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ج 2

Volume 2

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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كتاب الإيمان و الكفر

THE BOOK OF
BELIEF (*Emān*) AND DISBELIEF (*KUFR*) (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ 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.

بَابُ طِينَةِ الْمُؤْمِنِ وَالْكَافِرِ

Chapter 1 – The clay of the *Momin* (Believer) and the disbeliever (*Kafir*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ النَّبِيِّنَ مِنْ طِينَةِ عَلِيِّ بْنِ أَبِي تَالِبٍ وَخَلَقَ قُلُوبَ الْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ وَجَعَلَ خَلْقَ أَبْدَانِ الْمُؤْمِنِينَ مِنْ دُونِ ذَلِكَ وَخَلَقَ الْكُفَّارَ مِنْ طِينَةِ سَجِينِ قُلُوبِهِمْ وَأَبْدَانَهُمْ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah, from a man,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Created the Prophets^{as} from the clay of Illiyeen, their^{as} hearts and their^{as} bodies, and Created the hearts of the *Momineen* (plural of *Momin*) from that very clay, and Made the creation of the bodies of the *Momineen* (plural of *Momin*) to be from besides that; and He^{azwj} Created the disbelievers from the clay of Sijjeen - their hearts as well as their bodies.

فَخَلَطَ بَيْنَ الطِّينَتَيْنِ فَمِنْ هَذَا يَلِدُ الْمُؤْمِنُ الْكَافِرَ وَ يَلِدُ الْكَافِرُ الْمُؤْمِنَ وَ مِنْ هَاهُنَا يُصِيبُ الْمُؤْمِنَ السَّيِّئَةَ وَ مِنْ هَاهُنَا يُصِيبُ الْكَافِرَ الْحَسَنَةَ فَقُلُوبُ الْمُؤْمِنِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ وَ قُلُوبُ الْكَافِرِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ .

Then He^{azwj} Blended between the two clays. Thus, from this the Believer begets the disbeliever, and the disbeliever begets the Believer, and from over here the Believer commits the evil and from over here the disbeliever does good deeds. So the hearts of the *Momineen* (plural of *Momin*) yearn towards what they had been Created from, and the hearts of the disbelievers yearn towards what they have been Created from’.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَفَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمُؤْمِنَ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ الْكَافِرَ مِنْ طِينَةِ النَّارِ

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Al Nazar Bin Shuayb, from Abdul Ghaffar Al Jaazy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Created the Believer from the clay of the Paradise, and Created the disbeliever from the clay of the Fire’.

وَ قَالَ إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بَعْدَ خَيْرٍ طَيِّبٍ رُوحَهُ وَ جَسَدَهُ فَلَا يَسْمَعُ شَيْئاً مِنَ الْخَيْرِ إِلَّا عَرَفَهُ وَ لَا يَسْمَعُ شَيْئاً مِنَ الْمُنْكَرِ إِلَّا أَنْكَرَهُ

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

And he^{asws} said: 'And when Allah^{azwj} Mighty and Majestic Intends goodness with a servant, Cleans his soul and his body, so he does not hear anything from the goodness except that he recognises it, and he does not hear anything from the evil except that he rejects it'.

قَالَ وَ سَمِعْتُهُ يَقُولُ الطِّينَاتُ ثَلَاثٌ طِينَةُ الْأَنْبِيَاءِ وَ الْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ إِلَّا أَنَّ الْأَنْبِيَاءَ هُمْ مِنْ صَفْوَتِهَا هُمْ الْأَصْلُ وَ لَهُمْ فَضْلُهُمْ وَ الْمُؤْمِنُونَ الْفُرْعُ مِنْ طِينٍ لِأَرْبِ كَذَلِكَ لَا يُفَرِّقُ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمْ وَ بَيْنَ شِيعَتِهِمْ

He (the narrator) said, 'And I heard him^{asws} saying: 'The clays are three (types) – the clay of the Prophets^{asws}, and the Believer is from that very clay except that the Prophets^{as}, they^{as} are from its elite. They^{as} are the roots, and for them^{as} is their^{as} merit, and the *Momineen* (plural of *Momin*) are the branches from the sticky clay, thus Allah^{azwj} Mighty and Majestic will not Separate between them^{as} and their^{as} Shia'.

وَ قَالَ طِينَةُ النَّاصِبِ مِنْ حَمٍّ مَسْنُونٍ وَ أَمَّا الْمُسْتَضْعَفُونَ فَمِنْ تُرَابٍ لَا يَتَحَوَّلُ مُؤْمِنٌ عَنْ إِيْمَانِهِ وَ لَا نَاصِبٌ عَنْ نَصْبِهِ وَ لِلَّهِ الْمَشِيئَةُ فِيهِمْ .

And he^{asws} said: 'The clay of the Hostile One (*Nasibi*) is from [15:26] from **black mud Fashioned into shape**; and as for the weak ones (of understanding), so (they are) from dust. Neither does the Believer change over from his *Emān* (*belief*), nor does the Hostile One (*Nasibi*) change over from his hostility, and for Allah^{azwj}, there is the Volition regarding them'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ مِنْ أَيِّ شَيْءٍ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ طِينَةَ الْمُؤْمِنِينَ فَقَالَ مِنْ طِينَةِ الْأَنْبِيَاءِ فَلَمْ تَنْجَسْ أَبَدًا .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Salih Bin Sahl who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! From which thing did Allah^{azwj} Mighty and Majestic Create the clay of the Believer?' So he^{asws} said: 'From the clay of the Prophets^{as}, so they would never be unclean, ever!'³

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ أَبِي نَهْشَلٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ جَلَّ وَ عَزَّ خَلَقَنَا مِنْ أَعْلَى عَلِّيِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقْنَا مِنْهُ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ وَ قُلُوبَهُمْ تَهْوِي إِلَيْنَا لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقْنَا مِنْهُ

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad, and someone else, from Muhammad Bin Khalaf, from Abu Nahshal who said, 'Muhammad Bin Ismail narrated to me, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{asws} saying that Allah^{azwj} Majestic and Mighty created us^{asws} from the high Illiyen and Created the hearts of our^{asws} Shia from what He^{azwj} Created us^{asws} from, and Created their bodies from besides that, and their hearts lend to yearn towards us^{asws}, because these have been Created from what we^{asws} have been Created from'.

نَمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ وَ مَا أَدْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَرْفُوعٌ بِشَهَادَةِ الْمُفَرَّبُونَ

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

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 3

Then he^{asws} recited these Verses **[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it.**

وَ خَلَقَ عَدُوَّنَا مِنْ سِجِّينَ وَ خَلَقَ قُلُوبَ شَيْعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَ أَسْبَغَهُمْ مِنْ دُونِ ذَلِكَ فَفَلُّوهُمْ تَهْوِي إِلَيْهِمْ لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقُوا مِنْهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينٍ وَ مَا أَدْرَاكَ مَا سِجِّينٌ كِتَابٌ مَرْقُومٌ وَ ذِلُّ يَوْمِئِذٍ لِلْمُكَذِّبِينَ .

And He^{azwj} Created our^{asws} enemies from Sijjeen, and Created their adherents from what He^{azwj} Created them from, and their bodies from besides that. Thus, their hearts yearn towards them because these were Created from what they were Created from'. Then he^{asws} recited these Verses **[83:7] Nay! most surely the record of the wicked is in the Sijjeen. [83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book. [83:10] Woe on that day to the beliers'**⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ غَيْرِ وَاحِدٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلِ بْنِ يَسَارٍ عَنْ عُثْمَانَ بْنِ يُوسُفَ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلَتْ فِدَاكَ أَنَا مَوْلَاكَ عَبْدُ اللَّهِ بْنُ كَيْسَانَ قَالَ أَمَا النَّسَبُ فَأَعْرِفُهُ وَ أَمَا أَنْتَ فَلَسْتُ أَعْرِفُكَ قَالَ قُلْتُ لَهُ إِنِّي وَلِدْتُ بِالْحَبَلِ وَ نَشَأْتُ فِي أَرْضِ فَارِسَ وَ إِنِّي أَخَالِطُ النَّاسَ فِي النَّجَارَاتِ وَ غَيْرِ ذَلِكَ فَأَخَالِطُ الرَّجُلَ فَأَرَى لَهُ حُسْنَ السَّمْتِ وَ حُسْنَ الْخُلُقِ وَ كَثْرَةَ أَمَانَةٍ ثُمَّ أَفْتَشُهُ فَأَتَّبِينُهُ عَنْ عِدَاؤِكُمْ وَ أَخَالِطُ الرَّجُلَ فَأَرَى مِنْهُ سُوءَ الْخُلُقِ وَ قَلَّةَ أَمَانَةٍ وَ زَعَارَةً ثُمَّ أَفْتَشُهُ فَأَتَّبِينُهُ عَنْ وَلَايَتِكُمْ فَكَيْفَ يَكُونُ ذَلِكَ

A number of our companions, from Sahl Bin Ziyad, and someone else, from Al Husayn Bin Al Hassan, altogether from Muhammad Bin Awrama, from Muhammad Bin Ali, from Ismail Bin Yasaar, from Usman Bin Yusuf who said, 'Abdullah Bin Kaysan informed me,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I am your^{asws} friend Abdullah Bin Kaysan'. He^{asws} said: 'As for the lineage, so I^{asws} recognise it, and as for you, so I^{asws} do not recognise you'. I said to him^{asws}, 'I was born in the mountains and grew up in the land of Persia, and I tend to blend in with the people regarding business and other than that. So I came across the man and I saw him as a good listener and good manners and a lot of trustworthiness. When I investigate I find him to be one of your^{asws} enemies; and I came across the man and saw evil manners from him, and as being of little trustworthiness, and meanness. When I investigate I find him to be one of your^{asws} friends. So how did that happen?'

فَقَالَ لِي أَمَا عَلِمْتَ يَا ابْنَ كَيْسَانَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَخَذَ طِينَةً مِنَ الْجَنَّةِ وَ طِينَةً مِنَ النَّارِ فَخَلَطَهُمَا جَمِيعاً ثُمَّ نَزَعَ هَذِهِ مِنْ هَذِهِ وَ هَذِهِ مِنْ هَذِهِ فَمَا رَأَيْتَ مِنْ أَوْلِيكَ مِنَ الْأَمَانَةِ وَ حُسْنِ الْخُلُقِ وَ حُسْنِ السَّمْتِ فَمِمَّا مَسَّنَهُمْ مِنْ طِينَةِ الْجَنَّةِ وَ هُمْ يُعْوَدُونَ إِلَى مَا خُلِقُوا مِنْهُ وَ مَا رَأَيْتَ مِنْ هَوْلَاءٍ مِنَ قَلَّةِ الْأَمَانَةِ وَ سُوءِ الْخُلُقِ وَ الزَّعَارَةِ فَمِمَّا مَسَّنَهُمْ مِنْ طِينَةِ النَّارِ وَ هُمْ يُعْوَدُونَ إِلَى مَا خُلِقُوا مِنْهُ .

So he^{asws} said to me: 'But, do you not know, O Ibn Kaysan, that Allah^{azwj} Mighty and Majestic Took a clay from the Paradise and a clay from the Fire. So He^{azwj} Blended the two together. Then He^{azwj} Removed this from this, and this from this. Thus, what you see from those as being the ones of trustworthiness, and goodly mannerisms, and as good listeners, so it is from what has touched them from the clay of the Paradise, and they would be returning to what they had been Created from; and what you see from these as being of the ones with little trustworthiness, and evil

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 4

mannerisms, and the meanness, so it is from what touched them from the clay of the Fire, and they would be returning to what they had been Created from'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ صَالِحِ بْنِ سَهْلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْمُؤْمِنُونَ مِنْ طِينَةِ الْأَنْبِيَاءِ قَالَ نَعَمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Salih Bin Sahl who said,

'I said to Abu Abdullah^{asws}, 'The *Momineen* (plural of *Momin*) are from the clay of the Prophets^{as}?' He^{asws} said: 'Yes'.⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ (عَلَيْهِ السَّلَام) بَعَثَ جِبْرَائِيلَ (عَلَيْهِ السَّلَام) فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ فَفَبِضْ بِيَمِينِهِ فَبِضَتْهُ بَلَعَتْ قَبْضَتُهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا وَ أَخَذَ مِنْ كُلِّ سَمَاءٍ تُرْبَةً وَ قَبِضَ قَبْضَةً أُخْرَى مِنَ الْأَرْضِ السَّابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْقُصْوَى

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic, when He^{azwj} Intended to Create Adam^{as}, Sent Jibraeel^{as} during the beginning time from the day of Friday. So he^{as} grabbed a handful in his^{as} right hand, his^{as} handful reaching from the seventh sky to the sky of the world; and he^{as} took some dust from every sky. And he^{as} grabbed another handful from the highest seventh earth (firmament) to the furthest seventh earth (firmament).

فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ كَلِمَتَهُ فَأَمْسَكَ الْقَبْضَةَ الْأُولَى بِيَمِينِهِ وَ الْقَبْضَةَ الْأُخْرَى بِشِمَالِهِ فَفَلَقَ الطِّينَ فَلَاقَتَيْنِ فَدَرَا مِنَ الْأَرْضِ دَرَوًا وَ مِنَ السَّمَاوَاتِ دَرَوًا فَقَالَ لِلَّذِي بِيَمِينِهِ مِنْكَ الرَّسُلُ وَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ الصَّادِقُونَ وَ الْمُؤْمِنُونَ وَ السُّعَدَاءُ وَ مَنْ أُرِيدُ كَرَامَتَهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

Then, Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Word (Kalimat-Allah^{azwj}) so it withheld the former handful in his right hand and the latter handful in his left hand, and split the clay into two parts and scattered from the earth with a scattering, and from the skies with a scattering. So He^{azwj} Said to those in his right hand: "From you would be the Rasools^{as}, and the Prophets^{as}, and the successors^{as}, and the truthful ones, and the *Momineen* (plural of *Momin*), and the fortunate ones, and the ones who want its prestige". Thus, it Obligated upon them what He^{azwj} Said, just as He^{azwj} Said it to be.

وَ قَالَ لِلَّذِي بِشِمَالِهِ مِنْكَ الْجَبَّارُونَ وَ الْمُشْرِكُونَ وَ الْكَافِرُونَ وَ الطَّوَاعِيَةُ وَ مَنْ أُرِيدُ هَوَانَهُ وَ شِقْوَتَهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

And He^{azwj} Said to those in its left hand: "From you would be the tyrants, and the Polytheists, and the disbelievers, and the despots, and the ones who wants its indignity and its wickedness". Thus, it Obligated for them what He^{azwj} Said just as He^{azwj} Said it to be.

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 5

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 6

ثُمَّ إِنَّ الطِّينَتَيْنِ خُلِطَتَا جَمِيعاً وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَ النَّوَى فَالْحَبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللَّهُ عَلَيْهَا مَحَبَّتَهُ وَ النَّوَى طِينَةُ الْكَافِرِينَ الَّذِينَ نَأَوْا عَنْ كُلِّ خَيْرٍ وَ إِنَّمَا سُمِّيَ النَّوَى مِنْ أَجْلِ أَنَّهُ نَأَى عَنْ كُلِّ خَيْرٍ وَ تَبَاعَدَ عَنْهُ

Then the two clays were both mixed together, and these are the Words of Allah^{azwj} Mighty and Majestic **[6:95] Surely, Allah is the Splitter of the seed and the stone.** So the 'seed' is the clay of the *Momineen* (plural of *Momin*) upon which Allah^{azwj} Cast His^{azwj} Love; and the 'stone' is the clay of the disbelievers which is distanced from every goodness. And rather, it is named as the 'stone' from the reason that it is away from every goodness and remote from it.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فَالْحَيُّ الْمُؤْمِنُ الَّذِي تَخْرُجُ طِينَتُهُ مِنْ طِينَةِ الْكَافِرِ وَ الْمَيِّتُ الَّذِي يَخْرُجُ مِنَ الْحَيِّ هُوَ الْكَافِرُ الَّذِي يَخْرُجُ مِنْ طِينَةِ الْمُؤْمِنِ فَالْحَيُّ الْمُؤْمِنُ وَ الْمَيِّتُ الْكَافِرُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ أَوْ مَنْ كَانَ مَيِّتاً فَأَحْيَيْنَاهُ فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ وَ كَانَ حَيَاتُهُ حِينَ فَرَّقَ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمَا بِكَلِمَتِهِ

And Allah^{azwj} Mighty and Majestic Said **[6:95] He Extracts the living from the dead and He is the Extractor of the dead from the living.** So the 'living' is the Believer whose clay is extracted from the clay of the disbeliever; and the 'dead' who is extracted from the living, he is the disbeliever who comes out from the clay of the Believer. So the 'living' is the Believer, and the 'dead' is the disbeliever, and these are the Words of the Mighty and Majestic **[6:122] Is he who was dead then We Raised him to life.** So his death was the mixture of his clay along with the clay of the disbeliever, and his life was when Allah^{azwj} Mighty and Majestic Separated between the two by His^{azwj} Word (Kalimat-Allah^{azwj}).

كَذَلِكَ يُخْرِجُ اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنَ فِي الْمِيلَادِ مِنَ الظُّلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ وَ يُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلْمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحْقُقَ الْقَوْلَ عَلَى الْكَافِرِينَ .

Like that Allah^{azwj} Mighty and Majestic Extracts the Believer during the birth from the darkness after his entry into it - to the light, and He^{azwj} Extracts the disbeliever from the light towards the darkness after his entry into the light; and these are the Words of the Mighty and Majestic **[36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers'**.⁷

بَابُ آخِرُ مِنْهُ وَ فِيهِ زِيَادَةٌ وَ قُوعُ التَّكْلِيفِ الْأَوَّلِ

Chapter 2 – Another Chapter from it, and in it is an increase – Occurrence of the first Mandate

أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بِنِ عُمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَوْ عَلِمَ النَّاسُ كَيْفَ ابْتَدَأَ الْخَلْقَ مَا اخْتَلَفَ اثْنَانِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ كُنْ مَاءً عَذْبًا أَخْلَقَ مِنْكَ جَنَّتِي وَ أَهْلَ طَاعَتِي وَ كُنْ مِلْحًا أَلْجَأَ مِنْكَ نَارِي وَ أَهْلَ مَعْصِيَتِي

Abu Ali Al Ashary and Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Aban Bin Usman, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'If the people knew how the creation began, no two would differ. Allah^{azwj} Mighty and Majestic, before He^{azwj} Began the creation, Said: "Be sweet water! I^{azwj} shall Create from you, My^{azwj}

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 7

Paradise and the people who obey Me^{azwj}. And be bitter water! I^{azwj} shall Create from you, My^{azwj} Fire and the people who disobey Me^{azwj}”.

ثُمَّ أَمْرَهُمَا فَامْتَزَجَا فَمِنْ ذَلِكَ صَارَ يَلِدُ الْمُؤْمِنُ الْكَافِرَ وَ الْكَافِرُ الْمُؤْمِنَ ثُمَّ أَخَذَ طِينًا مِنْ أَدِيمِ الْأَرْضِ فَعَرَكَهُ عَرَكًا شَدِيدًا فَإِذَا هُمْ كَالدَّرِّ يَدْبُونَ فَقَالَ لِأَصْحَابِ الْيَمِينِ إِلَى الْجَنَّةِ بِسَلَامٍ وَ قَالَ لِأَصْحَابِ الشَّمَالِ إِلَى النَّارِ وَ لَا أَبَالِي

Then, He^{azwj} Commanded both of them, so they were blended. Thus, from that the Believer came to beget the disbeliever, and the disbeliever (begetting) the Believer. Then he (the Kalimat-Allah^{azwj}) grabbed a clay from the crust of the earth, and kneaded it with an intense kneading, and they were like the particles, crawling. So He^{azwj} said to the companions of the right hand: “To the Paradise in peace”, and Said to the companions of the left hand: “To the Fire, and I^{azwj} don’t Care”.

ثُمَّ أَمَرَ نَارًا فَأَسْعَرَتْ فَقَالَ لِأَصْحَابِ الشَّمَالِ ادْخُلُوهَا فَهَابُوهَا فَقَالَ لِأَصْحَابِ الْيَمِينِ ادْخُلُوهَا فَدَخَلُوهَا فَقَالَ كُونِي بَرْدًا وَ سَلَامًا فَكَانَتْ بَرْدًا وَ سَلَامًا فَقَالَ أَصْحَابُ الشَّمَالِ يَا رَبِّ أَفَلْنَا فَقَالَ قَدْ أَفَلْتُمْ فَادْخُلُوهَا فَذَهَبُوا فَهَابُوهَا فَتَمَّتْ تَبَتُّ الطَّاعَةِ وَ الْمَعْصِيَةِ فَلَا يَسْتَطِيعُ هَوْلًا أَنْ يَكُونُوا مِنْ هَوْلًا وَ لَا هَوْلًا مِنْ هَوْلًا .

Then He^{azwj} Commanded a fire, so it inflamed, and He^{azwj} Said to the companions of the left: “Enter into it”. But they were terrified of it. So He^{azwj} Said to the companions of the right: “Enter into it”. So they entered it. So He^{azwj} Said: “Be cool and a safety”. So it was cool and safe. So the companions of the left said, ‘O Lord! Forgive us!’ So He^{azwj} Said: “I Forgive you. So enter into it’. So they went but were terrified of it. So from then was affirmed the obedience and the disobedience. Thus, these ones do not have the capacity that they happen to be from those, and those ones do not have the capacity to be from these’.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ أَنَّ رَجُلًا سَأَلَ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ إِلَىٰ آخِرِ الْآيَةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara that,

‘A man asked Abu Ja’far^{asws} about the Words of Allah^{azwj} Majestic and Mighty [7:172] **And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! We testify** – up to the end of the Verse.

فَقَالَ وَ أَبُوهُ يَسْمَعُ (عَلَيْهِ السَّلَام) حَدَّثَنِي أَبِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَبَضَ قَبْضَةً مِنْ تُرَابِ التُّرْبَةِ الَّتِي خَلَقَ مِنْهَا آدَمَ (عَلَيْهِ السَّلَام) فَصَبَّ عَلَيْهَا الْمَاءَ الْعَذْبَ الْفَرَاتِ ثُمَّ تَرَكَهَا أَرْبَعِينَ صَبَاحًا ثُمَّ صَبَّ عَلَيْهَا الْمَاءَ الْمَالِحَ الْأَجَاجَ فَتَرَكَهَا أَرْبَعِينَ صَبَاحًا فَلَمَّا اخْتَمَرَتِ الطَّيْنَةُ أَخَذَهَا فَعَرَكَهَا عَرَكًا شَدِيدًا فَخَرَجُوا كَالدَّرِّ مِنْ يَمِينِهِ وَ شِمَالِهِ وَ أَمَرَهُمْ جَمِيعًا أَنْ يَفْعُوا فِي النَّارِ فَدَخَلَ أَصْحَابُ الْيَمِينِ فَصَارَتْ عَلَيْهِمْ بَرْدًا وَ سَلَامًا وَ أَبِي أَصْحَابِ الشَّمَالِ أَنْ يَدْخُلُوهَا .

So he^{asws} said, and his^{asws} father^{asws} was listening: ‘My^{asws} father^{asws} narrated to me that Allah^{azwj} Mighty and Majestic Grabbed a Handfull of dust, the dust from which Adam^{as} was Created, and He^{azwj} Poured the sweet water of the Euphrates over it. Then He^{azwj} Left it for forty mornings. Then He^{azwj} Poured the salty, bitter water over it, and Left it for forty mornings. So when the clay became (like) dough, He^{azwj} Grabbed it and Kneaded it with an intense kneading. So they came out like articles, from its right and its left, and He^{azwj} Commanded the together that they should fall

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 2 H 1

into the Fire. So the companions of the right entered, and it became cold, safe, for them, but the companions of the left refused to enter into it'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ (عَلَيْهِ السَّلَامُ) أَرْسَلَ الْمَاءَ عَلَى الطِّينِ ثُمَّ قَبِضَ قَبْضَةً فَعَرَكَهَا ثُمَّ فَرَّقَهَا فِرْقَتَيْنِ بِيَدِهِ ثُمَّ ذَرَأَهُمْ فَإِذَا هُمْ يَدْبُونَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic, when He^{azwj} Intended to Create Adam^{as}, Sent the water upon the clay. Then He^{azwj} Grabbed a Handfull and Kneaded it. The Separated it into two arts by His^{azwj} Hand. Then He^{azwj} Scattered them and they were crawling.

ثُمَّ رَفَعَ لَهُمْ نَارًا فَأَمَرَ أَهْلَ الشَّمَالِ أَنْ يَدْخُلُوهَا فَذَهَبُوا إِلَيْهَا فَهَابُوهَا فَلَمْ يَدْخُلُوهَا ثُمَّ أَمَرَ أَهْلَ الْيَمِينِ أَنْ يَدْخُلُوهَا فَذَهَبُوا فَدَخَلُوهَا فَأَمَرَ اللَّهُ جَلَّ وَعَزَّ النَّارَ فَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا فَلَمَّا رَأَى ذَلِكَ أَهْلُ الشَّمَالِ قَالُوا رَبَّنَا أَفَأَلْنَا فَأَقَالُهُمْ ثُمَّ قَالَ لَهُمْ ادْخُلُوهَا فَذَهَبُوا فَفَأَمَرُوا عَلَيْهَا وَ لَمْ يَدْخُلُوهَا فَأَعَادَهُمْ طِينًا وَ خَلَقَ مِنْهَا آدَمَ (عَلَيْهِ السَّلَامُ)

Then He^{azwj} Raised a Fire for them, and Commanded the people of the left that they should be entering into it. So they went towards it, but were terrified of it, so they did not enter into it. Then He^{azwj} Commanded the people of the right that they should be entering into it. So they went towards it and entered into it. So Allah^{azwj} Majestic and Mighty Commanded the Fire, so it was cold and safe for them . So when the people of the left saw that, they said, 'Our Lord^{azwj}! Forgive us'. So He^{azwj} Forgave them, then Said to them: "Enter into it!" So they went and stood at it but did not enter into it. So He^{azwj} Returned them (all) as clay and Created Adam^{as} from it'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَلَنْ يَسْتَطِيعَ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ وَ لَا هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ

And Abu Abdullah^{asws} said: 'So these ones will never have the capacity that they become from those ones nor would those ones to happen to be from these ones'.

قَالَ فَيَرَوْنَ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوَّلُ مَنْ دَخَلَ تِلْكَ النَّارَ فَذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ .

He^{asws} said: 'So they were seeing that Rasool-Allah^{saww} was the first one to enter that Fire, and these are the Words of the Majestic and Mighty [43:81] Say: *If the Beneficent had a son, I am the first one of the worshippers*'.¹⁰

بَابٌ آخِرٌ مِنْهُ

Chapter 3 – Another Chapter from it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعَجَلِيِّ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَيْثُ خَلَقَ الْخَلْقَ خَلَقَ مَاءً عَذْبًا وَ مَاءً مَالِحًا أَجَاغًا فَاْمْتَزَجَ الْمَاءَانِ فَأَخَذَ طِينًا مِنْ أَيْدِيمِ

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

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

الْأَرْضِ فَعَرَكَهُ عَرَكًا شَدِيدًا فَقَالَ لِأَصْحَابِ الْيَمِينِ وَ هُمْ كَالَّذِرُّ يَدْبُونَ إِلَى الْجَنَّةِ بِسَلَامٍ وَ قَالَ لِأَصْحَابِ الشَّمَالِ إِلَى النَّارِ وَ لَا أَبَالِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, from Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Allah^{azwj} Blessed and High Created the creation, Created the sweet water and salty bitter water. So He^{azwj} Blended the two waters, and Grabbed clay from the crust of the earth and Kneaded it with an intense Kneading. So He^{azwj} Said to the companions of the right, and they were like the crawling particles: "To the Paradise in peace!", and Said to the companions of the left: "To the Fire, and I^{azwj} don't Care".

ثُمَّ قَالَ أ لَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ثُمَّ أَخَذَ الْمِيثَاقَ عَلَى النَّبِيِّينَ فَقَالَ أ لَسْتُ بِرَبِّكُمْ وَ أَنْ هَذَا مُحَمَّدٌ رَسُولِي وَ أَنْ هَذَا عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ قَالُوا بَلَى فَتَبَيَّنَتْ لَهُمُ النَّبُوَّةُ

Then He^{azwj} Said [7:172] **Am I not your Lord? They said: Yes! We testify. Lest you should say on the Day of Judgement: Surely we were heedless of this.** Then He^{azwj} Took the Covenant upon the Prophets^{as}, so He^{azwj} Said [7:172] **Am I not your Lord?** And that this is Muhammad^{saww}, My^{azwj} Rasool^{saww}, and that this is Ali^{asws} Amir Al-Momineen^{asws}? **They said: Yes! We testify.** So the Prophet-hood was Affirmed for them^{as}.

وَ أَخَذَ الْمِيثَاقَ عَلَى أُولِي الْعِزْمِ أَنَّنِي رَبُّكُمْ وَ مُحَمَّدٌ رَسُولِي وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ وَ لَأَهْ أَمْرِي وَ خَزَائِنُ عِلْمِي (عَلَيْهِمُ السَّلَامُ) وَ أَنْ الْمَهْدِيَّ أَنْتَصِرُ بِهِ لِذِينِي وَ أَظْهَرُ بِهِ دَوْلَتِي وَ أَنْتَقِمُ بِهِ مِنْ أَعْدَائِي وَ أَعْبُدُ بِهِ طَوْعًا وَ كَرْهًا

And He^{azwj} Took the Covenant upon the Determined Ones (*Ul Al-Azam*) (from the Prophets^{as}): "I^{azwj} am your^{as} Lord^{azwj}, and that this Muhammad^{saww} is My^{azwj} Rasool^{saww}, and Ali^{asws} is Amir Al-Momineen^{asws} and the successors^{asws} from after him^{saww} are the Masters of My^{azwj} Command and Treasurers of My^{azwj} Knowledge, and that Al-Mahdi^{asws}, I^{azwj} Shall Grant victory to My^{azwj} Religion through him^{asws}, and Manifest My^{azwj} Government through him^{asws}, and Exact revenge from My^{azwj} enemies through him^{asws}, and I^{azwj} shall be worshipped willingly and unwillingly through him^{asws}".

قَالُوا أَقَرَرْنَا يَا رَبِّ وَ شَهِدْنَا وَ لَمْ يَجِدْ آدَمُ وَ لَمْ يُعْرَفْ فَتَبَيَّنَتْ الْعَزِيمَةُ لَهُوَ لَأَهْ الْخَمْسَةِ فِي الْمَهْدِيِّ وَ لَمْ يَكُنْ لِآدَمَ عِزْمٌ عَلَى الْإِقْرَارِ بِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ قَنَسِي وَ لَمْ نَجِدْ لَهُ عِزْمًا

They^{as} said: 'We^{asws} acknowledge, O Lord^{azwj}, and we testify'. And Adam^{as} neither denied nor acknowledged. Thus, the Determination was affirmed for these five regarding Al-Mahdi^{asws}, and Adam^{as} did not become a Determined One (*Ul Al-Azam*) upon the acknowledgement of him^{asws}, and these are the Words of the Mighty and Majestic [20:115] **And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him'.**

قَالَ إِنَّمَا هُوَ فَتَرَكَ ثُمَّ أَمَرَ نَارًا فَأَجْجَتْ فَقَالَ لِأَصْحَابِ الشَّمَالِ ادْخُلُوهَا فَهَابُوهَا وَ قَالَ لِأَصْحَابِ الْيَمِينِ ادْخُلُوهَا فَدَخَلُوهَا فَكَانَتْ عَلَيْهِمْ بَرْدًا وَ سَلَامًا فَقَالَ أَصْحَابُ الشَّمَالِ يَا رَبِّ أَقَلْنَا فَقَالَ قَدْ أَقَلْتُمْ أَذْهَبُوا فَادْخُلُوا فَهَابُوهَا فَتَمَّ تَبَيَّنَتْ الطَّاعَةُ وَ الْوَلَايَةُ وَ الْمَعْصِيَةُ .

He^{asws} said: 'But rather, he^{as} was left out. Then He^{azwj} Commanded the Fire, so it inflamed, and He^{azwj} Said to the companions of the left: "Enter into it", But they were terrified of it. And He^{azwj} Said to the companions of the right: "Enter into it". So they entered into it, and it was cold and safe upon them. So the companions of the left said, 'O Lord^{azwj}! Forgive us'. So He^{azwj} Said: "I^{azwj} Forgive you, so enter into it". But, they were terrified of it. Thus, with this obedience, the *Wilayah*, and the disobedience (to *Wilayah*) came to take place'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عليه السلام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخْرَجَ ذُرِّيَّةَ آدَمَ (عليه السلام) مِنْ ظَهْرِهِ لِيَأْخُذَ عَلَيْهِمُ الْمِيثَاقَ بِالرُّبُوبِيَّةِ لَهُ وَ بِالنَّبِيِّ لِكُلِّ نَبِيٍّ فَكَانَ أَوَّلَ مَنْ أَخَذَ لَهُ عَلَيْهِمُ الْمِيثَاقَ بِنُبُوَّتِهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ (صلى الله عليه وآله)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Habeeb Al Sijstany who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic. When He^{azwj} Extracted the offspring of Adam^{as} from his^{as} back in order to Take the Covenant with the Lordship for Himself^{azwj}, and with the Prophet-hood for every Prohet^{as}, so the first one He^{azwj} Took the Covenant for Himself^{azwj} upon him with his^{saww} Prophet-hood was Muhammad Bin Abdullah^{saww}.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَأَدَمَ أَنْظِرْ مَاذَا تَرَى قَالَ فَنَظَرَ آدَمَ (عليه السلام) إِلَى ذُرِّيَّتِهِ وَ هُمْ ذُرٌّ قَدْ مَلَأُوا السَّمَاءَ قَالَ آدَمَ (عليه السلام) يَا رَبِّ مَا أَكْثَرَ ذُرِّيَّتِي وَ لِأَمْرِ مَا خَلَقْتَهُمْ فَمَا تَرِيدُ مِنْهُمْ بِأَخْذِكَ الْمِيثَاقَ عَلَيْهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَعْْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَ يُؤْمِنُونَ بِرُسُلِي وَ يَتَّبِعُونَهُمْ

Then Allah^{azwj} Mighty and Majestic Said to Adam^{as}: "Look! What do you^{as} see?" He^{asws} said: 'So Adam^{as} looked at his^{as} children, and they were particles which had filled up the sky. Adam^{as} said: 'O Lord^{azwj}! How abundant are my^{as} children and for what matter have You^{azwj} Created them? So what do You^{azwj} Want from them by Taking the Covenant upon them?' Allah^{azwj} Mighty and Majestic Said: "For them to be worshipping Me^{azwj} not associating anything with Me^{azwj}, and believing in My^{azwj} Rasools^{as} and following them^{as}".

قَالَ آدَمُ (عليه السلام) يَا رَبِّ فَمَا لِي أَرَى بَعْضَ الذَّرِّ أَعْظَمَ مِنْ بَعْضٍ وَ بَعْضُهُمْ لَهُ نُورٌ كَثِيرٌ وَ بَعْضُهُمْ لَهُ نُورٌ قَلِيلٌ وَ بَعْضُهُمْ لَيْسَ لَهُ نُورٌ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ كَذَلِكَ خَلَقْتُهُمْ لِأَبْلُوهُمْ فِي كُلِّ حَالَاتِهِمْ

Adam^{as} said: 'O Lord^{azwj}! So what is the matter I^{as} see some of the particles to be greater than the others, and some of them have a lot of light for them, and some of them are of little light, and some of them have no light for them?' So Allah^{azwj} Mighty and Majestic Said: "Like that is how I^{azwj} Created them in order to Try them in all their states".

قَالَ آدَمُ (عليه السلام) يَا رَبِّ فَتَأْدُنُ لِي فِي الْكَلَامِ فَاتَكَلَّمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ تَكَلَّمْ فَإِنَّ رُوحَكَ مِنْ رُوحِي وَ طَبِيعَتِكَ [مِنْ] خِلَافِ كَيْنُونَتِي قَالَ آدَمُ يَا رَبِّ فَلَوْ كُنْتَ خَلَقْتَهُمْ عَلَى مِثَالِ وَاحِدٍ وَ قَدْرٍ وَاحِدٍ وَ طَبِيعَةٍ وَاحِدَةٍ وَ جِبِلَّةٍ وَاحِدَةٍ وَ أَلْوَانٍ وَاحِدَةٍ وَ أَعْمَارٍ وَاحِدَةٍ وَ أَرْزَاقٍ سِوَاءٍ لَمْ يَبْغِ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَمْ يَكُنْ بَيْنَهُمْ تَحَاسُدٌ وَ لَا تَبَاغُضٌ وَ لَا اخْتِلَافٌ فِي شَيْءٍ مِنَ الْأَشْيَاءِ

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 1

Adam^{as} said: 'O Lord^{azwj}! So, could You^{azwj} Permit me^{as} regarding the speech, so I^{as} can speak (to them)?' Allah^{azwj} Mighty and Majestic Said: "Speak, for your^{as} spirit is from My^{azwj} Spirit, but your^{azwj} nature is different from My^{azwj} Being". Adam^{as} said: 'O Lord^{azwj}! If only You^{azwj} had Created them upon one likeness, and of one measurement, and of one clay, and of one constitution, and of one colour, and of one age, and with the equal sustenance, some of them would not rebel against the others, and there would neither happen to be between them any envy, or hatred, or differing with regards to anything from the things'.

قَالَ اللَّهُ عَزَّ وَجَلَّ يَا آدَمُ بِرُوحِي نَطَقْتَ وَ بَضْعَفِ طَبِيعَتِكَ تَكَلَّمْتَ مَا لَا عِلْمَ لَكَ بِهِ وَ أَنَا الْخَالِقُ الْعَالِمُ بِعِلْمِي خَالَفْتُ بَيْنَ خَلْقِهِمْ وَ بِمَشِيئَتِي يَمْضِي فِيهِمْ أَمْرِي وَ إِلَى تَدْبِيرِي وَ تَقْدِيرِي صَائِرُونَ لَا تَبْدِيلَ لِخَلْقِي

Allah^{azwj} Mighty and Majestic Said: "O Adam^{as}! By My^{azwj} Spirit you^{as} speak, and by the weakness is in your^{as} nature you^{as} made the effort on what there is no knowledge for you^{as} in it, and I^{azwj} am the Creator, the Knowledgeable. With My^{azwj} Knowledge I^{azwj} Caused the difference in their Creation, and by My^{azwj} Desire do I^{azwj} Ordain My^{azwj} Command among them, and to My^{azwj} Management and My^{azwj} Ordainment are they coming into being, there being no alteration in My^{azwj} Creation.

إِنَّمَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ لِيُعْبُدُونِ وَ خَلَقْتُ الْجَنَّةَ لِمَنْ أَطَاعَنِي وَ عِبَدَنِي مِنْهُمْ وَ اتَّبَعَ رُسُلِي وَ لَا أَبَالِي وَ خَلَقْتُ النَّارَ لِمَنْ كَفَرَ بِي وَ عَصَانِي وَ لَمْ يَتَّبِعْ رُسُلِي وَ لَا أَبَالِي

But rather, I^{azwj} Created the Jinn and the human beings for them to be worshipping Me^{azwj}, and I^{azwj} Created the Paradise for the one who obeys Me^{azwj} and worships Me^{azwj} from them, and follows My^{azwj} Rasools^{as}, and I^{azwj} do not Retract; and I^{azwj} Created the Fire for the one who disbelieve in Me^{azwj}, and disobeys Me^{azwj}, and does not follow My^{azwj} Rasools^{as}, and I^{azwj} do not Retract.

وَ خَلَقْتُكَ وَ خَلَقْتُ ذُرِّيَّتَكَ مِنْ غَيْرِ فَاقَةٍ بِي إِلَيْكَ وَ إِلَيْهِمْ وَ إِنَّمَا خَلَقْتُكَ وَ خَلَقْتُهُمْ لِأَبْلُوكَ وَ أَبْلُوهُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا فِي دَارِ الدُّنْيَا فِي حَيَاتِكُمْ وَ قَبْلَ مَمَاتِكُمْ فَلِذَلِكَ خَلَقْتُ الدُّنْيَا وَ الْآخِرَةَ وَ الْحَيَاةَ وَ الْمَوْتَ وَ الطَّاعَةَ وَ الْمَعْصِيَةَ وَ الْجَنَّةَ وَ النَّارَ

And I^{azwj} Created you^{as} and your^{as} offspring from without a need of Mine to you^{as} and to them, and rather I^{azwj} Created you^{as} and Created them in order to Test you^{as} and Test them, which ones of you is best of deeds in the house of the world during your lifetime and before your deaths. Thus, for that I^{azwj} Created the world and the Hereafter, and the life and the death, and the obedience and the disobedience, and the Paradise and the Fire.

وَ كَذَلِكَ أَرَدْتُ فِي تَقْدِيرِي وَ تَدْبِيرِي وَ بِعِلْمِي النَّافِذِ فِيهِمْ خَالَفْتُ بَيْنَ صُورِهِمْ وَ أَجْسَامِهِمْ وَ أَلْوَانِهِمْ وَ أَعْمَارِهِمْ وَ أَرْزَاقِهِمْ وَ طَاعَتِهِمْ وَ مَعْصِيَتِهِمْ فَجَعَلْتُ مِنْهُمْ الشَّقِيَّ وَ السَّعِيدَ وَ الْبَصِيرَ وَ الْأَعْمَى وَ الْقَصِيرَ وَ الطَّوِيلَ وَ الْجَمِيلَ وَ الدَّمِيمَ وَ الْعَالِمَ وَ الْجَاهِلَ وَ الْغَنِيَّ وَ الْفَقِيرَ وَ الْمُطِيعَ وَ الْعَاصِيَّ وَ الصَّحِيحَ وَ السَّقِيمَ وَ مَنْ بِهِ الزَّمَانَةُ وَ مَنْ لَا عَاهَةَ بِهِ

And like that, I^{azwj} Intended in My^{azwj} Ordainment and My^{azwj} Management, and with My^{azwj} Knowledge, the Implementation among them of the difference between their chests (consciences), and their bodies, and their colours, and their ages, and their sustenance, and their obedience, and their disobedience. So I^{azwj} Made from them, the miserable, and the fortunate, and the seeing and the blind, and the short and the long, and the beautiful and the ugly, and the knowledgeable and the ignorant, and the rich and the poor, and the obedient and the disobedient, and the healthy and the sick, and the one with disabilities and the one with no handicap with him.

فَيَنْظُرُ الصَّحِيحُ إِلَى الَّذِي بِهِ الْعَاهَةُ فَيَحْمَدُنِي عَلَى عَافِيَتِهِ وَ يَنْظُرُ الَّذِي بِهِ الْعَاهَةُ إِلَى الصَّحِيحِ فَيَدْعُونِي وَ يَسْأَلْنِي أَنْ
أَعَافِيَهُ وَ يَصْبِرُ عَلَى بِلَابِي فَأَتِيْبُهُ جَزِيلَ عَطَائِي وَ يَنْظُرُ الْعَنِي إِلَى الْفَقِيرِ فَيَحْمَدُنِي وَ يَشْكُرُنِي وَ يَنْظُرُ الْفَقِيرُ إِلَى الْعَنِيِّ
فَيَدْعُونِي وَ يَسْأَلْنِي وَ يَنْظُرُ الْمُؤْمِنُ إِلَى الْكَافِرِ فَيَحْمَدُنِي عَلَى مَا هَدَيْتُهُ

So the healthy would look at the one with the disability and he would Praise Me^{azwj}, and the one with the disability would look at the healthy and he would supplicate to Me^{azwj} and ask Me^{azwj} for his good health and be patient upon My^{azwj} Affliction, so I^{azwj} would Grant him a lot of My^{azwj} Grants. And the rich would look at the poor and he would Praise Me^{azwj} and thank Me^{azwj}, and the poor would look at the rich and would supplicate to me and ask Me^{azwj}. And the Believer would look at the disbeliever and he would Praise Me^{azwj} upon what I^{azwj} Guided him.

فَلَدَلِكْ خَلَقْتُهُمْ لِأَبْلُوهُمْ فِي السَّرَّاءِ وَ الضَّرَّاءِ وَ فِيمَا أُعَافِيَهُمْ وَ فِيمَا أَبْتَلِيَهُمْ وَ فِيمَا أُعْطِيَهُمْ وَ فِيمَا أَمْنَعُهُمْ وَ أَنَا اللَّهُ الْمَلِكُ
الْقَادِرُ وَ لِي أَنْ أَمْضِيَ جَمِيعَ مَا قَدَّرْتُ عَلَى مَا دَبَّرْتُ وَ لِي أَنْ أَعْبِرَ مِنْ ذَلِكَ مَا شِئْتُ إِلَى مَا شِئْتُ وَ أَقْدَمَ مِنْ ذَلِكَ مَا
أَحْرْتُ وَ أَوْخَرَ مِنْ ذَلِكَ مَا قَدَّمْتُ وَ أَنَا اللَّهُ الْفَعَالُ لِمَا أُرِيدُ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ أَنَا أَسْأَلُ خَلْقِي عَمَّا هُمْ فَاعِلُونَ .

Thus, it is for that I^{azwj} Created them in order to Test them during the ease and adversity, and regarding what I^{azwj} Grant them good health and regarding what I^{azwj} Test them, and regarding what I^{azwj} Give them and regarding what I^{azwj} Prevent them from; and I^{azwj} am Allah^{azwj}, the King, the Powerful, and for Me^{azwj} is that I^{azwj} Implement the entirety of what I^{azwj} Ordain, and for Me^{azwj} is that I^{azwj} Change from that whatever I^{azwj} so Desire to whatever I^{azwj} so Desire, and I^{azwj} Bring forward from that whatever I^{azwj} had Delayed, and Delay what I^{azwj} had Brought forward, and I^{azwj} am Allah^{azwj}. I^{azwj} Do whatever I^{azwj} Want. I^{azwj} will not be questioned about what I^{azwj} Do, and I^{azwj} will be Questioning My^{azwj} creatures about what they are doing”¹².

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجُعْفِيِّ وَ عُقْبَةَ
جَمِيعاً عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ فَخَلَقَ مِنْ أَحَبِّ مِمَّا أَحَبَّ وَ كَانَ مَا أَحَبَّ أَنْ خَلَقَهُ
مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ مِنْ أَبْغَضِ مِمَّا أَبْغَضَ وَ كَانَ مَا أَبْغَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النَّارِ تَمَّ بَعَثَهُمْ فِي الظَّلَالِ فَقُلْتُ وَ أَيُّ
شَيْءِ الظَّلَالِ فَقَالَ أَلَمْ تَرَ إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْئاً وَ لَيْسَ بِشَيْءٍ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Jufy, and Uqba altogether,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the creatures. So He^{azwj} Created the ones He^{azwj} Loved from what He^{azwj} Loved, and whatever He^{azwj} Loved He^{azwj} Created it from the clay of the Paradise; and He^{azwj} Created the ones He^{azwj} Hated from what He^{azwj} Hated, and whatever He^{azwj} Hated, Created it from the clay of the Fire. Then He^{azwj} Sent them into the shadows'. So I said, 'And which thing is the shadow?' So he^{asws} said: 'Do you not see your own shadow in the sunshine? It is something, but is not a thing'.

تَمَّ بَعَثَ مِنْهُمْ النَّبِيِّينَ فَدَعَوْهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ عَزَّ وَ جَلَّ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَيْسَ سَأَلْتُهُمْ مَنْ خَلَقَهُمْ لِيَقُولَنَّ اللَّهُ تَمَّ
دَعَوْهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ عَزَّ وَ جَلَّ فَدَعَوْهُمْ إِلَى وَ لَا يَتَيْنَا فَاقْرَأْ بِهَا وَ اللَّهُ مِنْ أَحَبِّ وَ أَنْكَرَهَا مِنْ أَبْغَضَ
وَ هُوَ قَوْلُهُ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَبُوا بِهِ مِنْ قَبْلُ تَمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) كَانَ التَّكْذِيبُ تَمَّ .

Then He^{azwj} Sent Prophets^{as} from them, and they^{as} invited them to the acknowledgment in Allah^{azwj} Mighty and Majestic, and these are the Words of the

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 2

Mighty and Majestic [43:87] **And if you should ask them who created them, they would certainly say: Allah.** Then He^{azwj} Invited them to the acknowledgement in the Prophets^{as}. So some of them acknowledged, and some denied. Then He^{azwj} Invited them to our^{asws} Wilayah, So he acknowledge in it, By Allah^{azwj}, the one whom He^{azwj} Loved, and he denied it, the one whom He^{azwj} Hated, and these are His^{azwj} Words [10:74] **but they were not going to believe in what they had belied in beforehand**. Then Abu Ja'far^{asws} said: 'The belying (in us^{asws}) was (from) then'.¹³

بَابُ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْلَى مَنْ أَجَابَ وَ أَقْرَبَ لِلَّهِ عَزَّ وَ جَلَّ بِالرُّبُوبِيَّةِ

Chapter 4 – Rasool-Allah^{saww} was the first one to answer and acknowledge to Allah^{azwj} Mighty and Majestic with the Lordship

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ بَعْضَ قُرَيْشٍ قَالَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِأَيِّ شَيْءٍ سَبَقْتَ الْأَنْبِيَاءَ وَأَنْتَ بُعِثْتَ آخِرَهُمْ وَ خَاتَمَهُمْ فَقَالَ إِنِّي كُنْتُ أَوْلَى مَنْ آمَنَ بِرَبِّي وَ أَوْلَى مَنْ أَجَابَ حَيْثُ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ فَكُنْتُ أَنَا أَوْلَى نَبِيِّ قَالِ بَلَى فَسَبَقْتُهُمْ بِالْإِقْرَارِ بِاللَّهِ عَزَّ وَ جَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'One of the Qureysh said to Rasool-Allah^{saww}, 'By which thing do you^{saww} precede the (other) Prophets^{as}, and you^{saww} were Sent at the end of them^{as}, and as their^{as} last?' So he^{saww} said: 'I^{saww} was the first one to believe in my^{saww} Lord^{azwj}, and the first one to answer when He^{azwj} Took the Covenant of the Prophets^{as} [7:172] **and made them testify against themselves: Am I not your Lord?** So I^{saww} was the first Prophet^{saww} to say: 'Yes'. Thus I^{saww} preceded them^{as} with the acknowledgement in Allah^{azwj} Mighty and Majestic'.¹⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ إِنِّي لَأَرَى بَعْضَ أَصْحَابِنَا يَعْتَرِيهِ النَّزَقُ وَ الْحِدَّةُ وَ الطَّيْشُ فَأَعْتَمُ لِدَلِكِ عَمَّا شَدِيداً وَ أَرَى مَنْ خَالَفَنَا فَأَرَاهُ حَسَنَ السَّمْتِ قَالَ لَا تَقُلْ حَسَنَ السَّمْتِ فَإِنَّ السَّمْتِ سَمْتُ الطَّرِيقِ وَ لَكِنْ قُلْ حَسَنَ السِّيَمَاءِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ سِيَمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

Ahmad Bin Muhammad, from Muhammad Bin Khalid, from one of our companions, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! I see one of our companions as being temperamental, and irritable and reckless. So I become gloomy due to that with intense gloom; and I see the one who opposes us, and I see him being on a good way'. He^{asws} said: 'Do not say, 'good way', for the سَمْتِ is the way of the path, but say, 'good appearance', for Allah^{azwj} Mighty and Majestic is Saying [48:29] **their marks are in their faces because of the effect of prostrations**'.

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 3

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 4 H 1

قَالَ فَلْتُ فَأَرَاهُ حَسَنَ السَّيْمَاءِ وَ لَهُ وَقَارٌ فَأَعْتَمْتُ لِدَيْكَ قَالَ لَا تُعْتَمَّ لِمَا رَأَيْتَ مِنْ نَزَقِ أَصْحَابِكَ وَ لِمَا رَأَيْتَ مِنْ حُسْنِ سَيِّمَاءِ مَنْ خَالَفَكَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ يَخْلُقُ تِلْكَ الطَّيْبَتَيْنِ ثُمَّ فَرَقَهُمَا فِرْقَتَيْنِ فَقَالَ لِأَصْحَابِ الْيَمِينِ كُونُوا خَلْقًا بِإِذْنِي فَكَانُوا خَلْقًا بِمَنْزِلَةِ الذَّرِّ يَسْعَى وَ قَالَ لِأَهْلِ الشَّمَالِ كُونُوا خَلْقًا بِإِذْنِي فَكَانُوا خَلْقًا بِمَنْزِلَةِ الذَّرِّ يَدْرُجُ

He (the narrator) said, 'I said, 'So I see him of the good appearance, and for him is dignity. So, I become gloomy due to that'. He^{asws} said: 'Do not be gloomy due to what you see from the irritability of your companions, and due to what you see from the goodly appearance of the one opposed to you. When Allah^{azwj} Blessed and High Intended to Create Adam^{as}, Created those two clays, then separated between the two as two parts. So He^{azwj} Said to the companions of the right: "Be Created by My^{azwj} Permission!" So they became creatures at the status of the particles running around; and He^{azwj} Said to the people of the left: "Be Created by My^{azwj} Permission!" So they became creatures at the status of the particles toddling around.

ثُمَّ رَفَعَ لَهُمْ نَارًا فَقَالَ ادْخُلُوهَا بِإِذْنِي فَكَانَ أَوَّلَ مَنْ دَخَلَهَا مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ اتَّبَعَهُ أَوْلُو الْعَرَمِ مِنَ الرُّسُلِ وَ أَوْصِيَاؤُهُمْ وَ اتَّبَاعُهُمْ ثُمَّ قَالَ لِأَصْحَابِ الشَّمَالِ ادْخُلُوهَا بِإِذْنِي فَقَالُوا رَبَّنَا خَلَقْتَنَا لِتُحْرِقَنَا فَعَصَوْا

Then He^{azwj} Raised a fire for them, and He^{azwj} Said: 'Enter into it by My^{azwj} Permission!' So the first one to enter it was Muhammad^{saww}. Then the Determined ones (*UI Al-Azam*) from the Rasools^{as} followed him^{saww}, and their^{as} successors^{as}, and their^{as} followers. Then He^{azwj} Said to the companions of the left: 'Enter into it by My^{azwj} Permission!' So they said, 'Our Lord^{azwj}! You^{azwj} Created us to incinerate us?' So they disobeyed.

فَقَالَ لِأَصْحَابِ الْيَمِينِ اخْرُجُوا بِإِذْنِي مِنَ النَّارِ لَمْ تَكَلِمِ النَّارُ مِنْهُمْ كَلِمًا وَ لَمْ تُؤْتِرْ فِيهِمْ أَثْرًا فَلَمَّا رَأَهُمْ أَصْحَابُ الشَّمَالِ قَالُوا رَبَّنَا نَرَى أَصْحَابَنَا قَدْ سَلِمُوا فَأَقْلَنَّا وَ مُرْنَا بِالدُّخُولِ قَالَ قَدْ أَقْلَنْتُكُمْ فَادْخُلُوهَا

So He^{azwj} Said to the companions of the right: "Come out by My^{azwj} Permission, from the fire!" The fire did not injure any of them with an injury and did not leave any traces of its effects. So when the companions of the left saw them, they said, 'Our Lord^{azwj}! We saw our companions have been saved. So Forgive us and Command us with the entering'. He^{azwj} Said: "I^{azwj} have Forgiven you, so enter into it!"

فَلَمَّا دَنَوْا وَ أَصَابَهُمُ الْوَهْجُ رَجَعُوا فَقَالُوا يَا رَبَّنَا لَا صَبْرَ لَنَا عَلَى الْإِحْتِرَاقِ فَعَصَوْا فَأَمَرَهُمْ بِالدُّخُولِ ثَلَاثًا كُلَّ ذَلِكَ يَعْصُونَ وَ يَرْجِعُونَ وَ أَمَرَ أَوْلِيكَ ثَلَاثًا كُلَّ ذَلِكَ يُطِيعُونَ وَ يَخْرُجُونَ فَقَالَ لَهُمْ كُونُوا طِينًا بِإِذْنِي فَخَلَقَ مِنْهُ آدَمَ

So when they approached and the terror hit them, they returned and they said, 'O our Lord^{azwj}! There is no patience for us upon the burning', and they disobeyed. So He^{azwj} Commanded with the entering, thrice, during each of that they were disobeying and they were returning, and He^{azwj} Commanded those ones thrice, during each of that they were obeying and were coming out. So He^{azwj} Said to them (all): "Be clay, by My^{azwj} Permission!" So He^{azwj} Created Adam^{as} from it.

قَالَ فَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَا رَأَيْتَ مِنْ نَزَقِ أَصْحَابِكَ وَ خُلُوفِهِمْ فِيمَا أَصَابَهُمْ مِنْ لَطْخِ أَصْحَابِ الشَّمَالِ وَ مَا رَأَيْتَ مِنْ حُسْنِ سَيِّمَاءِ مَنْ خَالَفَكَمْ وَ وَقَارِهِمْ فِيمَا أَصَابَهُمْ مِنْ لَطْخِ أَصْحَابِ الْيَمِينِ .

He^{asws} said: 'So the one who was from these would not happen to be from those, and the one who was from those would not happen to be from these, and whatever you see from the irritability of your companion and their mannerisms, so it is from what

had hit them from the stains of the companions of the left; and whatever you see from the goodly appearance of the ones opposed to you, and their dignity, so it is from what hit them from the stains of the companions of the right'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِأَيِّ شَيْءٍ سَبَقَتْ وُلْدَ آدَمَ قَالَ إِنِّي أَوْلُ مَنْ أَقَرَّ بِرَبِّي إِنَّ اللَّهَ أَخَذَ مِيثَاقَ النَّبِيِّينَ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَكُنْتُ أَوْلَ مَنْ أَجَابَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Ismail, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was asked, 'By which thing do you^{saww} precede the children of Adam^{as}?' He^{saww} said: 'I^{saww} was the first one to acknowledge with my^{saww} Lord^{azwj}. Allah^{azwj} Took the Covenant of the Prophets^{as} [7:172] and made them testify against themselves: **Am I not your Lord? They said: Yes!** So I^{saww} was the first one to answer'.¹⁶

بَابُ كَيْفَ أَجَابُوا وَ هُمْ ذُرٌّ

Chapter 5 – How did they answer and they were particles

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَيْفَ أَجَابُوا وَ هُمْ ذُرٌّ قَالَ جَعَلَ فِيهِمْ مَا إِذَا سَأَلَهُمْ أَجَابُوهُ يُعْنِي فِي الْمِيثَاقِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'How did they answer and they were particles?' He^{asws} said: 'It (the ability) was Made to be in them what, when they were asked, the could answer with, meaning regarding the Covenant'.¹⁷

بَابُ فِطْرَةِ الْخَلْقِ عَلَى التَّوْحِيدِ

Chapter 6 – Nature of the creatures is upon the Oneness (Tawheed)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ التَّوْحِيدُ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, '(What about) [30:30] **Then set your face for the upright Religion - the nature made by Allah in which He has Made the people to be upon?**' He^{asws} said: 'The Oneness (Tawheed)'.¹⁸

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 4 H 2

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 4 H 3

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 5 H 1

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فِطَرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا مَا تِلْكَ الْفِطْرَةُ قَالَ هِيَ الْإِسْلَامُ فَطَرَهُمُ اللَّهُ حِينَ أَخَذَ مِيثَاقَهُمْ عَلَى التَّوْحِيدِ قَالَ أَلَسْتُ بِرَبِّكُمْ وَ فِيهِ الْمُؤْمِنُ وَ الْكَافِرُ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[30:30] the nature made by Allah in which He has Made the people to be upon**, 'What is that nature?' He^{asws} said: 'It is Al-Islām. Allah^{azwj} Inclined them when He^{azwj} Took their Covenant upon the Oneness Saying **[7:172] Am I not your Lord?** And included in it were the *Momineen* (plural of *Momin*) and the disbelievers'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فِطَرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَطَرَهُمْ جَمِيعاً عَلَى التَّوْحِيدِ .

Muhammad Bin Yahya, from Ahad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib, from Zurara who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[30:30] the nature made by Allah in which He has Made the people to be upon**. He^{asws} Said: 'Inclined the entirety of them upon the Oneness (*Tawheed*)'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ قَالَ الْحَنِيفِيَّةُ مِنَ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ قَالَ فَطَرَهُمْ عَلَى الْمَعْرِفَةِ بِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[22:31] Being upright for Allah, not associating anything with Him**. He^{asws} said: 'The uprightness **[30:30] the nature made by Allah in which He has Made the people; there is no altering of Allah's creation**. Allah^{azwj} Inclined them upon the recognition of it'.

قَالَ زُرَّارَةُ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى الْآيَةَ قَالَ أَخْرَجَ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالذَّرِّ فَعَرَفَهُمْ وَ أَرَاهُمْ نَفْسَهُ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفَ أَحَدٌ رَبَّهُ

Zurara said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes!** – the Verse. He^{asws} said: 'Extracted from the back of Adam^{as} was his offspring to be up to the Day of Judgement. So they came out like the particles, and He^{azwj} Introduced Himself^{azwj} to them, and had it not been for that, not one of them would have recognised his Lord^{azwj}'.

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 2

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 3

وَقَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ يَعْنِي الْمَعْرِفَةَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَالِقُهُ كَذَلِكَ قَوْلُهُ وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ .

And he^{asws} said: ‘Rasool-Allah^{saww} said: ‘Every newborn is born upon the nature, meaning the recognition that Allah^{azwj} Mighty and Majestic Created him. Likewise are His^{azwj} Words [31:25] **And if you ask them who Created the skies and the earth, they will be saying: Allah**’.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَطَرْتُ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَطَرَهُمْ عَلَى التَّوْحِيدِ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ibn Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [30:30] **the nature made by Allah in which He has Made the people.** He^{asws} said: ‘Inclined them upon the Oneness (Tawheed)’.²²

بَابُ كَوْنِ الْمُؤْمِنِ فِي صُلْبِ الْكَافِرِ

Chapter 7 – Coming into being of the Believer into the back of the disbeliever

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ مَيْسَرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنْ نَطَفَةَ الْمُؤْمِنُ لَتَكُونَ فِي صُلْبِ الْمُشْرِكِ فَلَا يُصِيبُهُ مِنَ الشَّرِّ شَيْءٌ حَتَّى إِذَا صَارَ فِي رَجْمِ الْمُشْرِكَةِ لَمْ يُصِبْهَا مِنَ الشَّرِّ شَيْءٌ حَتَّى تَضَعَهُ فَإِذَا وَضَعَتْهُ لَمْ يُصِبْهُ مِنَ الشَّرِّ شَيْءٌ حَتَّى يَجْرِيَ عَلَيْهِ الْقَلَمُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan in Ali Al Washa, from Ali Bin Maysara who said,

‘Abu Abdullah^{asws} said: ‘The seed of the Believer may exit in the back of the Polytheist man, so it would not be hit by anything from the evil until it comes to be in a womb of the Polytheist woman, and it would not be hit by anything from the evil until she give his birth. So when she does give him birth, nothing from the evil would hit him until the Pen flows against him’ (until he reaches adulthood and becomes responsible for his acts).²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَلِيِّ بْنِ يَفْطِينَ عَنِ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ قُلْتُ لَهُ إِنِّي قَدْ أَشْفَقْتُ مِنْ دَعْوَةِ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَلَى يَفْطِينَ وَمَا وَلَدَ فَقَالَ يَا أَبَا الْحَسَنِ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا الْمُؤْمِنُ فِي صُلْبِ الْكَافِرِ بِمَنْزِلَةِ الْحَصَاةِ فِي اللَّبْنَةِ يَجِيءُ الْمَطَرُ فَيَغْسِلُ اللَّبْنَةَ وَلَا يَضُرُّ الْحَصَاةَ شَيْئاً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, ‘I said to him^{asws}, ‘I pitied from a supplication of Abu Abdullah^{asws} against Yaqteen and what he begot’. So he^{asws} said: ‘O Abu Al-Hassan! It is not where you are going with it. But rather, the Believer in the back of the disbeliever is at a status of the pebbles among the block.

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 4

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 5

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 7 H 1

The rain comes and it washes the block, and it does not harm the pebbles anything'.²⁴

بَابُ إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَخْلُقَ الْمُؤْمِنَ

Chapter 8 – When Allah^{azwj} Mighty and Majestic Intended to Create the Believer

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ الْحُلَوَانِيِّ عَنْ أَبِي إِسْمَاعِيلَ الصَّقَلِيِّ الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ فِي الْجَنَّةِ لَشَجْرَةً تَسْمَى الْمَزْنَ فَإِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ مُؤْمِنًا أَفْطَرَ مِنْهَا قَطْرَةً فَلَا تُصِيبُ بَقْلَةً وَلَا تَمْرَةً أَكَلَ مِنْهَا مُؤْمِنٌ أَوْ كَافِرٌ إِلَّا أَخْرَجَ اللَّهُ عَزَّ وَجَلَّ مِنْ صُلْبِهِ مُؤْمِنًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibrahim Bin Muslim Al Halwany, from Abu Ismail Al Sayqal Al Razy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Paradise there is a tree named as Al-Muzna (Nimbus). So when Allah^{azwj} Intends to Create a Believer, a drop falls from it. So it neither hits a vegetable nor a fruit, nor a date which either a Believer or a disbeliever eats from it, except that Allah^{azwj} Mighty and Majestic Brings him out from his back, as a Believer'.²⁵

بَابُ فِي أَنَّ الصَّبْغَةَ هِيَ الْإِسْلَامُ

Chapter 9 – Regarding the dyeing – it is Al-Islām

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ الْإِسْلَامُ وَ قَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ فَدِدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى قَالَ هِيَ الْإِيمَانُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:138] A Dyeing of Allah, and who is better than Allah in dyeing?** He^{asws} said: 'Al-Islām'.

وَ قَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ فَدِدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى قَالَ هِيَ الْإِيمَانُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ .

And he^{asws} said regarding the Words of the Mighty and Majestic **[2:256] he indeed has grabbed hold on the Firmest Handle**, he^{asws} said: 'It is the *Emān* (belief) in Allah^{azwj} Alone, there being no associates for Him^{azwj}'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ عَبْدِ اللَّهِ بْنِ قَرْقَدٍ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ الصَّبْغَةُ هِيَ الْإِسْلَامُ .

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 7 H 2

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 8 H 1

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 9 H 1

A number of four companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham, from Abdullah in Farqad, from Humran,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:138] The Colouring of Allah, and who is better than Allah in Colouring?** He^{asws} said: 'The dyeing, stands for Al-Islām'.²⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِيَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ صَبَّغَهُ اللَّهُ وَ مَنْ أَحْسَنُ مِنْ اللَّهِ صَبَّغَهُ قَالَ الصَّبَّغَةُ هِيَ الْإِسْلَامُ

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic **[2:138] A Dyeing of Allah, and who is better than Allah in dyeing?** He^{asws} said: 'The dyeing, it is Al-Islām'.

وَ قَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ فَمَنْ يَكْفُرُ بِالطَّاغُوتِ وَ يُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى قَالَ هِيَ الْإِيمَانُ .

And he^{asws} said regarding the Words of the Mighty and Majestic **[2:256] whoever disbelieves in the tyrant and believes in Allah he indeed has grabbed hold on the Firmest Handle.** He^{asws} said: 'It is Al-Islām'.²⁸

بَابُ فِي أَنَّ السَّكِينَةَ هِيَ الْإِيمَانُ

Chapter 10 – Regarding the tranquility (Re 48:4) – it is the faith

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ قَالَ هُوَ الْإِيمَانُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[48:4] He it is Who sent down tranquillity into the hearts of the Momineen (plural of Momin).** He^{asws} said: 'It is the faith'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَيْدُهُمْ بِرُوحٍ مِنْهُ قَالَ هُوَ الْإِيمَانُ .

He (the narrator) said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[58:22] and He has Supported them with a Spirit from Him.** He^{asws} said: 'It is the faith'.²⁹

عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ عَنْ أَبِيَانَ عَنْ فَضَيْلٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَوْلَيْكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ هَلْ لَهُمْ فِيهَا كَتَبَ فِي قُلُوبِهِمْ صُنْعٌ قَالَ لَا .

From him, from Ahmad, from Safwan, from Aban, from Fuzayl who said,

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 9 H 2

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 9 H 3

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 1

'I said to Abu Abdullah^{asws}, '**[58:22] these are they into whose hearts He has Impressed the faith**, is it for them regarding what is Impressed in their hearts, say (control over it)?' He^{asws} said: 'No'.³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ السَّكِينَةُ الْإِيمَانُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The tranquillity (Mentioned in 48:4) is the faith'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَهَيْشَامِ بْنِ سَالِمٍ وَغَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ قَالَ هُوَ الْإِيمَانُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and Hisham Bin Salim, and someone other than these two,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[48:4] He it is Who sent down tranquillity into the hearts of the Momineen (plural of Momin)**. He^{asws} said: 'It is the faith'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ عَزَّ وَجَلَّ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ

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

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic **[48:4] He it is Who sent down tranquillity into the hearts of the Momineen (plural of Momin)**. He^{asws} said: 'It is the faith'.

قَالَ هُوَ الْإِيمَانُ قَالَ وَ أَيْدُهُمْ بِرُوحٍ مِنْهُ قَالَ هُوَ الْإِيمَانُ

He (the narrator) said, '(What about) **[58:22] and He has Supported them with a Spirit from Him**. He^{asws} said: 'It is the faith'.

وَ عَنْ قَوْلِهِ وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى قَالَ هُوَ الْإِيمَانُ .

And about His^{azwj} Words **[48:26] and Necessitated for them the word of piety**. He^{asws} said: 'It is the faith'.³³

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 2

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 3

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 4

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 5

بَابُ الْإِخْلَاصِ

Chapter 11 – The sincerity

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ حَنِيفًا مُسْلِمًا قَالَ خَالِصًا مُخْلِصًا لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ الْأَوْثَانِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [3:67] **(an) upright (man), a Muslim**. He^{asws} said: 'Purely sincere, there not being in him anything from the worshipping of the idols'.³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا أَيُّهَا النَّاسُ إِنَّمَا هُوَ اللَّهُ وَالشَّيْطَانُ وَالْحَقُّ وَالْبَاطِلُ وَالْهُدَى وَالضَّلَالَةُ وَالرُّشْدُ وَالْعَيْ وَالْعَاجِلَةُ وَالْأَجَلَةُ وَالْعَاقِبَةُ وَالْحَسَنَاتُ وَالسَّيِّئَاتُ فَمَا كَانَ مِنْ حَسَنَاتٍ فَلِلَّهِ وَمَا كَانَ مِنْ سَيِّئَاتٍ فَلِلشَّيْطَانِ لَعْنَةُ اللَّهِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father,

(It has been narrated) raising it to Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O you people! But rather, it is Allah^{azwj} and the Satan^{la}, and the truth and the falsehood, and the guidance and the straying, and the right way from the error, and the present and the future and the end-result, and the good deeds and the evil deeds. So whatever was from the good deeds, so it is for Allah^{azwj}, and whatever was from the evil deeds, so it is for the Satans^{la} may Allah^{azwj} Curse him'³⁵.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَانَ يَقُولُ طَوْبَى لِمَنْ أَخْلَصَ لِلَّهِ الْعِبَادَةَ وَالِدُعَاءَ وَ لَمْ يَشْغَلْ قَلْبُهُ بِمَا تَرَى عَيْنَاهُ وَ لَمْ يَنْسَ ذِكْرَ اللَّهِ بِمَا تَسْمَعُ أُذُنَاهُ وَ لَمْ يَحْزَنْ صَدْرَهُ بِمَا أُعْطِيَ غَيْرُهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} that Amir Al-Momineen^{asws} was saying: 'Beatitude is for the one who is sincere to Allah^{azwj} in the worship and the supplication, and does not pre-occupy his heart with what his eyes see, and the does not forget the Remembrance of Allah^{azwj} with what his ears hear, and does not grieve his chest with what others have been Given'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَعْني أَكْثَرَ عَمَلًا وَ لَكِنْ أَصَوْبَكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ خَشْيَةُ اللَّهِ وَ النَّيَّةُ الصَّادِقَةُ وَ الْحَسَنَةُ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [67:2] **that He may Test you - which of you is best in deeds**. He^{asws}

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 1

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 2

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 3

said 'It does not Mean the abundance of deeds, but the correct ones of your deeds, and rather the correctness is the fear of Allah^{azwj} and the truthful intention, and the good deeds'.

ثُمَّ قَالَ الْإِبْقَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَالْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ وَالنِّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ أَلَا وَإِنَّ النِّيَّةَ هِيَ الْعَمَلُ

Then he^{asws} said: 'The remaining upon the deed until it finishes is more difficult than performing the deed itself, and the sincere deed is that which you do not want to be praised upon by anyone except for Allah^{azwj} Mighty and Majestic; and the intention is superior than the deed itself. Indeed! The intention, it is the deed'.

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَجَلَّ فُلْ كُلُّ يَعْمَلُ عَلَى شَاكَلَتِهِ يَعْنِي عَلَى نِيَّتِهِ .

Then he^{asws} recited the Words of the Mighty and Majestic **[17:84] Say: Every one acts according to his own disposition** – Meaning, upon his intention'.³⁷

وَبِهَذَا الْإِسْنَادِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ قَالَ الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَ لَا يَسِرَ فِيهِ أَحَدٌ سِوَاهُ قَالَ وَ كُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ وَإِنَّمَا أَرَادُوا الزُّهْدَ فِي الدُّنْيَا لِنَفْرَعُ قُلُوبُهُمْ لِلْآخِرَةِ .

And by this chain, he said,

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[26:89] Except one who comes to Allah with a secure heart.** He^{asws} said: 'The secure heart is that which is attached to its Lord^{azwj}, and there is no one in it besides Him^{azwj}; and every heart wherein is an association, or a doubt, so it is fallen, and rather they are intending the ascetism in the world in order to free their hearts for the Hereafter'.³⁸

بِهَذَا الْإِسْنَادِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ السُّنْدِيِّ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَا أَخْلَصَ الْعَبْدُ الْإِيمَانَ بِاللَّهِ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا أَوْ قَالَ مَا أَجْمَلَ عَبْدٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا إِلَّا زَهَّدَهُ اللَّهُ عَزَّ وَجَلَّ فِي الدُّنْيَا وَ بَصَّرَهُ دَاءَهَا وَ دَوَّاءَهَا فَاتَّبَتِ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ

By this chain, from Sufyan Bin Uyayna, from Al Sindy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'If a servant maintains pure *Emān* (belief) in Allah^{azwj} for forty days, Allah^{azwj} Purifies his heart in this world and Shows him his illness and the cure for them (illness).

ثُمَّ تَلَا إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَ ذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَ كَذَلِكَ نَجْزِي الْمُفْتَرِينَ فَلَا تَرَى صَاحِبَ بَدْعَةٍ إِلَّا ذَلِيلًا وَ مُفْتَرِيًا عَلَى اللَّهِ عَزَّ وَجَلَّ وَ عَلَى رَسُولِهِ (صلى الله عليه وآله) وَ عَلَى أَهْلِ بَيْتِهِ (صلوات الله عليهم) إِلَّا ذَلِيلًا .

Then he^{asws} recited **[7:152] (As for) those who took the calf (for a god), surely Wrath from their Lord and disgrace in this world's life shall Seize them, and thus do We Recompense the devisers of lies.** So you will not see the owner of the innovation (the innovator) except as disgraced and the forger of lies upon Allah^{azwj}

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 4

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 5

Mighty and Majestic, and upon His^{azwj} Rasool^{saww}, and upon the people^{asws} of his^{saww} Household, except as disgraced'.³⁹

بَابُ الشَّرَائِعِ

Chapter 12 – The Laws

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ جَمِيعاً عَنْ أَبَانَ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعْطَى مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) شَرَائِعَ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى (عَلَيْهِمُ السَّلَام) التَّوْحِيدَ وَ الإِخْلَاصَ وَ خَلَعَ الأَنْدَادَ وَ الفِطْرَةَ الحَنِيفِيَّةَ السَّمْحَةَ وَ لَا رَهْبَانِيَّةَ وَ لَا سِيَّاحَةَ أَحَلَّ فِيهَا الطَّيِّبَاتِ وَ حَرَّمَ فِيهَا الخَبَائِثَ وَ وَضَعَ عَنْهُمْ إِصْرَهُمْ وَ الأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Marwan, altogether from Aban Bin usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Gave to Muhammad^{saww} the Laws of Nuh^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} of the Oneness (*Tawheed*), and the sincerity, and keeping away from the idols, and the upright nature of the tolerance, and neither a priesthood nor a leisurely life, there being Permissible the good things in it, and there being Prohibited the bad things in it, and there was dropped from them, their burdens and their shackles which used to be upon them.

ثُمَّ افْتَرَضَ عَلَيْهِ فِيهَا الصَّلَاةَ وَ الزَّكَاةَ وَ الصِّيَامَ وَ الْحَجَّ وَ الأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ وَ الْحَلَالَ وَ الْحَرَامَ وَ المَوَارِيثَ وَ الأَحْدُودَ وَ الفَرَائِضَ وَ الجِهَادَ فِي سَبِيلِ اللَّهِ وَ زَادَهُ الوُضُوءَ وَ فَضَّلَهُ بِفَاتِحَةِ الكِتَابِ وَ بِخَوَاتِيمِ سُورَةِ البَقَرَةِ وَ المُفَصَّلِ وَ أَحَلَّ لَهُ المَعْنَمَ وَ الفَيْءَ وَ نَصَرَهُ بِالرُّعْبِ وَ جَعَلَ لَهُ الأَرْضَ مَسْجِدًا وَ طَهُورًا وَ أَرْسَلَهُ كَافَّةً إِلَى الأَبْيَضِ وَ الأَسْوَدِ وَ الجِنِّ وَ الإنْسِ وَ أَعْطَاهُ الجِزْيَةَ وَ أَسْرَ المُشْرِكِينَ وَ فِدَاهُمْ

Then He^{azwj} Imposed upon him^{saww} the *Salāt*, and the *Zakāt*, and the Fasting, and the *Hajj*, and the enjoining of the good and the forbidding from the evil, and the Permissibles and the Prohibitions, and the inheritance, and the Legal Punishments, and the Obligations, and the *Jihād* in the Way of Allah^{azwj} and Increased it with the ablution, and Merited him^{saww} with the Opening of the Book (Chapter 1), and by the ending of the Surah Al-Baqarah (Chapter 2), and the details, and Permitted for him^{saww} the war booty and the Fey (land achieved without a battle), and Helped him^{saww} with the Awe, and Made the earth for him^{asws} as a Masjid (place of prostration) and a cleansing agent, and Sent him^{saww} to all, to the white and the black, and the Jinn and the humans, and Gave him^{saww} the taxation, and Imprisoned the Polytheists and their ransoming.

ثُمَّ كَلَّفَ مَا لَمْ يُكَلِّفْ أَحَدٌ مِنَ الأنْبِيَاءِ وَ أَنْزَلَ عَلَيْهِ سَيْفٌ مِنَ السَّمَاءِ فِي غَيْرِ عَمْدٍ وَ قِيلَ لَهُ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلاَّ نَفْسَكَ .

Then Encumbered him^{saww} with what no one from the Prophets^{as} had been Encumbered with, and Sent down a sword upon him^{saww} from the sky without a

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 6

sheath, and Said to him^{saww} **[4:84] Fight then in Allah's Way; this is not imposed on you except in relation to yourself.**⁴⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَوْلَ اللَّهِ عَزَّ وَجَلَّ فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic **[46:35] Therefore bear up patiently as did the Determined Ones from the Rasools bear up with**'. He^{asws} said: 'Nuh^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} and Muhammad^{saww}'.

قُلْتُ كَيْفَ صَارُوا أَوْلِي الْعَزْمِ قَالَ لِأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَ شَرِيعَةٍ وَ كُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) بِالصُّحُفِ وَ بَعَزِيمَةَ تَرَكِ كِتَابِ نُوحٍ لَا كُفْرًا بِهِ

I said, 'How did they^{as} come to be the Determined Ones (Ul Al-Azam)?' He^{asws} said: 'Because Nuh^{as} was Sent with a Book and a Law, and everyone who came after Nuh^{as} took by the Book of Nuh^{as}, and his^{as} Law and his^{as} manifesto until Ibrahim^{as} came with the Parchment, and with determination he^{as} neglected the Book of Nuh^{as}, not having disbelieved in it.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ وَ مِنْهَاجِهِ وَ بِالصُّحُفِ حَتَّى جَاءَ مُوسَى بِالنُّورَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ وَ بَعَزِيمَةَ تَرَكِ الصُّحُفِ

So every Prophet^{as} who came after Ibrahim^{as} took by the Law of Ibrahim^{as}, and his^{as} manifesto and by the Parchment, until Musa^{as} came with the Torah and his^{as} Law, and his^{as} manifesto, and with determination he^{as} neglected the Parchment.

وَ كُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى (عَلَيْهِ السَّلَامُ) أَخَذَ بِالنُّورَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ الْمَسِيحُ (عَلَيْهِ السَّلَامُ) بِالْإِنْجِيلِ وَ بَعَزِيمَةَ تَرَكِ شَرِيعَةَ مُوسَى وَ مِنْهَاجِهِ

And every Prophet^{as} who came after Musa^{as} took by the Torah, and his^{as} Law, and his^{as} manifesto until the Messiah^{as} came with the Evangel, and with determination he^{as} superseded the Law of Musa^{as}, as well as his^{as} manifesto.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَجَاءَ بِالْقُرْآنِ وَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ فَحَلَلَهُ حَلَالًا إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَّمَهُ حَرَامًا إِلَى يَوْمِ الْقِيَامَةِ فَهَؤُلَاءِ أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ (عَلَيْهِمُ السَّلَامُ) .

So every Prophet^{as} who came after the Messiah^{as} adhered to his^{as} 'بَشَرِيَّتِهِ' Law and his^{as} 'مِنْهَاجِهِ' manifesto until Muhammad^{saww} came. So he^{saww} came with the Quran and with his^{saww} 'بَشَرِيَّتِهِ' Law and his^{saww} 'مِنْهَاجِهِ' manifesto. Thus, 'إِلَى يَوْمِ الْقِيَامَةِ' Permissible would be a Permissible up to the day of Judgement, and his^{saww} Prohibition would be a Prohibition up to the Day of Judgement. So, these are the Determined Ones from the Rasools^{saww}.⁴¹

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 12 H 1

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 12 H 2

بَابُ دَعَائِمِ الْإِسْلَامِ

Chapter 13 – The Pillars of Al-Islām

حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ الزِّيَادِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ قَالَ حَدَّثَنَا أَبَانُ بْنُ عُثْمَانَ عَنْ فَضَيْلٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَلَمْ يُنَادِ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ .

Al Husayn Bin Muhammad Al Ashary narrated to me, from Moalla Bin Muhammad Al Ziyadi, from Al Hassan Bin Ali Al Washa who said, 'Aban Bin Usman narrated to us, from Fuzayl Bin Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Islām is built upon five – Upon the *Salāt*, and the *Zakāt*, and the *Soām* (Fasts), and the *Hajj*, and the *Wilayah*, and we^{asws} do not call (emphasise) with anything like what we^{asws} called (have emphasised) with the *Wilayah*'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَوْقَفْنِي عَلَى حُدُودِ الْإِيمَانِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَصَلَاةُ الْخَمْسِ وَأَدَاءُ الزَّكَاةِ وَصَوْمُ شَهْرِ رَمَضَانَ وَحُجُّ الْبَيْتِ وَوَلَايَةُ وَلِيِّنَا وَعِدَاوَةُ عَدُوِّنَا وَالْدُّخُولُ مَعَ الصَّادِقِينَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ajlan Abu Salih who said,

'I said to Abu Abdullah^{asws}, 'Set me upon the limits of the '*Emān*' (faith). So he^{asws} said: 'The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and the five *Salāt*, and payment of the *Zakāt*, and Fasting the Month of Ramadan, and *Hajj* of the House (Kabah), and the *Wilayah* for us^{asws} and enmity for our^{asws} enemies, and the entering to be with the truthful'.⁴³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَلَمْ يُنَادِ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَتَرَكُوا هَذِهِ يَعْنِي الْوَلَايَةَ .

Abu Ali Al Ashary, from Al Hassan Bin Al Al Kufy, from Abbas Bin Aamir, from Aban Bin Usman, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Islām is built upon five – Upon the *Salāt*, and the *Zakāt*, and the Fasting, and the *Hajj*, and the *Wilayah*, and we^{asws} do not call with anything like what we^{asws} call with the *Wilayah*. So the people (instead) grabbed the four and neglected this, meaning Al-*Wilayah*'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ الْعَرَزِمِيِّ عَنْ أَبِيهِ عَنِ الصَّادِقِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَنَا فِي الْإِسْلَامِ ثَلَاثَةٌ الصَّلَاةُ وَالزَّكَاةُ وَالْوَلَايَةُ لَا تَصِحُّ وَاحِدَةً مِنْهُنَّ إِلَّا بِصَاحِبَتَيْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Al Arzamy, from his father,

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 1

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 2

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 3

(It has been narrated) from Al-Sadiq^{asws} having said: 'The 'Asafy' (essence) of Al-Islām are three – The *Salāt*, and the *Zakāt*, and the *Wilayah*. Not one of these would be correct except with its two companions'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ قَالَ زُرَّارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ

Ali Bin Ibrahim, from his father, and Abdullah Bin Al Salt, altogether from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: ' The foundation of Al-Islām is upon five things (pillars) – upon the *Salāt*, and the *Zakāt*, and the *Hajj*, and the *Soām* (Fasts), and the *Wilayah*'. Zurara (the narrator) said, 'So I said, 'And which from that is superior?' So he^{asws} said: 'The *Wilayah* is superior because it is their key (soul), and the 'الوالي' the Guardian^{asws} is 'الدليل' the Proof upon these'.

قُلْتُ ثُمَّ الَّذِي يَلِي ذَلِكَ فِي الْأَفْضَلِ فَقَالَ الصَّلَاةُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) قَالَ الصَّلَاةُ عَمُودُ دِينِكُمْ

I said, 'Then which is in the superiority after that (the *Wilayah*)?' So he^{asws} said: 'The *Salāt*. Rasool-Allah^{saww} said: 'The *Salāt* is a pillar of your Religion'.

قَالَ قُلْتُ ثُمَّ الَّذِي يَلِيهَا فِي الْأَفْضَلِ قَالَ الزَّكَاةُ لِأَنَّهَا قَرَنَتْهَا بِهَا وَ بَدَأَ بِالصَّلَاةِ قَبْلَهَا وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) الزَّكَاةُ تُدْهِبُ الذُّنُوبَ

He (the narrator) said, 'I said, 'Then which follows it in the superiority?' He^{asws} said: 'The *Zakāt*, because it is paired with it and begun with the *Salāt*, before it; and Rasool-Allah^{saww} said: 'The *Zakāt* cleans the sins'.

قُلْتُ وَ الَّذِي يَلِيهَا فِي الْأَفْضَلِ قَالَ الْحَجُّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ بَلَّغْ عَلَى النَّاسِ حُجَّ النَّبِيِّتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) لَحَجَّةٌ مَقْبُولَةٌ خَيْرٌ مِنْ عَشْرِينَ صَلَاةً نَافِلَةً وَ مَنْ طَافَ بِهَذَا النَّبِيِّتِ طَوَافًا أَحْصَى فِيهِ أَسْبُوعَهُ وَ أَحْسَنَ رَكْعَتَيْهِ غَفَرَ اللَّهُ لَهُ وَ قَالَ فِي يَوْمِ عَرَفَةَ وَ يَوْمِ الْمَرْدَلِفَةِ مَا قَالَ

I said, 'And which follows it in superiority (after *Zakāt*)?' He^{asws} said: 'The *Hajj*. Allah^{azwj} Mighty and Majestic Said [3:97] and *Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds*. And Rasool-Allah^{saww} said: 'An Accepted *Hajj* is between than twenty optional *Salāt*, and the one who performs *Tawaaf* of this House (Kabah) counting seven in it, and performs good two *Rakāts* (of *Salāt*) therein, Allah^{azwj} would Forgive him. And he^{saww} said regarding the day of *Arafāt* and the day of Al-Muzdalifa what he^{saww} said'.

قُلْتُ فَمَاذَا يَنْبَغُهُ قَالَ الصَّوْمُ قُلْتُ وَ مَا بَالُ الصَّوْمِ صَارَ آخِرَ ذَلِكَ أَجْمَعَ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) الصَّوْمُ جُنَّةٌ مِنَ النَّارِ

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 4

I said, 'So what is that which follows it?' He^{asws} said: 'The *Soām*' (Fast). I said, 'And what is the matter the *Soām* (Fast) came to be at the end of all that?' He^{asws} said: 'Rasool-Allah^{saww} said: 'The Fast is a shield from the Fire'.

قَالَ ثُمَّ قَالَ إِنَّ أَفْضَلَ الْأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةً دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَنُودِيَهُ بِعَيْنِهِ إِنَّ الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالْوَلَايَةَ لَيْسَ يَفْعَلُ شَيْءٌ مَكَانَهَا دُونَ آدَانِهَا وَإِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ قَصُرْتَ أَوْ سَافَرْتَ فِيهِ أَذَيْتَ مَكَانَهُ أَيَّاماً غَيْرَهَا وَجَزَيْتَ ذَلِكَ الذَّنْبَ بِصَدَقَةٍ وَلَا قِضَاءٍ عَلَيْكَ وَ لَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْءٌ يُجْزِيكَ مَكَانَهُ غَيْرُهُ

He (the narrator) said, 'Then he^{asws} said: 'The superior is what, when it is missed out by you, there would be no repentance from it besides that you would return to it, so you would fulfil it with exactly it. The *Salāt*, and the *Zakāt*, and the *Hajj*, and the *Wilayah*, nothing can happen to be in its place besides its fulfilment, and that the *Soām*, when it is missed out by you, or you are deficient, or you are in a journey, you can fulfil it in days other than it, and that sin would be sufficed for you by a charity, and there would be no paying back (of the outstanding *Soām*) upon you, and there is nothing from those four, anything which would suffice you in its place, something else'.

قَالَ ثُمَّ قَالَ ذِرْوَةُ الْأَمْرِ وَ سَنَامُهُ وَ مِفْتَاحُهُ وَ بَابُ الْأَشْيَاءِ وَ رِضَا الرَّحْمَنِ الطَّاعَةُ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Then he^{asws} said: 'The peak of the matter, and its hump, and its key, and the door of the things, and Pleasure of the Beneficent (Allah^{azwj}) is in the obedience to the (Divine) Imam^{asws} after recognising him^{asws}. Allah^{azwj} Mighty and Majestic is Saying **[4:80] Whoever obeys the Rasool, so he has obeyed Allah, and whoever turns back, so We have not Sent you as a keeper over them.**

أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَ صَامَ نَهَارَهُ وَ تَصَدَّقَ بِجَمِيعِ مَالِهِ وَ حَجَّ جَمِيعَ دَهْرِهِ وَ لَمْ يَعْرِفْ وَ لَا يَهْتَدِ وَ لِيَّ اللَّهُ فَيُؤَيِّلِيهِ وَ يَكُونُ جَمِيعُ أَعْمَالِهِ بِذِلَالَتِهِ إِلَيْهِ مَا كَانَ لَهُ عَلَى اللَّهِ جَلٌّ وَ عَزٌّ حَقٌّ فِي ثَوَابِهِ وَ لَا كَانَ مِنْ أَهْلِ الْإِيمَانِ

At the same time, if a man were to stand (for *Salāt*) for his night, and (observe) *Soām* (Fast) for his day, and give charity with the entirety of his wealth, and perform *Hajj* for the entirety of his lifetime, but would not recognise the *Wilayah* of the 'وَلِيِّ اللَّهِ' Guardian^{asws} of Allah^{azwj}, so there would be no right for him upon Allah^{azwj} Majestic and Mighty, any right for His^{azwj} Rewards, nor would he ever be from the people of the *Emān* (faith)'.
 ثُمَّ قَالَ أَوْلَيْكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ .

Then he^{asws} said: 'The good one from them, Allah^{azwj} would Enter him into the Paradise by the Grace of His^{azwj} Mercy'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَيْسَى بْنِ السَّرِيِّ أَبِي الْيَسَعِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَخْبِرْنِي بِدَعَائِمِ الْإِسْلَامِ الَّتِي لَا يَسَعُ أَحَدًا التَّقْصِيرُ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا الَّذِي مَنْ قَصَرَ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا فَسَدَّ دِينَهُ وَ لَمْ يَقْبَلِ [اللَّهُ] مِنْهُ عَمَلُهُ وَ مَنْ عَرَفَهَا وَ عَمِلَ بِهَا صَلَحَ لَهُ دِينُهُ وَ قَبِلَ مِنْهُ عَمَلُهُ وَ لَمْ يَضِيقْ بِهِ مِمَّا هُوَ فِيهِ لِجَهْلِ شَيْءٍ مِنَ الْأُمُورِ جَهْلُهُ

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya, from Isa Bin Al Sariy Abu Al Yas'a who said,

'I said to Abu Abdullah^{asws}, 'Inform me of the foundation of Al-Islām which no one has the capacity to be deficient from recognising anything from it, which if one was to be deficient from recognising anything from it, would spoil his Religion, and Allah^{azwj} would not Accept his deeds from him; and the one who recognizes it and acts accordingly with it, his Religion would be correct for him, and his deeds would be Accepted from him, and he would not be constricted by it from what he would be in due to the ignorance of something from the matters of his ignorance'.

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالْإِيمَانُ بِأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَحَقُّ فِي الْأَمْوَالِ الزَّكَاةُ وَالْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا وَلَايَةَ آلِ مُحَمَّدٍ (صلى الله عليه وآله)

So he^{asws} said: 'The testimony that there is no god except for Allah^{azwj}, and the *Emān* (belief) that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and the right of *Zakāt* in the wealth, and the *Wilayah* which Allah^{azwj} Mighty and Majestic Commanded with, the *Wilayah* of the Progeny^{asws} of Muhammad^{saww}'.

قَالَ فَقُلْتُ لَهُ هَلْ فِي الْوَلَايَةِ شَيْءٌ دُونَ شَيْءٍ فَضَلَّ يُعْرَفُ لِمَنْ أَخَذَ بِهِ قَالَ نَعَمْ قَالَ اللَّهُ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ وَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ كَانَ عَلِيًّا (عليه السلام) وَ قَالَ الْأَخْرُونَ كَانَ مُعَاوِيَةَ ثُمَّ كَانَ الْحَسَنُ (عليه السلام) ثُمَّ كَانَ الْحُسَيْنُ (عليه السلام) وَ قَالَ الْأَخْرُونَ يَزِيدُ بْنُ مُعَاوِيَةَ وَ حُسَيْنُ بْنُ عَلِيٍّ وَ لَا سِوَاءَ وَ لَا سِوَاءَ

He (the narrator) said, 'So I said to him^{asws}, 'Is there anything regarding the *Wilayah* besides the thing which the one who takes to it can be recognised with?' He^{asws} said: 'Yes. Allah^{azwj} Mighty and Majestic Said: **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you.** And Rasool-Allah^{saww} said: 'The one who dies and does not recognise his^{asws} Imam^{asws} has died the death of 'جَاهِلِيَّةً' (Kufr - the Pre-Islāmic period), and it was Rasool-Allah^{saww} and it was Ali^{asws}, and the others said it was Muawiya. Then it was Al-Hassan^{asws}, then it was Al-Husayn^{asws}, and the others said (it was) Yazeed Bin Muawiya and Al-Husayn Bin Ali^{asws}. And they were not equal, and they were not equal'.

قَالَ ثُمَّ سَكَتَ ثُمَّ قَالَ أَرَيْدُكَ فَقَالَ لَهُ حَكَمَ الْأَعْوَرُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ ثُمَّ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ثُمَّ كَانَ مُحَمَّدٌ بْنُ عَلِيٍّ أبا جَعْفَرٍ وَ كَانَتْ الشَّيْعَةُ قَبْلَ أَنْ يَكُونَ أَبُو جَعْفَرٍ وَ هُمْ لَا يَعْرِفُونَ مَنَاسِكَ حَجَّهِمْ وَ حَلَالَهُمْ وَ حَرَامَهُمْ حَتَّى كَانَ أَبُو جَعْفَرٍ فَفَتَحَ لَهُمْ وَ بَيَّنَّ لَهُمْ مَنَاسِكَ حَجَّهِمْ وَ حَلَالَهُمْ وَ حَرَامَهُمْ حَتَّى صَارَ النَّاسُ يَحْتَاجُونَ إِلَيْهِمْ مِنْ بَعْدِ مَا كَانُوا يَحْتَاجُونَ إِلَى النَّاسِ

He (the narrator) said, 'Then he^{asws} was silent. Then he^{asws} said: 'Shall I^{asws} increase it for you?' So Hakam Al-Awro said to him^{asws}, 'Yes, May I be sacrificed for you^{asws}!'. He^{asws} said: 'Then it was Ali^{asws} Bin Al-Husayn^{asws}, then it was Muhammad^{asws} Bin Ali^{asws} Abu Ja'far^{asws}. And the Shias before Abu Jafar^{asws} did not know the rituals of their *Hajj*, and their Permissible and their Prohibitions until it was Abu Ja'far^{asws} (as the *UI Al-Amr*). So he^{asws} opened (the knowledge) for them and explained to them the rituals of their *Hajj*, and their Permissible and their Prohibitions, to the extent that the people came to be needy to them from after their being needy to the people.

وَ هَكَذَا يَكُونُ الْأَمْرُ وَ الْأَرْضُ لَا تَكُونُ إِلَّا بِإِمَامٍ وَ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ أَحْوَجُ مَا تَكُونُ إِلَى مَا أَنْتَ عَلَيْهِ إِذْ بَلَغْتَ نَفْسِكَ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى حَلْفِهِ وَ انْقَطَعَتْ عَنْكَ الدُّنْيَا تَقُولُ لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ .

And that is how the matter happens to be, and the earth will not happen to be except with an Imam^{asws}, and the one who dies not having recognised his Imam^{asws} would have died the death of 'جَاهِلِيَّةٌ' (kufr - the Pre-Islāmic period); and the neediest what you will happen to be, what you are upon, is when your soul reaches this here' – and he^{asws} pointed with his^{asws} hand to his^{asws} throat – 'and the world would be cut-off from you, and you would be saying, 'We were upon a beautiful matter''.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَيْسَى بْنِ السَّرِيِّ أَبِي الْيَسَعِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِثْلَهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Isa Bin Al Sariy Abu Al Yas'a,

(It has been narrated) from Abu Abdullah^{asws} – similar to it.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ مُتْنَى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسِ أَوْلِيَاءٍ وَ الصَّلَاةِ وَ الزَّكَاةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ الْحَجِّ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musna Al hannat, from Abdullah Bin Ajan,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Islām is built upon five – The *Wilayah*, and the *Salāt*, and the *Zakāt*, and the *Soām* (Fast) of the Month of Ramazan, and the *Hajj*.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبَانَ عَنْ فَضَيْلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسِ الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْوَلَايَةِ وَ لَمْ يُنَادَ بِشَيْءٍ مَا نُوْدِي بِالْوَلَايَةِ يَوْمَ الْعَدِيرِ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin bashir, from Aban, from Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Islām is built upon five – The *Salāt*, and the *Zakāt*, and the *Soām*, and the *Hajj*, and the *Wilayah*, and we^{asws} do not call with anything what we^{asws} call with the *Wilayah* of the day of Ghadeer'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَيْسَى بْنِ السَّرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) حَدَّثَنِي عَمَّا بُنِيَتْ عَلَيْهِ دَعَايِمُ الْإِسْلَامِ إِذَا أَنَا أَخَذْتُ بِهَا زَكَاةً وَعَمَلِي وَ لَمْ يَصُرَّنِي جَهْلٌ مَا جَهَلْتُ بَعْدَهُ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْإِفْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ حَقٌّ فِي الْأَمْوَالِ مِنَ الزَّكَاةِ وَ الْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا وَ لَا يَهُ الْ مُحَمَّدِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad Bin usman, from Isa Bin Al Sariy who said,

'I said to Abu Abdullah^{asws}, 'Narrate to me about what foundations Al-Islām has been built upon, so that when I take with it, my deeds would be purified and ignorance of what I do not know would not harm me, after it'. So he^{asws} said: 'The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and the acknowledgement with whatever he^{saww} came with from the Presence of

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 6

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 7

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 8

Allah^{azwj}, and a right of *Zakāt* in the wealth, and the *Wilayah* which Allah^{azwj} Mighty and Majestic Commanded with, the *Wilayah* of the Progeny^{asws} of Muhammad^{saww}, for Rasool-Allah^{saww} said: 'The one who dies and did not recognise his Imam^{asws} would have died a death of 'جَاهِلِيَّةٌ' (Kufr - the Pre-Islāmic period).

قَالَ اللَّهُ عَزَّ وَجَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَكَانَ عَلِيٌّ (عليه السلام) ثُمَّ صَارَ مِنْ بَعْدِهِ الْحَسَنُ ثُمَّ مِنْ بَعْدِهِ الْحُسَيْنُ ثُمَّ مِنْ بَعْدِهِ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مِنْ بَعْدِهِ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ هَكَذَا يَكُونُ الْأَمْرُ إِنَّ الْأَرْضَ لَا تَصْلُحُ إِلَّا بِإِمَامٍ وَ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ أَحْرَجَ مَا يَكُونُ أَحَدَكُمْ إِلَى مَعْرِفَتِهِ إِذَا بَلَغَتْ نَفْسُهُ هَاهُنَا قَالَ وَ أَهْوَى بِيَدِهِ إِلَى صَدْرِهِ يُقُولُ حِينَئِذٍ لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ .

Allah^{azwj} Mighty and Majestic Said **[4:59] Obey Allah and obey the Rasool and those in authority from among you.** So it was Ali^{asws}, then it came to be after him^{asws}, Al-Hasan^{asws}. Then, from after him^{asws}, Al-Husayn^{asws}. Then from after him^{asws}, Ali^{asws} Bin Al-Husayn^{asws}. Then from after him^{asws}, Muhammad^{asws} Bin Ali^{asws}. Then that is how the matter happened to be. The earth would not be correct except with an Imam^{asws}, and the one who dies without having recognised his Imam^{asws} would have died the death of 'جَاهِلِيَّةٌ' (kufr - the Pre-Islāmic period); and the neediest of what one of you will ever be to his^{asws} recognition is when his soul reaches over here'. He (the narrator) said, 'And he^{asws} pointed by his^{asws} hand to his^{asws} chest'. He^{asws} said: 'He would be saying then, 'I was upon a beautiful matter'⁵⁰.

عَنْ أَبِي الْجَارُودِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) يَا ابْنَ رَسُولِ اللَّهِ هَلْ تَعْرِفُ مَوْتِي لَكُمْ وَ انْقِطَاعِي إِلَيْكُمْ وَ مُوَالَاتِي إِيَّاكُمْ قَالَ فَقُلْتُ فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُحِبُّنِي فِيهَا فَإِنِّي مَكْفُوفُ الْبَصَرِ قَلِيلُ الْمَسْبِي وَ لَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ قَالَ هَاتِ حَاجَتَكَ قُلْتُ أَخْبِرْنِي بِدِينِكَ الَّذِي نَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَنْتَ وَ أَهْلُ بَيْتِكَ لِأَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ

From him, from Abu Al Jaroud who said,

'I said to Abu Ja'far^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Do you^{asws} recognise my cordiality for you^{asws} and my cutting-off (from others) towards you^{asws} and my *Wilayah* for you^{asws}? So he^{asws} said: 'Yes'. So I said, 'So I would like to ask you^{asws} a question. You^{asws} answer me regarding it, for I am blind of vision, and little (ability for) walking, and are not able to visit you^{asws} except every now and then'. He^{asws} said: 'Ask for your need'. I said, 'Inform me of your^{asws} Religion which you^{asws} are making it to be as a Religion of Allah^{azwj} Mighty and Majestic with, you^{asws} and your^{asws} family, as a Religion of Allah^{azwj} Mighty and Majestic with'.

قَالَ إِنْ كُنْتُ أَفْصَرْتُ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ وَ اللَّهُ لِأَعْظَمِيَّتِكَ دِينِي وَ دِينَ آبَائِي الَّذِي نَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْإِفْرَارَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ الْوَالِيَةَ لَوْلِيِّنَا وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا وَ التَّسْلِيمَ لِأَمْرِنَا وَ انْتِظَارَ قَائِمِنَا وَ الْاجْتِهَادَ وَ الْوَرَعَ .

The Imam^{asws} said: 'Even though you have asked a short question but it spans over an extensive (subject). (However) by Allah^{azwj}! I^{asws} will give you my^{asws} Religion and the Religion of my^{asws} forefathers^{asws} which we^{asws} have embraced to be as a Religion of Allah^{azwj} Mighty and Majestic with – The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and the *Wilayah* to befriend us^{asws} (the 12 Imams^{asws}) and disavow from our^{asws}

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 9

enemies, and the submission to our^{asws} command, and awaiting our^{asws} Qaim^{asws}, and the striving and the piety'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُهُ يَسْأَلُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الدِّينِ الَّذِي افْتَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْعِبَادِ مَا لَا يَسْعُهُمْ جَهْلُهُ وَ لَا يُقْبَلُ مِنْهُمْ غَيْرُهُ مَا هُوَ فَقَالَ أَعِدْ عَلَيَّ فَأَعَادَ عَلَيْهِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِقَامُ الصَّلَاةِ وَ إِيْتَاءُ الزَّكَاةِ وَ حَجُّ النَّبِيِّ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ صَوْمُ شَهْرِ رَمَضَانَ

Ali Bin Ibrahim, from Salih Bin Al Sindiy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard him asking Abu Abdullah^{asws}, so he said to him^{asws}, 'May I be sacrificed for you^{asws}! Inform me about the Religion which Allah^{azwj} Mighty and Majestic Necessitated upon the servants what they have no leeway for being ignorant of it, nor would anything else be Accepted from them. What is it?' He^{asws} said: 'Repeat it to me^{asws}'. So he repeated to him^{asws}. So he^{asws} said: 'The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and establishing the *Salāt*, and giving the *Zakāt*, and *Hajj* of the House (Kabah) by the one who has the capacity for a way to it, and Fasting the Month of Ramazan'.

ثُمَّ سَكَتَ قَلِيلًا ثُمَّ قَالَ وَ الْوَلَايَةُ مَرَّتَيْنِ ثُمَّ قَالَ هَذَا الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ وَ لَا يَسْأَلُ الرَّبُّ الْعِبَادَ يَوْمَ الْقِيَامَةِ فَيَقُولُ أَلَا رَدَدْتَنِي عَلَيَّ مَا افْتَرَضْتُ عَلَيْكَ وَ لَكِنْ مَنْ زَادَ زَادَهُ اللَّهُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَنَّ سُنَنًا حَسَنَةً جَمِيلَةً يُنْبَغِي لِلنَّاسِ الْأَخْذَ بِهَا .

Then he^{asws} was silent for a while, then said: 'And the *Wilayah*', twice. Then he^{asws} said: 'This is which Allah^{azwj} Necessitated upon the servant, and the Lord^{azwj} will not Ask the servants on the Day of Judgement: "Why did you not increase upon what I^{azwj} Necessitate upon you?" But, the one who increases (the deeds), Allah^{azwj} would Increase (for) him (the Rewards). Rasool-Allah^{saww} made a Sunnah, a beautiful Sunnah. It is befitting for the people to take by it'.⁵²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي زَيْدِ الْحَلَّالِ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ الْأَزْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَى خَلْقِهِ خَمْسًا فَرَخَّصَ فِي أَرْبَعٍ وَ لَمْ يَرْخَصْ فِي وَاحِدَةٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Abu Zayd Al Hallali, from Abdul Hameed Bin Abu Al A'ala Al Azdy who said,

'I heard Abu Abdullah^{asws} saying that Allah^{azwj} Mighty and Majestic Imposed five (matters) upon His^{azwj} creatures, so He^{azwj} has (Given them an) allowance regarding four, but did not (Given them an) allowance regarding one (Al-*Wilayah*)'.⁵³

عَنْهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ دَخَلَ رَجُلٌ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ مَعَهُ صَحِيفَةٌ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) هَذِهِ صَحِيفَةٌ مُخَاصِمٍ يَسْأَلُ عَنِ الدِّينِ الَّذِي يُقْبَلُ فِيهِ الْعَمَلُ فَقَالَ رَحِمَكَ اللَّهُ هَذَا الَّذِي أُرِيدُ

From him, from Moalla Bin Muhammad, from Al Washa, from Aban, from Ismail Al Ju'fy who said,

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 1

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 11

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 12

'A man came over to Abu Ja'far^{asws} and with him^{asws} was a sheet of paper. So Abu Ja'far^{asws} said to him: 'This here is a paper of an adversary asking about the Religion in which the deeds are Accepted'. So he said, 'May Allah^{azwj} have Mercy on you^{asws}! (He said) this is what I want (to know)'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَبْدُهُ وَ رَسُولُهُ وَ تَقَرَّرَ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ الْوَلَايَةُ لَنَا أَهْلَ الْبَيْتِ وَ الْبِرَاءَةُ مِنَ عَدُوِّنَا وَ التَّسْلِيمُ لِأَمْرِنَا وَ الْوَرَعُ وَ التَّوَضُّعُ وَ انْتِظَارُ قَائِمِنَا فَإِنَّ لَنَا دَوْلَةً إِذَا شَاءَ اللَّهُ جَاءَ بِهَا .

So Abu Ja'far^{asws} said: 'The testimony that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant, and His^{azwj} Rasool^{saww}, and you acknowledge with whatever he^{saww} came from the Presence of Allah^{azwj}, and the *Wilayah* for us^{asws}, the People^{asws} of the Household, and the disavowment from our^{asws} enemies, and the submission to our^{asws} command, and the piety, and the reverence, and awaiting our^{asws} Qaim^{asws}, so when there is a government for us^{asws} when Allah^{azwj} so Desires, he^{asws} would come with it'.⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعًا عَنْ صَفْوَانَ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ فِي مَنْزِلٍ أَخِيهِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا حَوَّلَكَ إِلَيَّ هَذَا الْمَنْزِلَ قَالَ طَلَبْتُ النَّزْهَةَ فَقُلْتُ جُعِلْتُ فِدَاكَ أَلَا أَقْصَى عَلَيْكَ دِينِي فَقَالَ بَلَى

Ali Bin Ibrahim, from his father, and Abu Ali Al Ashary, from Muhammad Bin Abdu Jabbar, altogether from Safwan, from Amro Bin Hureys who said,

'I went over to Abu Abdullah^{asws} and he^{asws} was in the house of his^{asws} brother Abdullah son of Muhammad (Al-Baqir)^{asws}. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! What made you^{asws} to transfer to this house?' He^{asws} said: 'Seeking the solitude'. So I said, 'May I be sacrificed for you^{asws}! Shall I relate my Religion to you^{asws}?' So he^{asws} said: 'Yes'.

قُلْتُ أُدِينُ اللَّهَ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ وَ إِقَامَ الصَّلَاةَ وَ إِيْتَاءَ الزَّكَاةَ وَ صَوْمَ شَهْرِ رَمَضَانَ وَ حَجَّ الْبَيْتِ وَ الْوَلَايَةَ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْوَلَايَةَ لِلْحَسَنِ وَ الْحُسَيْنِ وَ الْوَلَايَةَ لِعَلِيِّ بْنِ الْحُسَيْنِ وَ الْوَلَايَةَ لِمُحَمَّدِ بْنِ عَلِيٍّ وَ لَكَ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ أَنْتُمْ أُمَّتِي عَلَيْهِ أَحْيَا وَ عَلَيْهِ أَمُوتُ وَ أُدِينُ اللَّهَ بِهِ

I said, 'I make a Religion of Allah^{azwj} with the testimony that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant, and that the Hour is coming, there being no doubt in it, and that Allah^{azwj} would be Resurrecting the ones in the graves, and to establish the *Salāt*, and to give the *Zakāt*, and (to observe) *Soām* the Month of Ramazan, and *Hajj* of the House (Kabah), and the *Wilayah* of Ali^{asws} Amir Al-Momineen^{asws} after Rasool-Allah^{saww}, and the *Wilayah* of Al-Hassan^{asws} and Al-Husayn^{asws}, and the *Wilayah* of Ali^{asws} Bin Al-Husayn^{asws}, and the *Wilayah* of Muhammad^{asws} Bin Ali^{asws}, and for you^{asws} from after him^{asws}, and you^{asws} all are my Imams^{asws}, upon it I do live and upon it I would be dying, and I make a Religion of Allah^{azwj} by it'.

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 13

فَقَالَ يَا عَمْرُو هَذَا وَ اللَّهِ دِينُ اللَّهِ وَ دِينُ أَبِي اللَّهِ الَّذِي أُدِينُ اللَّهُ بِهِ فِي السِّرِّ وَ الْعَلَانِيَةِ فَاتَّقِ اللَّهَ وَ كُفِّ لِسَانَكَ إِلَّا مِنْ خَيْرٍ وَ لَا تُقُلْ إِنِّي هَدَيْتُ نَفْسِي بَلِ اللَّهُ هَدَاكَ فَادَّ شُكْرَ مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَلَيْكَ وَ لَا تَكُنْ مِمَّنْ إِذَا أُقْبِلَ طُعِنَ فِي عَيْنِهِ وَ إِذَا أُدْبِرَ طُعِنَ فِي قَفَاهُ وَ لَا تَحْمِلِ النَّاسَ عَلَى كَاهِلِكَ فَإِنَّكَ أَوْشَكَ إِنْ حَمَلْتَ النَّاسَ عَلَى كَاهِلِكَ أَنْ يُصَدَّعُوا شَعْبَ كَاهِلِكَ .

So he^{asws} said: 'O Amro! And this, by Allah^{azwj}, is the Religion of Allah^{azwj} and the Religion of my^{asws} forefathers^{asws} which they^{asws} made as a Religion of Allah^{azwj} with in the privacy and the publicly. Therefore fear Allah^{azwj} and restrain your tongue except from goodness, and do not say, 'I have guided myself', but Allah^{azwj} Guided you. Therefore thank Allah^{azwj} Mighty and Majestic for the Favoured He^{azwj} has Done to you, and do not become from the ones who when he faces forwards, the gets hit in his eye, and when he turns backwards, he gets stabbed in his neck, and do not carry the people upon your shoulders. So if you do carry the people upon your shoulders, they cause injury to your shoulders'.⁵⁵

مُحَمَّدُ بْنُ يَجْبَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَلَا أُخْبِرُكَ بِالإِسْلَامِ أَصْلِهِ وَ فَرْعِهِ وَ ذُرْوَةِ سَنَامِهِ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ قَالَ أَمَّا أَصْلُهُ فَالصَّلَاةُ وَ فَرْعُهُ الزَّكَاةُ وَ ذُرْوَةُ سَنَامِهِ الْجِهَادُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Ibn Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Shall I inform you with Al-*Islām*, its roots, and its branches, and the peak of its hump'. I said, 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'As for its root, so it is the *Salāt*, and its branch is the *Zakāt*, and the peak of its hump is the *Jihād*'.

ثُمَّ قَالَ إِنْ شِئْتَ أُخْبِرُكَ بِأَبْوَابِ الْخَيْرِ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ الصَّوْمُ جَنَّةٌ مِنَ النَّارِ وَ الصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ وَ قِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ اللَّهِ ثُمَّ قَرَأَ (عَلَيْهِ السَّلَامُ) تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ .

Then he^{asws} said: 'If you so desire, I^{asws} can inform you about the doors of goodness'. I said, 'Yes, may I be sacrificed for you^{asws}'. He^{asws} said: 'The *Soām* is a shield from the Fire, and the charity eradicates the mistakes, and the standing of the man in the middle of the night with the Remembrance of Allah^{azwj}'. Then he^{asws} recited [32:16] ***Their sides forsake their beds***.⁵⁶

بَابُ أَنَّ الإِسْلَامَ يُحَقِّنُ بِهِ الدَّمَ وَ تُوَدَّى بِهِ الأَمَانَةُ وَ أَنَّ الثَّوَابَ عَلَى الإِيمَانِ

Chapter 14 – Al-*Islām*, the blood is saved by it, and the entrustments are paid by it, and that the Rewards are based upon the faith

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيِّمَنَ عَنِ الْقَاسِمِ الصَّيْرَفِيِّ شَرِيكَ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الإِسْلَامُ يُحَقِّنُ بِهِ الدَّمَ وَ تُوَدَّى بِهِ الأَمَانَةُ وَ تُسْتَحَلُّ بِهِ الفُرُوجُ وَ الثَّوَابُ عَلَى الإِيمَانِ .

Ali Bin Ibrahim, from Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Al Qasim Al Sayrafi Shareek Al Mufazaal who said,

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 14

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 15

'I heard Abu Abdullah^{asws} saying: 'Al-Islām, the blood is saved by it, and the entrustments are paid by it, and the private parts are made to be Permissible by it, and the Rewards are based upon the *Emān* (faith)'.⁵⁷

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ الْإِيمَانُ إِفْرَارٌ وَ عَمَلٌ وَ الْإِسْلَامُ إِفْرَارٌ بِلَا عَمَلٍ .

Ali, from his father, from Ibn Abu Umeyr, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: 'The *Emān* (faith) is acknowledgement and performing the deed, and Al-Islām is the acknowledgement without performing a deed'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَالَتْ الْأَعْرَابُ أَمَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَالَ لِي أَلَا تَرَى أَنَّ الْإِيمَانَ غَيْرَ الْإِسْلَامِ .

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

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [49:14] **The Bedouins say: We believe. Say: You do not believe but say, We are Muslims; and Emān (belief) has not yet entered into your hearts.** So he^{asws} said to me: 'Do you not see that the *Emān* (faith) is other than Al-Islām?'⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْإِسْلَامِ وَ الْإِيمَانِ مَا الْفَرْقُ بَيْنَهُمَا فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ التَّقَى فِي الطَّرِيقِ وَ قَدْ أَزَفَ مِنَ الرَّجُلِ الرَّحِيلُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَأَنَّهُ قَدْ أَزَفَ مِنْكَ رَحِيلٌ فَقَالَ نَعَمْ فَقَالَ فَالْقَيْ فِي الْبَيْتِ فَالْقَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sufyan Bin Al Simt who said,

'A man asked Abu Abdullah^{asws} about Al-Islām and Al-Emān (the belief), 'What is the difference between the two?' But he^{asws} did not answer him. Then he asked him^{asws} (again). But, he^{asws} did not answer him. Then they met in the street and the man had approached the ride to leave. So Abu Abdullah^{asws} said to him: 'It is as if you have approached the ride to leave?' So he said, 'Yes'. So he^{asws} said: 'Meet me^{asws} in the house'.

فَسَأَلَهُ عَنِ الْإِسْلَامِ وَ الْإِيمَانِ مَا الْفَرْقُ بَيْنَهُمَا فَقَالَ الْإِسْلَامُ هُوَ الظَّاهِرُ الَّذِي عَلَيْهِ النَّاسُ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ حُدَّهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ إِقَامُ الصَّلَاةِ وَ إِيْتَاءُ الزَّكَاةِ وَ حِجُّ الْبَيْتِ وَ صِيَامُ شَهْرِ رَمَضَانَ فَهَذَا الْإِسْلَامُ

So he met him^{asws} and he asked him^{asws} about Al-Islām and Al-Emān, what is the difference is between the two. So he^{asws} said: 'Al-Islām, it is the apparent which the people are upon – the testimony that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and establishment of the *Salāt*, and giving the *Zakāt*, and

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 1

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 2

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 3

performing the *Hajj* of the House (*Kabah*), and (observing) *Soām* the Month of Ramazan. So this is *Al-Islām*'.

وَقَالَ الْإِيمَانُ مَعْرِفَةُ هَذَا الْأَمْرِ مَعَ هَذَا فَإِنْ أَقْرَبَهَا وَلَمْ يَعْرِفْ هَذَا الْأَمْرَ كَانَ مُسْلِمًا وَكَانَ ضَالًّا .

And he^{asws} said: '*Al-Emān* is the recognition of this matter (*Al-Wilayah*) along with this (all of the above). So if one acknowledges with it and does not recognise this matter, he would be a Muslim, but would be straying' (without the Light of *Emān*).⁶⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْوَشَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ قَالَتِ الْأَعْرَابُ أَمَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا فَمَنْ زَعَمَ أَنَّهُمْ أَمَنُوا فَقَدْ كَذَبَ وَمَنْ زَعَمَ أَنَّهُمْ لَمْ يُسَلِّمُوا فَقَدْ كَذَبَ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: '**[49:14] The Bedouins say: We believe. Say: You do not believe but say, We are Muslims.** So the ones who claim that they have believed, so they have lied, and the ones who claim that they have not become Muslims, so they have lied'.⁶¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَكَمِ بْنِ أَيْمَنَ عَنْ قَاسِمِ بْنِ شَرِيكَ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْإِسْلَامُ يُحَقِّنُ بِهِ الدِّمَّ وَ تُؤَدَّى بِهِ الْأَمَانَةُ وَ تُسْتَحَلُّ بِهِ الْفُرُوجُ وَ التَّوَابُ عَلَى الْإِيمَانِ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hakam Bin Ayman, from Qasim Shareek Al Mufazzal who said,

'I heard Abu Abdullah^{asws} saying: '*Al-Islām*, the blood is saved by it, and the entrustments are paid by it, and the private parts are made to be Permissible by it, but the Rewards are upon the *Emān* (belief)'.⁶²

بَابُ أَنَّ الْإِيمَانَ يَشْرِكُ الْإِسْلَامَ وَالْإِسْلَامَ لَا يَشْرِكُ الْإِيمَانَ

Chapter 15 – The *Emān* (belief) contains the *Islām*, but the *Islām* doest not contain the *Emān* (belief)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَخْبِرْنِي عَنِ الْإِسْلَامِ وَالْإِيمَانِ أَمْ هُمَا مُخْتَلِفَانِ فَقَالَ إِنَّ الْإِيمَانَ يَشَارِكُ الْإِسْلَامَ وَالْإِسْلَامَ لَا يَشَارِكُ الْإِيمَانَ فَقُلْتُ فَصِفْهُمَا لِي فَقَالَ الْإِسْلَامُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ التَّصْدِيقُ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِهِ حُقِّنَتِ الدِّمَاءُ وَ عَلَيْهِ جَرَتِ الْمَنَاجِخُ وَ الْمَوَارِيثُ وَ عَلَى ظَاهِرِهِ جَمَاعَةُ النَّاسِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Sama'at who said,

'I said to Abu Abdullah^{asws}, 'Inform me about *Al-Islām* and *Al-Emān*, are these two different?' So he^{asws} said: '*Al-Emān* contains the *Al-Islām*, but *Al-Islām* does not contain *Al-Emān*'. So I said, 'So describe these two to me: 'So he^{asws} said: '*Al-Islām*

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 4

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 5

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 6

is the testimony that there is no god except for Allah^{azwj}, and the ratification in Rasool-Allah^{saww}. By it, the bloods are saved, and upon it the marriages flow, and the inheritances, and upon its apparent are the communities of the people.

وَ الْإِيمَانُ الْهُدَى وَ مَا يَنْبُتُ فِي الْقُلُوبِ مِنْ صِفَةِ الْإِسْلَامِ وَ مَا ظَهَرَ مِنَ الْعَمَلِ بِهِ وَ الْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ فِي الظَّاهِرِ وَ الْإِسْلَامُ لَا يُشَارِكُ الْإِيمَانَ فِي الْبَاطِنِ وَ إِنَّ اجْتِمَاعًا فِي الْقَوْلِ وَ الصِّفَةِ .

And *Al-Emān* is the guidance and what is affirmed in the hearts from the characteristics of *Al-Islām*, and whatever the deeds make apparent with; and *Al-Emān* is higher than *Al-Islām* by a level. *Al-Emān* contains the *Al-Islām* in the apparent, but *Al-Islām* does not contain the *Al-Emān* in the hidden although they are both together regarding the words and the description'.⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْإِيمَانُ يُشَارِكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يُشَارِكُ الْإِيمَانَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Musa Bin Bakr, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: '*Al-Emān* contains the *Al-Islām*, but *Al-Islām* does not contain *Al-Emān*'.⁶⁴

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ وَ لَا يُشَارِكُهُ الْإِسْلَامُ إِنَّ الْإِيمَانَ مَا وَقَرَ فِي الْقُلُوبِ وَ الْإِسْلَامُ مَا عَلَيْهِ الْمَنَاحِخُ وَ الْمَوَارِيثُ وَ حَقُّ الدَّمَاءِ وَ الْإِيمَانُ يُشْرِكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يُشْرِكُ الْإِيمَانَ .

Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Fuzayl Bin Yasaar who said,

'I heard Abu Abdullah^{asws} saying: '*Al-Emān* includes *Al-Islām*, but *Al-Islām* does not include it. *Al-Emān* is what occurs in the hearts, and *Al-Islām* is what (makes permissible) the marriages, and the inheritances, and saving of the bloods are (flowing upon); and *Al-Emān* includes *Al-Islām*, and *Al-Islām* does not include *Al-Emān*'.⁶⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّهُمَا أَفْضَلُ الْإِيمَانُ أَوْ الْإِسْلَامُ فَإِنَّ مَنْ قَبَّلْنَا يَقُولُونَ إِنَّ الْإِسْلَامَ أَفْضَلُ مِنَ الْإِيمَانِ فَقَالَ الْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ قُلْتُ فَأَوْجِدُنِي ذَلِكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Mahboub, from Abu Al Sabbah Al Kinany who said,

'I said to Abu Abdullah^{asws}, 'Which of the two is superior, *Al-Emān* or *Al-Islām*, for the ones in front of us are saying that *Al-Islām* is superior than *Al-Emān*?' So he^{asws} said: '*Al-Emān* is higher than *Al-Islām*'. I said, 'So renew that (explanation) for me'.

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 1

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 2

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 3

قَالَ مَا تَقُولُ فِيمَنْ أَحَدَتْ فِي الْمَسْجِدِ الْحَرَامِ مُتَعَمِّدًا قَالَ قُلْتُ يُضْرَبُ ضَرْبًا شَدِيدًا قَالَ أَصَبْتَ قَالَ فَمَا تَقُولُ فِيمَنْ أَحَدَتْ فِي الْكَعْبَةِ مُتَعَمِّدًا قُلْتُ يَقْتُلُ قَالَ أَصَبْتَ أَلَا تَرَى أَنَّ الْكَعْبَةَ أَفْضَلُ مِنَ الْمَسْجِدِ وَأَنَّ الْكَعْبَةَ تَشْرِكُ الْمَسْجِدَ وَالْمَسْجِدُ لَا يَشْرِكُ الْكَعْبَةَ وَكَذَلِكَ الْإِيمَانُ يَشْرِكُ الْإِسْلَامَ وَالْإِسْلَامُ لَا يَشْرِكُ الْإِيمَانَ .

He^{asws} said: 'What are you saying regarding the one who deliberately urinates or defecates in the Sacred Masjid?' I said, 'He would be lashed intensely'. He^{asws} said: 'Correct. So what are you saying regarding the one who urinates or defecates deliberately in the Kabah?' I said, 'He would be killed'. He^{asws} said: 'Correct. Do you not see that the Kabah is superior than the Masjid, and that the Kabah is included in the Masjid and the Masjid is not included in the Kabah, and similar to that, *Al-Emān* includes *Al-Islām*, but *Al-Islām* does not include *Al-Emān*'.⁶⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ مَخْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ حُمْرَانَ بْنِ أَغْبَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ وَ أَفْضَى بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَدَقَهُ الْعَمَلُ بِالطَّاعَةِ لِلَّهِ وَ النَّسْلِيمِ لِأَمْرِهِ وَ الْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ وَ هُوَ الَّذِي عَلَيْهِ جَمَاعَةُ النَّاسِ مِنَ الْفِرْقِ كُلِّهَا وَ بِهِ حُقِنَتِ الدَّمَاةُ وَ عَلَيْهِ جَرَّتِ الْمَوَارِيثُ وَ جَارَ النِّكَاحُ وَ اجْتَمَعُوا عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ

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

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

فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ وَ أَضِيفُوا إِلَى الْإِيمَانِ وَ الْإِسْلَامِ لَا يَشْرِكُ الْإِيمَانَ وَ الْإِيمَانُ يَشْرِكُ الْإِسْلَامَ وَ هُمَا فِي الْقَوْلِ وَ الْفِعْلِ يَجْتَمِعَانِ كَمَا صَارَتِ الْكَعْبَةُ فِي الْمَسْجِدِ وَ الْمَسْجِدُ لَيْسَ فِي الْكَعْبَةِ وَ كَذَلِكَ الْإِيمَانُ يَشْرِكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يَشْرِكُ الْإِيمَانَ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَصْدَقُ الْقَوْلِ

Thus, by that, they are exiting from the disbelief and entering into the *Emān*; but the *Islām* does not include the *Emān*, but the *Emān* does include the *Islām*, and they are both together in the words and the deeds, just as the Kabah comes to be in the Masjid, and the Masjid is not in the Kabah, similarly the *Emān* includes the *Islām*, but the *Islām* does not include the *Emān*. And Allah^{azwj} Mighty and Majestic has Said **[49:14] The Bedouins say: We believe. Say: You do not believe but say, We submit; and Emān (belief) has not yet entered into your hearts**, and the Words of Allah^{azwj} Mighty and Majestic are the most truthful of the words'.

قُلْتُ فَهَلْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْفَضَائِلِ وَ الْأَحْكَامِ وَ الْحُدُودِ وَ غَيْرِ ذَلِكَ فَقَالَ لَا هُمَا بِجَرِيَانِ فِي ذَلِكَ مَجْرَى وَاحِدٍ وَ لَكِنْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَ مَا يَتَّقَرَّبَانِ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ

I said, 'So is there a preference for the Believer upon the Muslim with regards to anything from the merits, and the Ordinances, and the legal punishments, and other than that?' So he^{asws} said: 'No. They both flow with regards to that with one flow, but

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 4

the Believer has superiority upon the Muslim regarding their deeds and (through) which they are getting closer with to Allah^{azwj} Mighty and Majestic’.

قُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَ زَعَمْتَ أَنَّهُمْ مُجْتَمِعُونَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ مَعَ الْمُؤْمِنِينَ قَالَ أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ فَيُضَاعَفُ لَهُ أَضْعَافًا كَثِيرَةً فَأَلْمُؤْمِنُونَ هُمُ الَّذِينَ يُضَاعَفُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ حَسَنَاتُهُمْ لِكُلِّ حَسَنَةٍ سَبْعُونَ ضِعْفًا فَهَذَا فَضْلُ الْمُؤْمِنِ وَ يَزِيدُهُ اللَّهُ فِي حَسَنَاتِهِ عَلَى قَدْرِ صِحَّةِ إِيْمَانِهِ أَضْعَافًا كَثِيرَةً وَ يَفْعَلُ اللَّهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ

I said, ‘Isn’t Allah^{azwj} Mighty and Majestic Saying [6:160] **Whoever comes with a good deed, he shall have ten like it**, and you^{asws} alleged they are together upon the *Salāt*, and the *Zakāt*, and the *Soām*, and the *Hajj* along with the *Momineen* (plural of *Momin*)’. He^{asws} said: ‘Hasn’t Allah^{azwj} Mighty and Majestic Said [2:245] **Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold?** So, the *Momineen* (plural of *Momin*), they are those for whom Allah^{azwj} would Multiply their good deeds, for every good deed, a multiple of seventy. Thus, this is the superiority of the Believer, and Allah^{azwj} will Increase for him with regards to the good deeds, upon a measurement of the health of his *Emān*, a manifold multiple, and Allah^{azwj} Does with the *Momineen* (plural of *Momin*) whatever He^{azwj} so Desires to, from the goodness’.

قُلْتُ أَرَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَلَيْسَ هُوَ دَاخِلًا فِي الْإِيْمَانِ فَقَالَ لَا وَ لَكِنَّهُ قَدْ أُضِيفَ إِلَى الْإِيْمَانِ وَ خَرَجَ مِنَ الْكُفْرِ وَ سَأْضِرُّبُ لَكَ مَثَلًا تَعُولُ بِهِ فَضْلُ الْإِيْمَانِ عَلَى الْإِسْلَامِ

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

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

What is your view, if you were to see a man in the Masjid, would you testify that you have seen him to be in the Kabah?’ I said, ‘That is not allowed for me’. He^{asws} said: ‘So if you were to see a man in the Kabah, would you bear witness that he had entered the Sacred Masjid?’ I said, ‘Yes’. He^{asws} said: ‘And how is that?’ I said, ‘He could not have arrived to enter the Kabah unless he had entered the Masjid (first)’. So he^{asws} said: ‘You are correct, and have done well’. Then he^{asws} said: ‘Like that is the *Emān* and the *Islām*’.⁶⁷

بَابُ آخَرُ مِنْهُ وَ فِيهِ أَنَّ الْإِسْلَامَ قَبْلَ الْإِيْمَانِ

Chapter 16 – Another Chapter from it, and in it is that the *Islām* is before the *Emān*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنِ حَمَّادِ بْنِ عُمَانَ عَنِ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ كَذَّبْتُ مَعَ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَسْأَلُهُ عَنِ الْإِيْمَانِ مَا هُوَ فَكَتَبَ إِلَيَّ مَعَ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5

سَأَلَتْ رَحِمَكَ اللَّهُ عَنِ الْإِيمَانِ وَ الْإِيمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ وَ عَقْدٌ فِي الْقَلْبِ وَ عَمَلٌ بِالْأَرْكَانِ وَ الْإِيمَانُ بَعْضُهُ مِنْ بَعْضٍ وَ هُوَ دَارٌ وَ كَذَلِكَ الْإِسْلَامُ دَارٌ وَ الْكُفْرُ دَارٌ

Ali Bin Ibrahim, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Najran, from Hammad Bin Isman, from Abdul Rahman Al Qaseyr who said,

'I wrote along with Abdul Malik Bin Ayn, to Abu Abdullah^{asws}, asking him^{asws} about the *Emān*, what it is. So he^{asws} wrote to me (sending it across) with Abdul Malik Bin Ayn: 'You asked, may Allah^{azwj} have Mercy on you, about the *Emān*; and the *Emān*, it is the acknowledgement by the tongue, and established in the heart, and performance of the deeds with the body parts; and the *Emān*, some of it is from each others, and it is a house, and similar to that *Islām* is a house, and the disbelief is a house.

فَقَدْ يَكُونُ الْعَبْدُ مُسْلِمًا قَبْلَ أَنْ يَكُونَ مُؤْمِنًا وَ لَا يَكُونُ مُؤْمِنًا حَتَّى يَكُونَ مُسْلِمًا فَالْإِسْلَامُ قَبْلَ الْإِيمَانِ وَ هُوَ يُشَارِكُ الْإِيمَانَ فَإِذَا أَتَى الْعَبْدُ كَبِيرَةً مِنْ كِبَائِرِ الْمَعَاصِي أَوْ صَغِيرَةً مِنْ صَغَائِرِ الْمَعَاصِي الَّتِي نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهَا كَانَ خَارِجًا مِنَ الْإِيمَانِ سَاقِطًا عَنْهُ اسْمُ الْإِيمَانِ وَ ثَابِتًا عَلَيْهِ اسْمُ الْإِسْلَامِ

So the servant would happen to be a Muslim before he can happen to be a *Momin* (Believer), and a *Momin* cannot happen to be until he happens to be a Muslim. So the *Islām* is before the *Emān*, and it is included in the *Emān*, So when the servant comes to a major one from the major disobediencies, or a small one from the small disobediencies which Allah^{azwj} Mighty and Majestic has Forbidden from, he would exit from the *Emān*. The name '*Al Emān*' would drop from him, and the name '*Al Islām*' would be affirmed upon him.

فَإِنْ تَابَ وَ اسْتَعْفَرَ عَادَ إِلَى دَارِ الْإِيمَانِ وَ لَا يُخْرِجُهُ إِلَى الْكُفْرِ إِلَّا الْجُحُودُ وَ الْإِسْتِحْلَالُ أَنْ يَقُولَ لِلْحَلَالِ هَذَا حَرَامٌ وَ لِلْحَرَامِ هَذَا حَلَالٌ وَ دَانَ بِذَلِكَ فَعِنْدَهَا يَكُونُ خَارِجًا مِنَ الْإِسْلَامِ وَ الْإِيمَانِ دَاخِلًا فِي الْكُفْرِ وَ كَانَ بِمَنْزِلَةِ مَنْ دَخَلَ الْحَرَمَ ثُمَّ دَخَلَ الْكَعْبَةَ وَ أَحَدَتْ فِي الْكَعْبَةِ حَدَّثًا فَأَخْرَجَ عَنِ الْكَعْبَةِ وَ عَنِ الْحَرَمِ فَضْرِبَتْ عُنُقَهُ وَ صَارَ إِلَى النَّارِ .

So if he were to repent and seek Forgiveness, would return to the house of *Al Emān*, and nothing would exit him to the disbelief except for the rejection and the '*Istihlal*', i.e. he is saying for the Permissible, 'This is Prohibited', and for the Prohibition, 'This is Permissible', and makes a Religion with that. So during it, he would happen to have exited from the *Islām* and the *Emān*, having entered into the disbelief, and he would be at the status of the one who enters the *Harrum* (Sanctuary) then enters the Kabah, and he exrcetes in the Kabah with a urination/defecation, so he would be exited from the Kabah and from the *Harrum*, and his neck would be struck and he would go to the Fire'.⁶⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنِ الْإِيمَانِ وَ الْإِسْلَامِ قُلْتُ لَهُ أَفَرَقَ بَيْنَ الْإِسْلَامِ وَ الْإِيمَانِ قَالَ فَاضْرِبْ لَكَ مَثَلَهُ قَالَ قُلْتُ أورد ذلك قال مثل الإيمان و الإسلام مثل الكعبة الحرام من الحرم قد يكون في الحرم و لا يكون في الكعبة و لا يكون في الكعبة حتى يكون في الحرم و قد يكون مسلماً و لا يكون مؤمناً و لا يكون مؤمناً حتى يكون مسلماً

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Sama'at Bin Mihran who said,

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 16 H 1

'I asked him^{asws} about the *Emān* and the *Islām*. I said to him^{asws}, 'Is there a difference between the *Islām* and the *Emān*?' He^{asws} said: 'So shall I^{asws} strike an example for you?' I said, 'I want that'. He^{asws} said: 'An example of the *Emān* and the *Islām* is like the Kabah and the Sanctity from the *Harrum*. You can happen to be in the *Harrum* and not happen to be in the Kabah, but you cannot happen to be in the Kabah until you happen to be in the *Harrum*, and you can happen to be a Muslim and not happen to be a *Momin*, and you cannot happen to be a *Momin* until you happen to be a Muslim'.

قَالَ قُلْتُ فَيُخْرَجُ مِنَ الْإِيمَانِ شَيْءٌ قَالَ نَعَمْ قُلْتُ فَيُصَيِّرُهُ إِلَى مَاذَا قَالَ إِلَى الْإِسْلَامِ أَوْ الْكُفْرِ وَ قَالَ لَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ فَأَقْلَتَ مِنْهُ بَوْلُهُ أَخْرَجَ مِنَ الْكَعْبَةِ وَ لَمْ يُخْرَجْ مِنَ الْحَرَمِ فَغَسَلَ تَوْبَهُ وَ تَطَهَّرَ ثُمَّ لَمْ يَمْنَعْ أَنْ يَدْخُلَ الْكَعْبَةَ وَ لَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ قَبَالَ فِيهَا مُعَانِدًا أَخْرَجَ مِنَ الْكَعْبَةِ وَ مِنَ الْحَرَمِ وَ ضُرِبَتْ عُنُقُهُ.

He (the narrator) said, 'I said, 'So he could exit from the *Emān*, somewhat?' He^{asws} said: 'Yes'. I said, 'So what is that to which he will then convert to?' He^{asws} said: 'To the *Islām* or to the disbelief'. And he^{asws} said: 'If a man were to enter the Kabah and his urine escapes from him, he would exit from the Kabah and would not have to exit from the *Harrum*. So he would wash his clothes and clean himself. Then he would not be prevented from entering the Kabah, but if a man were to enter the Kabah, so he urinates therein stubbornly (intentionally), he would be exited from the Kabah and from the *Harrum*, and his neck would be struck off'.⁶⁹

بَاب

Chapter 17 – A Chapter

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَنَسِ بْنِ إِسْحَاقَ عَنْ عَبْدِ الرَّزَّاقِ بْنِ مِهْرَانَ عَنِ الْحُسَيْنِ بْنِ مَبُومٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ [] نَاسًا تَكَلَّمُوا فِي هَذَا الْقُرْآنِ بِغَيْرِ عِلْمٍ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَ أُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ الْآيَةُ فَالْمُنْسُوخَاتُ مِنَ الْمُتَشَابِهَاتِ وَ الْمُحْكَمَاتُ مِنَ النَّاسِخَاتِ

Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mihan, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people are speaking regarding this Quran without knowledge, and Allah^{azwj} Blessed and High is Saying **[3:7] He is the One Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah** – the Verse. Thus, the Abrogated are from the Allegorical, and the Decisive are from the Abrogating ones.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ نُوحًا إِلَى قَوْمِهِ أَنْ اعْبُدُوا اللَّهَ وَ اتَّقُوهُ وَ أَطِيعُوا اللَّهَ وَ حُدَّهِ وَ أَنْ يَعْبُدُوهُ وَ لَا يُشْرِكُوا بِهِ شَيْئًا ثُمَّ بَعَثَ الْأَنْبِيَاءَ (عَلَيْهِمُ السَّلَامُ) عَلَى ذَلِكَ إِلَى أَنْ بَلَغُوا مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَدَعَاهُمْ إِلَى أَنْ يَعْبُدُوا اللَّهَ وَ لَا يُشْرِكُوا بِهِ شَيْئًا وَ قَالَ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى أَنْ أُقِيمُوا الدِّينَ وَ لَا تَنفَرُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 16 H 2

Allah^{azwj} Mighty and Majestic Sent Nuh^{as} to his^{as} people **71:3] That you should serve Allah and fear Him and obey.** Then he^{as} called them to Allah^{azwj} Alone, and that they should worship him and should not associate anything with Him^{azwj}. Then He^{azwj} Sent the Prophets^{as} upon that until it reached to Muhammad^{saww}. So he^{saww} called them to, that they should be worshipping Allah^{azwj} should not be associating anything with Him^{azwj}, and Said **[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa that be steadfast upon the Religion and be not divided therein; hard to the Polytheists is that which you call them to; Allah Chooses for Himself whom He Desires to, and Guides to Himself him who turns (to Him), frequently.**

فَبَعَثَ الْأَنْبِيَاءَ إِلَى قَوْمِهِمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالْإِفْرَارَ بِمَا جَاءَ بِهِ [به] مِنْ عِنْدِ اللَّهِ فَمَنْ آمَنَ مُخْلِصًا وَمَاتَ عَلَى ذَلِكَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِذَلِكَ وَ ذَلِكَ أَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ وَ ذَلِكَ أَنَّ اللَّهَ لَمْ يَكُنْ يُعَذِّبُ عَبْدًا حَتَّى يُعْلَظَ عَلَيْهِ فِي الْقَتْلِ وَ الْمَعَاصِي الَّتِي أَوْجَبَ اللَّهُ عَلَيْهِ بِهَا النَّارَ لِمَنْ عَمِلَ بِهَا

So He^{azwj} Sent the Prophets^{as} to their^{as} people with the testimony that there is no god except for Allah^{azwj} and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}. So the one who believes sincerely and dies upon that, Allah^{azwj} would Enter him into the Paradise due to that, **[3:182] and because Allah is not in the least unjust to the servants,** and that is because Allah^{azwj} would be Punishing a servant until he toughens upon it regarding the killing and the disobedience which Allah^{azwj} Obligated the Fire over it for the one who does it.

فَلَمَّا اسْتَجَابَ لِكُلِّ نَبِيٍّ مِنْ اسْتَجَابَ لَهُ مِنْ قَوْمِهِ مِنَ الْمُؤْمِنِينَ جَعَلَ لِكُلِّ نَبِيٍّ مِنْهُمْ شِرْعَةً وَ مِنْهَاجاً وَ الشَّرْعَةَ وَ الْمُنْهَاجَ سَبِيلٌ وَ سُنَّةٌ وَ قَالَ اللَّهُ لِمُحَمَّدٍ (صلى الله عليه وآله) إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ وَ أَمَرَ كُلَّ نَبِيٍّ بِالْأَخْذِ بِالسَّبِيلِ وَ السُّنَّةِ

So when they answered to each Prophet^{azwj}, the one who answered to him^{as} from his^{as} people, from the *Momineen (plural of Momin)*, He^{azwj} Made for each Prophet^{as} from them^{as}, a Law, and a manifesto; and the Law and the manifesto are a Way and a Sunnah, and Allah^{azwj} Said to Muhammad^{saww} **[4:163] Surely, We have Revealed to you as We Revealed unto Noah, and the Prophets after him;** and He^{azwj} Commanded to each Prophet^{as} with the holding to the Way and the Sunnah.

وَ كَانَ مِنَ السُّنَّةِ وَ السَّبِيلِ الَّتِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهَا مُوسَى (عليه السلام) أَنْ جَعَلَ اللَّهُ عَلَيْهِمُ السَّبْتَ وَ كَانَ مِنْ أَعْظَمِ السَّبْتِ وَ لَمْ يَسْتَجَلْ أَنْ يَفْعَلَ ذَلِكَ مِنْ خَشْيَةِ اللَّهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ مَنْ اسْتَخَفَّ بِحَقِّهِ وَ اسْتَحَلَّ مَا حَرَّمَ اللَّهُ عَلَيْهِ مِنَ الْعَمَلِ الَّذِي نَهَاهُ اللَّهُ عَنْهُ فِيهِ أَدْخَلَهُ اللَّهُ عَزَّ وَ جَلَّ النَّارَ وَ ذَلِكَ حَيْثُ اسْتَحَلُّوا الْحَيْثَانَ وَ أَحْتَبَسُوهَا وَ أَكَلُوهَا يَوْمَ السَّبْتِ

And it was from the Sunnah and the Way which Allah^{azwj} Mighty and Majestic Commanded Musa^{as} with, that Allah^{azwj} Made the Sabbath to be upon them, and it was from the reverence of the Sabbath and (the one who) did not Legalise (fishing during it). If he did that (reverence) from fear of Allah^{azwj}, Allah^{azwj} would Enter him into the Paradise, but the one who takes its right lightly and legalizes what Allah^{azwj} Prohibited upon him, from the deed which Allah^{azwj} had Forbidden from, Allah^{azwj} Mighty and Majestic would Enter him into the Fire; and that was where they legalized the fish and they ensnared these and ate these on the day of the Sabbath.

عَضِبَ اللَّهُ عَلَيْهِمْ مِنْ غَيْرِ أَنْ يَكُونُوا أَشْرَكُوا بِالرَّحْمَنِ وَ لَا شَكُّوا فِي شَيْءٍ مِمَّا جَاءَ بِهِ مُوسَى (عليه السلام) قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَقَدْ عَلِمْتُمْ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

Allah^{azwj} was Angered upon them from without them having associated with the Beneficent nor having doubted in anything from what Musa^{as} had come with. Allah^{azwj} Mighty and Majestic Said **[2:65] And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised.**

ثُمَّ بَعَثَ اللَّهُ عِيسَى (عَلَيْهِ السَّلَام) بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالْإِفْرَارِ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَجَعَلَ لَهُمْ شُرْعَةً وَ مِنْهَاجاً فَهَدَمَتِ السَّبْتَ الَّذِي أَمَرُوا بِهِ أَنْ يُعْظَمُوهُ قَبْلَ ذَلِكَ وَ عَامَّةً مَا كَانُوا عَلَيْهِ مِنَ السَّبِيلِ وَالسَّنَةِ الَّتِي جَاءَ بِهَا مُوسَى فَمَنْ لَمْ يَتَّبِعْ سَبِيلَ عِيسَى أَدْخَلَهُ اللَّهُ النَّارَ وَ إِنْ كَانَ الَّذِي جَاءَ بِهِ النَّبِيُّونَ جَمِيعاً أَنْ لَا يُشْرِكُوا بِاللَّهِ شَيْئاً

Then Allah^{azwj} Sent Isa^{as} with the testimony that there is no god except for Allah^{azwj}, and the acknowledgement with whatever he^{as} came with from the Presence of Allah^{azwj}, and Made a Law to be for them and a manifesto. So he^{as} abolished the Sabbath which they had been Commanded with to revere it before that, and the generality of whatever they were upon, from the Way and the Sunnah which Musa^{as} came with. So the one who did not follow the Way of Isa^{as}, Allah^{azwj} would Enter him into the Fire, and even if it was that which the entirety of the Prophets^{as} had come with, that they should not associate anything with Allah^{azwj}.

ثُمَّ بَعَثَ اللَّهُ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ بِمَكَّةَ عَشْرَ سِنِينَ فَلَمْ يَمُتْ بِمَكَّةَ فِي تِلْكَ الْعَشْرِ سِنِينَ أَحَدٌ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَسُولُ اللَّهِ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِإِفْرَارِهِ وَ هُوَ إِيمَانُ النَّصِيقِ وَ لَمْ يُعَذِّبِ اللَّهُ أَحَدًا مِنْ مَاتَ وَ هُوَ مُتَّبِعٌ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى ذَلِكَ إِلَّا مَنْ أَشْرَكَ بِالرَّحْمَنِ

Then Allah^{azwj} Sent Muhammad^{saww}, and he^{saww} was in Makkah for ten years. So there did not die anyone in Makkah during those ten years testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, except that Allah^{azwj} Entered him into the Paradise due to his acknowledgement, and it was the *Emān (belief)* of the ratification; and Allah^{azwj} did not Punish anyone from the ones who died, and he was a follower of Muhammad^{saww} upon that, except the one who associated with the Beneficent.

وَ تَصْدِيقُ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيْهِ فِي سُورَةِ بَنِي إِسْرَائِيلَ بِمَكَّةَ وَ قَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا إِلَى قَوْلِهِ تَعَالَى إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

And the ratification of that is that Allah^{azwj} Mighty and Majestic Revealed unto him^{saww} in Surah Bani Israil (Chapter 17) in Makkah **[17:23] And your Lord has Decreed that you shall not worship except Him, and goodness to the parents – up to His^{azwj} Words [17:30] He was always most Informed, All-Seeing of His servants.**

أَدَبٌ وَ عِظَةٌ وَ تَعْلِيمٌ وَ نَهْيٌ خَفِيفٌ وَ لَمْ يَعْذُ عَلَيْهِ وَ لَمْ يَتَوَاعَدْ عَلَى اجْتِرَاحِ شَيْءٍ مِمَّا نَهَى عَنْهُ وَ أَنْزَلَ نَهْيًا عَنْ أَشْيَاءَ حَذَرَ عَلَيْهَا وَ لَمْ يُغْلَظْ فِيهَا وَ لَمْ يَتَوَاعَدْ عَلَيْهَا وَ قَالَ وَ لَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَ إِيَّاكُمْ إِنْ قَتَلْتُمْ كَانَتْ خَطَاً كَبِيرًا وَ لَا تَقْرُبُوا الزَّنى إِنَّهُ كَانَ فَاحِشَةً وَ سَاءَ سَبِيلًا

Discipline, and preaching, and teaching, and light Prohibitions, and He^{azwj} did not Threaten upon it and did not Threaten upon the audacity of anything from what He^{azwj} had Forbidden from, and He^{azwj} Sent down the Prohibition about things Cautioning upon it and was not Tough regarding these, and did not Threaten upon these, and Said **[17:31] And do not kill your children for fear of poverty; We Give Sustenance to them and to yourselves; and beware! to kill them is a great**

wrong [17:32] And do not go near the adultery; it was always an immorality and an evil way.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَ أَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا وَ أَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَ زُنُوا بِالْفُسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا

[17:33] And do not kill any one whom Allah has forbidden, except with the right; and whoever is killed unjustly, We have indeed Given to his heir authority, so let him not be excessive with regards to the killing; surely he would always be Aided [17:34] And do not go near to the wealth of the orphan except in a goodly way till he attains his maturity; and fulfill the oath; the oath will always be questioned about [17:35] And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولًا كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْفَلَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

[17:36] And do not follow that of which you have no knowledge of; surely the hearing and the sight and the heart, all of these, shall be questioned about [17:37] And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height [17:38] All that - the evil of it - is hateful in the sight of your Lord [17:39] That is from what your Lord has Revealed to you from the Wisdom; and do not associate any other god with Allah so you would be Thrown into Hell, blamed, cast away.

وَ أَنْزَلَ فِي وَ اللَّيْلِ إِذَا يَغْشَىٰ فَأَنْذَرْتُكُمْ نَارًا تَلَطَّىٰ لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَ تَوَلَّىٰ فَهَذَا مُشْرِكٌ

And He^{azwj} Revealed regarding **[92:1] I swear by the night when it draws a veil - [92:14] Therefore I warn you of the fire that flames: [92:15] None shall arrive to it but the most wretched [92:16] Who gives the lie (to the truth) and turns (his) back** – so this is a Polytheist.

وَ أَنْزَلَ فِي إِذَا السَّمَاءُ انشَقَّتْ وَ أَمَا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُورًا وَ يَصْلَىٰ سَعِيرًا إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ بَلَىٰ فَهَذَا مُشْرِكٌ

And He^{azwj} Revealed regarding **[84:1] When the sky bursts asunder - [84:10] And as for him who is given his book behind his back, [84:11] He shall call for perdition, [84:12] And enter into burning fire [84:13] Surely he used to be joyful among his people [84:14] Surely he thought that he would never return [84:15] Yea!** – So this one is a Polytheist.

وَ أَنْزَلَ فِي [سُورَةَ] تَبَارَكَ كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ فَهَؤُلَاءِ مُشْرِكُونَ وَ أَنْزَلَ فِي الْوَاقِعَةِ وَ أَمَا إِنْ كَانَ مِنَ الْمُكذِّبِينَ الضَّالِّينَ فَنَزَّلُ مِنْ حَمِيمٍ وَ تَصْلِيَةُ جَحِيمٍ فَهَؤُلَاءِ مُشْرِكُونَ

And He^{azwj} Revealed in Surah **[67:1] Blessed - [67:8] Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner? [67:9]**

They shall say: Yes! Indeed there came to us a warner, but we rejected (him) and said: Allah has not Revealed anything. So these ones are the Polytheists.

وَأَنْزَلَ فِي الْحَاقَّةِ وَ أَمَا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ وَ لَمْ أُدْرِ مَا حِسَابِيهِ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَىٰ عَنِّي مَالِيهِ إِلَىٰ قَوْلِهِ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ فَهَذَا مُشْرِكٌ

And He^{azwj} Revealed in (Surah) Al Haaqa (Chapter 69) - **[69:25] And as for him who is given his book in his left hand he shall be saying: I wish that my book had never been given to me: [69:26] And I had not known what my account was [69:27] O I wish I was gone [69:28] My wealth has availed me nothing – up to His^{azwj} Words [69:33] Surely he did not believe in Allah, the Magnificent.** So this one is a Polytheist.

وَأَنْزَلَ فِي طَسْمٍ وَ بُرْزَتِ الْجَحِيمِ لِلْغَاوِينَ وَ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُم أَوْ يَنْتَصِرُونَ فَكَبَرُوا فِيهَا هُمْ وَ الْغَاوُونَ وَ جُنُودَ إِبْلِيسَ أَجْمَعُونَ جُنُودَ إِبْلِيسَ ذُرِّيَّتُهُ مِنَ الشَّيَاطِينِ وَ قَوْلُهُ وَ مَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ يَعْنِي الْمُسْرِكِينَ الَّذِينَ أَقْتَدُوا بِهِمْ هَؤُلَاءِ فَاتَّبَعُوهُمْ عَلَىٰ شِرْكِهِمْ وَ هُمْ قَوْمٌ مَحْمَدٍ (صلى الله عليه وآله) لَيْسَ فِيهِمْ مِنَ الْيَهُودِ وَ النَّصَارَىٰ أَحَدٌ

And He^{azwj} Revealed in **[26:1] Ta Sin Meem - [26:91] And the Blazing Fire shall emerge for the erring ones [26:92] And it shall be said to them: Where are what you were worshipping [26:93] Besides Allah? Can they help you or help themselves? [26:94] So they shall be flung into it, they and the erring ones [26:95] And the armies of Iblees altogether.** The armies of Iblees^{la} are his^{la} offspring from the devils. And His^{azwj} Words **[26:99] And none but the guilty led us astray –** Meaning the Polytheists who believed in them, so they followed them upon their polytheism, and they are the people of Muhammad^{saww} (Muslims), there not being anyone from the Jews and the Christians among them.

وَ تَصْدِيقُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ كَذَّبَ أَصْحَابُ الْأَيْكَةِ كَذَّبَتْ قَوْمُ لُوطٍ لَيْسَ فِيهِمْ الْيَهُودُ الَّذِينَ قَالُوا غَزِيرٌ ابْنُ اللَّهِ وَ لَا النَّصَارَى الَّذِينَ قَالُوا الْمَسِيحُ ابْنُ اللَّهِ سَيَدْخُلُ اللَّهُ الْيَهُودَ وَ النَّصَارَى النَّارَ وَ يَدْخُلُ كُلُّ قَوْمٍ بِأَعْمَالِهِمْ

And the ratification of that are the Words of Allah^{azwj} Mighty and Majestic **[22:42] then already before them the people of Noah belied [26:176] The dwellers of the thicket belied the Rasools [26:160] The people of Lut belied the Rasools.** There were no Jews among. Those who said, **[9:30] Uzayr is the son of Allah** and those who said **[9:30] and the Christians say: The Messiah is the son of Allah,** Allah^{azwj} will be Entering the Jews and the Christians into the Fire, and every people would be entering (the Fire) due to their deeds.

وَ قَوْلُهُمْ وَ مَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ إِذْ دَعَوْنَا إِلَىٰ سَبِيلِهِمْ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِيهِمْ حِينَ جَمَعَهُمْ إِلَىٰ النَّارِ قَالَتْ أَخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتَيْهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ وَ قَوْلُهُ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أَخْتَهَا حَتَّىٰ إِذَا آدَارُكُوا فِيهَا جَمِيعًا بَرِيًّا بَعْضُهُمْ مِنْ بَعْضٍ وَ لَعَنَ بَعْضُهُمْ بَعْضًا يُرِيدُ بَعْضُهُمْ أَنْ يَحْجَّ بَعْضًا رَجَاءَ الْفُلْجِ فَيَقْتُلُوا مِنْ عَظِيمٍ مَا نَزَلَ بِهِمْ وَ لَيْسَ بِأَوَانٍ بَلْوَىٰ وَ لَا اخْتِيَارٍ وَ لَا قَبُولٍ مَعْذِرَةٍ وَ لَا تِ لَاتٍ حِينَ نَجَاةٍ

And their words **[26:99] And none but the guilty led us astray** is ‘When they invited us to their way’. These are the Words of Allah^{azwj} Mighty and Majestic regarding them when He^{azwj} will Gather them to the Fire **[7:38] the last of them shall say with regard to the foremost of them: Our Lord! These led us astray, therefore give them a double Punishment of the Fire.** And His^{azwj} Words **[7:38] whenever a community shall enter, it shall curse its sister (community)** until

when they all come to it, some of them would disavow from some, and some of them would curse some (others). Some of them would want to argue against others hoping for the winning so they could escape from the magnitude of what would have descended upon them. And there would neither be a winning, nor a trial, nor an Acceptance of excuses nor a way to salvation.

وَالْآيَاتُ وَ أَشْبَاهُهُنَّ مِمَّا نَزَلَ بِهِ بِمَكَّةَ وَ لَا يُدْخِلُ اللَّهُ النَّارَ إِلَّا مُشْرِكًا فَلَمَّا أَدْرَأَ اللَّهُ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْخُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ بَنَى الْإِسْلَامَ عَلَى خَمْسِ شَهَادَاتٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَبْدُهُ وَ رَسُولُهُ وَ إِقَامَ الصَّلَاةَ وَ آتَاءَ الزَّكَاةَ وَ حَجَّ الْبَيْتِ وَ صِيَّامَ شَهْرِ رَمَضَانَ

And the Verses and those resembling these from what were Revealed in Makkah, Allah^{azwj} will not Enter anyone into the Fire except for a Polytheist. So when Allah^{azwj} Permitted to Muhammad^{saww} regarding the going out from Makkah to Al-Medina, Al-Islām was built upon five – The testimony that there is no god except for Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and establishment of the *Salāt*, and the payment of the *Zakāt*, and performance of the *Hajj* of the House (Kabah), and (observing the) *Soām* (Fasting) the Month of Ramazan.

وَ أَنْزَلَ عَلَيْهِ الْحُدُودَ وَ قِسْمَةَ الْفَرَائِضِ وَ أَخْبَرَهُ بِالْمَعَاصِي الَّتِي أَوْجَبَ اللَّهُ عَلَيْهَا وَ بِهَا النَّارَ لِمَنْ عَمِلَ بِهَا وَ أَنْزَلَ فِي بَيَانَ الْقَاتِلِ وَ مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمَ خَالِدًا فِيهَا وَ غَضِبَ اللَّهُ عَلَيْهِ وَ لَعَنَهُ وَ أَعَدَّ لَهُ عَذَابًا عَظِيمًا

And the legal Punishments were Revealed unto Him^{saww}, and the Obligatory distributions (inheritances), and He^{azwj} Informed him^{saww} of the disobediences which Allah^{azwj} has Obligated the Fire upon, and due to it, for the ones who do it. And He^{azwj} Revealed regarding the killer **[4:93] And whoever kills a Momin intentionally, his Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment.**

وَ لَا يَلْعَنُ اللَّهُ مُؤْمِنًا قَالَهُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَ أَعَدَّ لَهُمْ سَعِيرًا خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَ لَا نَصِيرًا وَ كَيْفَ يَكُونُ فِي الْمَشِيئَةِ وَ قَدْ أَحَقَّ بِهِ حِينَ جَزَاهُ جَهَنَّمَ الْغَضَبَ وَ اللَّعْنَةَ

And Allah^{azwj} did not Curse the *Momin* (believer). Allah^{azwj} Mighty and Majestic Said **[33:64] Surely, Allah has Cursed the unbelievers and has Prepared for them a Blazing Fire [33:65] To abide therein forever; they shall neither find a protector nor a helper.** How can it (the killing) be in the Will of Allah^{azwj} when He^{azwj} Joined the Anger and the Curse and his (killer's) Recompense is Hell?

وَ قَدْ بَيَّنَّ ذَلِكَ مِنَ الْمَلْعُونُونَ فِي كِتَابِهِ وَ أَنْزَلَ فِي مَالِ الْيَتِيمِ مَنْ أَكَلَهُ ظُلْمًا إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا وَ ذَلِكَ أَنْ أَكَلَ مَالِ الْيَتِيمِ بِيَجِيءُ يَوْمَ الْقِيَامَةِ وَ النَّارُ تَلْتَهُبُ فِي بَطْنِهِ حَتَّى يَخْرُجَ لَهَبُ النَّارِ مِنْ فِيهِ حَتَّى يَعْرِفَهُ كُلُّ أَهْلِ الْجَمْعِ أَنَّهُ أَكَلَ مَالِ الْيَتِيمِ

And He^{azwj} Explained that from the Accursed ones in His^{azwj} Book, and He^{azwj} Revealed regarding the wealth of the orphans, the ones who consume it unjustly **[4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire;** and that is the consumer of the wealth of the orphans would come on the Day of Judgement, and the Fire would be inflamed inside his belly to the extent that a flame of the fire would be coming out from his mouth, until everyone gathered would recognise that he had consumed the wealth of the orphans.

وَأَنْزَلَ فِي الْكَيْلِ وَيْلٌ لِلْمُطَفِّفِينَ وَ لَمْ يَجْعَلِ الْوَيْلَ لِأَحَدٍ حَتَّى يُسْمِيَهُ كَافِرًا قَالَ اللَّهُ عَزَّ وَ جَلَّ قَوْلًا لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ

And He^{azwj} Revealed regarding the weighing **[83:1] Woe to the defrauders**, and He^{azwj} did not Make the woe to be for anyone until He^{azwj} Named him as a disbeliever. Allah^{azwj} Mighty and Majestic Says **[19:37] But the parties from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day.**

وَأَنْزَلَ فِي الْعَهْدِ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ لَا يُكَلِّمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ وَ الْخَلَاقُ النَّصِيبُ فَمَنْ لَمْ يَكُنْ لَهُ نَصِيبٌ فِي الْآخِرَةِ فَيَأْتِي شَيْءٌ يَدْخُلُ الْجَنَّةَ

And He^{azwj} Revealed regarding the oath **[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter, and Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment.** And the 'portion' is the share. So the one who does not happen to have a share for him in the Hereafter, so with which thing would he enter the Paradise?

وَ أَنْزَلَ بِالْمَدِينَةِ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَ حُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ فَلَمْ يُسَمِّ اللَّهُ الزَّانِيَّ مُؤْمِنًا وَ لَا الزَّانِيَةَ مُؤْمِنَةً وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) لَيْسَ يَمْتَرِي فِيهِ أَهْلُ الْعِلْمِ أَنَّهُ قَالَ لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ خَلَعَ عَنْهُ الْإِيمَانَ كَخَلَعَ الْقَمِيصَ

And He^{azwj} Revealed in Al-Medina **[24:3] The adulterer shall not marry any but a adulteress or an idolatress, and (as for) the adulteress, none shall marry her but an adulterer or an idolater; and that is Forbidden to the Momineen (plural of Momin).** So Allah^{azwj} did not Name the adulterer as a *Momin* nor the adulteress as a *Momina* (Believing woman). And Rasool-Allah^{saww} said, and the knowledgeable people would not doubt in it, he^{saww} said: 'An adulterer would not commit adultery when he is committing adultery while he is a *Momin*, nor would a *Momin* be a thief but when he steals *Emān* departs from him, the *Emān* would be removed from him like the removal of the shirt'.

وَ نَزَلَ بِالْمَدِينَةِ وَ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَ لَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَ أُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَ أَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ قَبْرَاهُ اللَّهُ مَا كَانَ مُؤَيِّمًا عَلَى الْفُرْيَةِ مِنْ أَنْ يُسَمَّى بِالْإِيمَانِ

And He^{azwj} Revealed in Al-Medina **[24:4] And those who accuse righteous women then do not bring four witnesses, so flog them eighty stripes, and do not accept any testimony from them ever; and these it is that are the transgressors [24:5] Except those who repent after that and act aright, for surely Allah is Forgiving, Merciful.** So Allah^{azwj} Freed whoever was staying upon the lie from him being Named as being with the *Emān*.

قَالَ اللَّهُ عَزَّ وَ جَلَّ أَمْ مَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ وَ جَعَلَهُ اللَّهُ مُنَافِقًا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ وَ جَعَلَهُ عَزَّ وَ جَلَّ مِنْ أَوْلِيَاءِ إِبْلِيسَ قَالَ إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ وَ جَعَلَهُ مَلْعُونًا فَقَالَ إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ وَ لَيْسَتْ تَشْهَدُ الْجَوَارِحُ عَلَى مُؤْمِنٍ إِنَّمَا تَشْهَدُ عَلَى مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ

Allah^{azwj} Mighty and Majestic Said [32:18] **Is the one who was a Momin like the one who was a transgressor? They are not equal.** And Allah^{azwj} Made him to be a hypocrite. Allah^{azwj} Mighty and Majestic Said [9:67] **surely the hypocrites are the transgressors.** And the Mighty and Majestic Made him to be from the friends of Iblees^{la}. He^{azwj} Said [18:50] **except for Iblees. He was from the Jinn, so he transgressed the Command of his Lord.** And He^{azwj} Made him to be an Accursed one, so He^{azwj} Said [24:23] **Surely those who accuse righteous believing women, unaware (of the evil), are Cursed in the world and the Hereafter, and they shall have a grievous Punishment [24:24] On the Day when their tongues and their hands and their feet shall testify against them as to what they had been doing.** And it is not for the body parts to testify against a Momin. But rather, these would testify against the one upon whom the Sentence of the Punishment is due.

فَأَمَّا الْمُؤْمِنُ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ قَالَ اللَّهُ عَزَّ وَجَلَّ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَفْرُغُونَ كِتَابَهُمْ وَ لَا يُظْلَمُونَ فَتِيلًا

So, as for the Momin, so he would be Given his Book (Register of deeds) in his right hand. Allah^{azwj} Mighty and Majestic Says [17:71] **so whoever is Given his Book in his right hand, so they shall be reading their Book; and they shall not be dealt with unjustly by even a hair on a date stone.**

وَ سُورَةُ النُّورِ أَنْزَلْتُ بَعْدَ سُورَةِ النَّسَاءِ وَ تَصْدِيقُ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ عَلَيْهِ فِي سُورَةِ النَّسَاءِ وَ اللَّاتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا وَ السَّبِيلُ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ سُورَةُ أَنْزَلْنَاهَا وَ فَرَضْنَاهَا وَ أَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ الرَّائِيَةُ وَ الرَّازِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَ لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ لَيْشْهَدَ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ .

And Surah Al-Noor (Chapter 24) was Revealed after Surah Al-Nisaa (Chapter 4), and the ratification of that is that Allah^{azwj} Mighty and Majestic Revealed unto him^{saww} in Surah Al Nisaa (Chapter 4) [4:15] **And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.** And the way is that which Allah^{azwj} Mighty and Majestic Spoke of [24:1] **(This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24:2] (As for) the adulteress and the adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you are believing in Allah and the Last Day, and let a party of believers witness their Punishment.**⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) كَانَ مُؤْمِنًا قَالَ فَأَيُّ فَرَائِضِ اللَّهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Fuzayl, from Abu Al Sabbah Al Kinany,

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 1

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was said to Amir Al-Momineen^{asws}, 'The one who testifies that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, would be a *Momin*?' He^{asws} said: 'So where are the Obligations of Allah^{azwj}?'

قَالَ وَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَام) يَقُولُ لَوْ كَانَ الْإِيمَانُ كَلَامًا لَمْ يَنْزَلْ فِيهِ صَوْمٌ وَ لَا صَلَاةٌ وَ لَا حَلَالٌ وَ لَا حَرَامٌ

He (the narrator) said, 'And I heard him^{asws} saying: 'Ali^{asws} was saying: 'If the *Emān* was speech, there would not have been Sent down regarding it a *Soām*, nor a *Salāt*, nor a Permissible, nor a Prohibition'.

قَالَ وَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ إِذَا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَهُوَ مُؤْمِنٌ قَالَ فَلِمَ يُضْرَبُونَ الْحُدُودَ وَ لِمَ تُقَطَّعُ أَيْدِيهِمْ وَ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ خَلْقًا أَكْرَمَ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنَ الْمُؤْمِنِ لِأَنَّ الْمَلَائِكَةَ خُدَامُ الْمُؤْمِنِينَ وَ أَنَّ جَوَارِ اللَّهِ لِلْمُؤْمِنِينَ وَ أَنَّ الْجَنَّةَ لِلْمُؤْمِنِينَ وَ أَنَّ الْحُورَ الْعِينِ لِلْمُؤْمِنِينَ

He (the narrator) said, 'I said to Abu Ja'far^{asws}: 'With us there is a group of people who are saying, 'When one testifies that there is no god except for Allah^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, so he would be a *Momin*'. He^{asws} said: 'And why are they being struck by the legal punishments, and why are their hands being cut-off. And Allah^{azwj} Mighty and Majestic has not Created a creature more prestigious to Allah^{azwj} Mighty and Majestic than the *Momin*, because the Angels are the attendants of the *Momineen* (plural of *Momin*), and that vicinity of Allah^{azwj} is for the *Momineen*, and that the Paradise is for the *Momineen*, and that the Maiden Houries are for the *Momineen*'.

ثُمَّ قَالَ فَمَا بَالُ مَنْ جَحَدَ الْقَرَائِضَ كَانَ كَافِرًا .

Then he^{asws} said: 'So what is the case of the one who denies the Obligations? He would be a disbeliever'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ سَلَامِ الْجُعْفِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْإِيمَانِ فَقَالَ الْإِيمَانُ أَنْ يُطَاعَ اللَّهُ فَلَا يُعْصَى .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Sallam Al Ju'fy who said,

'I asked Abu Abdullah about the *Emān*, so he^{asws} said: 'The *Emān* is that you obey Allah^{azwj} and you do not disobey'.⁷²

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 2

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 3