهَتِهِ.

1154– Imam Sadiq (a.s) said: “It is not proper to kiss a girl once she reaches the age of six.”

1155– Imam Sadiq (a.s) said: “You are only allowed to kiss your small child and your wife on the lips.”

1156– A man kissed Imam Sadiq (a.s)'s hand. Imam Sadiq (a.s) said: “This is only allowed for the Prophet or those under special consideration of the Prophet.”

1157– Imam Kazim (a.s) said: “It is fine to kiss your relatives whom you cannot marry. You can kiss your brother on his cheeks and kiss your leaders on the forehead.”

1158– Imam Sadiq (a.s) said: “You believers have a spiritual illumination by which you can be recognized. Whenever you want to shake hands with one another, you can see the light in the other one's face when you greet each other.”

1159– Imam Sadiq (a.s) said: “When Abraham –the friend of the Merciful (a.s) was seeking a pasture for his sheep in Mount Bayt al–Mughadas, he heard a voice. When he looked more carefully he saw a man who was nearly twelve–hand spans (or feet) tall standing in prayer. Abraham said: “O' servant of God! Who are you praying to?” The man said: “To the Lord of the heavens.”

Abraham (a.s) asked: “Do you have any relatives?” He said: “No.” Abraham asked: “Then what do you eat?” He said: “I save the fruits of the trees in the summer, and eat them in the winter.” Abraham asked: “Where do you live?” He said: “On the mountain.” Abraham said: “Can I spend the night in your house?” The man said: “There is a hard to cross river on the way which we must cross.” Abraham asked: “How do you cross it?” The man said: “I walk on top of the water.” Abraham said: “Let's go. Maybe God will grant me what He has granted you.”

The worshipping man took Abraham's hand, and went to the river, and both walked on top of that river and crossed it. Then they both went to his house. Abraham asked the man: “Which day is the greatest

day?” He said: “That on which the people get closer to each other.” Abraham said: “Do you want us both to raise our hands in prayer for God to protect us from the evils of that day?” He said: “What do you have to do with my praying? I swear by God that I have been praying for three years now but God

وعنه قال: إذا بلغت الجارية ستّ سنين فلا ينبغي لك أن تُقبلها. 1154.

وعنه قال: ليس القُبلة على الفم إلا للزوجة والولد الصغير. 1155.

وعنه قال: قبل رجل يده، فقال: أما إن هذا لا يصلح إلا للنبيّ أو من أريد به النبيّ. 1156.

عن أبي الحسن قال: من قبل للرحم ذا قرابة فليس عليه شيء وقبلة الأخ على الخدّ، وقبلة الإمام بين عينيه. 1157.

قال الصادق : إن لكم نوراً تعرفون به، حتّى إن أحدكم إذا صافح أخاه يرى بشاشة عند تسليمه عليه. 1158.

قال الصادق : بينا إبراهيم خليل الرحمان في جبل بيت المقدس يطلب المرمى لغنمه، إذ سمع صوتاً فإذا 1159. هو برجل قائم يُصليّ؛ طوله اثنا عشر شبراً، فقال إبراهيم له: يا عبد الله، لمن تُصليّ؟ قال: لإله السماء، فقال إبراهيم: هل بقي أحد من قومك غيرك؟ قال: لا، قال: فمن أين تأكل؟ قال: أجتني من الشجر في الصيف وأكله في الشتاء، قال: فأين منزلك؟ قال: فأوماً بيده إلى جبل، فقال إبراهيم : هل لك أن تذهب بي معك فأبيت عندك الليلة؟ فقال: إن قُدّامي ماء لا يخاض، قال: كيف تصنع؟ قال: أمشي عليه، قال: فاذهب بي معك فلعلّ الله أن يرزقني ما رزقك، قال: فأخذ العابد بيده فمضيا جميعاً حتّى انتهيا إلى الماء، فمشى ومشى عليه إبراهيم معه حتّى انتهيا إلى منزله. فقال إبراهيم : أيّ الأيام أعظم؟ فقال له العابد: يوم يُدان الناس بعضهم من بعض، قال: فهل لك أن ترفع يدك وأرفع يدي فندعو الله أن يؤمننا شرّ ذلك اليوم؟ فقال له: وما تصنع بدعوتي؟ فوالله إن لي لدعوة

does not fulfill my prayers.” Abraham said: “Do you want me to tell you why your prayers are not answered?” He said: “Yes.” Abraham said: “God does not fulfill the prayers of one who prays and whom God loves so that he continues to pray and ask Him for what he needs. But when God does not like someone, He will immediately fulfill his needs so he does not pray again, or He makes him give up all hope in praying.”

Then Abraham asked him what he had asked for. He said: “A young fellow passed by here with some sheep. I asked him who owned the sheep. He said “They belong to Abraham, the friend of the Merciful.” Then he said: “I prayed to God to show me His friend on the Earth if He has any.” Abraham said: “Your prayer has been responded to since I am Abraham, the friend of the Merciful.” Then he hugged him. Hugging became a tradition from this time on. Shaking hands became a tradition after the Prophet

Muhammad's appointment.”

1160– Zeriq narrated that Imam Sadiq (a.s) said: “Shaking hands with a believer has one thousand rewards.”

1161– Imam Sadiq (a.s) quoted on the authority of his noble father (a.s) on the authority of Imam Ali (a.s): “Do not greet women.”

1162– Ibn Abi Omir's sisters narrated that they went to see Imam Sadiq (a.s) and asked him: “Can a woman visit her believing brothers?” He said: “Yes.” Then they asked: “Can they shake hands with him?” He said: “It is fine if their hands are covered with cloth. When the women were swearing their allegiance to God's Prophet, the Prophet had pulled his hands into his sleeves, and they touched his sleeves.”

1163– Imam Jawad (a.s) said: “When the women wanted to swear allegiance to the Prophet of God (S), he would put his hand in a pan of water and they would immerse their hands in the same pan of water. This is how they expressed their faith in God, and acknowledged His Prophet, and accepted the religious laws of Islam:

1164– In another tradition we read: “The Prophet of God (S) called the women, placed his hand in a pan of water and removed it, and then asked them to place their hands in the pan of water to swear allegiance to him.”

منذ ثلاث سنين ما أُجِبْتُ فيها بشيءٍ، فقال له إبراهيم : أولاً أخبرك لأي شيءٍ احتُسِبَتْ دعوتك؟ قال: بلى، قال له: إنَّ الله إذا أحبَّ عبداً احتسب دعوته لئِنَّا جِئَهُ ويسأله ويطلب إليه، وإذا أبغض عبداً عَجَّلَ له دعوته أو ألقي في قلبه اليأس منها. ثمَّ قال له: وما كانت دعوتك؟ قال: مرَّ بي غنمٌ ومعه غلامٌ له ذوابةٌ فقلتُ: يا غلام، لِمَن هذا الغنم؟ قال: لإبراهيم خليل الرحمن، فقلتُ: اللَّهُمَّ إن كان لك في الأرض خليلٌ فأرنيه، فقال له إبراهيم : فقد استجاب لك، أنا إبراهيم خليل الرحمن، فعانقه، فلمَّا بعث الله محمداً 0 جاءت المصافحة.

1160. عن زريق عن الصادق قال: مُصافحة المؤمن بألف حسنةٍ.

1161. عن أبي عبد الله عن أبيه عن عليّ: قال: لا تسلّم على المرأة.

1162. عن سعيدة وأيمنة أختي محمّد بن أبي عمير قالتا: دخلنا على أبي عبد الله فقلنا: تَعوّدُ المرأةُ أخاها في الله؟ قال: نعم، قلنا: فتصافحه؟ قال: نعم من وراء ثوبٍ، كان رسول الله 0 لبس الصوف يوم بايع النساء فكانت يده في كُمِّه وهنّ يمسحن أيديهنّ عليه.

عن أبي جعفر الثاني قال: كانت مبايعة رسول الله 0 النساء أن غمس يده في قدح من ماء، ثم أمرهن أن يغمسن أيديهن في ذلك القدح بالإقرار والإيمان بالله والتصدق لرسول الله [0 على] ما أخذ عليهن.

وفي رواية: إن رسول الله 0 دعاهن ثم غمس يده في الإناء ثم أخرجها ثم أمرهن، فغمسن أيديهن في الإناء.

1165– Imam Sadiq (a.s) said the following regarding the Almighty God's statement:

“Will not disobey thee in any just matter”

[The Holy Quran: Mumtahana 60: 12]

“This means that you should not go haywire at times of calamity. You should not tear your clothing, scratch your face, scream and holler, sit by a grave crying aloud, wear black clothes, or mess up your hair.”

عن أبي عبد الله في قول الله عز وجل: وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ قَالَ: المعروف أن لا يشققن جيياً، ولا يطمن وجهاً، ولا يدعين ويلاً، ولا يتخلفن عند قبر، ولا يسودن ثوباً، ولا ينشرن شعراً.

Chapter 6: On Sitting

1166– In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “The Prophet of God sat facing the Qibla —The direction to which Muslims turn in prayer towards the House of God in Mecca— most of the time.”

1167– Imam Sadiq (a.s) said: “Whenever the Prophet of God (S) entered a house, he sat in the place closest to the exit. Sometimes he sat on his shanks, and held his knees with his hands. Sometimes he bent one leg and crossed his other leg over it. He was never seen sitting with his legs crossed.

1168– Him'mad ibn Uthman said: “I saw Imam Sadiq (a.s) sitting by the door of his house facing the Qibla.”

1169– Imam Sadiq (a.s) said: “A believer's private zone (when sitting somewhere) in the summer is as much as the span between the two hands (or nearly six feet).”

1170– Imam Sadiq (a.s) said: “Whoever enters a meeting and just sits down somewhere without considering his rank or position will be blessed by the Almighty and the angels as long as he is sitting there.”

1171– Imam Sadiq (a.s) said: “A believer's sitting in the mosque is like being prepared for going to war.”

1172– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Three things will prove your friendship to your Muslim brother: Welcoming him warmly, making room for him in meetings when he arrives, and calling him by his dearest names.”

الفصل السادس

في آداب الجلوس

1166. من كتاب المحاسن وغيره: عن أبي عبد الله قال: كان رسول الله 0 أكثر ما يجلس تجاه القبلة.

1167. عنه قال: كان رسول الله 0 إذا دخل منزلاً قعد في أدنى المجلس إليه حين يدخل، وكان جلوسه 0 ثلاثاً: جلوسُ القرفصاء؛ وهو أن يقيم ساقيه ويستقبلهما بيديه فيشدّ يده في ذراعه، وكان يجثو على ركبتيه، وكان يثني رجلاً واحدةً ويبسط عليها الأخرى، ولم يرَ متربّعاً قطّ.

1168. عن حماد بن عثمان قال: رأيتُ أبا عبد الله يجلس في بيته عند باب بيته قبالة القبلة.

1169. عن أبي عبد الله قال: حريمُ المؤمن في الصيف باع.

1170. عنه قال: مَنْ رَضِيَ بدون الشرف من المجلس لم يزل يُصَلِّي الله وملائكته عليه حتّى يقوم.

1171. وقال : جُلوسُ المؤمن في المسجد رباطه.

1172. عنه قال: قال رسول الله 0: ثلاثٌ يُصَفِّين ودَّ المرء لأخيه المسلم: يلقاه بالبشر إذا لقيه، ويوسع له في المجلس إذا جلس إليه، ويدعوه بأحبّ الأسماء إليه.

1173– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Staying in the mosque is the Arab form of monasticism. The mosque is a believer's social gathering place, but his monastery is his house.”

1174– God's Prophet (S) said: “In meetings do not force your believing brothers to get up from their place so you can sit there yourself.”

1175– God's Prophet (S) said: “Whenever you are in the presence of a teacher or in a scientific meeting, sit in an orderly fashion by sitting in rows. Do not sit in a random fashion like the ignorant people did.”

1176– The Prophet of God (S) advised Abu Dharr: “Whoever loves the people to stand in front of him (to

respect him) will be burnt in the Fire.”

1177– God's Prophet (S) said: “Whenever you enter a meeting say “Praise and thanks to You. There is no god but You. Forgive me. To You I turn in repentance” three times. If the meeting is a good one, this is like a seal of its approval, but if this meeting was bad this meeting, this act is like an expiation for being in that meeting.”

1178– God's Prophet (S) said: “Whenever you enter a meeting, greet others. Do not leave the meeting in the middle of it. When you get up to leave say Salam since the first greeting does not suffice and you must say Salam for farewell as well.”

1179– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Associating with three groups of people will spoil the heart: associating with mean people, talking with women and associating with the rich people.”

1180– Ameer al-Momineen (a.s) passed by a mosque which had thick extruding bases (like benches), so he ordered these extrusions to be removed. Then again the extrusions were rebuilt (by others) and he ordered them to be removed again.

This was repeated for three times. Then he addressed those sitting on these benches that “If you must (sit here), then lower your eyes and hands (do not watch others), take back the lost ones (could mean the animals/camels that have gone astray) and guide the people to their destinations. In short be useful, if you must sit around.”

عنه قال: قال رسول الله 0: الإتكاء في المسجد رهبانة العرب، إن المؤمن مجلسه مسجده، وصومعته بيته. 1173.

وقال 0: لا يقيم أحدكم أخاه من مجلسه ثم يجلس فيه. 1174.

وقال 0: إذا جلستم إلى المعلم أو جلستم في مجالس العلم فادنوا، وليجلس بعضكم خلف بعض، ولا تجلسوا متفرقين كما يجلس أهل الجاهلية. 1175.

وقال 0 في وصية لأبي ذر: يا أبا ذر، من أحب أن يتمثل له الرجال قياماً فليتبوأ مقعده من النار. 1176.

وقال 0: إذا جلس أحدكم في مجلس فلا يبرحن منه حتى يقول ثلاث مرات: "سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ. 1177. اغفر لي وتب علي"، فإن كان في خير فكان كالطابع عليه، وإن كان مجلس الوعظ كان كفارة لما كان في ذلك المجلس.

وقال 0: إذا انتهى أحدكم إلى المجلس فليُسَلِّم، فإن بدا له أن يجلس فليجلس، فإذا قام فليُسَلِّم فإن الأول 1178. ليس أولى من الآخر.

عن أبي عبد الله قال: قال رسول الله 0: ثلاثٌ مُجالستهم تُميت القلوب: الجلوس مع الأندال، والحديث مع 1179. النساء، والجلوس مع الأغنياء.

مرَّ أمير المؤمنين على دكاكين مسجد سِمَاك فأمر بإهدامها؛ فهدمت فلما هدمت بنوها حتى فعل ذلك ثلاث 1180. مرَّات، فوقف عليه بعد الثالثة - وهم جلوسٌ عليها - فقال: إذا أبيتم فغضوا الطرف وردوا الضالة وارشدوا الطريق.

عن الصادق قال: لكل شيء حيلةٌ وحيلةٌ الإخوان النقل، لا ينبغي للمؤمن أن يجلس إلا حيث ينتهي به 1181. الجلوس، فإن تخطى أعناق الرجال سخافة.

1181- Imam Sadiq (a.s) said: "There is a way (trick) to protect (push away) yourself from everything, and the trick for believing brothers is relocation. Whenever a believer enters a meeting, he should sit in the nearest available seating. It is a sign of being feeble-minded to climb over the people to get to a better position in the meeting."

1182- God's Prophet (S) said: "When the people got settled in a meeting, and someone offers a place to his believing brother to sit, he should accept. But if there is no room available, he should wait until a place becomes available for him to sit."

1183- God's Prophet (S) said: "Making room in a meeting for your believing brothers to sit is better than freeing a slave."

1184- God's Prophet (S) said: "Only make room in meetings for three groups of people to sit: old people due to their age, scientists due to their knowledge, and the King due to his being the King!"

قال رسول الله 0: إذا أخذ القومُ مجالسَهُم فإن دعا رجلٌ أخاه فأوسع له في مجلسه فليأته، فإنما هي كرامة 1182. أكرمه بها أخوه، وإن لم يوسع له أحدٌ فليُنظر أوسع مكانٍ يجده فليجلس فيه.

وقال 0: لأن يُوسَّعَ أحدكم لأخيه في المجلس خيرٌ من عِتق رقبةٍ 1183.

وقال 0: لا يُوسَّعَ المجلس إلا لثلاث: لذي سنٍّ لسنّه، ولذي علمٍ لعلمه، ولذي سلطانٍ لسلطانه 1184.

Chapter 7: On Sneezing

1185– Imam Ridha' (a.s) said: "Sneezing is divine, but yawning is Satanic."

1186– Imam Baqir (a.s) said: "Sneezing is good and useful for the body, and makes one remember God." Someone said: "There are some who say God's Prophet (S) never sneezed." Imam Baqir (a.s) said: "Whoever lies will not benefit from Muhammad's intercession."

1187– A man sneezed near Imam Sadiq (a.s) and said: "Praise be to God, and peace be upon Muhammad, the Prophet of God." Imam Sadiq (a.s) said: "You said what was rightfully due to God and the Prophet. What about us?"

1188– Imam Sadiq (a.s) said: "Whenever the Prophet of God (S) sneezed, Imam Ali (a.s) said: "May God exalt your name, and indeed He will". Whenever Imam Ali (a.s) sneezed, the Prophet (S) said: "May God raise your position, and indeed He will."

1189– Sa'd ibn Abi Khalaf narrated that whenever Imam Baqir (a.s) sneezed, they told him "May God bless you" and he said: "May God forgive and bless you." Whenever someone sneezed, Imam Baqir (a.s) said: "May God bless you."

1190– Ameer al-Momineen (a.s) said: "God will cure the ear-aches and tooth-aches of whoever sneezes and says: "Praise be to the Lord of the two Worlds under all circumstances."

1191– Imam Baqir (a.s) said: "Pray three times for whoever sneezes, then leave him."

الفصل السابع

في العطاس

1185. عن الرضا : العطسة من الله، والتساب من الشيطان.

1186. قال الباقر : نَعَمْ الشَّيْءُ الْعَطْسَةُ، تَنْفَعُ فِي الْجَسَدِ وَتُذَكِّرُكَ اللَّهَ، قُلْتُ: إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ لَيْسَ لِرَسُولِ اللَّهِ 0. فِي الْعَطْسَةِ نَصِيبٌ، قَالَ: إِنْ كَانُوا كَاذِبِينَ فَلَا نَالَتَهُمْ شَفَاعَةُ مُحَمَّدٍ 0

1187. عَطَسَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ فَقَالَ: الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ. فَقَالَ أَبُو عَبْدِ اللَّهِ : هَذَا حَقُّ اللَّهِ قَدْ أُدِّيَتْ، وَهَذَا حَقُّ رَسُولِ اللَّهِ. فَأَيْنَ حَقُّنَا؟

عنه قال: كان رسول الله 0 إذا عطس قال عليّ: رَفَعَ الله ذِكْرَكَ وَقَدْ فَعَلَ " وكان إذا عطس عليّ قال له 1188. "رسول الله 0: أعلا الله كَعَبَكَ وَقَدْ فَعَلَ

عن سعد بن أبي خلف قال: كان أبو جعفر إذا عطس فقل له: يَرْحَمُكَ الله، قال: يَغْفِرُ الله لَكُمْ وَيَرْحَمُكُمْ، 1189. وإذا عطس عنده إنسان قال: يَرْحَمُكَ الله

عن أمير المؤمنين قال: مَنْ قال إذا عطس: "أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ" أَزْهَبَ الله عنه ما كان. 1190. يَجِدُ مِنَ الْأَذْنِينَ وَالْأَضْرَاسِ

عن الباقر قال: إذا عطس الرجل ثلاثاً فشمته، ثم اتركه بعد ذلك 1191.

1192– Abdul–Rahman ibn Abi Najran narrated that once a Christian man sneezed near Imam Sadiq (a.s). Those present said: “May God guide you.” Imam Sadiq (a.s) said: “May God bless you.” They said: “He is a Christian. Why do you say this?” He replied: “God will not guide him unless He blesses him.”

1193– God's Prophet (S) said: “Whenever one sneezes while he is talking, this is a sign that he is telling the truth.”

1194– Moavieh ibn Am'mar asked Imam Sadiq (a.s) regarding the Almighty God's statement: “Lower thy voice.” [The Holy Quran: Luqman 31: 19]

Imam Sadiq (a.s) said: “This implies that you should not sneeze aloud or talk in a high tone of voice at war unless you are inviting the people to follow God.”

1195– Imam Baqir (a.s) said: “When an ill person sneezes it is a sign of improvement and physical health.”

عن عبد الرحمان بن أبي نجران قال: عطس نصراني عند أبي عبد الله فقال له القوم: هداك الله، فقال أبو 1192. عبد الله : يَرْحَمُكَ الله، فقالوا له: تقول هذا؟ إنه نصراني، فقال: لن يَهْدِيَهُ الله حَتَّى يَرْحَمَهُ

عنه قال: قال رسول الله 0: إذا كان الرجل يُتَحَدَّثُ فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدٌ حَقٌّ. 1193.

: عن مُعَاوِيَةَ بْنِ عَمَّارٍ قال: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ اللَّهِ 1194.

وَأَغْضُضْ مِنْ صَوْتِكَ قَالَ: هِيَ الْعَطْسَةُ الْقَبِيحَةُ، وَالرَّجُلُ يَرْفَعُ صَوْتَهُ فِي الْحَرْبِ رَفْعاً - أَيْ قَبِيحاً - إِلَّا أَنْ يَكُونَ دَاعِياً لِلَّهِ.

عن الباقر قال: إِذَا عَطَسَ الْمَرِيضُ فَهُوَ دَلِيلٌ عَلَى الْعَافِيَةِ وَرَاحَةٍ لِلْبَدَنِ. 1195.

Chapter 8: On Associating with Each Other

1196- In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said: "Associating with each other on Fridays is accompanied by visiting and grace. They asked him what is meant by grace. He said: "They go to visit each other after they perform the congregational prayers."

1197- Ameer al-Momineen (a.s) said: "You receive the reward of the pilgrims for your making associations."

1198- Imam Sajjad (a.s) said: "Whoever visits his believing brother for the sake of God will be accompanied by seventy thousand angels, and an angel will say "You did a good act, may you enjoy Heaven" from his behind his back. When he shakes hands with him, he will be immersed in God's Mercy."

1199- God's Prophet (S) said: "An angel saw a man standing at the door of a house, and asked: "O' Servant of God! Why are you standing here?" The man replied: "I know a believing brother in this house, and I am waiting for him to come out and greet him." The angel asked: "Are you his relative, or do you need something?" He replied: "I do not need anything.

I have made a pact of brotherhood with him in the way of God. Besides being Muslims, we have no close ties." The angel said: "I am sent to you from God. He greets you and says: "You have indeed come to visit Me. Now I will grant entrance to Heaven to you, and save you from the Fire of Hell for your love for Me."

1200- Imam Baqir (a.s) said: "Whoever eagerly goes to visit his believing brother for God's sake, it is as if he has visited God. God will grant him whatever he wants when he shakes hands with him."

الفصل الثامن

في التزاور والهجرة

من كتاب المحاسن: قال أمير المؤمنين : إتيان الجمعة زيارةً وجمالاً، قيل له: وما الجمال؟ قال: اقضوا. 1196.

الفريضة وتزاوروا

وقال : أنتم في تزاوركم مثل أجر الحاجين 1197.

عن علي بن الحسين قال: مَنْ زار أخاه في الله طلباً لإنجاز موعود الله شيعه سبعون ألف ملك، وهتَفَ به 1198.
هاتفٌ من خلفٍ: ألا طِبتَ وطابتُ لك الجنة، فإذا صافحه غمَرته الرحمة

قال النبي 0: إِنَّ مَلَكاً لقي رجلاً قائماً على باب دارٍ، فقال له: يا عبد الله، ما حاجتُك في هذه الدار؟ فقال: أُخ. 1199.
لي فيها أردتُ أن أُسَلِّمَ عليه، فقال: بينك وبينه رَحِمٌ ماسَّةٌ، أو نزعتك إليه حاجةٌ، فقال: ما لي إليه حاجةٌ غير أنِّي
أتعهدُه في الله ربَّ العالمين، ولا بيني وبينه رَحِمٌ ماسَّةٌ أَقربَ مِنَ الإسلام، فقال له الملك: إنِّي رسول الله إليك، وهو
يَقْرؤُك السلام ويقول لك: إِيَّاي زُرْتَ فقد أوجبتُ لك الجنة، وقد عافيتُك من غَضَبِي وَمِن النارِ لِحُبِّكَ إِيَّاهُ فِي

عن الباقر قال: مَنْ زار أخاه في الله صبايةً إليه فهو زور الله، فإذا صافحه لم يسأل الله حاجةً في دين ولا 1200.
دنياه إلا قضاها

1201– Hisham ibn Salim said: “One day when Ameer al-Momineen (a.s) went out along with his companions. He was riding his horse, but noticed that his companions were walking. He asked them if they had something to do with him. They replied in the negative and said that they just wanted to be with him.

He then asked them to ride their horses, since accompanying one who is riding on foot will corrupt the one who is riding and humiliate those who are walking.” Hisham ibn Salim said that another time God's Prophet (S) left with them and they did the same thing. The Prophet (S) said to them: “Return since the sound of shoes stamping on the ground from behind will corrupt one's heart if he is foolish.”

1202– God the Almighty said: “I love those who make friends with each other, associate with each other or visit each other for My sake.”

1203– Imam Baqir (a.s) said: “God has a garden in Heaven into which no one can enter, but those who judge themselves rightly, visit their believing brothers for the sake of God, or prefer their believing brothers over themselves for God's sake.”

1204– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Separation should not exceed three days.”

1205– Imam Ridha' (a.s) said: “Imam Hassan (a.s) and Imam Hussein (a.s) were not on speaking terms with each other. Once Muhammad ibn Hanifeh went to see Imam Hussein (a.s) and asked: “Why do you

not go to see Imam Hassan (a.s). He is older than you are.” Imam Hussein (a.s) said: “I heard from my grandfather—the Prophet of God— that whenever two break off relations, God will take to Heaven the one who first goes to greet the other one to make up. I do not want to go to Heaven sooner than my brother.” Then Muhammad ibn Hanifeh went to Imam Hassan (a.s) and told him what Imam Hussein (a.s) had said: “He said: “He is right. Let's go to see him.”

1206– God's Prophet (S) told Abazar: “O' Abazar! Do not break up with your religious brothers, since it is not proper. Avoid it, but if you were forced to do so, do not let it exceed three full days, since whoever dies during these three days while he is not on speaking terms with his believing brother deserves the Fire (of Hell).”

عن هشام بن سالم رفعه إلى أمير المؤمنين قال: خرج يوماً على أصحابه وهو راكبٌ فمشوا معه فالتفت 1201. إليهم فقال: أَلَكُم حاجةٌ؟ قالوا: لا يا أمير المؤمنين، ولكنَّا نحبُّ أن نمشي معك، فقال لهم: اركبوا فإنَّ مشي الماشي مع الراكب مفسدةٌ للراكب ومذلةٌ للماشي. قال: وخرج عليهم مرَّةً أُخرى ومَشوا معه فقال لهم: [انصرفوا] إنَّ خفق النعال خلف أعقاب الرجال مفسدةٌ قلوب النوكى.

قال الله تعالى: وجبتُ محبَّتي للمتحابِّين فيَّ، والمتجالسين فيَّ، والمتبازلين فيَّ. 1202.

عن الباقر قال: إنَّ لله جنَّةً لا يدخلها إلا ثلاثة: رجلٌ حَكَم في نفسه بالحقِّ، ورجلٌ زار أخاه المؤمن في الله 1203. ورجلٌ أثَرَ أخاه المؤمن في الله.

عن الصادق قال: قال رسول الله 0: لا هجرة فوق ثلاثٍ 1204.

عن الرضا قال: اهتجر الحسن والحسين فجاء محمد بن الحنفية إلى الحسين فقال: يا أبا عبد الله، ألا تذهب 1205. إلى أبي محمد فإنَّ له سنًا، فقال له الحسين: سمعتُ جدِّي رسول الله 0 يقول: ما مُتَهاجران يبدأ أحدهما صاحبه بالسلام إلا كان البادى السابق إلى الجنَّة، وقد كرهتُ أن أسبق أبا محمد إلى الجنَّة، قال: فمضى محمد إلى الحسن فأخبره، فقال: صدق أبو عبد الله، اذهب بنا إليه.

قال رسول الله 0 لأبي ذرٍّ: يا أبا ذرٍّ، إِيَّاكَ وهجران أخيك، فإنَّ العمل لا يتقبَّل مع الهجران، يا أبا ذرٍّ، إِيَّاكَ عن 1206. الهجران وإن كنتَ لأبَد فاعلاً، فلا تهجره ثلاثة أيَّام كمالاً، فمَن مات فيها مُهاجراً لأخيه كانت النار أولى به.

1207– Imam Sadiq (a.s) said: “Whenever two men break off their relations, one or even both will deserve a divine curse. Mutab said: “May I be your devoted servant! If one is the oppressor, why should God curse the one who is oppressed?” Imam Sadiq (a.s) replied: “Because he does not try to invite the

other one to improve himself. He is not ready to speak with him.

I heard my father say “Whenever two people fight, and one is defeated, the one who is defeated should go to his brother and tell him that he himself is the oppressor, so that they do not break their relations. This is because God the Almighty will take the right of the oppressed one from the oppressor Himself.”

1208– Imam Sadiq (a.s) said: “The relationship between believing brothers is established through visiting each other, and can be continued by writing letters when they travel.”

1209– Imam Sadiq (a.s) said: “Whenever you start to go to visit your believing brother, God will forgive your sins and fulfill your needs for this world and the Hereafter before you return.”

عن أبي عبد الله قال: لا يفترق رجلان على الهجران إلا استوجب أحدهما البراءة واللعنة، وربما استحق ذلك. كلاهما، فقال له مُعتب: جعلني الله فداك، هذا الظالم فما بال المظلوم؟ قال: لأنّه لا يدعو أخاه إلى صِلته ولا يتعالمس له عن كلامه، سمعتُ أبي يقول: إذا تنازع اثنان فعازَّ أحدهما الآخر فليرجع المظلوم إلى صاحبه حتّى يقول لصاحبه: أي أخي أنا الظالم! حتّى يقطع الهجران فيما بينه وبين صاحبه، فإنّ الله تبارك وتعالى حكّم عدلٍ يأخذ للمظلوم من الظالم.

عنه قال: التّواصل بين الإخوان في الحضر التّزاور، وفي السفر التّكاتب.

وعنه قال: إنّ العبد ليخرج إلى أخيه في الله ليُزوره؛ فما يرجع حتّى يُغفر له ذُنوبه وتُقضى له حوائج الدنيا والآخرة.

Chapter 9: On Becoming Friends

1210– In Al-Mahasin it is narrated that Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Try to seek doubtful points in order to block the execution of final divine criminal punishments. Forgive the slippage of the noble ones unless they deserve punishment according to divine ordinances.”

1211– Imam Hassan (a.s) was questioned about manliness. He said: “Manliness is equal to guarding one's religion, running one's affairs, using good temper to solve problems, promoting peace, talking gently, and friendship with people.”

1212– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “There are three kinds of hands: those which beg; those which are beneficial and those which are thrifty. The hands which are beneficial are the best ones.”

1213– Al-Sokuni told Imam Baqir (a.s): “How should I divide something and give it to my friends?” Imam Baqir (a.s) said: “Give to those who are religious, jurisprudent and nobler.”

1214– Abdullah ibn San'an narrated that Imam Sadiq (a.s) said: "Blessed be –Tooba– the one who is not known by the people, but he knows the people. And blessed be the one who physically associates with the people but does not wholeheartedly agrees with their deeds. The people have only known him on the surface, but he has known them deeply."

الفصل التاسع

في صُحبة الخلق والمواساة معهم

من كتاب المحاسن: عن أبي عبد الله قال: قال رسول الله 0: ادروا الحدود بالشبّهات، وأقبلوا الكرام. عَثَرَاتِهِمْ إِلَّا مِنْ حَدِّ

سُئِلَ الْحَسَنُ بْنُ عَلِيٍّ عَنِ الْمَرْوَةِ، فَقَالَ: حَفِظَ الرَّجُلُ دِينَهُ، وَقِيَامَهُ فِي إِصْلَاحِ ضِعَّتِهِ، وَحُسْنِ مُنَازَعَتِهِ، 1211. وَافْشَاءَ السَّلَامِ، وَلِينِ الْكَلَامِ، وَالتَّحَبُّبِ إِلَى النَّاسِ.

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ 0: الْأَيْدِي ثَلَاثَةٌ: سَائِلَةٌ وَمُنْفَعَةٌ وَمُمْسِكَةٌ، فَخَيْرُ الْأَيْدِي الْمُنْفَعَةُ. 1212.

عَنِ السَّكُونِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ: إِنِّي رُبَّمَا قَسَمْتُ الشَّيْءَ بَيْنَ أَصْحَابِي أَصِلُّهُمْ بِهِ، فَكَيْفَ أُعْطِيهِمْ؟ فَقَالَ: 1213. أُعْطِهِمْ عَلَى الْهَجْرَةِ [فِي] الدِّينِ وَالْفَقْهِ وَالْفَضْلِ.

عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: طَوْبَى لِعَبْدٍ تَوَمَّ عَرَفَ النَّاسَ، فَصَاحَبَهُمْ بِيَدِهِ وَلَمْ يُصَاحِبْهُمْ. 1214. فِي أَعْمَالِهِمْ بَقْلِهِ، فَعَرَفُوهُ فِي الظَّاهِرِ وَعَرَفَهُمْ فِي الْبَاطِنِ.

1215– Imam Baqir (a.s) quoted on the authority of God's Prophet (S) that the Almighty God said: "The most delightful friend of Mine is one who is poor and has a simple life. He best performs his worshipping in private. He is known by the people, and is content with the minimum daily bread. He does not leave much inheritance behind, and only a few will cry over his death."

1216– Imam Ridha' (a.s) quoted on the authority of Imam Sadiq (a.s): "There are occasions when one tells the truth about his believing brother, but this act hurts his believing brother and to God it is as if he has lied. There are also occasions when one wants to bring some benefit to his believing brother and lies, but to God it is as if he has told the truth."

1217– Imam Sadiq (a.s) said: “The reward for eliminating the cause of a Muslim's sorrow is more than the reward for praying and fasting, and this is the best way to approach God.”

1218– Imam Sadiq (a.s) said: “God will grant seventy-three rewards to whomever eliminates the cause of a Muslim's sorrow or a believers sadness. He will save seventy-two of those rewards for him, and grant him one reward immediately.”

1219– God's Prophet (S) said: “Assisting the weak is the best form of charity.”

1220– God's Prophet (S) said: “God has ordered me to treat the people with kindness just as He has ordered me to do what is obligatory.”

1221– Imam Sadiq (a.s) said the following regarding the Almighty God's statement:

“For We see thou art one that doth good (to all)”

[The Holy Quran: Yusuf 12:36]

“This refers to the Prophet of God who made room for whomever entered their meetings, obtained loans for the needy, and helped the poor.”

1222– Abdullah ibn Ajlan quoted on the authority of al-Sokuni that someone told Imam Baqir (a.s): “How should I sometimes divide something I want to give my friends.” The Imam (a.s) replied: “Use their superiority in religiousness, knowledge and jurisprudence as measures of priority to divide it between them.”

عن الباقر قال: قال رسول الله 0: قال الله تعالى: إِنَّ مِنْ أَغْبَطَ أَوْلِيَائِي عِنْدِي رَجُلًا خَفِيفَ الْحَالِ ذَا خَطَرٍ، أَحْسَنَ عِبَادَةِ رَبِّهِ فِي الْغَيْبِ، وَكَانَ غَامِضًا فِي النَّاسِ، جَعَلَ رِزْقَهُ كِفَافًا فَصَبَرَ عَلَيْهِ، مَاتَ فَقَلَّ تَرَاتُّهُ وَقَلَّ بَوَاكِيهِ.

عن الرضا قال: قال أبو عبد الله : إِنَّ الرَّجُلَ لَيَصْدُقَ عَلَى أَخِيهِ فَيُنَالَهُ مِنْ صِدْقِهِ عَلَى أَخِيهِ عَنَتٌ فَيَكُونُ 1216. كَاذِبًا عِنْدَ اللَّهِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ عَلَى أَخِيهِ يُرِيدُ بِهِ مَنَفَعَتَهُ فَيَكُونُ عِنْدَ اللَّهِ صَادِقًا.

عن أبي عبد الله قال: تنفّس كربة امرئ مسلمٍ أعظم أجراً مِنْ صَوْمِكَ وَصَلَاتِكَ، وَهُوَ أَفْضَلُ مَا تَقَرَّبَ بِهِ 1217. . الْعِبَادَةِ إِلَى اللَّهِ .

عنه قال: مَنْ أَغَاثَ لَهْفَانًا أَوْ كَشَفَ كُرْبَةً مُؤْمِنٍ كَتَبَ اللَّهُ لَهُ ثَلَاثًا وَسَبْعِينَ رَحْمَةً، ادَّخَرَ لَهُ اثْنَتَيْنِ وَسَبْعِينَ 1218. رَحْمَةً وَعَجَّلَ لَهُ وَاحِدَةً.

عن النبي 0 إِنَّهُ قَالَ: عَوْنُكَ لِلضَّعِيفِ مِنْ أَعْظَمِ الصَّدَقَةِ 1219.

قال 0: أمرني ربِّي بمداراة الناس كما أمرني بأداء الفرائض. 1220.

عن أبي عبد الله في قول الله : إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ فقال: كان يُوسَعُ للجليس، ويستقرض للمُحتاج، ويُعين الضعيف.

عن عبد الله بن عجلان عن السكوني قال: قلتُ لأبي جعفر : رُبما قَسَمْتُ الشيء بين أصحابي أَصْلُهُم به، فكيف أُعْطِيهِمْ؟ فقال: أعطهم على الهِجرة في الدين والفضل والفقهِ.

1223– Imam Sadiq (a.s) said: “One of God's treasures is covering up your needs.”

1224– Imam Sadiq (a.s) said: “If a believer takes his problems or needs to an infidel or one who opposes his religion, it is as if he has made a complaint to God the Almighty.”

1225– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “O' Ali! Needs are what God has entrusted His creatures with. Whoever covers up his needs will be granted the reward of one who prays for God. If he expresses his needs near one who can fulfill them but that person does not do so, then it is as if he has been killed, not by a sword, gun or bow and arrow but by shooting him in the heart.”

1226– God's Prophet (S) said: “You can never please the people with your wealth. Therefore use good temper to please the people.”

1227– The Prophet of God (S) said: “The best believer is one with the best temper. The best person is one who is best for the people and the most useful person is one who is most useful for the people.”

1228– Imam Baqir (a.s) said: “Do not approach or make friends with the fools, the misers, the cowards, or the liars. Fools will harm you instead of benefiting you. Misers will take things from you and not give you anything in return. Cowards will run away from you and their parents. Liars will testify but will not tell the truth.”

1229– The Prophet (S) told Imam Hussein (a.s): “Perform what is divinely obligatory to be the most virtuous, be content with what is divinely destined to be the most self-sufficient. Avoid the divinely forbidden to be the most pious. Treat your neighbors kindly to be among the believers, and treat your companions with kindness to be a Muslim.”

1230– God's Prophet (S) said: “Associating with religious people results in honor in this world and the Hereafter.”

1231– Imam Sadiq (a.s) said: “Do not totally trust your believing brothers, since you can never recover from a blow from one who knows all your secrets.”

عن أبي عبد الله كتمان الحاجة من كنوز الله. 1223.

عنه قال: أيما مؤمنٍ شكا حاجته وضره إلى كافرٍ أو إلى من يخالفه في دينه فكأنما شكا الله، ومن شكاها. 1224.
إلى مؤمنٍ فإنما شكواه إلى الله تبارك وتعالى.

عنه قال: قال النبي 0: يا عليّ، الحاجة أمانة الله عند خلقه، فمن كتمها على نفسه أعطاه الله ثواب من صلى، ومن كشفها إلى من قدر أن يفرج عنه ولم يفعل فقد قتله، أما أنه لم يقتله بسيف ولا بسنان ولا سهم ولكن قتله بما أنكأ قلبه.

قال النبي 0: إنكم لن تسعوا الناس بأموالكم فسعوهم بأخلاقكم. 1226.

وقال 0: أفضل الناس إيماناً أحسنهم خلقاً، وأصلح الناس أصلحهم للناس، وخير الناس من انتفع به الناس.

قال الباقر : لا تقارن ولا تؤاخ أربعة: الأحمق، والبخيل، والجبان والكذاب، أما الأحمق فإنه يريد أن ينفك فيضرك، وأما البخيل فإنه يأخذ منك ولا يعطيك، وأما الجبان فإنه يهرب عنك وعن الديه، وأما الكذاب فإنه يصدق ولا يصدق.

قال النبي 0 للحسين بن عليّ : اعمل بفرائض الله تكن أتقى الناس، وارض بما قسم الله تكن أغنى الناس. 1229.
وكف عن محارم الله تكن أروع الناس، وأحسن مجاورة من جاورك تكن مؤمناً، وأحسن مصاحبة من صاحبك تكن مسلماً.

وقال 0: مُجالسة أهل الدين شرف الدنيا والآخرة. 1230.

عن أبي عبد الله قال: لا تثقن بأخيك كل الثقة، فإن صرعة الاسترسال لن تستقال. 1231.

1232– In Elal al-Sharayeh it is narrated that Imam Sadiq (a.s) said: “God's Prophet made an appointment with someone next to a boulder, and told him he would stay there until he returned. The sun was shining on the Prophet. His companions asked him why he did not move to where there was shade. He replied: “I made an appointment with him here. If he does not come, he will remain in the Heat in the Hereafter.”

عن علل الشرائع: عن الصادق قال: إنَّ رسول الله 0 وَعَدَ رجلاً إلى صخرة، قال: أنا لك هاهنا حتَّى تأتي، 1232. قال: فاشتدَّت الشمس عليه، فقال له أصحابه: يا رسول الله، لو أنَّكَ تحوَّلتَ إلى الظِّلِّ؟ فقال: قد وَعَدْتُه إلى ها هنا. وإن لم يجيء كان منه إلى المحشر.

Chapter 10: On the Rights of the Neighbors

1233– In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: “Do you know what the rights of the neighbors are? Beware, you only know a little about the rights of the neighbors. One whose neighbor is not secure from him, has not believed in God and the Hereafter. He should give him a loan whenever he requests one. He should congratulate him whenever something good happens to him, and he should condole him whenever something bad happens to him. He should not build his house so high that his neighbor's house cannot get any fresh air, unless he gets permission.

He should give him fruit whenever he needs any. If he does not give it in public, he should send it in private. He should not give his kids any toys with which they might bother the neighbor.” Then the Prophet added: “Neighbors are divided into three groups. Some have three rights: Islam, being neighbors and being relatives. Some have two rights: Islam, and being neighbors. But some have only one right. They are infidels who only have the right of being neighbors.”

1234– God's Prophet (S) said: “Whoever sleeps with a full stomach but his neighbors are hungry is not a believer.”

1235– God's Prophet (S) said: “God will deprive whoever hurts his neighbors of the scent of Heaven. He will be placed in Hell. What a bad place it is. Whoever violates the rights of his neighbors does not belong to our nation.”

1236– God's Prophet (S) said: “Gabriel advised me on the rights of neighbors so much that I thought soon they would be declared to be partners in my inheritance.”

الفصل العاشر

في حقِّ الجار

من كتاب روضة الواعظين: قال رسول الله 0: هل تدرون ما حقُّ الجار؟ ما تدرون من حقِّ الجار إلَّا قليلاً؟ 1233. ألا لا يؤمن بالله واليوم الآخر من لا يأمن جاره بوائقه، وإذا استقرضه أن يقرضه، وإذا أصابه خير هناه، وإذا أصابه شرٌّ عزاه، ولا يستطيل عليه في البناء يحجب عنه الريح إلَّا بإذنه، وإذا اشتهى فأكهه فليهد له فإن لم يهد له فليُدخلها سرّاً، ولا يعطي صبيانه منها شيئاً يغايظون صبيانه. ثمَّ قال رسول الله 0: الجيران ثلاثة؛ فمنهم من له ثلاثة حقوق: حقُّ الإسلام، وحقُّ الجوار، وحقُّ القرابة، ومنهم [من] له حقان: حقُّ الإسلام، وحقُّ الجوار، ومنهم من له حقٌّ واحد:

الكافر له حق الجوار.

وقال 0: ليس من المؤمنين الذي يشبع وجاره جائع إلى جنبه. 1234.

وقال 0: من آذى جاره حرّم الله عليه ريح الجنّة، ومأواه جهنّم وبئس المصير، ومن ضيّع حقّ جاره فليس منّا. 1235.

وقال 0: ولم يزل جبرئيل يوصيني بالجار حتى ظننت أنّه سيورّثه. 1236.

1237– God's Prophet (S) said: “In the Hereafter God will forgive the flaws of whoever forgives the flaws of his neighbors. Whoever is careful about what he eats and guards his chastity will be like a beautiful angel in the Hereafter. A house will be built in Heaven for whoever frees a believing slave.”

1238– In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Being good with neighbors is a cause of extended life and expansion of buildings.”

1239– Imam Sadiq (a.s) said:; “Not bothering your neighbors is not being good to your neighbors. Rather being patient with the neighbors bothering you is being a good neighbor.”

1240– Imam Sadiq (a.s) said: “A believer is one whose neighbors are secure from his oppression and maltreatment.”

1241– Imam Sadiq (a.s) said: “A man complained to God's Prophet (S) about his neighbor. The Prophet (S) turned his face away. The man did it again but the Prophet paid no attention to him. He complained for the third time. This time the Prophet looked at Imam Ali (a.s), Salman and Meghdad and said: “Go and announce that God and His angels damn whoever bothers his neighbors.”

1242– In the Battle of Tabuk God's Prophet (S) said: “Whoever has bothered his neighbors should not accompany us.”

1243– God's Prophet (S) said: “Whoever believes in God and the Hereafter will not hurt his neighbors.”

1244– God's Prophet (S) said: “Whoever dies and has three neighbors who are all pleased with him will be forgiven.”

1245– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “I seek refuge in God from a bad neighbor who watches your house carefully. He will be upset if something good happens to you, and will be pleased if something bad happens to you.”

1246– Imam Sadiq (a.s) said: “The prayer of those who pray to get rid of their neighbors shall not be responded to, since God has established a way to escape from this situation. He can sell his house and move to another location.”

وقال 0: مَنْ كَفَّ أَذَاهُ عَنْ جَارِهِ أَقَالَهُ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ، وَمَنْ عَفَّ بَطْنَهُ وَفَرَجَهُ كَانَ فِي الْجَنَّةِ مَلَكًا. 1237.
محبوراً، وَمَنْ أَعْتَقَ نَسَمَةً مُؤْمِنَةً بُنِيَ لَهُ بَيْتًا فِي الْجَنَّةِ.

ومن كتاب المحاسن وغيره: عن أبي عبد الله قال: حُسْنُ الْجَوَارِ زِيَادَةٌ فِي الْأَعْمَارِ وَعِمَارَةٌ فِي الدِّيارِ. 1238.

وقال : ليس حُسْنُ الْجَوَارِ كَفُّ الْأَذَى، وَلَكِنْ حُسْنُ الْجَوَارِ صَبْرُكَ عَلَى الْأَذَى. 1239.

عنه قال: الْمُؤْمِنُ مَنْ آمَنَ جَارَهُ بِوَأْتِقِهِ، قَلْتُ: مَا بِوَأْتِقِهِ؟ قَالَ: ظَلَمَهُ وَغَشَمَهُ. 1240.

عنه قال: شَكَاهُ رَجُلٌ إِلَى رَسُولِ اللَّهِ 0 جَارَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ عَادَ فَأَعْرَضَ عَنْهُ، ثُمَّ عَادَ فَقَالَ رَسُولُ اللَّهِ 0. 1241.
لِعَلِّيَّ وَسُلَمَانَ وَمُقَدَّادَ: إِنْ هَبُوا وَنَادُوا: لَعْنَةُ اللَّهِ وَالْمَلَائِكَةُ عَلَى مَنْ آذَى جَارَهُ.

وقال 0 في غَزْوَةِ تَبُوكَ: لَا يَصْحَبُنَا رَجُلٌ آذَى جَارَهُ. 1242.

وقال 0: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ. 1243.

وقال 0: مَنْ مَاتَ وَلَهُ جِيرَانٌ ثَلَاثَةٌ كُلُّهُمْ رَاضُونَ عَنْهُ غُفِرَ لَهُ. 1244.

عن أبي عبد الله قال: قَالَ رَسُولُ اللَّهِ 0: أَعُوذُ بِاللَّهِ مِنْ جَارٍ سَوِيٍّ فِي دَارِ إِقَامَةٍ، تَرَكَ عَيْنَاهُ وَيُرْعَاكَ قَلْبُهُ، إِنْ رَأَىكَ بِخَيْرٍ سَاءَ وَإِنْ رَأَىكَ بِشَرٍّ سَرَّهَ. 1245.

عن أبي عبد الله قال: لَا يُسْتَجَابُ لِمَنْ يَدْعُو عَلَى جَارِهِ وَقَدْ جَعَلَ اللَّهُ لَهُ السَّبِيلَ إِلَى أَنْ يَبِيعَ دَارَهُ وَيَتَحَوَّلَ. 1246.
عَنْ جَوَارِهِ.

1247– The Prophet (S) was told: “There is a woman who fasts in the daytime and prays at night and always gives charity, but verbally bothers her neighbor.” The Prophet (S) said: “Her deeds are of no use.

She shall go to Hell.” They said: “There is another woman who fasts during the Holy month of Ramazan – month of fasting– and does her obligatory prayers but does not disturb her neighbor.” The Prophet (S)said: “She shall go to Heaven.”

1248– God's Prophet (S) ordered Imam Ali (a.s), Salman and Meghdad to each go to one region and announce that the neighbors' rights span out to forty houses away.”

1249– Imam Sadiq (a.s) said: “There have been, and there will be no Prophets or believers without a neighbor who bothers them.”

1250– Imam Sadiq (a.s) said: “There are three problems which believers always face, even sometimes all at once. Either a person with whom he lives in the same house will close the door and not let him in, or there is a neighbor who will bother him, or someone will bother him on his way to work. Even if a believer lives on top of a mountain, God will appoint a Satan to disturb him. God will designate a companion for him by using his faith so that he does not fear anyone.”

1251– Imam Baqir (a.s) quoted God's Prophet (S): “The one whose neighbors are not secure from his harm is not a believer.”

1252– Imam Sadiq (a.s) said: “God's Prophet (S) ordered Imam Ali (a.s), Salman and Abazar to loudly announce: “Whoever whose neighbors are not secure from his harm is not a believer.” They announced that three times. He then pointed with his hand to stress that neighbors include forty houses on the right, on the left, in front and in the back.

1253– Imam Sadiq (a.s) said: “When Benjamin left Jacob, Jacob said: “O' God! Will you not have Mercy on me? You took my sight, and my son.” The Almighty God revealed: “I would have even resurrected them to be at your side if they had died. But remember the sheep you slaughtered, cooked and ate while your neighbor was fasting, and you did not give him any.”

وقالوا لرسول الله 0: فلانة تصومُ النهار وتقومُ الليل وتصدقُ وتؤدي جَارَهَا بلسانها، قال: لا خيرَ فيها هي. 1247.
مِن أهل النار، قالوا: وفلانة تُصلي المكتوبة وتصومُ شهرَ رمضان ولا تؤدي جَارَهَا، فقال رسول الله 0: هي مِن أهل الجنة.

أمر رسول الله 0 علياً وسلمان ومقداد وأبا ذرٍّ أن يتفرَّقوا ويأخذُ كلُّ واحدٍ منهم في ناحيةٍ ويُنادي: ألا إنَّ 1248.
حقَّ الجوارِ مِن أربعين داراً.

عن أبي عبد الله قال: ما كان ولا يكون إلى يومِ القيامة نبيٌّ ولا مؤمنٌ إلا وله جارٌ يؤذيه. 1249.

وعنه قال: ما أفلت المؤمن من واحدة من ثلاثٍ ولربما اجتمعت الثلاث عليه، إما بغض من يكون معه في 1250. الدار يغلق عليه بابه يؤذيه، أو جار يؤذيه، أو من مرّ في طريقه إلى حوائجه يؤذيه، ولو أن مؤمناً على قلة جبل لبعث الله عليه شيطاناً يؤذيه، ويجعل الله له من إيمانه أنساً لا يستوحش معه إلى أحدٍ

عن الباقر قال: قال رسول الله 0: ليس بمؤمن من لم يأمن جاره بوائقه. 1251.

عن أبي عبد الله قال: أمر رسول الله 0 علياً وسلمان وأبا ذرّ بأن يُنادوا بأعلى أصواتهم: أنه لا إيمان لمن لم 1252. يأمن جاره بوائقه، فنادوا بها ثلاثاً، ثم أوماً بيده إلى أن كلّ أربعين داراً جيران من بين يديه ومن خلفه وعن يمينه وعن شماله.

عن أبي عبد الله قال: إنَّ يعقوب [صلوات الله عليه] لما ذهب منه بنيامين؛ نادى: يا رب ألا ترحمني، أذهبت 1253. عيني وأذهبت ابني، فأوحى الله تبارك وتعالى إليه: لو أمّتهم لأحييتهم حتى أجمع بينك وبينهما، ولكن تذكر الشاة التي ذبحتها وشويتها وأكلت وفلان إلى جنبك صائم لم تنله منها شيئاً

1254– Imam Sadiq (a.s) said: “Then Jacob ordered it to be announced within a distance of six kilometers that whoever wants to eat can come to dine at Jacob's house every night.”

1255– Imam Baqir (a.s) said: “One of the back-breaking calamities is a bad neighbor who will cover up your good acts and divulge your bad deeds.”

عن أبي عبد الله قال: إنَّ يعقوب بعد ذلك كان مُناديه يُنادي كلّ غداةٍ من منزله على فرسخ: ألا من أراد 1254. الغداء فليأت إلى يعقوب، وإذا أمسى نادى: ألا من أراد العشاء فليأت إلى يعقوب.

عن الباقر قال: إنَّ من الفواقر التي تقصم الظهر جارُ السوء؛ إن رأى حسنة أخفاها، وإن رأى سيئة أفساها. 1255.

Chapter 11: On Patience, and Controlling One's Anger

1256– In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “The Almighty God loves shy and patient people.”

1257– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “God has not honored any ignorant people, nor has He humiliated any patient people.”

1258– Ameer al-Momineen (a.s) asked Imam Hussein (a.s): “My dear son! What is patience?” He replied: “It is controlling your anger and maintaining your self-control.”

1259– Imam Ridha' (a.s) told a man from Qum: “Fear God, be quiet, persevere and be patient since no one can attain the position of God's servitude unless he is patient.”

1260– Imam Ridha' (a.s) said: “Whoever is not patient is not sane.”

1261– Imam Baqir (a.s) quoted on the authority of Imam Sajjad (a.s): “I like men who are patient when they get angry.”

1262– Imam Baqir (a.s) said: “Nothing is dearer to God the Almighty than quenching your anger with patience.”

الفصل الحادي عشر

في الحلم وكظم الغيظ والغضب

1256. من كتاب المحاسن: عن أبي جعفر قال: إِنَّ اللَّهَ يُحِبُّ الْحَيَّ الْحَلِيمَ.

1257. عن أبي عبد الله قال: قال رسول الله 0: ما أعزَّ الله بجهلٍ قَطُّ، ولا أذلَّ بحلمٍ قَطُّ.

1258. قال أمير المؤمنين للحسين : يا بُنَيَّ ما الحِلْمُ؟ قال: كَظْمُ الْغَيْظِ، وملك النفس.

1259. عن الرضا قال لرجلٍ مِنَ الْقُمِّيِّينَ: اتَّقُوا اللَّهَ وَعَلَيْكُمْ بِالصَّمْتِ وَالصَّبْرِ وَالْحِلْمِ؛ فَإِنَّهُ لَا يَكُونُ الرَّجُلُ عَابِدًا حَتَّى يَكُونَ حَلِيمًا.

1260. وقال: لَا يَكُونُ الرَّجُلُ عَاقِلًا حَتَّى يَكُونَ حَلِيمًا.

1261. عن أبي جعفر قال: كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ يَقُولُ: إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يُدْرِكَ حِلْمَهُ عِنْدَ غَضَبِهِ.

1262. عن أبي جعفر محمد بن عليّ قال: مَا مِنْ جُرْعَةٍ يَتَجَرَّعُهَا عَبْدٌ أَحَبَّ إِلَى اللَّهِ مِنْ جُرْعَةٍ غِيْظٍ يَرُدُّهَا فِي قَلْبِهِ، وَرَدَّهَا بِصَبْرٍ أَوْ رَدَّهَا بِحِلْمٍ.

1263– The brother of Himad ibn Bashir narrated that he was in a meeting with Abdullah ibn al-Hassan

and his brother al-Hassan ibn al-Hassan. They started to talk about Imam Sadiq (a.s) and Hassan said some false things regarding Imam Sadiq (a.s). The brother of Himad ibn Bashir left the meeting and went to see Imam Sadiq (a.s) at bedtime, and described what had happened.

Imam asked his maid to bring water. He made ablution, said two units of prayer in the mosque in his house and then said: "O' God! He tells me of Hassan who is oppressing me. But I forgive him. You too forgive him." He kept on praying until he noticed his companion. He said: "May God bless you, too. Please go." The man left. Later Hassan went to visit the Imam (a.s).

1264- Him'ad al-Lah'ham narrated that someone went to see Imam Sadiq (a.s) and said that one of his nephews gossiped and said whatever obscene things he could say about the Imam. Imam Sadiq (a.s) asked his servant to bring him some water.

He made ablution and started to pray. The man thought that Imam Sadiq (a.s) was cursing his nephew. Then after saying two units of prayer Imam Sadiq (a.s) said "O' God! I forgive him. You are more forgiving than me, so please forgive him for my sake and do not question him about this." The Imam (a.s) continued to cry and pray and the man was surprised.

1265- Imam Baqir (a.s) said: "God will honor whoever is oppressed and is able to take revenge but does not do so."

1266- Imam Sadiq (a.s) said: "God will increase the honor of whoever quenches his anger in this world and the Hereafter. The Almighty God said: "Who restrain anger, and pardon (all) men, for God loves those who do good." [The Holy Quran: Al-i-Imran 3: 134]

God will recompense him with Heaven in return for his anger."

1267- Imam Sadiq (a.s) said: "Whoever is able to take revenge but restrains his anger, God will fill his heart with peace and faith until the Resurrection Day."

1268- Imam Sadiq (a.s) said: "Quenching anger is a blessing for whoever is patient."

عن أخ حمّاد بن بشير قال: كنتُ عند عبد الله بن الحسن وعنده أخوه الحسن بن الحسن، فذكرنا أبا عبد الله فقال منه، فقُمتُ من ذلك المجلس فأُتيتُ أبا عبد الله ليلاً، فدخلتُ عليه وهو في فراشه قد أخذ الشِّعَارَ، فخبَّرتهُ بالمجلس الذي كُنّا فيه وما يقول حسن، فقال: يا جارية ضعي لي ماءً، فأُتي به فتوضّأ وقام في مسجد بيته فصلّى ركعتين، ثمّ قال: يا ربّ إنّ فلاناً [أتاني] بالذي أتاني عن الحسن وهو يظلمني وقد غفرتُ له، فلا تأخذه ولا تقايسه يا ربّ، قال: فلم يزل يُلحّ في الدعاء على ربّه، ثمّ التفتَ إليّ فقال: انصرف رَحِمَكَ الله، فانصرفتُ، ثمّ زاره بعد ذلك.

عن حمّاد اللحّام قال: أتى رجلٌ أبا عبد الله فقال: إنّ فلاناً - ابن عمّك - ذكرك، فما ترك شيئاً من الوقِعة. 1264. والشّتيمة إلّا قاله فيك، فقال أبو عبد الله للجارية: ايتيني بوضوءٍ، فتوضّأ ودخل، فقلتُ في نفسي يدعو عليه فصلّى ركعتين، فقال: يا ربّ هو حقّي قد وهبته [له] وأنتَ أجود مِنّي وأكرم، فهبه لي ولا تؤاخذه بي ولا تقايسه، ثمّ رَقّ فلم

يزل يدعو، فجعلتُ أتعجبُ.

عن أبي جعفر قال: ما ظلمَ أحدٌ بظلامٍ فقدّر أن يكافئَ بها ولم يفعل، إلا أبدله الله مكانها عزّاً. 1265.

وقال أبو عبد الله : ما من عبدٍ كظمَ غيظاً إلا زاده الله به عزّاً في الدنيا والآخرة، وقد قال الله تبارك وتعالى: 1266. وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ وَأَتَاهُ اللَّهُ الْجَنَّةَ مَكَانَ غَيْظِهِ ذَلِكَ.

وقال أيضاً: مَنْ كَظَمَ غَيْظَهُ وَهُوَ يَقْدِرُ عَلَى إِنْفَاقِهِ مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَإِيمَانًا إِلَى يَوْمِ الْقِيَامَةِ. 1267.

وقال أيضاً: نعمت الجرعة الغيظ لمن صبرَ عليها. 1268.

1269– Imam Sajjad (a.s) quoted on the authority of God's Prophet (S): “Two of the best ways to approach God are restraining one's anger, and maintaining one's patience in the face of calamities.”

1270– Imam Sajjad (a.s) said: “God Has made a covenant with believers to acknowledge His words and not take revenge from his enemies.”

1271– In Rauzat al-Vaezeen it is narrated that a man asked the Prophet of God (S) to inform him about good ethics. He said: “Forgive whoever has oppressed you, establish ties with whoever has cut off his relations with you, forgive whoever has deprived you, and tell the truth even if it is not to your benefit.”

1272– God's Prophet (S) said: “God will marry off Heavenly Hurri's to you in whatever manner you please if you restrain your anger, patiently fight in the way of God, and do not use illegitimately obtained wealth.”

1273– God's Prophet (S) said: “The wisest men are those who treat the people with kindness. The strongest men are the ones who best quench their anger.”

1274– God's Prophet (S) said: “God will call upon whoever can take revenge but shows self-restraint in the Hereafter in front of all and give him the option to choose whichever Hour he pleases.”

1275– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): I swear by God who controls my life that nothing blends with knowledge better than patience.”

1276– Imam Sadiq (a.s) said: “There is nothing better than quenching your anger with patience and perseverance.”

1277– al-Sayed al-Imam Nasih al-Deen abil-Barakat narrated that God's Prophet (S) said: “Whoever

lives and treats others with patience will die as a martyr.”

1278– Imam Sadiq (a.s) said: “Once when the Prophet (S) was passing by a group of people who were trying to lift a rock he asked them why they were doing so? They said that they were trying to find out who the strongest was. The Prophet (S) told them that he could tell them who the strongest

عن علي بن الحسين قال: قال رسول الله 0: من أحبَّ السُّبُلَ إلى الله جُرعتان: جرعةٌ غيظٌ يردّها بحلمٍ، 1269. وجرعةٌ حُزنٌ يردّها بصبرٍ.

وقال أيضاً: أخذ [الله] ميثاق المؤمن على أن يُصدّق مقالته ولا ينتصف من عدوّه. 1270.

من روضة الواعظين: قال رجلٌ للنبي 0: خبّرني عن مكارم الأخلاق؟ قال: العفو عمّن ظلمك، وصِلَةُ مَنْ 1271. قَطَعَكَ، وإعطاء من حرّمك، وقول الحق ولو على نفسك.

عنه 0: ثلاثٌ مَنْ كنّ فيه زوّجه الله من الحور العين كيف شاء: كظمُ الغيظ، والصبرُ على السيوف لله، 1272. ورجلٌ أشرف على مالٍ حرامٍ فتركه لله.

عن النبي 0 قال: أعقلُ الناس أشدّهم مُداراةً للناس، وأحزمُ الناس أكظمهم غيظاً. 1273.

وقال 0: مَنْ كظم غيظاً – وهو يقدر على أن يُنفذه – دعاَهُ الله يومَ القيامة على رؤوس الخلائق حتّى يُخبّر من 1274. أيّ الحور شاء.

عن الصادق قال: قال رسول الله 0: والذي نفسي بيده، ما جُمع شيءٌ إلى شيءٍ أفضل من حلمٍ إلى علمٍ. 1275.

قال أبو عبد الله : ما من جرعةٍ أفضل من جرعة غيظٍ يتجرّعها العبد يردّها في قلبه إمّا بحلمٍ وإمّا بصبرٍ. 1276.

عن السيّد الإمام ناصح الدين أبي البركات قال: قال رسول الله 0: مَنْ عاش مُدارياً ماتَ شهيداً. 1277.

عن الصادق قال: مرّ رسول الله 0 بقومٍ يرفعون حجراً، فقال: ما هذا؟ فقالوا: نعرفُ بذلك أشدّنا وأقوانا، 1278. فقال 0: ألا أخبركم بأشدّكم

man was if they wished him to. When they said they wished to hear the Prophet (S), he said the one who was the strongest is the one who does not engage in sin or wrong deeds whenever he is satisfied; one who does not utter but what is right when he is angry; and one who does not do what is unjust when he is powerful.”

1279– Imam Ridha’ (a.s) said: “Anger is the key to all wickedness.”

1280– Imam Ridha’ (a.s) said: “The disciples of Jesus asked him to instruct them about the hardest thing. He said: The hardest thing of all is God's wrath.” They asked how one could be saved from God's wrath.” He said: “Do not get angry.” They asked: “What is the roof of anger?” He said: “Haughtiness, selfishness and belittling the people.”

وأقواكم؟ قالوا: بلى يا رسول الله، قال: أشدكم وأقواكم الذي إذا رضي لم يدخله رضاه في إثم ولا باطل، وإذا سخط لم يخرج منه سخطه من قول الحق، وإذا قدر لم يتعاط ما ليس بحق.

عن الرضا: الغضب مفتاح كل شر.

وقال: قال الحواريون لعيسى : يا معلم الخير أعلمنا أي الأشياء أشد؟ قال: أشد الأشياء غضب الله، قالوا: 1280. فيما يتقى غضب الله؟ قال: بأن لا تغضبوا، قالوا: وما بدؤ الغضب؟ قال: الكبر والتجبر ومحقرة الناس.

Chapter 12: On Exchanging Gifts

1281– al-Nufli narrated that God's Prophet (S) said: “It is part of a man's nobility to accept his Muslim brother's gifts, and give him a gift from what he has, and not cause himself any difficulty for this matter.”

1282– God's Prophet (S) said: “I do not like those who put themselves in difficulty.”

1283– Imam Baqir (a.s) said: “The Prophet of God (S) accepted gifts, but did not accept charity, and said: Give gifts to each other since this will eliminate hard feelings and remove any bad feelings and left over animosities.”

1284– Imam Ridha’ (a.s) quoted on the authority of his father (a.s) on the authority of his grandfather (a.s): “The Prophet of God (S) liked gifts and considered them to be good and allowed. He took gifts and gave equal gifts in return.”

1285– Ibrahim al-Karkhi talked to Imam Sadiq (a.s) about a man who owned a large farm and said: “People bring him gifts on the first day of fall and spring, and try to get close to him. He accepts their gifts even though he does not know them.” The Imam asked: “Are there any who pray among those who bring him gifts?”

Ibrahim said: “Yes there are.” The Imam (a.s) said: “Then he should accept their gifts and be kind to them. God's Prophet (S) said he will even accept a leg of lamb as a gift since accepting gifts is a part of religion. But if a hypocrite or an infidel gives me a date I will not accept it since this is also one of the principles of our religion, and God has not allowed me to accept the gifts or the food of the hypocrites and the infidels.”

الفصل الثاني عشر

في التهادي وغيره

عن النوفلي قال: قال رسول الله 0: من تكرمته الرجل لأخيه المسلم أن يقبل تحفته ويتحفه بما عنده ولا 1281. يتكلف له شيئاً.

وقال 0: لا أحب المتكلفين 1282.

عن الباقر قال: كان رسول الله 0 يأكل الهدية ولا يأكل الصدقة، ويقول: تهادوا فإن الهدية تسيل السائم 1283. وتخلي ضغائن العداوة والأحقاد.

عن الرضا عن أبيه عن جدّه: قال: إن النبي 0 يحب الهدية، يستحلها ويستدعيها ويكافئ عليها أهلها 1284.

عن إبراهيم الكرخي قال: سألت أبا عبد الله عن الرجل يكون له الضيعة الكبيرة فإذا كان المهرجان 1285. والنيروز أهدوا إليه الشيء؛ ليس هو عليهم يتقربون بذلك إليه، فقال: أليس لهم من مصليين؟ قلت: بلى، قال: فليقبل هديتهم وليكافئهم، فإن رسول الله 0 قال: لو أهدى إلي كراع لقبّته، وكان ذلك من الدين، ولو أن كافراً أو منافقاً أهدى إلي وسقاً ما قبلته، وكان ذلك من الدين، أباي الله لي زبد المشركين والمنافقين وطعامهم.

1286– Muhammad ibn Muslim narrated that Imam Sadiq (a.s) said: “A man's companions share the gifts that he receives.”

1287– Imam Sadiq (a.s) said: “There are three kinds of gifts: gifts in return for gifts, gifts for making up and gifts for God.”

1288– Al-Sokuni narrated that God's Prophet (S) said: “Whenever you like one of your Muslim brothers, you should ask his name, his father's name, his family name, and his tribe and nation. This is necessary

and true brotherhood demands these questions to be asked, otherwise this kind of knowing each other is foolish.”

1289– Imam Kazim (a.s) said: “Do not let the existing decency between you and your religious brother be removed since it will result in the loss of your honor.”

1290– Imam Ridha’ (a.s) said: “Call men by their family names in their presence, and their names in their absence.”

1291– Imam Sadiq (a.s) quoted on the authority of his father (a.s), on the authority of his forefathers (a.s), and on the authority of God's Prophet (S): “Good men bring good news, but wicked men bring bad news.”

1292– Imam Sadiq (a.s) said: “Helping a deaf man understand is a good form of charity.”

1286. عن محمد بن مسلم قال: قال أبو عبد الله : جلساء الرجل شركاؤه في الهدية.

1287. عنه : الهدية على ثلاثة وجوه: هدية مكافأة، وهدية مُصانعة وهدية لله.

1288. عن السكوني قال: قال رسول الله 0: إذا أحبَّ أحدكم أخاه المسلم فليُسأله عن اسمه واسم أبيه وقبيلته وعشيرته، فإنه من الحق الواجب، وصدق الإخاء أن يسأله عن ذلك وإلا فإنها معرفة حمقاء.

1289. عن الكاظم قال: لا تذهب الحشمة بينك وبين أخيك وأبق منها، فإن ذهابها ذهاب الحياء.

1290. عن الرضا قال: إذا كان الرجل حاضراً فكُنّه، وإذا كان غائباً فسمّه.

1291. عن أبي عبد الله عن أبيه عن آبائه: قال: قال رسول الله 0: الرجل الصالح يأتي بالخبر الصالح، والرجل السوء يأتي بالسوء.

1292. عنه قال: إسماعُ الأصمّ من غير تضجّر صدقة هنيئة.

[1.](#) Translators’ note: get killed by the sword

[2.](#) Translators’ note: The Arabic word for greeting means “peace be upon you” and this tradition implies that you should wish peace for everyone. Don’t worry about wishing peace for the oppressors by greeting them, since they won’t receive the benefits of the greeting.

- [3.](#) Translators' note: Barbat is the Persian lute, a certain musical instrument. It also refers to the breast of a duck or goose. Tanbour refers to a certain musical instrument, a kind of malodine with cords of brass wire, which is played with a plectrum.
- [4.](#) Translators' note: The Prophet of God (S) forbade shooting round bullets using a kind of sling because game cannot be killed thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out.

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