

People -Kinds including feeble

Table of Contents

People -Kinds including feeble	3
Two-Third of people will die before the Establishment of the Amr:	3
The Infallible, Shias and the general people:	3
The disobedient one and those who love them:.....	6
The reason behind the differing of people:	6
The Hypocrites	7
Working for other than Allah ^{-azwj}	8
The Door of repentance is open for all:	8
People from same kind incline to each other:	10
The Categories of people	10
The Weak Ones (of understanding).....	13
Who is not from weak ones:	16

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
as: - Allay hay Salam
AJFJ: - Aja! Allah hey wa Fara Jaak
ra: - Razi Allah^{-azwj}
La: - Laan Allah^{-azwj}

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

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.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ اَعْدَاءَهُمْ اَجْمَعِينَ

People -Kinds including feeble

Two-Third of people will die before the Establishment of the Amr:

الغيبة للشيخ الطوسي الأَسَدِيُّ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَكُونُ هَذَا الْأَمْرُ حَتَّى يَذْهَبَ ثُلُثَا النَّاسِ فَقُلْنَا إِذَا ذَهَبَ ثُلُثَا النَّاسِ فَمَنْ يَبْقَى فَقَالَ أَمَا تَرْضَوْنَ أَنْ تَكُونُوا فِي الثَّلَاثِ الْبَاقِي.

(The book) 'Ghayba' of the Sheykh Al Tusi – Al Asadi, from Sahl, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim and Abu Baseer both said,

'We heard Abu Abdullah^{-asws} saying: 'This matter cannot happen until two-thirds of the people are gone'. We said, 'When two-thirds of the people are gone, who will remain?' He^{-asws} are you not please that you (Shias) will be among the remaining third?"¹

The Infallible, Shias and the general people:

الكَافِي الْعِدَّةُ عَنْ سَهْلٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ إِنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ أَخْبِرْنِي إِنْ كُنْتَ عَالِمًا عَنِ النَّاسِ وَ عَنْ أَشْبَاهِ النَّاسِ وَ عَنِ النَّسَنَاسِ

(The book) 'Al Kafi' – The number, from Sahl and Ali Bin Ibrahim, from his father together from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab who said,

¹ Bihar Al Anwaar – V 52

'I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'A man came to Amir Al-Momineen^{-asws} and said, 'Inform me, if you^{-asws} are knowledgeable, about the people, and about ones resembling the people, and about the Nasnaas (general people)'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا حُسَيْنُ أَجِبِ الرَّجُلَ فَقَالَ الْحُسَيْنُ ع أَمَّا قَوْلُكَ أَخْبِرْنِي عَنِ النَّاسِ فَنَحْنُ النَّاسُ وَ لِدَيْكَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى ذِكْرُهُ فِي كِتَابِهِ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ فَرَسُولُ اللَّهِ ص الَّذِي أَفَاضَ بِالنَّاسِ

Amir Al-Momineen^{-asws} said: 'O Husayn^{-asws}, answer the man!' Al-Husayn^{-asws} said: 'As for your words, 'Inform me about the people', so we^{-asws} are the people, and for that Allah^{-azwj} Blessed and Exalted is His^{-azwj} Mention Said in His^{-azwj} Book: ***Then hasten on from the Place from which the people (Ibrahim and Ismail) hastened on [2:199]***, so it was Rasool-Allah^{-saww} who hastened with the people.

وَ أَمَّا قَوْلُكَ أَشْبَاهُ النَّاسِ فَهُمْ شِيعَتُنَا وَ هُمْ مَوَالِينَا وَ هُمْ مَنَّا وَ لِدَيْكَ قَالَ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

And as for your word, 'Ones resembling the people', so they are our^{-asws} Shias, and they are ones in our Wilayah, and for that Ibrahim^{-as} said: '***then whoever follows me, so he is from me [14:36]***.

وَ أَمَّا قَوْلُكَ النَّسْنَسُ فَهُمْ السَّوَادُ الْأَعْظَمُ وَ أَشَارَ بِيَدِهِ إِلَى جَمَاعَةِ النَّاسِ ثُمَّ قَالَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And as for your words, 'The Nasnaas', so they are the vast majority' – and he^{-asws} gestured by his^{-asws} hand towards a group of the people, then said: ***They are nothing except like cattle; but, they are more straying from the way [25:44]***".²

بصائر الدرجات أَهْمَدُ بْنُ الْحُسَيْنِ عَنْ أَهْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ الْبَرَاءِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ كَثِيرٍ قَالَ: حَجَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَلَمَّا صِرْنَا فِي بَعْضِ الطَّرِيقِ صَعِدَ عَلَى جَبَلٍ فَأَشْرَفَ فَظَرَّ إِلَى النَّاسِ فَقَالَ مَا أَكْثَرَ الضَّحِيجِ وَ أَقَالَ الْحُجَّيجَ فَقَالَ لَهُ دَاوُدُ الرَّقِّيُّ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَسْتَجِيبُ اللَّهُ دُعَاءَ هَذَا الْجُمُعِ الَّذِي أَرَى

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Al Hassan Bin Al Bara'a, from Ali Bin Hassan, from Abdul Rahman, meaning Ibn Kaseer who said,

'I performed a Hajj with Abu Abdullah^{-asws}, when we were in one of the roads, he^{-asws} climbed on the mountain and surveyed and looked at the people. He^{-asws} said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him^{-asws}: 'O son of Rasool-Allah^{-saww}, will Allah^{-azwj} Answer the supplication of this gathering which I see?'

قَالَ وَيُحْكُ يَا [بَا] سُلَيْمَانَ إِنَّ اللَّهَ هَلْ لَا يَعْفِرُ أَنْ يُشْرَكَ بِهِ الْجَاهِدُ لَوْلَا يَدِي عَلَيَّ ع كَعَابِدِ وَثْنٍ

He^{-asws} said: 'Woe be unto you O Abu Suleiman. Allah^{-azwj} does not Forgive the ones who associated partners with Him^{-azwj}. The opponent of the Wilayah of Ali^{-asws} is like an idol worshipper'.

² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 35 H 2

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَلْ تَعْرِفُونَ مُحِبَّكُمْ وَ مُبْغِضَكُمْ قَالَ وَيْحَكَ يَا بَا سُلَيْمَانَ إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُؤَلَّدُ إِلَّا كُتِبَ بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ وَإِنَّ الرَّجُلَ لَيَدْخُلُ إِلَيْنَا بِوَلَايَتِنَا وَ بِالْبِرَاءَةِ مِنْ أَعْدَائِنَا فَتَرَى مَكْتُوبًا بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ نَعْرِفُ عَدُوَّنَا مِنْ وَلِيِّنَا.

I said, 'May I be sacrificed for you^{-asws}, are you^{-asws} recognising the ones who love you^{-asws} and those who hate you^{-asws}? He^{-asws} said: 'Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes 'Momin', or 'Kafir'. The man, we^{-asws} let him come to us^{-asws} with our^{-asws} Wilayah and keep away from our^{-asws} enemies, for we^{-asws} see the writing between his eyes 'Momin', or 'Kafir', and Allah^{-azwj} Mighty and Majestic has Said regarding that: **Surely, in that are Signs for the distinguishers [15:75]**. We^{-asws} recognise our^{-asws} enemies from our^{-asws} friends".³

عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن الحسن بن الجهم قال: سئل عن الرضا ع ما وجه إخباركم بما في قلوب الناس قال أ ما بلغك قول الرسول ص اتقوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ قَالَ بَلَى

(The book) 'Uyoon Al Ahbar Al Reza^{-asws}' – Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansari, from Al Hassan Bin Al Jahm who said,

'Al-Reza^{-asws} was asked, 'What is the aspect of your^{-asws} information with what is in the hearts of the people?' He^{-asws} said: 'Has it not reached you, the words of Rasool-Allah^{-saww}. 'Fear the discernment of the Momin for he tends to look by the Light of Allah^{-azwj}? He said, 'Yes'.

قَالَ فَمَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ فِرَاسَةٌ يَنْظُرُ بِنُورِ اللَّهِ عَلَى قَدْرِ إِيمَانِهِ وَ مَبْلَغِ اسْتِنصَارِهِ وَ عِلْمِهِ وَ قَدْ جَمَعَ اللَّهُ لِلْأئِمَّةِ مَا فَرَّقَهُ فِي جَمِيعِ الْمُؤْمِنِينَ

He^{-asws} said: 'So, there is none from a Momin except and for him there is discernment, looking by the Light of Allah^{-azwj} upon a measurement of his Eman, and reach of his insight, and his knowledge; and Allah^{-azwj} has Gathered for the Imams^{-asws} what is separated in the entirety of the Momineen.

وَ قَالَ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ فَأَوَّلُ الْمُتَوَسِّمِينَ رَسُولُ اللَّهِ ص ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مِنْ بَعْدِهِ ثُمَّ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأئِمَّةُ مِنْ وَلَدِ الْحُسَيْنِ ع إِلَى يَوْمِ الْقِيَامَةِ الْحَبَرِ.

And Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Book: **Surely, in that are Signs for the distinguishers [15:75]**. So, the first distinguisher is Rasool-Allah^{-saww}, then Ali^{-asws} Bin Abu Talib^{-asws} from after him^{-asws}, then Al Hassan^{-asws}, and Al Husayn^{-asws}, and the Imams^{-asws} from sons^{-asws} of Al Husayn^{-asws} up to the Day of Qiyamah".⁴

³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 42 H 1

⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 42 H 13

The disobedient one and those who love them:

عيون أخبار الرضا عليه السلام جعفر بن نعيم الشاذلي عن أحمد بن إدريس عن إبراهيم بن هاشم عن إبراهيم بن محمد الحمادي قال سمعت الرضا ع يقول من أحب عاصياً فهو عاصي ومن أحب مطيعاً فهو مطيع ومن أعان ظالماً فهو ظالم ومن خذل عادلاً فهو خاذل إنّه ليس بين الله وبين أحد قرابة ولا ينال أحد ولاية الله إلا بالطاعة

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – Ja'far Bin Nueym Al Shazany, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany who said,

'I heard Al-Reza^{-asws} saying: 'One who loves a disobedient one (to Allah^{-azwj}) so he (himself) is disobedient, and one who loves an obedient one (to Allah^{-azwj}), so he (himself) is obedient, and one who assist an oppressor, so he is an oppressor, and one who deserts a just one, so he himself is a deserter, and there isn't any relationship between Allah^{-azwj} and anyone, nor can anyone attain the friendship of Allah^{-azwj} except with the (acts of) obedience.

و لقد قال رسول الله ص ليني عبد المطلب ائتوني بأعمالكم لا بأنسائكم و أحسابكم قال الله تبارك و تعالى فإذا نفخ في الصور فلا أنساب بينهم يومئذ و لا يتساءلون- فمن ثقلت موازينه فأولئك هم المفلحون- و من خفت موازينه فأولئك الذين خسروا أنفسهم في جهنم خالدون.

And Rasool-Allah^{-saww} had said to the clan of Abdul Muttalib^{-as}: 'Come to me with your (good) deeds not with your lineages and your affiliations! Allah^{-azwj} Blessed and Exalted has Said: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101] So, ones whose scale is heavy, then those, they would be the successful ones [23:102] And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]**'⁵

The reason behind the differing of people:

و قال السيد رضي الله عنه في هج البلاغة روى اليماني عن أحمد بن قتيبة عن عبد الله بن يزيد عن مالك بن دحية قال: كُنَّا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع وَ قَدْ ذُكِرَ اخْتِلَافُ النَّاسِ قَالَ إِنَّمَا فَرَّقَ بَيْنَهُمْ مَبَادِي طِينِهِمْ وَ ذَلِكَ أَنَّهُمْ كَانُوا فِلَقَةً مِنْ سَبَخِ أَرْضٍ وَ عَذْبًا وَ حَزْنٍ ثَرِيَّةٍ وَ سَهْلًا

And the Seyyd, may Allah^{-azwj} be Pleased with him, said in (the book) 'Nahj Al Balagah', 'It is reported by Al Yamany, from Ahmad Bin Quteyba, from Abdullah Bin YAzeed, from Malik Bin Dahiya who said,

'We were in the presence of Amir Al-Momineen Ali^{-asws} and the differing of the people was mentioned. He^{-asws} said: 'But rather, the difference between them is the substance of their

⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 11 H 31

clay, and that is because they were a section from saltish land, and its sweet, and it rugged earth soil and its soft.

فَهُمْ عَلَى حَسَبِ قُرْبِ أَرْضِهِمْ يَتَقَارِبُونَ وَ عَلَى قَدْرِ اخْتِلَافِهِمْ يَتَفَاوَتُونَ فَتَأْمُ الرُّؤْيَا نَاقِصُ الْعَقْلِ وَ مَا دُ الْقَامَةِ قَصِيرُ الْهِمَّةِ وَ زَاكِي الْعَمَلِ قَبِيحُ الْمَنْظَرِ وَ قَرِيبُ الْقَعْرِ بَعِيدُ السَّرِيرِ وَ مَعْرُوفُ الضَّرْبَةِ مُنْكَرُ الْجَلِيلَةِ وَ نَائِرُ الْقَلْبِ مُتَفَرِّقُ اللَّبِّ وَ طَلِيْقُ اللِّسَانِ حَدِيدُ الْجَنَانِ.

Thus, they are drawing near to the land nearest to them and they are differing in accordance with its differences. So, the complete of features is deficient of intellect, and the tall of stature is short of vigour, and clean of deeds is ugly of appearance, and the short person is far-sighted, and the kind of nature is of evil traits, and radiant of heart is of bewildered mind, and the free of tongue is restricted by the insanity".⁶

The Hypocrites

ثَوَابِ الْأَعْمَالِ عَنْ أَبِيهِ عَنِ الْحَمِيرِيِّ عَنْ هَارُونَ عَنِ ابْنِ زِيَادٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ كِتَابًا مِنْ كُتُبِهِ عَلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ وَ فِيهِ أَنْ يَكُونَ [أَنَّهُ سَيَكُونُ] خَلْقٌ مِنْ خَلْقِي يَلْحَسُونَ الدُّنْيَا بِالَّذِينَ يَلْبَسُونَ مُسُوكَ الضُّنَانِ عَلَى قُلُوبٍ كَقُلُوبِ الدِّثَانِ أَشَدَّ مَرَارَةً مِنَ الصَّبْرِ وَ أَلْسِنَتُهُمْ أَخْلَى مِنَ الْعَسَلِ وَ أَعْمَالُهُمُ الْبَاطِلَةُ أَنْتَنُ مِنَ الْحَيْفِ

(The book) 'Sawaab Al Amaal' – From his father, from AL Himeyri, from Haroun, from Ibn Ziyad,

'From Al-Sadiq-asws, from his-asws father-asws: 'Allah-azwj Mighty and Majestic Revealed a Book from His-azwj Books unto a Prophet-as from the Prophets-as, and in it was: 'There shall come into being who will be licking the world for the religion, wearing clothing of the sheep upon hearts like hearts of the wolves bitterer than the aloe, while their tongues would be sweeter than the honey, but their hidden deeds would be stenchier than the carcass.

فِي يَغْتَرُونَ أَمْ إِيَّايَ يُخَادِعُونَ أَمْ عَلَيَّ يَجْتَرُونَ فَبِعَرَّتِي حَلَفْتُ لَا أَبْعَثُ عَلَيْهِمْ فِتْنَةً تَطَأُ فِي خِطَامِهَا حَتَّى تَبْلُعَ أَطْرَافَ الْأَرْضِ تَزْكُ الْحَكِيمَ مِنْهَا خَيْرَانَ يَبْطُلُ فِيهَا رَأْيِي ذِي الرَّأْيِ وَ حِكْمَةُ الْحَكِيمِ

Is it by Me-azwj they are being deceived, or are they deceiving Me-azwj or are they being presumption upon Me-azwj? By My-azwj Mighty! I-azwj shall Send such a Fitna upon them, they will be trampled in its feet, until it reaches outskirts of the earth. It will leave the wise ones bewildered from it, invalidating the opinions of the opining ones during it, and the wisdom of the wise ones.

وَ أَلْبَسَهُمْ شَيْعًا وَ أُذِيقُوا بَعْضَهُمْ بِأَسِّ بَعْضٍ أَنْتَقِمُ مِنْ أَعْدَائِي بِأَعْدَائِي فَلَا أُبَالِي بِمَا أَعْدَيْتُمْ جَمِيعًا وَ لَا أُبَالِي.

⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 14 b

And I^{-azwj} shall Clothe them as sects and Make some of them taste the evil of others. I^{-azwj} shall Avenge from My^{-azwj} enemies by My^{-azwj} enemies. I^{-azwj} don't mind what torments them all, nor will I^{-azwj} Care!"⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَمْرِو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لَنَا ذَاتَ يَوْمٍ نَحْنُ الرَّجُلُ لَا يُحْطَى بِأَمٍّ وَلَا وَاقٍ حَظِيْبًا مِصْفَعًا وَلَقَبُهُ أَشَدُّ ظُلْمَةً مِنَ اللَّيْلِ الْمُظْلِمِ وَ نَحْنُ الرَّجُلُ لَا يَسْتَطِيعُ يُعَبِّرُ عَمَّا فِي قَلْبِهِ بِلسَانِهِ وَ قَلْبُهُ يَزْهَرُ كَمَا يَزْهَرُ الْمِصْبَاحُ.

Mohammed Ibn Yahya has narrated from Ahmad Ibn Mohammed, from Ali Ibn Faddal from Ali Ibn Uqbah, who from Amr from Abu Abd Allah who reports:

One day the Imam^{-asws} said to us: You may find a man who does not make any mistakes of the size of letter 'L' or 'W' and he is an impressive speaker while his 'Qalb' (heart) is darker than the darkest night. You may also find a man who is not able to express what is in his 'Qalb' with his tongue while his heart shines like a lamp.⁸

Working for other than Allah^{-azwj}

كتاب حسين بن سعيد و النوادر عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ إِنَّ كُلَّ رِيَاءٍ شِرْكٌ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Muhammad Bin Sinan, from Yazeed Bin Khalifa who said,

'I heard Abu Abdullah^{-asws} saying: 'One who works for Allah^{-azwj}, his Reward would be upon Allah^{-azwj}, and the one who works for the people, his reward would be upon the people. Every showing off is Shirk'.⁹

The Door of repentance is open for all:

كتاب حسين بن سعيد و النوادر ابْنُ أَبِي الْبَلَادِ عَنْ سَعْدِ بْنِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ عَابِدٌ فَأَعْجَبَ بِهِ دَاوُدُ ع فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ لَا يُعْجِبَنَّكَ شَيْءٌ مِنْ أَمْرِهِ فَإِنَّهُ مُرَاءٍ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Al Balad, from Sa'ad Al Askaf,

⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 30

⁸ 422 H. 1. الكافي (ط - الإسلامية)، ج 2، ص: 422

⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 45

'From Abu Ja'far^{-asws} having said: 'There was a worshipped among the children of Israel. Dawood^{-as} was fascinated by him, so Allah^{-azwj} Blessed and Exalted Revealed to him: 'Do not let anything from his affairs fascinate you^{-saww}, for he is a show off!''

قَالَ فَمَاتَ الرَّجُلُ فَأَتَى دَاوُدَ عَ فَقِيلَ لَهُ مَاتَ الرَّجُلُ فَقَالَ اذْفِنُوا صَاحِبَكُمْ

He^{-asws} said: 'The man died. Dawood^{-saww} came, and it was said to him^{-as}, 'The man has died.' He^{-as} said: 'Bury your companion!''

قَالَ فَأَنْكَرَتْ ذَلِكَ بَنُو إِسْرَائِيلَ وَ قَالُوا كَيْفَ لَمْ يَحْضُرْهُ

He^{-asws} said: 'The children of Israel^{-as} disliked that, and they said, 'How come he^{-as} did not attend him (his funeral)?''

قَالَ فَلَمَّا غُسِّلَ قَامَ خَمْسُونَ رَجُلًا فَشَهِدُوا بِاللَّهِ مَا يَعْلَمُونَ إِلَّا خَيْرًا فَلَمَّا صَلُّوا عَلَيْهِ قَامَ خَمْسُونَ رَجُلًا فَشَهِدُوا بِاللَّهِ مَا يَعْلَمُونَ إِلَّا خَيْرًا

He^{-asws} said: 'When he had been washed, fifty men stood up testifying with Allah^{-azwj} that they had not known (from the deceased) except good. When they had prayed Salat upon him, fifty (more) men stood up and testified with Allah^{-azwj} that they had not known (from the deceased) except good.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ عَ مَا مَنَعَكَ أَنْ تَشْهَدَ فَلَانًا

Allah^{-azwj} Mighty and Majestic Revealed to Dawood^{-as}: "What prevents you^{-as} from attending so and so?"

قَالَ الَّذِي أَطْلَعَنِي عَلَيْهِ مِنْ أَمْرِهِ

He^{-as} said: 'That which You^{-azwj} had Notified me^{-as} upon of his matter'.

قَالَ إِنْ كَانَ لَكَ ذَلِكَ وَ لَكِنْ شَهِدَهُ قَوْمٌ مِنَ الْأَخْبَارِ وَ الرُّهْبَانِ فَشَهِدُوا بِي مَا يَعْلَمُونَ إِلَّا خَيْرًا فَأَجَزْتُ شَهَادَتَهُمْ عَلَيْهِ وَ عَفَرْتُ لَهُ مَعَ عِلْمِي فِيهِ.

He^{-azwj} Said: "Even though it was like that, but a group of the Rabbis and the Monks had attended him. They testified to Me^{-azwj} that they had not known except goodness, so I^{-azwj} have Allowed their testimonies upon him and have Forgiven for him (despite) of My^{-azwj} Knowledge regarding him!"¹⁰

¹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 46

People from same kind incline to each other:

دَلَائِلُ الطَّبَرِيِّ، عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّيَّانِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ حَبُوبٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع وَهُوَ رَاكِبٌ وَأَنَا أُمَشِي مَعَهُ فَمَرَرْنَا بِعَبْدِ اللَّهِ بْنِ الْحَسَنِ وَهُوَ رَاكِبٌ فَلَمَّا بَصُرَ بِنَا شَالَ الْمِقْرَعَةَ لِيَضْرِبَ بِهَا فَخِذَ أَبِي عَبْدِ اللَّهِ ع فَأَوْمَأَ إِلَيْهَا الصَّادِقُ ع فَجَعَلَتْ يَمِينُهُ وَالْمِقْرَعَةُ فِيهَا

(The boo) 'Dalail' of Al tabari – from Abu Al Mufazzal Muhammad Bin Abdullah, from Muhammad Bin Ja'far Al Azyyat, from Muhammad Bin Al Husayn, from Al-Hassan Bin Mahboub, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I was with Abu Abdullah^{-asws} and he^{-asws} was riding and I was walking with him^{-asws}. We passed by Abdullah Bin Al-Hassan, and he was riding. When he sighted us, he raised the whip in order to strike the thigh of Abu Abdullah^{-asws} with it. Al-Sadiq^{-asws} gestured towards it, and his right hand dried up (froze) and the whip was in it.

فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ بِالرَّحِمِ إِلَّا عَفَوْتُ عَنِّي فَأَوْمَأَ إِلَيْهِ يَدِهِ فَجَعَلَتْ يَدُهُ

He said to him^{-asws}, 'O Abu Abdullah^{-asws}! Show mercy and pardon me'. He^{-asws} gestured towards him with his^{-asws} hand, and his hand returned (to be normal).

ثُمَّ أَقْبَلَ عَلَيَّ وَ قَالَ لِي يَا مُفَضَّلُ وَ قَدْ مَرَّتْ عِظَائِي مِنَ الْعِظَاءِ مَا يَقُولُ النَّاسُ فِي هَذِهِ

Then he^{-asws} faced towards me and said: 'O Mufazzal! And you have passed by a preaching from the preaching. What are the people saying regarding this?'

قُلْتُ يَقُولُونَ إِنَّمَا حَمَلَتِ الْمَاءُ فَأَطْفَأَتْ نَارَ إِبْرَاهِيمَ

I said, 'They are saying it carried the water and extinguished the fire of Ibrahim^{-as}'.

فَنَبَسَمَ عَ ثُمَّ قَالَ لِي يَا مُفَضَّلُ وَلَكِنْ هَذَا عَبْدُ اللَّهِ وَ وَلَدُهُ وَ إِنَّمَا يَرِقُّ النَّاسُ عَلَيْهِمْ لِمَا مَسَّهُمْ مِنَ الْوِلَادَةِ وَ الرَّحِمِ.

He^{-asws} smiled, then said to me: 'O Mufazzal! But this Abdullah and his son, and rather people are being kind upon them due to what has touched them from the birth and the kinship'.¹¹

The Categories of people

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ سُلَيْمِ بْنِ مُوَالٍ طَرِبَالٍ قَالَ حَدَّثَنِي هِشَامٌ عَنْ حَمْرَةَ بْنِ الطَّيَّارِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) النَّاسُ عَلَى سِتَّةِ أَصْنَافٍ قَالَ قُلْتُ أ تَأْذَنُ لِي أَنْ أَكْتُبَهَا قَالَ نَعَمْ قُلْتُ مَا أَكْتُبُ قَالَ أَكْتُبُ أَهْلَ

¹¹ Bihar Al-Anwaar – V 62 The book of animals - Ch 5 H 15

الْوَعِيدِ مِنْ أَهْلِ الْجَنَّةِ وَ أَهْلِ النَّارِ وَ أَكْتُبُ وَ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا قَالَ قُلْتُ مَنْ هَؤُلَاءِ قَالَ وَحِشِي مِنْهُمْ قَالَ وَ أَكْتُبُ وَ آخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يُتُوبُ عَلَيْهِمْ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Suleym a slave of Tarbaal who said,

'Hisham narrated to me, from Hamza Bin Al-Tayyar who said, 'Abu Abdullah^{-asws} said to me: 'The people are upon three categories'. I said, 'Would you^{-asws} permit me that I write this down?' He^{-asws} said: 'Yes'. I said, 'What shall I write?' He^{-asws} said: 'The Promised people would be from the inhabitants of the Paradise and the inhabitants of the Fire. And write **[9:102] And others have confessed their sins, they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully)**'.

قَالَ وَ أَكْتُبُ إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْكُفْرِ وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ

He^{-asws} said: 'And write **[4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape) [4:99] So these, it may be, Allah will Pardon them**'.

قَالَ وَ أَكْتُبُ أَصْحَابَ الْأَعْرَافِ قَالَ قُلْتُ وَ مَا أَصْحَابُ الْأَعْرَافِ قَالَ قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيِّئَاتُهُمْ فَإِنْ أَدْخَلَهُمُ النَّارَ فَبِذُنُوبِهِمْ وَ إِنْ أَدْخَلَهُمُ الْجَنَّةَ فَبِرَحْمَتِهِ .

He^{-asws} said: 'And write **[7:48] And the people of Al-Araf**'. I said, 'And what are the people of Al-Araf?' He^{-asws} said: 'A people whose good deeds and their evils deeds would be equal. So if they were to be entered into the Fire, it would be due to their sins, and if they were to be entered into the Paradise, it would be due to His^{-azwj} Mercy'.¹²

عَلَيْ بَنِي إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ حَمْرَةَ بِنِ الطَّيَّارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) النَّاسُ عَلَى سِتِّ فِرَقٍ يُقُولُونَ كُلُّهُمْ إِلَى ثَلَاثِ فِرَقٍ الْإِيمَانِ وَ الْكُفْرِ وَ الضَّلَالِ وَ هُمْ أَهْلُ الْوَعْدَيْنِ الَّذِينَ وَعَدَهُمُ اللَّهُ الْجَنَّةَ وَ النَّارَ الْمُؤْمِنُونَ وَ الْكَافِرُونَ وَ الْمُسْتَضْعِفُونَ وَ الْمُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يُتُوبُ عَلَيْهِمْ وَ الْمُعْتَرِفُونَ بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا وَ أَهْلُ الْأَعْرَافِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, from Hammad, from Hamza Bin Al Tayyar who said,

'Abu Abdullah^{-asws} said: 'The people are upon six divisions. All of these can be interpreted to be upon three divisions – the *Emān*, and the *Kufr* (disbelief), and the straying. And they are the Promised people whom Allah^{-azwj} has Promised the Paradise and the Fire – the *Momineen*, and the Un-believers, and the weak ones, and the hopeful ones for the Command of Allah^{-azwj}, either He^{-azwj} Punishes them or He^{-azwj} Turns towards them (with Mercy), and the

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 164 H 1

acknowledgers of their sins mixing the righteous deeds and the evil deeds, and the people of the Heights'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَلِيمٍ عَنْ زُرَّارَةَ قَالَ دَخَلْتُ أَنَا وَهُمْرَانُ أَوْ أَنَا وَبُكَيْرٌ عَلَى أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّا نَعُدُّ الْمِطْمَارَ قَالَ وَ مَا الْمِطْمَارُ قُلْتُ التُّرُّ فَمَنْ وَافَقَنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ تَوَلَّيْنَاهُ وَ مَنْ خَالَفَنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ بَرَّيْنَاهُ مِنْهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Zurara who said,

'I and Humran', or 'I and Bukeyr went over to Abu Ja'far^{-asws}. I said to him, 'We are extending the plumb-line (a measuring device)'. He^{-asws} said: 'And what is the plumb-line?' I said, 'A measuring criteria. So the one who is concordant with us from the Alawites or others, we befriend him, and the one who opposes us from the Alawites or others, we disavow from him'.

فَقَالَ لِي يَا زُرَّارَةُ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ فَأَيُّنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا أَيُّنَ الْمُرْجُونَ لِأَمْرِ اللَّهِ أَيُّنَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا أَيُّنَ أَصْحَابِ الْأَعْرَافِ أَيُّنَ الْمُؤَلَّمَةِ قُلُوبُهُمْ .

So, he^{-asws} said to me: 'O Zurara! The Words of Allah^{-azwj} are Truer than your words. So where are those from whom Allah^{-azwj} Mighty and Majestic Spoke of **[4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape)?** Where are the hopeful ones to the Command of Allah^{-azwj}, those **[9:102] have mingled a good deed and an evil one?** Where are **[7:48] the people of Al-Araf?** Where are the **[9:60] those whose hearts are made to incline (to Truth)?'**

وَ زَادَ حَمَّادٌ فِي الْحَدِيثِ قَالَ فَارْتَفَعَ صَوْتُ أَبِي جَعْفَرٍ (عليه السلام) وَ صَوْتِي حَتَّى كَانَ يَسْمَعُهُ مِنْ عَلَى بَابِ الدَّارِ .

And there is an increase in the Hadeeth from Hammad having said, 'So the voice of Abu Ja'far^{-asws} and my voice was raised to the extent that it was heard from the doorway of the house.

وَ زَادَ فِيهِ جَمِيلٌ عَنْ زُرَّارَةَ فَلَمَّا كَثُرَ الْكَلَامُ بَيْنِي وَ بَيْنَهُ قَالَ لِي يَا زُرَّارَةُ حَقًّا عَلَى اللَّهِ أَنْ لَا يُدْخَلَ الضُّلَّالَ الْجَنَّةَ .

And there was an increase by Jameel, from Zurara having said, 'So when the speech became a lot between him^{-asws} and him, he^{-asws} said to me: 'O Zurara! It is a right upon Allah^{-azwj} that He^{-azwj} does not Enter the straying one into the Paradise'.¹⁴

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 164 H 2

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 164 H 3

The Weak Ones (of understanding)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدٍ بْنِ مَنْصُورٍ الْخُزَاعِيِّ عَنْ عَلِيِّ بْنِ سُؤْدِيدٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الضَّعَفَاءِ فَكَتَبَ إِلَيَّ الضَّعِيفُ مَنْ لَمْ تَرْفَعْ إِلَيْهِ حُجَّةٌ وَ لَمْ يَعْرِفِ الْإِخْتِلَافَ فَإِذَا عَرَفَ الْإِخْتِلَافَ فَلَيْسَ بِمُسْتَضْعَفٍ .

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Muhammad Bin Mansour Al Khuzai'e, from Ali Bin Suweyd, from;

Abu Al-Hassan Musa^{-asws}, said, 'I asked him^{-asws} about the weak ones (of understanding). So, he^{-asws} wrote to me: 'The weak one (of understanding) is the one to whom the proof has not been raised, and he does not recognise the differing. So, when he does recognise the differing, so he would not be a weak one (of understanding)'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْمُسْتَضْعَفِ فَقَالَ هُوَ الَّذِي لَا يَهْتَدِي حِيلَةً إِلَى الْكُفْرِ فَيَكْفُرَ وَلَا يَهْتَدِي سَبِيلًا إِلَى الْإِيمَانِ لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَلَا يَسْتَطِيعُ أَنْ يَكْفُرَ فَهُمْ الصَّبِيَّانُ وَمَنْ كَانَ مِنَ الرِّجَالِ وَالنِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبِيَّانِ مَرْفُوعٌ عَنْهُمْ الْقَلَمُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, from Zurara who said,

'I asked Abu Ja'far^{-asws} about the weak ones (of understanding). So he^{-asws} said: 'He is the one who is neither guided by a reason to the *Kufr* (disbelief) so he would disbelieve, nor is he guided by a way to the *Emān*. He neither has the capacity that he believes, nor does he have the capacity that he disbelieves. So, they are children. And the ones from the men and the women who were upon a similar intellect of the children, the Pen (Recording of the deeds) would be Raised from them'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْمُسْتَضْعَفُونَ الَّذِينَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا قَالَ لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْإِيمَانِ وَلَا يَكْفُرُونَ الصَّبِيَّانُ وَأَشْبَاهُ عُقُولِ الصَّبِيَّانِ مِنَ الرِّجَالِ وَالنِّسَاءِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara, from;

Abu Ja'far^{-asws} has said: 'The weak ones (of understanding) are those who do not have the capacity to reason, nor are they guided to a way. They are not able upon a reason to the *Emān*, nor are they disbelieving (like) the children, and those of similar intellect to the children, from the men and the women'.¹⁷

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 11

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 1

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِكَابٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ الْمُسْتَضْعَفِ فَقَالَ هُوَ الَّذِي لَا يَسْتَطِيعُ حِيلَةً يَدْفَعُ بِهَا عَنْهُ الْكُفْرَ وَلَا يَهْتَدِي بِهَا إِلَى سَبِيلِ الْإِيمَانِ لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَلَا يَكْفُرَ قَالَ وَ الصَّبَّيَّانُ وَمَنْ كَانَ مِنَ الرِّجَالِ وَالنِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبَّيَّانِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra'ib, from Zurara who said,

'I asked Abu Ja'far^{-asws} about the weak one (of understanding). So he^{-asws} said: 'He is one who has no capacity of reason to repel the *Kufr* (disbelief) by it, nor is he guided by it to the way of *Emān*. He has not capacity that he believes nor that he disbelieves'. He^{-asws} said: 'And the children, and the ones from the men and the women who was upon a similar intellect of the children'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ الْبَجَلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا تَقُولُ فِي الْمُسْتَضْعَفِينَ فَقَالَ لِي شَبِيهَا بِالْفَرْعِ فَتَرَكْتُمْ أَحَدًا يَكُونُ مُسْتَضْعَفًا وَأَيْنَ الْمُسْتَضْعَفُونَ فَوَ اللَّهُ لَقَدْ مَشَى بِأَمْرِكُمْ هَذَا الْعَوَاتِقُ إِلَى الْعَوَاتِقِ فِي خُدُورِهِنَّ وَتُحَدِّثُ بِهِ السَّقَايَاتُ فِي طَرِيقِ الْمَدِينَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt Al Bajaly who said,

'I said to Abu Abdullah^{-asws}, 'What are you^{-asws} saying regarding the weak ones (of understanding)?' So he^{-asws} said resembling the panic: 'So have you all left anyone who can be weak? And where are the weak ones? By Allah^{-azwj}! The adolescent girls have walked with this matter of yours to the adolescent girls in their veils, and the water-carriers of Al-Medina are discussing with it in the streets'.¹⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبِيانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمُسْتَضْعَفِينَ فَقَالَ هُمْ أَهْلُ الْوَلَايَةِ فَقُلْتُ أَيُّ وَلَايَةٍ فَقَالَ أَمَّا إِنَّمَا لَيْسَتْ بِالْوَلَايَةِ فِي الدِّينِ وَ لَكِنَّهَا الْوَلَايَةُ فِي الْمُنَاكَحَةِ وَالْمُورَثَةِ وَالْمُخَالَطَةِ وَ هُمْ لَيْسُوا بِالْمُؤْمِنِينَ وَلَا بِالْكَفَّارِ وَ مِنْهُمْ الْمُرْجُونَ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban who said,

'I asked Abu Abdullah^{-asws} about the weak ones (of understanding). So he^{-asws} said: 'They are the people of Al-Wilayah'. So, I said, 'Which Wilayah?' So he^{-asws} said: 'But these are not with a Wilayah in the Religion, but it is the Wilayah (Guardianship) regarding the marriages, and the inheritances, and the inter-mingling, and they are neither with the *Momineen* nor with the *Kuffar* (Unbelievers), and among them are the ones hopeful for the Command (Mercy) of Allah^{-azwj} Mighty and Majestic'.²⁰

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 3

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 4

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 5

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنَّى عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الدِّينِ الَّذِي لَا يَسَعُ الْعِبَادَ جَهْلُهُ فَقَالَ الدِّينُ وَاسِعٌ وَلَكِنَّ الْخَوَارِجَ ضَيَّقُوا عَلَى أَنْفُسِهِمْ مِنْ جَهْلِهِمْ قُلْتُ جُعِلْتُ فِدَاكَ فَأُحَدِّثُكَ بِدِينِي الَّذِي أَنَا عَلَيْهِ فَقَالَ بَلَى قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ الْإِقْرَارَ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَتَوَلَّاءَكُمْ وَ أَبْرَأُ مِنْ عَدُوِّكُمْ وَ مَنْ رَكِبَ رِقَابَكُمْ وَ تَأَمَّرَ عَلَيْكُمْ وَ ظَلَمَكُمْ حَقَّكُمْ

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Musna, from Ismail Al-Ju'fy who said,

'I asked Abu Ja'far^{-asws} about the Religion which there is no leeway for the servants to be ignorant of it. So, he^{-asws} said: 'The Religion is vast but the Kharijites narrowed it upon themselves due to their ignorance'. I said, 'May I be sacrificed for you^{-asws}! Can I narrate to you^{-asws} with my Religion which I am upon?' So he^{-asws} said: 'Yes'. So I said, 'I testify that there is no god except for Allah^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and I acknowledge with whatever he^{-saww} came with from the Presence of Allah^{-azwj}, and I befriend you^{-asws} and disavow from your^{-asws} enemies and the ones who stay away from you^{-asws} rights and are ordering upon you^{-asws} and are oppressing you^{-asws} of your^{-asws} rights'.

فَقَالَ مَا جَهَلْتُ شَيْئًا هُوَ وَ اللَّهُ الَّذِي نَحْنُ عَلَيْهِ قُلْتُ فَهَلْ سَلِمَ أَحَدٌ لَا يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ لَا إِلَّا الْمُسْتَضْعِفِينَ قُلْتُ مَنْ هُمْ قَالَ نِسَاؤُكُمْ وَ أَوْلَادُكُمْ

So, he^{-asws} said: 'You are not ignorant of anything. It is, by Allah^{-azwj}, that which we^{-asws} are upon'. I said, 'So would anyone be safe if he does not recognise this matter (Al-Wilayah)?' So he^{-asws} said: 'No, except for the weak ones (of understanding)'. I said, 'Who are they?' He^{-asws} said: 'Your womenfolk and your children'.

ثُمَّ قَالَ أَرَأَيْتَ أَمْ أَتَمَّنَّ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ وَ مَا كَانَتْ تَعْرِفُ مَا أَتَمَّنَّ عَلَيْهَ .

Then he^{-asws} said: 'What is your^{-asws} view of Umm Ayman^{-ra}, for I^{-asws} testify that she^{-ra} is from the inhabitants of the Paradise, and she^{-ra} did not recognise what you are upon'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعِفٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'The one who recognises the differing of the people, so he is not a weak one (of understanding)'.²²

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 6

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 7

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي رُبَّمَا ذَكَرْتُ هَؤُلَاءِ الْمُسْتَضْعِفِينَ فَأَقُولُ نَحْنُ وَهُمْ فِي مَنَازِلِ الْجَنَّةِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا يَفْعَلُ اللَّهُ ذَلِكَ بِكُمْ أَبَدًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Darraj who said,

'I said to Abu Abdullah^{-asws}, 'Sometimes I remember these weak ones (of understanding), so I am saying that us and them would be in (the same) dwellings in the Paradise'. So, Abu Abdullah^{-asws} said: 'Allah^{-azwj} would not do that with you all, ever!'²³

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمِيِّ عَنْ أَحْوَيْهِ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أُيُوبَ بْنِ الْحَرِّ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) وَ نَحْنُ عِنْدَهُ جُعِلْتُ فِدَاكَ إِنَّا نَخَافُ أَنْ نَنْزَلَ بِذُنُوبِنَا مَنَازِلَ الْمُسْتَضْعِفِينَ قَالَ فَقَالَ لَا وَ اللَّهُ لَا يَفْعَلُ اللَّهُ ذَلِكَ بِكُمْ أَبَدًا .

From him, from Ali Bin Al Hassan Al Taymi, from his two brothers Muhammad and Ahmad the two sons of Al Hassan Bin Ali Bin Yaqoub, from Marwan Bin Muslim, from Ayoub Bin Al-Hurr who said,

'A man said to Abu Abdullah^{-asws} and we were in his^{-asws} presence, 'May I be sacrificed for you^{-asws}! we fear that due to our sins we would be lodged in the dwellings of the weak ones (of understanding)'. So he^{-asws} said: 'No, by Allah! Allah^{-azwj} would not do that with you all, ever!'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man, from Abu Abdullah^{-asws} — similar to it.²⁴

Who is not from weak ones:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعِفٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Abu Baseer,

Abu Abdullah^{-asws} has said: 'The one who recognises the differing of the people, so he is not a weak one (of understanding)'.²⁵

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 8

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 9

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 10

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَبِيبٍ الْخُثْعَمِيِّ عَنْ أَبِي سَارَةَ إِمَامٍ مَسْجِدِ بَنِي هِلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ الْيَوْمَ مُسْتَضْعَفٌ أَبْلَغَ الرِّجَالِ الرِّجَالَ وَ النِّسَاءِ النِّسَاءَ .

One of our companions, from Ali Bin Al Hassan, from Ali Bin Habeeb Al Khash'amy, from Abu Sara, the prayer leader of the Masjid of the Clan of Hilal, from;

Abu Abdullah^{asws} having said: 'Today there is no one weak (of understanding). The men have delivered (the Message) to the men, and the women to the women'.²⁶

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 12