

The Islam, Eman and the Temporary Eman

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'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 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. 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)***'.²

Definitions of Islam and Eman:

وحدثني محمد بن الفرج عن أبي دعامة ، قال : أتيت علي بن محمد عليه السلام عائدا في علته التي كانت وفاته بها ، فلما هممت بالانصراف قال لي : يا أبادعامة قد وجب علي بن حقاك ألا احدثك بحديث تسر به ؟ قال : فقلت له : ما أحوجني إلى ذلك يا ابن رسول الله قال : حدثني أبي محمد بن علي قال : حدثني أبي علي بن موسى قال : حدثني أبي موسى بن جعفر ، قال : حدثني أبي جعفر بن محمد ، قال : حدثني أبي محمد بن علي قال : حدثني أبي علي بن الحسين بن علي قال : حدثني أبي علي بن أبي طالب عليه السلام قال : قال لي رسول الله صلى الله عليه وآله : يا علي اكتب فقلت : ما أكتب ؟ فقال : كتب بسم الله الرحمن الرحيم الايمان ما وقر في القلوب وصد منه الاعمال ، والاسلام ماجرى على اللسان ، وحلت به المناكحة .

In a Hadith by Mohammed Ibn Al-Farraj, who reports from Abi Daammah:

(The narrator says) I went to see (Imam) Ali^{asws} ibn Mohammed^{asws} who was critically ill. When I wanted to return after enquiring about his^{asws} health, Imam^{asws} said to me, O Abu Dammah! You have a right on me and I will narrate a Hadith to you, which will make you happy'. I said, 'O son of Rasool Allah^{saww} please narrate to me what else can be better than it?'. Imam^{asws} said: 'I was told by my^{asws} father^{asws}, Mohammed^{asws} Ibn Ali^{asws}, who heard it from his^{asws} father Musa^{asws} Ibn Jafar^{asws}, who heard it from his^{asws} father^{asws} Jafar^{asws} Ibn Mohammed^{asws}, who heard it from his^{asws} father^{asws} Mohammed^{asws} Ibn Ali^{asws}, who heard it from his^{asws} father^{asws} Ali^{asws}

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

Ibn Hussain^{asws}, who says he^{asws} has heard it from his^{asws} father^{asws} Ali^{asws} Ibn Abi Talib^{asws}, who said I^{asws} was asked by Rasool Allah^{saww}: 'O Ali^{asws} write it down!'. I^{asws} asked: 'What shall I^{asws} write, please dictate to me^{asws}'. Rasool Allah^{saww} said: 'Write, In the Name of Allah^{azwj} the Beneficent the Merciful.

The 'Eman' (faith) is that which resides in the 'Qalb' (heart) and is recognised through the performed deeds whereas the Islam flows through the tongue (words only) and makes permissible the relationships (marrying a woman).³

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

(Amir-ul-Momineen^{asws} said): The Eman is the Accepted Word, and the deed performed (under it), and (with it's) 'عرفان بالمعقول' sound recognition.⁴

عن علي بن موسى الرضا ع قال حدثني أبي عن أبيه عن آبائه عن علي بن أبي طالب ع أنه قال قال رسول الله ص الإيمان معرفة بالقلب و إقرار باللسان و عمل بالأركان

Ali^{asws} ibn Musa Reza^{asws} told me that my^{asws} father^{asws} narrated from his^{asws} father^{asws} from his^{asws} fathers^{asws} that Ali^{asws} ibn Abi Talib^{asws} has said: 'Rasool Allah^{saww} has said: 'Eman is to recognise from the Qalb (heart) and utter it from the tongue and act upon it through limbs.⁵

و قَالَ ع الْإِيمَانُ حُبٌّ وَ بُغْضٌ.

Imam Mohammed Baqir^{asws} says: Is 'Eman' (anything other than) the 'Love' and Hatred (the love of Ahl Al-Bayt^{asws} and hatred against their^{asws} enemies^{la})?⁶

The Difference between the 'Islam' and the 'Eman':

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ⁷- فَقَالَ لِي أَلَا تَرَى أَنَّ الْإِيمَانَ عَزِيْرَ الْإِسْلَامِ.

Ali ibn Ibrahim has narrated from his father, who from Mohammed ibn Isa, from who from Yunus, who from Jami ibn Darraj, who says:

I asked Abu Abd Allah^{asws} about the Words of Allah. **The Arabs have said: We have established Eman (belief). Say 'You have not established Eman but say, We have accepted Islam.'** Eman has not yet entered your 'Qalub' (hearts) (49:14). The Imam^{asws} said: 'Do you not see that the Eman is other than (higher) Al-Islam?'⁸

³ Bihar-vol-50, page-208

⁴ Tuhaf al-Uqoul, pg. 258(English), no. 153, 224 : تحف العقول ص :

⁵ Jama-ul-Akhbar, Ch. 18, H, 137

⁶ تحف العقول، النص، ص: 295

⁷ (3) الحجرات: 14.

⁸ H.3. الكافي (ط - الإسلامية)، ج2، ص: 24.

عَنْهُ عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنِ ثَابِتٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَصُرُّ مَعَ الْإِيمَانِ عَمَلٌ وَلَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ أَلَا تَرَى أَنَّهُ قَالَ وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ مَا تَأَوْا وَ هُمْ كَافِرُونَ

It has been narrated from him (the narrator of the previous Hadith), from Yunus from ibn Buayr, from Abu Umayyah Yusuf ibn Thabit, who says:

I heard Abu Abd Allah^{asws} saying: With Eman no deed can harm one and with disbelief no deed can benefit one. Consider how Allah^{azwj} has Said it, ***'What prevents their offerings from acceptance is their disbelief in Allah and His Rasool (Messenger)....(9:54) ...and they die as disbelievers (9:125).'***⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع عَنِ الْإِسْلَامِ وَ الْإِيمَانِ مَا الْفَرْقُ بَيْنَهُمَا فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ التَّقِيَا فِي الطَّرِيقِ وَ قَدْ أَزَفَ مِنَ الرَّجُلِ الرَّحِيلَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع كَأَنَّهُ قَدْ أَزَفَ مِنْكَ رَجِيلٌ فَقَالَ نَعَمْ فَقَالَ فَالْقِيَا فِي الْبَيْتِ فَلَقِيَهُ فَسَأَلَهُ عَنِ الْإِسْلَامِ وَ الْإِيمَانِ مَا الْفَرْقُ بَيْنَهُمَا فَقَالَ- الْإِسْلَامُ هُوَ الظَّاهِرُ الَّذِي عَلَيْهِ النَّاسُ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ إِقَامُ الصَّلَاةِ وَ إِيْتَاءُ الزَّكَاةِ وَ حِجُّ الْبَيْتِ وَ صِيَامُ شَهْرِ رَمَضَانَ فَهَذَا الْإِسْلَامُ وَ قَالَ الْإِيمَانُ مَعْرِفَةُ هَذَا الْأَمْرِ مَعَ هَذَا فَإِنْ أَفْرَ بِمَا وَ لَمْ يَعْرِفْ هَذَا الْأَمْرَ كَانَ مُسْلِمًا وَ كَانَ ضَالًّا.

Mohamed ibn Yahya has narrated from Ahmed ibn Mohammed who from Ali ibn Al-Hakam, who from Sufyan ibn Al-Simt, who says:

Once a man asked Abu Abd Allah^{asws}: 'What is the difference between the Islam and the Eman (belief)?' The Imam^{asws} then did not answer. Again he asked and the Imam^{asws} did not answer. (Later on) then they met each other on the road while the man was about to leave. Abu Abd Allah^{asws} said: 'It seems as if you are about to leave'. He said: 'Yes, I am about to leave'. The Imam^{asws} then said: 'Come to my home for a meeting'. He met the Imam^{asws} and asked him^{asws} about Islam and Eman and about the difference between the two. The Imam^{asws} said: 'Islam is what people have publicly accepted, such as that no one deserves to be worshipped except Allah^{azwj}, Who has no partners. That Mohammed^{saww} is His^{azwj} servant and His Messenger, that it is obligatory to perform Salat (Prayer), pay Zakat (charity), to perform Hajj of the House and Fast in the month of Ramadan. This is Islam'.

The Imam^{asws} (also) said: 'Eman is the recognition of this issue (that the Imam^{asws} is Given the Divine Authority over people and Jinn by Allah^{azwj}). In such a condition, if one affirms the other principles of Islam but does not recognise this issue (that Imam^{asws} possesses the Divine Authority), he is a Muslim but has gone astray (has no Eman).¹⁰

كَانَ مُؤْمِنًا فَقَدْ يَكُونُ الْعَبْدُ مُسْلِمًا وَ لَا يَكُونُ مُؤْمِنًا إِلَّا وَ هُوَ مُسْلِمٌ.

(Imam Jafar-e-Sadiq^{asws} says): It can happen that a servant is Muslim but not 'Momin' (believer). No one can be a Momin (having an Eman) unless he is Muslim.¹¹

⁹ H. 3, الكافي ج : 2 ص : 464

¹⁰ H.4, الكافي (ط - الإسلامية)، ج2، ص: 24

¹¹ an extract from a Hadith, the Quality of Islam، النص، ص: 330

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا تُودَى بِالْوَلَايَةِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَ تَرَكُوا هَذِهِ الْوَلَايَةَ.

Abu Ali Al-Ashari from Al-Hassan ibn Ali Al-Kufi, who from Abbas ibn Amir from Aban ibn Usman, who from Fazil ibn Yassar, who says:

Abu Jafar^{asws} has said: Islam is based on five foundations. These are the Salat, Zaqat, Soam, Hajj and al-Wilayah (Divine Authority of Aimmah). The call to none of the other fundamentals has been so much emphasised (vital) as it has been to al-Wilayah. People accepted the other four but they left aside this, meaning the Al-Wilayah.¹²

Deeds are only Accepted with Eman:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنِ الْقَاسِمِ الصَّبْرِيِّ شَرِيكَ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْإِسْلَامُ يُحْتَقَنُ بِهِ الدَّمُ وَ تُؤَدَّى بِهِ الْأَمَانَةُ وَ تُسْتَحَلُّ بِهِ الْفُرُوجُ وَ النَّوَابِ عَلَى الْإِيمَانِ.

Ali ibn Ibrahim has narrated from his father, who from ibn abu Umyr, who from Yunus, who from Al-Hakam ibn Ayman, who from Al-Qasim Al-Sayarfi friend of Al-Mufaddal, who says:

I heard Abu Abd Allah^{asws} saying, Islam is to spare lives, protect the trust and make the marriage lawful, but the reward (for the deeds only) come from Eman.¹³

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلِ بْنِ دَرَّاجٍ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ وَ لَا يُشَارِكُهُ الْإِسْلَامُ إِنَّ الْإِيمَانَ مَا وَقَرَ فِي الْقُلُوبِ وَ الْإِسْلَامُ مَا عَلَيَّهِ الْمَنَاسِكُ وَ الْمَوَارِيثُ وَ حَقُّ الدَّمَاءِ وَ الْإِيمَانُ يُشْرِكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يُشْرِكُ الْإِيمَانَ.

Ali has narrated from his father, who from ibn Abu Umayr from Jamil ibn Darraj, who from Fudayl ibn Yasar, who says:

I heard Abu Abd Allah^{asws} saying, Eman (belief) is inclusive of Islam but Islam is not inclusive of it. 'Eman' is what sits in the 'Qalub' (hearts) and Islam is that which legalises the marriages and inheritance and protects lives. Eman is inclusive of Islam but Islam is not inclusive of Eman.¹⁴

Eman is Worthless unless One Acts upon what He Believes:

[بصائر الدرجات] أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ هِشَامِ بْنِ الْهَيْثَمِ التَّمِيمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مِيثَمُ التَّمِيمِيُّ إِنَّ قَوْمًا آمَنُوا بِالظَّاهِرِ وَ كَفَرُوا بِالْبَاطِنِ فَلَمْ يَنْفَعَهُمْ شَيْءٌ وَ جَاءَ قَوْمٌ مِنْ بَعْدِهِمْ فَأَمَنُوا بِالْبَاطِنِ وَ كَفَرُوا بِالظَّاهِرِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ شَيْئًا وَ لَا إِيْمَانٌ 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). However, those who believe from hearts but do not practice it will not get any benefit

¹² H.3, الكافي (ط - الإسلامية)، ج2، ص: 18

¹³ H. 1, الكافي (ط - الإسلامية)، ج2، ص: 24

¹⁴ H. 3, الكافي (ط - الإسلامية)، ج2، ص: 26

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).¹⁵

The Conditions of 'Eman' (Belief)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ عَ إِني تَرَكْتُ مَوَالِيكَ مُخْتَلِفِينَ تَبَيَّرُوا بَعْضُهُمْ مِنْ بَعْضٍ قَالَ فَقَالَ وَ مَا أَنْتَ وَ ذَاكَ إِذَا كَلَّفَ النَّاسُ ثَلَاثَةَ مَعْرِفَةِ الْأَيْمَةِ وَ التَّسْلِيمِ لَهُمْ فِيمَا وَرَدَ عَلَيْهِمْ وَ الرَّدِّ 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 differences'¹⁶.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَعْتَرِفْ حَسَنَةً نَرُدُّ لَهُ فِيهَا حُسْنًا قَالَ الْإِقْبَرَاتُ التَّسْلِيمِ لَنَا وَ الصَّدَقُ عَلَيْنَا وَ أَلَّا يَكْذِبَ 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 submission to us^{asws}, his speaking the truth from us^{asws} and not to ascribe any lies to us^{asws}.¹⁷

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ كَامِلِ التَّمَّارِ قَالَ قَالَ أَبُو جَعْفَرٍ عَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ أ تَدْرِي مَنْ هُمْ قُلْتُ أَنْتَ أَعْلَمُ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ السَّجَّاءُ 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 Jafar^{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).¹⁸

¹⁵ بحار الأنوار 24 302 - أنهم الصلاة و الزكاة و الحج

¹⁶ H.1, الكافي ج : 1 : ص : 391

¹⁷ H4, الكافي ج : 1 : ص : 391

¹⁸ H.5, الكافي ج : 1 : ص : 391

The Complete Eman:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحُشَّابِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ الْمُسَلِّيِّ عَنْ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمِلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلْ الْقَوْلَ مَعِيَ فِي جَمِيعِ الْأَشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ فِيمَا أَسْرُوا وَ مَا أَعْلَنُوا وَ فِيمَا بَلَّغَنِي عَنْهُمْ وَ فِيمَا 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 Yahiya 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'.

أَحْمَدُ بْنُ مَهْرَانَ رَحِمَهُ اللَّهُ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَسْتَمْعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى آخِرِ الْآيَةِ قَالَ هُمُ الْمُسْلِمُونَ لِأَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ إِذَا سَمِعُوا الْحَدِيثَ لَمْ يَزِيدُوا 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'.¹⁹

The Levels of Eman:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ 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 انْتَهَوْا إِلَى السَّبْعَةِ ثُمَّ قَالَ لَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ وَ لَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةً فَتَبْهُضُوهُمْ 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;

'الْبِرُّ وَ الصِّدْقِ وَ الْيَقِينِ وَ الرِّضَا وَ الْوَفَاءِ وَ الْعِلْمِ وَ الْحِلْمِ' (1) Virtue, Truthfulness, Certainty, Content, 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

¹⁹ H. 8, الكافي ج : 1 ص : 391

(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.²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنِ الرَّضَا ع قَالَ: الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُقَسَّمْ بَيْنَ الْعِبَادِ شَيْءٌ أَقْلٌ 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'.²¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ الْمُتَمِّئِيِّ بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ شَيْءٌ إِلَّا وَ لَهُ حَدٌّ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ فَمَا حَدُّ التَّوَكُّلِ قَالَ الْيَقِينُ قُلْتُ فَمَا حَدُّ الْيَقِينِ قَالَ أَلَّا تَخَافَ مَعَ اللَّهِ شَيْئًا.

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 'التَّوَكُّلِ' (the Trust on Allah^{azwj})?' (The Imam^{asws}) said: 'Its the 'الْيَقِينُ' (Certainty)'. I then asked, 'What is the limit of the 'الْيَقِينِ'. (The Imam^{asws}) said: 'It is when believing, Allah^{azwj} is on your side, you do not fear anything.²²

One Loses Eman by Denying the Hadith of Ahl Al-Bayt^{asws}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ حَدِيثَ آلِ مُحَمَّدٍ صَعْبٌ مُسْتَنْصَعِبٌ لَا يُؤْمِنُ بِهِ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهَ قَلْبَهُ لِلْإِيمَانِ فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ ص فَلَا تَنْتَ لَهُ فُلُوبَكُمْ وَ عَرَفْتُمُوهُ فَأَقْبَلُوهُ وَ مَا اسْتَمَأَزَتْ مِنْهُ فُلُوبُكُمْ وَ أَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ وَ إِنَّمَا الْهَالِكُ أَنْ يُجَدِّتْ أَحَدُكُمْ بِشَيْءٍ مِنْهُ لَا يَحْتَمِلُهُ فَيَقُولَ وَ اللَّهُ مَا كَانَ هَذَا وَ اللَّهُ مَا كَانَ هَذَا وَ الْإِنْكَارُ هُوَ الْكُفْرُ

Mohammed ibn Yahya has narrated from Mohammed ibn Al-Hussain who from Mohammed ibn Sinan who from Ammar ibn Marwan, who from Jabir, who says:

Abu Jafar^{asws} has said: 'The Rasool Allah^{saww} has said that the Hadith (statement) of the Ahl Al-Bayt (the Holy family of Prophet Mohammed^{saww}) are difficult and they become more difficult. No one believes in them except the angels who are close to Allah^{azwj} or the 'Mursil' Prophets (the Prophets which were given the Holy Books), and a servant of Allah^{azwj} whose 'Qalb' (heart) Allah^{azwj} has Tested for the Eman (Faith). Whatever comes to you of Hadith of Ahl Al-Bayt of Mohammed, if your Qalb feels relief and you recognised then accept them. Whatever causes dislike in your Qalb and you cannot recognise, leave them to Allah^{azwj}, to the Rasool Allah^{saww} and the 'Al-Alims^{asws}' (Masomeen^{asws}) of Ahl Al-Bayt^{asws} of Mohammed^{saww}. The ones to perish are those who do not accept Hadith of Ahl Al-Bayt^{asws}. Whenever one is

²⁰ H. 1. الكافي (ط - الإسلامية)، ج 2، ص: 42

²¹ H. 6. الكافي (ط - الإسلامية)، ج 2، ص: 52

²² H. 1. الكافي (ط - الإسلامية)، ج 2، ص: 57

narrated to them they say, By Allah^{azwj}, this was not and that was not. (Beware!!) Denial is disbelief.²³

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ذُكِرَتِ التَّقِيَّةُ يَوْمًا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ وَاللَّهِ لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ وَ لَقَدْ آخَى رَسُولُ اللَّهِ ص بَيْنَهُمَا فَمَا ظَنُّكُمْ بِسَائِرِ الْخَلْقِ إِنَّ عِلْمَ الْعُلَمَاءِ صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا نَبِيُّ مُرْسَلٍ أَوْ عَبْدٌ مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَقَالَ وَ إِنَّمَا صَارَ سَلْمَانُ مِنَ الْعُلَمَاءِ لِأَنَّهُ أَمَرُوهُ مِنَّا أَهْلَ الْبَيْتِ فَلِذَلِكَ نَسَبْتُهُ إِلَى الْعُلَمَاءِ

Ahmad ibn Idris has narrated from Imran ibn Musa who from Harun ibn Muslim, who from Masada ibn Sadaqa, who says:

Once I said to Abu Abd Allah^{asws} that I, one day, spoke of Taqiya (hiding something out of fear) before Ali^{asws} ibn Al-Hussain^{asws}. He^{asws} said, 'By Allah^{azwj}, if Abu Dhar^{ra} knew what was in the Qalb (heart) of Salman^{ra}, he would have killed him even though Rasool Allah^{saww} had established brotherhood between them. What then do you think of the rest of the people? The knowledge of the 'Al-Ulemah' (Masomeen^{asws}) is difficult and it becomes more difficult. No one is capable of bearing it except a Mursil Prophet (who was given the Divine Book), or a 'Muqarib' angel (an angel of proximity) to Allah^{azwj}, or a believer whose Qalb Allah^{azwj} has Tested for Eman. The Imam^{asws} then said, the only reason that Salman^{ra} became of the knowledgeable ones, is that he is a man from us (Ahl Al-Bayt^{asws}). For this reason, I ascribed him to (level of) 'Al-ulimah' (the knowledgeable ones).²⁴

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ ع جَعَلْتُ فِدَاكَ مَا مَعْنَى قَوْلِ الصَّادِقِ ع حَدِيثُنَا لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَجَاءَ الْجَوَابُ إِنَّمَا مَعْنَى قَوْلِ الصَّادِقِ ع أَيُّ لَا يَحْتَمِلُهُ مَلَكٌ وَ لَا نَبِيٌّ وَ لَا مُؤْمِنٌ إِنَّ الْمَلَكَ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مَلِكٍ غَيْرِهِ وَ النَّبِيُّ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى نَبِيٍّ غَيْرِهِ وَ الْمُؤْمِنُ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مُؤْمِنٍ غَيْرِهِ فَهَذَا مَعْنَى قَوْلِ جَدِّي ع

Mohammed ibn Yahya and others have narrated from Mohammed ibn Ahmad who from one of his people narrated:

'Once I wrote to Imam Al-Hassan Al-Askari^{asws} asking, 'May I be sacrificed for you, what is the meaning of the Hadith of Imam Jafar Al-Sadiq^{asws}: 'Our Hadith are difficult and they become more difficult. No one is capable of bearing them, except an angel or a Mursil Prophet or a believer who's Qalb has been Tested by Allah^{azwj} for the Eman'. The answer came: 'The meaning of the words of the Truthful one (Al-Sadiq^{asws}), 'No angel, Prophet or any believer is capable of bearing'; is that the angel is not able to wait without disclosing such knowledge before another angel. A Prophet^{as} does not bear it means that he is not able to wait without allowing it out before another Prophet^{as}. 'The believer does not bear it', means that he is not able to wait to tell another believer about it. This is the meaning of the words of my grandfather.²⁵

²³ 401 : ص : 1 : ج : الكافي , H. 1.

²⁴ 401 : ص : 1 : ج : الكافي , H. 2.

²⁵ 401 : ص : 1 : ج : الكافي , H. 4.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ الَّذِينَ فَرَضَ اللَّهُ طَاعَتَنَا لَا يَسْعُ النَّاسُ إِلَّا مَعْرِفَتَنَا وَلَا يُعَدُّ النَّاسُ بِجَهَالَتِنَا مَنْ عَرَفَنَا كَانَ مُؤْمِنًا وَمَنْ أَنْكَرَنَا كَانَ كَافِرًا وَمَنْ لَمْ يَعْرِفْنَا وَ لَمْ يُنْكِرْنَا كَانَ ضَالًّا حَتَّى يَرْجِعَ إِلَى الْهُدَى الَّذِي افْتَرَضَ اللَّهُ عَلَيْهِ مِنْ طَاعَتِنَا الْوَاجِبَةِ فَإِنْ بَدَّ عَلَى ضَلَالَتِهِ يَفْعَلِ اللَّهُ بِهِ مَا يَشَاءُ

Ali Ibn Ibrahim has narrated from Salih ibn Al-Sindi, who from Jafar Ibn Bashir from Abu Salama, who says:

I heard Imam Abu Abd Allah^{asws} say: 'We are the ones^{asws} obedience to whom is obligatory by the Commands of Allah^{azwj}. People have no other choice except to recognise us^{asws} 'Marafana'. They will not be excused for not recognising us^{asws}. Those who recognise us^{asws} are the true believers; and those who refuse to acknowledge our^{asws} Divine Authority are the unbelievers. Those who do not recognise us^{asws} and do not reject us^{asws} are straying and lost ones, until they return to guidance and affirm the fact that Allah^{azwj} has Made Obedience to us^{asws} obligatory. However, if they die in their straying condition, Allah^{azwj} will deal with them the way He^{azwj} would will.²⁶

عَلِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِلِ قَالَ: سَأَلْتُهُ عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَ جَلَّ قَالَ أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَ جَلَّ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِهِ وَ طَاعَةُ أُولِي الْأَمْرِ قَالَ أَبُو جَعْفَرٍ ع حُبُّنَا إِيْمَانٌ وَ بُغْضُنَا كُفْرٌ.

Ali has narrated from Mohammed ibn Isa, who from Yunus, who from Mohammed ibn Fudayl, who says:

Once I asked him^{asws} (the Imam): What is the best thing that can take people closer to Allah? The Imam^{asws} replied: Of the matters that can take people closer to Allah, the best one is to obey Him^{azwj}, His Rasool^{saww} and the 'Aulul Amir^{asws}' (those who are Appointed by Allah^{azwj} as guardians). Imam Abu Jafar^{asws} has said: To love us^{asws} is the Eman and to harbour hatred toward us^{asws} is 'Kufr' (disbelief).²⁷

The Worst Form of Kufr:

وَ بَحَدَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ [عَبْدُ اللَّهِ بْنِ سِنَانٍ] عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ النَّاصِبُ مَنْ نَصَبَ لَنَا أَهْلَ الْبَيْتِ لِأَنَّكَ لَمْ تَجِدْ رَجُلًا يَقُولُ أَنَا النَّاصِبُ [أَبْغَضُ] مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ لَكِنَّ النَّاصِبَ مَنْ نَصَبَ لَكُمْ وَ هُوَ يَعْلَمُ أَنَّكُمْ تَتَوَلَّوْنَا وَ أَنْكُمْ مِنْ شِيعَتِنَا.

I have told by Mohammed bin Ahmed, who refers from Ibrahim bin Ishaq, who from Abdullah bin Hammad, who from Abdullah bin Sanan who narrates from:

Imam Abu Abdullah (Jafar Sadiq^{asws}) said: 'A person is not 'Nasbi' who bears grudges against us Ahlul Bait^{a.s} as you will not find a single fellow who would say that he holds animosity against Mohammed^{saww} and his progeny^{a.s} but in fact a 'Nasbi' is that who becomes your enemy due to your Eman (faith) on our^{asws} 'Wiliyah' and being among our^{asws} Shia'.²⁸

²⁶ H. 11, الكافي (ط - الإسلامية)، ج 1، ص: 187

²⁷ H. 12, الكافي (ط - الإسلامية)، ج 1، ص: 187

²⁸ H. 4, ثواب الأعمال و عقاب الأعمال، النص، ص: 207

‘Eman’ cannot be acquired – It is a Gift from Allah^{azwj}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَمْرِو بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لَنَا دَاتٍ يَوْمَ نَجِدُ الرَّجُلَ لَا يُخْطِئُ بِلَامٍ وَلَا وَائٍ خَطِيباً مُصَنَّعاً وَ لَقَلْبُهُ أَشَدُّ ظُلْمَةً مِنَ اللَّيْلِ الْمُظْلَمِ وَ نَجِدُ الرَّجُلَ لَا يَسْتَطِيعُ يُعَبِّرُ عَمَّا فِي قَلْبِهِ بِلِسَانِهِ 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.²⁹

A Momin is Selected and Tested by Allah^{azwj}:

يَا سَلْمَانَ وَ يَا جُنْدُبَ قَالَا لَبَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ ع إِنَّهُ لَا يَسْتَكْمِلُ أَحَدُ الْإِيمَانَ حَتَّى يَعْرِفِي كُنْهَ مَعْرِفَتِي بِالتَّوَرَاتِيَّةِ فَإِذَا عَرَفْتِي بِهَذِهِ الْمَعْرِفَةِ فَقَدْ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ شَرَحَ صَدْرَهُ لِلْإِسْلَامِ وَ صَارَ عَارِفاً مُسْتَبْصِراً وَ مَنْ قَصَرَ عَنْ مَعْرِفَةِ ذَلِكَ فَهُوَ شَاكٌ وَ مُرْتَابٌ يَا سَلْمَانَ وَ يَا جُنْدُبَ قَالَا لَبَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ ع مَعْرِفَتِي بِالتَّوَرَاتِيَّةِ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ شَرَحَ صَدْرَهُ لِلْإِسْلَامِ وَ صَارَ عَارِفاً مُسْتَبْصِراً، وَمَنْ قَصَرَ عَنْ مَعْرِفَةِ ذَلِكَ فَهُوَ شَاكٌ وَمُرْتَابٌ، قَالَ: نَعَمْ يَا سَلْمَانَ تَصَدِيقُ ذَلِكَ قَوْلُهُ تَعَالَى فِي الْكِتَابِ الْعَزِيزِ: " وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ " فَالصَّبْرُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَالصَّلَاةُ إِقَامَةُ وَلايَتِي، فَمِنْهَا قَالَ اللَّهُ تَعَالَى: " وَإِنَّهَا لَكَبِيرَةٌ " وَ لَمْ يَقُلْ: " وَإِنَّهَا لَكَبِيرَةٌ لِأَنَّ الْوَلَايَةَ كَبِيرَةٌ حَمَلَهَا إِلَّا عَلَى الْخَاشِعِينَ، وَالْخَاشِعُونَ هُمُ الشَّيْعَةُ الْمُسْتَبْصِرُونَ،

(An Extract from Marifat-e- Nooraniya), Amir ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} says: O Salmán! The Eman of a believer will not attain the level of perfection unless and until he would recognise me^{asws} as a ‘Noor’ (Divine Light). When someone knows me^{asws} as ‘Noor’, only then he would truly attained Eman; he is the one whose ‘Qalb’ (heart) has been tested with the true Eman, whose chest (self) is dilated in true Islam and whose Eman is based on discernment. Thus, he becomes devout scholar (Arif) and content of his religion. But the one who fell short of this cognition - he will be a doubter, immersed in disbelief.

O Salmán! O Jandáb! A ‘Momin’ who has been tested by Allah^{azwj} is that who instantly accepts our ‘Amr’ -attributes and he does not reject any matter ascribed to ourselves^{asws}, Allah^{azwj} helps him through opening up his ‘Chest’. He will not exhibit an element of doubt or suspicion. However, he who quibbles with ‘why and how’ becomes a disbeliever. Thus be submissive to ‘Amr-e-Allah’ we are, verily, the ‘Amr Allah’ – the Cause of Allah^{azwj}!

O Salmán! Allah^{azwj}, said: ‘do not seek Allah^{azwj} ‘s help but through patience and prayer: it is indeed hard except for those who possess a humble spirit.’ ‘Patience’ is Muhammad^{saww} and ‘Prayer’ is my Wilayah. Thus, that is why Allah^{azwj} has declared that it is indeed hard to comprehend these attributes. In fact, my ‘ Wilayah ‘ is not

²⁹ H. 1. الكافي (ط - الإسلامية)، ج2، ص: 422

easy to comprehend but for those who have a humble spirit. Thus Allah^{azwj} made my Wilayat easier only for those who have the 'humble spirits'.³⁰

The Signs of Temporary Eman:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْحَسْرَةَ وَ النَّدَامَةَ وَ الْوَيْلَ كُلَّهُ لِمَنْ لَمْ يَنْتَفِعْ بِمَا أَبْصَرَهُ وَ لَمْ يَدْرِ مَا الْأَمْرُ الَّذِي هُوَ عَلَيْهِ مُبْتِمٍ أ نَنْفَعُ لَهُ أَمْ ضَرُّهُ فُلْتُ لَهُ فِيمَ يُعْرِفُ النَّاجِيَ مِنْ هَؤُلَاءِ جُعِلْتُ فِدَاكَ قَالَ مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا - فَأُنْبِتَ لَهُ الشَّهَادَةُ بِالنَّجَاةِ وَ مَنْ لَمْ يَكُنْ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا فَإِنَّمَا ذَلِكَ مُسْتَوْدَعٌ.

It is narrated from him (the narrator of the previous Hadith), from Ahmad Ibn Mohammed, who from Mohammed Ibn Sinan, who from Al-Mufaddal Al-Jufi, who says:

Abu Abd Allah^{asws} has said: Sorrow, regret and lamentation strike the one who does not benefit from what he sees and does not know what ground he is standing upon; is it beneficial for him or harmful?' I (the narrator) then asked: May I be sacrificed for you^{asws}, how to recognise the one who will find salvation (security from Hell)?'

The Imam^{asws} said: One whose acts agree with his words, is the true proof of his salvation and one whose deeds do not agree with his words, his Eman is temporary.³¹

The Temporary Eman:

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن إسماعيل بن مرار، عن يونس، عن بعض أصحابنا، عن أبي الحسن (عليه السلام)، قال: «إن الله خلق النبيين على النبوة، فلا يكونون إلا أنبياء، و خلق المؤمنين على الإيمان فلا يكونون إلا مؤمنين، و أعار قوما إيماناً فإن شاء تممه لهم، و إن شاء سلبهم إياه-

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ismail Bin Maraar, from Yunus, from one of our companions,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Allah^{azwj} Created the Prophets^{as} upon the Prophet-hood, so they did not become (anything else) except for Prophets^{as}; and (Allah^{azwj}) Created the believers upon the 'Eman' (belief), so they did not become (anything else) except for believers; and Lent (temporary) Eman to a people, so if He^{azwj} so Desires to, He^{azwj} would Complete it for them, and if He^{azwj} so Desires to, would Confiscate it from them'.

قال- و فيهم جرت فمستقر و مستودع. و قال لي: «إن فلانا كان مستودعا فلما كذب علينا سلبه الله إيمانه.

The Imam^{asws} said: 'And regarding them flows **[6:98] then there is a (permanent) resting-place and a (temporary) depository**'. And he^{asws} said to me: 'When so and so (Al-Zubeyr) who was **a (temporary) depository**, he lied against us^{asws}, Allah^{azwj} Confiscated his Eman (belief)'.³²

³⁰ بحار الأنوار (ط - بيروت)، ج26، ص: 2، بحار الأنوار 1 26 باب 14- نادر في معرفتهم صلوات الله

³¹ H. 1، الكافي (ط - الإسلامية)، ج2، ص: 419

³² الكافي 2: 4 / 306

العياشي، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: قلت: وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَوْذَعٌ وَ مُسْتَوْدَعٌ قَالَ: «ما يقول أهل بلدك الذي أنت فيه؟». قال: قلت: يقولون: مستقر في الرحم، و مستودع في الصلب.

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws}, who said, 'I said, '(What about) **[6:98] And He it is Who has Brought you into being from a single soul, then there is a (permanent) resting-place and a (temporary) depository?** He^{asws} said: 'What are the people of your city saying with regards to it?' I said, 'They are saying, 'The resting place is the womb, and the depository is regarding the confiscation'.

فقال: «كذبوا، المستقر: ما استقر الإيمان في قلبه فلا ينزع منه أبداً، و المستودع: الذي يستودع الإيمان زماناً ثم يسلبه، و قد كان الزبير منهم».

So he^{asws} said: 'They are lying! The resting place – is where the 'Eman' rests in his Qalb (heart), so it is not removed from it, ever; and the depository – that which the Eman is deposited in it for a time (temporary), then it is Confiscated. And Al-Zubeyr was from them'.³³

وَ قَالَ ع: مَا زَالَ الرَّبُّ رَجُلًا مِّنْ أَهْلِ الْبَيْتِ حَتَّى نَشَأَ ابْنَهُ الْمَشْتُومَ عَبْدَ اللَّهِ

(Amir-ul-Momineen^{asws} said): Zubeyr used to be considered among us^{asws} the Ahl-Bayt^{asws}, until his ill-fated son, Abd Allah was born.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا بَيْنَ ذَلِكَ وَ اسْتَوْدَعَ بَعْضَهُمُ الْإِيمَانَ فَإِنْ يَشَأْ أَنْ يُسَلِّطَهُمْ عَلَيْهِمْ مِنْهُمْ مُعَارًا.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa who from Al-Hassan ibn Mahbub, who from Hussain ibn Nuaym Al-Sahhaf, who says:

I heard either of the two Imams^{asws}, saying, 'Allah^{azwj} has Created a creature for Eman and there is no alteration in it. He^{azwj} has Created a creature for disbelief and there is no alteration in it. He^{azwj} has Created a creature in between. He^{azwj} has deposited Eman in certain individuals among them. If He^{azwj} Wills to complete it for them He^{azwj} Does so for them, but if He^{azwj} Wishes to remove it from them He^{azwj} Does so and so and so had the temporary (Eman) among them'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ كَلْبِ بْنِ مُعَاوِيَةَ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ يُصْبِحُ مُؤْمِنًا وَ يُصْبِحُ كَافِرًا وَ يُصْبِحُ كَافِرًا وَ يُصْبِحُ مُؤْمِنًا وَ قَوْمٌ يُعَارُونَ الْإِيمَانَ ثُمَّ يُسَلْبُونَهُ وَ يُسَمِّنُونَ الْمُعَارِينَ ثُمَّ قَالَ فَلَانٌ مِنْهُمْ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Al-Hussain ibn Said, from Fdalah ibn Ayyub, and Al-Qasim ibn Mohammed Al-Jawhari, who from Kylaib ibn Muawiyah Al-Asadi, who says:

³³ تفسير العياشي 1: 69 / 371

³⁴ نهج البلاغة (للصبيحي صالح)، ص: 555

³⁵ H. 1. الكافي (ط - الإسلامية)، ج2، ص: 418

(Imam) Abu Abd Allah^{asws} has said: A servant of (Allah^{azwj}) may live in the morning as a believer (with Eman) and in the evening as an unbeliever (without Eman). One may live in the morning as an unbeliever and in the evening as a believer. A people (who are given a) borrowed Eman then it is removed from them and they are called the people with 'temporary' (Eman). Then Imam^{asws} said: So and so is from them.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كُنْتُ قَاعِدًا فَمَرَّ أَبُو الْحَسَنِ مُوسَى عَ وَ مَعَهُ بَهْمَةٌ قَالَ قُلْتُ يَا عَلَّامُ مَا تَرَى مَا يَصْنَعُ أَبُوكَ بِأَمْرِنَا بِالشَّيْءِ ثُمَّ يَنْهَانَا عَنْهُ أَمْرَنَا أَنْ نَتَوَلَّى أَبَا الْخَطَّابِ ثُمَّ أَمْرَنَا أَنْ نَلْعَنَهُ وَ نَتَبَرَّأَ مِنْهُ فَقَالَ أَبُو الْحَسَنِ عَ وَ هُوَ عَلَّامٌ إِنَّ اللَّهَ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا بَيْنَ ذَلِكَ أَعَارَهُ الْإِيمَانَ يُسَمُّونَ الْمُعَارِينَ إِذَا شَاءَ سَلَبَهُمْ وَ كَانَ أَبُو الْخَطَّابِ مِنْ أَعْيَرِ الْإِيمَانِ قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَأَخْبَرْتُهُ مَا قُلْتُ لِأبي الْحَسَنِ عَ وَ مَا قَالَ لِي فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّهُ نَبَعُهُ نُبُوءًا.

Ali Ibn Ibrahim has narrated from his father, who from ibn Abu Umayr, from Hafs ibn Al-Bakhtari and others from Isa Shalqan, who says:

Once I was sitting when Abu Al-Hassan Musa^{asws} passed by and with him was a goat. I (the narrator) asked him^{asws}, 'O young man^{asws}, do you know what your^{asws} father^{asws} does? He^{asws} commands us to do something and then he^{asws} prohibits us to do the same thing. He^{asws} commanded us to be friends with Abu Al-Khattab and then he^{asws} commanded us to condemn and disown him'.

Abu Al-Hassan^{asws} said, and he was only a young boy, 'Allah^{azwj} has Created a creature for Eman, which does not leave (him). Allah^{azwj} has Created a creature for disbelief which does not leave (him). Allah^{azwj} has Created a creature in between and has deposited Eman in them and they are called people with temporary Eman. When Allah^{azwj} Wills He^{azwj} Removes Eman from them and Abu Al-Khattab was the one in whom Eman was deposited temporarily'.

I (the narrator) then went in the presence of Abu Abd Allah^{asws} and informed him^{asws} of what I had said to Abu Al-Hassan^{asws} and what Abu Al-Hassan^{asws} had said to me. Abu Abd Allah^{asws} then said: He^{asws} is one of the fountains from Prophet-hood.³⁷

Words of Rasool Allah^{saww} regarding Usman and Al-Zubeyr:

فقال عثمان: يا أبا الحسن، أما عندك وعند أصحابك هؤلاء حديث في؟ فقال علي عليه السلام: بلى، سمعت رسول الله يلعنك مرتين ثم لم يستغفر الله لك بعد ما لعنك. فغضب عثمان ثم قال: ما لي وما لك ولا تدعني على حال، عهد النبي ولا بعده. فقال علي عليه السلام: نعم، فأرغم الله أنفك. فقال عثمان: فو الله لقد سمعت من رسول الله صلى الله عليه وآله يقول: (إن الزبير يقتل مرتدا عن الإسلام) قال سلمان: فقال علي عليه السلام لي - فيما بيني وبينه - : صدق عثمان، وذلك أنه يبايعني بعد قتل عثمان وينكث بيعتي فيقتل مرتدا.

Usman said, 'O Abu Al-Hassan^{asws}, but is there with you^{asws} and with these companions of yours^{asws} a Hadith regarding myself?' Ali^{asws} said: 'Yes, I^{asws} heard the Messenger of Allah^{saww} curse you twice, then did not seek Forgiveness from Allah^{azwj} for you after having cursed you'. Usman got angry, then said, 'What is it to me and what is it to you^{asws} that you^{asws} do not leave me to myself, neither in the era of the Prophet^{saww}, nor after him^{saww}'.

³⁶ H. 2. الكافي (ط - الإسلامية)، ج2، ص: 418

³⁷ H. 3. الكافي (ط - الإسلامية)، ج2، ص: 418

Ali^{asws} said: 'Yes, may Allah^{azwj} Grind your nose' (Humiliate you). Usman said, 'By Allah^{azwj}, I have heard from the Messenger of Allah^{saww}, he^{saww} said that: 'Al-Zubeyr will be killed as an apostate from Islam'. Salman^{ar} said, 'Ali^{asws} said to me^{ar} – just between me^{ar} and him^{asws} – Usman spoke the truth, and that he will pay allegiance to me^{asws} after the killing of Usman, and will break the allegiance and will be killed as an apostate.³⁸

The Eman in the Qalb (Chest):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ يَكُونُ الْقَلْبُ مَا فِيهِ إِيمَانٌ وَ لَا كُفْرٌ شِبْهَ الْمُضْغَعَةِ أَوْ مَا يَجِدُ أَحَدَكُمْ ذَلِكَ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed Ibn Isa from Al-Abbas ibn Maruf who from Hammad ibn Isa who from Al-Hussain ibn Al-Mukhtar, who reports from Abu Basir:

I heard Abu Jafar^{asws} saying: There is the 'Qalb' in which there is neither Eman nor disbelief, like a chunk of flesh. Does any one of you feel it is as such sometimes?³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْقَلْبَ لَيَتَزَجَّجُ - فِيمَا بَيْنَ الصَّدْرِ وَ الْحُنْجَرَةِ حَتَّى يُعْتَدَ عَلَى الْإِيمَانِ فَإِذَا عُقِدَ عَلَى الْإِيمَانِ قَرَّ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ - وَ مَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبُهُ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan who from Al-Hussain ibn Al-Mukhtar, who reports from Abu Basir:

(Imam) Abu Abd Allah^{asws} said: The 'Qalb' vibrates between the chest and the throat until it forms Eman, when it does so it rests as is in the Words of Allah^{azwj}, **Whoever believes in Allah his heart calms down (64:11).**⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْقَلْبَ لَيَتَجَلَّجُلُ فِي الْحَوْفِ يَطْلُبُ الْحَقَّ فَإِذَا أَصَابَهُ اطمأنَّ وَ قَرَّ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع - هَذِهِ آيَةٌ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ إِلَى قَوْلِهِ كَأَنَّمَا يَصْغَدُ فِي السَّمَاءِ.

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from ibn Faddal, who from Abu Jamilah, who from Mohammed Al-Halabi:

(Imam) Abu Abd Allah^{asws} said: The Qalb continues to sink inside (the chest) in the search of the 'Haq' (Truth). If it finds the Haq (Truth) it calms down and rests. The Imam^{asws} then recited this Verse: **Allah will open the chest of whomever He Wants to guide to Islam. But He will tighten the chest of the one whom He has led astray, as though he were climbing high up into the sky. Thus, Allah places wickedness on those who do not accept the Eman (64:11).**⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ يُوسُفَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مُبْهَمَةً عَلَى الْإِيمَانِ فَإِذَا أَرَادَ اسْتِنَارَةً مَا فِيهَا فَتَحَهَا بِالْحِكْمَةِ وَ زَرَعَهَا بِالْعِلْمِ وَ رَأَعَهَا وَ الْقَيْمِ عَلَيْهَا رَبُّ الْعَالَمِينَ.

³⁸ Kitab Sulaym Ibn Qais Al-Hilali, H. 4

³⁹ 420, H. 2, الكافي (ط - الإسلامية)، ج 2، ص: 420

⁴⁰ 421, H. 4, الكافي (ط - الإسلامية)، ج 2، ص: 421

⁴¹ 421, H. 5, الكافي (ط - الإسلامية)، ج 2، ص: 421

A number of our people have narrated from Sahl ibn Ziyad, who from Mohammed ibn Al-Hassan ibn Shammun, who from Abd Allah ibn Abd Al-Rahman, who from Abd Allah ibn Al-Qasim, who from Yunus ibn Zabyan:

(Imam) Abu Abd Allah^{asws} said: Allah^{azwj} has Created the 'Qalub' (plural of Qalb) of the believers wrapped up over Eman. When Allah Wills to light it up, He Opens it with 'Hikmah' (wisdom) and Plants in it the knowledge. The Planter and the Guardian thereof is the Lord of the Worlds.⁴²

The Reasons why a Believer (Momin) will Commit Sins:

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۚ ذُكِرْكُمْ اللَّهُ ۖ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَفْهِيمُ الْعَزِيزِ الْعَلِيمِ {96}

[6:95] Surely, Allah is the Splitter of the seed and the stone; He Extracts the living from the dead and He is the Extractor of the dead from the living; that is Allah! How are you then turned away [6:96] He Causes the dawn to break; and He has Made the night for rest, and for the sun and the moon a calculation; that is an Ordained (matter) of the Mighty, the Knowing

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل لما أراد أن يخلق آدم (عليه السلام) بعث جبرئيل (عليه السلام) في أول ساعة من يوم الجمعة فقبض بيمينه قبضة بلغت من السماء السابعة إلى السماء الدنيا، و أخذ من كل سماء تربة، ثم قبض قبضة اخرى، من الأرض السابعة العليا إلى الأرض السابعة القصوى،

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Salih Bin Abu Hamaad, from Al-Husayn Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

'Abu Abdullah^{asws} has said: 'When Allah^{azwj} Mighty and Majestic Intended to Create Adam^{as}, Sent Jibraeel^{as} during the first hour of the day of Friday. So he^{as} captured in his right hand, and it reached from the seventh sky to the sky of the world, and took from each sky, some dust. Then he^{as} grabbed again from the highest seventh firmament to the lowest seventh firmament.

فأمر الله عز و جل كلمته فأمسك القبضة الاولى بيمينه، و القبضة الاخرى بشماله، ففلق الطين فلقتين فذراً من الأرض ذروا و من السموات ذروا، فقال للذي بيمينه: منك الرسل و الأنبياء و الأوصياء و الصديقون و المؤمنون و الشهداء و من أريد كرامته. فوجب لهم ما قال كما قال.

So Allah^{azwj} Mighty and Majestic Commanded him^{as} to hold the first grab in his right hand, and the other one in his^{as} left hand. So the clay was in two halves. He^{azwj} Said: "Leave some from the earth, and leave some from the skies". So He^{azwj} Said to the one in his^{as} right hand: "From you would be the Rasools^{as}, and the Prophets^{as}, and the successors^{as}, and the Truthful, and the Believers, and the martyrs, and the ones I^{azwj} Want to Honour". So it Obligated for them, what He^{azwj} Said, as He^{azwj} Said it'.

H. 7. الكافي (ط - الإسلامية)، ج2، ص: 422⁴²

و قال للذي بشماله: منك الجبارون و المشركون و المنافقون و الطواغيت و من أريد هوانه و شقوته. فوجب لهم ما قال كما قال. ثم إن الطيبتين خلطنا جميعا، و ذلك قوله تعالى: إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَ النَّوَى فَالْحَبُّ: طينة المؤمنين التي ألقى الله عليها محبته، و النوى: طينة الكافرين الذين نأوا عن كل خير، و إنما سمي النوى من أجل أنه نأى من الحق، و تباعد منه.

And Said to the one in his^{as} left hand: "From you would be the tyrants, and the Polytheists, and the hypocrites, and the devils, and the ones whom I^{azwj} Want to disgrace and humiliate". So it obligated for them what He^{azwj} Said, as He^{azwj} Said it. Then the two clays were mixed together, and these are the Words of the High **[6:95] Surely Allah is the Splitter of the seed and the stone.** So the seed – is the clay of the Believer upon whom Allah^{azwj} has Conferred His^{azwj} Love. And the stone – is the clay of the Infidels who are away from every good. But rather, it is referred to as the stone (النوى) because it is away from the Truth and remote from Him^{azwj}.

و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ فَالْحَيُّ: المؤمن الذي تخرج طينته من طينة الكافر، و الميت الذي يخرج من الحي: هو الكافر الذي يخرج من طينة المؤمن، فَالْحَيُّ: المؤمن، و الميت: الكافر، و ذلك قول الله عز و جل: أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ فَكَانَ مَوْتَهُ احتلاط طينة مع طينة الكافر، و كان حياته حين فرق الله عز و جل بينهما بكلمته.

And Allah^{azwj} Mighty and Majestic Said **He Extracts the living from the dead and He is the Extractor of the dead from the living.** So the living – it is the Believer who comes out from the clay (lineage) of the Infidel. And the dead, which comes out from the living – it is the Infidel who comes out from the clay (lineage) of the Believer. So the living – it is the Believer, and the dead – it is the Infidel. And these are the Words of Allah^{azwj} Mighty and Majestic **[6:122] Is he who was dead then We Raised him to life.** So his death was his being mixed up with the clay of the Infidel, and his life was when Allah^{azwj} Mighty and Majestic Separated the two by His^{azwj} Word.

كذلك يخرج الله عز و جل المؤمن في الميلاد من الظلمة بعد دخوله فيها إلى النور، و يخرج الكافر من النور إلى الظلمة بعد دخوله إلى النور، و ذلك قول الله عز و جل: لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ.

That is how Allah^{azwj} Mighty and Majestic Extracts the Believer, from the darkness which he had entered into, to the light thereby giving him a new life, and Expels the Infidel from the light to the darkness after he had been entered into it (the Eman). And these are the Words of Allah^{azwj} Mighty and Majestic **[36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers**.⁴³

The Eman and Sins:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَلْ لِأَحَدٍ عَلَى مَا عَمِلَ نَوَابٌ عَلَى اللَّهِ مُوَحَّبٌ إِلَّا الْمُؤْمِنِينَ قَالَ لَا

Ali ibn Ibrahim has narrated from Mohammed ibn Isa, who from Yunus from Yaqub ibn Shuayb, who says:

⁴³ الكافي 2: 7 / 4

Once I asked Abu Abd Allah^{asws}: Does anyone, other than the believers (Momineen) have any reward with Allah^{azwj} for his good deeds? The Imam^{asws} said: No, there is no one as such.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع كَثِيرًا مَا يَقُولُ فِي خُطْبَتِهِ يَا أَيُّهَا النَّاسُ دِينَكُمْ دِينَكُمْ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السَّيِّئَةُ فِيهِ تُغْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ

Amir-ul-Momaneen Ali^{asws} Ibn Abu Talib^{asws}, would very often say about sin, 'O people, pay attention to your religion, pay attention to your religion. An evil deed in it (your religion) is better than a good deed in something else. An evil deed in your religion can be forgiven (by means of repenting) but a good deed in something else will not be accepted.'⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع كَثِيرًا مَا يَقُولُ فِي خُطْبَتِهِ يَا أَيُّهَا النَّاسُ دِينَكُمْ دِينَكُمْ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السَّيِّئَةُ فِيهِ تُغْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ

Ali ibn Ibrahim has narrated from his father, who from Mohammed ibn Al-Rayyan ibn Al-Salt in a Marfu manner (the chain going up to Rasool Allah^{saww}):

(Imam) Abu Abd Allah^{asws} has said: Amir-ul-Momaneen Ali^{asws} ibn Abu Talib^{asws} would very often say about sin, 'O people, pay attention to your religion, pay attention to your religion. An evil deed in it (your religion) is better than a good deed in something else. An evil deed in your religion can be forgiven (by means of repenting) but a good deed in something else will not be accepted.'⁴⁶

Another Hadith, related to Eman and the sins, is included in the Appendix.

Momin Cares Less Losing World as Others Care Less upon Losing Eman

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فِي الْمَجَالِسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَبِي بَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْخُرَّازِيِّ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ الرَّضَا ع يَقُولُ قَالَ عَيْسَى ابْنُ مَرْيَمَ ع لِلْحَوَارِيِّينَ يَا بَنِي إِسْرَائِيلَ لَا تَأْسَوْا عَلَيَّ مَا فَاتَكُمْ مِنْ دُنْيَاكُمْ إِذَا سَلِمَ دِينُكُمْ كَمَا لَا يَأْسَى أَهْلُ الدُّنْيَا عَلَيَّ مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا سَلِمَتْ دُنْيَاهُمْ

Mohammed bin Ali bin Hussain narrates through a chain of narrators that he says that he heard:

Abul Hassan^{asws} that Hazrat Issa Ibn Mariam^{as} advised his^{as} disciples: 'O Children of Israel! You should not grieve upon losing livelihood as long as your 'Eman' is intact as those who are indulged in the World care less upon losing 'Eman' as long as their livelihood is secure.'⁴⁷

⁴⁴ H1, الكافي ج : 2 ص : 464

⁴⁵ H. 6, الكافي ج : 2 ص : 464

⁴⁶ H. 6, الكافي ج : 2 ص : 464

⁴⁷ وسائل الشيعة ج : 16 ص : 193

Controlling the State of 'Qalb' (Heart):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَدَخَلَ عَلَيْهِ هُمْرَانُ بْنُ أَعْيَنَ وَ سَأَلَهُ عَنْ أَشْيَاءَ فَلَمَّا هَمَّ هُمْرَانُ بِالْقِيَامِ قَالَ لِأَبِي جَعْفَرٍ عَ أَخْبِرْكَ أَطَالَ اللَّهُ بَقَاءَكَ لَنَا وَ أَمْتَعْنَا بِكَ أَنَا نَأْتِيكَ فَمَا نَخْرُجُ مِنْ عِنْدِكَ حَتَّى تَرِقَ قُلُوبُنَا وَ تَسَلُو أَنْفُسُنَا عَنِ الدُّنْيَا وَ يَهْوُونَ عَلَيْنَا مَا فِي أَيْدِي النَّاسِ مِنْ هَذِهِ الْأَمْوَالِ ثُمَّ نَخْرُجُ مِنْ عِنْدِكَ فَإِذَا صِرْنَا مَعَ النَّاسِ وَ التَّحَارِ أْحْبَبْنَا الدُّنْيَا قَالَ فَقَالَ أَبُو جَعْفَرٍ عَ إِنَّمَا هِيَ الْقُلُوبُ مَرَّةً تَصْغَبُ وَ مَرَّةً تَسْهَلُ ثُمَّ قَالَ أَبُو جَعْفَرٍ عَ أَمَّا إِنْ أَصْحَابَ مُحَمَّدٍ صَ قَالُوا يَا رَسُولَ اللَّهِ نَخَافُ عَلَيْنَا التَّفَاقَ قَالَ فَقَالَ وَ لَمْ نَخَافُونَ ذَلِكَ قَالُوا إِذَا كُنَّا عِنْدَكَ فَذَكَرْتَنَا وَ رَعَيْتَنَا وَجَلْنَا وَ نَسِينَا الدُّنْيَا وَ زَهَدْنَا حَتَّى كَأَنَّ نُعَايُنُ الْأَجْرَةَ وَ الْجَنَّةَ وَ النَّارَ وَ نَحْنُ عِنْدَكَ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ وَ دَخَلْنَا هَذِهِ الْبُيُوتَ وَ سَمِعْنَا الْأَوْلَادَ وَ رَأَيْنَا الْعِيَالَ وَ الْأَهْلَ يَكَادُ أَنْ نَحْوَلَ عَنِ الْحَالِ الَّتِي كُنَّا عَلَيْهَا عِنْدَكَ وَ حَتَّى كَأَنَّ لَمْ نَكُنْ عَلَى شَيْءٍ أ فَتَخَافُ عَلَيْنَا أَنْ يَكُونَ ذَلِكَ نِفَاقاً فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَ كَلَّا إِنَّ هَذِهِ خَطُوبَاتُ الشَّيْطَانِ فَيُرْعِبُكُمْ فِي الدُّنْيَا وَ اللَّهُ لَوْ تَدُومُونَ عَلَى الْحَالَةِ الَّتِي وَصَفْتُمْ أَنْفُسَكُمْ بِهَا لَصَافَحْتُمْ الْمَلَائِكَةَ وَ مَشَيْتُمْ عَلَى الْمَاءِ وَ لَوْ لَا أَنْتُمْ تُذَيَّبُونَ فَتَسْتَعْمِرُونَ اللَّهَ خَلَقَ اللَّهُ خَلْقاً حَتَّى يُذَيَّبُوا ثُمَّ يَسْتَعْمِرُوا اللَّهَ فَيَعْفِرُ اللَّهُ لَهُمْ إِنَّ الْمُؤْمِنَ مُمْغَنٌ نَوَّابٌ أ مَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ- إِنَّ اللَّهَ يُجِبُّ التَّوَّابِينَ وَ يُجِبُّ الْمُتَطَهِّرِينَ وَ قَالَ اسْتَعْمِرُوا رَبَّكُمْ ثُمَّ تُؤْبُوا إِلَيْهِ.

Ali Ibn Ibrahim has narrated from his father and a number of our people have narrated from Sahl Ibn Ziyad and Mohammed Ibn Yahya, who from Ahmad Ibn Mohammed all from Mahbub from Mohammed Ibn Al-Numan Al-Ahwal from Sallam Ibn Al-Mustanir, who has said:

Once I was in the presence of Abu Jafar^{asws} when Humran Ibn Ayan came in and asked him^{asws} a few things. When Humran wanted to stand up and leave he said to Abu Jafar^{asws}: 'I would like to tell you, may Allah^{azwj} Grant you long life for us so we benefit from you^{asws} more, whenever we come to you^{asws} and then leave our 'Qalub' (plural of Qalb – hearts) feel affectionate, we forget ourselves in the world, and what is in the hands of people – from the belongings seem to us insignificant. However, when we leave you and meet others and business people we begin to love the world. Abu Jafar^{asws} said: The 'Qalub' (hearts) sometimes get hardened and at other times get softened'.

Abu Jafar^{asws} then said: The companions of (Prophet) Mohammed^{saww} had said: 'O Rasool Allah^{saww}, we are afraid of hypocrisy'. The Imam^{asws} said that then Rasool Allah^{saww} asked: 'Why are you afraid of it?' They said, When we are in your^{saww} presence, you^{saww} remind us (of our religion), encourage us to (do) good deeds, we feel fear (of Allah^{azwj}), forget the world and restrain ourselves from it, as if we observe the next life, the Paradise and the Fire while we are in your presence.

When we leave your^{saww} presence, go to these houses, sense the smell of the children and see the family and relatives, our conditions that we had in your presence changes. It is as if we are on nothing (of Eman). Do you fear that is hypocrisy in us?'

The Rasool Allah^{saww} said: 'Beware; this is among the steps of Satan who encourages you to be interested in the world. By Allah^{azwj}, if you continue in such conditions that you have described to exist in you (in my^{saww} presence), the angels would shake hands with you and you can walk over the water. Even if you do not commit any sin and do not need to ask Allah^{azwj}'s forgiveness, Allah^{azwj} will Create a creature who will sin then ask Him^{azwj} for forgiveness and He^{azwj} will Forgive them. Believing people are under trail and they repent. Have you not heard the Words of Allah^{azwj}, **Allah Loves those who repent and those cleanse themselves (2:222)**

and also Allah^{azwj} has Said: **Ask your Lord for forgiveness and turn to Him in repentance (11:3)**.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ صَنْدَلٍ عَنْ يَاسِرٍ عَنِ الْيَسَعِ بْنِ حَمْرَةَ عَنِ الرَّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً وَ الْمُدْبِعُ بِالسَّيِّئَةِ مَخْذُولٌ وَ الْمُسْتَتِرُ بِهَا مَغْفُورٌ لَهُ.

Mohammed Ibn Yahya has narrated from Mohammed Ibn Sandal, who from Yasir from Al-Yasa Ibn Hamza who says:

Imam Ali Al-Reza^{asws} has said that Rasool Allah^{saww} said: 'To keep a good deed unnoticed is equal to seventy good deeds. Publicising an evil deed brings humiliation and for its concealment one may receive forgiveness'.⁴⁹

Prayers for the Protection of Eman:

عَنْهُ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنِ أَبِي الْحَسَنِ ع قَالَ قَالَ لِي أَكْثَرُ مِنْ أَنْ تَقُولَ - اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينِ⁵⁰ وَ لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ قُلْتُ أَمَّا الْمُعَارِينُ فَقَدْ عَرَفْتُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ كُلُّ عَمَلٍ تَعْمَلُهُ تُرِيدُ بِهِ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ فَكُنْ فِيهِ مُقَصِّرًا عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِي مَا بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ مُقَصَّرُونَ.

It has been narrated from (the narrator of the previous Hadith), from Ibn Mahbub from al Fadl ibn Yunus who has said:

Imam Abu Al-Hassan^{asws} (7th Imam^{asws}) one said to me, 'Recite very frequently:

اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينِ وَ لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

O Lord^{azwj}, do not Place me among those whose Eman (belief) is temporary and do not take me out of shortcomings'

I (the narrator) asked, 'I know who the people of temporary belief are, but what are the meanings of the 'Do not take me out of shortcomings'?

The Imam^{asws} replied: In every good deed you may perform, just for the sake of Allah^{azwj}, you should feel within yourself as falling far short; all people in their deeds between them and Allah^{azwj}, the Most Majestic, the Most Holy, fall far short from (delivering) perfect (deeds).⁵¹

قال: قلت: فرجت عني وأوضحت لي وشفيت صدري، فادع الله أن يجعلني لك وليا في الدنيا والآخرة. قال: اللهم اجعله منهم. قال: ثم أقبل علي فقال: ألا أعلمك شيئا سمعته من رسول الله صلى الله عليه وآله، علمه سلمان وأبا ذر والمقداد؟ قلت: بلى، يا أمير المؤمنين.

Sulaym said, 'You^{asws} have turned away (problems) from me, and clarified for me, and healed my chest. Supplicate to Allah^{azwj} that He^{azwj} should Make me a friend to

⁴⁸ H. 1, الكافي (ط - الإسلامية)، ج2، ص: 422

⁴⁹ H. 2, الكافي (ط - الإسلامية)، ج2، ص: 428

⁵⁰ (2) أي لا تجعلني من الذين يكون إيمانهم عندهم معاراً.

⁵¹ H7, الكافي (ط - الإسلامية)، ج2، ص: 579

you^{asws} in the world and the Hereafter'. He^{asws} said: 'Our^{asws} Allah^{azwj}! Make him to be among them'. Then Ali^{asws} addressed me by saying: 'Shall I^{asws} teach you what I^{asws} heard from the Messenger of Allah^{saww}, that I^{asws} have taught Salman^{ar} and Abu Dharr^{ar} and Al-Miqdad^{ar}?'. I said, 'Yes, O Amir-ul-Momineen^{asws}'.

قال: قل كلما أصبحت وأمسيت:

اللَّهُمَّ ابْعَثْنِي عَلَى الْإِيمَانِ بِكَ وَالتَّصَدِيقِ بِمُحَمَّدٍ رَسُولِكَ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْإِيْتِمَامِ بِالْأَيْمَةِ مِنْ آلِ مُحَمَّدٍ فَإِنِّي قَدْ رَضِيتُ بِذَلِكَ يَا رَبِّ

عشر مرات. قلت: يا أمير المؤمنين، قد حدثني بذلك سلمان وأبو ذر والمقداد، فلم أدع ذلك منذ سمعته منهم. قال: لا تدعه ما بقيت.

He^{asws} said: 'Recite every morning and evening 'Our Allah^{azwj}, Resurrect me on the Eman, and the ratification of Muhammad^{saww}, Your^{azwj} Messenger^{saww}, and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and all the Imams^{asws} of the Progeny^{asws} of Muhammad^{saww}, for I am pleased with that, O Lord^{azwj}, 10 times'. I said, 'O Amir-ul-Momineen^{asws}, that has been narrated to me by Salman^{ar}, and Abu Dharr^{ar} and Al-Miqdad^{ar}. I have never let go of it since I heard it from them^{ar}'. He^{asws} said: 'Do not let go of it for what remains of your life'⁵².

الشيخ في (التهديب): بإسناده عن محمد بن علي بن محبوب، عن إبراهيم بن إسحاق النهاوندي، عن أبي عاصم يوسف، عن محمد بن سليمان الديلمي، قال: سألت أبا عبد الله (عليه السلام)، فقلت له: جعلت فداك، إن شيعتك تقول إن الإيمان مستقر و مستودع، فعلمني شيئاً إذا أنا قلته استكملت الإيمان.

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Ibrahim Bin Is'haq Al Nahawandy, from Abu Aasim Yusuf, from Muhammad Bin Suleyman Al Daylami who said,

'I asked Abu Abdullah^{asws}, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! Your^{asws} Shias are saying that for the Eman is **there is a (permanent) resting-place and a (temporary) depository**. Therefore, teach me something which when I am killed, my Eman would be complete'.

قال: «قل في دبر كل صلاة فريضة:

The Imam^{asws} said: 'Say at the end of every Obligatory Prayer,

رضيت بالله ربا، و بمحمد نبيا، و بالإسلام ديناً، و بالقرآن كتاباً، و بالكعبة قبلة، و بعلي ولياً و إماماً، و بالحسن و الحسين و الأئمة (صلوات الله عليهم)، اللهم إني رضيت بهم أئمة فارضني لهم، إنك على كل شيء قدير.

'I am pleased with Allah^{azwj} as a Lord^{azwj}, and Muhammad^{saww} as a Prophet, and with Al-Islam as a Religion, and with the Quran as a Book, and with the Kabah as a

⁵² Kitab Sulam ibn Qais Hilali, H. 7

Qiblah, and with Ali^{asws} as a Guardian and an Imam^{asws}, and with Al-Hassan^{asws} and Al-Husayn^{asws} and the Imams^{asws}. Our Allah^{azwj}! I am pleased with them^{asws} as Imams^{asws}, so Make them^{asws} to be pleased with me, You^{azwj} have Power over everything'.⁵³

رَزَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ فَهَذِهِ جَامِعَةٌ عَلَى الْوَجْهِ وَ الْيَدَيْنِ وَ الرَّجْلَيْنِ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَ قَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطَّهْوَرِ وَ الصَّلَاةِ بِهَا وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا صَرَفَ نَبِيَّهُ ص إِلَى الْكَعْبَةِ عَنِ النَّبِيِّ الْمُقَدَّسِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ فَسَمَى الصَّلَاةَ إِيمَانًا فَمَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ خَافِظًا لِحَوَارِجِهِ مُوفِيًا كُلَّ جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُسْتَكْمِلًا لِإِيمَانِهِ وَ هُوَ مِنْ أَهْلِ الْجَنَّةِ وَ مَنْ خَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ نَاقِصَ الْإِيمَانِ فُلْتُ قَدْ فَهِمْتُ نُقْصَانَ الْإِيمَانِ وَ تَمَامَهُ فَعِنَ أَيْنَ خَاءَتْ زِيَادَتُهُ فَعَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هِدَاهُ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَ هُمْ يَسْتَبْشِرُونَ وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَ قَالَ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى وَ لَوْ كَانَ كُلُّهُ وَاحِدًا لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَ لَا سْتَوَتْ النِّعَمُ فِيهِ وَ لَا سَتَوَى النَّاسُ وَ بَطَلَ التَّفْضِيلُ وَ لَكِنْ بِتَمَامِ الْإِيمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَ بِالزِّيَادَةِ فِي الْإِيمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالذَّرَجَاتِ عِنْدَ اللَّهِ وَ بِالنُّقْصَانِ دَخَلَ الْمُفْرَطُونَ النَّارَ

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

'I said to Abu Abd Allah^{asws} 'أَيُّهَا الْعَالِمُ' 'O Scholar, tell me which deed is more virtuous before Allah^{azwj} He^{asws} said. 'It is the deed without which Allah^{azwj} does not Accept any (deed).'

I asked, 'What is that?' He^{asws} said, 'الإيمان⁵⁴ in Allah^{azwj} besides whom no one deserves to be worshipped. It (Eman) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) reward.' I then said, 'Please, tell me then about the Eman. Is it deeds or it is words without deeds?

'The Imam^{asws} replied: 'All of the Eman is deeds and certain parts of such deeds are words. Allah^{azwj} has made it obligatory as is explained in His book. Its 'نُورُهُ' Noor (Divine Guidance)⁵⁵ is clear, its evidence is well established. The (Holy) Book testifies to it for one, and calls one to it.'

I then asked, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, please explain it to me so I may understand.' The Imam^{asws} said, 'Eman has levels it's conditions, degrees and stages. Of Eman there is that which is perfect and complete in perfection and (also) of Eman there is that which is defective and the defect is noticeable. Of Eman there is that which is heavier on the perfection side.'

I then asked, 'Does Eman become perfect, decrease and increase?' The Imam^{asws} said, 'Yes, it does.' I then asked, 'How does it happen?' He^{asws} said, 'It is because Allah^{azwj} has written Eman for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of their body but that has a guard of Eman different from such guard assigned to other parts.

Of such part is one's heart, with which one understands and reasons to comprehend, and it is the commander of his body. It oversees the body and without its opinion no part moves to act. Of the parts of the body are one's eyes with which one sees and his ears with which one listens. There are one's hands with which one works, one's legs with which one walks, one's sexual organs from which comes carnal desires,

⁵⁴ Firm belief

⁵⁵ The Imams^{asws}

one's tongue with which one speaks and one's head on which there is one's face. For each of these parts a different guard of Eman is assigned. It is all due to what Allah^{azwj}, Most Blessed is Whose Name, has written, to which His^{azwj} Holy Book speaks and testifies.

'For each of these parts a different obligation is written. The obligation of the heart is different from the obligation of the ears. What is made obligatory for the ears is different from the obligation of the eyes and what is made obligatory for the eyes is different from what is made obligatory for the tongue. What is made obligatory for the tongue is different from what is made obligatory for the hands and what is made obligatory for the hands is different from what is made obligatory for the legs. The obligation of the legs is different from the obligations of the sexual organs. What is obligatory for the sexual organs is different from the obligation of the face .

' Qulb' Heart:

'What is made obligatory for the heart of Eman is affirmation, recognition and the formation of Eman, consent and submission to the fact that no one deserves to be worshipped except Allah^{azwj} Who is One and has no partner. He^{azwj} is the One and only. He^{azwj} has not Taken any companion and children. That Muhammad^{saww} is His^{azwj} servant and Rasool^{saww}, he^{saww} and his^{saww} family^{asws} being 'Alayhim al-Salam, and to affirm that whatever he^{saww} has brought is from Allah^{azwj}, be it about a Prophet^{as} or a Book. That is what Allah^{azwj} has Made obligatory for the heart; the task of affirmation and recognition, which is it's deed. This is stated in the Words of Allah^{azwj}, '**... but his heart is confident about his Eman. However, those whose breasts have become open to disbelief will be subject to the wrath of Allah and will suffer a great torment.**' (16:106)

' Allah^{azwj} has Said, '**Remembrance (speaking) of Allah certainly brings comfort to all hearts.**' (13:28)

' Allah^{azwj} has Said, '**They only say that they believe but, in fact, they have no Eman (faith) in their hearts**' (5:41)

' Allah^{azwj} has Said, '**Allah will call you to account for all that you may reveal from your souls and all that you may conceal. Allah will forgive or punish whoever He wants**' (2:284)

'These are what Allah^{azwj} has Made obligatory on the hearts of affirmation and recognition, and these are its deeds and this is the chief of the Eman

Tongue:

'On the tongue Allah^{azwj} has Made it obligatory to speak and express what the heart has established and has confirmed as Allah^{azwj} has Said, '**that they should speak righteous words to people ...**' (2:83)

(Allah has also) Said, '**Tell them, we believe in Allah and in what is revealed to us and to you. Our Lord and your Lord are one. We have submitted ourselves**

to His will.’ (29:46). ‘This is what Allah^{azwj} has Made obligatory for the tongue and this is its deed.

Ears:

Allah^{azwj} has Made it obligatory for the ears to keep it clean from what is unlawful to hear, and to keep away from things that Allah^{azwj} has Prohibited to listen to attentively; it angers Allah^{azwj}. And in this regard He^{azwj} has Said, **‘Allah has told you (believers) in the Book that when you hear people disbelieving and mocking Allah’s revelations, do not sit with them unless they change the subject ... ‘ (4: 140)**

‘Allah^{azwj} then has Made an exception for the case of forgetfulness, **‘If Satan causes you to forget this, do not sit with the unjust people when you recall.’ (6:68)**

‘ Allah^{azwj} has also Said, ‘(O Muhammad^{saww}), **Give the glad news to those of My servants who listen to the words and follow only the best ones. Tell them that they are those whom Allah has guided. They are the people of understanding.’ (39:18)**

‘Allah^{azwj} has Said, **‘Triumphant indeed are the believers, (23:1) who are submissive to Allah in their prayers, (23:2) who avoid impious talks (23:3) and pay al-Zakat (charity).’ (23:4)**

‘ Allah^{azwj} has Said, **‘When they hear impious words, they ignore them, saying, ‘We shall be responsible for our deeds and you will be responsible for yours ‘, (28:55)**

‘ Allah has Said, **‘When they come across something impious, they pass it by nobly.’ (25:72)**

‘This is what Allah^{azwj} has Made obligatory for the ears in relation to Eman; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of Eman.

Eyes:

Allah^{azwj} has Made it Obligatory for the eyes not to look at things He^{azwj} has Made unlawful to look at and to stay away from what Allah^{azwj} has Prohibited of the things that are not lawful for them. Such things are of their deeds and of Eman.

‘Allah^{azwj} has Said, **‘(O Muhammad^{saww}), tell the believing men to cast down their eyes and guard their carnal desires.’ (24:30)**

‘Allah^{azwj} has Prohibited looking at the privacy of one’s brother and to keep one’s privacy protected from the onlookers.

Allah has said, ‘ ... **Tell the believing woman to cast down their eyes, guard their chastity (private parts).’ (24:31)**

‘They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imam^{asws} said that everywhere in the Holy Quran where protection of private parts is mentioned it is a reference to fornication except this verse which is a reference to looking.

‘Allah^{azwj} has Spoken about the obligations of the heart, tongue, ears and eyes in another verse also: **‘You did not (think to) hide your deeds from your ears, eyes and skin and you felt that Allah would not know all that you had been doing.’ (41:22)**

(Here) Skin is a reference to private parts and thighs. Allah^{azwj} has Said, **‘Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds.’ (17:36)**

‘ This is what Allah^{azwj} has Made Obligatory for the eyes; to cast down away from what Allah^{azwj} has Prohibited. This is their deed and it is of Eman.

Hands:

Allah^{azwj} has Made it Obligatory for the hands not to move to what Allah^{azwj} has Prohibited, instead move forward for what Allah^{azwj} has Commanded to move to such as charity, good relation with relatives and striving for the Cause of Allah^{azwj} and cleansing for prayer.

‘Allah^{azwj} has Said, **‘Believers, when you are about to pray, wash your face and your hands along with the elbows and wipe your head and your feet to the ankles ‘ (5:6)**

‘Allah^{azwj} has Said, **‘If you encounter the unbelievers in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favour to them, with or without a ransom, when the battle is over. ... ‘ (47:4)**

‘This is what Allah^{azwj} has Made Obligatory for the hands; striking is their task.

Legs:

Allah^{azwj} has Made it Obligatory for the legs not to walk to what is made unlawful and in disobedience to Allah^{azwj}. He^{azwj} has Made it obligatory for them to walk to what makes Allah^{azwj} Happy. Allah^{azwj} has Said, **‘Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you as tall as the mountains.’ (17:37) ‘Do not walk around inflated with pride; be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys.’ (31: 19)**

‘About the testifying of the hands and legs against their own selves and their master for their disregard of the commands of Allah^{azwj} and the obligation upon them, Allah has Said: ‘ ... **this Day, We seal their mouths and their hands will speak to Us and their feet will testify to what they had achieved.’ (36:65)**

'This is also what Allah^{azwj} has Made obligatory for the hands and the legs and this is their deed and it is of Eman.

Face:

Allah^{azwj} has Made it obligatory for the face to prostrate before Him^{azwj} in the days and nights in the times of the prayers. Allah^{azwj} has Said, **'Believers, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness.'** (22:77)

'This is an obligation that involves the face, hands and legs. In another passage Allah^{azwj} has said, **'All the parts of the body to be placed on the ground during prostration belong to Allah. Do not prostrate before anyone other than Him'** (72: 18) It was in regards to the obligations upon the parts of the body in the form of purification for prayer that Allah^{azwj} Made His^{azwj} Prophet^{saww} to change facing the Holy House in Palestine to facing al-Kabah. Allah^{azwj} revealed this: **'Allah did not want to make your previous Eman (Salat) worthless; Allah is Compassionate and All-Merciful to people.'** (2:143)

Allah^{azwj} has Called Salat 'Eman.' Therefore, whoever meets Allah^{azwj} perfecting his Eman is of the people of paradise. Whoever cheats in any of the obligations or violates the Commands of Allah^{azwj} will meet Allah^{azwj} with a defective Eman.

I then asked the Imam^{asws}, 'I now understand perfect and defective Eman. How does the Eman increases or (decreases) come from?' The Imam^{asws} said, 'Consider the Words of Allah^{azwj} **'When a Chapter (of the Quran) is revealed, certain people ask others, 'Whose Eman among you people has received strength from this (revelation)?' It (the revelation) certainly strengthens the Eman of the believers and they consider it to be glad news. (9: 124) But to those whose hearts are sick, it adds more filth to their hearts and they die as unbelievers.'** (9: 125) Allah^{azwj} has Said, **'We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance.'** (18: 13)

Had Eman been the same and without any difference in defects and in perfections no one of them would have had any distinction over the others and the favours would have been equal to all. People had been all equal and excellence would become void. However, with perfection in Eman makes believers to enter paradise. By increase in Eman the believers excel in degrees before Allah^{azwj} and for the defect in Eman the mischievous go in fire'.⁵⁶

To cast down their eyes and protect their genital organs....(24:31)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ اسْتَقْبَلَ شَابًّا مِنْ الْأَنْصَارِ امْرَأَةً بِالْمَدِينَةِ وَكَانَ النَّسَاءُ يَتَفَتَنْنَ خَلْفَ آذَانِهِمْ فَتَنْظُرُ إِلَيْهَا وَهِيَ مُغْبِلَةٌ فَلَمَّا حَارَتْ نَظَرَ إِلَيْهَا وَدَخَلَ فِي رُقَاقٍ قَدْ سَمَّاهُ بِنِي فُلَانٍ فَجَعَلَ يَنْظُرُ خَلْفَهَا وَاعْتَرَضَ وَجْهَهُ عَظْمٌ فِي الْحَائِطِ أَوْ رُجَاجَةٌ فَسَقَى وَجْهَهُ فَلَمَّا مَضَتْ الْمَرْأَةُ نَظَرَ فَإِذَا الدَّمَاءُ تَسِيلُ عَلَى صَدْرِهِ وَتَوْبُهُ فَقَالَ وَ اللَّهُ لَا يُبْرِنُ رَسُولَ اللَّهِ ص وَ

⁵⁶ H. 1, الكافي ج : 2 ص : 34

لَأَخْبِرْتَهُ قَالَ فَأَتَاهُ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ص قَالَ لَهُ مَا هَذَا فَأَخْبِرْتُهُ فَهَبَطَ جَبْرَائِيلُ ع بِحَدِيثِ الْآيَةِ قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أُنْبُسَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayfihn 'Amirah from Sa'd al-Iskaf who has said the following:

'Abu Ja'far^{asws} has said, 'Once a young man from al-Ansar⁵⁷ (people of al-Madinah) came face to face with a woman in al-Madinah. Women would wear their scarf behind their ears, He looked at her when she was coming, and when she passed by he kept looking, and she entered in an alley that he called alley of so and so people, He kept looking behind her until his face hit a piece of sharp object in the wall which caused a deep cut on his face. When the woman went away he found blood flowing on his chest and clothes and he said, 'By Allah, I will go and tell it to Rasoll Allah^{saww}.' The Imam^{asws} said that he went to him^{saww} and when he^{saww} saw him, he^{saww} asked, 'What has happened to you?' He inform him^{saww} and Gabriel came with this Verse, '**Tell the believers to cast down their eyes and protect their genital organs (against indecent acts), it is more clean for them; Allah is well aware of what they do**' (24:31).⁵⁸

⁵⁷ Residents of al-Madinah, who offered help to the Holy Prophet^{saww}

⁵⁸ الكافي ج : 5 : ص : 522