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AL-KAFI

ج 2

Volume 2

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

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

Who died in the year 329 H

كتاب الإيمان و الكفر

**THE BOOK OF
BELIEF (*Emān*) AND DISBELIEF (*KUFR*) (11)**

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

بَابُ ذِي اللِّسَانَيْنِ

Chapter 140 – The Two-tongued (Duplicitous)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَوْنِ الْقَلَانِسِيِّ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ لَفِيَ الْمُسْلِمِينَ بِوَجْهَيْنِ وَ لِسَانَيْنِ جَاءَ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانَانِ مِنْ نَارٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Awn Al Qalanasy, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who meets the Muslims by two faces and two tongues would come on the Day of Judgment and for him would be two tongues of Fire’.¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي شَيْبَةَ عَنْ الزُّهْرِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ بَسَّ الْعَبْدُ عَبْدٌ يَكُونُ ذَا وَجْهَيْنِ وَ ذَا لِسَانَيْنِ يُطْرِي أَخَاهُ شَاهِدًا وَ يَأْكُلُهُ غَائِبًا إِنْ أُعْطِيَ حَسَدَهُ وَ إِنْ ابْتُلِيَ خَذَلَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Shayba, from Al Zuhry,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘The worst servant is a servant who happens to be with two faces and with two tongues, flattering his brother when present and devouring (backbiting) him when absent. If his brother (in *Eman*) is given (a Bounty) he envies him, and if his brother (in *Eman*) is afflicted, abandons him’.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ رَفَعَهُ قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعِيسَى ابْنِ مَرْيَمَ (عليه السلام) يَا عِيسَى لِيَكُنْ لِسَانُكَ فِي السَّرِّ وَ الْعَلَانِيَةِ لِسَانًا وَاحِدًا وَ كَذَلِكَ قَلْبُكَ إِنِّي أُحَدِّثُكَ نَفْسَكَ وَ كَفَى بِي خَبِيرًا لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ وَ لَا سَيْفَانِ فِي غِمْدٍ وَاحِدٍ وَ لَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَ كَذَلِكَ الْأَذْهَانُ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Abdul Rashman Bin Hammad, raising it, said,

‘Allah^{azwj} blessed and High Said to Isa^{as} Ibn Maryam^{as}: “O Isa^{as}! Let your^{as} tongue during the privacy and the public be one tongue, and similar to that, your heart. I^{azwj} Caution you^{as} of yourself^{as} and suffice with Me^{azwj} as an All-Knowing. It is not correct for there to be two tongues in one mouth, nor two swords in one sheath, nor two hearts in one chest, and similar to that are the minds’.³

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 140 H 1

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 140 H 2

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 140 H 3

بَابُ الْهَجْرَةِ

Chapter 141 – The Desertion

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ رَفَعَهُ قَالَ فِي وَصِيَّةِ الْمُفَضَّلِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا يَفْتَرِقُ رَجُلَانِ عَلَى الْهَجْرَانِ إِلَّا اسْتَوْجَبَ أَحَدُهُمَا الْبِرَاءَةَ وَ اللَّعْنَةَ وَ رُبَّمَا اسْتَحَقَّ ذَلِكَ كِلَاهُمَا

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Al Rabie, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, raising it, said,

'In a bequest of Al-Mufazzal, I heard Abu Abdullah^{asws} saying: 'No two men would separate upon the desertion except upon one of the two would Obligate the disowning and the cursing, and sometimes both of them deserve that'.

فَقَالَ لَهُ مُعْتَبٌ جَعَلَنِي اللَّهُ فِدَاكَ هَذَا الظَّالِمُ فَمَا بَالُ الْمَظْلُومِ قَالَ لِأَنَّهُ لَا يَدْعُو أَخَاهُ إِلَى صِلَتِهِ وَ لَا يَتَعَامَسُ لَهُ عَنْ كَلَامِهِ سَمِعْتُ أَبِي يَقُولُ إِذَا تَنَازَعَ اثْنَانِ فَعَارَ أَحَدُهُمَا الْآخَرَ فَلْيَرْجِعِ الْمَظْلُومُ إِلَى صَاحِبِهِ حَتَّى يَقُولَ لِصَاحِبِهِ أَيُّ أَخِي أَنَا الظَّالِمُ حَتَّى يَقْطَعَ الْهَجْرَانِ بَيْنَهُ وَ بَيْنَ صَاحِبِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَكَمَ عَدْلًا يَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ .

So Mo'tab said to him^{asws}, 'May I be sacrificed for you^{asws}! This is the unjust one, so what is the matter with the oppressed one?' He^{asws} said: 'Because he did not leave his brother to good relations nor did he overlook from his speech. I^{asws} heard my^{asws} father^{asws} saying: 'When two (people) dispute, so one overpowers the other, so let the oppressed return to his companion until he is saying to his companion, 'Yes, my brother, I am the unjust', until he cuts-off the fleeing between him and his companion, for Allah^{azwj} Blessed and High Judges justly. He^{azwj} Seizes for the oppressed, from the oppressor'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا هَجْرَةَ فَوْقَ ثَلَاثٍ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There should be no desertion (ceasing of relationship) for more than three (days)'.⁵

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَصْرِمُ دَوِي قَرَابَتِهِ مِمَّنْ لَا يَعْرِفُ الْحَقَّ قَالَ لَا يَنْبَغِي لَهُ أَنْ يَصْرِمَهُ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the man forsakes his relatives, from the ones who do not recognise the Truth. He^{asws} said: 'It is not befitting for him that he abandon them'.⁶

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 1

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 2

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 3

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ عَمِّهِ مُرَازِمِ بْنِ حَكِيمٍ قَالَ كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ مِنْ أَصْحَابِنَا يُقَبُّ شَلْقَانَ وَ كَانَ قَدْ صَبَّرَهُ فِي نَفَقَتِهِ وَ كَانَ سَيِّئَ الْخَلْقِ فَهَجَّرَهُ فَقَالَ لِي يَوْمًا يَا مُرَازِمُ وَ تَكَلَّمْ عَيْسَى فَقُلْتُ نَعَمْ فَقَالَ أَصَبْتُ لَا خَيْرَ فِي الْمُهَاجِرَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from his uncle Murazim Bin Hakeem who said,

'It was so that in the presence of Abu Abdullah^{asws} was a man from our companions titled as Shalqaan, and he^{asws} had made him to be in charge regarding his^{asws} finances, and he was of the evil manners, but he had deserted him^{asws}. So he^{asws} said to me one day: 'O murazim, and do you speak to Isa (Shalqaan)?' So I said, 'Yes'. So he^{asws} said: 'You are correct. There is no goodness in the desertion'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي سَعِيدِ الْقَمَاطِ عَنْ دَاوُدَ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ أَبِي (عَلَيْهِ السَّلَامُ) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَيُّمَا مُسْلِمِينَ تَهَاجَرَا فَمَكَتَا ثَلَاثًا لَا يَصْطَلِحَانِ إِلَّا كَانَا خَارِجِينَ مِنَ الْإِسْلَامِ وَ لَمْ يَكُنْ بَيْنَهُمَا وَلَايَةٌ فَأَيُّهُمَا سَبَقَ إِلَى كَلَامِ أَخِيهِ كَانَ السَّابِقَ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from Dawood Bin Kaseer who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} said: 'Rasool-Allah^{saww} said: 'Whichever two Muslims desert each other, and they remain so for three (days) not reconciling, except that they both would have exited from Al-Islam, there would be no Wilayah between the two. So whichever of the two preceded to speak to his brother, he would precede him to the Paradise on the Day of the Reckoning'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الشَّيْطَانَ يُعْرِي بَيْنَ الْمُؤْمِنِينَ مَا لَمْ يَرْجِعْ أَحَدُهُمْ عَنْ دِينِهِ فَإِذَا فَعَلُوا ذَلِكَ اسْتَلْقَى عَلَى قَفَاهُ وَ تَمَدَّدَ ثُمَّ قَالَ فُزْتُ قَرَجَمَ اللَّهُ امْرَأً أَلْفَ بَيْنٍ وَلِيْنِينَ لَنَا يَا مَعْشَرَ الْمُؤْمِنِينَ تَأَلَّفُوا وَ تَعَاطَفُوا .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Satan^{la} tempts the *Momineen* for as long as one of them does not return from his Religion. So when he does that, he^{la} lies down upon his^{la} back and stretches, then says, 'I^{la} have succeeded'. So May Allah^{azwj} have Mercy on the person who unites between two friends of our^{asws}. O group of *Momineen*! Be united and sympathetic (to each other)!⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَرَأَى إِبْلِيسُ فَرِحًا مَا اهْتَجَرَ الْمُسْلِمَانِ فَإِذَا التَّقِيَا اصْطَكَّتْ رُكْبَتَاهُ وَ تَخَلَّعَتْ أَوْصَالُهُ وَ نَادَى يَا وَيْلَهُ مَا لَفِي مِنَ النَّبُورِ .

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Muslim, from Muhammad Bin Mahfouz, from Ali Bin Al Nu'man, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Iblees^{la} does not cease to be joyful for as long as the two Muslims desert each other. So when they meet

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 4

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 5

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 6

(reconcile), his^{la} knees tremble and his^{la} joints creak, and he^{la} calls out, 'O Woe, what I^{la} face from the doom!'.¹⁰

بَابُ فَطِيعَةِ الرَّحِمِ

Chapter 142 – Severing the relationships

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مَسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي حَدِيثٍ آلاَ إِِنَّ فِي التَّبَاغُضِ الْحَالِقَةَ لَا أَعْنِي الْحَالِقَةَ الشَّعْرَ وَ لَكِنَّ حَالِقَةَ الدِّينِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said in a Hadeeth: 'Indeed! In the hatred there is bareness. I^{saww} do not mean bareness of the hair, but bareness of the Religion'.¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (أَنْفُوا الْحَالِقَةَ فَإِنَّهَا تُمِيتُ الرِّجَالَ قُلْتُ وَ مَا الْحَالِقَةُ قَالَ فَطِيعَةُ الرَّحِمِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Huzeyfa Bin Mansour who said,

'Abu Abdullah^{asws} said: 'Fear the bareness, for it causes the men to die'. I said, 'And what is the bareness?' He^{asws} said: 'Severing the relationships'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنَّ إِخْرَاجِي وَ بَنِي عَمِّي قَدْ ضَيَّفُوا عَلَيَّ الدَّارَ وَ الْأَجْرُونِي مِنْهَا إِلَى بَيْتِي وَ لَوْ تَكَلَّمْتُ أَخَذْتُ مَا فِي أَيْدِيهِمْ قَالَ فَقَالَ لِي اصْبِرْ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرَجًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, Usman Bin Isa, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'My brothers and the sons of my uncle have constricted the house upon me and thrown me out from it to (another) house, and were I to speak to them, I could take what is in their hands'. So he^{asws} said to me: 'Be patient, for Allah^{azwj} would be Making a relief to be for you'.

قَالَ فَأَنْصَرَفْتُ وَ وَقَعَ الْوَبَاءُ فِي سَنَةِ إِحْدَى وَ ثَلَاثِينَ وَ مِائَةَ فَمَاتُوا وَ اللَّهُ كُلُّهُمْ فَمَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ فَخَرَجْتُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ مَا حَالُ أَهْلِ بَيْتِكَ قَالَ قُلْتُ لَهُ قَدْ مَاتُوا وَ اللَّهُ كُلُّهُمْ فَمَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ هُوَ بِمَا صَنَعُوا بِكَ وَ بِعُفُوقِهِمْ إِيَّاكَ وَ قَطَعَ رَحِمَهُمْ بُنُورًا أَوْ تَحِبُّ أَنْهُمْ بَقُوا وَ أَنَّهُمْ ضَيَّفُوا عَلَيْكَ قَالَ قُلْتُ إِي وَ اللَّهِ .

He (the narrator) said, 'So I left, and a plague occurred in the year one hundred and thirty one, so they (all died), by Allah^{azwj}, all of them, and there did not remain (even) one from them. So I went out, and when I came over to him^{asws}, he^{asws} said: 'What is the state of your family?' I said to him^{asws}, 'They have died, by Allah^{azwj}, all of them.

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 141 H 7

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 1

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 2

So there does not remain (even) one'. So he^{asws} said: 'It is due to what they did with you and their disloyalty to you, and severing your relationship with a cutting off. Would you love it if they were to remain (alive) and they had constricted (life) upon you?' I said, 'Yes, by Allah^{azwj}'¹³

عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ فِي كِتَابِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) ثَلَاثٌ خِصَالٌ لَا يَمُوتُ صَاحِبُهَا أَبَدًا حَتَّى يَرَى وَبِأَلْهِنَّ الْبَغْيَ وَ قَطِيعَةَ الرَّحِمِ وَ الْيَمِينَ الْكَاذِبَةَ يُبَارِزُ اللَّهُ بِهَا وَ إِنَّ أَعْجَلَ الطَّاعَةِ ثَوَابًا لَصِلَّةُ الرَّحِمِ وَ إِنَّ أَلْقَوْمَ لَيَكُونُونَ فُجَارًا فَيَتَوَاصَلُونَ فَتَنْمِي أَمْوَالُهُمْ وَ يَثْرُونَ

From him, from Ahmad, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'In the Book of Ali^{asws} (it is written): 'There are three characteristics, its owner would not be dying ever until he sees its evil results – the tyranny, and the severing of the relationship, and the false oath to oppose Allah^{azwj} with it; and that the quickest Rewards for the obedience is for the maintaining of the relationship. And that the people could be happening to be immoral, but they are maintaining relationships, so their wealth increases and they become rich.

وَ إِنَّ الْيَمِينَ الْكَاذِبَةَ وَ قَطِيعَةَ الرَّحِمِ لَتَذَرَانِ الدِّيَارَ بِلَاقِعٍ مِنْ أَهْلِهَا وَ تَنْفُلُ الرَّحِمَ وَ إِنَّ نَفْلَ الرَّحِمِ انْقِطَاعُ النَّسْلِ .

And the false oath and the severing of the relationships devastate the households by ruination from its inhabitants and transformation the relatives, and that the transformation of the relatives is cutting off of the lineages'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَنبَسَةَ الْعَابِدِ قَالَ جَاءَ رَجُلٌ فَشَكَاَ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَقْرَابَهُ فَقَالَ لَهُ أَكْظِمَ غَيْظَكَ وَ أَفْعَلُ فَقَالَ إِنَّهُمْ يَفْعَلُونَ وَ يَفْعَلُونَ فَقَالَ أ تُرِيدُ أَنْ تَكُونَ مِثْلَهُمْ فَلَا يَنْظُرَ اللَّهُ إِلَيْكُمْ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Anbasa Al Aabid who said,

'A man came over and he complained to Abu Abdullah^{asws} about his relatives. So he^{asws} said to him: 'Suppress your anger and do (maintain relationships)'. So he said, 'They are doing and doing (bad things)'. So he^{asws} said: 'Do you want to become similar to them, so that Allah^{azwj} would not Look at you?'¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَقْطَعْ رَحِمَكَ وَ إِنَّ قَطْعَتَكَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not cut off your relatives and even if they cut you off'.¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ رَفَعَهُ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فِي خُطْبَتِهِ أَعُوذُ بِاللَّهِ مِنَ الذَّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ الْكَوَّاءِ الْيَشْكُرِيُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ تَكُونُ

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 3

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 4

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 5

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 6

ذُنُوبٌ تُعَجِّلُ الْفَنَاءَ فَقَالَ نَعَمْ وَبِئْسَ قَطِيعَةُ الرَّحِمِ إِنَّ أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَ يَتَوَاسُونَ وَ هُمْ فَجَرَةٌ فَيَرزُقُهُمُ اللَّهُ وَ إِنَّ أَهْلَ الْبَيْتِ لَيَنْفَرُونَ وَ يَفْطَعُ بَعْضُهُمْ بَعْضًا فَيَحْرِمُهُمُ اللَّهُ وَ هُمْ أَنْفِيَاءُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, raising it from Abu Hamza Al Sumaly who said,

'Amir Al-Momineen^{asws} said in a sermon of his^{asws}: 'I seek Refuge with Allah^{azwj} from the sins which hasten the destruction'. So Abdullah Bin Al-Kawwa Al-Yashkuriy stood up to him^{asws}, 'O Amir Al-Momineen^{asws}! And can the sins happen to hasten the destruction?' So he^{asws} said: 'Yes, woe be unto you, (it is the) severing of the relationships. If the people of the household are gathering and co-operating with each other, while they are immoral, Allah^{azwj} would Grace them, and if the people of the household are separating and cutting off from each other, Allah^{azwj} would Deprive them while they are pious'.¹⁷

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتْ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ .

From him, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'When they (people) cut off the relationships, the wealth is Made to be in the hands of the evils ones'.¹⁸

بَابُ الْعُقُوقِ

Chapter 143 – The Ingratitude (to the parents)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَدْنَى الْعُقُوقِ أَفٌّ وَ لَوْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ شَيْئًا أَهْوَنَ مِنْهُ لَنَهَى عَنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The least of the ingratitude is (the saying of) 'Ugh', and had Allah^{azwj} Mighty and Majestic Known of anything lesser than it, He^{azwj} would have Forbidden from it'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كُنْ بَارًا وَ اقْتَصِرْ عَلَى الْجَنَّةِ وَ إِنْ كُنْتَ عَاقًا فَطَأْ فَاقْتَصِرْ عَلَى النَّارِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Rasool-Allah^{saww} said: 'Become righteous and shorten (your way) to the Paradise, and if you were ungrateful, hard-headed, so you would shorten (your way) to the Fire'.²⁰

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 7

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 142 H 8

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 1

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عُبَيْسِ بْنِ هِشَامٍ عَنِ صَالِحِ الْحَدَّاءِ عَنِ يَعْقُوبَ بْنِ شَعْبَانَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ كُثِفَ غَطَاءٌ مِنْ أَعْطِيَةِ الْجَنَّةِ فَوَجَدَ رِيحَهَا مَنْ كَانَتْ لَهُ رُوحٌ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ إِلَّا صِنْفٌ وَاحِدٌ قُلْتُ مَنْ هُمْ قَالَ الْعَاقُ لِوَالِدَيْهِ .

Abu Ali Al Ashary, from Al Hassn Bin Ali Al Kufy, from Ubeys Bin Hisham, from Salih Al Haza'a, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it will be the Day of Judgment, a cover from the covers of the Paradise would be uncovered, so its aroma would be smelt by the one who has a soul for him, from a travel distance of five hundred years, except for one type (of person)'. I said, 'Who are they?' He^{asws} said: 'The one ungrateful to his parents'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَوْقَ كُلِّ ذِي بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ فَلَيْسَ فَوْقَهُ بَرٌّ وَ إِنْ فَوْقَ كُلِّ عَفُوقٍ عَفُوقٌ حَتَّى يُقْتَلَ الرَّجُلُ أَحَدٌ وَالَّذِيهِ فَإِذَا فَعَلَ ذَلِكَ فَلَيْسَ فَوْقَهُ عَفُوقٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Above every one with righteousness is a righteousness until the man being killed in the Way of Allah^{azwj}. So when he is killed in the Way of Allah^{azwj}, so there would be no righteousness above it; and above every disloyalty is a disloyalty until the man killing one of his parents. So when he does that, so there is no disloyalty above it'.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ نَظَرَ إِلَى أَبِيهِ نَظَرَ مَاقِبَةٍ وَ هُمَا ظَالِمَانِ لَهُ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who looks at his parents abhorrently while they are being unjust to him, Allah^{azwj} will not Accept (even a single) *Salāt* from him'.²³

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ فُرَاتٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي كَلَامٍ لَهُ إِيَّاكُمْ وَ عَفُوقَ الْوَالِدَيْنِ فَإِنَّ رِيحَ الْجَنَّةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ وَ لَا يَجِدُهَا عَاقٌ وَ لَا قَاطِعٌ رَحِمٍ وَ لَا شَيْخٌ زَانٍ وَ لَا جَارٌ إِزَارَهُ خِيَلَاءَ إِنَّمَا الْكَبْرِيَاءُ لِلَّهِ رَبِّ الْعَالَمِينَ .

From him, from Muhammad Bin Ali, from Muhammad Bin Furat,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said in a speech of his^{saww}: 'Beware of ingratitude to the parents, for the aroma of the Paradise would be found from a travel distance of a thousand years, and it will not be found by the ungrateful one, nor by a severer of the relationships, nor a elderly

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 2

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 3

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 4

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 5

adulterer, nor by a dragger of his trousers (pompous one). But rather, the Greatness is for Allah^{azwj}, Lord^{azwj} of the worlds'.²⁴

عَنْهُ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ السُّلَمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَوْ عَلِمَ اللَّهُ شَيْئاً أَذْنَى مِنْ أَفٍّ لَنَهَى عَنْهُ وَهُوَ مِنْ أَذْنَى الْعُفُوقِ وَمِنَ الْعُفُوقِ أَنْ يَنْظُرَ الرَّجُلُ إِلَى وَالِدَيْهِ فَيُحَدِّثَ النَّظَرَ إِلَيْهِمَا .

From him, from Yahya Bin Ibrahim Bin Abu Ballad Al Sulmy, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Had Allah^{azwj} Known of anything lesser than (the saying of) 'Ugh', He^{azwj} would have Forbidden from it, and it is the lowest of the ungratefulness; and from the ingratitude is that the man looks at his parents, so he looks angrily at them'.²⁵

عَلِيٌّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَبِي نَظَرَ إِلَى رَجُلٍ وَمَعَهُ ابْنُهُ يَمْشِي وَالْإِثْنُ مُنْكَئٌ عَلَى ذِرَاعِ الْأَبِ قَالَ فَمَا كَلَّمَهُ أَبِي (عَلَيْهِ السَّلَامُ) مَقْتاً لَهُ حَتَّى فَارَقَ الدُّنْيَا .

Ali, from his father, from Haroun Bin Al Jahm, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Ja'far^{asws} having said: 'My^{asws} father^{asws} looked at a man and with him was his son, walking, and the son was leaning upon the arm of the father. So my^{asws} father^{asws} did not speak to him in aversion (so not to distract him) to him until he^{asws} separated from the world'.²⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَذْنَى الْعُفُوقِ أَفٌّ وَ لَوْ عَلِمَ اللَّهُ أَيْسَرَ مِنْهُ لَنَهَى عَنْهُ .

Abu Ali Al Ashary, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Bin usman, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The lowest of the disloyalty is (the saying of) 'Ugh', and had Allah^{azwj} Known of anything less than it, He^{azwj} would have Forbidden from it'.²⁷

بَابُ الْإِنْتِفَاءِ

Chapter 144 – Disowning of the lineage

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَفَرَ بِاللَّهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَإِنْ دَقَّ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'He has disbelieved in Allah^{azwj}, the one who disavows from a lineage, and even if it was lowly'.²⁸

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 6

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 7

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 8

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 9

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 144 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَفَرَ بِاللَّهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَ إِنْ دَقَّ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'He has disbelieved in Allah^{azwj}, the one who disavows from a lineage, and even if it was lowly'.²⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ ابْنِ فَضَّالٍ عَنْ رِجَالٍ شَتَّى عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُمَا قَالَا كَفَرَ بِاللَّهِ الْعَظِيمِ الْإِنْتِفَاءُ مِنْ حَسَبٍ وَ إِنْ دَقَّ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Abu Umeyr, and Ibn Fazzal, from various men,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} that they^{asws} both said: 'It is disbelief in Allah^{azwj} the Magnificent, the disowning of a lineage, and even if it was lowly'.³⁰

بَابُ مَنْ آذَى الْمُسْلِمِينَ وَ احْتَقَرَهُمْ

Chapter 145 – The one who hurts the Muslims and despises them

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِيَأْذُنَ بِحَرْبٍ مِنِّي مَنْ آذَى عَبْدِي الْمُؤْمِنَ وَ لِيَأْمَنَ غَضَبِي مَنْ أكرَمَ عَبْدِي الْمُؤْمِنَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Says: "Let there be a Proclamation of a war from Me^{azwj} (upon the) one who hurts My^{azwj} Momin servant, and let him be safe from My^{azwj} Anger, the one who honours My^{azwj} Momin servant.

وَ لَوْ لَمْ يَكُنْ مِنْ خَلْقِي فِي الْأَرْضِ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ إِلَّا مُؤْمِنٌ وَاحِدٌ مَعَ إِمَامٍ عَادِلٍ لَأَسْتَعْنَيْتُ بِعِبَادَتِهِمَا عَنْ جَمِيعِ مَا خَلَقْتُ فِي أَرْضِي وَ لَقَامْتُ سَبْعَ سَمَاوَاتٍ وَ أَرْضِينَ بِهِمَا وَ لَجَعَلْتُ لَهُمَا مِنْ إِيْمَانِهِمَا أَنْسًا لَا يَحْتَاجَانِ إِلَى أَنْسٍ سِوَاهُمَا .

And had there not happened to be from My^{azwj} creatures in the earth, in what is between the east and the west except for one Momin along with a just Imam^{asws}, I^{azwj} would have Sufficed by their worship from the entirety of what I^{azwj} Created in My^{azwj} earth, and I^{azwj} would have Established the seven skies and the earths due to them both, and would have Made for them both a comfort for them from their *Emān*, so they would not be needy to a comfort for anyone besides themselves'.³¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ مُنْذِرِ بْنِ يَزِيدَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ ابْنَ الصُّدُودِ الْأُولِيَّاءِ فَيَقُومُ قَوْمٌ لَيْسَ عَلَى وَجُوهِهِمْ لَحْمٌ فَيُقَالُ هَؤُلَاءِ الَّذِينَ آذَوْا الْمُؤْمِنِينَ وَ نَصَبُوا لَهُمْ وَ عَانَدُوهُمْ وَ عَنَفُوهُمْ فِي دِينِهِمْ ثُمَّ يُؤْمَرُ بِهِمْ إِلَى جَهَنَّمَ .

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 144 H 2

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 144 H 3

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 1

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Munzir Bin Yazeed, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘When it will be the Day of Judgment, a Caller would Call out: “Where are those hinderers who troubled My^{azwj} friends?” So a group would stand, there not being any flesh upon their faces, and it would be said: ‘These are the ones who hurt the *Momineen* and established (hostility) to them (Nasibis), and were stubborn on them and were violent to them regarding their Religion!’ Then He^{azwj} would Command with them to Hell’.³²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمَحَارَبَتِي .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Hammad Bin Bashir,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Blessed and High Says: “The one who despises (hates) a friend of Mine^{azwj}, so he has declared a war against Me^{azwj}”’.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ حَقَّرَ مُؤْمِنًا مَسْكِينًا أَوْ غَيْرَ مَسْكِينٍ لَمْ يَزَلِ اللَّهُ عَزَّ وَجَلَّ حَاقِرًا لَهُ مَا قَاتَا حَتَّى يَرْجِعَ عَنْ مَحَقَّرَتِهِ إِثْمًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from Muhammad Bin Abu Hamza, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who considers a *Momin* as insignificant, be he a poor or without poverty, Allah^{azwj} Mighty and Majestic will not Cease to Look down at him Angrily until he retracts from his belittling him’.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النَّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمَحَارَبَتِي وَ أَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي .

Muhammad Bin Yahya, from Ahmad Bin Muhamad, from Ali Bin Al Nu'man, from Ibn Muskan, from Moalla Bin Khunays who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Blessed and High is Saying: “The one who despises (hates) a friend of Mine^{azwj}, so he has declared a war against Me^{azwj} and I^{azwj} am the Quickest to Helping My^{azwj} friends”’.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ قَدْ نَابَدَنِي مَنْ أَدَلَ عَبْدِي الْمُؤْمِنَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Hisham Bin Salim, from Moalla Bin Khunays,

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 2

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 3

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 4

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 5

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Says: “He has opposed Me^{azwj}, the one who humiliates My^{azwj} Momin servant”’.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ حَمَّادِ بْنِ بَشِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمُحَارَبَتِي وَ مَا تَقَرَّبَ إِلَيَّ عَبْدٌ بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا اقْتَرَضْتُ عَلَيْهِ وَ إِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أُحِبَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Ibn Fazzal, from Ali Bin Uqba, from Hammad Bin Bashir who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Said: “The one who despises a friend of Mine^{azwj} to Me^{azwj}, so he has declared a war against Me^{azwj}; and a servant will not (be able to) come near to Me^{azwj} with anything more Beloved to Me^{azwj} than what I^{azwj} have Obligated upon him, and let him come closer to Me^{azwj} with the Optional (*Salāt*) until I^{azwj} Love him.

فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الَّذِي يُنْطِقُ بِهِ وَ يَدَهُ الَّتِي يَبْطِشُ بِهَا إِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ وَ مَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي عَنْ مَوْتِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ مَسَاءَتَهُ .

So when I^{azwj} do Love him, I^{azwj} would be the hearing which he listens with, and his vision which he sees with, and his tongue which he speaks with, and his hand which he strikes with. If he were to supplicate to Me^{azwj}, I^{azwj} would Answer him, and if he were to ask Me^{azwj}, I^{azwj} would Give it to him; and I^{azwj} do not Hesitate from anything which I^{azwj} Do like I^{azwj} Hesitate from the death of the *Momin*. He dislikes the death and I^{azwj} Dislike Disappointing him”’.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدِ الْقَمَاطِ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمَّا أُسْرِيَ بِالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ يَا رَبِّ مَا حَالُ الْمُؤْمِنِ عِنْدَكَ قَالَ يَا مُحَمَّدُ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَ أَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي وَ مَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي عَنْ وَفَاةِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ مَسَاءَتَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Aban Bin Taghlab,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘When there was Ascension (*Mi’raj*) with the Prophet^{saww}, he^{saww} said: ‘O Lord^{azwj}! What is the state of the *Momin* in Your^{azwj} Presence?’ He^{azwj} Said: “O Muhammad^{saww}! The one who despises a friend of Mine^{azwj}, so he has declared a war against Me^{azwj} and I^{azwj} am the Quickest to Helping My^{azwj} friends and I^{azwj} do not Hesitate from anything which I^{azwj} Do like I^{azwj} Hesitate from the death of the *Momin*. He dislikes the death and I^{azwj} Dislike Disappointing him.

وَ إِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يُصْلِحُهُ إِلَّا الْغَنَى وَ لَوْ صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهَلَكَ وَ إِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يُصْلِحُهُ إِلَّا الْفَقْرُ وَ لَوْ صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهَلَكَ

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 6

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 7

And from My^{azwj} *Momineen* servants there is one for whom it is not correct except for the riches, and were I^{azwj} to Exchange it to other than that, he would be destroyed; and from My^{azwj} *Momineen* servants there is one for whom it is not correct except for the poverty, and were I^{azwj} to Exchange it to other than that, he would be destroyed.

وَمَا يَنْقَرِبُ إِلَيَّ عَبْدٌ مِنْ عِبَادِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَ إِنَّهُ لَيَنْقَرِبُ إِلَيَّ بِالنَّافِلَةِ حَتَّىٰ أَحْبَبَهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ إِذَا سَمِعَهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الَّذِي يَنْطِقُ بِهِ وَ يَدَهُ الَّتِي يَبْطِشُ بِهَا إِنْ دَعَانِي أَحْبَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ .

And a servant will not (be able to) come near to Me^{azwj} with anything more Beloved to Me^{azwj} than what I^{azwj} have Obligated upon him, and let him come closer to Me^{azwj} with the Optional (*Salāt*) until I^{azwj} Love him. So when I^{azwj} do Love him, I^{azwj} would be the hearing which he listens with, and his vision which he sees with, and his tongue which he speaks with, and his hand which he strikes with. If he were to supplicate to Me^{azwj}, I^{azwj} would Answer him, and if he were to ask Me^{azwj}, I^{azwj} would Give it to him”³⁸.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ اسْتَدَلَّ مُؤْمِنًا وَ اسْتَحْقَرَهُ لِقَلَّةِ ذَاتِ يَدِهِ وَ لِفَقْرِهِ شَهَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَىٰ رُءُوسِ الْخَلَائِقِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who disgraces a *Momin* and belittles him due to the little of what is in his hands and for his poverty, Allah^{azwj} would Publicise him (his evil deeds) on the Day of Judgment upon the heads of the creatures’³⁹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَىٰ عَنْ يُونُسَ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَقَدْ أَسْرَىٰ رَبِّي بِي فَأَوْحَىٰ إِلَيَّ مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحَىٰ وَ شَافَهَنِي إِلَىٰ أَنْ قَالَ لِي يَا مُحَمَّدُ مَنْ أَدَلَّ لِي وَلِيًّا فَقَدْ أَرَصَدَنِي بِالْمَحَارَبَةِ وَ مَنْ حَارَبَنِي حَارَبْتُهُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘My^{azwj} Lord^{azwj} Ascended me^{saww} (Mi’raj) and He^{azwj} Revealed unto me^{saww} from behind the Veil what He^{azwj} Revealed and Spoke to Me^{azwj} Verbally until He^{azwj} Said to me^{saww}: ‘O Muhammad^{saww}! “O Muhammad^{saww}! The one who disgraces a friend of Mine^{azwj}, so he has declared a war against Me^{azwj}, and the one who battles (against) Me^{azwj}, I^{azwj} Battle against him”.

قُلْتُ يَا رَبِّ وَ مَنْ وَلِيُّكَ هَذَا فَقَدْ عَلِمْتُ أَنَّ مَنْ حَارَبَكَ حَارَبْتَهُ قَالَ لِي ذَلِكَ مَنْ أَخَذْتُ مِيثَاقَهُ لَكَ وَ لَوْصِيكَ وَ لِدْرِيَّتِكُمَا بِالْوَلَايَةِ .

I said, ‘O Lord^{azwj}! And who is this friend of Yours^{azwj}, for I^{saww} have known that the one who battles You^{azwj}, You^{azwj} would battle him?’ He^{azwj} Said to me: “That is the

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 8

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 9

one from whom I^{azwj} have Taken the Covenant for you^{saww}, and for your^{saww} successor^{asws}, and for both your^{asws} children with the Wilayah”⁴⁰.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ ابْنِ مُسْكَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ اسْتَدَلَّ عَبْدِي الْمُؤْمِنَ فَقَدْ بَارَزَنِي بِالْمَحَارَبَةِ وَ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعَلُهُ كَتَرَدُّدِي فِي عَبْدِي الْمُؤْمِنِ إِنِّي أُحِبُّ لِقَاءَهُ فَيَكْرَهُ الْمَوْتَ فَاصْرِفْهُ عَنْهُ وَ إِنَّهُ لَيُدْعُونِي فِي الْأَمْرِ فَاسْتَجِيبْ لَهُ بِمَا هُوَ خَيْرٌ لَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said:’ Allah^{azwj} Mighty and Majestic Says: “The one who disgraces a *Momin* so he has initiated a war against Me^{azwj}, and I^{azwj} do not Hesitate with anything that I^{azwj} Do like I^{azwj} Hesitate regarding My^{azwj} *Momin* servant. I^{azwj} Love to Meet him but he dislikes the death, so I^{azwj} Exchange it from him; And he supplicates to Me^{azwj} regarding the matter, so I^{azwj} Answer to him with that which is better for him”⁴¹.

بَابُ مَنْ طَلَبَ عَثْرَاتِ الْمُؤْمِنِينَ وَ عَوْرَاتِهِمْ

Chapter 146 – The one who pursues the slips (of the tongues) of the *Momineen* and exposes them

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِبْرَاهِيمَ وَ الْفَضْلِ ابْنَيْ يَزِيدَ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاخِيَ الرَّجُلَ عَلَى الدِّينِ فَيُخْصِي عَلَيْهِ عَثْرَاتِهِ وَ زَلَّاتِهِ لِيَعْنَفَهُ بِهَا يَوْمًا مَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibrahim and Al Fazl, two sons of Yazeed Al Ashary, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} and Abu Abdullah^{asws} both having said: ‘The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day’⁴².

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى بْنِ النُّعْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَ لَمْ يَخْلُصْ إِلَى الْإِيمَانِ إِلَى قَلْبِهِ لَا تَدْمُوا الْمُسْلِمِينَ وَ لَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَاتِهِمْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَ مَنْ تَتَّبَعَ اللَّهُ تَعَالَى عَوْرَتَهُ يَفْضَحْهُ وَ لَوْ فِي بَيْتِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu’man, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘O group of the ones who became Muslims with his tongue and did not purify the *Emān* to his heart! Do not condemn the Muslims, nor pursue their exposures, for the one who pursues their exposures, Allah^{azwj} would Pursue his exposure; and the one whose exposure Allah^{azwj} the Exalted Pursues, he would be shamed and even though he is inside his house’.

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 10

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 11

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 1

عَنْ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مِثْلَهُ

From him, from Ali Bin Al Nu'man, from Abu Al Jaroud, from Abu Ja'far^{asws} – similar to it.⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاحِيَ الرَّجُلَ الرَّجُلَ عَلَى الدِّينِ فَيُحْصِي عَلَيْهِ عَثْرَاتِهِ وَ زَلَّاتِهِ لِيُعْظَمَ بِهَا يَوْمًا مَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day'.⁴⁴

عَنْهُ عَنِ الْحَجَّالِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَ لَمْ يُسَلِّمْ بِقَلْبِهِ لَا تَتَّبِعُوا عَثْرَاتِ الْمُسْلِمِينَ فَإِنَّهُ مَنْ تَتَّبَعَ عَثْرَاتِ الْمُسْلِمِينَ تَتَّبَعَ اللَّهُ عَثْرَتَهُ وَ مَنْ تَتَّبَعَ اللَّهُ عَثْرَتَهُ يَفْضَحْهُ .

From him, from Al Hajjal, from Aasim Bin Humeyd, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O group of the one who became Muslims by his tongue and did become Muslim by his heart! Do not pursue the slips of the Muslims, for the one who pursues the slips of the Muslims, Allah^{azwj} would Pursue his slips; and the one whose slips Allah^{azwj} Pursues, would be shamed'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَطْلُبُوا عَثْرَاتِ الْمُؤْمِنِينَ فَإِنَّ مَنْ تَتَّبَعَ عَثْرَاتِ أَخِيهِ تَتَّبَعَ اللَّهُ عَثْرَاتِهِ وَ مَنْ تَتَّبَعَ اللَّهُ عَثْرَاتِهِ يَفْضَحْهُ وَ لَوْ فِي جَوْفِ بَيْتِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskan, from Muhammad Bin Muslim, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not seek the slips of the *Momineen*, for the one who pursues the slips of his brother, Allah^{azwj} would Pursue his slips, and the one whose slips Allah^{azwj} Pursues, he would be shamed and even though he be inside his house'.⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاحِيَ الرَّجُلَ الرَّجُلَ عَلَى الدِّينِ فَيُحْصِي عَلَيْهِ زَلَّاتِهِ لِيُعْظَمَ بِهَا يَوْمًا مَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 2

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 3

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 4

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 5

(It has been narrated) from Abu Ja'far^{asws} having said: 'The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day'.⁴⁷

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَبَعْدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ أَنْ يَكُونَ الرَّجُلُ يُوَخِّي الرَّجُلَ وَهُوَ يَحْفَظُ عَلَيْهِ زَلَاتِهِ لِيُعِيرَهُ بِهَا يَوْمًا مَا .

From him, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The furthest what a servant can happen to be from Allah^{azwj} is that the man establishes brotherhood with the man and he memorises his slips against him in order to rebuke him with these one day'.⁴⁸

بَابُ التَّعْيِيرِ

Chapter 147 – The Rebuking

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَنْبَأَ مُؤْمِنًا أَنَّ اللَّهَ فِي الدُّنْيَا وَالْآخِرَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who reproaches a *Momin*, Allah^{azwj} would Reproach him in the world and the Hereafter'.⁴⁹

عَنْهُ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَدَاعَ فَاحِشَةً كَانَ كَمُبَدِّئِهَا وَمَنْ عَيَّرَ مُؤْمِنًا بِشَيْءٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ .

From him, from his father, from Ibn Abu Umeyr, from Ismail Bin Ammar, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who broadcasts an immorality would be like its initiator, and the one who rebukes a *Momin* with something would not die until he commits it'.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ عَيَّرَ مُؤْمِنًا بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who rebukes a *Momin* with a sin would not die until he commits it'.⁵¹

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 6

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 7

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 147 H 1

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 147 H 2

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 147 H 3

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ سُلَيْمَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ لَفِيَ أَخَاهُ بِمَا يُؤْتَبُهُ أَنْتَبَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Husayn Bin Umar Bin Suleyman, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who meets his brother with what he can reproach him with, Allah^{azwj} would Reproach him in the world and the Hereafter'.⁵²

بَابُ الْغَيْبَةِ وَالْبُهْتِ

Chapter 148 – The Backbiting and the Slander

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْغَيْبَةُ أَسْرَعُ فِي دِينِ الرَّجُلِ الْمُسْلِمِ مِنَ الْأَكْلَةِ فِي جَوْفِهِ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The backbiting is more quickly (absorbing) in the Religion of the Muslim man than the meal is in his inside'.

قَالَ وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْجُلُوسُ فِي الْمَسْجِدِ أَنْتِظَارَ الصَّلَاةِ عِبَادَةٌ مَا لَمْ يُحَدِّثْ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا يُحَدِّثُ قَالَ الْإِعْتِيَابُ .

He^{asws} said: 'And Rasool-Allah^{saww} said: 'The sitting in the Masjid awaiting the *Salāt* is (an act of) worship for as long as 'it' does not occur'. It was said, O Rasool-Allah^{saww}! And what is occurrence?' He^{saww} said: 'The backbiting'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْهُ عَيْنَاهُ وَ سَمِعَتْهُ أذْنَاهُ فَهُوَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says regarding a *Momin* what he saw and what his ears heard, so he is from the ones for whom Allah^{azwj} Mighty and Majestic Says [24:19] **The ones who love that scandal should circulate respecting those who believe, for them is a grievous Punishment**'.⁵⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْغَيْبَةِ قَالَ هُوَ أَنْ تَقُولَ لِأَخِيكَ فِي دِينِهِ مَا لَمْ يَفْعَلْ وَ تَبْتَ عَلَيْهِ أَمْرًا قَدْ سَنَرَهُ اللَّهُ عَلَيْهِ لَمْ يُقَمْ عَلَيْهِ فِيهِ حَدٌّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Dawood Bin Sirham who said,

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 147 H 4

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 1

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 2

'I asked Abu Abdullah^{asws} about the backbiting. He^{asws} said: 'It is your saying to your brother regarding his Religion what he did not do, and affirming a matter upon him which Allah^{azwj} had Veiled upon him and a Legal Punishment (*Hadd*) has not been established upon him with regards to it'.⁵⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا كَفَّارَةُ الْإِغْتِيَابِ قَالَ تَسْتَغْفِرُ اللَّهَ لِمَنْ اغْتَيْبْتَهُ كُلَّمَا ذَكَرْتَهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} was asked, 'What is 'كَفَّارَةُ' (*Kufara* - the expiation) of the backbiting?' He^{saww} said: 'You should seek Forgiveness of Allah^{azwj} for the one whom you backbit against, every time you remember it'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ بَهَتَ مُؤْمِنًا أَوْ مُؤْمِنَةً بِمَا لَيْسَ فِيهِ بَعَثَهُ اللَّهُ فِي طِينَةِ خَبَالٍ حَتَّى يَخْرُجَ مِمَّا قَالَ قُلْتُ وَ مَا طِينَةُ الْخَبَالِ قَالَ صَدِيدٌ يَخْرُجُ مِنْ فُرُوجِ الْمُؤْمِنَاتِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Ibn AbuYafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who slanders a *Momin* or a *Momina* (female Believer) with what is not in him, Allah^{azwj} would Resurrect him in the clay of Khabaal until he exits from what he had said'. I said, 'And what is the clay of Khabaal?' He^{asws} said: 'Pus coming out from the private part of the prostitutes'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِيَانَ عَنْ رَجُلٍ لَا نَعْلَمُهُ إِلَّا يَحْيَى الْأَزْرَقَ قَالَ قَالَ لِي أَبُو الْحَسَنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَنْ ذَكَرَ رَجُلًا مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا عَرَفَهُ النَّاسُ لَمْ يَغْتَيْبَهُ وَ مَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا لَا يَعْرِفُهُ النَّاسُ اغْتَابَهُ وَ مَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَهَتَهُ .

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al Abbas Bin Aamir, from Aban, from a man we do not know except as Yahya Al Azraq who said,

'Abu Al-Hassan^{asws} said to me: 'The one who mentions a man from behind him with what is (to be found) in him from what the people know of, has not backbitten him; and the one who mentioned him from behind him with what (is to be found) in him from what the people do not know of, has backbitten him; and the one who mentioned him with what is not (to be found) in him, so he has 'بَهَتَهُ' (*Bohata* – slandered) him'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدَ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْغَيْبَةُ أَنْ تَقُولَ فِي أَخِيكَ مَا سَتَرَهُ اللَّهُ عَلَيْهِ وَ أَمَا الْأَمْرُ الظَّاهِرُ فِيهِ مِثْلُ الْحَدَّةِ وَ الْعَجَلَةِ فَلَا وَ الْبُهْتَانُ أَنْ تَقُولَ فِيهِ مَا لَيْسَ فِيهِ .

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 3

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 4

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 5

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 6

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

'I heard Abu Abdullah^{asws} saying: 'The backbiting is that you are saying regarding your brother what Allah^{azwj} has Veiled upon him, and as for the apparent matters in him, like the violent anger and the haste, so no; and 'الدُّهْتَانُ' (*al-Bohatan* - the slander) is that you are saying regarding him what is not in him'.⁵⁹

بَابُ الرَّوَايَةِ عَلَى الْمُؤْمِنِ

Chapter 149 – Reporting upon the Believer

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مَفْضَلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ رَوَى عَلَى مُؤْمِنٍ رَوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَ هَدَمَ مَرْوَعَتَهُ لَيْسَفُطَ مِنْ أَعْيُنِ النَّاسِ أَخْرَجَهُ اللَّهُ مِنْ وَلايَتِهِ إِلَى وَلايَةِ الشَّيْطَانِ فَلَا يَقْبَلُهُ الشَّيْطَانُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said to me: 'The one who reports upon a *Momin* with a report intending to defame him with it and demolish his personality to drop him from the eyes of the people, Allah^{azwj} would Exit him from His^{azwj} Wilayah to the wilayah of the Satan^{la}, but the Satan^{la} will not accept him'.⁶⁰

عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لَهُ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ نَعَمْ قُلْتُ تَعْنِي سَفْلِيهِ قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا هِيَ إِذَا عَاهُ سِرَّهُ .

From him, from Ahmad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I said to him^{asws}, 'The nakedness of the *Momin* is Prohibited upon the *Momin*?' He^{asws} said: 'Yes'. I said, 'You^{asws} mean his lower part?' He^{asws} said: 'It is not where you are going with it. But rather it is the broadcasting of his secrets'.⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِيمَا جَاءَ فِي الْحَدِيثِ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ مَا هُوَ أَنْ يَنْكَشِفَ قَتَرِي مِنْهُ شَيْئاً إِنَّمَا هُوَ أَنْ تَرَوِي عَلَيْهِ أَوْ تَعِينَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Mukhtar, from Zayd,

(It has been narrated) from Abu Abdullah^{asws} regarding what came in the Hadeeth that the nakedness of the *Momin* is Prohibited upon the *Momin*, he^{asws} said: 'It is not that (by which) he uncovers him so he sees something. But rather, it is his reporting against him or faulting him'.⁶²

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 7

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 1

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 2

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 3

بَابُ الشَّمَاتَةِ**Chapter 150 – The Gloating**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ أَبَانَ بْنِ عَبْدِ الْمَلِكِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَا تُبْدِي الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَ يُصَيِّرَهَا بِكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Ali Bin Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Aban Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not express the gloating to your brother, for Allah^{azwj} could be Merciful to him and Make it to come with you'.

وَقَالَ مَنْ شَمِتَ بِمُصِيبَةٍ نَزَلَتْ بِأَخِيهِ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُفْتَنَ .

And he^{asws} said: 'The one who gloats (rejoices) over a difficulty which descends upon his brother, would not exit from the world until he is (also) Tried with it'.⁶³

بَابُ السَّبَابِ**Chapter 151 – The Insults**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَبَابُ الْمُؤْمِنِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The insulter of the *Momin* is like one on the verge of the destruction'.⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَّالَةَ بْنِ أَيُّوبَ عَنِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَبَابُ الْمُؤْمِنِ فُسُوقٌ وَ قِتَالُهُ كُفْرٌ وَ أَكْلُ لَحْمِهِ مُعْصِيَةٌ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Bukeyr, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Insulting the *Momin* is a mischief and killing him is disbelief, and consuming his flesh (backbiting) is a disobedience, and the sanctity of his wealth is like the sanctity of his blood'.⁶⁵

عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ أَوْصِنِي فَمَا أَوْصَاهُ أَنْ قَالَ لَا تَسُبُّوا النَّاسَ فَتَكْتَسِبُوا الْعِدَاوَةَ بَيْنَهُمْ .

From him, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Baseer,

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 150 H 1

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 1

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 2

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man from the Clan of Tameym came over to the Prophet^{saww}, and he said, 'Advise me'. So, among what he^{saww} advised him with was that he^{saww} said: 'Do not insult the people for it would earn you the enmity between them'.⁶⁶

ابْنُ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) فِي رَجُلَيْنِ يَتَسَابَّانِ قَالَ الْبَادِي مِنْهُمَا أَظْلَمُ وَ وِزْرُهُ وَ وِزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَذِرْ إِلَى الْمَظْلُومِ .

Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan Musa^{asws} regarding two men insulting each other. He^{asws} said: 'The initiator of the two is more unjust and his burden and the burden of his companion would be upon him for as long as he does not apologise to the oppressed one'.⁶⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَا شَهِدَ رَجُلٌ عَلَى رَجُلٍ بِكُفْرٍ قَطُّ إِلَّا بَاءَ بِهِ أَحَدُهُمَا إِنْ كَانَ شَهِدَ بِهِ عَلَى كَافِرٍ صَدَقَ وَإِنْ كَانَ مُؤْمِنًا رَجَعَ الْكُفْرُ عَلَيْهِ فَيَأْكُمُ وَ الطَّعْنَ عَلَى الْمُؤْمِنِينَ .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man will not testify of disbelief upon a man at all except it would come back with one of the two – if he had testified upon a disbeliever, he would be true, and it was against a *Momin*, the disbelief would come back upon him, therefore beware of reviling (insulting) the *Momineen*'.⁶⁸

الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنْ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ فَإِنْ وَجَدَتْ مَسَاغًا وَ إِلَّا رَجَعَتْ عَلَى صَاحِبِهَا .

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ali Bin Abu Hamza,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I heard him^{asws} saying: 'The curse, when it goes out from the mouth of its owner, it would hesitate. So if it finds a deserving place (fine), or else it would return upon its owner'.⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي حَمْرَةَ النَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنْ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ بَيْنَهُمَا فَإِنْ وَجَدَتْ مَسَاغًا وَ إِلَّا رَجَعَتْ عَلَى صَاحِبِهَا .

Muhammad Bin Yahya, from Ahmad bin Muhammad bin Isa, from Al Hassan Bin Ali, from Ali Bin Uqba, from Abdullah Bin Sinan, from Abu Hamza Al Sumaly who said,

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 3

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 4

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 5

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 6

'I heard Abu Ja'far^{asws} saying: 'The curse, when it goes out from the mouth of its owner, it would hesitate between the two (the curser and the cursed). So if it finds a deserving place (fine) or else it would return upon its owner'.⁷⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا قَالَ الرَّجُلُ لِأَخِيهِ الْمُؤْمِنِ أَفَّ خَرَجَ مِنْ وَلَايَتِهِ وَإِذَا قَالَ أَنْتَ عَدُوِّي كَفَرَّ أَحَدُهُمَا وَلَا يَقْبَلُ اللَّهُ مِنْ مُؤْمِنٍ عَمَلًا وَهُوَ مُضْمِرٌ عَلَى أَخِيهِ الْمُؤْمِنِ سُوءًا .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'When the man says to his *Momin* brother, 'Ugh!', he would exit from his Wilayah; and when he says, 'You are my enemy', one of the two would have disbelieved; and Allah^{azwj} will not Accept a deed from a *Momin* while he is implicitly evil upon his *Momin* brother'.⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ رَبِيعٍ عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ إِنْسَانٍ يَطْعُنُ فِي عَيْنِ مُؤْمِنٍ إِلَّا مَاتَ بِشَرِّ مَبِيتَةٍ وَكَانَ قَمِينًا أَنْ لَا يَرْجِعَ إِلَى خَيْرٍ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Hammad Bin Usman, from Rabie, from Al Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a person who insults (verbally) in the eye of a *Momin* except he would die with the most evil of deaths, and he would depart such that he would not return to goodness'.⁷²

بَابُ التَّهْمَةِ وَ سُوءِ الظَّنِّ

Chapter 152 – The slander and the evil pre-conception

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اتَّهَمَ الْمُؤْمِنُ أَخَاهُ أَنْمَاتِ الْإِيمَانُ مِنْ قَلْبِهِ كَمَا يَنْمَاتُ الْمَلْحُ فِي الْمَاءِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the *Momin* slanders his brother, the *Emān* dissolves in his heart just as the salt dissolves in the water'.⁷³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ حَازِمٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ اتَّهَمَ أَخَاهُ فِي دِينِهِ فَلَا حُرْمَةَ بَيْنَهُمَا وَمَنْ عَامَلَ أَخَاهُ بِمِثْلِ مَا عَامَلَ بِهِ النَّاسَ فَهُوَ بَرِيءٌ مِمَّا يَنْتَحِلُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Al Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'The one who slanders his brother regarding his Religion, so there would be no sanctity between the two of them; and the one who

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 7

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 8

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 9

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 152 H 1

deals with his brother with the like of what the people deal with him, so he would be disavowed from what he is impersonating'.⁷⁴

عَنْهُ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فِي كَلَامٍ لَهُ ضَعَّ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيكَ مَا يَغْلِبُكَ مِنْهُ وَ لَا تَظَنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءًا وَ أَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمَلًا .

From him, from his father, from the one who narrated it, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} in a speech of his^{asws}: 'Place the matter of your brother upon its goodness until there comes to you what would overwhelm you from him, and do not guess as evil with a speech which comes out from your brother while you can find an interpretation of it regarding the goodness'.⁷⁵

بَابُ مَنْ لَمْ يُنَاصِحْ أَخَاهُ الْمُؤْمِنَ

Chapter 153 – The one who does not advise his *Momin* brother

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ أَبِي حَفْصِ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ سَعَى فِي حَاجَةِ لِأَخِيهِ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Al Nu'man, from Abu Hafs Al A'sha,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'The one who strives regarding a need of his brother but does not advise him, so he has betrayed Allah^{azwj} and His^{azwj} Rasool^{saww},⁷⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ أَيُّمَا مُؤْمِنٍ مَشَى فِي حَاجَةِ أَخِيهِ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ .

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

'I heard Abu Abdullah^{asws} saying: 'Whichever *Momin* walks regarding a need of his brother, but does not advise him, so he has betrayed Allah^{azwj} and His^{azwj} Rasool^{saww},⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعًا عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ مُصْبِحِ بْنِ هُلَقَامٍ قَالَ أَخْبَرَنَا أَبُو بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ أَيُّمَا رَجُلٍ مِنْ أَصْحَابِنَا اسْتَعَانَ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ فِي حَاجَةٍ فَلَمْ يُبَالِغْ فِيهَا بِكُلِّ جُهْدٍ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ وَ الْمُؤْمِنِينَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Idrees Bin Al Hassan, from Musabbih Bin Hilqam who said, 'Abu Baseer informed us saying,

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 152 H 2

⁷⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 152 H 3

⁷⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 1

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 2

'I heard Abu Abdullah^{asws} saying: 'Whichever man from our^{asws} companions who is sought for help by a man from his brethren regarding a need, but does not exert in it with every effort, so he had betrayed Allah^{azwj} and His^{azwj} Rasool^{saww} and the Momineen'.

قَالَ أَبُو بَصِيرٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا تَعْنِي بِقَوْلِكَ وَ الْمُؤْمِنِينَ قَالَ مِنْ لَدُنْ أَمِيرِ الْمُؤْمِنِينَ إِلَى آخِرِهِمْ .

Abu Baseer said, 'I said to Abu Abdullah^{asws}, 'What do you^{asws} mean by your^{asws} words: 'And the Momineen'?' He^{asws} said: 'From Amir Al-Momineen^{asws} up to the last of them (Imams^{asws})'.⁷⁸

عَنْهُمَا جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ ثُمَّ لَمْ يُنَاصِحْهُ فِيهَا كَانَ كَمَنْ خَانَ اللَّهَ وَ رَسُولَهُ وَ كَانَ اللَّهُ حَصْمَهُ .

From both of them together, from Muhammad Bin Ali, from Abu Jameela who said,

'I heard Abu Abdullah^{asws} saying: 'The one who walks regarding a need of his brother, then does not advise him with regards to it, he would be like the one who betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} would be His^{azwj} Adversary'.⁷⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حُسَيْنِ بْنِ حَازِمٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ اسْتَشَارَ أَخَاهُ فَلَمْ يَمَحْضْهُ مَحْضَ الرَّأْيِ سَلَبَهُ اللَّهُ عِزَّ وَ جَلَّ رَأْيُهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who consults his brother, but he is not sincere with him with a sincere opinion, Allah^{azwj} Mighty and Majestic would Confiscate his opinion'.⁸⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ أَيُّمَا مُؤْمِنٍ مَشَى مَعَ أَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, from Sama'at who said,

'I heard Abu Abdullah^{asws} saying: 'Whichever Momin walks with his Momin brother regarding a need but does no advise him, so he has betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}!'⁸¹

بَابُ خُلْفِ الْوَعْدِ

Chapter 154 – Breaking the promise

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ عَدَّةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لَا كَفَّارَةَ لَهُ فَمَنْ أَخْلَفَ فَيَخْلَفِ اللَّهُ بَدَأَ وَ لِمَقْتِهِ تَعَرَّضَ وَ ذَلِكَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ .

⁷⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 3

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 4

⁸⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 5

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 153 H 6

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

'I heard Abu Abdullah^{asws} saying: 'A promise of the *Momin* to his brother is a vow with no expiation for it. So the one who breaks, so he has opposed Allah^{azwj} Initiating to His^{azwj} Detestation he has been exposed, and these are His^{azwj} Words [61:2] **O you who believe! Why do you say that which you do not do? [61:3] It is most Hateful to Allah that you should say that which you do not do**'.⁸²

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ شُعَيْبِ الْعَقْرُقُوفِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُفِ إِذَا وَعَدَ .

Ali, from his father, from Ibn Abu Umeyr, from Shuayb Al Aqarquqy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who was a believer in Allah^{azwj} and the Last Day, so let him fulfil when he promises'.⁸³

بَابُ مَنْ حَجَبَ أَخَاهُ الْمُؤْمِنَ

Chapter 155 – The one who obstructs his *Momin* brother

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيُّمَا مُؤْمِنٍ كَانَ بَيْنَهُ وَ بَيْنَ مُؤْمِنٍ حَجَابٌ ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ سَبْعِينَ أَلْفَ سُورٍ مَا بَيْنَ السُّورِ إِلَى السُّورِ مَسِيرَةُ أَلْفِ عَامٍ .

Abu Ali Al Ashary, from Muhammad Bin Hassan, and a number of our companions, from Ahmad bin Muhammad Bin Khalid, altogether from Muhammad Bin Ali, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said: 'Whichever *Momin* (creates) an obstruction between himself and a *Momin*, Allah^{azwj} Mighty and Majestic would Strike seventy thousand barriers between him and the Paradise, there being between the barrier and the barrier, a travel distance of a thousand years'.⁸⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ كُنْتُ عِنْدَ الرَّضَا (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَقَالَ لِي يَا مُحَمَّدُ إِنَّهُ كَانَ فِي زَمَنِ بَنِي إِسْرَائِيلَ أَرْبَعَةُ نَفَرٍ مِنَ الْمُؤْمِنِينَ قَاتَى وَاحِدٌ مِنْهُمْ الثَّلَاثَةَ وَ هُمْ مُجْتَمِعُونَ فِي مَنْزِلٍ أَحَدِهِمْ فِي مَنَاطِرَةٍ بَيْنَهُمْ فَفَرَعَ الْبَابَ فَخَرَجَ إِلَيْهِ الْعَلَامُ فَقَالَ أَيُّنَ مَوْلَاكَ فَقَالَ لَيْسَ هُوَ فِي النَّبِيِّتِ

Ali Bin Muhammad, from Muhammad Bni Jamhour, from Ahmad Bin Al Husayn, from his father, from Ismail Bin Muhammad, from Muhammad Bin Sianna who said,

'I was in the presence of Al-Reza^{asws}, so he^{asws} said to me: 'O Abu Muhammad! It was so that in the era of the Children of Israel there were four persons from the *Momineen*. So one of them came over to the three and they had gathered in a house of one of them regarding a discussion between them. So he knocked on the door

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 154 H 1

⁸³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 154 H 2

⁸⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 155 H 1

and the slave came over to him. So he said, 'Where is your master?' So he said, 'He is not in the house'.

فَرَجَعَ الرَّجُلُ وَ دَخَلَ الْغُلَامُ إِلَى مَوْلَاهُ فَقَالَ لَهُ مَنْ كَانَ الَّذِي قَرَعَ الْبَابَ قَالَ كَانَ فُلَانٌ فَقُلْتُ لَهُ لَسْتَ فِي الْمَنْزِلِ فَسَكَتَ وَ لَمْ يَكْتَرِثْ وَ لَمْ يَلْمُ غُلَامَهُ وَ لَا أَعْتَمَّ أَحَدٌ مِنْهُمْ لِرُجُوعِهِ عَنِ الْبَابِ وَ أَقْبَلُوا فِي حَدِيثِهِمْ

So the man returned and the slave went over to his master. So he said to him, 'Who was that who knocked the door?' He said, 'It was so and so, so I told him you were not in the house'. So he remained silent and did not care and did not blame his slave, nor was anyone one of them saddened of his return from the door, and they returned towards their discussion.

فَلَمَّا كَانَ مِنَ الْعَدِ بَكَرَ إِلَيْهِمُ الرَّجُلُ فَأَصَابَهُمْ وَ قَدْ خَرَجُوا يُرِيدُونَ ضَيْعَةً لِبَعْضِهِمْ فَسَلَّمَ عَلَيْهِمْ وَ قَالَ أَنَا مَعَكُمْ فَقَالُوا لَهُ نَعَمْ وَ لَمْ يَعْذِرُوا إِلَيْهِ وَ كَانَ الرَّجُلُ مُحْتَاجًا ضَعِيفَ الْحَالِ فَلَمَّا كَانُوا فِي بَعْضِ الطَّرِيقِ إِذَا عَمَامَةٌ قَدْ أَظْلَنَتْهُمْ فَظَنُوا أَنَّهُ مَطَرٌ فَبَادَرُوا

So when it was from the morning, the man came very early to them and he came across them and they had come out intending a property of one of them. So he greeted upon them and said, 'I (want to go) with you'. So they said to him, 'Yes', and they did not apologise to him, and the man was needy and of a weak (financial) state. So when they were in one of the streets, there was a cloud which shaded them. So they thought it was going to rain, and they hastened.

فَلَمَّا اسْتَوَتْ الْعَمَامَةُ عَلَى رُءُوسِهِمْ إِذَا مُنَادٍ يُنَادِي مِنْ جَوْفِ الْعَمَامَةِ أَيُّهَا النَّارُ خُذِيهِمْ وَ أَنَا جِبْرَائِيلُ رَسُولُ اللَّهِ فَإِذَا نَارٌ مِنْ جَوْفِ الْعَمَامَةِ قَدْ اخْتَطَفَتِ الثَّلَاثَةَ النَّفْرَ وَ بَقِيَ الرَّجُلُ مَرْعُوبًا يَعْجَبُ مِمَّا نَزَلَ بِالْقَوْمِ وَ لَا يَدْرِي مَا السَّبَبُ

So when the cloud was directly upon their heads, a Caller Called out from the interior of the cloud: 'O you Fire! Seize them, and I^{as} am Jibraeel^{as}, a Messenger of Allah^{azwj}}' So a flame came out from the inside of the cloud and snatched the three persons, and there remained the man, awed, astounded from what had befallen with the group, and he did not know what the cause of it was.

فَرَجَعَ إِلَى الْمَدِينَةِ فَلَقِيَ يُوشَعَ بْنَ نُونٍ (عَلَيْهِ السَّلَام) فَأَخْبَرَهُ الْخَبَرَ وَ مَا رَأَى وَ مَا سَمِعَ فَقَالَ يُوشَعُ بْنُ نُونٍ (عَلَيْهِ السَّلَام) أَمَا عَلِمْتَ أَنَّ اللَّهَ سَخِطَ عَلَيْهِمْ بَعْدَ أَنْ كَانَ عَنْهُمْ رَاضِيًا وَ ذَلِكَ بِفِعْلِهِمْ بِكَ فَقَالَ وَ مَا فَعَلْتُمْ بِي فَحَدَّثَهُ يُوشَعُ فَقَالَ الرَّجُلُ فَأَنَا أَجْعَلُهُمْ فِي حِلٍّ وَ أَعْفُو عَنْهُمْ قَالَ لَوْ كَانَ هَذَا قَبْلَ لِنَفْعِهِمْ فَأَمَّا السَّاعَةَ فَلَا وَ عَسَى أَنْ يَنْفَعَهُمْ مِنْ بَعْدِ .

So he returned to the city and met Yoshua^{as} Bin Noon^{as} and informed him^{as} of the news and what he had seen and what he had heard. So Yoshua^{as} Bin Noon^{as} said: 'Do you not know that Allah^{azwj}} is Angered upon them after having been Pleased from them, and that was due to what they did with you'. So he said, 'And what was their deed with me?' So Yoshua^{as} narrated it. So the man said, 'So I hereby make them to be in and excuse them'. He^{as} said: 'Had this been before, it would have benefitted them, but as for now, so no, and perhaps it might benefit them from afterwards'.⁸⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَيُّمَا مُؤْمِنٍ كَانَ بَيْنَهُ وَ بَيْنَ مُؤْمِنٍ حَبَابٌ ضَرَبَ اللَّهُ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ سَبْعِينَ أَلْفَ سُورٍ غَلِظَ كُلُّ سُورٍ مَسِيرَةَ أَلْفِ عَامٍ مَا بَيْنَ السُّورِ إِلَى السُّورِ مَسِيرَةَ أَلْفِ عَامٍ .

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 155 H 2

A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Sinan, from Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever *Momin* makes an obstruction to be between him and a *Momin*, Allah^{azwj} will Strike seventy thousand barriers to be between him and the Paradise, the thickness of every barrier being of a travel distance of a thousand years, and what is between the barrier and the barrier, would be a travel distance of a thousand years'.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي مُسْلِمٍ أَتَى مُسْلِمًا زَائِرًا أَوْ طَالِبَ حَاجَةٍ وَهُوَ فِي مَنْزِلِهِ فَاسْتَأْذَنَ عَلَيْهِ فَلَمْ يَأْذَنْ لَهُ وَ لَمْ يَخْرُجْ إِلَيْهِ

Ali Bin Ibrahim, from his father, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Aasim Bin Humeyr, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! What are you^{asws} saying regarding a Muslim who comes over to a Muslim to visit or seeking a need while he is in his house, so he seeks permission to him but he does not permit him, and does not come out to him'.

قَالَ يَا أَبَا حَمَزَةَ أَيَّمَا مُسْلِمٍ أَتَى مُسْلِمًا زَائِرًا أَوْ طَالِبَ حَاجَةٍ وَهُوَ فِي مَنْزِلِهِ فَاسْتَأْذَنَ لَهُ وَ لَمْ يَخْرُجْ إِلَيْهِ لَمْ يَزَلْ فِي لَعْنَةِ اللَّهِ حَتَّى يَلْتَقِيَا فَقُلْتُ جُعِلْتُ فِدَاكَ فِي لَعْنَةِ اللَّهِ حَتَّى يَلْتَقِيَا قَالَ نَعَمْ يَا أَبَا حَمَزَةَ .

He^{asws} said: 'O Abu Hamza! Whichever Muslim comes over to a Muslim to visit or seeking a need while he is in his house, so he seeks permission to him and he does not come out to him, he would not cease to be in the Curse of Allah^{azwj} until they both do meet'. So I said, 'May I be sacrificed for you^{asws}! (He would be) in the Curse of Allah^{azwj} until they both do meet?' He^{asws} said: 'Yes, O Abu Hamza'.⁸⁷

بَابُ مَنْ اسْتَعَانَ بِهِ أَخُوهُ فَلَمْ يُعِنِّهِ

Chapter 156 – The one whose assistance is sought by his brother but he does not assist him

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدَ بْنِ حَسَّانَ عَنْ مُحَمَّدَ بْنِ عَلِيٍّ عَنْ سَعْدَانَ عَنْ حُسَيْنِ بْنِ أَمِينٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ بَخَلَ بِمَعُونَةِ أَخِيهِ الْمُسْلِمِ وَالْقِيَامِ لَهُ فِي حَاجَتِهِ إِلَّا ابْتُلِيَ بِمَعُونَةِ مَنْ يَأْتُمُّ عَلَيْهِ وَ لَا يُؤَجِّرُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, and Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Sa'dan, from Husayn Bin Ameen,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who is resentful of helping his Muslim brother and the standing for him regarding his need except that he would be Tried with assisting upon one who sins and he would not be Recompensed (for assisting him)'.⁸⁸

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 155 H 3

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 155 H 4

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 156 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَيَّمَا رَجُلٍ مِنْ شِبَعَيْنَا أَتَى رَجُلًا مِنْ إِخْوَانِهِ فَاسْتَعَانَ بِهِ فِي حَاجَتِهِ فَلَمْ يُعْنَهُ وَهُوَ يَقْدِرُ إِلَّا ابْتَلَاهُ اللَّهُ بِأَنْ يَقْضِيَ حَوَائِجَ غَيْرِهِ مِنْ أَعْدَائِنَا يُعَذِّبُهُ اللَّهُ عَلَيْهَا يَوْمَ الْقِيَامَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever man from our^{asws} Shias goes over to a man from his brethren to be assisted by him regarding his need but he does not assist him while he is able, except that Allah^{azwj} will Try him with him fulfilling the needs of other from our^{asws} enemies, and Allah^{azwj} would Punish him upon it on the Day of Judgment'.⁸⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ الْخَطَّابِ بْنِ مُصْعَبٍ عَنْ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمْ يَدْعُ رَجُلٌ مَعُونَةَ أَخِيهِ الْمُسْلِمِ حَتَّى يَسْعَى فِيهَا وَ يُؤَاسِيَهُ إِلَّا ابْتَلَى بِمَعُونَةِ مَنْ يَأْتُمُّ وَ لَا يُؤَجِّرُ .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Aslam, from Al Khattab Bin Mus'ab, from Sadeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man would not leave assisting his Muslim brother until he strives regarding it and consoling him except that he would be Tried with assisting one who sins and he would not be Recompensed (for assisting him)'.⁹⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ مُسْتَجِيرًا بِهِ فِي بَعْضِ أحوَالِهِ فَلَمْ يَجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ فَقَدْ قَطَعَ وَ لَآيَةَ اللَّهِ عَزَّ وَ جَلَّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali^{as} son Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I heard him^{asws} saying: 'The one to whom a man from his brethren intends to seek his help during one of his states, but he does not help him after being able upon it, so he has cut off the Wilayah of Allah^{azwj} Mighty and Majestic'.⁹¹

بَابُ مَنْ مَنَعَ مُؤْمِنًا شَيْئًا مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ

Chapter 157 – The one who prevents a *Momin* of something from his presence or from the presence of someone else

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ فُرَاتِ بْنِ أَحْنَفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَيُّمَا مُؤْمِنٍ مَنَعَ مُؤْمِنًا شَيْئًا مِمَّا يَحْتَاجُ إِلَيْهِ وَ هُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ أَقَامَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُسَوِّدًا وَجْهَهُ مَزْرَقَةً عَيْنَاهُ مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ فَيَقَالُ هَذَا الْخَائِنُ الَّذِي خَانَ اللَّهَ وَ رَسُولَهُ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ .

A number of our companions, from Ahmad Bin Muhammad and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furat Bin Ahnaf,

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 156 H 2

⁹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 156 H 3

⁹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 156 H 4

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever *Momin* prevents a *Momin* something what he is needy to, although he is able upon it from his presence or from the presence of someone else, Allah^{azwj} would Make him to stand on the Day of Judgment, his face being black, and his eyes being blue, his hands tied up to his neck, and it would be said: 'This is the betrayer who betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}!' Then he would be Commanded with to the Fire'.⁹²

ابْنُ سِنَانَ عَنْ يُونُسَ بْنِ زَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا يُونُسُ مَنْ حَبَسَ حَقَّ الْمُؤْمِنِ أَقَامَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ حُمْسِمَانَةَ عَامٍ عَلَى رِجْلَيْهِ حَتَّى يَسْبِيلَ عَرْفَهُ أَوْ دَمُهُ وَ يُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ هَذَا الظَّالِمُ الَّذِي حَبَسَ عَنِ اللَّهِ حَقَّهُ

Ibn Sinan, from Yunus Bin Zabyan who said,

'Abu Abdullah^{asws} said: 'O Yunus! The one who withholds a right of the *Momin*, Allah^{azwj} Mighty and Majestic would Make him stand on the Day of Judgment for five hundred years upon his feet to the extent that his perspiration or his tears would flow, and a Caller would Call out from the Presence of Allah^{azwj}: "This is the unjust one who withheld from Allah^{azwj} of His^{azwj} Right".

قَالَ فَيُؤْتِيهِ أَرْبَعِينَ يَوْمًا ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ .

He^{asws} said: 'So he would be rebuked for forty days, then he would be Commanded with to the Fire'.⁹³

مُحَمَّدُ بْنُ سِنَانَ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ كَانَتْ لَهُ دَارٌ فَاحْتَجَّ مُؤْمِنٌ إِلَى سُكْنَاهَا فَمَنَعَهُ إِيَّاهَا قَالَ اللَّهُ عَزَّ وَجَلَّ يَا مَلَأْنِكِي أَمْ بَجَلٌ عَبْدِي عَلَى عَبْدِي بِسُكْنَى الدَّارِ الدُّنْيَا وَ عِزَّتِي وَ جَلَالِي لَا يَسْكُنُ جَنَانِي أَبَدًا .

Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said: 'The one who had a house for him and a *Momin* needed to dwell in it, but he prevents it to him, Allah^{azwj} Mighty and Majestic Says: "O My^{azwj} Angels! Is My^{azwj} servant being stingy upon My^{azwj} servant of dwelling in the house of the world? By My^{azwj} Honour and My^{azwj} Majesty! He shall not dwell in My^{azwj} Gardens, ever!"'.⁹⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ سَاقَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بِوَلَايَتِنَا وَ هُوَ مُؤْصَلٌ بِوَلَايَةِ اللَّهِ عَزَّ وَجَلَّ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja'far^{asws}, said, 'I heard Abu Al-Hassan^{asws} saying: 'The one who comes over to his *Momin* brother regarding a need, so rather it is a Mercy from Allah^{azwj} Mighty and Majestic, Ushering him towards him. So if he accepts that, so he has linked it with our^{asws} Wilayah and it is linked with the Wilayah of Allah^{azwj} Mighty and Majestic.

⁹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 1

⁹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 2

⁹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 3

وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَيَّ قَضَائِهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُورٌ لَهُ أَوْ مُعَذَّبٌ فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالاً قَالَ

And if he were to repel him from his need although being able upon fulfilling it, Allah^{azwj} would Cause him to be overcome by a serpent of Fire, gnawing him in his grave up to the Day of Judgment, either being as a Forgiveness for him or a Punishment. So if the seeker (of the need) were to excuse him, he would be in a worse state’.

وَ سَمِعْتُهُ يَقُولُ مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ مُسْتَجِيرٌ بِهِ فِي بَعْضِ أَحْوَالِهِ فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ فَقَدْ قَطَعَ وَلايَةَ اللَّهِ تَبَارَكَ وَتَعَالَى .

And I heard him^{asws} saying: ‘The one to whom a man from his brethren intends to seek help with regarding one of his states, but he does not help him although being able upon it, so he has cut off the Wilayah of Allah^{azwj} Blessed and High’.⁹⁵

بَابٌ مِنْ أَخَافِ مُؤْمِنًا

Chapter 158 – The one who frightens a *Momin*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً لِيُخِيفَهُ بِهَا أَخَافَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Al Ansary, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who looks towards a *Momin* with a (frightening) look in order to scare him with, Allah^{azwj} Mighty and Majestic would Scare him on the Day on which there be no shade except for His^{azwj} Shade’.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ الْخَفَّافِ عَنْ بَعْضِ الْكُوفِيِّينَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوهٌ فَلَمْ يَصِبْهُ فَهُوَ فِي النَّارِ وَ مَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوهٌ فَأَصَابَهُ فَهُوَ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ فِي النَّارِ .

Ali Bin Ibrahim, from his father, from Abu Is’haq Al Khaffaf, from one of the Kufians,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who scares a *Momin* by a ruling authority in order for him to be hit by an abhorrence from him, but it does not hit him, so he would be in the Fire; and the one who scares a *Momin* by a ruling authority in order for him to be hit by an abhorrence from him, so it does hit him, so he would be along with Pharaoh^{la} and the people of the Pharaoh^{la} in the Fire’.⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَعَانَ عَلَى مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ لَقِيَ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيسٌ مِنْ رَحْمَتِي .

⁹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 4

⁹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 158 H 1

⁹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 158 H 2

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who assists against a *Momin* (even by) a part of a word, would meet Allah^{azwj} Mighty and Majestic on the Day of Judgment, there being written in between his eyes: “Despaired from the Mercy of Allah^{azwj}”’.⁹⁸

بَابُ النَّمِيمَةِ

Chapter 159 - Gossiping

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (أَلَا أُتْبِئُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمَفْرُقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْمَعَايِبِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Shall I inform you with the most evil of you all?’ They said, ‘Yes, O Rasool-Allah^{saww}!’ He^{saww} said: ‘The informers with the gossip, the separators between the loves ones, the aspirers to faulting the righteous ones’.⁹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (أَلَا أُتْبِئُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمَفْرُقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْمَعَايِبِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Paradise is Prohibited unto the slanderers, the informers by the gossip’.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) شِرَارُكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمَفْرُقُونَ بَيْنَ الْأَحِبَّةِ الْمُبْتَغُونَ لِلْبِرَاءِ الْمَعَايِبِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Hassan Al Asbahany, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The most evil ones of you are the informers with the gossip, the separators between the loved ones, the seekers of faulting the righteous ones’.¹⁰¹

⁹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 158 H 3

⁹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 159 H 1

¹⁰⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 159 H 2

¹⁰¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 159 H 3

بَابُ الإِدَاعَةِ

Chapter 160 – The Publicising

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ عَيَّرَ أَقْوَامًا بِالإِدَاعَةِ فِي قَوْلِهِ عَزَّ وَجَلَّ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الأَمْنِ أَوْ الخَوْفِ أَدَاعُوا بِهِ فَيَأْكُمُ وَ الإِدَاعَةَ .

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

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic has Blamed a people for the publicising in the Words of the Mighty and Majestic [4:83] **And when there comes to them news of security or fear they publicise it.** Therefore beware of the publicising'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ خَزَّازٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَدَاعَ عَلَيْنَا حَدِيثَنَا فَهُوَ بِمَنْزِلَةِ مَنْ جَحَدَنَا حَقًّا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Al Khazzaz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who publicises upon us^{asws} of our^{asws} Hadeeth, so he would be at the status of the one who denied us^{asws} of our^{asws} rights'.

قَالَ وَ قَالَ لِمُعَلَّى بْنِ خُنَيْسٍ الْمَذْبُوعُ حَدِيثَنَا كَالْجَاحِدِ لَهُ .

He (the narrator) said, 'And he^{asws} said to Moallah Bin Khunays: 'The publiciser of our^{asws} Ahadeeth is like the denier of it'.¹⁰³

يُونُسُ عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ أَدَاعَ عَلَيْنَا حَدِيثَنَا سَلَبَهُ اللَّهُ الإِيمَانَ .

Yunus, from Ibn Muskan, from Ibn Abu Yafour who said,

'Abu Abdullah^{asws} said: 'The one who publicises upon us^{asws} of our^{asws} Ahadeeth, Allah^{azwj} will Confiscate his *Emān*'.¹⁰⁴

يُونُسُ بْنُ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا قَتَلْنَا مَنْ أَدَاعَ حَدِيثَنَا قَتْلًا خَطِيئًا وَ لَكِنْ قَتَلْنَا قَتْلًا عَمْدًا .

Yunus Bin Yaqoub, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who publicised our^{asws} Ahadeeth did not kill us an erroneous killing, but he killed us^{asws} a deliberate killing'.¹⁰⁵

¹⁰² Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 1

¹⁰³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 2

¹⁰⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 3

¹⁰⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 4

يُونُسُ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ يُحْشَرُ الْعَبْدُ يَوْمَ الْقِيَامَةِ وَمَا نَدَى دَمًا فَيَدْفَعُ إِلَيْهِ شِبْهُ الْمَحْجَمَةِ أَوْ فَوْقَ ذَلِكَ فَيَقَالُ لَهُ هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ فَيَقُولُ يَا رَبِّ إِنَّكَ لَتَعْلَمُ أَنَّكَ قَبَضْتَنِي وَمَا سَفَكْتُ دَمًا فَيَقُولُ بَلَى سَمِعْتَ مِنْ فُلَانٍ رِوَايَةً كَذَا وَكَذَا فَرَوَيْتَهَا عَلَيْهِ فَنَقَلْتُ حَتَّى صَارَتْ إِلَى فُلَانِ الْجَبَّارِ فَقَتَلَهُ عَلَيْهَا وَ هَذَا سَهْمُكَ مِنْ دَمِهِ .

Yunus, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'The servant will be Resurrected on the Day of Judgment moistened in blood, so there would be handed over to him something resembling the cupping or more than that, and it would be said to him, 'This is your share from the blood of so and so'. So he would be saying, 'O Lord^{azwj}! You^{azwj} Know that you^{azwj} Caused me to die and I had not spilt any blood!' So He^{azwj} would be Saying: "Yes. You heard a report from so and so of such and such, for you reported upon it, and it got transmitted until it came to be to so and so tyrant, and he was killed upon it, and this is your share from his blood".¹⁰⁶

يُونُسُ عَنِ ابْنِ سَيَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ تَلَا هَذِهِ الْآيَةَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ قَالَ وَ اللَّهُ مَا قَتَلُوهُمْ بِأَيْدِيهِمْ وَ لَا ضَرَبُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنَّمَا سَمِعُوا أَحَادِيثَهُمْ فَأَدَّعَوْهَا فَأَخَذُوا عَلَيْهَا فَقَتَلُوا فَصَارَ قَتْلًا وَ اعْتِدَاءً وَ مَعْصِيَةً .

Yunus, from Ibn Sinan, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} and recited this Verse **[2:61] this was so because they disbelieved in the Signs of Allah and killed the Prophets unjustly; this was so because they disobeyed and exceeded the limits.** He^{asws} said: 'They did not kill them^{as} by their hands nor did they strike them^{as} by their swords, but they heard their^{as} Ahadeeth, for they publicised these, so they^{as} were seized upon it and they were killed. Thus, it came to be murder, and transgression, and a disobedience'.¹⁰⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ فَقَالَ أَمَا وَ اللَّهُ مَا قَتَلُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنِ ادَّعَوْا سِرَّهُمْ وَ أُنْفُسَهُمْ عَلَيْهِمْ فَقَتَلُوا .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:61] and killed the Prophets unjustly.** So he^{asws} said: 'But, by Allah^{azwj}, they did not kill them^{as} by their swords, but they publicised their^{as} secrets and exposed upon them^{as}, so they killed them^{as}'.¹⁰⁸

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَيَّرَ قَوْمًا بِالْإِدَاعَةِ فَقَالَ وَ إِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ ادَّعَوْا بِهِ فَيَأْتِيكُمْ وَ الإِدَاعَةُ .

From him, from Usman Bin Isa, from Muhammad Bin Ajlan,

¹⁰⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 5

¹⁰⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 6

¹⁰⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 7

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Blamed a people for their publicising, so He^{azwj} Said **[4:83] And when there comes to them news of security or fear they publicise it.** Therefore, beware of the publicising'.¹⁰⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَدَاعَ عَلَيْنَا شَيْئًا مِنْ أَمْرِنَا فَهُوَ كَمَنْ قَتَلَنَا عَمْدًا وَ لَمْ يَقْتُلْنَا خَطَأً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who publicises upon us^{asws} something from our^{asws} matters, so he is like the one who killed us^{asws} deliberately, and did not kill us^{asws} erroneously'.¹¹⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ نَصْرِ بْنِ صَاعِدٍ مَوْلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَذْبَعُ السَّرِّ شَاكٌّ وَ قَائِلُهُ عِنْدَ غَيْرِ أَهْلِهِ كَافِرٌ وَ مَنْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى فَهُوَ نَاجٍ قُلْتُ مَا هُوَ قَالَ التَّسْلِيمُ .

Ali Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad,

(It has been narrated) from Nasr Bin Saaid, a slave of Abu Abdullah^{asws}, from his father who said, 'I heard Abu Abdullah^{asws} saying: 'A publiciser of the secrets is a doubter, and its speaker in the presences of other than its deserving ones is a disbeliever; and the one who attaches with the Firmest Handle, so he would be saved'. I said, 'And what is it?' He^{asws} said: 'The submission'.¹¹¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ رَجُلٍ مِنَ الْكُوفِيِّينَ عَنْ أَبِي خَالِدِ الْكَاذِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الدِّينَ دَوْلَتَيْنِ دَوْلَةَ آدَمَ وَ هِيَ دَوْلَةُ اللَّهِ وَ دَوْلَةُ إِبْلِيسَ فَإِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ عَلَانِيَةً كَانَتْ دَوْلَةُ آدَمَ وَ إِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ فِي السَّرِّ كَانَتْ دَوْلَةُ إِبْلِيسَ وَ الْمَذْبَعُ لِمَا أَرَادَ اللَّهُ سِتْرَهُ مَارِقٌ مِنَ الدِّينِ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from a man from the Kufians, from Abu Khalid Al Kublay,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Made the Religion as two nations – a nation of Adam^{as}, and it is the Nation of Allah^{azwj}, and a government of Iblees^{la}. So whenever Allah^{azwj} Wants to be worshipped publicly, it would be a nation of Adam^{as}, and whenever Allah^{azwj} Wants to be worshipped in private, it would be a nation of Iblees^{la}, and the publiciser of what Allah^{azwj} Wants to be a secret is out of the limits and sanctuary of Religion'.¹¹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ اسْتَفْتَحَ نَهَارَهُ بِإِدَاعَةِ سِرِّنَا سَلَطَ اللَّهُ عَلَيْهِ حَرَّ الْحَدِيدِ وَ ضَيْقَ الْمَحَابِسِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abdul Rahman Bin Al Hajjaj,

¹⁰⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 8

¹¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 9

¹¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 10

¹¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 11

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who opens his day by publicizing our^{asws} secrets, Allah^{azwj} would Cause him to be overcome by the heat of the iron and the constriction of the prisons'.¹¹³

بَابُ مَنْ أَطَاعَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ

Chapter 161 – The one who obeys the creatures (people) regarding a disobedience to the Creator

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ طَلَبَ رِضَا النَّاسِ بَسَخَطَ اللَّهُ جَعَلَ اللَّهُ حَامِدَهُ مِنَ النَّاسِ دَامًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who seeks the pleasure of the people by Angering Allah^{azwj}, Allah^{azwj} would Make his praise from the people as a condemnation'.¹¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسَخِطُ اللَّهَ كَانَ حَامِدُهُ مِنَ النَّاسِ دَامًا وَمَنْ أَنْتَرَ طَاعَةَ اللَّهِ بَعْضِ النَّاسِ كَفَاهُ اللَّهُ عِدَاوَةَ كُلِّ عَدُوٍّ وَحَسَدَ كُلِّ حَاسِدٍ وَبَغْيَ كُلِّ بَاغٍ وَكَانَ اللَّهُ عَزَّ وَجَلَّ لَهُ نَاصِرًا وَظَهِيرًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who seeks the pleasure of the people with what Angers Allah^{azwj}, his praise from the people would be a condemnation; and the one who pursues the obedience of Allah^{azwj} by angering the people, Allah^{azwj} would Suffice him for the animosity of every enemy, and the envy of every envious one, and the rebellion of every rebel, and Allah^{azwj} Mighty and Majestic would be a Helper for him and a Backer'.¹¹⁵

عَنْهُ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَتَبَ رَجُلٌ إِلَى الْحُسَيْنِ (صلى الله عليه وآله) عِظْمِي بِحَرْفَيْنِ فَكَتَبَ إِلَيْهِ مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ كَانَ أَقْوَمَ لِمَا يَرْجُو وَ أَسْرَعَ لِمَجِيئِهِ مَا يَحْذَرُ .

From him, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man wrote to Al-Husayn^{asws}, 'Advise me with two letters'. So he^{asws} wrote to him: 'The one who endeavours a matter by disobeying Allah^{azwj}, it would be the death of what he hopes for and would hasten the coming of what he is cautious of'.¹¹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) لَا دِينَ لِمَنْ دَانَ بِطَاعَةِ مَنْ عَصَى اللَّهَ وَ لَا دِينَ لِمَنْ دَانَ بِفِرْيَةِ بَاطِلٍ عَلَى اللَّهِ وَ لَا دِينَ لِمَنْ دَانَ بِجُحُودِ شَيْءٍ مِنْ آيَاتِ اللَّهِ .

¹¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 160 H 12

¹¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 1

¹¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 2

¹¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 3

Abu ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A'ala, from Muhammad Bin Muslim wo said,

'Abu Ja'far^{asws} said: 'There is no Religion for the one who makes it a Religion by the obedience of the one who disobeys Allah^{azwj}'; and there is no Religion for the one who makes it a Religion by the forged falsehood upon Allah^{azwj}; and there is no Religion for the one who makes it a Religion by denying something from the Signs of Allah^{azwj},¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ (عَلَيْهِمَا السَّلَام) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَرْضَى سُلْطَانًا بِسَخَطِ اللَّهِ خَرَجَ مِنْ دِينِ اللَّهِ .

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

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah^{saww} said: 'The one who pleases a ruling authority by Angering Allah^{azwj}, would exit from the Religion of Allah^{azwj}.'¹¹⁸

بَابُ فِي عُقُوبَاتِ الْمَعَاصِي الْعَاجِلَةِ

Chapter 162 – The immediate Punishment of the disobediences (sins)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِيَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَمْسٌ إِنْ أَدْرَكْتُمُوهُنَّ فَتَعَوَّدُوا بِاللَّهِ مِنْهُنَّ لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوهَا إِلَّا ظَهَرَ فِيهِمُ الطَّاعُونَ وَ الْأَوْجَاعُ الَّتِي لَمْ تَكُنْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad bin Muhammad, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'There are five (things), if you were to come across these, so seek Refuge with Allah^{azwj} from these – Never has an immorality appeared among a people at all to the extent of it being performed openly except there appeared among them, the plague and the hunger which did not happen to be among their ancestors in the past.

وَ لَمْ يَنْقُصُوا الْمِكْيَالَ وَ الْمِيزَانَ إِلَّا أَخَذُوا بِالسِّنِينَ وَ شِدَّةِ الْمُنُونَةِ وَ جَوْرِ السُّلْطَانِ وَ لَمْ يَمْنَعُوا الزَّكَاةَ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ وَ لَوْ لَا الْبَهَائِمُ لَمْ يُمَطَّرُوا وَ لَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَ عَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ أَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ وَ لَمْ يَحْكُمُوا بِغَيْرِ مَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ بِأَسْهُمَ بَيْنَهُمْ .

And never have they (people) been deficient in the measuring and the weighing except that they were seized by the years (of famine), and difficult provision, and tyranny of the ruling authorities; and never have they (people) prevented the *Zakāt* except that the drops from the sky were prevented, and had it not been for the beasts, it would not have rained; and never have they (people) broken the Covenant of Allah^{azwj} and the Covenant of His^{azwj} Rasool^{saww} except that Allah^{azwj} Caused them to be overcome by their enemies, and they seized part of what was in their hands; and never have they judged with other than what Allah^{azwj} Mighty and Majestic Sent

¹¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 4

¹¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 161 H 5

down except that Allah^{azwj} Mighty and Majestic Made the fear (of battles) to be between them'.¹¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ وَجَدْنَا فِي كِتَابِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا ظَهَرَ الرِّئَا مِنْ بَعْدِي كَثُرَ مَوْتُ الْفَجَاءَةِ وَ إِذَا طُفِفَ الْمِكْيَالُ وَ الْمِيزَانُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الزَّرْعِ وَ الثَّمَارِ وَ الْمَعَادِنِ كُلِّهَا وَ إِذَا جَارُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya,

(It has been narrated) from Abu Hamza, from Abu Ja'far^{asws} having said: 'We^{asws} found in a letter of Rasool^{saww}: 'When the adultery appears from after me^{saww}, the sudden death would be frequent; and when they (people) are insufficient in their measuring and the weighing, Allah^{azwj} would Seize them with the years (of famine) and the shortages; and when the *Zakāt* is prevented, the earth would be prevented from its Blessings from the vegetation, and the fruits, and the minerals, all of these; and when they (people) are tyrannical in their judgements, they would assist each other upon the injustices and the animosities;

وَ إِذَا نَفَضُوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ وَ إِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُوا خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ .

And when they (people) break the Covenant, Allah^{azwj} would Cause their enemies to overcome upon them; and when they (people) sever the relationships, the wealth would be Made to be in the hands of the most evil of them; and when they (people) do not enjoin with the good and do not forbid from the evil and do not follow the chosen ones^{asws} from the People^{asws} of my^{saww} Household, Allah^{azwj} would Cause the most evil of them to overcome upon them, so their best ones would be supplicating and it would not be Answered for them".¹²⁰

بَابُ مُجَالَسَةِ أَهْلِ الْمَعَاصِي

Chapter 163 – The gathering (sitting) with the people of disobedience (sinners)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زِيَادِ النَّهْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِساً يُعْصَى اللَّهُ فِيهِ وَ لَا يُفَدَّرُ عَلَى تَغْيِيرِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ziyad Al Nahdy, from Abdullah Bin Salih,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting for the *Momin* that he sits in a gathering wherein Allah^{azwj} is being disobeyed, and he is not able upon altering it'.¹²¹

¹¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 162 H 1

¹²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 162 H 2

¹²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا لِي رَأَيْتُكَ عِنْدَ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ فَقَالَ إِنَّهُ خَالِي فَقَالَ إِنَّهُ يَقُولُ فِي اللَّهِ قَوْلًا عَظِيمًا يَصِفُ اللَّهَ وَ لَا يُوصَفُ فِيمَا جَلَسْتُ مَعَهُ وَ تَرَكْنَا وَ إِنَّمَا جَلَسْتُ مَعَنَا وَ تَرَكْتُهُ

A number of our companions, from Ahmad Bin Muhammad, from Bakr Bin Muhammad, from Al Ja'fary who said,

'Why did I^{asws} see you being in the presence of Abdul Rahman Bin Yaqoub?' So he said, 'He is my maternal uncle'. So he^{asws} said: 'He is saying such words about Allah^{azwj} which are grievous. He describes Allah^{azwj} but He^{azwj} cannot be described. So either you sit with him and leave us^{asws}, or you sit with us^{asws} and leave him'.

فَقُلْتُ هُوَ يَقُولُ مَا شَاءَ أَيُّ شَيْءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَقُلْ مَا يَقُولُ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَمَا تَخَافُ أَنْ تَنْزَلَ بِهِ نِقْمَةٌ فَتُصِيبُكُمْ جَمِيعًا أَمَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسَى (عَلَيْهِ السَّلَامُ) وَ كَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ فَلَمَّا لَحِقَتْ خَيْلُ فِرْعَوْنَ مُوسَى تَخَلَّفَ عَنْهُ لِيُعِظَ أَبَاهُ فَيُلْحِقَهُ بِمُوسَى فَمَضَى أَبُوهُ وَ هُوَ يُرَاعِمُهُ حَتَّى بَلَغَا طَرَفًا مِنَ الْبَحْرِ فَعَرَقَا جَمِيعًا

So I said, 'He is saying whatever he so desires to. Which thing is it upon me from him, when I do not say what he is saying?' So Abu Al-Hassan^{asws} said: 'Do you not fear that an affliction might descend with him so it would hit all of you together? Do you not know of the one who was from the companions of Musa^{as}, and his father was from the companions of the Pharaoh^{la}, so when the cavalry of Pharaoh^{la} caught up with Musa^{as}, he remained behind from him^{as} in order to advise his father, and he was coercing him until a wave from the sea reached him, so all of them drowned.

فَأَتَى مُوسَى (عَلَيْهِ السَّلَامُ) الْخَبِيرُ فَقَالَ هُوَ فِي رَحْمَةِ اللَّهِ وَ لَكِنَّ النِّقْمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَّنْ قَارَبَ الْمُذْنِبَ دِفَاعٌ .

So the news came to Musa^{as} and he^{as} said: 'He is in the Mercy of Allah^{azwj}, but the affliction, when it does descend, there is no defence to it from the one who is close to the sinner'.¹²²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَ لَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najran, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not accompany the people of innovation and do not be seated with them for you would come to be in the presence of the people like one of them. Rasool-Allah^{saww} said: 'The person is upon the Religion of his friends and his associates'.¹²³

مُحَمَّدُ بْنُ بَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْجَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَ الْبِدْعِ مِنْ بَعْدِي فَأَظْهَرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثَرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةِ وَ بَاهْتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفُسَادِ فِي الْإِسْلَامِ وَ يَحْذَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتُمُ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ .

¹²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 2

¹²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 3

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Whenever you see the people of the doubts and the innovation from after me^{saww}, so display the disownment from them, and frequent from insulting them, and speaking regarding them, and the encountering them, and the defaming them, perhaps they would not covet (plant) the mischief in Al-Islam, and caution the people not to learn from their innovations, Allah^{azwj} would Write the good deeds for you due to that, and Raise the levels for you in the Hereafter due to that'.¹²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُيَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَتَّبِعِي لِلْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ وَ لَا الْأَحْمَقَ وَ لَا الْكَذَّابَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Yusuf, from Muayassar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting for the Muslim that he establishes brotherhood with the immoral, nor with the stupid, nor with the liar'.¹²⁵

عَنْهُ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمِ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا صَعَدَ الْمُنْبَرِ قَالَ يَتَّبِعِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ ثَلَاثَةِ الْمَاجِنِ وَ الْأَحْمَقِ وَ الْكَذَّابِ فَأَمَّا الْمَاجِنُ فَيَزِيئُ لَكَ فِعْلُهُ وَ يُحِبُّ أَنْ تَكُونَ مِثْلَهُ وَ لَا يُعِينِكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مُقَارَنَتُهُ جَفَاءً وَ قَسْوَةً وَ مَدْخَلُهُ وَ مَخْرَجُهُ عَلَيْنِكَ عَارٌ

From him, from Amro Bin Usman, from Muhammad Bin Salim Al Kindy, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Amir Al-Momineen^{asws} ascended the Pulpit, said: 'It is befitting for the Muslim that he keeps aside from establishing brotherhood with three – the immoral, and the stupid, and the liar. So, as for the immoral, so he would adorn his deed for you and he would love it if you could become like him, and he will not assist you upon the matter of your Religion and your Hereafter; and associating with him is disloyalty and hard-heartedness, and his entry and his exit is a disgrace upon you.

وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لَا يُرْجَى لِصَرْفِ السُّوءِ عَنْكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ رُبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سُكُونُهُ خَيْرٌ مِنْ نُطْفِهِ وَ بَعْدَهُ خَيْرٌ مِنْ قُرْبِهِ

And as for the stupid, so he would not indicate upon you with the good, nor would he hope for the exchanging of the evil from you and even if he has to fight against his own self; and sometimes he intends to benefit you, but (instead) he harms you. Thus, his death is better than his life, and his silence is better than his speaking, and his remoteness is better than his nearness.

وَ أَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهْتِنُكَ مَعَهُ عَيْشٌ يَنْفُلُ حَدِيثَكَ وَ يَنْفُلُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَفْنَى أُحْدُوْتَهُ مَطَهَا بِأُخْرَى حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَ يُعْرِي بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ فَاتَّقُوا اللَّهَ وَ أَنْظِرُوا لِأَنْفُسِكُمْ .

¹²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 4

¹²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 5

And as for the liar, so life is not welcoming with him. He transmits your narration and transmits the narration to you. Everytime he runs out of a narration, so he stretches it with another to the extent that when he does narrate with the truth, he is not believed; and he entices the people with the enmity, so he cause the grudges to grown in the chests. Therefore, fear Allah^{azwj} and look out for yourselves!'.¹²⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عَلَيْهِمَا السَّلَامُ) قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَا بُنَيَّ أَنْظِرْ خَمْسَةَ فَلَا تُصَاحِبُهُمْ وَلَا تُحَادِثُهُمْ وَلَا تُرَافِقُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَاهُ مَنْ هُمْ قَالَ إِيَّاكَ وَ مُصَاحِبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَّابِ يُقَرِّبُ لَكَ الْبَعِيدَ وَيُبَاعِدُ لَكَ الْقَرِيبَ

A number of our companions, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafar, from one of his companions, from Muhammad Bin Muslim, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said to me: 'O my^{asws} son^{asws}! Watch out for five, so neither accompany them, nor discuss with them, nor befriend them in a road'. So I^{asws} said: 'O father^{asws}! Who are they?' He^{asws} said: 'Beware of accompanying the liar, for he is at the status of the mirage. He brings near to you^{asws} the remote, and distances to you^{asws} the near one.

وَ إِيَّاكَ وَ مُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بِإِنْعَاكِ بِأَكْلَةٍ أَوْ أَقَلَّ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْبُخِيلِ فَإِنَّهُ يَخْدُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيُضْرِكُ

And beware of accompanying the immoral, for he would sell you^{asws} for a meal or less than that. And beware of accompanying the stingy, for he would abandon you regarding his wealth in a dire (critical) a need faced by you from him. And beware of accompanying the stupid, for he would intend to benefit you but he would (actually) harm you.

وَ إِيَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ لِرَحِمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَاصْمَتْهُمْ وَ أَعْمَى أَبْصَارَهُمْ

And beware of accompanying the severer of his relationships, for I^{asws} find him to be an Accursed one in the Book of Allah^{azwj} Mighty and Majestic in three places – Allah^{azwj} Mighty and Majestic Says [47:22] **But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!** [47:23] **Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.**

وَ قَالَ الَّذِينَ يَبْغُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ

And He^{azwj} Said [13:25] **And those who break the promise with Allah after its Covenant and are cutting asunder that which Allah has Commanded to be joined and making mischief in the land; they, for them is the Curse, and for them is the evil abode.**

¹²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 6

وَقَالَ فِي الْبَقَرَةِ الَّذِينَ يُفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ .

And He^{azwj} Said in (Surah) Al-Baqarah [2:27] **Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; these it is that are the losers**'.¹²⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ شُعَيْبِ الْعَقَرِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ قَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا إِلَى آخِرِ الْآيَةِ فَقَالَ إِنَّمَا عَنَى بِهَذَا إِذَا سَمِعْتُمْ الرَّجُلَ الَّذِي يَجْحَدُ الْحَقَّ وَ يُكْذِبُ بِهِ وَ يَقَعُ فِي الْأَيْمَةِ فَمَنْ مِنْ عِنْدِهِ وَ لَا تَقَاعِدُهُ كَائِنًا مَنْ كَانَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Shuayb Al Aqarqufy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [4:140] **And indeed He has Revealed to you in the Book that when you hear Allah's Signs disbelieved in and mocked at** – up to the end of the Verse. So he^{asws} said: 'But rather it Meant by this: 'Whenever you hear the man who is denying the truth and is belying it, and is opposing regarding the Imams^{asws}, so arise from his presence and do not sit with him wherever he may happen to be'.¹²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ مَجْلِسًا يُنْتَقَصُ فِيهِ إِمَامٌ أَوْ يُعَابُ فِيهِ مُؤْمِنٌ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from Sayf Bin Ameyra, from Abdul A'ala Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who believes in Allah^{azwj} and the Last Day, so he should not sit in a gathering wherein an Imam^{asws} is derogated (*Taqseer*), or wherein a *Momin* is faulted'.¹²⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَقُومُ مَكَانَ رَيْبَةٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The one who was a believer in Allah^{azwj} and the Last Day, so he should not be standing in a place of doubt'.¹³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَقْعَدَنَّ فِي مَجْلِسٍ يُعَابُ فِيهِ إِمَامٌ أَوْ يُنْتَقَصُ فِيهِ مُؤْمِنٌ .

Muhammad Bin Yahyal, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul A'ala who said,

¹²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 7

¹²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 8

¹²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 9

¹³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 10

'I heard Abu Abdullah^{asws} saying: 'The one who was a Believer in Allah^{azwj} and the Last Day, so he should not be sitting in a gathering wherein an Imam^{asws} is faulted, or there is a derogation regarding a *Momin*'.¹³¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ مُوسَى قَالَ حَدَّثَنِي أَخِي وَ عَمِّي عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ ثَلَاثَةٌ مَجَالِسٌ يَمُقَّتُهَا اللَّهُ وَ يُرْسِلُ نِقْمَتَهُ عَلَى أَهْلِهَا فَلَا تُفَاعِدُوهُمْ وَ لَا تُجَالِسُوهُمْ مَجْلِسًا فِيهِ مَنْ يَصِفُ لِسَانَهُ كَذِبًا فِي فِتْيَاهُ وَ مَجْلِسًا ذَكَرُ أَعْدَائِنَا فِيهِ جَبِيدٌ وَ ذَكَرْنَا فِيهِ رَثٌ وَ مَجْلِسًا فِيهِ مَنْ يَصُدُّ عَنَّا وَ أَنْتَ تَعْلَمُ

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Is'haq Bin Musa who said, 'My brother and my uncle narrated to me,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three gatherings are Detested by Allah^{azwj} and He^{azwj} Sends the affliction upon its people, therefore neither sit with them nor gather with them in a gathering wherein one whose tongue describes lies in his Fatwas; and a gathering wherein our^{asws} enemies are mentioned freshly and wherein we^{asws} are mentioned stately; and a gathering wherein one blocks from us^{asws} and you are knowing.

قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللَّهِ كَانَتْ كُنْ فِي فِيهِ أَوْ قَالَ فِي كَفِّهِ وَ لَا تَسْبُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدْوًا يَغْتَبِرُ عِلْمٌ وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثِ غَيْرِهِ وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لِنَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ .

Then Abu Abdullah^{asws} recited three Verses from the Book of Allah^{azwj} as if these were in his^{asws} mouth', or said, 'in his^{asws} palm - **[6:108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge. [6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse. [16:116] And, for what your tongues describe, do not utter the lie, saying this is lawful and this is unlawful, in order to forge a lie against Allah**'.¹³²

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ الْجَمْعِيُّ قَالَ حَدَّثَنِي هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا ابْتُلِيتَ بِأَهْلِ النَّصَبِ وَ مَجَالِسَتِهِمْ فَكُنْ كَأَنَّكَ عَلَى الرَّضْفِ حَتَّى تَقُومَ فَإِنَّ اللَّهَ يَمُقَّتُهُمْ وَ يَلْعَنُهُمْ فَإِذَا رَأَيْتَهُمْ يَخُوضُونَ فِي ذِكْرِ إِمَامٍ مِنَ الْأَيْمَةِ فَقُمْ فَإِنَّ سَخَطَ اللَّهِ يَنْزِلُ هُنَاكَ عَلَيْهِمْ .

And by this chain, from Muhammad Bin Muslim, from Dawood Bin Farqad who said, 'Muhammad Bin Saeed Al Jumhy narrated to me saying, 'Hisham Bin Salim narrated to me,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you are afflicted with the people of hostility (Nasibis) and their gatherings, so become as if you are (sitting) upon an ember until you arise, for Allah^{azwj} Detests them and Curses them. So when you see them conversing vainly in mentioning an Imam^{asws} from the Imams^{asws}, so arise, for the Wrath of Allah^{azwj} would Descend over there upon them'.¹³³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَعَدَ عِنْدَ سَبَابِ لِأَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ تَعَالَى .

¹³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 11

¹³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 12

¹³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 13

Abu Ali Al Ashary, from Muhammad in Abdul Jabbark, from Safwan, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who sits in the presence of the insulters of the Guardians^{asws} of Allah^{azwj}, so he has disobeyed Allah^{azwj} the Exalted'.¹³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ يَقْدِرُ عَلَى الْإِنْتِصَابِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللَّهُ الذُّلَّ فِي الدُّنْيَا وَ عَذَبَهُ فِي الْآخِرَةِ وَ سَلَبَهُ صَالِحَ مَا مَنَّ بِهِ عَلَيْهِ مِنْ مَعْرِفَتِنَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Qasim Bin Urwa, from Ubeyd Bin Zurara, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who sits in a gathering wherein an Imam^{asws} from the Imams^{asws} is insulted despite being able upon the walking away, but he does not do so, Allah^{azwj} would Clothe him in disgrace in the world and Punish him in the Hereafter, and Confiscate what he had been Favoured with upon him, from our^{asws} recognition'.¹³⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانَ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ النُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْإِمَامِ بْنِ عَبْدِ اللَّهِ قَالَ رَأَيْتُ يَحْيَى ابْنَ أُمِّ الطَّوِيلِ وَقَفَّ بِالْكُنَاسَةِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ مَعْسَرٌ أَوْلِيَاءِ اللَّهِ إِنَّا بُرَاءٌ مِمَّا تَسْمَعُونَ مِنْ سَبِّ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ نَحْنُ بُرَاءٌ مِنْ آلِ مَرْوَانَ وَ مَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Al Hassan Bin Ali Bin Al Nu'man who said, 'My father Ali Bin Al Nu'man narrated to me, from Ibn Muskan, from Al Yaman Bin Ubeydullah who said,

'I said Yahya Ibn Ammi Al-Taweel standing by the sweepings, then he called out by the top of his voice, 'Group of friends of Allah^{azwj}! I am disavowing from what you are making me hear from the insults to Ali^{asws}. So upon him (the insulter) be the Curse of Allah^{azwj} and we disavow from the family of Marwan and what they are worshipping from besides Allah^{azwj}!'

ثُمَّ يَخْفِضُ صَوْتَهُ فَيَقُولُ مَنْ سَبَّ أَوْلِيَاءَ اللَّهِ فَلَا تُفَاعِدُوهُ وَ مَنْ شَكَّ فِيمَا نَحْنُ عَلَيْهِ فَلَا تُفَاتِحُوهُ وَ مَنْ أَحْتَاجَ إِلَيَّ مَسْأَلِكُمْ مِنْ إِخْوَانِكُمْ فَقَدْ خَنْتُمُوهُ

Then he lowered his voice and he was saying, 'The one who insults the Guardians^{asws} of Allah^{azwj}, so do not sit with him; and the one who doubts in what we are upon, so do not approach him; and the one from your brethren who is needy to asking you, so you would have betrayed him'.

ثُمَّ يَهْرَأُ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَاراً أَحَاطَ بِهَمَّ سُرَادِقُهَا وَ إِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَ سَاءَتْ مَرْتَفَعاً .

Then he recited [18:29] ***We have Prepared for the unjust a Fire, the enclosures of which shall encompass them; and if they cry for water, they shall be given***

¹³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 14

¹³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 15

water like molten brass which will scald their faces; evil is the drink and worse is the reclining couch.¹³⁶

¹³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 16