

Faith and its Pillars

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وَسَلِّمْ تَسْلِيمًا. وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Faith and its Pillars

Summary:

As followers of Islam, we always want to please our Lord (Allah^{-azwj}) to enjoy a blessed life in the world and secure the highest levels in the gardens of Paradise. In Arabic 'إسلام' (Islam) means submission (to the One and only One Creator – the God).¹ So, to become a Muslim, one has to first profess Islam, and that is to accept the One God and obey His^{-azwj} Commands.

When we review the Islamic history, Islam was founded on Five Pillars, which were practised and demonstrated by Rasool Allah^{-saww}, before being Recalled by Allah^{-azwj} to the Heavens. Among its last ones is the Hajj (farewell Hajj), as Islamic laws (pillars) were gradually introduced in accordance with the prevailing pre-Islamic practices. However, Islam was completed when Rasool Allah^{-azwj} instructed Muslims, subsequent to Hajj and before returning to Madina, all that they would need until the Hour, i.e., the permissible(s), forbidden, acts of worship, and the next successor after him^{-saww}.²

The divisions among Muslims led to various approaches to the recognition of these pillars, a debate that has not ceased to this day. There were originally five pillars of Islam.³ Briefly, some Muslims count the 'Shahadah'⁴ as one besides the four acts of worship the Salat, Soam, Zakat and Hajj, others believe that to become a Muslim one has to pronounce Shahadah followed by five pillars, the above four and the Wilayah (master-ship of the Prophet^{-saww} and his^{-saww} appointee).

After embracing Islam, one must have a strong Faith (Eman) in the pillars of Islam, believing in the heart, uttering them with the tongue, and practising them through the limbs.

But are there any additional pillars of Faith? For the Pillars of Faith (Eman), there is even bigger disagreement among Muslims (i.e., 5, 6 and 10 are identified)⁵, these are based on people's own interpretations of the Holy Quran. When we turn to the Holy Quran, all Instructions about the permissible/forbidden/worship have come in different chapters and places, as some Verses address some aspects of Faith. Here we take, as an example, some Verses, starting Verse 2:177 (which is believed to

¹ E.g., <https://en.wikipedia.org/wiki/Islam>

² The Sermon at the place of Gadeer Khum.

³ https://en.wikipedia.org/wiki/Five_Pillars_of_Islam

⁴ To declare One and indivisible God (Allah^{-azwj}), and Prophet Mohammed^{-saww} is His^{-azwj} Messenger.

⁵ <https://islamweb.net/en/article/134429/the-articles-of-faith>;

https://en.wikipedia.org/wiki/Five_Pillars_of_Islam;

<https://www.bbc.co.uk/bitesize/guides/zdcyb82/revision/7>

describe the pillars of Faith as 17, as explained later with the help of a Hadith). In the Holy Quran, Allah-azwj address beliers at several places and Commands them, e.g.,

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ {177}

It isn't righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, and the Angels, and the Book, and the Prophets, and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, and the travellers, and the beggars, and regarding the necks (freeing slaves), and establishes the Salat, and gives the Zakat, and they fulfil their promises when they are promising, and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177]

So, if we take all of the above Commands from 2:177, the pillars of faith will be 17 or 16 if we exclude the freeing of slaves, or if we take out the five (5) pillars of Islam, we will be left with 11.

In the following Verse (4:59), where Allah-azwj is addressing those who have Faith (Eman), we find four pillars.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {59}

O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool if you were believing in Allah and the Last Day, that would be better and of excellent interpretation [4:59]

In the following Verse (59:7), Allah-azwj categorically Instructs believers to obey Prophet-saww, therefore making scope of Faith much broader and Instructing us to follow the Sunnah of Rasool Allah-saww i.e., ***whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe in the Punishment [59:7]***

Allah-azwj Says:

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَئِكَ هُمُ الرَّاشِدُونَ {7}

And know that among you is Rasool-Allah! If he were to obey you in many of the matters, you would be in difficulties. But, Allah Endeared the Eman (Faith) to you

and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7]

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {7}

Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe in the Punishment [59:7] (for tafsir: [AL-HASHR \(Chapter 59\) | Hubeali](#))

In summary, as we will learn from the Ahadith below, the Faith (Eman) has a much broader scope than being confined to the 5 to 17 Commands of Allah^{-azwj}, as per our wish to identify the number of pillars of Faith from the Book.

The levels of Faith, one may attain, are again beyond our understanding, which no one knows except Allah^{-azwj}, (as Eman is an integral of admitting from the heart, uttering it through the tongue and exhibiting it from the limbs)⁶

Introduction:

In Ahadith 6th Imam^{-asws} says, Islam is to spare lives (under the umbrella of peace), protect the trust and make the marriage lawful, but the rewards (of the deeds) come from Eman (having a faith) and also said: Eman (belief) is inclusive of Islam but Islam is not inclusive of belief.^{7, 8}

One may profess Islam, but the rewards of deeds cannot be attained without embracing faith (Eman), so both of these need to coexist. Let's first seek evidence from the Holy Quran (as explained by the Ahadith) to deepen our understanding of the foundations (principles) of Islam and what is required to attain faith (Eman).

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۚ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

The Bedouins⁹ (desert dweller) said, 'We believe (brought faith)! (O Rasool) Say: 'You do not believe (do not have Eman)! But say, 'We submitted' (submitted to Islam), and the Eman has not entered into your hearts. And if you were to obey

⁶ «قال رسول الله (صلى الله عليه و آله): الإيمان معرفة بالقلب، و إقرار باللسان و عمل بالأركان»

(In a Hadith) 'Rasool-Allah^{-saww} said: 'The Eman is recognition with the heart, and acceptance by the tongue, and acting upon the commands (of Religion)''.

⁷ H. 3. الكافي (ط - الإسلامية)، ج2، ص: 26

⁸ علي بن إبراهيم عن أبيه عن ابن أبي عمير عن الحكم بن أيمن عن القاسم الصيرفي. H. 1. الكافي (ط - الإسلامية)، ج2، ص: 24

⁹ Bedouin derives from the Arabic badawi, meaning "desert dweller,"

Allah and His Rasool, He will not Reduce anything from your deeds. Surely Allah is Forgiving, Merciful' [49:14]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَالَتْ
الْأَعْرَابُ آمَنَّا قُلْنَا لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَالَ لِي أَلَا تَرَى أَنَّ الْإِيمَانَ غَيْرُ الْإِسْلَامِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel Bin Darraj who said,

'I asked Abu Abdullah^{-asws} (6th Imam^{-asws}) about the Words of Allah^{-azwj} Mighty and Majestic: **The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has not entered into your hearts [49:14].** The Imam^{-asws} said to me: 'Do you not see that the *Emān* is other than *Al-Islām*?'¹⁰

One can be in Islam without professing and demonstrating the acts of worship by merely accepting the principles of Islam, but Faith (Eman) necessitates acting upon these principles, e.g.,

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن العلاء، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «الإيمان إقرار وعمل، والإسلام إقرار بلا عمل».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-A'ala, from Muhammad Bin Muslim,

One of them^{-asws} (5th. Or 6th Imams^{-asws}) having said: 'The Eman (Faith) is the acceptance and the action, whereas Al-Islam is acceptance without there being any action'.¹¹

See additional Ahadith in Appendix II:

The Five Principles of Islam:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بُنِيَ
الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَلَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ فَأَحَدَ النَّاسِ بِأَرْبَعٍ وَ تَرَكُوا هَذِهِ يَعْني
الْوَلَايَةَ.

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Abbas ibn 'Amir from Aban ibn 'Uthman from Fudayl ibn Yasar from Abu Ja'far, recipient of divine supreme covenant, who has said the following: 'Abu Ja'far^{-asws}, recipient of divine supreme covenant, has said: 'Islam is based on five principles. These are: Salat (Prayer), Al-Zakat (charity), Soam (Fasting), Hajj (Pilgrimage) and Al-Wilayah (Submission to Allah^{-azwj} and His^{-azwj} Representatives – the Prophet^{-saww} and Imams^{-asws}). The call to none of the other principles has been

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 3

¹¹ الكافي 2: 20 / 2.

as emphatic as it has been to Al-Wilayah. People accepted the other four, but they left aside this i.e., Al-Wilayah.¹²

What is the Eman (Faith)?

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ {7}

And know that among you is Rasool-Allah! If he were to obey you in many of the matters, you would be in difficulties. But, Allah Endeared the Eman (Faith) to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7]

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن فضيل بن يسار، قال: سألت أبا عبد الله (عليه السلام) عن الحب و البغض، أمن الإيمان هو؟ فقال: «و هل الإيمان إلا الحب و البغض». ثم تلا هذه الآية: حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ.

And from him, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Fazeyl Bin Yasaar who said,

‘I asked Abu Abdullah^{-asws} about the love and the hate, are these from the faith?’ So he^{-asws} said: ‘And is Eman except the love and the hate?’ Then he^{-asws} recited this Verse: ***But, Allah Endeared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These, they are the Guided ones [49:7]***.¹³

[Usool e Deen and Faroo e Deen – Basis | Hubeali](#)

[Usool e Deen by Imam Al-Reza-asws | Hubeali](#)

[Islam, Eman and the Temporary Eman | Hubeali](#)

<https://hubeali.com/kalama-e-tayyab/>

With the above background, we turn to the Faith and its pillars:

The Faith and its Pillars:

Generally, a Holy Verse (2:177) is quoted to describe the Faith (Eman) and its pillars; however, without its proper interpretation, below we present a Hadith in its interpretation:

¹² Al-Kafi Vol. 1, H 1480, CH 10, h 3

¹³ الكافي 2: 102 / 5

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ {177}

It isn't righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, and the Angels, and the Book, and the Prophets, and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, and the travellers, and the beggars, and regarding the necks (freeing slaves), and establishes the Salat, and gives the Zakat, and they fulfil their promises when they are promising, and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177]

The esoteric (hidden) meanings of the Holy Verse (2:177) are very different from its exoteric (apparent) meanings. In the explanation of it (2:177), the 11th Imam^{-asws} says:

قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَيْسَ الْبِرُّ أَنْ تُولُوا الْآيَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا فَضَّلَ عَلِيًّا ع وَ أَخْبَرَ عَنْ جَلَالَتِهِ عِنْدَ رَبِّهِ عَزَّ وَ جَلَّ، وَ أَبَانَ عَنْ فَضَائِلِ شَيْعَتِهِ وَ أَنْصَارِ دَعْوَتِهِ، وَ وَبَّحَ الْيَهُودَ وَ النَّصَارَى عَلَى كُفْرِهِمْ، وَ كَتَمَانِهِمْ لِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ إِلِهِمَا ع فِي كُتُبِهِمْ بِفَضَائِلِهِمْ وَ مَحَاسِنِهِمْ، فَخَرَّتِ الْيَهُودُ وَ النَّصَارَى عَلَيْهِمْ.

The (11th) Imam (Hassan Al-Askari^{-asws}) said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: '***It isn't righteousness that you should be turning*** – the Verse. When Rasool Allah^{-saww} preferred Ali^{-asws} and informed about his^{-asws} majesty in the Presence of his^{-asws} Lord^{-azwj} Mighty and Majestic, and clarified about the merits of his^{-asws} adherent (Shias) and the helpers of his^{-asws} call, and Rebuked the Jews and the Christians upon their *Kufr* and their concealment of the mention of Muhammad^{-saww}, and Ali^{-asws}, and their^{-asws} Progeny^{-asws}, (which were) in their Books of their^{-asws} merits and their^{-asws} beauties, the Jews and the Christians took pride in them^{-asws}.

فَقَالَتِ الْيَهُودُ: قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ، وَ فِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا، وَ هِيَ قِبْلَةُ مُوسَى الَّتِي أَمَرْنَا بِهَا.

The Jews said, 'We have prayed this Salat towards our Qiblah numerously, and among us are ones who revive the night (stay awake) praying towards it, and it is the Qiblah of Musa^{-as} which he^{-as} has ordered us with'.

وَ قَالَتِ النَّصَارَى: قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ، وَ فِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا، وَ هِيَ قِبْلَةُ عِيسَى الَّتِي أَمَرْنَا بِهَا.

And the Christians said, 'We have prayed this Salat numerously towards our Qiblah, and among us are ones who revive the night (stay awake) praying towards it, and it is a Qiblah which Isa^{-as} ordered us with'.

وَ قَالَ كُلُّ وَاحِدٍ مِنَ الْفَرِيقَيْنِ: أَ تَرَى رَبَّنَا يُبْطِلُ أَعْمَالَنَا هَذِهِ الْكَثِيرَةَ، وَ صَلَوَاتِنَا إِلَى قِبْلَتِنَا – لِأَنَّا لَا نَتَّبِعُ مُحَمَّدًا عَلَى هَوَاهُ فِي نَفْسِهِ وَ أَخِيهِ!

And each one of the two groups said, 'Do you^{-saww} view that our Lord^{-azwj} would Invalidate these numerous deeds of ours, and our prayers towards our Qiblah because we are not following Muhammad^{-saww} upon his^{-saww} personal desires with regards to himself^{-saww} and his^{-saww} brother Ali^{-asws}?'.

فَأَنْزَلَ اللَّهُ تَعَالَى: قُلْ يَا مُحَمَّدُ صَ لَيْسَ الْبِرُّ الطَّاعَةَ الَّتِي تَنَالُونَ بِهَا الْجَنَانَ وَ تَسْتَحِقُّونَ بِهَا الْعُفْرَانَ وَ الرِّضْوَانَ. أَنْ تُؤَلُّوا وَجُوهَكُمْ بِصَلَاتِكُمْ قِبَلَ الْمَشْرِقِ أَتَيْهَا النَّصَارَى، وَ قِبَلَ الْمَغْرِبِ أَتَيْهَا الْيَهُودُ، وَ أَنْتُمْ لِأَمْرِ اللَّهِ مُخَالِفُونَ وَ عَلَى وَلِيِّ اللَّهِ مُعْتَاطُونَ.

Allah^{-azwj} the Exalted Revealed: "Say, O Muhammad^{-saww}! ***It isn't righteousness*** – the obedience by which you would be achieving the Gardens with and be deserving the Forgiveness and the (Divine) Pleasure with it, ***that you should be turning your faces*** – by your prayers - ***facing the east*** - O you Christians – ***and*** – facing ***the west*** – O you Jews, and you are opposing the Command of Allah^{-azwj} are enraged upon the Guardian^{-asws} of Allah^{-azwj}.

وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ بِأَنَّهُ الْوَاحِدُ الْأَحَدُ، الْفَرْدُ الصَّمَدُ، يُعَظِّمُ مَنْ يَشَاءُ وَ يُكْرِمُ مَنْ يَشَاءُ، وَ يُهِنُّ مَنْ يَشَاءُ وَ يُذِلُّهُ، لَا رَادَّ لِأَمْرِهِ، وَ لَا مُعَقِّبَ لِحُكْمِهِ

But the righteous is the one who believes in Allah – that He^{-azwj} is the One^{-azwj}, the Alone, the Individual, the Non-Hollow. He^{-azwj} Reveres (Admires) the one He^{-azwj} so Desires to, and Honours the one He^{-azwj} so Desires to, and Disgraces the one He^{-azwj} so Desires to and Humiliates him. There is neither a repeller of His^{-azwj} Command, nor is there an overturner of His^{-azwj} Decision.

وَ آمَنَ بِ الْيَوْمِ الْآخِرِ يَوْمَ الْقِيَامَةِ الَّتِي أَفْضَلُ مَنْ يُؤَافِيهَا مُحَمَّدٌ سَيِّدُ الْمُرْسَلِينَ وَ بَعْدَهُ عَلِيُّ أَخُوهُ وَ وَصِيُّهُ سَيِّدُ الْوَصِيِّينَ، وَ الَّتِي لَا يَخْضُرُهَا مِنْ شِيعَةِ مُحَمَّدٍ أَحَدٌ - إِلَّا أَضَاءَتْ فِيهَا أَنْوَارُهُ، فَسَارَ فِيهَا إِلَى جَنَّاتِ النَّعِيمِ، هُوَ وَ إِخْوَانُهُ وَ أَزْوَاجُهُ وَ ذُرِّيَّتُهُ وَ الْمُحْسِنُونَ إِلَيْهِ، وَ الدَّافِعُونَ فِي الدُّنْيَا عَنْهُ،

And - believe in, ***the Last Day*** – Day of Judgment in which the most superior one to be Fulfilled with, would be Muhammad^{-saww}, Chief of the Mursils^{-as} (Messenger Prophets) and after him^{-asws} would be Ali^{-asws}, his^{-saww} brother, and his^{-saww} successor^{-asws}, Chief of the successors^{-asws}. And (the Day) in which no one from his^{-asws} Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.

وَ لَا يَخْضُرُهَا مِنْ أَعْدَاءِ مُحَمَّدٍ أَحَدٌ إِلَّا غَشِيَتْهُ ظُلُمَاتُهَا فَيَسِيرُ فِيهَا إِلَى الْعَذَابِ الْأَلِيمِ - هُوَ وَ شُرَكَائُهُ فِي عَقْدِهِ وَ دِينِهِ وَ مَذْهَبِهِ، وَ الْمُتَقَرَّبُونَ كَانُوا فِي الدُّنْيَا إِلَيْهِ - لِعَبْرِ تَقِيَّةٍ لِحَقَّتْهُمْ [مِنْهُ].

Nor would anyone from the enemies of Muhammad^{-saww} be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer to them when they were in the world, without there being dissimulation, to get their rights from him.

وَالَّتِي تُنَادِي الْجَنَّةَ فِيهَا: إِلَيْنَا، إِلَيْنَا أَوْلِيَاءَ مُحَمَّدٍ وَعَلِيٍّ وَشِيعَتَهُمَا، وَ عَنَّا عَنَّا أَعْدَاءَ مُحَمَّدٍ وَعَلِيٍّ وَ أَهْلَ مُخَالَفَتِهِمَا.

(And the Day) in which the Gardens would be calling out: 'To us! To us, O friends of Muhammad^{-saww} and Ali^{-asws} and their^{-asws} Shias!' And 'Away from us! Away from us, enemies of Muhammad^{-saww} and Ali^{-asws} and the people who opposed them!'

وَتُنَادِي النَّارُ: عَنَّا عَنَّا أَوْلِيَاءَ مُحَمَّدٍ وَعَلِيٍّ وَشِيعَتَهُمَا، وَ إِلَيْنَا إِلَيْنَا أَعْدَاءَ مُحَمَّدٍ وَعَلِيٍّ وَ شِيعَتَهُمَا.

And the Fires would be calling out: 'Away from us! Away from us, friends of Muhammad^{-saww} and Ali^{-asws} and their^{-asws} Shias!' And, 'To us! To us, enemies of Muhammad^{-saww} and Ali^{-asws} and their^{-asws} Shias!'

يَوْمَ تَقُولُ الْجَنَّةُ: يَا مُحَمَّدُ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى أَمَرَنَا بِطَاعَتِكُمَا، وَ أَنَّ تَأْذِنًا فِي الدُّخُولِ إِلَيْنَا مِنْ تُوَحُّدِنَا بِشِيعَتِكُمَا، مَرْحَبًا بِكُمْ وَ أَهْلًا وَ سَهْلًا.

The Day (in which) the Gardens would be saying: 'O Muhammad^{-saww}, and O Ali^{-asws}! Allah^{-azwj} the Exalted Commanded us with being obedient to you^{-asws} both, and that we (only) Permit the entry into us the ones whom you^{-asws} (permit to) enter. Therefore, fill us with your^{-asws} Shias. Welcome to them, welcome to them!'

وَتَقُولُ النَّارُ: يَا مُحَمَّدُ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى أَمَرَنَا بِطَاعَتِكُمَا، وَ أَنَّ يُحْرِقَ بِنَا مِنْ تَأْمُرَانَا بِحَرْقِهِ، فَاغْلِقْنَا بِأَعْدَائِكُمَا.

And the Fires would be saying: 'O Muhammad^{-saww} and O Ali^{-asws}! Allah^{-azwj} the Exalted Commanded us with being obedient to you^{-asws} both, and he should be incinerated with us, the one whom your^{-asws} both order with his incineration. Therefore, fill us with your^{-asws} enemies!'

وَالْمَلَائِكَةُ وَ مَنْ آمَنَ بِالْمَلَائِكَةِ - بِأَنَّهُمْ عِبَادٌ مَعْصُومُونَ، لَا يَعْصُونَ اللَّهَ عَزَّ وَ جَلَّ مَا أَمَرَهُمْ، وَ يَفْعَلُونَ مَا يُؤْمَرُونَ، وَ أَنَّ أَشْرَفَ أَعْمَالِهِمْ فِي مَرَاتِبِهِمْ - الَّتِي قَدْ رُبُّوا فِيهَا مِنَ النَّارِ إِلَى الْعَرْشِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ اسْتِدْعَاءُ رَحْمَةِ اللَّهِ وَ رِضْوَانِهِ لِشِيعَتِهِمُ الْمُتَّقِينَ، وَ اللَّعْنُ لِلْمُنَافِقِينَ لِأَعْدَائِهِمُ الْمُجَاهِرِينَ وَ الْمُنَافِقِينَ.

And the Angels – And the one who believes in the Angels that they are infallible servants, not disobeying Allah^{-azwj} Mighty and Majestic is whatever He^{-azwj} Commands them and they are doing whatever they are being Commanded with, and that the noblest of their deeds regarding their ranks is what which they are being ranked with, from the earth to the Throne, is the Salawat upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, and to supplicate for the Mercy of Allah^{-azwj} for their^{-asws} pious Shias, and (supplicating for) the consecutive Curses for their^{-asws} outspoken enemies, the hypocrites.

وَ الْكِتَابِ وَ يُؤْمِنُونَ بِالْكِتَابِ الَّذِي أَنْزَلَ اللَّهُ، مُشْتَمِلًا عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ وَعَلِيٍّ عَ سَيِّدِ (الْمُسْلِمِينَ وَ الْوَصِيِّينَ) وَ الْمُخْصُوصِينَ بِمَا لَمْ يُخْصَ بِهِ أَحَدًا مِنَ الْعَالَمِينَ، وَ عَلَى ذِكْرِ فَضْلِ مَنْ تَبِعَهُمَا وَ أَطَاعَهُمَا مِنَ الْمُؤْمِنِينَ، وَ بُغْضِ مَنْ خَالَفَهُمَا مِنَ الْمُنَافِقِينَ وَ الْمُنَافِقِينَ.

And the Book – and believing in the Book which Allah^{-azwj} Revealed, inclusive upon the mention of the merits of Muhammad^{-saww} and Ali^{-asws}, Chief of the Muslims and

the successors^{-as}, the one particularised with what no one from the worlds has been particularised with, and (inclusive) of the mention of the merits of the one who follows them^{-asws} and obeys them^{-asws}, from the *Momineen*, and hate the one who opposes them^{-asws} from the enemies and the hypocrites.

وَالنَّبِيِّينَ [وَمِنْ] آمَنَ بِالنَّبِيِّينَ - أَهْمَ أَفْضَلُ خَلْقِ اللَّهِ أَجْمَعِينَ، وَ أَهْمَ كُلُّهُمْ دَلُّوا عَلَى فَضْلِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ، وَ فَضْلِ عَلِيِّ سَيِّدِ الْوَصِيِّينَ، وَ فَضْلِ شَيْعَتِهِمَا عَلَى سَائِرِ الْمُؤْمِنِينَ بِالنَّبِيِّينَ وَ بِأَهْمَ كَانُوا بِفَضْلِ مُحَمَّدٍ وَ عَلِيٍّ مُعْتَرِفِينَ وَ لَهُمَا بِمَا خَصَّهُمَا [اللَّهُ] بِهِ مُسْلِمِينَ،

And the Prophets – and the one who believes in the Prophets^{-as} that they^{-as} are the most superior of the creatures of Allah^{-azwj} in their entirety, and they^{-as}, all of them^{-as}, pointed upon the merits of Muhammad^{-saww}, the Chief of the Mursils^{-as} (Messenger Prophets) and the merits of Ali^{-asws}, Chief of the successors^{-as}, and merits of their^{-asws} Shias over the rest of the believers in the Prophets^{-as}, and that they (the previous Prophets^{-as} were acknowledging the merits of Muhammad^{-saww} and Ali^{-asws}, and they^{-as} were submitting to them^{-asws} both with what Allah^{-azwj} had Particularised them^{-asws} with.

وَ أَنَّ اللَّهَ تَعَالَى أَعْطَى مُحَمَّدًا ص مِنَ الشَّرَفِ وَ الْفَضْلِ - مَا لَمْ تَسْمُ إِلَيْهِ نَفْسٌ أَحَدٍ مِنَ النَّبِيِّينَ - إِلَّا نَحَاهُ اللَّهُ تَعَالَى عَنْ ذَلِكَ وَ زَجَرَهُ وَ أَمَرَهُ - أَنْ يُسَلِّمَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ فَضْلَهُمْ، وَ أَنَّ اللَّهَ قَدْ فَضَّلَ مُحَمَّدًا بِفَاتِحَةِ الْكِتَابِ عَلَى جَمِيعِ النَّبِيِّينَ، مَا أَعْطَاهَا أَحَدًا قَبْلَهُ إِلَّا مَا أُعْطِيَ سُلَيْمَانُ بْنُ دَاوُدَ ع مِنْهَا «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» فَرَأَاهَا أَشْرَفَ مِنْ جَمِيعِ مَالِكِهِ الَّتِي أُعْطِيَهَا.

And that Allah^{-azwj} the Exalted Gave Muhammad^{-saww}, from the nobility and the merits, what no one from the Prophets^{-as} has named with, except Allah^{-azwj} the Exalted Forbid him^{-as} from that, and Rebuked him^{-as}, and Commanded him^{-as} that he^{-as} submits to Muhammad^{-saww} and Ali^{-asws}, and their^{-asws} goodly Progeny^{-asws} of their^{-asws} merits. And Allah^{-azwj} has Graced Muhammad^{-saww} with the Opening of the Book over the entirety of the Prophets^{-as}, and did not Give to anyone before him^{-saww} except what He^{-azwj} Gave to Suleyman^{-as} Bin Dawood^{-as} from it, **'In the Name of Allah^{-azwj} the Beneficent, the Merciful [1:1]**, so he^{-as} viewed it as the noblest than the entirety of his^{-as} kingdom, what he^{-as} had been Given.

فَقَالَ: يَا رَبِّ مَا أَشْرَفَهَا مِنْ كَلِمَاتٍ - إِنَّهَا لَأَثَرُ عِنْدِي مِنْ جَمِيعِ مَالِكِي - الَّتِي وَهَبْتُهَا لِي. قَالَ اللَّهُ تَعَالَى: يَا سُلَيْمَانُ وَ كَيْفَ لَا يَكُونُ كَذَلِكَ - وَ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ سَمَّانِي بِهَا - إِلَّا أُوجِبَتْ لَهُ مِنَ الثَّوَابِ أَلْفَ ضِعْفٍ - مَا أُوجِبَ لِمَنْ تَصَدَّقَ بِأَلْفِ ضِعْفٍ مَالِكِكَ. يَا سُلَيْمَانُ، هَذِهِ سُبُعُ مَا أَهْبَهُ لِمُحَمَّدٍ سَيِّدِ النَّبِيِّينَ، تَمَامَ فَاتِحَةِ الْكِتَابِ إِلَى آخِرِهَا.

He (Suleyman^{-as}) said: 'O Lord^{-azwj}! How noble are these from the words. These are more preferable in my^{-as} presence that the entirety of my^{-as} kingdom which You^{-azwj} have Granted to me^{-as}'. Allah^{-azwj} the Exalted Said: "O Suleyman^{-as}! And how can it not happen to be like that, and there is none from a servant nor a maid who names Me^{-azwj} with it except I^{-azwj} shall Obligate for him, from the Rewards, a thousand multiple of what I^{-azwj} would Obligate for the one who gives in charity with a thousand multiple of your^{-as} kingdom. O Suleyman^{-as}! These are seven (Verses) what I^{-azwj} would be Granting to Muhammad^{-saww}, Chief of the Prophets^{-as}, complete Opening of the Book, up to its end".

فَقَالَ: يَا رَبِّ أَتَأْذُنِي أَنْ أَسْأَلَكَ تَمَامَهَا قَالَ اللَّهُ تَعَالَى: يَا سُلَيْمَانُ افْنَعْ بِمَا أَعْطَيْتُكَ، فَلَنْ تَبْلُغَ شَرَفَ مُحَمَّدٍ،

He^{as} said: 'O Lord^{azwj}! Will You^{azwj} Permit me^{as} to ask for the complete of it?' Allah^{azwj} the Exalted Said: "O Suleyman^{as}! Be content with what I^{azwj} have Given you^{as}, for you^{as} will never (be able to) reach the nobility of Muhammad^{saww}.

وَإِيَّاكَ أَنْ تَقْتَرِحَ عَلَى دَرَجَةِ مُحَمَّدٍ وَفَضْلِهِ وَجَلَالِهِ، فَأُخْرِجَكَ عَنْ مُلْكِكَ كَمَا أُخْرِجْتُ آدَمَ عَنْ تِلْكَ الْجَنَّةِ لَمَّا اقْتَرَحَ دَرَجَةَ مُحَمَّدٍ فِي الشَّجَرَةِ - الَّتِي أَمَرْتُهُ أَنْ لَا يَقْرُبَهَا، يَوْمَ أَنْ يَكُونَ لَهُ فَضْلُهُمَا،

And beware of suggesting upon Me^{azwj} a level of Muhammad^{saww}, and his^{saww} merits, and his^{saww} majesty, for I^{azwj} will Exit you^{as} from your^{as} kingdom just as I^{azwj} Exited Adam^{as} from those Gardens due to what he^{as} suggested of the level of Muhammad^{saww} regarding the tree which I^{azwj} had Commanded Him^{azwj} that he^{as} should not go near it. He^{as} was (also) wishing that their^{asws} merits would happen to be for him^{as}.

وَهِيَ شَجَرَةٌ أَصْلُهَا مُحَمَّدٌ، وَأكْبَرُ أَغْصَانِهَا عَلِيٌّ، وَ سَائِرُ أَغْصَانِهَا آلُ مُحَمَّدٍ عَلَى قَدْرِ مَرَاتِبِهِمْ، وَ قُضِبَتْهَا شَبَعَتُهُ وَأُتْمَتُهُ - عَلَى [قَدْرِ] مَرَاتِبِهِمْ وَ أَخْوَالِهِمْ، إِنَّهُ لَيْسَ لِأَحَدٍ (يَا سُلَيْمَانُ مِنْ دَرَجَاتِ الْفَضَائِلِ عِنْدِي مَا لِمُحَمَّدٍ).

And it is a tree, its origin (roots) is Muhammad^{saww}, and the biggest of its branch is Ali^{asws}, and the rest of its branches are the Progeny^{asws} of Muhammad^{saww} in accordance with their^{asws} ranks, and its twigs (leaves) are his^{saww} Shias and his^{saww} community – upon a measurement of – their ranks and their states. It isn't for anyone, O Suleyman^{as}, from the levels of the merits in My^{azwj} Presence, what is for Muhammad^{saww}.

فَعِنْدَ ذَلِكَ قَالَ سُلَيْمَانُ: يَا رَبِّ - قَتَعْنِي بِمَا رَزَقْتَنِي. فَأَقْنَعُهُ. فَقَالَ: يَا رَبِّ سَلَّمْتُ وَ رَضِيتُ، وَ قَبِيتُ وَ عَلِمْتُ أَنْ لَيْسَ لِأَحَدٍ مِثْلُ دَرَجَاتِ مُحَمَّدٍ.

Therefore, during that, Suleyman^{as} said: 'O Lord^{azwj}! Cause me^{as} to be content with whatever You^{azwj} have Graced me^{as}'. So, He^{azwj} Caused him^{as} to be content. He^{as} said: 'O Lord^{azwj}! I^{as} submit, and am pleased, and am content, and know that there isn't for anyone the like of the levels of Muhammad^{saww}'.

وَ أَتَى الْمَالَ عَلَى حُبِّهِ أَعْطَى فِي اللَّهِ الْمُسْتَحْقِقِينَ مِنَ الْمُؤْمِنِينَ - عَلَى حُبِّهِ لِلْمَالِ وَ شِدَّةِ حَاجَتِهِ إِلَيْهِ، يَأْمُلُ الْحَيَاةَ وَ يَخْشَى الْفَقْرَ، لِأَنَّهُ صَاحِبُ شَحِيحٍ.

And gives the wealth over his own Love (for it) – gives for the Sake of Allah^{azwj} to the deserving ones from the Momineen upon His^{azwj} love over his own lover for the wealth and the intensity of his own need to it, (although) he hopes for the life and fears the poverty, because it is correct, scarce (hard to come by).

دَوِيَ الْفَرَى أَعْطَى لِقَرَابَةِ النَّبِيِّ الْفُقَرَاءَ - هَدِيَّةً أَوْ بَرًّا لَا صَدَقَةً، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَجْلَهُمْ عَنِ الصَّدَقَةِ، وَ أَتَى قَرَابَةَ نَفْسِهِ صَدَقَةً وَ بَرًّا وَ عَلَى أَيِّ سَبِيلٍ أَرَادَ.

To the ones with relationships – gives to the relatives of the Prophet^{-saww}, the poor ones, as a gift or (as an act of righteousness), not as charity, for Allah^{-azwj} Mighty and Majestic has Deemed them as being loftier than (be recipients) of the charity. And gives to his own relatives as charity, and (as an act of) righteousness, and upon whichever cause he so wants to.

وَالْيَتَامَىٰ وَآتَىٰ الْيَتَامَىٰ مِنْ بَنِي هَاشِمٍ الْفُقَرَاءَ بِرَأً، لَا صَدَقَةً، وَ آتَىٰ يَتَامَىٰ غَيْرِهِمْ صَدَقَةً وَ صِلَةً.

And the orphans – and gives to the orphans from the Clan of Hashim^{-as}, the poor ones, as (an act of) righteousness, not charity, and gives to the orphans of others as charity and as a help.

وَالْمَسْكِينِ مَسْكِينِ النَّاسِ.

And the poor – the poor ones of the (general) people.

وَابْنِ السَّبِيلِ الْمُجْتَازِ الْمُتَقَطِّعَ بِهِ لَا نَفَقَةَ مَعَهُ.

And the travellers – The one who travelled more than he anticipated, the ones cut off from his means, there being no expense monies with him.

وَالسَّائِلِينَ الَّذِينَ يَتَكَفَّفُونَ وَ يَسْأَلُونَ الصَّدَقَاتِ.

And the beggars – those who are begging and are asking for the charities.

وَفِي الرِّقَابِ الْمُكَاتِبِينَ يُعِينُهُمْ لِيُؤَدُّوا فَيَعْتَقُوا.

And regarding the necks (freeing slaves) – the contracted ones, assisting them to pay off (their outstanding contract) so they would be liberated.

قَالَ: فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يَحْتَمِلُ الْمُوَاسَاةَ، فَلْيُجَدِّدِ الْإِفْرَارَ بِتَوْجِيدِ اللَّهِ، وَ نُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ لِيُجَهِّزَ بِتَفْضِيلِنَا، وَ الْإِعْتِرَافِ بِوَجِبِ حُقُوقِنَا أَهْلَ الْبَيْتِ وَ بِتَفْضِيلِنَا عَلَى سَائِرِ [آلِ] النَّبِيِّينَ وَ تَفْضِيلِ مُحَمَّدٍ عَلَى سَائِرِ النَّبِيِّينَ، وَ مُوَالَاةِ أَوْلِيَائِنَا، وَ مُعَادَاةِ أَعْدَائِنَا، وَ الْبِرَاءَةِ مِنْهُمْ كَائِنًا مَنْ كَانَ، آبَاؤُهُمْ وَ أُمَّهَاتُهُمْ وَ دَوِيُّ قَرَابَاتِهِمْ وَ مَوَدَّاتِهِمْ، فَإِنَّ وَلَايَةَ اللَّهِ لَا تُنَالُ إِلَّا بِوَلَايَةِ أَوْلِيَائِهِ وَ مُعَادَاةِ أَعْدَائِهِ.

He^{-asws} said: ‘So if there does not happen to be wealth for him, he should carry the sympathy, so let him renew the acknowledgment of the Tawheed of Allah^{-azwj}, and the Prophet-hood of Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, and let him be vocal with our^{-asws} merits, and the acknowledgement with the Obligatory of our^{-asws} rights, the People^{-asws} of the Household, and with our^{-asws} preferences over the rest of the progenies of the Prophets^{-as}, and the preference of Muhammad^{-saww} over the rest of the Prophets^{-as}, and the friendship of our^{-asws} friends and the enmity of our^{-asws} enemies, and the disavowment from them, whoever they may be, (whether they are) their fathers, and their mothers, and the ones with their relationships and their cordiality, for the Wilayah of Allah^{-azwj} cannot be attained except by the Wilayah of His^{-azwj} friends and the enmity of His^{-azwj} enemies.

وَأَقَامَ الصَّلَاةَ قَالَ: وَ الْبِرُّ، بِرُّ مَنْ أَقَامَ الصَّلَاةَ بِحُدُودِهَا، وَ عَلِمَ أَنَّ أَكْبَرَ حُدُودِهَا الدُّخُولُ فِيهَا، وَ الْخُرُوجُ مِنْهَا- مُعْتَرِفًا بِفَضْلِ مُحَمَّدٍ ص سَيِّدِ عِبِيدِهِ وَ إِمَامِهِ وَ الْمَوْلَاةِ لِسَيِّدِ الْأَوْصِيَاءِ- وَ أَفْضَلِ الْأَتَقِيَاءِ عَلَيِّ سَيِّدِ الْأَبْرَارِ، وَ قَائِدِ الْأَخْيَارِ، وَ أَفْضَلِ أَهْلِ دَارِ الْقَرَارِ- بَعْدَ النَّبِيِّ الرَّكِّي الْمُخْتَارِ.

And establishes the Salat – And the righteousness. And act of righteousness of the one who establishes the Salat with its limits, and knows that the greatest of its limits entering into it, and the exiting from it, is acknowledgment of the merits of Muhammad^{-saww} as the Chief of His^{-azwj} servants and His^{-azwj} maids, and the Wilayah of the Chief of the successors^{-as}, and the best of the pious ones, Ali^{-asws}, Chief of the righteous ones, and guide of the chosen ones, and the most superior of the inhabitants of the House of Bliss after the Prophet^{-saww}, the Pure, the Chosen one.

وَ آتَى الزَّكَاةَ الْوَاجِبَةَ عَلَيْهِ لِإِخْوَانِهِ الْمُؤْمِنِينَ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يُزَكِّيهِ فَزَكَاةَ بَدَنِهِ وَ عَقْلِهِ، وَ هُوَ أَنْ يَجْهَرَ بِفَضْلِ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِ إِذَا قَدَرَ، وَ يَسْتَعْمِلَ التَّقِيَّةَ عِنْدَ الْبَلَاءِ إِذَا عَمَّتْ، وَ الْمَخْنِ إِذَا نَزَلَتْ، وَ الْأَعْدَاءُ إِذَا غَلَبُوا، وَ يُعَاشِرُ عِبَادَ اللَّهِ بِمَا لَا يَغْلُمُ دِينَهُ، وَ لَا يَقْدَحُ فِي عَرْضِهِ، وَ بِمَا يَسْلَمُ مَعَهُ دِينُهُ وَ دُنْيَاهُ،

And gives the Zakat – the Obligatory upon him, to his Momineen brethren. So if there does not happen to be wealth for him to pay Zakaat with, so the Zakat of his body and his intellect, and it is that he should be vocal with the merits of Ali^{-asws} and the goodly ones from his^{-asws} Progeny^{-asws} when he is able to, and he should utilise the dissimulation during the affliction when they prevail, and the tribulations when they descend, and the enemies when they overcome, and interact with the servants of Allah^{-azwj} with what neither would be Religion be dented with, nor would his honour be slandered with and with what his Religion would be safe with and (as well as) his world.

فَهُوَ بِاسْتِعْمَالِ التَّقِيَّةِ يُؤَفِّرُ نَفْسَهُ عَلَى طَاعَةِ مَوْلَاهُ، وَ يَصُونُ عَرْضَهُ الَّذِي فَرَضَ اللَّهُ [عَلَيْهِ] صِيَانَتَهُ، وَ يَحْفَظُ عَلَى نَفْسِهِ أَمْوَالَهُ- الَّتِي قَدْ جَعَلَهَا اللَّهُ لَهُ قِيَامًا، وَ لِدِينِهِ وَ عَرْضِهِ وَ بَدَنِهِ قَوَامًا،

It is the utilization of the dissimulation, to save himself (to be) upon the obedience of his Master^{-asws}, and protect the honour which Allah^{-azwj} has Necessitated upon him to protect it, and preserves his wealth upon himself which Allah^{-azwj} has Made to him as a standing, and for his Religion, and his honour, and his body as a strength.

وَ لَعَنَ الْمَعْصُوبَ عَلَيْهِمُ الْأَحْزَيْنِ مِنَ الْخِصَالِ بِأَزْدِهَا، وَ مِنَ الْخِلَالِ بِأَسْحَطِهَا لِدَفْعِهِمُ الْخُفُوقَ عَنْ أَهْلِهَا وَ تَسْلِيمِهِمُ الْوَلَايَاتِ إِلَى غَيْرِ مُسْتَحَقِّهَا.

And curse be upon the ones (Allah^{-azwj} is) Wrathful upon, the seizers of the characteristics with its disgrace, and traits of its anger, in order to repel the rights from its rightful ones, and their submission of the Mastership to other than its rightful ones.

ثُمَّ قَالَ: وَ الْمُؤْمِنُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا قَالَ: وَ مِنْ أَعْظَمِ عُهُودِهِمْ أَنْ لَا يَسْتُرُوا مَا يَعْلَمُونَ- مِنْ شَرَفٍ مِنْ شَرَفِهِ اللَّهُ، وَ فَضْلٍ مِنْ فَضْلِهِ اللَّهُ، وَ أَنْ لَا يَضَعُوا الْأَسْمَاءَ الشَّرِيفَةَ عَلَى مَنْ لَا يَسْتَحِقُّهَا- مِنَ الْمُقْصِرِينَ وَ الْمُسْرِفِينَ الضَّالِّينَ- الَّذِينَ ضَلُّوا عَمَّنْ دَلَّ اللَّهُ عَلَيْهِ بِدَلَالَتِهِ-

وَ اخْتَصَّهُ بِكَرَامَاتِهِ، الْوَاصِفِينَ لَهُ بِخِلَافِ صِفَاتِهِ، وَ الْمُنْكِرِينَ لِمَا عَرَفُوا مِنْ دَلَالَتِهِ وَ عِلَامَاتِهِ، الَّذِينَ سَمَّوْا بِأَسْمَائِهِمْ مَنْ لَيْسُوا بِأَكْفَائِهِمْ - مِنْ الْمُقْصِرِينَ الْمُتَمَرِّدِينَ.

Then He^{-azwj} Said: **and they fulfil their promises when they are promising** – and from the greatest of their promises is that they will not conceal what they are knowing from the nobilities of the one whom Allah^{-azwj} Ennobled, and the merits of the one whom Allah^{-azwj} Merited, and that they will not be wasting the noble names upon the one who is not rightful of it, from the derogators, and the extravagant ones, the straying ones, those who are straying from the one^{-asws} whom Allah^{-azwj} Pointed upon with His^{-azwj} Evidence, and Particularised with His^{-azwj} Prestige, those who are describing him^{-asws} with opposite to his^{-asws} description, and the deniers to what they are recognising from his^{-asws} evidences and his^{-asws} signs, those who are naming with their^{-asws} names the ones who aren't with the qualifications, from the derogators and the insurgents.

ثُمَّ قَالَ: وَ الصَّابِرِينَ فِي الْبَأْسَاءِ يُعْنِي فِي مُحَارَبَةِ الْأَعْدَاءِ، وَ لَا عَدُوَّ يُحَارِبُهُ أَعْدَى مِنْ إِبْلِيسَ وَ مَرَدَّتِهِ، يَهْتِفُ بِهِ، وَ يَدْفَعُهُ وَ إِثَابُهُمْ - بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ ع.

And the patient ones during the adversity – meaning during the wars of the enemies, and there is no enemy more inimical than Iblees^{-la} and his^{-la} renegades cheering him^{-la}, and he can repel him^{-la} and them with the Salawat upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}.

وَ الصَّرَاءُ الْفَقْرِ وَ النَّبَذَةِ، وَ لَا فَقْرَ أَشَدُّ مِنْ فَقْرِ الْمُؤْمِنِ، يَلْجَأُ إِلَى التَّكْفُفِ مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ،

And the desperation – the poverty and the difficulties, and there is no poverty more intense that the poverty of the Momin, leading him to the sufficing from the enemies of the Progeny^{-asws} of Muhammad^{-saww}.

يَصْبِرُ عَلَى ذَلِكَ، وَ يَرَى مَا يَأْخُذُهُ مِنْ مَا لَهُمْ مَعْنَمًا يُلْعَنُهُمْ بِهِ، وَ يَسْتَعِينُ بِمَا يَأْخُذُهُ - عَلَى تَجْدِيدِ ذِكْرِ وَلَايَةِ الطَّيِّبِينَ الطَّاهِرِينَ.

He should be patient upon that, and he should view what he takes from his wealth as booty to cursing them with, and he should seek assistance with what he is taking upon renewing the mention of the Wilayah of the goodly, the Pure (Masumeen^{-asws}).

وَ جِئَ الْبَأْسِ عِنْدَ شِدَّةِ الْقِتَالِ يَذْكُرُ اللَّهُ، وَ يُصَلِّي عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ عَلَى عَلِيٍّ وَآلِهِ، وَ يُوَالِي بِقُلُوبِهِ وَ لِسَانِهِ أَوْلِيَاءَ اللَّهِ، وَ يُعَادِي كَذَلِكَ أَعْدَاءَ اللَّهِ.

And when distressed – during the intensity of the fighting, he mentioned Allah^{-azwj} and sends Salawat upon Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj} and upon Ali^{-asws}, Guardian^{-asws} of Allah^{-azwj}, and befriend with his hear and his tongue, the friends of Allah^{-azwj}, and be inimical like that to the enemies of Allah^{-azwj}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: أُولَئِكَ أَهْلُ هَذِهِ الصِّفَاتِ الَّتِي ذَكَرَهَا، الْمُؤَصِّفُونَ بِهَا الَّذِينَ صَدَّقُوا فِي إِيْمَانِهِمْ فَصَدَّقُوا أَقَاوِيلَهُمْ بِأَفَاعِيلِهِمْ.

Allah^{-azwj} Mighty and Majestic Said: **they** – the ones of this description which I^{-asws} mentioned, and the ones described with these, **are those who are true** – in their Eman, so they are ratifying their words with their deeds.

وَأُولَئِكَ هُمُ الْمُتَّقُونَ لِمَا أَمَرُوا بِاتَّقَائِهِ مِنْ عَذَابِ النَّارِ، وَ لِمَا أَمَرُوا بِاتَّقَائِهِ مِنْ شُرُورِ النَّوَاصِبِ الْكُفَّارِ.

and these, they are the fearing ones [2:177] – Due to what they had been Commanded with fearing from the Punishment of the Fire, and due to what they had been Commanded with fearing from the evil deeds of the Nasibis, the Kafirs’¹⁴.

One may exit from Faith but still remain in Islam; or exit from both:

عَلَيْهِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَزْكِبُ الْكَبِيرَةَ مِنَ الْكِبَائِرِ فَيَمُوتُ هَلْ يُخْرِجُهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ إِنْ عُدَّ كَانَ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ أَمْ لَهُ مُدَّةٌ وَ انْقِطَاعٌ فَقَالَ مَنِ ارْتَكَبَ كَبِيرَةً مِنَ الْكِبَائِرِ فَرَعَمَ أَمَّا حَالًا أَخْرَجَهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ عَذَّبَ أَشَدَّ الْعَذَابِ وَ إِنْ كَانَ مُعْتَرِفًا أَنَّهُ أَذْنَبَ وَ مَاتَ عَلَيْهِ أَخْرَجَهُ مِنَ الْإِيمَانِ وَ لَمْ يُخْرِجْهُ مِنَ الْإِسْلَامِ وَ كَانَ عَذَابُهُ أَهْوَنَ مِنْ عَذَابِ الْأَوَّلِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{-asws} (6th Imam) about the man committing a major sin from the major sins, and he dies. Would that exclude him from Al-Islam? And if he was Punished, would his Punishment be like the Punishment of the Polytheists, or would there be a time limit for him and a cutting off?’ So Imam^{-asws} said: ‘The one who commits a major sin from the major sins, and he alleges that it is Permissible, that would exit him from Al-Islam and he would be Punished with the severest of the Punishments; but if he was acknowledging that he is sinning, and he dies upon it, that would exit him from the *Emān* and it (major sin) would not exit him from Al-Islam, and his Punishment would be lesser than the Punishment of the first one’¹⁵.

With Eman Sins are forgiven and good deeds are accepted:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي أَخَالِطُ النَّاسَ فَيَكْثُرُ عَجْجِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فُلَانًا وَ فُلَانًا هُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ هُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ الصِّدْقُ قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ عَ جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْعَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَى مَنْ دَانَ بِوَلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قُلْتُ لَا دِينَ لِأَوْلِيكَ وَ لَا عَتَبَ عَلَى هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأَوْلِيكَ وَ لَا عَتَبَ عَلَى هَؤُلَاءِ ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنَ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلَّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا هَذَا أَمْرٌ كَانُوا عَلَى نُورٍ الْإِسْلَامَ فَلَمَّا أَنْ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوَلَايَتِهِمْ إِيَّاهُ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ هُمُ النَّارَ مَعَ الْكُفَّارِ فَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from ‘Abd ‘Aziz al-‘Abdi from ‘Abd Allah ibn abu Yafur who has said:

¹⁴ Tafseer Imam Hassan Al Askari-asws – S 353

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 23

'Once I said to Abu Abd Allah^{-asws} 'I meet people and it increases my wonder when I find people who do not consider you (Ahl Al-Bayt^{-asws}) as their guardians and 'A'immah (Leaders with Divine Authority), but they consider so and so as their imam. However, they are trustworthy, truthful and loyal. I also find people who consider you as their guardians and 'A'immah^{-asws} but are not trustworthy, loyal and truthful.'

'Abu' Abd Allah^{-asws} then sat in an upright position and turned to me as if upset, and then said, 'One who follows the religion of Allah^{-azwj} under the guardianship of an unjust imam who does not possess Divine Authority, has no religion. One who follows the religion of Allah^{-azwj} under the guardianship of an Imam^{-asws} who is just in his dealings and possesses Divine Authority, will suffer no negative effect.'

'I then asked: 'Do those, in fact, have no religion, and these face no destruction?' The Imam^{-asws} said: 'That is correct. Those have no religion and these face no destruction.' Then, the Imam^{-asws} said: 'Have you not heard the words of Allah^{-azwj}: ***'Allah is the Guardian of the believers and it is He who takes them out of darkness into light. ... ' (2:257).*** It means that He^{-azwj} Takes them out of the darkness of sins to the light of repentance and forgiveness because of their love for us^{-asws} and their being under the guardianship of the just 'A'immah^{-asws} (plural of Imam) who possess Divine Authority.

He^{-azwj} has also said: ***'The Devil is the guardian of those who deny the Truth and he leads them from light to darkness ' (2:257).*** It means that they were in the light of Islam, but when they accepted the guardianship and the leadership of every unjust imam who possessed no authority from Allah^{-azwj} their guardianship took them out of the 'Noor' of Islam to the darkness of disbelief (Kufr). Allah^{-azwj} then Made it necessary for them to suffer in Fire along with the unbelievers, ' ... ***these are the dwellers of hell wherein they will live forever (2:257)***'.¹⁶

و قال ع الإيمان قول مقبول و عمل معمول و عرفان بالمعقول

(Amir Al-Momineen^{-asws} said): The Eman is the Accepted Word, and the deed performed (under it), and (with it's) 'عرفان بالمعقول' sound recognition.¹⁷

Eman is Worthless unless One Acts upon what he believes:

[بصائر الدرجات] أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيسَى عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ هِشَامِ بْنِ أَهْثَمٍ التَّمِيمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مِثْمَ التَّمِيمِيُّ إِنَّ قَوْمًا آمَنُوا بِالظَّاهِرِ وَ كَفَرُوا بِالْبَاطِنِ فَلَمْ يَنْفَعَهُمْ شَيْءٌ وَ جَاءَ قَوْمٌ مِنْ بَعْدِهِمْ فَأَمَنُوا بِالْبَاطِنِ وَ كَفَرُوا بِالظَّاهِرِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ شَيْئاً وَ لَا إِيمَانٌ بِظَاهِرٍ إِلَّا بِبَاطِنٍ وَ لَا بِبَاطِنٍ إِلَّا بِظَاهِرٍ

Al-Haitham Al-Tamimi says:

Abu Abdullah^{-asws} said: 'O Mitham Al-Tamimi! Those people who superficially believe but disbelieve from their 'Batin' (inside) will not get any benefits (from their Eman).

¹⁶ Al-Qatara, V. 2, pp. 78, Alkafi, V. 1, H. 965, Bihar V. 23, pg. 323, H. 8.. 376 : ص 1 ج : الكافي

¹⁷Tuhaf al-Uqoul, pg. 258(English), no. 153, تحف العقول ص : 224

However, those who believe from hearts but do not practice it will not gain any benefit either. Therefore, one has no Eman if it's only exoteric (Zahir) unless he also has it esoterically (Batin) and similarly one has no Eman if its only esoteric (Batin) without having it exoterically executed (demonstrating it).¹⁸

The Conditions of 'Eman' (Belief)

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ كَامِلِ التَّمَّارِ قَالَ قَالَ أَبُو جَعْفَرٍ ع قَدْ أَفْلَحَ الْمُؤْمِنُونَ أَ تَدْرِي مَنْ هُمْ قُلْتُ أَنْتَ أَعْلَمُ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ فَالْمُؤْمِنُونَ غَرِيبٌ فَطَوْبَى لِلْغُرَبَاءِ

Ali ibn Mohammed ibn Abd Allah, from Ahmed ibn Mohammed Al-Barqi, who from his father, who from Mohammed Ibn Abd Al-Hameed, who from Mansur ibn Younis, who from Bashir Al-Dahan, who from Kamil Al-Timmar, who says, I heard:

Abu Jafr^{-asws} has said about the words of Allah: **'Triumphant indeed are the believers (23:1)**. Do you know who the 'Triumphants' are? I said: You^{-asws} know the best.' Imam^{-asws} said: The Triumphants are those 'Momin' who follow our^{-asws} teachings (Ahadith) and those who submit to our teachings are called 'Najbah' (the salvaged ones). Thus, a Momin is 'Al-gharib' (a stranger/a rarity) - the 'Tubbah' (a tree in Paradise) in the Hereafter is for them (the strangers Believers).¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنِّي تَرَكْتُ مَوَالِيكَ مُخْتَلِفِينَ يَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ قَالَ فَقَالَ وَ مَا أَنْتَ وَ ذَاكَ إِنَّمَا كَلَّفَ النَّاسُ ثَلَاثَةً مَعْرِفَةَ الْأَيْمَةِ وَ التَّسْلِيمَ لَهُمْ فِيمَا وَرَدَ عَلَيْهِمْ وَ الرِّدَّ إِلَيْهِمْ فِيمَا اخْتَلَفُوا فِيهِ

It has been narrated by several of our people, who heard it from Ahmad Ibn Mohammed ibn Isa, who from ibn Sinan, who from ibn Muskan, who from Sadeer, who says:

Once, I asked Abu Jafar^{-asws}: 'I just left your supporters and followers (who were) opposing and denouncing each other'. The narrator has said that Imam^{-asws} then asked: 'What do you have to do with their conditions? People have three obligations; they must achieve *Marifat* of Aimmah^{-asws}; submit to their^{-asws} instructions and refer to them^{-asws} in their disputes and differences²⁰.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَقْرَفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ الْإِفْتِرَافُ التَّسْلِيمُ لَنَا وَ الصِّدْقُ عَلَيْنَا وَ الْأَلَا يَكْذِبُ عَلَيْنَا

About the Words of Allah: **Whoever achieves Virtue We will increase for him its merits...(42:23)**. Abu Jafar^{-asws} said: (in this Verse) the achievement refers to one's

¹⁸ بحار الأنوار 24 302 - أنهم الصلاة والزكاة والحج

¹⁹ H.5, الكافي ج 1 : ص 391

²⁰ H.1, الكافي ج 1 : ص 391

submission to us^{-asws}, his speaking the truth from us^{-asws} and not to ascribe any lies to us^{-asws}.²¹

The Complete Faith (Eman):

أَحْمَدُ بْنُ مَهْرَانَ رَحِمَهُ اللَّهُ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ عُثْبَةَ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى آخِرِ الْآيَةِ قَالَ هُمُ الْمُسْلِمُونَ لِأَلِ مُحَمَّدٍ الَّذِينَ إِذَا سَمِعُوا الْحَدِيثَ لَمْ يَرِيدُوا فِيهِ وَ لَمْ يَنْقُصُوا مِنْهُ جَاءُوا بِهِ كَمَا سَمِعُوهُ

Ahmed ibn Mehran, may Allah^{-azwj} be Pleased with him, from Abd Al-Azeem Al-Hassani, from Ali ibn Asbat, who from Ali ibn Aqbah, from Al-Hakam ibn Aman, who from Abi Baseer, who says:

Once I asked Abu Abd Allah^{-asws}, about the Words of Allah, **Those of Our servants who listen to the Words and follow only the best ones...(39:18)**: The Imam^{-asws} said: 'They are those who are submissive to the (commands of) Ahl Al-Bayt^{-asws} of Mohammed^{-saww}. It is they who when hearing a Hadith neither add anything to it nor they omit anything from it. They present it just as they have heard'.²²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحُشَّابِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ الْمُسْلِيِّ عَنْ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمِلَ الْإِيمَانَ كُلَّهُ فَلْيُفْعَلِ الْقَوْلُ مِثْلِي فِي جَمِيعِ الْأَشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ فِيْمَا أَسْرُوا وَ مَا أَعْلَنُوا وَ فِيْمَا بَلَّغَنِي عَنْهُمْ وَ فِيْمَا لَمْ يَبْلُغَنِي

Ali ibn Mohammed narrates that he heard from some of their companions, who from Al-Ghashab, who from Al-Abbas ibn Amir, who from Rabee Al-Musali, who from Yahya ibn Zakaya Al-Ansari, who says:

I heard Abu Abd Allah^{-asws} say: 'Whoever loves to have a complete Eman (faith) must say: 'Everything that I say is from the family of Mohammed^{-asws}, whatever they kept secret or made public, whatever has reached me from them^{-asws} and what has not reached me'.²³

The Levels of Eman:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمَّارِ بْنِ أَبِي الْأَحْوَصِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَضَعَ الْإِيمَانَ عَلَى سَبْعَةِ أَشْهُمٍ عَلَى الْبِرِّ وَ الصِّدْقِ وَ الْيَقِينِ وَ الرِّضَا وَ الْوَفَاءِ وَ الْعِلْمِ وَ الْحِلْمِ ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ فَمَنْ جَعَلَ فِيهِ هَذِهِ السَّبْعَةَ الْأَشْهُمَ فَهُوَ كَامِلٌ مُحْتَمِلٌ وَ قَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَ لِبَعْضِ السَّهْمَيْنِ وَ لِبَعْضِ الثَّلَاثَةِ حَتَّى اتَّهَوَا إِلَى السَّبْعَةِ ثُمَّ قَالَ لَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ وَ لَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةً فَتَبْهُتُوهُمْ ثُمَّ قَالَ كَذَلِكَ حَتَّى يَنْتَهِيَ إِلَى السَّبْعَةِ.

A number of our people have narrated from Ahmed Ibn Abu Abd Allah, from Al-Hassan ibn Mahbub, who from Ammar ibn Abu Al-Ahwas, who says:

Abu Abd Allah^{-asws} has said: 'Allah^{-azwj} Made Eman in seven shares;

²¹ H4, الكافي ج: 1 ص: 391.

²² H. 8, الكافي ج: 1 ص: 391.

²³ H.6, الكافي (ط - الإسلامية)، ج: 1، ص: 391.

‘الْبِرُّ وَالصَّدْقُ وَالْيَقِينُ وَالرِّضَا وَالْوَفَاءُ وَالْعِلْمُ وَالْجِلْمُ’

Virtue, Truthfulness, Certainty, Contentment, Loyalty, Knowledge, and Forbearance.

Allah^{-azwj} then Distributed it among the people. Whoever received all seven shares is perfect and strong (in Eman). Allah^{-azwj} has Given to certain people one share or two or three and so on up to seven.’ The Imam^{-asws} then said: ‘Do not expect two shares (like performance) from those who have been given one share or three from those who have received two shares, lest you overburden them, and so on up to seven.’²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنِ الرِّضَا ع قَالَ: الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُقَسَّمْ بَيْنَ الْعِبَادِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ.

Mohammed ibn Yahya has narrated from Ahmed Ibn Mohammed ibn Isa, who from Ahmad ibn Mohamed ibn Abu Nasr, who says:

(Imam) Reza^{-asws} has said: Eman is higher in status than the Islam. The ‘التَّقْوَى’ (Piety) is higher in status than the Eman and ‘الْيَقِينُ’ (certainty) is higher in status than the التَّقْوَى. Nothing is distributed among people so little as ‘الْيَقِينُ’.²⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ الْمُثَنَّى بْنِ الْوَلِيدِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ شَيْءٌ إِلَّا وَ لَهُ حَدٌّ قَالَ فُلْتُ جُعِلْتُ فِدَاكَ فَمَا حَدُّ التَّوَكُّلِ قَالَ الْيَقِينُ فُلْتُ فَمَا حَدُّ الْيَقِينِ قَالَ أَلَّا تَخَافَ مَعَ اللَّهِ شَيْئاً.

Al-Hassain ibn Mohammed has narrated from Mualla ibn Mohammed, who from Al-Hassan ibn Ali Al-Washsha, who from Al-Muthanna ibn Al-Walid, who from Abu Basir, , who says, I heard it from:

Abu Abd Allah^{-asws}, once said: ‘There is nothing without a limit’. I (the narrator) then asked: ‘May I be sacrificed for you^{-asws}, what is the limit of the ‘التَّوَكُّلُ’ (the Trust on Allah^{-azwj})?’ (The Imam^{-asws}) said: ‘Its the ‘الْيَقِينُ’ (Certainty)’. I then asked, ‘What is the limit of the ‘الْيَقِينُ’’. (The Imam^{-asws}) said: ‘It is when believing, Allah^{-azwj} is on your side, you do not fear anything.’²⁶

The Quran and Eman:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ قَالَ حَدَّثَنَا صَالِحُ الْقَمَّاطُ عَنْ أَبِي بَابٍ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ النَّاسُ أَرْبَعَةٌ فُجِلْتُ فِدَاكَ وَ مَا هُمْ فَقَالَ رَجُلٌ أُوتِيَ الْإِيمَانَ وَ لَمْ يُؤْتَ الْقُرْآنَ وَ رَجُلٌ أُوتِيَ الْقُرْآنَ وَ لَمْ يُؤْتَ الْإِيمَانَ وَ رَجُلٌ أُوتِيَ الْقُرْآنَ وَ أُوتِيَ الْإِيمَانَ وَ رَجُلٌ لَمْ يُؤْتَ الْقُرْآنَ وَ لَا الْإِيمَانَ

Abu Ali Al Asjary, from Al Hassan Bin Ali Bin Abdullah, from Ubays Bin Hisham who said, ‘Salih Al Qammat narrated to us, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The people are four (types)’. So I said, ‘May I be sacrificed for you^{-asws}! And what (types) are they?’ So he-

²⁴ 1. H. الكافي (ط - الإسلامية)، ج2، ص: 42

²⁵ 6. H. الكافي (ط - الإسلامية)، ج2، ص: 52

²⁶ 1. H. الكافي (ط - الإسلامية)، ج2، ص: 57

asws said: 'A man Given the *Eman* and not been Given the Quran; and a man Given the Quran and not been Given the *Eman*; and a man Given the Quran and Given the *Eman*; and a man not Given the Quran nor the *Eman*'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ فَيَسِّرْ لِي حَالَهُمْ فَقَالَ أَمَّا الَّذِي أُوتِيَ الْإِيمَانَ وَ لَمْ يُؤْتَ الْقُرْآنَ فَمَثَلُهُ كَمَثَلِ التَّمْرَةِ طَعْمُهَا حُلْوٌ وَ لَا رِيحَ لَهَا وَ أَمَّا الَّذِي أُوتِيَ الْقُرْآنَ وَ لَمْ يُؤْتَ الْإِيمَانَ فَمَثَلُهُ كَمَثَلِ الْأَسْرِ رِيحُهَا طَيِّبٌ وَ طَعْمُهَا مُرٌّ وَ أَمَّا مَنْ أُوتِيَ الْقُرْآنَ وَ الْإِيمَانَ فَمَثَلُهُ كَمَثَلِ الْأَثْرِجَةِ رِيحُهَا طَيِّبٌ وَ طَعْمُهَا طَيِّبٌ وَ أَمَّا الَّذِي لَمْ يُؤْتَ الْإِيمَانَ وَ لَا الْقُرْآنَ فَمَثَلُهُ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَ لَا رِيحَ لَهَا.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Explain their states to me'. So he^{-asws} said: 'As for the one Given the *Eman* and not been Given the Quran, so his example it like an example of the date. Its taste is sweet, but there is no aroma for it. And as for the one Given the Quran and not Given the *Eman*, so his example is like an example of the myrtle. Its smell is aromatic and its taste is bitter. And as for the one Given the Quran and the *Eman*, so his example it like an example of the citrus. Its smell is aromatic and its taste is good. And as for the one neither Given the *Eman* nor the Quran, so his example is like an example of the colocynth, its taste is bitter and there is no (aromatic) smell to it'.²⁷

Supplication for the Faith:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ابْنُ الرِّضَا (عليه السلام) بِحَظِّ الدُّعَاءِ وَ عَلَّمَنِيهِ وَ قَالَ مَنْ قَالَ فِي دُفْرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلَّا تَيَسَّرَتْ لَهُ وَ كَفَاهُ اللَّهُ مَا أَهْمُهُ

A number of our companions, from sahl Bin Ziyad, from one of our companions, from Muhammad Bin Al Faraj who said,

'Abu Ja'far Ibn Al-Reza^{-asws} wrote to me with this supplication, and taught it and said: 'The one who says this at the end of Al-Fajr *Salāt*, would not seek a need except it would be Eased for him, and Allah^{-azwj} would Suffice him for what worries him –

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفَوَّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and *Salawāt* be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and I delegate my matters to Allah^{-azwj}, that Allah^{-azwj} is All-seeing with his servants.

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكُرُوا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْغَمِّ وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ

So Allah Saved him from the evil of what they planned [40:45], There is no god but You, Glory be to You; surely I am from the unjust ones[21:87] So We Answered him and Delivered him from the grief and thus do We Deliver the Believers [21:88]

²⁷ Al Kafi V 2 – The Book Of Merits of the Quran CH 2 H 6

Allah is Sufficient for us and most excellent is the Protector[3:173] So they returned with Favour from Allah and (His) Grace, no evil touched them [3:174].

مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ مَا شَاءَ اللَّهُ وَ إِنَّ كَرِهَ النَّاسُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ الَّذِي لَمْ يَزَلْ حَسْبِي مُنْذُ فَطَّرَ حَسْبِيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Whatever Allah^{-azwj} so Desires. There is neither Might nor Strength except with Allah^{-azwj}, the Exalted, the Magnificent, not what the people desire. Whatever Allah^{-azwj} so Desires and even if the people dislike it. Sufficient for me is the Lord^{-azwj} from the lords. Sufficient for me is the Creator from the created beings. Sufficient for me is the Sustainer from the sustained beings. Sufficient for me is the One Who will not cease to be. Sufficient for me since ever. Sufficient for me is Allah^{-azwj}, Who, there is no god except Allah^{-azwj}. He^{-azwj} is upon Whom I rely, and He^{-azwj} is the Lord^{-azwj} of the Magnificent Throne’.

وَقَالَ إِذَا انصَرَفْتُمْ مِنْ صَلَاةٍ مَكْتُوبَةٍ فُكِّلْ

And he^{-asws} said: ‘When you finish from the Prescribed *Salāt*, so say,

رَضِيتُ بِاللَّهِ رَبًّا وَ بِمُحَمَّدٍ نَبِيًّا وَ بِالْإِسْلَامِ دِينًا وَ بِالْقُرْآنِ كِتَابًا وَ بِفُلَانٍ وَ فُلَانٍ أَيْمَةً اللَّهُمَّ وَبِئِكَ فُلَانٌ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ قُدْرَتِهِ وَ مِنْ تَحْتِهِ وَ امْدُدْ لَهُ فِي عُمُرِهِ وَ اجْعَلْهُ الْقَائِمَ بِأَمْرِكَ وَ الْمُتَّصِرَ لِدِينِكَ

‘I am pleased with Allah^{-azwj} as Lord^{-azwj}, and with Muhammad^{-saww} as Prophet^{-saww}, and with Al-Islam as Religion, and with Al-Quran as a Book, and with so and so, and so and so as Imams^{-asws}. O Allah^{-azwj}! So and so is a Guardian^{-asws} of Yours^{-azwj}, therefore Protect him from in front of him^{-asws}, and from behind him^{-asws}, and from his^{-asws} right, and from his^{-asws} left, and from above him^{-asws}, and from beneath him^{-asws}, and Extend for him^{-asws} in his^{-asws} life-span, and Make him^{-asws} as the Rising One^{-asws} with Your^{-azwj} Command, and the helper for Your^{-azwj} Religion.

وَ أَرِهَ مَا يُحِبُّ وَ مَا تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَ دُرَّتِيهِ وَ فِي أَهْلِهِ وَ مَالِهِ وَ فِي شِيعَتِهِ وَ فِي عَدُوِّهِ وَ أَرِهْمُ مِنْهُ مَا يَحْذَرُونَ وَ أَرِهَ فِيهِمْ مَا يُحِبُّ وَ تَقَرُّ بِهِ عَيْنُهُ وَ اشْفِ صُدُورَنَا وَ صُدُورَ قَوْمٍ مُؤْمِنِينَ

And Show him what he^{-asws} loves and what his^{-asws} eyes would be delighted with, in himself^{-asws}, and his^{-asws} offspring, and in his^{-asws} family, and his^{-asws} wealth, and in his^{-asws} Shias, and in his^{-asws} enemies, and Show them from him^{-asws} what they are being wary of and Show him^{-asws} in them what he^{-asws} loves, and what his^{-asws} eyes would be delighted with, and Heal our chests and the chests of the group of *Momineen*’.

قَالَ وَ كَانَ النَّبِيُّ (صلى الله عليه وآله) يَقُولُ إِذَا فَرَغَ مِنْ صَلَاتِهِ اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ إِسْرَافِي عَلَى نَفْسِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ يَعْلَمُكَ الْغَيْبُ وَ يُغْذِرُكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتُ الْحَيَاةَ خَيْرًا لِي فَأَخْبِنِي وَ تَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي

He^{-asws} said: 'And the Prophet^{-saww} was saying whenever he^{-saww} was free from his^{-saww} *Salāt*: 'O Allah^{-azwj}! Forgive for me^{-saww} the sins (of my^{-saww} Shias), whatever has preceded, and whatever is delayed, and whatever was in secret, and whatever was in public, and whatever was extravagance upon myself^{-saww} and what You^{-azwj} are more Knowing with than I^{-saww} am. O Allah^{-azwj}! You^{-azwj} are the Preceding One^{-azwj} and I^{-saww} am the following one. There is no god except for You^{-azwj}. You^{-azwj}, with Your^{-azwj} Knowledge of the unseen and by Your^{-azwj} Power upon Your^{-azwj} creatures in their entirety Know the life which is better for me^{-saww}, therefore Cause me^{-saww} to live and Cause me^{-saww} to die when You^{-azwj} Know of a (manner of) dying which is better for me^{-saww}.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي السِّرِّ وَالْعَلَانِيَةِ وَكَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرِّضَا وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ وَفُرَّةً
عَيْنٍ لَا يَنْقُطُ وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَبَرَكَاتِ الْمَوْتِ بَعْدَ الْعَيْشِ وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةَ الْمُنَظَرِ إِلَى وَجْهِكَ وَشَوْقًا إِلَى رُؤْيَيْكَ
وَلِقَائِكَ مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ

O Allah^{-azwj}! I^{-saww} ask You^{-azwj} for being fearful of You^{-azwj} during the privacy and publicly, and of (speaking the) word of truth during the anger, and the pleasure, and the moderation during the poverty and the riches. And I^{-saww} ask You^{-azwj} of bliss which does not run out, and a delight of the eyes which does not get cut-off. And I^{-saww} ask You^{-azwj} of the pleasure with the Ordainment and Blessings of the death after the life, and the coolness of the life after the death, and the pleasure of the looking at Your^{-azwj} Face, and desire to see You^{-azwj} and meet You^{-azwj}, from without being harmed by a harm nor a misleading strife.

اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدًى مَهْدِيَيْنِ اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَزِيمَةَ الرَّشَادِ وَالتَّبَاتِ فِي الْأَمْرِ وَالرُّشْدِ وَأَسْأَلُكَ
شُكْرَ نِعْمَتِكَ وَحُسْنَ عَافِيَتِكَ وَأَذَاءَ حَقِّكَ وَأَسْأَلُكَ يَا رَبِّ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا وَاسْتَعْفُوكَ لِمَا تَعْلَمُ وَأَسْأَلُكَ خَيْرَ مَا تَعْلَمُ وَ
أَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ فَإِنَّكَ تَعْلَمُ وَلَا نَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ .

O Allah^{-azwj}! Adorn us with the adornment of the *Eman*, and Make us to be calm Guided ones. O Allah^{-azwj}! Guide us to be among the ones You^{-azwj} Guided. O Allah^{-azwj}! I^{-saww} ask You^{-azwj} of the Determination of righteous reasoning, and the steadfastness in the matters and the reasoning. And I^{-saww} ask You^{-azwj} for thanking for Your^{-azwj} Bounties, and goodness of Your^{-azwj} health, and paying Your^{-azwj} right. And I^{-saww} ask You^{-azwj}, O Lord^{-azwj}, for the sound heart, and a truthful tongue, and seeking Forgiveness to what You^{-azwj} Know of. And I^{-saww} ask You^{-azwj} of the best of what You^{-azwj} Know of and I^{-saww} seek Refuge with You^{-azwj} from the evil of what You^{-azwj} Know, for You^{-azwj} Know what we do not know, and You^{-azwj} are the Knower of the unseen".²⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ثَلَاثُ
تَنَاسَخَهَا الْأَنْبِيَاءُ مِنْ آدَمَ (عليه السلام) حَتَّى وَصَلْنَا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) كَانَ إِذَا أَصْبَحَ يَقُولُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

²⁸ Al Kafi V 2 – The Book Of Supplication CH 52 H 6

Abu Abdullah^{-asws} has said: ‘Three (things) have come successively among the Prophets^{-as}, from Adam^{-as} until these arrived to Rasool-Allah^{-saww}. Whenever it was morning, he^{-saww} was saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا تُبَاشِرُ بِهِ قَلْبِي وَ يَقِينًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَ رَضِيَنِي بِمَا قَسَمْتَ لِي .

‘O Allah^{-azwj}! I ask You^{-azwj} for *Eman* to accompany my^{-saww} heart with, and such conviction that I^{-saww} would know that nothing would hit me except what has been Ordained for me^{-saww}, and Cause me^{-saww} to be pleased with whatever has been Apportioned for me^{-saww}’.

وَرَوَاهُ بَعْضُ أَصْحَابِنَا وَ زَادَ فِيهِ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أُخِّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ .

And some of our companions have reported, and there is an increase in it, ‘Until I^{-saww} do not love the hastening of what has been Delayed, nor the delay of what has been Hastened with. O Living, O Eternal! By Your^{-azwj} Mercy I^{-saww} cry for Help. Correct for me^{-saww}, my^{-as} affairs, all of it and do not Leave me^{-saww} to myself^{-saww} even for the blink of an eye, ever, and Send *Salawāts* upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}’²⁹.

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَام) يَقُولُ إِذَا أَصْبَحَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) اللَّهُمَّ إِلَيْكَ أَسْكَنْتُ نَفْسِي وَ إِلَيْكَ فَوَضْتُ أَمْرِي وَ عَلَيْكَ تَوَكَّلْتُ يَا رَبَّ الْعَالَمِينَ

From him, from Usman Bin Isa, from Sama’at, from Abu Baseer;

The 6th Imam, Abu Abdullah^{-asws}, having said: ‘My^{-asws} father was saying when it was morning: ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and to Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the Religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! To You^{-azwj} I^{-asws} submit myself^{-asws}, and to You^{-azwj} I^{-asws} delegate my^{-asws} affairs, and upon You^{-azwj} do I^{-asws} rely, O Lord^{-azwj} of the worlds!

اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيْمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا أَنْتَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ نَسْأَلُكَ الْعَفْوَ وَ الْعَافِيَةَ مِنْ كُلِّ سُوءٍ وَ شَرٍّ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ

O Allah^{-azwj}! Protect me^{-asws} with the preservation of the Eman from in front of me^{-asws}, and from behind me^{-asws}, and from my^{-asws} right, and from my^{-asws} left, and from above me^{-asws}, and from beneath me^{-asws}, and from my^{-asws} face. There is no god except You^{-azwj}. There is neither Might nor Strength except with Allah^{-azwj}. We^{-asws} ask You^{-azwj} of the Pardon and the well being from every evil and the mischief in the world and the Hereafter.

²⁹ Al Kafi V 2 – The Book Of Supplication CH 48 H 10

of the skies and the earths and whatever is between the two, and Lord^{-azwj} of the Magnificent Throne.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ دَرَكِ الشَّقَاءِ وَ مِنْ سَمَاتَةِ الْأَعْدَاءِ وَ أَعُوذُ بِكَ مِنَ الْفَقْرِ وَ الْوَقْرِ وَ أَعُوذُ بِكَ مِنْ سُوءِ الْمُنَظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ وَ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ .

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the lowliness of the wretchedness, and from the gloating of the enemies; and I seek Refuge with You^{-azwj} from the poverty and the deafness; and I seek Refuge with You^{-azwj} from the evil scenes regarding the family, and the wealth, and the children'. And he^{-asws} send *Salawāts* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}.³⁰

عَنْهُ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَمِّهِ عَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ يَا مَنْ دَلَّنِي عَلَى نَفْسِهِ وَ دَلَّلَ قَلْبِي بِصَدِيقِهِ أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ فِي الدُّنْيَا وَ الْآخِرَةِ .

From him, from Yahya Bin Al Mubarak, from Ibrahim Bin Abu Al Balaad, from his uncle,

(It has been narrated) from Al-Reza^{-asws} having said: '(Say), 'O the One Who Pointed me upon myself and Humbled my heart by Ratifying Him^{-azwj}! I ask You^{-azwj} for the security, and the *Eman* in the world and the Hereafter''.³¹

Appendix I: The Version of Proclaiming Islam

The 7th Imam^{-asws} proclaim the Faith as:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ الدِّينَ كَمَا شَرَعَ وَ أَنَّ الْإِسْلَامَ كَمَا وُصِفَ وَ أَنَّ الْكِتَابَ كَمَا أَنْزَلَ وَ أَنَّ الْقَوْلَ كَمَا حَدَّثَ وَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ذَكَرَ اللَّهُ مُحَمَّدًا وَ أَهْلَ بَيْتِهِ بِخَيْرٍ وَ حَيَّا مُحَمَّدًا وَ أَهْلَ بَيْتِهِ بِالسَّلَامِ .

I testify that there is no god except Allah^{-azwj}, Alone, there being no associates for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that the Religion is as it commenced and that Al-Islam is just as described, and that the Book is just as Revealed, and that the Words are just as narrated, and that Allah^{-azwj}, He^{-azwj} is the Evident Truth having Mentioned Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household with goodness, and welcomed Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household with Al-Islam'.³²

Appendix II: Additional Ahadith on the difference of Islam and Eman (Faith)

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن العلاء، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «الإيمان إقرار و عمل، و الإسلام إقرار بلا عمل».

³⁰ Al Kafi V 2 – The Book Of Supplication CH 48 H 13

³¹ Al Kafi V 2 – The Book Of Supplication CH 60 H 9

³² Al Kafi V 2 – The Book Of Supplication CH 54 H 4

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-A'ala, from Muhammad Bin Muslim,

One of them^{-asws} (5th. Or 6th Imams^{-asws}) having said: 'The Eman is the acceptance and the action, whereas Al-Islam is acceptance without there being any action'.³³

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سفيان بن السمط، قال: سأل رجل أبا عبد الله (عليه السلام) عن الإسلام والإيمان، ما الفرق بينهما؟ فلم يجبه، [ثم سأله فلم يجبه] ثم التقيا في الطريق و قد أزعف من الرجل الرحيل، فقال له أبو عبد الله (عليه السلام): «كأنه قد أزعف منك رحيل؟» فقال: نعم،

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sufyan Bin Al-Samit who said,

'A man asked Abu Abdullah^{-asws} about Al-Islam and the Eman, what is the difference between the two?' So he^{-asws} did not answer him. Then he asked him^{-asws} again, but he^{-asws} did not answer him. Then they met up on a road, and the man was about to leave, so Abu Abdullah^{-asws} said to him: 'It seems that you are about to leave?' So he said, 'Yes'.

فقال: «فالقني في البيت». فلقبه، فسأله عن الإسلام والإيمان، ما الفرق بينهما؟ فقال: «الإسلام هو الظاهر الذي عليه الناس، شهادة أن لا إله إلا الله [وحده لا شريك له] و أن محمدا عبده و رسوله، و إقام الصلاة، و إيتاء الزكاة، و حج البيت، و صيام شهر رمضان، فهذا الإسلام».

He^{-asws} said: 'Come and meet me^{-asws} in the house'. So he met him^{-asws}, and asked him^{-asws} about Al-Islam and the Eman, what is the difference between the two?' So he^{-asws} said: 'Al-Islam is the apparent which the people are upon – testifying that there is no god except for Allah^{-azwj}, One with no associates to Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and the establishing of the Salat, and the giving of the Zakat, and the Hajj of the House, and the Fasting in the Month of Ramadhan, so this is Al-Islam'.

و قال: «الإيمان: معرف؟ هذا الأمر مع هذا، فإن أقربها و لم يعرف هذا الأمر، كان مسلما و كان ضالا».

And he^{-asws} said: 'The Eman (الإيمان) – recognise it? It is this command (Al-Wilayah) along with this. So, if one accepts it (Al-Islam) but does not recognise this command (Al-Wilayah), he would be a Muslim, but would be in straying'.³⁴

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، قال: سألت عن الإيمان و الإسلام، قلت له: أفرق بين الإسلام و الإيمان؟ قال: «فأضرب لك مثله»؟ قال: قلت: أورد ذلك. قال: «مثل الإيمان و الإسلام مثل الكعبة من الحرم،

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran who said,

³³ الكافي 2: 20 / 2.

³⁴ الكافي 2: 20 / 4.

'I asked him^{-asws} about the 'Eman' and Al-Islam. I said to him^{-asws}, 'Is there a difference between Al-Islam and the Eman?' He^{-asws} said: 'Shall I^{-asws} strike for you an example for it?' I said, 'Yes, I would report that'. He^{-asws} said: 'The example of the Eman and Al-Islam is like the example of the Kabah from the Sacred (Masjid).

قد يكون في الحرم و لا يكون في الكعبة، و لا يكون في الكعبة حتى يكون في الحرم، و قد يكون مسلما و لا يكون مؤمنا، و لا يكون مؤمنا حتى يكون مسلما».

You can be in the Sacred (Masjid) without being in the Kabah, but you cannot be in the Kabah until you are in the Sacred (Masjid). And you can be a Muslim and not be a Momin, but you cannot be a Momin until you are a Muslim'.

قال: قلت: فيخرج من الإيمان بشيء؟ قال: «نعم». قلت يصير إلى ماذا؟ قال: «إلى الإسلام أو الكفر»

I said, 'So can one come out from the Eman at all?' He^{-asws} said: 'Yes'. I said, 'And go into what?' He^{-asws} said: 'To Al-Islam or Al-Kufr'.

و قال: «لو أن رجلا دخل الكعبة فأفلت منه بوله، أخرج من الكعبة و لم يخرج من الحرم، فغسل ثوبه و تطهر، ثم لم يمنع أن يدخل الكعبة، و لو أن رجلا دخل الكعبة فبال فيها معاندا أخرج من الكعبة و من الحرم و ضربت عنقه».

And he^{-asws} said: 'If a man enters the Kabah, and urine comes out from him, he exits from the Kabah but he does not exit from the Sacred (Masjid). So he washes his clothes and purifies, then cannot be prevented to enter the Kabah. And if the man enters the Kabah, and urinates deliberately, he comes out from the Kabah and from the Sacred (Masjid), and his neck would be struck'.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ حُمْرَانَ بْنِ أَغَيْنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ وَ أَفْضَى بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَدَّقَهُ الْعَمَلُ بِالطَّاعَةِ لِلَّهِ وَ التَّسْلِيمِ لِأَمْرِهِ وَ الْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ وَ هُوَ الَّذِي عَلَيْهِ جَمَاعَةُ النَّاسِ مِنَ الْفِرَقِ كُلِّهَا وَ بِهِ حُقِنَتِ الدِّمَاءُ وَ عَلَيْهِ جَزَتْ الْمَوَارِيثُ وَ جَارَ النَّكَاحُ وَ اجْتَمَعُوا عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ali Bin Raib, from Humran Bin Ayn,

'From Abu Ja'far^{-asws}, said, 'I heard him^{-asws} saying: 'Al-Emān is that which settles in the heart and leads with it to Allah^{-azwj} Mighty and Majestic, and the deeds ratify it with the obedience to Allah^{-azwj} and the submission to His^{-azwj} Command; but Al-Islām is what is apparent from the words or deeds, and it is what the communities of the people are upon, from all of the sects. And by it, the bloods are saved, and upon it flow the inheritances, and the marriages are validated, and they gather upon the *Salāt*, and the *Zakāt*, and the *Soām*, and the *Hajj*.

فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ وَ أَضْمُوا إِلَى الْإِيمَانِ وَ الْإِسْلَامِ لَا يَشْرُكُ الْإِيمَانُ وَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ هُمَا فِي الْقَوْلِ وَ الْفِعْلِ يَجْتَمِعَانِ كَمَا صَارَتِ الْكُفَّةُ فِي الْمَسْجِدِ وَ الْمَسْجِدُ لَيْسَ فِي الْكُفَّةِ وَ كَذَلِكَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يَشْرُكُ الْإِيمَانَ

Thus, by that, they are exiting from the Kufr and entering into the *Emān*; but the *Islām* does not include the *Emān*, but the *Emān* does include the *Islām*, and they are both together in the words and the deeds, just as the Kabah comes to be in the (Sacred) Masjid, and the (Sacred) Masjid is not in the Kabah. Similarly the *Emān* includes the *Islām*, but the *Islām* does not include the *Emān*.

وَقَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَوْلِ اللَّهُ عَزَّ وَ جَلَّ أَصْدَقُ الْقَوْلِ

And Allah^{-azwj} Mighty and Majestic has Said: ***The Bedouins said, ‘We believe!’ Say: ‘You do not believe! But say, ‘We submitted’, and the Eman has not entered into your hearts [49:14],*** and the Words of Allah^{-azwj} Mighty and Majestic are the most truthful of the words’.

قُلْتُ فَهَلْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْقَضَائِلِ وَالْأَحْكَامِ وَالْحُدُودِ وَ غَيْرِ ذَلِكَ فَقَالَ لَا هُمَا يَجْرِيَانِ فِي ذَلِكَ جَرًى وَاحِدٍ وَ لَكِنَّ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي أَغْمَالِهِمَا وَ مَا يَتَقَرَّبَانِ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ

I said, ‘So is there a merit for the Momin upon the Muslim with regards to anything from the merits, and the Ordinances, and the legal punishments, and other than that?’ He^{-asws} said: ‘No. They both flow with regards to that with one flow, but the Believer has superiority upon the Muslim regarding their deeds and (through) which they are getting closer with to Allah^{-azwj} Mighty and Majestic’.

قُلْتُ أَرَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَلَيْسَ هُوَ دَاخِلًا فِي الْإِيمَانِ فَقَالَ لَا وَ لَكِنَّهُ قَدْ أُصِيبَ إِلَى الْإِيمَانِ وَ خَرَجَ مِنَ الْكُفْرِ وَ سَاضَرَبَ لَكَ مَثَلًا تَعْقِلُ بِهِ فَضْلَ الْإِيمَانِ عَلَى الْإِسْلَامِ

I said, ‘What is your^{-asws} view of the one who enters into Al-*Islām*, would he not have entered into the *Emān*?’ So he^{-asws} said: ‘No. But he would have been guided to the *Emān* and exited from the disbelief, and I^{-asws} shall strike for you an example you can get to know by it the superiority of the *Emān* over the *Islām*.

أَرَأَيْتَ لَوْ بَصُرْتُ رَجُلًا فِي الْمَسْجِدِ أَكُنْتُ تَشْهَدُ أَنَّكَ رَأَيْتَهُ فِي الْكَعْبَةِ قُلْتُ لَا يَجُوزُ لِي ذَلِكَ قَالَ فَلَوْ بَصُرْتُ رَجُلًا فِي الْكَعْبَةِ أَكُنْتُ شَاهِدًا أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ قُلْتُ نَعَمْ قَالَ وَ كَيْفَ ذَلِكَ قُلْتُ إِنَّهُ لَا يَصِلُ إِلَى دُخُولِ الْكَعْبَةِ حَتَّى يَدْخُلَ الْمَسْجِدَ فَقَالَ قَدْ أَصَبْتَ وَ أَحْسَنْتَ ثُمَّ قَالَ كَذَلِكَ الْإِيمَانُ وَ الْإِسْلَامُ.

What is your view, if you were to see a man in the Masjid, would you testify that you have seen him to be in the Kabah?’ I said, ‘That is not allowed for me’. He^{-asws} said: ‘So if you were to see a man in the Kabah, would you bear witness that he had entered the Sacred Masjid?’ I said, ‘Yes’. He^{-asws} said: ‘And how is that?’ I said, ‘He could not have arrived to enter the Kabah unless he had entered the Masjid (first)’. So he^{-asws} said: ‘You are correct, and have done well’. Then he^{-asws} said: ‘Like that is the *Emān* and the *Islām*’.³⁶

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5 (Extract)

محمد بن علي بن بابويه، قال: حدثنا أحمد بن محمد بن عبد الرحمن القرشي الحاكم، قال: حدثنا أبو بكر محمد بن خالد بن الحسن المطوعي البخاري، قال: حدثنا أبو بكر بن أبي داود ببغداد، قال: حدثنا علي بن حرب الموصلي قال: حدثنا أبو الصلت الهروي، قال: حدثنا علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): الإيمان معرفة بالقلب، وإقرار باللسان وعمل بالأركان».

Muhammad Bin Ali Bin Babuwayh who said, 'It was narrated to us by Ahmad Bin Muhammad Bin Abdul Rahman Al Qarshy Al Hakim, from Abu Bakr Muhammad Bin Khalid Bin Al Hassan Al Matwy Al Bukhari, from Abu Bakr Bin Abu Dawood at Baghdad, from Ali Bin Harb Al Nowsuly, from Abu Al Salt Al Harwy,

'From Ali Bin Musa Al Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Eman is recognition with the heart, and acceptance by the tongue, and deeds by the Pillars (of Religion)'.³⁷

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن بكر بن صالح الرازي، عن أبي الصلت الهروي، قال: سألت الرضا (عليه السلام) عن الإيمان؟ فقال (عليه السلام): «الإيمان عقد بالقلب، و لفظ باللسان، و عمل بالجوارح، لا يكون الإيمان إلا هكذا».

And from him (Al Sadouq) who said, 'It has been narrated to us by Muhammad Bin Al Hassan Bin Ahmad bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Bakr Bin Salih Al Razi, from Abu Al Salt Al Harqy who said,

'I asked Al Reza^{-asws} about the Eman. He^{-asws} said: 'The Eman is the bond with the heart, and words by the tongue, and deed by the body parts. The Eman cannot happen to be except like this'.³⁸

³⁷ عيون أخبار الرضا (عليه السلام) 1: 226 / 1

³⁸ عيون أخبار الرضا (عليه السلام) 1: 227 / 3