

# الكافي

## AL-KAFI

ج 2

Volume 2

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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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*) (10)

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

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

## بَابُ الْحَسَدِ

### Chapter 122 – The Envy

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ الرَّجُلَ لَيَأْتِي بِأَيِّ بَادِرَةٍ فَيَكْفُرُ وَإِنَّ الْحَسَدَ لَيَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'Abu Ja'far<sup>asws</sup> said: 'The man comes to a sin hastily so he (gradually) disbelieves, but the envy consumes the *Emān* (so fast) just as the fire consumes the firewood'.<sup>1</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ .

From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah al Madainy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The envy consumes the *Emān* just as the fire consumes the firewood'.<sup>2</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ اتَّقُوا اللَّهَ وَ لَا يَحْسُدْ بَعْضُكُمْ بَعْضًا إِنَّ عَيْسَى ابْنَ مَرْيَمَ كَانَ مِنْ شَرَائِعِهِ السَّيِّئِ فِي الْبِلَادِ فَخَرَجَ فِي بَعْضِ سَيِّجِهِ وَ مَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ قَصِيرٌ وَ كَانَ كَثِيرَ اللُّزُومِ لِعَيْسَى ( عَلَيْهِ السَّلَامُ )

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Dawood Al Raqqy who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Fear Allah<sup>azwj</sup> and some of you should not envy the others. From the Laws of Isa<sup>as</sup> Bin Maryam<sup>as</sup> was the travelling about in the city. So he<sup>as</sup> went out in one of his tours and with him<sup>as</sup> was a man from his<sup>as</sup> companions of a short stature, and he used to frequently accompany Isa<sup>as</sup>.

فَلَمَّا أَنْتَهَى عَيْسَى إِلَى الْبَحْرِ قَالَ بِسْمِ اللَّهِ بِصِحَّةٍ يَقِينُ مِنْهُ فَمَشَى عَلَى ظَهْرِ الْمَاءِ فَقَالَ الرَّجُلُ الْقَصِيرُ حِينَ نَظَرَ إِلَى عَيْسَى ( عَلَيْهِ السَّلَامُ ) جَازَهُ بِسْمِ اللَّهِ بِصِحَّةٍ يَقِينُ مِنْهُ فَمَشَى عَلَى الْمَاءِ وَ لَحِقَ بِعَيْسَى ( عَلَيْهِ السَّلَامُ ) فَدَخَلَهُ الْعُجْبُ بِنَفْسِهِ فَقَالَ هَذَا عَيْسَى رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي عَلَى الْمَاءِ فَمَا فَضَّلَهُ عَلَيَّ

So when Isa<sup>as</sup> ended up to the sea, he<sup>as</sup> said: 'In the Name of Allah<sup>azwj</sup>', with correct certainty from him<sup>as</sup>, and he<sup>as</sup> walked upon the back of the surface of the water. So the short man said when he looked at Isa<sup>as</sup> risking it, 'In the Name of Allah<sup>azwj</sup>' with correct certainty from him. So he walked upon the water and caught up with Isa<sup>as</sup>.

<sup>1</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 1

<sup>2</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 2

Then self-conceitedness entered into himself, so he said (to himself), 'This is Isa<sup>as</sup>, the Spirit of Allah<sup>azwj</sup>, walking upon the water and I am walking upon the water. So what is his<sup>as</sup> merit over me?'

قَالَ فَرُمَسَ فِي الْمَاءِ فَاسْتَعَاثَ بِعِيسَى فَتَنَاوَلَهُ مِنَ الْمَاءِ فَأَخْرَجَهُ ثُمَّ قَالَ لَهُ مَا قُلْتَ يَا قَصِيرُ قَالَ قُلْتُ هَذَا رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي عَلَى الْمَاءِ فَدَخَلَنِي مِنْ ذَلِكَ عُجْبٌ فَقَالَ لَهُ عِيسَى لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَكَ اللَّهُ فِيهِ فَمَقَّتَكَ اللَّهُ عَلَى مَا قُلْتَ فَتَنَّبَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّا قُلْتَ

He<sup>asws</sup> said: 'So he sunk into the water, and he cried for help to Isa<sup>as</sup>. So he<sup>as</sup> grabbed him from the water and extracted him, then said to him: 'What did you say, O Shortie!?' He said, 'I said, 'This is Isa<sup>as</sup>, Spirit of Allah<sup>azwj</sup>, walking upon the water, and I am walking upon the water', and the self-conceitedness entered me due to that'. So Isa<sup>as</sup> said to him: 'You had placed yourself in other than the place which Allah<sup>azwj</sup> had Placed you in, therefore Allah<sup>azwj</sup> Detested you upon what you said. So repent to Allah<sup>azwj</sup> Mighty and Majestic from what you said'.

قَالَ فَتَابَ الرَّجُلُ وَ عَادَ إِلَى مَرْتَبَتِهِ الَّتِي وَضَعَهُ اللَّهُ فِيهَا فَاتَّقُوا اللَّهَ وَ لَا يَحْسُدَنَّ بَعْضُكُمْ بَعْضًا .

He<sup>asws</sup> said: 'So the man repented and returned to his status which Allah<sup>azwj</sup> had Placed him in. Therefore, fear Allah<sup>azwj</sup> and you should not envy each other'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا وَ كَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدْرَ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that 'Rasool-Allah<sup>saww</sup> said: 'The poverty can almost cause one to be a disbeliever, and the envy may almost overcome (disable) the power of an envying person'.<sup>4</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَقْبَهُ الدِّينِ الْحَسَدُ وَ الْعُجْبُ وَ الْفَخْرُ .

Ali Bin Ibrahim, from Muhammad Bin isa, from Yunus, from Muawiya Bin Wahab who said,

'Abu Abdullah<sup>asws</sup> said: 'The disaster for the Religion is the envy, and the self-conceitedness, and the pride'.<sup>5</sup>

يُونُسُ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى بْنِ عِمْرَانَ ( عَلَيْهِ السَّلَام ) يَا ابْنَ عِمْرَانَ لَا تَحْسُدَنَّ النَّاسَ عَلَى مَا آتَيْتَهُمْ مِنْ فَضْلِي وَ لَا تَمَدَّنَّ عَيْنَيْكَ إِلَى ذَلِكَ وَ لَا تَتَّبِعْهُ نَفْسَكَ فَإِنَّ الْحَاسِدَ سَاخِطٌ لِنِعْمِي صَادٌّ لِقِسْمِي الَّذِي قَسَمْتُ بَيْنَ عِبَادِي وَ مَنْ يَكُ كَذَلِكَ فَلَسْتُ مِنْهُ وَ لَيْسَ مِنِّي .

Yunus, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said to Musa<sup>as</sup> Bin Imran<sup>as</sup>: "O son<sup>as</sup> of Imran<sup>as</sup>! Neither should you envy the people upon what I<sup>azwj</sup> have Given them from My<sup>azwj</sup>

<sup>3</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 3

<sup>4</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 4

<sup>5</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 5

Grace, nor should you<sup>as</sup> extend your<sup>as</sup> eyes towards that, and do not follow it yourself<sup>as</sup>, for the envying one gets angered at My<sup>azwj</sup> Bounties, blocks My<sup>azwj</sup> Apportionment which I<sup>azwj</sup> have Apportioned between My<sup>azwj</sup> servant. And the one who is such as that, so I<sup>azwj</sup> am not from him and he is not from Me<sup>azwj</sup>”<sup>6</sup>.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ الْفُضَيْلِ بْنِ عِيَاضٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْمُؤْمِنَ يَغْبِطُ وَلَا يَحْسُدُ وَالْمُنَافِقُ يَحْسُدُ وَلَا يَغْبِطُ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Al Fuzayl Bin Ayaaz,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘A *Momin* backbites but does not envy, and the hypocrite envies and does not backbite’.<sup>7</sup>

### بَابُ الْعَصَبِيَّةِ

## Chapter 123 – The Prejudice (Bias/Racism)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ تَعَصَّبَ أَوْ تَعَصَّبَ لَهُ فَقَدْ خَلَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The one who is prejudicial or is been prejudicial to, so the rein of *Emān* has been loosened from his neck’.<sup>8</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَدُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ تَعَصَّبَ أَوْ تَعَصَّبَ لَهُ فَقَدْ خَلَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The one who is prejudicial or is been prejudicial to, so the rein of *Emān* has been loosened from his neck’.<sup>9</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ كَانَ فِي قَلْبِهِ حَبَّةٌ مِنْ خَرْدَلٍ مِنْ عَصَبِيَّةٍ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ أَعْرَابِ الْجَاهِلِيَّةِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The one in whose heart was a mustard seed of prejudice in his heart, Allah<sup>azwj</sup> would

<sup>6</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 6

<sup>7</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 7

<sup>8</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 1

<sup>9</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 2

Resurrect him on the Day of Judgment along with the Bedouins of the pre-Islamic period'.<sup>10</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ خَاصِرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ تَعَصَّبَ عَصَبَهُ اللَّهُ بِعَصَابَةٍ مِنْ نَارٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Khazr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who is prejudicial, Allah<sup>azwj</sup> would Join him with a gang from the Fire'.<sup>11</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ عَنْ عَامِرِ بْنِ السَّمِطِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) قَالَ لَمْ يَدْخُلِ الْجَنَّةَ حَمِيَّةٌ غَيْرُ حَمِيَّةِ حَمْرَةَ بْنِ عَبْدِ الْمُطَّلِبِ وَ ذَلِكَ حِينَ أَسْلَمَ غَضَبًا لِلنَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي حَدِيثِ السَّلَى الَّذِي أُلْفِيَ عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Bin Mihran, from Aamir Bin Al Simt, from habeeb Bin Abu Sabit,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'A prejudice would not be entering the Paradise except that of Hamza<sup>as</sup> Bin Abdul Muttalib<sup>as</sup>, and that is when he<sup>as</sup> was among Muslims, he<sup>as</sup> got angry when an amusing discussion (which took place) against the Prophet<sup>saww</sup> – (which was) regarding the camel's stomach contents which were thrown upon the Prophet<sup>saww</sup>.<sup>12</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْمَلَائِكَةَ كَانُوا يَحْسُبُونَ أَنَّ إِبْلِيسَ مِنْهُمْ وَ كَانَ فِي عِلْمِ اللَّهِ أَنَّهُ لَيْسَ مِنْهُمْ فَاسْتَخْرَجَ مَا فِي نَفْسِهِ بِالْحَمِيَّةِ وَ الْعُصْبِ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ .

From him, from his father, from Fazalat, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Angels used to reckon that Iblees<sup>la</sup> was from them, and it was in the Knowledge of Allah<sup>azwj</sup> that he<sup>la</sup> was not from them. So whatever was within himself<sup>la</sup> came out with the prejudice and the anger, so he<sup>la</sup> said: 'You<sup>azwj</sup> Created me<sup>la</sup> from fire and Created him (Adam<sup>as</sup>) from clay'.<sup>13</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ الْمُنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرِ بْنِ الزُّهْرِيِّ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) عَنِ الْعَصَبِيَّةِ فَقَالَ الْعَصَبِيَّةُ الَّتِي يَأْتُمُ عَلَيْهَا صَاحِبُهَا أَنْ يَرَى الرَّجُلَ شَرَّارَ قَوْمِهِ خَيْرًا مِنْ خَيْرِ قَوْمٍ آخَرِينَ وَ لَيْسَ مِنَ الْعَصَبِيَّةِ أَنْ يُجِبُ الرَّجُلُ قَوْمَهُ وَ لَكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ قَوْمَهُ عَلَى الظُّلْمِ .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qanasy, from Al Qasim Bin Muhammad, from Minqary, from Abdul Razzaq, from Moamar, from Al Zuhry who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was asked about the prejudice, so he<sup>asws</sup> said: 'The prejudice upon which its doer would be sinning is that he sees the evil man of his

<sup>10</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 3

<sup>11</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 4

<sup>12</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 5

<sup>13</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 6

people as better than the good ones of other people, and it is not from the prejudice if he were to love the man of his people, but from the prejudice is that he assists his people upon the injustice'.<sup>14</sup>

## بَابُ الْكِبْرِ

### Chapter 124 – The Arrogance

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ أَبَانَ عَنْ حُكَيْمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ أَدْنَى الْإِلْحَادِ فَقَالَ إِنَّ الْكِبْرَ أَدْنَاهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Aban, from Hukeym who said,

'I asked Abu Abdullah<sup>asws</sup> about the least of atheism (disbelief). So he<sup>asws</sup> said: 'The arrogance is the lowest of it'.<sup>15</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ الْكِبْرُ قَدْ يَكُونُ فِي شِرَارِ النَّاسِ مِنْ كُلِّ جَنْسٍ وَالْكِبْرُ رِدَاءُ اللَّهِ فَمَنْ تَارَعَ اللَّهُ عَزَّ وَجَلَّ رِدَاءَهُ لَمْ يَزِدْهُ اللَّهُ إِلَّا سَفَالًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The arrogance has happened to be in the evil people from every race, and the Pride is a Gown of Allah<sup>azwj</sup>. So whoever disputes with Allah<sup>azwj</sup> Mighty and Majestic about His<sup>azwj</sup> Gown, Allah<sup>azwj</sup> would not increase him in except for the lowliness.

إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَرَّ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَ سَوْدَاءُ تَلْفَطُ السَّرْقِينَ فَقِيلَ لَهَا تَنَحِّي عَنْ طَرِيقِ رَسُولِ اللَّهِ فَقَالَتْ إِنَّ الطَّرِيقَ لَمُعْرَضٌ فَهَمَّ بِهَا بَعْضُ الْقَوْمِ أَنْ يَتَنَاوَلَهَا فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) دَعُوها فَإِنَّهَا جَبَّارَةٌ .

Rasool-Allah<sup>saww</sup> passed by one of the streets of Al-Medina and a black lady was scooping up the manure. So it was said to her, 'Move aside from the way of Rasool-Allah<sup>saww</sup>!' So she said, 'The road is open (wide enough)'. So, some of the people thought of grabbing her (and pushing her aside). So Rasool-Allah<sup>saww</sup> said: 'Leave her, for she is tyrannial' (bully).<sup>16</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) الْعِزُّ رِدَاءُ اللَّهِ وَالْكِبْرُ إِزَارُهُ فَمَنْ تَنَاوَلَ شَيْئًا مِنْهُ أَكْبَهُ اللَّهُ فِي جَهَنَّمَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Al A'ala Bin Al Fuzayl,

<sup>14</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 7

<sup>15</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 1

<sup>16</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Abu Ja'far<sup>asws</sup> said: 'The Honour is a Gown of Allah<sup>azwj</sup>, and the Pride is His<sup>azwj</sup> Garment. So whoever holds onto any of these, Allah<sup>azwj</sup> would Fling him into Hell'.<sup>17</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ عُمَرَ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ الْكِبْرُ رِذَاءُ اللَّهِ وَالْمَتَكَبِّرُ يُنَازِعُ اللَّهَ رِذَاءَهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba, from Mo'mar Bin Umar Bin Ata'a,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Pride is a Gown of Allah<sup>azwj</sup> and the arrogant one disputes Allah<sup>azwj</sup> about His<sup>azwj</sup> Gown'.<sup>18</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْكِبْرُ رِذَاءُ اللَّهِ فَمَنْ نَازَعَ اللَّهَ شَيْئًا مِنْ ذَلِكَ أَكْبَهُ اللَّهُ فِي النَّارِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abu Jameela, from Lays Al Murady,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Pride is a Gown of Allah<sup>azwj</sup>. So the one who disputes Allah<sup>azwj</sup> regarding anything from that, Allah<sup>azwj</sup> would Fling him into the Fire'.<sup>19</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ .

From him, from his father, from Al Qasim Bin Urwa, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both having said: 'He would not enter the Paradise, the one in whose heart is particle's weight of arrogance'.<sup>20</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنَ الْكِبْرِ قَالَ فَاسْتَرْجَعْتُ فَقَالَ مَا لَكَ تَسْتَرْجِعُ قُلْتُ لِمَا سَمِعْتُ مِنْكَ فَقَالَ لَيْسَ حَيْثُ نَذَهَبُ إِنَّمَا أَعْنِي الْجُحُودَ إِنَّمَا هُوَ الْجُحُودُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'He would not enter the Paradise, the one in whose heart there was the weight of a mustard seed from the arrogance'. He (the narrator) said, 'So I said, 'We are from Allah<sup>azwj</sup> and to Him<sup>azwj</sup> we are returning'. So he<sup>asws</sup> said: 'What is the matter with you saying 'We are from Allah<sup>azwj</sup> and to Him<sup>azwj</sup> we are returning?' I said, 'Due to what I heard from you<sup>asws</sup>'. So he<sup>asws</sup> said: 'It is not where you are going (understanding it).

<sup>17</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 3

<sup>18</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 4

<sup>19</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 5

<sup>20</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 6

But rather, <sup>asws</sup> mean the rejection (of *Wilayah*). But rather it (arrogance) is the rejection (of *Wilayah*).<sup>21</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْكِبْرُ أَنْ تَعْمِصَ النَّاسَ وَتَسْفَهُ الْحَقَّ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Ayoub Bin Al Hurr, from Abdul A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The arrogance is that you belittle the people and consider the Truth as foolish'.<sup>22</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ أَعْظَمَ الْكِبْرِ عَمِصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ قَالَ قُلْتُ وَ مَا عَمِصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ قَالَ يَجْهَلُ الْحَقَّ وَ يَطْعُنُ عَلَى أَهْلِهِ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ نَارَعَ اللَّهَ عَزَّ وَ جَلَّ رِدَاءَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Abdul Al'ala Bin Ayn who said,

'Abu Abdullah<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The greatest of the arrogance is belittling the people and considering the Truth as foolish'. I said, 'And what (constitutes) belittling the people and considering the Truth as foolish?' He<sup>asws</sup> said, 'Ignoring the Truth and maligning upon its people. So the one who does that, so he has snatched from Allah<sup>azwj</sup> Mighty and Majestic, His<sup>azwj</sup> Gown (of Pride)'.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ فِي جَهَنَّمَ لَوَادِيًا لِلْمُنْكَبِرِينَ يُقَالُ لَهُ سَفْرٌ سَكَا إِلَى اللَّهِ عَزَّ وَ جَلَّ شِدَّةَ حَرِّهِ وَ سَأَلَهُ أَنْ يَأْذَنَ لَهُ أَنْ يَنْفَسَ فَنَفَسَ فَأَحْرَقَ جَهَنَّمَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'In Hell there is a valley for the arrogant ones called Saqar. It complained to Allah<sup>azwj</sup> Mighty and Majestic of the intensity of its own heat, and asked Him<sup>azwj</sup> that He<sup>azwj</sup> Permits for it to breathe. So it exhaled and it burnt down the Hell'.<sup>24</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَخِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ الْمُنْكَبِرِينَ يُجْعَلُونَ فِي صُورِ الذَّرِّ يَتَوَطَّأُهُمُ النَّاسُ حَتَّى يَفْرَعَهُ اللَّهُ مِنَ الْحِسَابِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Dawood Bin Farqad, from his brother who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The arrogant ones would be Made to be in the image of the particles. The people would be trampling upon them until Allah<sup>azwj</sup> is Free from the Reckoning'.<sup>25</sup>

<sup>21</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 7

<sup>22</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 8

<sup>23</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 9

<sup>24</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 10

<sup>25</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 11

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ مَا الْكِبْرُ فَقَالَ أَعْظَمُ الْكِبْرِ أَنْ تَسْفَهَ الْحَقَّ وَ تَعْمِصَ النَّاسَ قُلْتُ وَ مَا سَفَهُ الْحَقِّ قَالَ يَجْهَلُ الْحَقَّ وَ يَطْعُنُ عَلَى أَهْلِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abdul A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What is the arrogance?' So he<sup>asws</sup> said: 'The greatest of the arrogance is that you consider the Truth as foolish and you belittle the people (of Truth)'. I said, 'And what is considering the Truth as foolish?' He<sup>asws</sup> said: 'Ignoring the Truth and his criticizing the people of Truth'.<sup>26</sup>

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي أَكُلُ الطَّعَامَ الطَّيِّبَ وَ أَشْمُ الرِّيحَ الطَّيِّبَةَ وَ أَرْكَبُ الدَّابَّةَ الْفَارِهَةَ وَ يَنْبَغِينِي الْعِلَامُ فَتَرَى فِي هَذَا شَيْئاً مِنْ النَّجْبِ فَلَا أَفْعَلُهُ فَاطْرُقَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) ثُمَّ قَالَ إِنَّمَا الْجَبَّارُ الْمَلْعُونُ مَنْ غَمَصَ النَّاسَ وَ جَهَلَ الْحَقَّ

From, from Yaqoub Bin Yazeed, from Muhammad Bin Umr Bin Yazeed, from his father who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I eat the good food, and smell the good perfume, and ride the luxurious animals, and the slaves follow behind me. So if you<sup>asws</sup> were to view anything from the tyranny in this, then I will not do it'. So Abu Abdullah<sup>asws</sup> remained (silent for a while), then said: 'But rather, the tyrant is the accursed, the one who belittles the people and ignores the Truth'.

قَالَ عُمَرُ فَقُلْتُ أَمَا الْحَقُّ فَلَا أَجْهَلُهُ وَ الْعَمَصُ لَا أُدْرِي مَا هُوَ قَالَ مَنْ حَقَرَ النَّاسَ وَ نَجَبَرَ عَلَيْهِمْ فَذَلِكَ الْجَبَّارُ .

Umar (the narrator) said, 'So I said, 'As for the Truth, so I do not ignore it, and the belittling, I do not know what it is'. He<sup>asws</sup> said: 'The one who considers the people as insignificant and is tyrannous upon them, so that is the tyrant'.<sup>27</sup>

مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ثَلَاثَةٌ لَا يَكْلِمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يَزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ شَيْخٌ زَانٍ وَ مَلِكٌ جَبَّارٌ وَ مُؤَلِّمٌ مُخْتَالٌ .

Muhammad Bin Ja'far, from Muhammad Bin Abdul Hameed, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Three (people), Allah<sup>azwj</sup> will not Speak to them, nor Look towards them on the Day of Judgment, nor will He<sup>azwj</sup> Purify them, and for them would be a painful Punishment – an aged adulterer, and a tyrannous king, and an arrogant self-denying one'.<sup>28</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ يُونُسَ ( عَلَيْهِ السَّلَامُ ) لَمَّا قَدِمَ عَلَيْهِ الشَّيْخُ يَعْقُوبُ ( عَلَيْهِ السَّلَامُ ) دَخَلَهُ عِزُّ الْمَلِكِ فَلَمْ يَنْزِلْ إِلَيْهِ فَهَبَطَ جَبْرَيْلُ ( عَلَيْهِ السَّلَامُ ) قَالَ يَا يُونُسُ ابْسُطْ رَا حَتَاكَ فَخَرَجَ مِنْهَا نُورٌ سَاطِعٌ فَصَارَ فِي جَوْ السَّمَاءِ فَقَالَ يُونُسُ يَا جَبْرَيْلُ مَا هَذَا النُّورُ الَّذِي خَرَجَ مِنْ رَا حَتِي فَقَالَ نَزَعَتِ النَّبُوءَةُ مِنْ عَقَبِكَ عُقُوبَةً لَمَّا لَمْ تَنْزِلْ إِلَى الشَّيْخِ يَعْقُوبَ فَلَا يَكُونُ مِنْ عَقَبِكَ نَبِيٌّ .

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 12

<sup>27</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 13

<sup>28</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 14

A number of our companions, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from the one who narrated it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Yusuf<sup>as</sup> was such that when the elderly Yaqoub<sup>as</sup> proceeded to him<sup>as</sup>, the might of the kingship entered into him<sup>as</sup> and he<sup>as</sup> did not dismount to (welcome) him<sup>as</sup>. So Jibraeel<sup>as</sup> descended and said: 'O Yusuf<sup>as</sup>! Extend your<sup>as</sup> palm!'. So a shining light came out from it and came to be in the atmosphere of the sky. So Yusuf<sup>as</sup> said: 'What is this light which came out from my<sup>as</sup> palm?' So he<sup>as</sup> said: 'The Prophet-hood has been Removed from your<sup>as</sup> children as a Punishment to what caused you<sup>as</sup> not to descend to the elderly Yaqoub<sup>as</sup>, therefore there will not happen to be a Prophet<sup>as</sup> from your<sup>as</sup> children'.<sup>29</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَا مِنْ عَبْدٍ إِلَّا وَ فِي رَأْسِهِ حِكْمَةٌ وَ مَلَكٌ يُمَسِّكُهَا فَإِذَا تَكَبَّرَ قَالَ لَهُ اتَّضِعْ وَ ضَعَكَ اللَّهُ فَلَا يَزَالُ أَعْظَمَ النَّاسَ فِي نَفْسِهِ وَ أَصْغَرَ النَّاسَ فِي أَعْيُنِ النَّاسِ وَ إِذَا تَوَاضَعَ رَفَعَهُ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ قَالَ لَهُ أَنْتَعِشْ نَعَشَكَ اللَّهُ فَلَا يَزَالُ أَصْغَرَ النَّاسَ فِي نَفْسِهِ وَ أَرْفَعَ النَّاسَ فِي أَعْيُنِ النَّاسِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is none from a servant except that there is wisdom in his head and an Angel withholds it (there). So when he is arrogant, (the Angel) says to him: 'Be humble, may Allah<sup>azwj</sup> Drop you!'. So he does not cease to be the greatest of the people within himself and the smallest of the people in the eyes of the people; but when he is humble, Allah<sup>azwj</sup> Might and Majestic Raises him, then (the Angel) says to him: 'Be humble, may Allah<sup>azwj</sup> Dignify you!' So he does not cease to be the smallest of the people within himself and the highest of the people in the eyes of the people'.<sup>30</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ النَّهْدِيِّ عَنِ يَزِيدَ بْنِ إِسْحَاقَ شَعْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُنْذِرِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا مِنْ أَحَدٍ يَتَّبِعُهُ إِلَّا مِنْ ذَلَّةٍ يَجِدُهَا فِي نَفْسِهِ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from al Nahdy, from Yazeed Bin Is'haq Sha'ar, from Abdullah Bin Al Munzir, from Abdullah Bin Bukeyr who said,

'Abu Abdullah<sup>asws</sup> said: 'There is no one who comes to it (arrogance) except from a disgrace which he finds within himself'.

وَ فِي حَدِيثٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلَّا لِدَلَّةٍ وَجَدَهَا فِي نَفْسِهِ .

And in another Hadeeth, from Abu Abdullah<sup>asws</sup> having said: 'There is none from a man who is arrogant or tyrannous except due to the disgrace which he finds within himself'.<sup>31</sup>

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 15

<sup>30</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 16

<sup>31</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 17

## بَابُ الْعُجْبِ

## Chapter 125 – The Self-conceit

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا مِنْ أَهْلِ خُرَاسَانَ مِنْ وُلْدِ إِبْرَاهِيمَ بْنِ سَيَّارٍ يَرْفَعُهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ عَلِمَ أَنَّ الذَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ وَ لَوْ لَا ذَلِكَ مَا ابْتُلِيَ مُؤْمِنٌ بِذَنْبٍ أَبَدًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Asbat, from a man from our companions, from the people of Khurasan from the children of Ibrahim Bin Sayyar, raising it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Knows that sin is better for the *Momin* than the self-conceit (self important), and had it not been for that, a *Momin* would never sin!’<sup>32</sup>

عَنْهُ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَخِيهِ أَبِي عَامِرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ دَخَلَهُ الْعُجْبُ هَلَكَ .

From, from Saeed Bin Janah, from his brother Abu Aamir, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The one in whom the self-conceit enters, is destroyed’.<sup>33</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الْعُجْبِ الَّذِي يُفْسِدُ الْعَمَلَ فَقَالَ الْعُجْبُ دَرَجَاتٌ مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيَعُجِبُهُ وَ يَحْسَبُ أَنَّهُ يُحْسِنُ صُنْعًا وَ مِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيَمُنَّ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ يَبْهَ عَلَيْهِ فِيهِ الْمُنُّ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, ‘I asked him<sup>asws</sup> about the self-conceitedness, so he<sup>asws</sup> said: ‘The self-conceitedness has levels. From these is that for the servant, his evil deeds are adorned for him, so he sees it as a good deed. So it astounds (overwhelms) him and he reckons that he has done something good; and from these is that the servant believes in his Lord<sup>azwj</sup>, so he (thinks he is doing a) favour upon Allah<sup>azwj</sup> Mighty and Majestic, while for Allah<sup>azwj</sup>, upon him with regards to it, is actually the Favour’ (by not Punishing him).<sup>34</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الرَّجُلَ لَيَذْنِبُ الذَّنْبَ فَيَنْدُمُ عَلَيْهِ وَ يَعْمَلُ الْعَمَلَ فَيَسْرُهُ ذَلِكَ فَيَتَرَاحَى عَنْ حَالِهِ تِلْكَ فَلَأَنْ يَكُونَ عَلَى حَالِهِ تِلْكَ خَيْرٌ لَهُ مِمَّا دَخَلَ فِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The man commits the sin, so he regrets upon it and he does the (good) deed, so that cheers him, so he

<sup>32</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 1

<sup>33</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 2

<sup>34</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 3

slackens from that state of his. So for him to be upon that state of his (of regret) is better for him than what had entered into him (from the self-importance)'.<sup>35</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ نَضْرَ بْنِ قُرَاشٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَتَى عَالِمٌ عَابِدًا فَقَالَ لَهُ كَيْفَ صَلَاتُكَ فَقَالَ مِثْلِي يُسْأَلُ عَنْ صَلَاتِي وَأَنَا أَعْبُدُ اللَّهَ مُنْذُ كَذَا وَكَذَا قَالَ فَكَيْفَ بُكَاءُكَ قَالَ أَنْبِكِي حَتَّى تَجْرِي دُمُوعِي فَقَالَ لَهُ الْعَالِمُ فَإِنَّ ضَحْكَكَ وَأَنْتَ خَائِفٌ أَفْضَلُ مِنْ بُكَاءِكَ وَأَنْتَ مُدِلٌّ إِنَّ الْمُدِلَّ لَا يَصْعَدُ مِنْ عَمَلِهِ شَيْءٌ

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nazar Bin Qirwashi, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A scholar came to a worshipper and said to him, 'How is your *Salāt*?' So he said, 'The like of me is been questioned about his *Salāt*, and I have been worshipping Allah<sup>azwj</sup> since such and such (time)?' He said, 'So how is your weeping?' He said, 'I tend to weep until my tears flow upon me'. So the scholar said to him, 'So if you were to laugh while you are fearful (of Allah<sup>azwj</sup>) it would be superior than your weeping while you are self-conceited (boastful). The self-conceited one, nothing from his deeds ascends (to Allah<sup>azwj</sup>)'.<sup>36</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ دَخَلَ رَجُلَانِ الْمَسْجِدَ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ فَاسِقٌ فَخَرَجَا مِنَ الْمَسْجِدِ وَالْفَاسِقُ صِدِّيقٌ وَالْعَابِدُ فَاسِقٌ وَذَلِكَ أَنَّهُ يَدْخُلُ الْعَابِدُ الْمَسْجِدَ مُدْلًا بِعِبَادَتِهِ يُدِلُّ بِهَا فَتَكُونُ فِكْرَتُهُ فِي ذَلِكَ وَتَكُونُ فِكْرَةُ الْفَاسِقِ فِي التَّنَدُّمِ عَلَى فِسْقِهِ وَ يَسْتَعْفِرُ اللَّهَ عَزَّ وَ جَلَّ مِمَّا صَنَعَ مِنَ الذُّنُوبِ .

From him, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from one of our companions,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'Two men entered the Masjid. One of them was a worshipper and the other one an immoral one. So when they both exited from the Masjid, the immoral one was truthful and the worshipper was immoral, and that is because the worshipper entered into the Masjid with a feeling of self-importance with praising (and being boastful about) his worship. So his thinking happened to be in that (state), and the thinking of the immoral one happened to be in the remorse upon his immorality, and he sought the Forgiveness of Allah<sup>azwj</sup> Mighty and Majestic from what he had done from the sins'.<sup>37</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الرَّجُلُ يَعْمَلُ الْعَمَلَ وَهُوَ خَائِفٌ مُشْفِقٌ ثُمَّ يَعْمَلُ شَيْئًا مِنَ الْبِرِّ فَيَدْخُلُهُ شِبْهُ الْعُجْبِ بِهِ فَقَالَ هُوَ فِي حَالِهِ الْأُولَى وَهُوَ خَائِفٌ أَحْسَنُ حَالًا مِنْهُ فِي حَالِ عُجْبِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The man does the (good) deed and he is fearful, worried. Then he does something from the righteousness, so something like the self-

<sup>35</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 4

<sup>36</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 5

<sup>37</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 6

importance enters into him due to it'. So he<sup>asws</sup> said: 'His being in his first state while he was fearful is a better state than him being in a state of self-importance'.<sup>38</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بَيْنَمَا مُوسَى ( عَلَيْهِ السَّلَام ) جَالِسًا إِذْ أَقْبَلَ إِبْلِيسُ وَ عَلَيْهِ بُرْنُسٌ ذُو أَلْوَانٍ فَلَمَّا دَنَا مِنْ مُوسَى ( عَلَيْهِ السَّلَام ) خَلَعَ الْبُرْنُسَ وَ قَامَ إِلَى مُوسَى فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ مُوسَى مَنْ أَنْتَ فَقَالَ أَنَا إِبْلِيسُ قَالَ أَنْتَ فَلَا قَرَبَ اللَّهُ دَارَكَ قَالَ إِنِّي إِنَّمَا جِئْتُ لِأَسَلَّمَ عَلَيْكَ لِمَكَانِكَ مِنَ اللَّهِ

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'While Musa<sup>as</sup> was seated, Iblees<sup>la</sup> came over and upon him<sup>la</sup> was a colourful hood. So when he<sup>la</sup> approached Musa<sup>as</sup>, removed the hood and stood by him<sup>as</sup> and greeted upon him<sup>as</sup>. So Musa<sup>as</sup> said to him<sup>la</sup>: 'Who are you<sup>la</sup>?'. So he<sup>la</sup> said, 'I<sup>la</sup> am Iblees<sup>la</sup>'. He<sup>as</sup> said: 'You<sup>la</sup>, May Allah<sup>azwj</sup> not let your<sup>la</sup> circling be close by'. He<sup>la</sup> said, 'But rather, I<sup>la</sup> came over to greet upon you<sup>as</sup> due to your<sup>as</sup> status from Allah<sup>azwj</sup>'.

قَالَ فَقَالَ لَهُ مُوسَى ( عَلَيْهِ السَّلَام ) فَمَا هَذَا الْبُرْنُسُ قَالَ بِهِ أَخْتَطَفُ قُلُوبَ بَنِي آدَمَ فَقَالَ مُوسَى فَأَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبَهُ ابْنُ آدَمَ اسْتَحْوَذَتْ عَلَيْهِ قَالَ إِذَا أَعْجَبْتَهُ نَفْسُهُ وَ اسْتَكْتَرَّ عَمَلُهُ وَ صَغُرَ فِي عَيْنِهِ ذَنْبُهُ

He<sup>asws</sup> said: 'So Musa<sup>as</sup> said to him: 'So what is this hood?' He<sup>la</sup> said, 'By it I<sup>la</sup> abduct the hearts of the children of Adam<sup>as</sup>'. So Musa<sup>as</sup> said: 'So tell me<sup>as</sup> of the sin which, when the son of Adam<sup>as</sup> commits it, he gets captured upon it'. He<sup>la</sup> said, 'When his self astounds him and his deeds seem numerous and his sins seem small in his eyes'.

وَ قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِذَاوُودَ ( عَلَيْهِ السَّلَام ) يَا دَاوُدُ بَشِّرِ الْمُذْنِبِينَ وَ أَنْذِرِ الصَّادِقِينَ قَالَ كَيْفَ أَبَشِّرُ الْمُذْنِبِينَ وَ أَنْذِرُ الصَّادِقِينَ قَالَ يَا دَاوُدُ بَشِّرِ الْمُذْنِبِينَ أَنِّي أَقْبَلُ التَّوْبَةَ وَ أَعْفُو عَنِ الذَّنْبِ وَ أَنْذِرِ الصَّادِقِينَ أَلَّا يُعْجَبُوا بِأَعْمَالِهِمْ فَإِنَّهُ لَيْسَ عَبْدٌ أَنْصَبَهُ لِلْحِسَابِ إِلَّا هَلَكَ .

And he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said to Dawood<sup>as</sup>: "O Dawood<sup>as</sup>! Give glad tidings to the sinners and warn the truthful!" He<sup>as</sup> said: 'How do I<sup>as</sup> give glad tidings to the sinners and warn the truthful?' He<sup>azwj</sup> Said: "O Dawood<sup>as</sup>! Give glad tidings to the sinners that I<sup>azwj</sup> Accept the repentance and Pardon the sins, and warn the truthful that they should not be self-conceited with their deeds, for there is no servant who will be linked with it for the Reckoning except that he would be destroyed!"<sup>39</sup>

**بَابُ حُبِّ الدُّنْيَا وَ الْحَرِصِ عَلَيْهَا**

## Chapter 126 – Love of the world and the greed upon it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ هِشَامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ رَأْسُ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dorost Bin Abu Mansour, from a man,

<sup>38</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 7

<sup>39</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 8

(It has been narrated) from Abu Abdullah<sup>asws</sup> and Hisham, from Abu Abdullah<sup>asws</sup> having said: 'The head (the root) of all sins is love of the world'.<sup>40</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ حَمَّادِ بْنِ بَشِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَا ذُنُوبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَهَا رِعَاؤُهَا أَحَدُهُمَا فِي أَوْلَاهَا وَ الْآخَرُ فِي آخِرِهَا بِأَفْسَدٍ فِيهَا مِنْ حُبِّ الْمَالِ وَ الشَّرَفِ فِي دِينِ الْمُسْلِمِ .

Ali, from his father, from Ibn Fazzal, from Ibn Bukeyr, from Hammad Bin Bashir who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Two ferocious wolves among sheep who have separated from their shepherd, one of the two being among its front ones and the other among its back ones, are no more damaging among them than the love of the wealth and the honour (popularity) is in the Religion of the Muslim'.<sup>41</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَا ذُنُوبَانِ ضَارِيَانِ فِي غَنَمٍ لَيْسَ لَهَا رَاعٍ هَذَا فِي أَوْلَاهَا وَ هَذَا فِي آخِرِهَا بِأَسْرَعٍ فِيهَا مِنْ حُبِّ الْمَالِ وَ الشَّرَفِ فِي دِينِ الْمُؤْمِنِ .

From him, from his father, from Usman Bin Isa, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Two ferocious wolves among sheep not have shepherd for them, this one among its front ones and this one among its back ones, would not be quicker among them (to devour them) than the love of the wealth and the honour (popularity) would be (devouring) in the Religion of the *Momin*'.<sup>42</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الشَّيْطَانَ يُدِيرُ ابْنَ آدَمَ فِي كُلِّ شَيْءٍ فَإِذَا أَعْيَاهُ جَنَّمَ لَهُ عِنْدَ الْمَالِ فَأَخَذَ بِرَقَبَتِهِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad in Yahya Al Khazzaz, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Satan<sup>la</sup> revolves around the children of Adam<sup>as</sup> with regards to everything. So when he<sup>la</sup> gets tired of (waiting for) him, crouches to him by the wealth, so he<sup>la</sup> seizes him by his neck'.<sup>43</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ النُّعْمَانَ عَنْ أَبِي أُسَامَةَ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ لَمْ يَتَعَزَّ بِعِزِّ اللَّهِ تَقَطَّعَتْ نَفْسُهُ حَسْرَاتٍ عَلَى الدُّنْيَا وَ مَنْ اتَّبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ كَثُرَ هُمُهُ وَ لَمْ يَشْفِ غَيْظُهُ وَ مَنْ لَمْ يَرِ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ نِعْمَةٌ إِلَّا فِي مَطْعَمٍ أَوْ مَشْرَبٍ أَوْ مَلْبَسٍ فَقَدْ قَصَرَ عَمَلُهُ وَ دَنَا عَذَابُهُ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Abu Asama Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who does not get consoled by the Consolation of Allah<sup>azwj</sup> the regret upon the world will cut off his self; and the one who purses with his vision what is in the hands of the people, his worries would be numerous and his anger would not subside; and the one who does not see the Bounties of Allah<sup>azwj</sup> Mighty and Majestic

<sup>40</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 1

<sup>41</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 2

<sup>42</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 3

<sup>43</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 4

upon him, except regarding the food and the drink or clothes, so his deeds would be deficient and his Punishment has approached'.<sup>44</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ زِيَادِ الْقَنْدِيِّ عَنْ أَبِي وَكَيْعٍ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ  
عَنِ الْحَارِثِ الْأَعْوَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ الدِّينَارَ وَ الدَّرْهَمَ  
أَهْلَكَمَا مَنْ كَانَ قَبْلَكُمْ وَ هُمَا مُهْلِكَاكُمْ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Zayd, from Ziyad Al Qindy, from Abu Wakie, from Abu Is'haq Al Sabie, from Al Haris Al Awr,

(It has been narrated) from Amir Al-Momineen<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Dinar and the Dirham both destroyed the ones who were before you, and they will both destroy you all (as well)'.<sup>45</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يَحْيَى بْنِ عُمَيْرَةَ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) مَثَلُ الْحَرِيصِ عَلَى الدُّنْيَا مَثَلُ دُوْدَةٍ الْقَرِّ كُلَّمَا ازْدَادَتْ مِنَ الْقَرِّ عَلَى نَفْسِهَا لَفَأَ كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتَّى تَمُوتَ غَمًّا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yahya Bin Uqba Al Azdy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that 'Abu Ja'far<sup>asws</sup> having said: An example of the greedy one upon the world is like an example of the silkworm. Every time it increases enveloping the silk upon itself it becomes even more remote from the exiting (from its cocoon) until it dies sadly'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَعْنَى الْغِنَى مَنْ لَمْ يَكُنْ لِلْحَرِيصِ أُسِيرًا

And Abu Abdullah<sup>asws</sup> said: 'The richest of the rich is the one who does not happen to be a prisoner of the greediness'.

وَ قَالَ لَا تُشْعِرُوا قُلُوبَكُمْ الْإِشْتِيََالَ بِمَا قَدْ فَاتَتْ فَتَشْعَلُوا أَذْهَانَكُمْ عَنِ الْإِسْتِعْدَادِ لِمَا لَمْ يَأْتِ .

And he<sup>asws</sup> said: 'Do not let your hearts be pre-occupied with what has been lost, for you will be pre-occupying your minds from the preparation for what has not yet come'.<sup>46</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمَنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ  
مَعْمَرِ بْنِ رَاشِدٍ عَنِ الرَّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ سُنَيْلُ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ  
اللَّهِ قَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةِ رَسُولِهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَفْضَلَ مِنْ بَعْضِ الدُّنْيَا فَإِنَّ لِدَلِكِ  
لَشُعْبًا كَثِيرَةً وَ لِلْمَعَاصِي شُعْبٌ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Ubeydullah who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was asked, 'Which of the deeds is superior in the Presence of Allah<sup>azwj</sup>?' He<sup>asws</sup> said: 'There is no deed, after the recognition of Allah<sup>azwj</sup> Mighty

<sup>44</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 5

<sup>45</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 6

<sup>46</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 7

and Majestic and recognition of His<sup>azwj</sup> Rasool<sup>saww</sup> more superior than hatred of the world. There are many branches for that, and for the disobedience, there is one branch’.

فَأُولُ مَا عَصِيَ اللَّهُ بِهِ الْكِبْرُ مَعْصِيَهُ إِبْلِيسَ حِينَ أَبِي وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

So the first of what Allah<sup>azwj</sup> was disobeyed with was the arrogance, being a disobedience of Iblees<sup>la</sup>, where he<sup>la</sup> refused (to prostrate) and was arrogant, and he<sup>la</sup> was from the disbelievers’.

ثُمَّ الْجُرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَاءَ ( عَلَيْهِمَا السَّلَام ) حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُمَا فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنْ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ

Then (it was) the greed, and it is the disobedience of Adam<sup>as</sup> and Hawwa<sup>as</sup> [7:19] **so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust.** So they<sup>as</sup> both took what there was no need to it for them both. Thus, that entered into their<sup>as</sup> offspring up to the Day of Judgement, and that is that most of what the son of Adam<sup>as</sup> seeks is what there is no need to it for him.

ثُمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرِّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ الثَّرْوَةِ فَصِرْنَ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا

Then (it was) the envy, and it is a disobedience of the son<sup>la</sup> of Adam<sup>as</sup> where he<sup>la</sup> envied his<sup>la</sup> brother<sup>as</sup>, and he<sup>la</sup> killed him<sup>as</sup>. So there branched out from that, the love of women, and the love of the world, and love of the leadership, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. Thus, these came to be seven traits, and they all gathered in the love of the world.

فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَاءَانِ دُنْيَا بِلَاغٍ وَ دُنْيَا مَلْعُونَةٍ .

Thus the Prophets<sup>as</sup> and the Scholars<sup>asws</sup> said after recognition that: ‘The love of the world is the head of all sins, and the world is (two types of) world – a world of bare necessities and the condemned one’.<sup>47</sup>

وَ بِهِذَا الْإِسْنَادِ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِي مُنَاجَاةِ مُوسَى ( عَلَيْهِ السَّلَام ) يَا مُوسَى إِنَّ الدُّنْيَا دَارُ عُقُوبَةٍ عَاقَبْتُ فِيهَا آدَمَ عِنْدَ خَطِيئَتِهِ وَ جَعَلْتُهَا مَلْعُونَةً مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ فِيهَا لِي

And by this chain, from Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘In the Manifesto of Musa<sup>as</sup> (it was): “O Musa<sup>as</sup>! The world is a house of Punishment. Adam<sup>as</sup> was Punished during his<sup>as</sup> error, and I<sup>azwj</sup> Made it to be Accursed. Accursed is whatever therein except for what there was in it (performed) for Me<sup>azwj</sup>” .

يَا مُوسَى إِنَّ عِبَادِي الصَّالِحِينَ زَهَبُوا فِي الدُّنْيَا بِقَدْرِ عِلْمِهِمْ وَ سَائِرَ الْخَلْقِ رَغَبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ وَ مَا مِنْ أَحَدٍ عَظَمَهَا فَفَرَّتْ عَيْنَاهُ فِيهَا وَ لَمْ يُحَقِّرْهَا أَحَدٌ إِلَّا انْتَفَعَ بِهَا .

<sup>47</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 8

O Musa<sup>as</sup>! My<sup>azwj</sup> righteous servant are being ascetic in the world in accordance to their knowledge, and the rest of the creatures are desiring with regards to it in accordance with their ignorance; and there is no one who magnifies it (the world) and his eyes would be delighted in it, and no one would belittle it except that he would benefit from it'.<sup>48</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا ذُنُوبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَهَا رِعَاؤُهَا وَاحِدٌ فِي أَوْلِيهَا وَ هَذَا فِي آخِرِهَا بِأَفْسَدٍ فِيهَا مِنْ حُبِّ أَلْمَالِ وَ الشَّرَفِ فِي دِينِ الْمُسْلِمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Two ferocious wolves among sheep who have separated from their shepherd, one being among its front ones and one being among its back ones, are not more damaging among them than the love of the world and the fame would be regarding the Religion of the Muslim'.<sup>49</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيِّ الْكُوفِيِّ عَنْ مَهَاجِرِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَرَّ عَيْسَى ابْنُ مَرْيَمَ ( عَلَيْهِ السَّلَامُ ) عَلَى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَ طَيْرُهَا وَ دَوَابُّهَا فَقَالَ أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخَطِهِ وَ لَوْ مَاتُوا مُتَفَرِّقِينَ لَتَدَافَنُوا فَقَالَ الْحَوَارِيُّونَ يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ ادْعُ اللَّهَ أَنْ يُحْيِيَهُمْ لَنَا فَيُخْبِرُونَا مَا كَانَتْ أَعْمَالُهُمْ فَتَجَنَّبَهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Usman Bin Saeed, from Abdul Hameed Bin Ali Al Kufy, from Muhajir Al Asady,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Isa<sup>as</sup> Bin Maryam<sup>as</sup> passed by a town whose inhabitants had died, along with its birds and its animals. So he<sup>as</sup> said: 'But they did not die except by Wrath (of Allah<sup>azwj</sup>), and had they died separately, they would have buried each other'. So the disciples said, 'O Spirit of Allah<sup>azwj</sup> and His<sup>azwj</sup> Word! Supplicate to Allah<sup>azwj</sup> that He<sup>azwj</sup> should Revive them so they can inform us what their deeds were (that led them to this destruction), so that we can stay away from these'.

فَدَعَا عَيْسَى ( عَلَيْهِ السَّلَامُ ) رَبَّهُ فَنُودِيَ مِنَ الْجَوِّ أَنْ نَادِهِمْ فَقَامَ عَيْسَى ( عَلَيْهِ السَّلَامُ ) بِاللَّيْلِ عَلَى شَرْفٍ مِنَ الْأَرْضِ فَقَالَ يَا أَهْلَ هَذِهِ الْقَرْيَةِ فَأَجَابَهُ مِنْهُمْ مُجِيبٌ لَيْلِيكَ يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ فَقَالَ وَيَحْكُمُ مَا كَانَتْ أَعْمَالُكُمْ قَالَ عِبَادَةُ الطَّاغُوتِ وَ حُبُّ الدُّنْيَا مَعَ خَوْفٍ قَلِيلٍ وَ أَمَلٍ بَعِيدٍ وَ عَفْلَةٍ فِي لَهْوٍ وَ لَعِبٍ

So Isa<sup>as</sup> supplicated to his<sup>as</sup> Lord<sup>azwj</sup>, and there was a Call from the air: 'Call them!' So Isa<sup>as</sup> stood at night upon a high ground and he<sup>as</sup> said: 'O inhabitants of this town!' So one of them responded answering, 'O Spirit of Allah<sup>azwj</sup> and His<sup>azwj</sup> Word, here I am!' So he<sup>as</sup> said: 'Woe be unto you all! What were your deeds?' He said, 'Worshipping the tyrants and love of the world along with little fear, and has long hopes and neglectfully engaged in the 'لهو و لعب' in useless and playful activities'.

<sup>48</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 9

<sup>49</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 10

فَقَالَ كَيْفَ كَانَ حُبُّكُمْ لِلدُّنْيَا قَالَ كَحُبِّ الصَّبِيِّ لِأُمِّهِ إِذَا أَقْبَلَتْ عَلَيْنَا فَرَحْنَا وَ سُرْرُنَا وَ إِذَا أَدْبَرَتْ عَنَّا بَكَيْنَا وَ حَزْنَا قَالَ كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ قَالَ الطَّاعَةُ لِأَهْلِ الْمَعَاصِي قَالَ كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ قَالَ بِنْنَا لِبَلَاءِ فِي عَاقِبَةِ وَ أَصْبَحْنَا فِي الْهَوَايَةِ فَقَالَ وَ مَا الْهَوَايَةُ فَقَالَ سَجِينٌ قَالَ وَ مَا سَجِينٌ قَالَ جِبَالٌ مِنْ جَمْرِ تُوقَدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ

So he<sup>as</sup> said: 'How was your love for the world?' He said, 'Like the love of the child for its mother. Whenever it came upon us, we were happy and joyful, and when it was distant from us, we cried and grieved. He<sup>as</sup> said: 'How was your worship for the tyrants?' He said, 'The obedience to the disobedient ones'. He<sup>as</sup> said: 'How was your end of your affairs?' He said, 'We slept at night in good health and we woke up in the morning in the Abyss'. So he<sup>as</sup> said: 'And what is the Abyss?' So he said, 'A prison' He<sup>as</sup> said: 'And what is the prison?' He said, 'A mountain of burning coal inflamed upon us up to the Day of Judgment'.

قَالَ فَمَا قُلْتُمْ وَ مَا قِيلَ لَكُمْ قَالَ قُلْنَا رُدَّنَا إِلَى الدُّنْيَا فَنَزَهَ فِيهَا قِيلَ لَنَا كَذَبْتُمْ قَالَ وَيْحَكَ كَيْفَ لَمْ يُكَلِّمَنِي غَيْرُكَ مِنْ بَيْنِهِمْ قَالَ يَا رُوحَ اللَّهِ إِنَّهُمْ مُلْجَمُونَ بِلِجَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةِ غِلَاطٍ شِدَادٍ وَ إِنِّي كُنْتُ فِيهِمْ وَ لَمْ أَكُنْ مِنْهُمْ فَلَمَّا نَزَلَ الْعَذَابُ عَمَّنِي مَعَهُمْ فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ لَا أَدْرِي أَكَبِّبُ فِيهَا أَمْ أَنْجُو مِنْهَا

He<sup>as</sup> said: 'So what did you all say and what was said to you?' He said, 'We said, 'Return us to the world and we would be ascetic therein'. It was said to us, 'You are all lying'. He<sup>as</sup> said: 'How come there did not speak to me<sup>as</sup> anyone apart from you, in among them?' He said, 'O Spirit of Allah<sup>azwj</sup>! They are being reined by the rein of Fire at the hands of intensely harsh Angels, and I was among them and did not happen to be from them. So when the Punishment descended, I was generalised with them, and I was attached to a branch upon the edge of Hell, not knowing whether I would be plunging into it or whether I would be Rescued from it'.

فَالْتَفَتَ عِيسَى ( عليه السلام ) إِلَى الْحَوَارِيِّينَ فَقَالَ يَا أَوْلِيَاءَ اللَّهِ أَكَلُ الخُبْزِ النَّبِيسِ بِالْمَلْحِ الْجَرِيشِ وَ النَّوْمُ عَلَى الْمَزَابِلِ خَيْرٌ كَثِيرٌ مَعَ عَاقِبَةِ الدُّنْيَا وَ الْآخِرَةِ .

So Isa<sup>as</sup> turned towards the disciples and he<sup>as</sup> said: 'O friends of Allah<sup>azwj</sup>! Eating the dry bread with the crushed salt, and sleeping upon the garbage is much better for the well-being in the world and the Hereafter'.<sup>50</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَا فَتَحَ اللَّهُ عَلَى عَبْدٍ بَاباً مِنْ أَمْرِ الدُّنْيَا إِلَّا فَتَحَ اللَّهُ عَلَيْهِ مِنَ الْجَرِيسِ مِثْلَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> does not Open upon a servant, a door from the matters of the world except Allah<sup>azwj</sup> Opens upon him, from the greed, the like of it'.<sup>51</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ عِيسَى ابْنُ مَرْيَمَ ( صلوات الله عليه ) تَعْمَلُونَ لِلدُّنْيَا وَ أَنْتُمْ تُرْزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ وَ لَا تَعْمَلُونَ لِالْآخِرَةِ وَ أَنْتُمْ لَا تُرْزَقُونَ فِيهَا إِلَّا بِالْعَمَلِ وَ لِيَكُمْ عُلَمَاءُ سَوْءِ الْأَجْرِ تَأْخُذُونَ وَ الْعَمَلُ تُضَيِّعُونَ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Giyas,

<sup>50</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 11

<sup>51</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 12

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Isa<sup>as</sup> Bin Maryam<sup>as</sup> said: 'You are working for the world although you are being Graced therein without (having to perform) a deed, and you are not working for the Hereafter although you will not be Graced therein except with (the performance of) the deeds. Woe be unto you evil scholars! You are taking the recompense and wasting the deeds?

يُوشِكُ رَبُّ الْعَمَلِ أَنْ يُقْبَلَ عَمَلُهُ وَ يُوشِكُ أَنْ يُخْرَجُوا مِنْ ضَيْقِ الدُّنْيَا إِلَى ظُلْمَةِ الْقَبْرِ كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلَى آخِرَتِهِ وَ هُوَ مُقْبِلٌ عَلَى دُنْيَاهُ وَ مَا يَضُرُّهُ أَحَبُّ إِلَيْهِ مِمَّا يَنْفَعُهُ .

He is on the verge. Perhaps He<sup>azwj</sup> would Accept his deed, and he is on the verge of exiting from the narrowness of the world to the darkness of the grave. How can one be of the learned who is on his way to the next life while he is holding to the world and what is harmful to him is more beloved to him than what is beneficial to him?'<sup>52</sup>

عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو فِيمَا أَعْلَمَ عَنْ أَبِي عَلِيٍّ الْحَدَّاءِ عَنْ حَرِيزِ بْنِ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أْبَعُدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِذَا لَمْ يَهْمَهُ إِلَّا بَطْنُهُ وَ فَرْجُهُ .

From him, from Muhammad Bin Amro regarding what I know, from Abu Ali Al Haza'a, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The furthest what the servant can be from Allah<sup>azwj</sup> Mighty and Majestic is when he is not worried except for his belly and his private part'<sup>53</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ وَ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الدُّنْيَا أَكْبَرُ هَمَّهُ جَعَلَ اللَّهُ تَعَالَى الْفَقْرَ بَيْنَ عَيْنَيْهِ وَ شَتَّتْ أَمْرَهُ وَ لَمْ يَنْلِ مِنَ الدُّنْيَا إِلَّا مَا قَسَمَ اللَّهُ لَهُ وَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الْأَجْرَةُ أَكْبَرُ هَمِّهِ جَعَلَ اللَّهُ الْغِنَى فِي قَلْبِهِ وَ جَمَعَ لَهُ أَمْرَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan and Abdul Aziz Al Abdy, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one is such during the morning and evening that the world is his greatest worry, Allah<sup>azwj</sup> the Exalted would Make the poverty to be in front of his eyes, and Scatter his affairs, and he would not attain from the world except for what Allah<sup>azwj</sup> has Appportioned for him; but the one, during morning and evening is such that the Hereafter is the greatest of his worries, Allah<sup>azwj</sup> would Make the richness to be in his heart, and Gather his affairs for him'.<sup>54</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ ابْنِ سِنَانَ عَنْ حَفْصِ بْنِ قُرْطِبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ كَثُرَ اشْتِيَاقُهُ بِالدُّنْيَا كَانَ أَشَدَّ لِحَسْرَتِهِ عِنْدَ فِرَاقِهَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Sinan, from Hafs Bin Qurt,

<sup>52</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 13

<sup>53</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 14

<sup>54</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 15

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who is more engaged with the world, his regret would be more intense during its separation' (from the world at death).<sup>55</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثِ خِصَالٍ هُمْ لَا يَفْنَى وَ لَا يَمَلُّ وَلَا يُدْرِكُ وَ رَجَاءٍ لَا يُنَالُ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who attaches his heart with the world, his heart would be attached with three traits – Worries which will not end, and work which will not be realised (completed), and the hopes which will not fulfil for him'.<sup>56</sup>

## بَابُ الطَّمَعِ

### Chapter 127 – The Greed

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا أَفْبَحَ بِالْمُؤْمِنِ أَنْ تَكُونَ لَهُ رَغْبَةٌ تُذِلُّهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Hassan, from the one who narrated it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'How ugly it would be with the *Momin* if there happens to be a desire for him which disgraces him'.<sup>57</sup>

عَنْهُ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ بَلَغَ بِهِ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ بئس العبد عبد له طمع يفوده و بئس العبد عبد له رغبة تذلُّهُ .

From him, from his father, from the one who mentioned it to whom it reached,

(It has been narrated) from Abu Ja'far<sup>asws</sup>: 'The worst servant is a servant for whom there is greed driving him, and so also the is a servant for whom there is a desire disgracing him'.<sup>58</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ عَبْدِ الرَّزَّاقِ عَنِ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) رَأَيْتُ الْخَيْرَ كُلَّهُ قَدْ اجْتَمَعَ فِي قِطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Abdul Razzaq, from Ma'mar, from Al Zuhry who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'I<sup>asws</sup> see that the goodness, all of it has gathered in the cutting off of the greed from what is in the hands of the people'.<sup>59</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ مُوسَى بْنِ سَلَامٍ عَنْ سَعْدَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ مَا الَّذِي يُنْبِتُ الْإِيمَانَ فِي الْعَبْدِ قَالَ الْوَرَعُ وَ الَّذِي يُخْرِجُهُ مِنْهُ قَالَ الطَّمَعُ .

<sup>55</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 16

<sup>56</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 17

<sup>57</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 127 H 1

<sup>58</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 127 H 2

<sup>59</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 127 H 3

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of our companions, from Ali Bin Suleyman Bin Rusheyd, from Musa Bin Sallam, from Sa'dan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, 'I said to him<sup>asws</sup>, 'What is that which builds the *Emān* in the servant?' He<sup>asws</sup> said: 'The piety' (restraint from the worldly attractions). (The narrator said), 'And what is that which exits him from it (the *Emān*)?' He<sup>asws</sup> said: 'The greed'.<sup>60</sup>

### بَابُ الْخُرْقِ

## Chapter 128 – The Harshness (Awkwardness of Manners)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ مَنْ فُتِمَ لَهُ الْخُرْقُ حُجِبَ عَنْهُ الْإِيمَانُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from the one who narrated it, from Muhammad Bin Abdul Rahman Bin Abu Layli,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Whoever has a share of harshness (in his behaviour), the *Emān* is separated from him'.<sup>61</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) لَوْ كَانَ الْخُرْقُ خُلُقًا يَرَى مَا كَانَ شَيْءٌ مِمَّا خَلَقَ اللَّهُ أَفْبَحَ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> that 'Rasool-Allah<sup>saww</sup> said: 'Had the harshness being a visible creature, there would not have been anything from what Allah<sup>azwj</sup> has Created, uglier than it'.<sup>62</sup>

### بَابُ سُوءِ الْخُلُقِ

## Chapter 129 – The Evil Manners

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The evil mannerism is a spoiler of the deed just as the vinegar spoils the honey'.<sup>63</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ النَّبِيُّ ( صلى الله عليه وآله ) أَبِي اللَّهِ عَزَّ وَجَلَّ لِصَاحِبِ الْخُلُقِ السَّيِّئِ بِالتَّوْبَةِ قِيلَ وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّهُ إِذَا تَابَ مِنْ ذَنْبٍ وَقَعَ فِي ذَنْبٍ أَعْظَمَ مِنْهُ .

<sup>60</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 127 H 4

<sup>61</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 128 H 1

<sup>62</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 128 H 2

<sup>63</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 1

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Refuses (to Accept) the repentance of the one of the evil manners with the repentance’. It was said, ‘And how is that so, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Because, when he repents from a sin, he falls into a sin more grievous than it’.<sup>64</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ سُوءَ الْخَلْقِ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail bin Mihran, from Sayf Bin Ameyra, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The evil mannerism is a spoiler of the *Emān* just as the vinegar spoils the honey’.<sup>65</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ زَبْرِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عَثْمَانَ عَنِ الْحُسَيْنِ بْنِ مِهْرَانَ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ سَاءَ خَلْفُهُ عَذَّبَ نَفْسَهُ .

From him, from Muhammad Bin Ismail Bin Bazie, from Abdullah Bin Usman, from Al Husayn Bin Mihran, from Is’haq Bin Ghalib,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The one who worsens his manners, punishes his own self’.<sup>66</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى بَعْضِ أَنْبِيَائِهِ الْخَلْقِ السَّيِّئِ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yahya Bin Amro, from Abdullah Bin Sinan who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Revealed unto one of His<sup>azwj</sup> Prophets<sup>as</sup>: “The evil mannerism spoils the deed just as the vinegar spoils the honey”’.<sup>67</sup>

بَابُ السَّفَةِ

## Chater 130 – The Foolishness

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي غُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ السَّفَةَ خُلُقٌ لَيْئِمٌ يَسْتَطِيلُ عَلَى مَنْ هُوَ دُونَهُ وَ يَخْضَعُ لِمَنْ [هُوَ] فَوْقَهُ .

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

<sup>64</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 2

<sup>65</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 3

<sup>66</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 4

<sup>67</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 129 H 5

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The foolishness is a lowly mannerism. He would extend (himself) upon the one who is below him, and he would succumb to the one who is above him'.<sup>68</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْمُعْرَاءِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تَسْفَهُوا فَإِنَّ أَمَنَتَكُمْ لَيْسُوا بِسَفَهَاءَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions, from Abu Al Magra, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not be foolish for your Imams<sup>asws</sup> were not foolish ones'.

وَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَنْ كَافَأَ السَّفِيهَ بِالسَّفَاهَةِ فَقَدْ رَضِيَ بِمَا أَتَى إِلَيْهِ حَيْثُ اخْتَدَى مِثْلَهُ .

And Abu Abdullah<sup>asws</sup> said: 'The one who matches the foolishness with the foolishness, so he has been pleased with what came to him when he behaved similar to him'.<sup>69</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) فِي رَجُلَيْنِ يَتَسَابَّانِ فَقَالَ الْبَادِي مِنْهُمَا أَظْلَمُ وَوَزْرُهُ وَوَزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَتَعَدَّ الْمَظْلُومُ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> regarding two men insulting (each other). So he<sup>asws</sup> said: 'The initiator is more unjust from the two, and his burden (of sin) and the burden of his companion would be upon him for as long as the oppressed one does not transgress'.<sup>70</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ صَفْوَانَ عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ أَبْغَضَ خَلْقِ اللَّهِ عَبْدٌ اتَّقَى النَّاسَ لِسَانَهُ .

A number of our companions, from Sahl Bin Ziyad, from Safwan, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The most hateful of the creatures of Allah<sup>azwj</sup> is a servant who, the people fear his tongue'.<sup>71</sup>

## بَابُ الْبِدَاءِ

### Chapter 131 – The Obscenities

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي الْمُعْرَاءِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ مِنْ عَلَامَاتِ شَرِّكَ الشَّيْطَانِ الَّذِي لَا يُشْكُ فِيهِ أَنْ يَكُونَ فَحَاشًا لَا يُبَالِي مَا قَالَ وَ لَا مَا قِيلَ فِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Abu Al Magra, from Abu Baseer,

<sup>68</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 130 H 1

<sup>69</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 130 H 2

<sup>70</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 130 H 3

<sup>71</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 130 H 4

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the signs of association of the Satan<sup>la</sup> in which there is no doubt is the one would become immoral, not caring what he says nor what is said regarding him'.<sup>72</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا رَأَيْتُمُ الرَّجُلَ لَا يُبَالِي مَا قَالُوا وَلَا مَا قِيلَ لَهُ فَإِنَّهُ لِعِيَّةٍ أَوْ شَرِكِ شَيْطَانٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Whenever you see the man who does not care what he says nor what is said for him, so he is either a straying one of an associate of Satan<sup>la</sup>'.<sup>73</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بَدِيءٍ قَلِيلٍ أَلْحِيَاءٍ لَا يُبَالِي مَا قَالُوا وَلَا مَا قِيلَ لَهُ فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لِعِيَّةٍ أَوْ شَرِكِ شَيْطَانٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

(It has been narrated) from Amir Al-Momineen<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> has Prohibited the Paradise upon every immoral one, obscene one, little of shame, nor caring what he says nor what is said for him, If you inquire, you will not find him to be except as a strayed one or an associate of the Satan<sup>la</sup>'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ فِي النَّاسِ شَرِكُ شَيْطَانٍ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَمَا تَقْرَأُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ

So it was said, 'O Rasool-Allah<sup>saww</sup>, and among the people are associates of Satan<sup>la</sup>?' So Rasool-Allah<sup>saww</sup> said: 'Have you not read the Words of Allah<sup>azwj</sup> Mighty and Majestic **[17:64] and shares with them in wealth and the children?**

قَالَ وَ سَأَلَ رَجُلٌ فَفِيهَا هَلْ فِي النَّاسِ مَنْ لَا يُبَالِي مَا قِيلَ لَهُ قَالَ مَنْ تَعَرَّضَ لِلنَّاسِ يَشْتُمُهُمْ وَ هُوَ يَعْلَمُ أَنَّهُمْ لَا يَتْرَكُونَهُ فَذَلِكَ الَّذِي لَا يُبَالِي مَا قَالُوا وَلَا مَا قِيلَ فِيهِ .

He (the narrator) said, 'And a man asked a Scholar<sup>asws</sup>, 'Is there among the people, the one who does not care what is said for him?' He<sup>asws</sup> said: 'The one who exposes the obscenities to the people and he knows that they would not be leaving him. So that is the one who does not care what he says and what is said regarding him'.<sup>74</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ يَرْفَعُهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْمُتَفَحِّشَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Jameela, raising it,

<sup>72</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 1

<sup>73</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 2

<sup>74</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 3

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Hates the obscene immoral one'.<sup>75</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ نَضْرٍ عَنْ عَمْرِو بْنِ نُعْمَانَ الْجُعْفِيِّ قَالَ كَانَ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) صَدِيقٌ لَا يَكَادُ يُفَارِقُهُ إِذَا ذَهَبَ مَكَانًا فَنَبِيئًا هُوَ يَمْشِي مَعَهُ فِي الْحَدَائِرِ وَمَعَهُ غُلَامٌ لَهُ سِنْدِيٌّ يَمْشِي خَلْفَهُمَا إِذَا تَلَقَّتِ الرَّجُلُ يُرِيدُ غُلَامَهُ ثَلَاثَ مَرَّاتٍ فَلَمْ يَرَهُ فَلَمَّا نَظَرَ فِي الرَّابِعَةِ قَالَ يَا ابْنَ الْفَاعِلَةِ أَيْنَ كُنْتَ

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Nazar, from Amro Bin Nu'man Al Ju'fy who said,

'There used to be a friend for Abu Abdullah<sup>asws</sup> who was almost never separate from him<sup>asws</sup> whenever he<sup>asws</sup> went to a place. So while he was walking with him<sup>asws</sup> among the shoemakers, and with him was a Sindy slave of his walking behind him, when the man turned around intending his slave, three times, but did not see him. So when he looked during the fourth (time), he said, 'O son of the adulteress! Where were you?'

قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَدَهُ فَصَاكَ بِهَا جَبْهَةً نَفْسِهِ ثُمَّ قَالَ سُبْحَانَ اللَّهِ تَفَذَّفُ أُمَّهُ قَدْ كُنْتُ أَرَى أَنَّ لَكَ وَرَعًا فَإِذَا لَيْسَ لَكَ وَرَعٌ فَقَالَ جُعِلْتُ فِدَاكَ إِنَّ أُمَّهُ سِنْدِيَّةٌ مُشْرِكَةٌ فَقَالَ أَمَا عَلِمْتَ أَنَّ لِكُلِّ أُمَّةٍ نِكَاحًا تَنَحَّ عَنِّي

He (the narrator) said, 'So Abu Abdullah<sup>asws</sup> raised his<sup>asws</sup> hand and hit his<sup>asws</sup> own forehead with it, then said: 'Glory be to Allah<sup>azwj</sup>! You slander his mother, and I<sup>asws</sup> used to view the piety being for you, but there is no piety for you'. So he said, 'May I be sacrificed for you<sup>asws</sup>! His mother was a Sindy woman, a Polytheist'. So he<sup>asws</sup> said: 'But don't you know that for every community there is a (form of) marriage? Stay away from me<sup>asws</sup>'.

قَالَ فَمَا رَأَيْتُهُ يَمْشِي مَعَهُ حَتَّى فَرَّقَ الْمَوْتُ بَيْنَهُمَا .

He (the narrator) said: 'So I did not see him<sup>asws</sup> walking with him until the death separated the two of them'.

وَ فِي رِوَايَةٍ أُخْرَى إِنَّ لِكُلِّ أُمَّةٍ نِكَاحًا يَحْتَجِرُونَ بِهِ مِنَ الزَّوْنِ .

And in another report, '(He<sup>asws</sup> said): 'For every community there is a (form of) marriage by which they are being withheld from the adultery'.<sup>76</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ الْفُحْشَ لَوْ كَانَ مِثَالًا لَكَانَ مِثَالِ سَوْءٍ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'If the immorality had a resemblance, its resemblance would be evil'.<sup>77</sup>

<sup>75</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 4

<sup>76</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 5

<sup>77</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ فَدَعَا اللَّهَ أَنْ يَرْزُقَهُ غُلَامًا ثَلَاثَ سِنِينَ فَلَمَّا رَأَى أَنَّ اللَّهَ لَا يُجِيبُهُ قَالَ يَا رَبُّ أَلَيْسَ أَنَا مِنْكَ فَلَا تَسْمَعْني أَمْ قَرِيبٌ أَنْتَ مِنِّي فَلَا تُجِيبُنِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There was a man among the Children of Israel who supplicated to Allah<sup>azwj</sup> for three years that He<sup>azwj</sup> should Grace him with a son. So when he saw that Allah<sup>azwj</sup> is not Answering him, said, 'O Lord<sup>azwj</sup>! Am I so remote from You<sup>azwj</sup>, so You<sup>azwj</sup> are not Hearing me, or are You<sup>azwj</sup> close to me, but You<sup>azwj</sup> are not Answering me?'

قَالَ فَاتَّاهُ آتٌ فِي مَنَامِهِ فَقَالَ إِنَّكَ تَدْعُو اللَّهَ عَزَّ وَجَلَّ مُنْذُ ثَلَاثِ سِنِينَ بِلِسَانٍ بَدِيءٍ وَ قَلْبٍ عَاتٍ غَيْرِ تَقِيٍّ وَ نِيَّةٍ غَيْرِ صَادِقَةٍ فَافْلَعْ عَنْ بَدَائِكَ وَ لِيَتَّقِ اللَّهَ قَلْبُكَ وَ لَتَحْسُنَ بِنَيْتِكَ

He<sup>asws</sup> said: 'So a comer came to him in his dream and he said, 'You have been supplicating to Allah<sup>azwj</sup> Mighty and Majestic since the last three years by an obscene tongue and an arrogant heart, nor fearful, and an intention without sincerity. So remove yourself from your obscenities, and fear Allah<sup>azwj</sup> in your heart, and improve your intention'.

قَالَ فَفَعَلَ الرَّجُلُ ذَلِكَ ثُمَّ دَعَا اللَّهَ فَوُلِدَ لَهُ غُلَامٌ .

He<sup>asws</sup> said: 'So the man did that, then supplicated to Allah<sup>azwj</sup>, and a son was born unto him'.<sup>78</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ مِنْ شَرِّ عِبَادِ اللَّهِ مَنْ تَكَرَّرَ مُجَالَسَتُهُ لِفُحْشِيهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'From the most evil of the servants of Allah<sup>azwj</sup> is the one who is disliked being seated with due to his immoralities (obscenities)'.<sup>79</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْبِدَاءُ مِنَ الْجَفَاءِ وَ الْجَفَاءُ فِي النَّارِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The obscenities is from the disloyalties, and the disloyal one would be in the Fire'.<sup>80</sup>

<sup>78</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 7

<sup>79</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 8

<sup>80</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 9

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّقَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ الْفُحْشَ وَالْبِدْءَ وَالسَّلَاطَةَ مِنَ النَّفَاقِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan al Sayqal who said,

‘Abu Abdullah<sup>asws</sup> said: ‘The immorality, and the obscenity, and the insolence are from the hypocrisy’.<sup>81</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبُذِيَّ وَالسَّائِلَ الْمُحْفِفَ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Hates the immoral one, the obscene one, and the insistent beggar’.<sup>82</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِعَائِشَةَ يَا عَائِشَةُ إِنَّ الْفُحْشَ لَوْ كَانَ مُمْتَلًا لَكَانَ مِثَالِ سُوءٍ .

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

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said to Ayesha: ‘O Ayesha! The immorality, had there been an image for it, is would be an evil image’.<sup>83</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ رِجَالِهِ قَالَ قَالَ مَنْ فَحِشَ عَلَى أَخِيهِ الْمُسْلِمِ نَزَعَ اللَّهُ مِنْهُ بَرَكَتَهُ رِزْقَهُ وَوَكَّلَهُ إِلَى نَفْسِهِ وَافْسَدَ عَلَيْهِ مَعِيشَتَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from one of his men who said,

‘The one who is obscene upon his Muslim brother, Allah<sup>azwj</sup> would Remove the Blessings of his sustenance from him, and Allocate him to his own self, and Spoil his life upon him’.<sup>84</sup>

عَنْهُ عَنْ مُعَلَّى عَنْ أَحْمَدَ بْنِ غَسَّانَ عَنْ سَمَاعَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لِي مُبْتَدِئًا يَا سَمَاعَةُ مَا هَذَا الَّذِي كَانَ بَيْنَكَ وَبَيْنَ جِمَالِكَ إِيَّاكَ أَنْ تَكُونَ فَحَاشًا أَوْ صَخَابًا أَوْ لَعَانًا فَقُلْتُ وَاللَّهِ لَقَدْ كَانَ ذَلِكَ أَنَّهُ ظَلَمَنِي فَقَالَ إِنْ كَانَ ظَلَمَكَ لَقَدْ أَرَبَيْتَ عَلَيْهِ إِنَّ هَذَا لَيْسَ مِنْ فِعَالِي وَلَا أَمْرٌ بِهِ شِيعَتِي اسْتَغْفِرُ رَبَّكَ وَلَا تَعُدُّ قُلْتُ أَسْتَغْفِرُ اللَّهَ وَلَا أَعُودُ .

From him, from Moalla, from Ahmad Bin Gassan, from Sama’at who said,

‘I went over to Abu Abdullah<sup>asws</sup>, so he<sup>asws</sup> said to me initiating: O Sama’at! What is this which is between you and your camelier?’ Beware of becoming immoral, or vociferous, or cursing!’ So I said, ‘By Allah<sup>azwj</sup>! That was so because he had been unjust to me’. So he<sup>asws</sup> said: ‘If he has been unjust to you, so you have profited upon him. This is not from my<sup>asws</sup> deeds nor do I<sup>asws</sup> order my<sup>asws</sup> Shias with it. Seek

<sup>81</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 10

<sup>82</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 11

<sup>83</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 12

<sup>84</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 13

Forgiveness of your Lord<sup>azwj</sup> and do not repeat'. I said, 'I seek Forgiveness of Allah<sup>azwj</sup> and I shall not repeat'.<sup>85</sup>

### بَابٌ مِّنْ يُتَّقَى شَرُّهُ

## Chapter 132 – The one whose evil is feared

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بَيْنَنَا هُوَ ذَاتَ يَوْمٍ عِنْدَ عَائِشَةَ إِذَا اسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِنَسِ أَخُو الْعَثِيرَةِ فَقَامَتْ عَائِشَةُ فَدَخَلَتْ الْبَيْتَ وَ أَدْنَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِلرَّجُلِ فَلَمَّا دَخَلَ أَقْبَلَ عَلَيْهِ بِوَجْهِهِ وَ بَشَرَهُ إِلَيْهِ يُحَدِّثُهُ حَتَّى إِذَا فَرَعَ وَ خَرَجَ مِنْ عِنْدِهَا قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ بَيْنَنَا أَنْتَ تَذَكُرُ هَذَا الرَّجُلَ بِمَا ذَكَرْتَهُ بِهِ إِذْ أَقْبَلْتَ عَلَيْهِ بِوَجْهِكَ وَ بِشَرِّكَ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عِنْدَ ذَلِكَ إِنَّ مِنْ شَرِّ عِبَادِ اللَّهِ مَنْ تَكَرَّرَ مَجَالَسَتُهُ لُفْحَشِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'One day while the Prophet<sup>saww</sup> was with Ayesha, a man sought permission to see him<sup>saww</sup>. So Rasool-Allah<sup>saww</sup> said: 'The worst brother of the clan'. So she entered into the house and Rasool-Allah<sup>saww</sup> gave permission to the man. So when he entered, he<sup>saww</sup> turned towards him with his<sup>saww</sup> face and was cheerful to him, discussing with him until when he finished and went out from his<sup>saww</sup> presence, Ayesha said, 'O Rasool-Allah<sup>saww</sup>! While you<sup>saww</sup> mentioned this man what you<sup>saww</sup> mentioned with, then you<sup>saww</sup> turned towards him with your<sup>saww</sup> face and were cheerful?' So Rasool-Allah<sup>saww</sup> said during that: 'From the most evil of the servants of Allah<sup>azwj</sup> is the one whose sitting is disliked due to his obscenities'.<sup>86</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) شَرُّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ شَرِّهِمْ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The most evil of the people in the Presence of Allah<sup>azwj</sup> on the Day of Judgment will be those who were honoured (in the world) out of fear of their evil'.<sup>87</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَنْ خَافَ النَّاسَ لِسَانَهُ فَهُوَ فِي النَّارِ .

From him, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said: 'The one whom the people fear his tongue, so he would be in the Fire'.<sup>88</sup>

<sup>85</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 14

<sup>86</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 132 H 1

<sup>87</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 132 H 2

<sup>88</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 132 H 3

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنْ أَبِي حَمْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) شَرُّ النَّاسِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُكْرَمُونَ أَتْقَاءَ شَرِّهِمْ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Hamza, from Jabir Bin Abdullah having said:

‘Rasool-Allah<sup>saww</sup> said: ‘The most evil of the people on the Day of Judgment will be those who were being honoured (in the world) out of fear of their evil’.<sup>89</sup>

### بَابُ الْبَغْيِ

## Chapter 133 –The Transgression

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ قَدَّاحٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ أَعْجَلَ الشَّرِّ عُقُوبَةُ الْبَغْيِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The quickest of the Punishment of the evil, is for the transgression’.<sup>90</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يَقُولُ إِبْلِيسُ لَجُنُودِهِ أَلْقُوا بَيْنَهُمُ الْحَسَدَ وَ الْبَغْيَ فَإِنَّهُمَا يَعْجِلَانِ عِنْدَ اللَّهِ الشُّرْكَ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Iblees<sup>la</sup> is saying to his<sup>la</sup> army, ‘Cast the envy and the transgression to be between them (the people), for both of these equate to the association (Shirk) in the Presence of Allah<sup>azwj</sup>’.<sup>91</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مَسْمَعِ أَبِي سَيَّارٍ أَنَّ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كَتَبَ إِلَيْهِ فِي كِتَابٍ أَنْظُرْ أَنْ لَا تُكَلِّمَنَّ بِكَلِمَةٍ بَغْيٍ أَبَدًا وَ إِنَّ أَعْجَبَتَكَ نَفْسُكَ وَ عَشِيرَتُكَ .

Ali, from his father, from Hammad, from Hareyz,

(It has been narrated) from Misma'a Abu Sayyar that Abu Abdullah<sup>asws</sup> wrote to him in a letter: ‘Look (be careful) that you do not speak with a transgressing word, ever, and even if it astounds yourself and your clan’.<sup>92</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ وَ يَعْقُوبَ السَّرَّاجِ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) أَيُّهَا النَّاسُ إِنَّ الْبَغْيَ يَقُودُ أَصْحَابَهُ إِلَى النَّارِ وَ إِنَّ أَوْلَ مَنْ بَغَى عَلِيَّ اللَّهِ عَنَّا قُتِلَ فَأَوَّلُ قَتِيلٍ قَتَلَهُ اللَّهُ عَنَّا وَ كَانَ مَجْلِسُهَا جَرِيباً فِي جَرِيْبٍ وَ كَانَ لَهَا عَشْرُونَ إِصْبَعاً فِي كُلِّ إِصْبَعٍ ظُفْرَانٌ مِثْلُ الْمُنْجَلِينَ فَسَلَطَ اللَّهُ عَلَيْهَا أَسْداً كَالْفِيلِ وَ ذُنْباً كَالْبَعِيرِ وَ نَسراً مِثْلَ الْبُعْلِ فَقَتَلَهَا وَ قَدْ قَتَلَ اللَّهُ الْجَبَابِرَةَ عَلَى أَفْضَلِ أحوَالِهِمْ وَ آمَنَ مَا كَانُوا .

Ali, from his father, from Ibn Mahboub, from Ibn Raib and Yaqoub Al Sarraj, altogether,

<sup>89</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 132 H 4

<sup>90</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 133 H 1

<sup>91</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 133 H 2

<sup>92</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 133 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'O you people! The transgressor will be guiding his companions to the Fire, and that the first one who trasngressed against Allah<sup>azwj</sup> was Anaaq daughter of Adam<sup>as</sup>. Thus, the first one whom Allah<sup>azwj</sup> Killed was Anaaq; and when sitting she would occupy one acre. and she had twenty fingers for her, in every finger there being two nails similar to a scythe. So Allah<sup>azwj</sup> Made a lion like (the size of the elephant, and a wolf like (the size of a) camel, and an eagle like (the size of the) mule to kill her. So they killed her, and Allah<sup>azwj</sup> has Killed the tyrants upon the best of their states, and (when they were) as safe as they could have been'.<sup>93</sup>

### بَابُ الْفَخْرِ وَ الْكِبْرِ

## Chapter 134 – The Pride and the Arrogance

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) عَجَبًا لِلْمُنْتَكَبِ الْفَخُورِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً ثُمَّ هُوَ عَدَا جِيفَةً .

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Hamza Al Sumaly who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'I<sup>asws</sup> wonder at the arrogant one, the proud one, the one who was a seed yesterday, then tomorrow he would be a carcass'.<sup>94</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَفَةُ الْحَسَبِ الْإِفْتِخَارُ وَ الْعُجْبُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The calamity of the lineage is the pride and the self-important'.<sup>95</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ عَنْ عُقْبَةَ بْنِ بَشِيرِ الْأَسَدِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَنَا عُقْبَةُ بْنُ بَشِيرِ الْأَسَدِيِّ وَ أَنَا فِي الْحَسَبِ الصَّخْمِ مِنْ قَوْمِي قَالَ فَقَالَ مَا تَمُنُّ عَلَيْنَا بِحَسَبِكَ إِنَّ اللَّهَ رَفَعَ بِالْإِيمَانِ مَنْ كَانَ النَّاسُ يُسْمُونَهُ وَضَبِعاً إِذَا كَانَ مُؤْمِناً وَ وَضَعَ بِالْكَفْرِ مَنْ كَانَ النَّاسُ يُسْمُونَهُ شَرِيفاً إِذَا كَانَ كَافِراً فَلَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلَّا بِالتَّقْوَى .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan, from Uqba Bin Bashir Al Asady who said,

'I said to Abu Ja'far<sup>asws</sup>, 'I am Uqba Bin Bashir Al-Asady and I am in the marvellous lineage from my people'. So he<sup>asws</sup> said: 'There is no wish for us<sup>asws</sup> with your lineage. Allah<sup>azwj</sup> Raised by the *Emān* the ones whom the people had named as ignoble, when he was a *Momin*; and He<sup>azwj</sup> Ignobled by the disbelief the one whom the people had named as noble, when he was a disbeliever. So there is no merit for anyone upon anyone except by the piety'.<sup>96</sup>

<sup>93</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 133 H 4

<sup>94</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 1

<sup>95</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 2

<sup>96</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 3

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عِيسَى بْنِ الضَّحَّاكِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَجَبًا لِلْمُخْتَالِ الْفُخُورِ وَ إِنَّمَا خُلِقَ مِنْ تُطْفَةِ ثَمَّ يُعَوِّدُ حَيْفَةً وَ هُوَ فِيمَا بَيْنَ ذَلِكَ لَا يَدْرِي مَا يُصْنَعُ بِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Isa Bin Al Zahhak who said,

‘Abu Ja’far<sup>asws</sup> said: ‘I<sup>asws</sup> wonder at the boastful, the proud, and rather he was Created from a seed, then he would return to be a carcass, and he is, during what is between that, not knowing what would be done with him’.<sup>97</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَتَى رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ حَتَّى عَدَّ تِسْعَةَ فَقَالَ لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَمَا إِنَّكَ عَاتِرُهُمْ فِي النَّارِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘A man came over to Rasool-Allah<sup>saww</sup> and he said, ‘O Rasool-Allah<sup>saww</sup>! I am so and so, son of so and so’, to the extent that he counted nine (forefathers). So Rasool-Allah<sup>saww</sup> said to him: ‘But you are the tenth of them to be in the Fire’.<sup>98</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَمَّا أَفَةُ الْحَسَبِ الْإِفْخَارُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘A Calamity of the lineage, is the pride’.<sup>99</sup>

## بَابُ الْقَسْوَةِ

### Chapter 135 – The Ruthlessness (Hardheadedness)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ قَالَ فِيمَا نَاجَى اللَّهُ عَزَّ وَجَلَّ بِهِ مُوسَى ( عَلَيْهِ السَّلَامُ ) يَا مُوسَى لَا تُطْوِلْ فِي الدُّنْيَا أَمْلَكَ فَيَقْسُو قَلْبَكَ وَ الْقَاسِي الْقَلْبَ مِنِّي بَعِيدٌ .

A number of our companions, from Ahmad Bin Muhammad, from Amro Bin Usman, from Ali Bin Isa, raising it,

‘He<sup>asws</sup> said: ‘Among what Allah<sup>azwj</sup> Mighty and Majestic Whispered to Musa<sup>as</sup> with, was: “O Musa<sup>as</sup>! Do not have lengthy expectancies in the world for it would harden your heart, and the one of a cruel heart is remote from Me<sup>azwj</sup>”’.<sup>100</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ حَفْصِ بْنِ إِسْمَاعِيلَ بْنِ دُبَيْسٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا خَلَقَ اللَّهُ الْعَبْدَ فِي أَصْلِ الْخَلْقَةِ كَافِرًا لَمْ يَمُتْ حَتَّى يُحَبِّبَ اللَّهُ إِلَيْهِ السَّرَّ فَيُفْرَبُ مِنْهُ فَابْتِلَاهُ بِالْكِبْرِ وَ الْجَبْرِ فَيَقْسُو قَلْبَهُ وَ سَاءَ

<sup>97</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 4

<sup>98</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 5

<sup>99</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 6

<sup>100</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 135 H 1

خُلْفُهُ وَ غَلَطَ وَجْهَهُ وَ ظَهَرَ فُحْشُهُ وَ قَلَّ حَيَاؤُهُ وَ كَشَفَ اللَّهُ سِتْرَهُ وَ رَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا ثُمَّ رَكِبَ مَعَاصِيَ اللَّهِ وَ أَبْعَضَ طَاعَتَهُ وَ وَتَبَ عَلَى النَّاسِ لَا يَتَّبِعُ مِنَ الْخُصُومَاتِ فَاسْأَلُوا اللَّهَ الْعَافِيَةَ وَ اَطْلُبُوهَا مِنْهُ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Hafs, from Ismail Bin Dubeys, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When Allah<sup>azwj</sup> Creates the servant in the origin of the creation as a disbeliever, he will not die until Allah<sup>azwj</sup> Causes him to love the evil, so he goes near it. Thus, He<sup>azwj</sup> Tests him with the arrogance and the tyranny, so his heart becomes ruthless, and his mannerisms become evil, and his face becomes harsh, and he manifests his immoralities, and his shame becomes little, and Allah<sup>azwj</sup> Uncovers his veil, and he indulges in the Prohibitions, and he is not removed from it.

Then he indulges in disobeying Allah<sup>azwj</sup> and hates being obedient to him, and leaps upon the people not satiating from the disputes. Thus, you must ask Allah<sup>azwj</sup> to Grant you health and seek it from Him<sup>azwj</sup>.<sup>101</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) لَمَتَانِ لَمَةٌ مِنَ الشَّيْطَانِ وَ لَمَةٌ مِنَ الْمَلِكِ فَلَمَّةُ الْمَلِكِ الرَّقَّةُ وَ الْفَهْمُ وَ لَمَةُ الشَّيْطَانِ السَّهُوُ وَ الْقِسْوَةُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'There are two slaps – a slap from the Satan<sup>la</sup> and a slap from the Angel. So the slap of the Angel is the tenderness and the understanding, and a slap of the Satan<sup>la</sup> is the forgetfulness and the ruthlessness'.<sup>102</sup>

## بَابُ الظُّلْمِ

### Chapter 136 – The Injustice

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ الظُّلْمُ ثَلَاثَةٌ ظَلَمَ يَغْفِرُهُ اللَّهُ وَ ظَلَمَ لَا يَغْفِرُهُ اللَّهُ وَ ظَلَمَ لَا يَدَعُهُ اللَّهُ فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ فَالشَّرْكُ وَ أَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ فَظَلَمَ الرَّجُلُ نَفْسَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ وَ أَمَّا الظُّلْمُ الَّذِي لَا يَدَعُهُ فَالْمَدَائِنَةُ بَيْنَ الْعِبَادِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, from Al Mufazzal Bin Salih, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The injustices are three – An injustice which Allah<sup>azwj</sup> Forgives, and an injustice which Allah<sup>azwj</sup> does not Forgive, and an injustice which Allah<sup>azwj</sup> does not Leave (Unpunished). So, as for the injustice which He<sup>azwj</sup> does not Forgive, so it is the association (*Shirk*); and as for the injustice which He<sup>azwj</sup> does Forgive, so it is the injustice of the man to himself (sin) in what is between him and Allah<sup>azwj</sup>; and as for the injustice which He<sup>azwj</sup> does not Leave (Unpunished), so it is the claims between the servants'.<sup>103</sup>

<sup>101</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 135 H 2

<sup>102</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 135 H 3

<sup>103</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 1

عَنْهُ عَنِ الْحَجَّالِ عَنْ غَالِبِ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ رَبَّكَ  
لِبِالْمِرْصَادِ قَالَ قَنْطَرَةٌ عَلَى الصِّرَاطِ لَا يَجُوزُهَا عَبْدٌ بِمَظْلَمَةٍ .

From him, from Al Hajjal, from Ghalib Bin Muhammad, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [89:14] **Most surely your Lord is Awaiting**. He<sup>asws</sup> said: ‘(It is) an archway upon the Bridge not passable by a servant who had been unjust (to others)’.<sup>104</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ وَ عَبْدِ اللَّهِ الطَّوِيلِ عَنْ شَيْخٍ مِنَ النَّخَعِ قَالَ قُلْتُ لِأَبِي  
جَعْفَرٍ ( عليه السلام ) إِنِّي لَمْ أَزَلْ وَالْيَا مُنْذَرَمِنَ الْحَجَّاجِ إِلَى يَوْمِي هَذَا فَهَلْ لِي مِنْ تَوْبَةٍ قَالَ فَسَكَتَ ثُمَّ أَعَدَّتْ عَلَيْهِ فَقَالَ لَا  
حَتَّى تُؤَدِّيَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Wahab Bin Abd Rabbih, and Ubeydullan Al Taweel, from a Sheykh from Al Nakha'a who said,

‘I said to Abu Ja’far<sup>asws</sup>: ‘I have not ceased to be a governor since the era of Al-Hajjal up to this day of mine. So, is there a repentance for me?’ So he<sup>asws</sup> remained silent. Then I repeated unto him<sup>asws</sup>, so he<sup>asws</sup> said: ‘No, until you repay to every rightful one, his right’.<sup>105</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنِ  
أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَا مِنْ مَظْلَمَةٍ أَشَدَّ مِنْ مَظْلَمَةٍ لَا يَجِدُ صَاحِبَهَا عَلَيْهَا عَوْنًا إِلَّا اللَّهُ عَزَّ وَجَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibrahim Bin Abdul Hameed, from Al Waled Bin Sabeeh,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘There is none from an injustice more difficult than an injustice (which) its owner cannot find assistance upon except for Allah<sup>azwj</sup> Mighty and Majestic’.<sup>106</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عِيسَى بْنِ بَشِيرٍ عَنْ  
أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ لَمَّا حَضَرَ عَلِيَّ بْنَ الْحُسَيْنِ ( عليه السلام ) الْوَفَاةَ ضَمَنِي إِلَى صَدْرِهِ  
ثُمَّ قَالَ يَا بُنَيَّ أَوْصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي ( عليه السلام ) حِينَ حَضَرْتَهُ الْوَفَاةَ وَبِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ

A number of our companions, from Ahmad Bin Abu Abdullah, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Isa Bin Bashir, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said; ‘When the death presented itself to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, he pressed me<sup>asws</sup> to his<sup>asws</sup> chest, then said: ‘O my<sup>asws</sup> son<sup>asws</sup>! I<sup>asws</sup> hereby bequeath to you<sup>asws</sup> with what my<sup>asws</sup> father<sup>asws</sup> bequeathed to me<sup>asws</sup> when the death presented itself to him<sup>asws</sup>, and with what he<sup>asws</sup> mentioned that his<sup>asws</sup> father<sup>asws</sup> bequeathed to him<sup>asws</sup> with’.

قَالَ يَا بُنَيَّ إِنَّكَ وَ ظُلْمٌ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا إِلَّا اللَّهُ .

<sup>104</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 2

<sup>105</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 3

<sup>106</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 4

He<sup>asws</sup> said: 'O my<sup>asws</sup> son<sup>asws</sup>! Beware of an injustice (which) one cannot find a helper against you<sup>asws</sup> except for Allah<sup>azwj</sup>'.<sup>107</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَقِصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) مَنْ خَافَ الْقِصَاصَ كَفَّ عَنْ ظَلْمِ النَّاسِ .

From him, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The one who fears the retaliation should refrain from oppressing the people'.<sup>108</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَنْ أَصْبَحَ لَا يَنْوِي ظَلْمَ أَحَدٍ غَفَرَ اللَّهُ لَهُ مَا أَذْنَبَ ذَلِكَ الْيَوْمَ مَا لَمْ يَسْفِكْ دَمًا أَوْ يَأْكُلْ مَالَ يَتِيمٍ حَرَامًا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar who said,

'Abu Abdullah<sup>asws</sup> said: 'The one who wakes up in the morning not intending to be unjust to anyone, Allah<sup>azwj</sup> would Forgive him whatever he sins during that day for as long as he does not spill blood or consumes the wealth of an orphan unlawfully'.<sup>109</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ أَصْبَحَ لَا يَهُمُّ بِظَلْمِ أَحَدٍ غَفَرَ اللَّهُ مَا اجْتَرَمَ .

Ali bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who wakes up in the morning not thinking of being unjust to anyone, Allah<sup>azwj</sup> would Forgive him whatever sins he commits'.<sup>110</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ ظَلَمَ مَظْلَمَةً أُخِذَ بِهَا فِي نَفْسِهِ أَوْ فِي مَالِهِ أَوْ فِي وُلْدِهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who commits an injustice would be seized by it regarding his self, or regarding his wealth, or regarding his children'.<sup>111</sup>

إِبْنُ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اتَّقُوا الظُّلْمَ فَإِنَّهُ ظُلُمَاتُ يَوْمِ الْقِيَامَةِ .

Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Fear the injustice, for it would be a darkness on the Day of Judgement'.<sup>112</sup>

<sup>107</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 5

<sup>108</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 6

<sup>109</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 7

<sup>110</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 8

<sup>111</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 9

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مَنْصُورٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنْتَوُا الظُّلْمَ فَإِنَّهُ ظَلَمَاتُ يَوْمِ الْقِيَامَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Mansour, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Fear the injustice for it would be a darkness on the Day of Judgment’.<sup>113</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا مِنْ أَحَدٍ يَظْلِمُ بِمَظْلَمَةٍ إِلَّا أَخَذَهُ اللَّهُ بِهَا فِي نَفْسِهِ وَ مَالِهِ وَ أَمَّا الظُّلْمُ الَّذِي بَيْنَهُ وَ بَيْنَ اللَّهِ فَإِذَا تَابَ غَفَرَ اللَّهُ لَهُ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: ‘There is no one being unjust with an injustice except that Allah<sup>azwj</sup> would Seize him with it regarding his self or his wealth. As for the injustice which is between him and Allah<sup>azwj</sup>, so when one repents, Allah<sup>azwj</sup> Forgives him’.<sup>114</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَمَّارِ بْنِ حَكِيمٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مُبْتَدِئًا مَنْ ظَلَمَ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ [أَوْ عَلَى عَقِبِهِ] أَوْ عَلَى عَقِبِ عَقِبِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Abu Najran, from Ammar Bin Hakeym, from Abdul A'ala, a slave of the family of Saam who said,

‘Abu Abdullah<sup>asws</sup> said initiating: ‘The one who is unjust, Allah<sup>azwj</sup> would Overcome him with the one who would oppress him (or upon his offspring), or upon the offspring of his offspring’.

قُلْتُ هُوَ يَظْلِمُ فَيُسَلِّطُ اللَّهُ عَلَى عَقِبِهِ أَوْ عَلَى عَقِبِ عَقِبِهِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لِيُخْشِنَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ دُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَنْتَفُوا اللَّهَ وَ لْيَقُولُوا قَوْلًا سَدِيدًا .

I said, ‘He commits injustice and Allah<sup>azwj</sup> Overcomes upon his offspring or upon the offspring of his offspring?’ So he<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic is Saying: **[4:9] And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them fear Allah, and let them speak right words**’.<sup>115</sup>

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ نَبِيٍّ مِنْ أَنْبِيَائِهِ فِي مَمْلَكَةِ جَبَّارٍ مِنَ الْجَبَّارِينَ أَنْ أَنْتِ هَذَا الْجَبَّارِ فَقُلْتُ لَهُ إِنَّنِي لَمْ أَسْتَعْمَلْكَ عَلَى سَفْكِ الدَّمَاءِ وَ اتِّخَاذِ الْأَمْوَالِ وَ إِنَّمَا أَسْتَعْمَلْتُكَ لِتُكْفَعَ عَنِّي أَصْوَاتِ الْمُظْلَمِينَ فَإِنِّي لَمْ أَدْعُ ظَلَامَتَهُمْ وَ إِنْ كَانُوا كُفَّارًا .

From him, from Ibn Mahboub, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Mighty and Majestic Revealed upon a Prophet<sup>as</sup> from His<sup>azwj</sup> Prophets<sup>as</sup> in a kingdom of a tyrant from the tyrants: “Go to this tyrant, so say to him, ‘I<sup>azwj</sup> did not Utilise you upon

<sup>112</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 10

<sup>113</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 11

<sup>114</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 12

<sup>115</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 13

shedding the blood and seizing the wealth, and rather I<sup>azwj</sup> Utilised you to restrain from Me<sup>azwj</sup> the voices of the oppressed, for I<sup>azwj</sup> will not Leave their injustices (Unpunished), and even though they (the oppressed) may be disbelievers'.<sup>116</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ أَكَلَ مَالَ أَخِيهِ ظُلْمًا وَ لَمْ يَرُدَّهُ إِلَيْهِ أَكَلَ جَذْوَةً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying, 'The one who consumes the wealth of his brother unjustly and does not return it to him would eat an ember of Fire on the Day of Judgement'.<sup>117</sup>

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلَاثَتُهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who acts with injustice, and the one who supports him, and the one who is pleased (agrees) with him are associates, all three of them'.<sup>118</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ الْعَبْدَ لَيَكُونُ مَظْلُومًا فَمَا يَزَالُ يَدْعُو حَتَّى يَكُونَ ظَالِمًا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The servant who happens to be oppressed, so he does not cease to supplicate until he (himself) becomes unjust' (for excessively supplicating against him).<sup>119</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي نَهْشَلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ مَنْ عَدَرَ ظَالِمًا بِظُلْمِهِ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ فَإِنْ دَعَا لَمْ يَسْتَجِبْ لَهُ وَ لَمْ يَأْجُرْهُ اللَّهُ عَلَى ظُلْمَتِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Nahshal, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whoever gives justification for an unjust one of his injustice, Allah<sup>azwj</sup> would Cause him to be overcome by the one who would oppress him, so if he supplicates, it would not be Answered for him, and Allah<sup>azwj</sup> will not Recompense him upon his being oppressed'.<sup>120</sup>

<sup>116</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 14

<sup>117</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 15

<sup>118</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 16

<sup>119</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 17

<sup>120</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 18

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ مَا أَنْتَصَرَ اللَّهُ مِنْ ظَالِمٍ إِلَّا بِظَالِمٍ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ كَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا .

From him, from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> does not Cause an oppressor to be conquered except by an oppressor, and these are the Words of the Mighty and Majestic [6:129] **And thus do We make some of the unjust to befriend others**'.<sup>121</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) مَنْ ظَلَمَ أَحَدًا فَلْيَسْتَغْفِرِ اللَّهَ لَهُ فَإِنَّهُ كَفَّارَةٌ لَهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who is unjust to anyone, so he dies, then let him seek Forgiveness of Allah<sup>azwj</sup> for him, for it would be an expiation for him (for having been unjust)'.<sup>122</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمُرُوزِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) مَنْ أَصْبَحَ وَ هُوَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ غَفَرَ اللَّهُ لَهُ مَا اجْتَرَمَ .

Ahmad Bin Muhammad Al Kufi, from Ibrahim Bin Al Husayn, from Muhammad Bin Khalaf, from Musa Bin Ibrahim Al Marouzy,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who wakes up in the morning and he does not think of being unjust to anyone, Allah<sup>azwj</sup> would Forgive him what he had sinned'.<sup>123</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلَ رَجُلَانِ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي مُدَارَاةٍ بَيْنَهُمَا وَ مُعَامَلَةٍ فَلَمَّا أَنْ سَمِعَ كَلَامَهُمَا قَالَ أَمَا إِنَّهُ مَا ظَفَرَ أَحَدٌ بِخَيْرٍ مِنْ ظَفَرٍ بِالظُّلْمِ أَمَا إِنَّ الْمَظْلُومَ يَأْخُذُ مِنْ دِينِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ مَالِ الْمَظْلُومِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Two men came over to Abu Abdullah<sup>asws</sup> regarding management issues and dealings between the two of them. So when he<sup>asws</sup> heard both their speeches, said: 'But no one would achieve success with goodness from a success achieved by the injustice. But, the oppressed one takes from the Religion of the unjust one more than what the unjust one takes from the wealth of the oppressed one'.

ثُمَّ قَالَ مَنْ يَفْعَلِ الشَّرَّ بِالنَّاسِ فَلَا نَبِيكَ الشَّرَّ إِذَا فَعَلَ بِهِ أَمَا إِنَّهُ إِنَّمَا يَحْصُدُ ابْنُ آدَمَ مَا يَزْرَعُ وَ لَيْسَ يَحْصِدُ أَحَدٌ مِنَ الْمُرِّ حُلْوًا وَ لَا مِنَ الْحُلْوِ مَرًّا فَاصْطَلَحَ الرَّجُلَانِ قَبْلَ أَنْ يَقُومَا .

Then he<sup>asws</sup> said: 'The one who does evil with the people should not deny the evil when it is done with him. But he, the son of Adam<sup>as</sup>, rather tends to reap what he

<sup>121</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 19

<sup>122</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 20

<sup>123</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 21

sows, and no one has harvested sweetness from the bitterness, nor a bitterness from the sweetness'. So the two men reconciled before they arose'.<sup>124</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ خَافَ الْفِصَاصَ كَفَّ عَنْ ظَلْمِ النَّاسِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who fears the retaliation should refrain from oppressing the people'.<sup>125</sup>

### بَابُ اتِّبَاعِ الْهَوَى

## Chapter 137 – Following the personal desires

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ أَحْذَرُوا أَهْوَاءَكُمْ كَمَا تَحْذَرُونَ أَعْدَاءَكُمْ فَلَيْسَ شَيْءٌ أَعْدَى لِلرِّجَالِ مِنْ اتِّبَاعِ أَهْوَائِهِمْ وَحَصَائِدِ أَلْسِنَتِهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Muhammad Al Wabishi who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Be cautious of your personal desires just as you are being cautious of your enemies, for there is nothing more inimical to the men than their following of their own personal desires and the harvest of their tongues'.<sup>126</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَكِبْرِيَاءِي وَنُورِي وَعُلُوِّي وَارْتِفَاعَ مَكَانِي لَا يُؤْتِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا شَتَّتْ عَلَيْهِ أَمْرَهُ وَلَبَسَتْ عَلَيْهِ دُنْيَاهُ وَشَعَلَتْ قَلْبَهُ بِهَا وَلَمْ أُوْتِهِ مِنْهَا إِلَّا مَا قَدَرْتُ لَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Qasim, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying: "By My<sup>azwj</sup> Honour, and My<sup>azwj</sup> Majesty, and My<sup>azwj</sup> Magnificence, and My<sup>azwj</sup> Greatness, and My<sup>azwj</sup> Light, and My<sup>azwj</sup> Exaltedness, and the Loftiness of My<sup>azwj</sup> Position! A servant would not prefer his own personal desires over My<sup>azwj</sup> Desires except that I<sup>azwj</sup> will Scatter his affairs over him and Clothe his world upon him, and pre-occupy his heart with it, and would not Give him from it except what I<sup>azwj</sup> have Ordained for him.

وَ عِزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ نُورِي وَ عُلوِّي وَ ارْتِفَاعَ مَكَانِي لَا يُؤْتِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا اسْتَحْفَظْتُهُ مَلَائِكَتِي وَ كَفَلْتُ السَّمَاوَاتِ وَ الْأَرْضِينَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ وَ أَنْتَهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ .

And by My<sup>azwj</sup> Honour, and My<sup>azwj</sup> Majesty, and My<sup>azwj</sup> Magnificence, and My<sup>azwj</sup> Light, and My<sup>azwj</sup> Exaltedness, and the Loftiness of My<sup>azwj</sup> Position! No servant would

<sup>124</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 22

<sup>125</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 23

<sup>126</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 1

prefer My<sup>azwj</sup> Desires above his own personal desires except that I<sup>azwj</sup> Make My<sup>azwj</sup> Angels to guard him, and the skies and the earth would guarantee his sustenance, and I<sup>saww</sup> would Back him from behind every trade with every trader, and the world would come to him and it (world) would be subdued'.<sup>127</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِنَّمَا أَخَافُ عَلَيْكُمْ اثْنَتَيْنِ اتَّبَاعَ الْهَوَى وَ طَوْلَ الْأَمَلِ أَمَا اتَّبَاعَ الْهَوَى فَإِنَّهُ يَصُدُّ عَنِ الْحَقِّ وَ أَمَا طَوْلَ الْأَمَلِ فَيُنْسِي الْأَجْرَةَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aasim Bin Humejd, from Abu Hamza, from Yahya Bin Uqeyl who said,

'Amir Al-Momineen<sup>asws</sup> said: 'But rather, I<sup>asws</sup> fear two (things) upon you – following of personal desires and long-term works. As for following the personal desires, so it blocks from the truth, and as for the long-term works, so it makes you forget the Hereafter'.<sup>128</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قَالَ لِي أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) اتَّقِ الْمُرْتَقَى السَّهْلَ إِذَا كَانَ مُنْحَدِرُهُ وَ عَرَا

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asammi, from Abdul Rahman Bin Al Hajjaj who said,

'Abu Al-Hassan<sup>asws</sup> said to me: 'Fear the easy climb up when there was a bumpy slope down'.

قَالَ وَ كَانَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَا تَدْعِ النَّفْسَ وَ هَوَاهَا فَإِنَّ هَوَاهَا فِي رَدَاهَا وَ تَرَكِ النَّفْسَ وَ مَا تَهْوَى أَدَاهَا وَ كَفَتْ النَّفْسَ عَمَّا تَهْوَى دَوَاهَا .

He<sup>asws</sup> said: 'And Abu Abdullah<sup>asws</sup> was saying: 'Do not leave the soul and its desires unguarded; its desires are to destroy it. Leaving the soul with its desires unguarded is hurting the soul, however, guarding the soul against its desires is medicine for its illness'.<sup>129</sup>

### بَابُ الْمَكْرِ وَ الْغَدْرِ وَ الْخَدِيْعَةِ

## Chapter 138 – The Plotting and the Treachery and the Deception

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) لَوْ لَا أَنَّ الْمَكْرَ وَ الْخَدِيْعَةَ فِي النَّارِ لَكُنْتُ أَمُكَّرَ النَّاسِ .

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

<sup>127</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 2

<sup>128</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 3

<sup>129</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 137 H 4

'Amir Al-Momineen<sup>asws</sup> said: 'Had it not been that the plotting and the deception would be in the Fire, I<sup>asws</sup> would have been the most skilful in evil planning'.<sup>130</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَجِيءُ كُلُّ غَادِرٍ يَوْمَ الْقِيَامَةِ بِإِمَامٍ مَائِلٍ شِدْفُهُ حَتَّى يَدْخَلَ النَّارَ وَ يَجِيءُ كُلُّ نَاكِثٍ بَيْعَةَ إِمَامٍ أُجْذَمَ حَتَّى يَدْخَلَ النَّارَ .

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Every treacherous one would come on the Day of Judgment with an imam (leader), with a lopsided mouth until he enters the Fire; and every breaker of the allegiance to an Imam<sup>asws</sup> would come as a leper (mutilated) until he enters the Fire'.<sup>131</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَيْسَ مِنَّا مَنْ مَكَرَ مُسْلِمًا .

From him, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'He is not from us<sup>saww</sup> the one who plots against a Muslim'.<sup>132</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ فَرِيقَيْنِ مِنْ أَهْلِ الْحَرْبِ لِكُلِّ وَاحِدَةٍ مِنْهُمَا مَلِكٌ عَلَى حِدَةٍ اقْتَتَلُوا ثُمَّ اصْطَلَحُوا ثُمَّ إِنَّ أَحَدَ الْمَلِكَيْنِ عَدَرَ بِصَاحِبِهِ فَجَاءَ إِلَى الْمُسْلِمِينَ فَصَالَحَهُمْ عَلَى أَنْ يَغْزَوْا مَعَهُمْ تِلْكَ الْمَدِينَةَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about two towns from the people of war, for each of them being a king upon a border. They fought then they reconciled. Then one of the two kings betrayed his companion, so he came over to the Muslims and reconciled with them upon that he would carry out a military expedition along with them for that city (of the other king)'.<sup>133</sup>

فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَا يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَغْدُرُوا وَ لَا يَأْمُرُوا بِالْغَدْرِ وَ لَا يُقَاتِلُوا مَعَ الَّذِينَ عَدَرُوا وَ لَكِنَّهُمْ يُقَاتِلُونَ الْمُشْرِكِينَ حَيْثُ وَجَدُوهُمْ وَ لَا يَجُوزُ عَلَيْهِمْ مَا عَاهَدَ عَلَيْهِ الْكُفَّارُ .

So Abu Abdullah<sup>asws</sup> said: 'It is not befitting for the Muslims that they should be treacherous, nor should they be instructing others with the treachery, nor should they be fighting alongside those who are treacherous. But, they should be fighting against the Polytheists wherever they find them, nor is it allowed upon them what the disbelievers pact upon them'.<sup>133</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْأَشْعَثِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادِ الْأَنْصَارِيِّ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَجِيءُ كُلُّ غَادِرٍ بِإِمَامٍ يَوْمَ الْقِيَامَةِ مَائِلًا شِدْفُهُ حَتَّى يَدْخَلَ النَّارَ .

<sup>130</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 1

<sup>131</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 2

<sup>132</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 3

<sup>133</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 4

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash'as, from Abdullah Bin Hammad Al Ansary, from Yahya Bin Abdullah Bin Al Hassan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Every treacherous one would come with an imam on the Day of Judgment, with a lopsided mouth until he enters the Fire'.<sup>134</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) ذَاتَ يَوْمٍ وَهُوَ يَخْطُبُ عَلَى الْمَنْبَرِ بِالْكُوفَةِ يَا أَيُّهَا النَّاسُ لَوْ لَا كَرَاهِيَةَ الْعَدْرِ كُنْتُ مِنْ أَدْمَى النَّاسِ أَلَا إِنَّ لِكُلِّ غُدْرَةٍ فُجْرَةٌ وَ لِكُلِّ فُجْرَةٍ كُفْرَةٌ أَلَا وَ إِنَّ الْعَدْرَ وَ الْفُجُورَ وَ الْخِيَانَةَ فِي النَّارِ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Al Hassan Al Abady, from Sa'd Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen<sup>asws</sup> said one day, and he<sup>asws</sup> was addressing upon the Pulpit at Al-Kufa: 'O you people! Had it not been for my<sup>asws</sup> abhorrence of the treachery, I<sup>asws</sup> would have been the craftiest of the people. Indeed! For every treachery there is an immorality, and for every immorality there is disbelief. Indeed! And the treachery, and the immorality, and the betrayal would be in the Fire'.<sup>135</sup>

## بَابُ الْكُذِبِ

### Chapter 139 – The Lies

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي النُّعْمَانَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَا أَبَا النُّعْمَانَ لَا تَكْذِبْ عَلَيْنَا كَذِبَهُ فَتُسَلَبَ الْحَنِيفِيَّةَ وَ لَا تَطْلُبَنَّ أَنْ تَكُونَ رَأْسًا فَتَكُونَ ذَنْبًا وَ لَا تَسْتَأْكِلِ النَّاسَ بِنَا فَتَفْتَقِرَ فَإِنَّكَ مَوْفُوفٌ لَا مَحَالَةَ وَ مَسْئُولٌ فَإِنْ صَدَقْتَ صَدَقْنَاكَ وَ إِنْ كَذَبْتَ كَذَبْنَاكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Is'haq Bin Ammar, from Abu Al Nu'man who said,

'Abu Ja'far<sup>asws</sup> said: 'O Abu Al-Nu'man! Do not lie against us<sup>asws</sup> (or) your true Religion would be Confiscated, and do not seek to become a leader for it would happen to be a sin, and do not devour (earn from) the people through us<sup>asws</sup>, for you would be poor, for you would be Paused inevitably and Questioned. So if you were truthful we<sup>asws</sup> would ratify you, and if you lie, we<sup>asws</sup> would belie you'.<sup>136</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) يَقُولُ لَوْلَيْدِهِ اتَّقُوا الْكُذْبَ الصَّغِيرَ مِنْهُ وَ الْكَبِيرَ فِي كُلِّ جِدٍّ وَ هَزَلٍ فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرَى عَلَى الْكَبِيرِ أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ مَا يَزَالُ الْعَبْدُ يَصْدُقُ حَتَّى يَكْتَبَهُ اللَّهُ صَدِيقًا وَ مَا يَزَالُ الْعَبْدُ يَكْذِبُ حَتَّى يَكْتَبَهُ اللَّهُ كَذَابًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from the one who narrated it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was saying to his<sup>asws</sup> children: 'Fear the lies, the small ones from it and the big ones

<sup>134</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 5

<sup>135</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 138 H 6

<sup>136</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 1

during every serious and laughable matters, for the man, when he lies during the small (matter) becomes audacious upon the big (lies). Do you not know that Rasool-Allah<sup>saww</sup> said: '(So long as) the servant does not cease to speak the truth until Allah<sup>azwj</sup> Writes him as a truthful, and (so long as) the servant does not cease to lie until Allah<sup>azwj</sup> Writes him as a liar'.<sup>137</sup>

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ لِلشَّرِّ أَقْفَالًا وَجَعَلَ مَفَاتِيحَ تِلْكَ الْأَقْفَالِ الشَّرَابَ وَ الكَذِبُ شَرٌّ مِنَ الشَّرَابِ .

From him, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic made locks to be for the evil, and Made keys to be for those locks being the (intoxicating) drink, and the lying is more evil than the (intoxicating) drink'.<sup>138</sup>

عَنْهُ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الكَذِبَ هُوَ خَرَابُ الْإِيمَانِ .

From him, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The lie, it is the ruination of the *Emān*'.<sup>139</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعًا عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الكَذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنَ الكَبَائِرِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The lying upon Allah<sup>azwj</sup> and upon His<sup>azwj</sup> Rasool<sup>saww</sup> is from the major sins'.<sup>140</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ الْأَخْمَرِ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ أَوَّلَ مَنْ يُكذِّبُ الكَذَابَ اللَّهُ عَزَّ وَجَلَّ ثُمَّ الْمَلَكَانِ اللَّذَانِ مَعَهُ ثُمَّ هُوَ يَعْلَمُ أَنَّهُ كَاذِبٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Al Ahmar, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The first one to belie the liar is Allah<sup>azwj</sup> Mighty and Majestic. Then it is the two (Recording) Angels who are with him. Then he (himself) knows that he is a liar'.<sup>141</sup>

عَلِيُّ بْنُ الْحَكَمِ عَنْ أَبِيَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ الكَذَابَ يَهْلِكُ بِالْبَيِّنَاتِ وَ يَهْلِكُ اتِّبَاعُهُ بِالشُّبُهَاتِ .

<sup>137</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 2

<sup>138</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 3

<sup>139</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 4

<sup>140</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 5

<sup>141</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 6

Ali Bin Al Hakam, from Aban, from Umar Bin Yazeed who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The liar gets destroyed by the evidences and his followers get destroyed by the doubts'.<sup>142</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ آيَةَ الْكُذَّابِ بَأَنَّ يُخْبِرَكَ خَبَرَ السَّمَاءِ وَالْأَرْضِ وَالْمَشْرِقِ وَالْمَغْرِبِ فَإِذَا سَأَلْتَهُ عَنْ حَرَامِ اللَّهِ وَحَلَالِهِ لَمْ يَكُنْ عِنْدَهُ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'A sign of the liar is that he would inform you with the news of the sky and the earth, and the east and the west. So when you ask him about the Prohibitions of Allah<sup>azwj</sup> and His<sup>azwj</sup> Permissible, there would not happen to be anything with him'.<sup>143</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ الْكُذْبَةَ لَتَنْفُطِرُ الصَّائِمَ قَلْتُ وَ أَتَيْنَا لَا يَكُونُ ذَلِكَ مِنْهُ قَالَ لَيْسَ حَيْثُ ذَهَبَتْ إِنَّمَا ذَلِكَ الْكُذْبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ وَعَلَى الْأَنْبِيَاءِ ( صَلَوَاتُ اللَّهِ عَلَيْهِمْ ) .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The lie would break the Fast of the Fasting one'. I said, 'And which of us does not happen to have that from him?' He<sup>asws</sup> said: 'It is not where you are going with it (Understanding it). But rather, that is the lie upon Allah<sup>azwj</sup> and upon His<sup>azwj</sup> Rasool<sup>saww</sup> and upon the Imams<sup>asws</sup>'.<sup>144</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ ذُكِرَ الْحَائِكُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ مَلْعُونٌ فَقَالَ إِنَّمَا ذَلِكَ الَّذِي يَحُوكُ الْكُذْبَ عَلَى اللَّهِ وَعَلَى رَسُولِهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions,

(It has been narrated) raising it to Abu Abdullah<sup>asws</sup>, 'The weaver mentioned to Abu Abdullah<sup>asws</sup>, that he is an accursed one'. So he<sup>asws</sup> said: 'But rather that is the one who weaves the lie upon Allah<sup>azwj</sup> and upon His<sup>azwj</sup> Rasool<sup>saww</sup>'.<sup>145</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَتْرُكَ الْكُذْبَ هَزْلُهُ وَجِدَّهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Urwa, from Abdul Hameed Al Ta'iy, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen<sup>asws</sup> said: 'A servant cannot find the taste of the *Emān* until he leaves the lies, its vain ones and its serious ones'.<sup>146</sup>

<sup>142</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 7

<sup>143</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 8

<sup>144</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 9

<sup>145</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 10

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْكَذَّابُ هُوَ الَّذِي يَكْذِبُ فِي الشَّيْءِ قَالَ لَا مَا مِنْ أَحَدٍ إِلَّا يَكُونُ ذَلِكَ مِنْهُ وَ لَكِنَّ الْمَطْبُوعَ عَلَى الْكَذِبِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The liar, he is the one who lies regarding something?' There is no one except that would happen from him, but (it is the) one with the tendency for the lying'.<sup>147</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ ظَرْبِيفٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ عِيسَى ابْنُ مَرْيَمَ ( عَلَيْهِ السَّلَامُ ) مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بِهِأُوهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Zareyf, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Isa<sup>as</sup> Bin Maryam<sup>as</sup>: 'The one who frequently lies, his radiance goes away'.<sup>148</sup>

عَنْهُ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) يَنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ الْكَذَّابِ فَإِنَّهُ يَكْذِبُ حَتَّى يَجِيءَ بِالصِّدْقِ فَلَا يُصَدَّقُ .

From him, from Amro Bin Usman, from Muhammad Bin Salim, raising it, said,

'Amir Al-Momineen<sup>asws</sup> said: 'It is befitting for the Muslim man that he keeps aside from the brotherhood of the liar, for he would lie to the extent that he would come with the truth but he would not be ratified'.<sup>149</sup>

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ مِمَّا أَعَانَ اللَّهُ بِهِ عَلَى الْكَذَّابِينَ النَّسِيَانَ .

From him, from Ibn Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'From what Allah<sup>azwj</sup> Assists with against the liars is the forgetfulness'.<sup>150</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْكَلَامُ ثَلَاثَةٌ صِدْقٌ وَ كَذِبٌ وَ إِصْلَاحٌ بَيْنَ النَّاسِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The speech are three (types) – a truth, and a lie, and a reconciliation between the people'.

قَالَ قِيلَ لَهُ جُعِلَتْ فِدَاكَ مَا إِصْلَاحٌ بَيْنَ النَّاسِ قَالَ تَسْمَعُ مِنَ الرَّجُلِ كَلَامًا يَبْلُغُهُ فَتَحْبُثُ نَفْسُهُ فَتَلْفَاهُ فَتَقُولُ سَمِعْتُ مِنْ فُلَانٍ قَالَ فَبَيْنَ الْخَيْرِ كَذَا وَ كَذَا خِلَافَ مَا سَمِعْتُ مِنْهُ .

<sup>146</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 11

<sup>147</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 12

<sup>148</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 13

<sup>149</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 14

<sup>150</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 15

He (the narrator) said, 'It was said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! What is the reconciliation between the people?' He<sup>asws</sup> said: 'You hear speech from the man, had it reached him (the other one), it would have made him feel bad. Then you meet him, so you are saying, 'I heard from so and so saying regarding you, such and such from the goodness', opposite to what you had actually heard from him'.<sup>151</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَسَنِ الصَّنِقَلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّا قَدْ رَوَيْنَا عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ يُوسُفَ ( عَلَيْهِ السَّلَامُ ) أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ فَقَالَ وَاللَّهِ مَا سَرَقُوا وَمَا كَذَبَ وَقَالَ إِبرَاهِيمُ ( عَلَيْهِ السَّلَامُ ) بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَلُّوهُمْ إِنْ كَانُوا يَنْطَفُونَ فَقَالَ وَاللَّهِ مَا فَعَلُوا وَمَا كَذَبَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Al Hassan Al Sayqal who said,

'I said to Abu Abdullah<sup>asws</sup>, 'We have been reporting from Abu Ja'far<sup>asws</sup> regarding the words of Yusuf<sup>as</sup> [12:70] **O caravan! You are stealing**', and he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! They were not stealing and he<sup>as</sup> did not lie (either). And Ibrahim<sup>as</sup> said: **[21:63] But (has) the chief of them has done this, therefore ask them, if they can speak.** By Allah<sup>azwj</sup>! They (idols) had not done it, and he<sup>as</sup> did not lie'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا عِنْدَكُمْ فِيهَا يَا صَنِقَلُ قَالَ قُلْتُ مَا عِنْدَنَا فِيهَا إِلَّا التَّسْلِيمُ قَالَ فَقَالَ إِنَّ اللَّهَ أَحَبُّ اثْنَيْنِ وَأَبْغَضُ اثْنَيْنِ أَحَبُّ الْخَطَرِ فِيمَا بَيْنَ الصَّفَيْنِ وَأَحَبُّ الْكُذْبِ فِي الْإِصْلَاحِ وَأَبْغَضُ الْخَطَرِ فِي الطَّرِيقَاتِ وَأَبْغَضُ الْكُذْبِ فِي غَيْرِ الْإِصْلَاحِ

He (the narrator) said, 'So Abu Abdullah<sup>asws</sup> said: 'What is with you all regarding it, O Sayqal?' So I said, 'There is nothing with us except for the submission'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Loves two (things) and hates two. He<sup>azwj</sup> Loves the danger in what is between the two swords and Loves the lie regarding the reconciliation; and Hates the danger in the roads and Hates the lie regarding other than the reconciliation.

إِنَّ إِبرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) إِنَّمَا قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا إِرَادَةَ الْإِصْلَاحِ وَ دَلَالَةً عَلَى أَنَّهُمْ لَا يَفْعَلُونَ وَقَالَ يُوسُفُ ( عَلَيْهِ السَّلَامُ ) إِرَادَةَ الْإِصْلَاحِ .

Ibrahim<sup>as</sup>, rather, said: **[21:63] But (has) the chief of them has done this**, intending the reconciliation, and evidenced upon that they had not done it; and Yusuf<sup>as</sup> intended the reconciliation'.<sup>152</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ أَبِي مَخْلَدٍ السَّرَّاجِ عَنْ عَيْسَى بْنِ حَسَّانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ كُلُّ كَذِبٍ مَسْئُولٌ عَنْهُ صَاحِبُهُ يَوْمًا إِلَّا كَذِبًا فِي ثَلَاثَةِ رَجُلٍ كَائِدٌ فِي حَرْبِهِ فَهُوَ مَوْضُوعٌ عَنْهُ أَوْ رَجُلٌ أَصْلَحَ بَيْنَ اثْنَيْنِ يَلْقَى هَذَا بَعِيرٍ مَا يَلْقَى بِهِ هَذَا يُرِيدُ بِذَلِكَ الْإِصْلَاحَ مَا بَيْنَهُمَا أَوْ رَجُلٌ وَعَدَّ أَهْلَهُ شَيْئًا وَهُوَ لَا يُرِيدُ أَنْ يُتِمَّ لَهُمْ .

From him, from his father, from Safwan, from Abu Makhlad, from Isa Bin Hassan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Every lie, its owner would be Questioned about it one day except for the lie regarding three (matters) – A man plans regarding his battle (in times of war) so it would be dropped from him; or a man who reconciles between two, saying to this one with other than what this had one had been said

<sup>151</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 16

<sup>152</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 17

with, intending the reconciliation with that what is between the two; or a man who promises his family something and he does not intend to complete for them'.<sup>153</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ الْمُصْلِحُ لَيْسَ بِكَذَّابٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The reconciler is not a liar (even if he does lie)'.<sup>154</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ ( عليه السلام ) بِحَدِيثٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَلَيْسَ زَعَمْتُ لِي السَّاعَةَ كَذَا وَكَذَا فَقَالَ لَا فَعَظَمْتُ ذَلِكَ عَلَيَّ فَقُلْتُ بَلَى وَاللَّهِ زَعَمْتُ فَقَالَ لَا وَاللَّهِ مَا زَعَمْتُهُ قَالَ فَعَظَمْتُ عَلَيَّ فَقُلْتُ فِدَاكَ بَلَى وَاللَّهِ قَدْ قُلْتُهُ قَالَ نَعَمْ قَدْ قُلْتُهُ أَمَا عَلِمْتَ أَنَّ كُلَّ زَعَمٍ فِي الْقُرْآنِ كَذِبٌ .

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ali Bin Al hakam, from Abdullah Bin Yahya Al Kahily, from Muhammad Bin Malik, from Abdul A'ala, a slave of the family of Saam who said,

'Abu Abdullah<sup>asws</sup> narrated to me with a Hadeeth, so I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Did you<sup>asws</sup> not have a (Z'am) to me at such and such a time?' So he<sup>asws</sup> said: 'No'. So that was grievous upon me, so I said, 'Yes, by Allah<sup>azwj</sup>, you<sup>asws</sup> did had a (Z'am)'. So he<sup>asws</sup> said: 'No, by Allah<sup>azwj</sup> I<sup>asws</sup> did not had such a (Z'am) about you. So it was grievous upon me, so I said, 'May I be sacrificed for you<sup>asws</sup>! Yes, you<sup>asws</sup> did say it'. He<sup>asws</sup> said: 'Yes, I<sup>asws</sup> had said it. But, do you not know that all (Z'am) in the Quran signify lies?'.<sup>155</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَنْ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( صلوات الله عليه ) يَقُولُ إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ كُلَّ رَاجٍ طَالِبٌ وَكُلُّ خَائِفٍ هَارِبٌ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Abu Is'haq Al Khurasany who said,

'Amir Al-Momineen<sup>asws</sup> was saying: 'Beware of the lie, for every hopeful one seeks, and every fearful one flees'.<sup>156</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ عَمْرٍو عَنْ عَطَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) لَا كَذِبَ عَلَى مُصْلِحٍ ثُمَّ تَلَا أَيُّهَا الْعَجِيرُ إِنَّكُمْ لَسَارِقُونَ ثُمَّ قَالَ وَاللَّهِ مَا سَرَقُوا وَمَا كَذَبَ ثُمَّ تَلَا بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَنَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ثُمَّ قَالَ وَاللَّهِ مَا فَعَلُوهُ وَمَا كَذَبَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa'alba, from Ma'mar Bin Amro, from Ata'a,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There is no lie upon the reconciler'. Then he<sup>asws</sup> recited [12:70] **O caravan! You are stealing**, then said: 'By Allah<sup>azwj</sup>! They were not stealing, and he<sup>as</sup> did not lie'. Then

<sup>153</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 18

<sup>154</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 19

<sup>155</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 20

<sup>156</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 21

he<sup>asws</sup> recited **[21:63] *But (has) the chief of them has done this, therefore ask them, if they can speak.*** Then said: 'By Allah<sup>azwj</sup>! They had not done it and he<sup>as</sup> did not lie'.<sup>157</sup>

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<sup>157</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 22