

الكافي

AL-KAFI

ج 2

Volume 2

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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*) (12)**

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

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

بَابُ أَصْنَافِ النَّاسِ

Chapter 164 – The Categories of people

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سُلَيْمِ مَوْلَى طَرْبَالٍ قَالَ حَدَّثَنِي هِشَامٌ عَنْ حَمْرَةَ بْنِ الطَّيَّارِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) النَّاسُ عَلَى سِتَّةِ أَصْنَافٍ قَالَ قُلْتُ أ تَأْذُنُ لِي أَنْ أَكْتُبَهَا قَالَ نَعَمْ قُلْتُ مَا أَكْتُبُ قَالَ أَكْتُبُ أَهْلَ الْوَعِيدِ مِنْ أَهْلِ الْجَنَّةِ وَ أَهْلِ النَّارِ وَ أَكْتُبُ وَ آخَرُونَ أَعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا قَالَ قُلْتُ مَنْ هَؤُلَاءِ قَالَ وَحِشِي مِنْهُمْ قَالَ وَ أَكْتُبُ وَ آخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يُنُوبُ عَلَيْهِمْ

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

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

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

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

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

He^{asws} said: ‘And write **[7:48] And the the people of Al-Araf**. I said, ‘And what are the the people of Al-Araf?’ He^{asws} said: ‘A people whose good deeds and their evils deeds would be equal. So if they were to be entered into the Fire, it would be due to their sins, and if they were to be entered into the Paradise, it would be due to His^{azwj} Mercy’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ حَمْرَةَ بْنِ الطَّيَّارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) النَّاسُ عَلَى سِتِّ فِرَقٍ يُتَوَلَّوْنَ كُلُّهُمْ إِلَى ثَلَاثِ فِرَقٍ الْإِيمَانِ وَ الْكُفْرِ وَ الصَّلَالِ وَ هُمْ أَهْلُ الْوَعْدَيْنِ الَّذِينَ وَعَدَهُمُ اللَّهُ الْجَنَّةَ وَ النَّارَ الْمُؤْمِنُونَ وَ الْكَافِرُونَ وَ الْمُسْتَضْعَفُونَ وَ الْمُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يُنُوبُ عَلَيْهِمْ وَ الْمُعْتَرِفُونَ بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا وَ أَهْلَ الْأَعْرَافِ .

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

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

'Abu Abdullah^{asws} said: 'The people are upon six divisions. All of these can be interpreted to be upon three divisions – the *Emān*, and the *Kufr* (disbelief), and the straying. And they are the Promised people whom Allah^{azwj} has Promised the Paradise and the Fire – the *Momineen*, and the Unbelievers, and the weak ones, and the hopeful ones for the Command of Allah^{azwj}, either He^{azwj} Punishes them or He^{azwj} Turns towards them (with Mercy), and the acknowledgers of their sins mixing the righteous deeds and the evil deeds, and the people of the Heights'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ قَالَ دَخَلْتُ أَنَا وَحُمْرَانُ أَوْ أَنَا وَبُكَيْرٌ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ إِنَّا نَمُدُّ الْمُطَمَّرَ قَالَ وَ مَا الْمُطَمَّرُ قُلْتُ التُّرُّ فَمَنْ وَافَقْنَا مِنْ عَلَوِيِّ أَوْ غَيْرِهِ تَوَلَّيْنَاهُ وَ مَنْ خَالَفْنَا مِنْ عَلَوِيِّ أَوْ غَيْرِهِ بَرَّيْنَا مِنْهُ

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

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

فَقَالَ لِي يَا زُرَّارَةُ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ فَأَيُّنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا أَيُّنَ الْمَرْجُوعِينَ لِأَمْرِ اللَّهِ أَيُّنَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا أَيُّنَ أَصْحَابِ الْأَعْرَافِ أَيُّنَ الْمُؤَلَّفَةَ قُلُوبُهُمْ .

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

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

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

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

And there was an increase by Jameel, from Zurara having said, 'So when the speech became a lot between him^{asws} and him, he^{asws} said to me: 'O Zurara! It is a right upon Allah^{azwj} that He^{azwj} does not Enter the straying one into the Paradise'.³

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

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

Chapter 165 – The Disbelief (*Kufr*)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (سُنُّنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَفَرَاتٌ لِلَّهِ عَزَّ وَجَلَّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ قَرَائِصَ مُوجِبَاتٍ عَلَى الْعِبَادِ فَمَنْ تَرَكَ فَرِيضَةً مِنَ الْمُوجِبَاتِ فَلَمْ يَعْمَلْ بِهَا وَجَدَّهَا كَانَ كَافِرًا وَ أَمَرَ رَسُولُ اللَّهِ بِأُمُورٍ كُلُّهَا حَسَنَةً فَلَيْسَ مَنْ تَرَكَ بَعْضَ مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ عِبَادَهُ مِنَ الطَّاعَةِ بِكَافِرٍ وَ لَكِنَّهُ تَارِكٌ لِلْفَضْلِ مَنْقُوصٍ مِنَ الْخَيْرِ .

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

'I said to Abu Abdullah^{asws}, 'Is the Sunnah of Rasool-Allah^{azwj} like the Impositions of Allah^{azwj} Mighty and Majestic?' So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Imposed the Impositions being Obligatory upon the servants. So the one who neglects an Imposition from the Obligations, and he does not act by it and denies it, he would be an Unbeliever. And Rasool-Allah^{saww} ordered with the orders, all of them being good deeds. Thus, one does not become an Unbeliever (*Kafir*) for ignoring a few of the obligations that Allah^{azwj} Mighty and Majestic has Commanded His^{azwj} servants to Perform, however, he has ignored a virtue and has cut down goodness'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ وَ اللَّهُ إِنَّ الْكُفْرَ لَأَقْدَمُ مِنَ الشِّرْكِ وَ أَحَبُّ وَ أَعْظَمُ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'By Allah^{azwj}! The disbelief (*Kufr*) occurred earlier than the association (*Shirk*) and is worse and more grievous'.

قَالَ ثُمَّ ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ اللَّهُ لَهُ اسْجُدْ لِأَدَمَ فَأَبَى أَنْ يَسْجُدَ فَالْكَفْرُ أَعْظَمُ مِنَ الشِّرْكِ فَمَنْ اخْتَارَ عَلَى اللَّهِ عَزَّ وَجَلَّ وَ أَبِي الطَّاعَةَ وَ أَقَامَ عَلَى الْكِبَائِرِ فَهُوَ كَافِرٌ وَ مَنْ نَصَبَ دِينًا غَيْرَ دِينِ الْمُؤْمِنِينَ فَهُوَ مُشْرِكٌ .

He (the narrator) said, 'Then he^{asws} mentioned: 'Iblees^{la} disbelieved where Allah^{azwj} Told him^{la} to prostrate to Adam^{as}, but he^{la} refused to prostrate. Hence, the disbelief (*Kufr*) is more grievous than the association (*Shirk*). So the one who chooses against Allah^{azwj} Mighty and Majestic and refuses the obedience and stands upon the major sins, so he is a Unbeliever (*Kafir*); and the one who establishes a religion other than the Religion of the *Momineen*^{asws}, so he is a Polytheist (*Mushrik*)'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ ذُكِرَ عِنْدَهُ سَالِمُ بْنُ أَبِي حَفْصَةَ وَ أَصْحَابُهُ فَقَالَ إِنَّهُمْ يُنْكِرُونَ أَنْ يَكُونَ مِنْ حَارَبٍ عَلِيًّا (عَلَيْهِ السَّلَامُ) مُشْرِكِينَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَإِنَّهُمْ يَزْعُمُونَ أَنَّهُمْ كَفَرُوا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'Salim Bin Abu Hafs and his companions were mentioned in his^{asws} presence, so he (the narrator) said: 'They are

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 1

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 2

denying that the ones who battled against Ali^{asws} were Polytheists (*Mushrik*)'. So Abu Ja'far^{asws} said: 'So they are claiming that they were Unbelievers (*Kafir*)'.

تُمْ قَالَ لِي إِنَّ الْكُفْرَ أَقْدَمُ مِنَ الشِّرْكِ تُمْ ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ لَهُ اسْجُدْ فَأَبَى أَنْ يَسْجُدَ

Then he^{asws} said to me: 'The disbelief (*Kufr*) was earlier than the association (*Shirk*)'. Then he^{asws} mentioned: 'Iblees^{la} disbelieved where He^{azwj} Told him^{la} to prostrate, but he^{la} refused to prostrate'.

وَ قَالَ الْكُفْرُ أَقْدَمُ مِنَ الشِّرْكِ فَمَنْ اجْتَرَى عَلَى اللَّهِ فَأَبَى الطَّاعَةَ وَ أَقَامَ عَلَى الْكِبَائِرِ فَهُوَ كَافِرٌ يُعْنِي مُسْتَخْفٌ كَافِرٌ .

And he^{asws} said: 'The disbelief (*Kufr*) occurred earlier than the association (*Shirk*). So the one who is audacious upon Allah^{azwj} and refuses the obedience, and stands upon the major sin, so he is a Unbeliever (*Kafir*), meaning the incognito (disguised) Unbeliever (*Kafir*)'.⁶

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ عَزَّ وَ جَلَّ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَ إِمَّا كَفُورًا قَالَ إِمَّا أَخَذَ فَهُوَ شَاكِرٌ وَ إِمَّا تَارَكَ فَهُوَ كَافِرٌ .

From him, from Abdullah Bin Bukeyr, from Zurara, from Humran Bin Ayn who said,

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic [76:3] **Surely, We have shown him the way: he may be thankful or unthankful.** He^{asws} said: 'Either he adopts (the Wilayah) so he is a thankful one, or he neglects (the Wilayah) so he is a Unbeliever (*Kafir*)'.⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ قَالَ تَرَكَ الْعَمَلَ الَّذِي أَقَرَّ بِهِ مِنْ ذَلِكَ أَنْ يَتْرَكَ الصَّلَاةَ مِنْ غَيْرِ سُقْمٍ وَ لَا شُغْلٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin Usman, from Ubeyd, from Zurara who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [5:5] and **whoever denies the faith, his work indeed would be Confiscated.** He^{asws} said: 'Neglecting the deed which he had acknowledged with it. From that is if he were to neglect the *Salāt* from without an illness or a pre-occupation'.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَنْ مُوسَى بْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ الْكُفْرِ وَ الشِّرْكِ أَيُّهُمَا أَقْدَمُ قَالَ فَقَالَ لِي مَا عَهْدِي بِكَ تُخَاصِمُ النَّاسَ قُلْتُ أَمَرَنِي هِشَامُ بْنُ سَالِمٍ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ لِي الْكُفْرُ أَقْدَمُ وَ هُوَ الْجُحُودُ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا إِبْلِيسَ أَبَى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ .

A number of our companions, from Sahl Bin ziyad, from Ali Bin Asbat, from Musa Bin Bukeyr who said,

'I asked Abu Al-Hassan^{asws} about the disbelief (*Kufr*) and the association (*Shirk*), which of the two was earlier?' So he^{asws} said to me: 'I^{asws} have not agreed with you to

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 3

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 4

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 5

debate with the people'. I said, 'Hisham Bin Salim instructed me that I ask you^{asws} about that'. So he^{asws} said to me: 'The disbelief (*Kufr*) occurred earlier and it is the denial. Allah^{azwj} Mighty and Majestic Said [2:34] **except for Iblees. He refused and was arrogant, and he was one of the unbelievers**'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَدْخُلُ النَّارَ مُؤْمِنٌ قَالَ لَا وَاللَّهِ قُلْتُ فَمَا يَدْخُلُهَا إِلَّا كَافِرٌ قَالَ لَا إِلَّا مَنْ شَاءَ اللَّهُ فَلَمَّا رَدَدْتُ عَلَيْهِ مِرَاراً قَالَ لِي أَبِي زُرَّارَةَ إِنِّي أَقُولُ لَا وَأَقُولُ إِلَّا مَنْ شَاءَ اللَّهُ وَ أَنْتَ تَقُولُ لَا وَ لَا تَقُولُ إِلَّا مَنْ شَاءَ اللَّهُ

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

'I said to Abu Ja'far^{asws}, 'Would a *Momin* enter into the Fire?' He^{asws} said: 'No, by Allah^{azwj}!' I said, 'So none would enter it except for an Unbeliever (*Kafir*)?' He^{asws} said: 'No, except the one whom Allah^{azwj} so Desires to'. So when I reiterated it upon him^{asws} time and again, he^{asws} said to me: 'Yes, Zurara! I^{asws} am saying, 'No', and I^{asws} am (also) saying: 'Except for the one whom Allah^{azwj} so Desires to', while you are saying, 'No', and you are not saying, 'Except the one whom Allah^{azwj} so Desires to'".

قَالَ فَحَدَّثَنِي هِشَامُ بْنُ الْحَكَمِ وَ حَمَّادٌ عَنْ زُرَّارَةَ قَالَ قُلْتُ فِي نَفْسِي شَيْخٌ لَا عِلْمَ لَهُ بِالْخُصُومَةِ قَالَ فَقَالَ لِي يَا زُرَّارَةُ مَا تَقُولُ فِيمَنْ أَقْرَأَ لَكَ بِالْحُكْمِ أَ تَقْتُلُهُ مَا تَقُولُ فِي خَدَمِكَ وَ أَهْلِيكَ أَ تَقْتُلُهُمْ قَالَ فَقُلْتُ أَنَا وَ اللَّهُ الَّذِي لَا عِلْمَ لِي بِالْخُصُومَةِ .

He (the narrator) said, 'Hisham Bin Al-Hakam narrated to me, and Hammad, from Zurara who said, 'I said within myself, 'And old man. There is no knowledge to him with the debates'. So he^{asws} said to me: 'O Zurara! What are you saying regarding the one who acknowledge to you with the judgment, would you kill him? What are you saying regarding your servant and your family, would you kill them?' So I said (to myself), 'I, by Allah^{azwj}, am the one who has no knowledge for the debating'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ سُئِلَ عَنِ الْكُفْرِ وَ الشِّرْكِ أَيُّهُمَا أَقْدَمُ فَقَالَ الْكُفْرُ أَقْدَمُ وَ ذَلِكَ أَنَّ إِبْلِيسَ أَوَّلُ مَنْ كَفَرَ وَ كَانَ كُفْرُهُ غَيْرَ شِرْكَ لِأَنَّهُ لَمْ يَدْعُ إِلَى عِبَادَةِ غَيْرِ اللَّهِ وَ إِذَا دَعَا إِلَى ذَلِكَ بَعْدُ فَاشْرَكَ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah^{asws} and he^{asws} had been asked about the disbelief (*Kufr*) and the association (*Shirk*), 'Which of the two occurred earlier?' So he^{asws} said: '(It was) the disbelief (*Kufr*), and that is because Iblees^{la} was the first one who disbelieved and his^{la} disbelief was other than *Shirk*, because he^{la} did not (initially) submit to the worship of other than Allah^{azwj}, and rather he^{la} called towards that afterwards, so he^{la} associated (committed *Shirk*)'.¹¹

هَارُونُ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ سُئِلَ مَا بَالُ الزَّانِي لَا تُسَمِّيهِ كَافِراً وَ تَارِكُ الصَّلَاةَ قَدْ سَمَّيْتَهُ كَافِراً وَ مَا الْحُجَّةُ فِي ذَلِكَ فَقَالَ لِأَنَّ الزَّانِيَ وَ مَا أَشْبَهَهُ إِنَّمَا يَفْعَلُ ذَلِكَ لِمَكَانِ الشُّهُوةِ لِأَنَّهَا تَغْلِبُهُ وَ تَارِكُ الصَّلَاةِ لَا يَتْرُكُهَا إِلَّا اسْتِخْفَافاً بِهَا وَ ذَلِكَ لِأَنَّكَ لَا تَجِدُ الزَّانِيَ يَأْتِي الْمَرْأَةَ إِلَّا وَ هُوَ مُسْتَلِدٌ لِإِتْيَانِهِ إِيَّاهَا قَاصِداً إِلَيْهَا وَ كُلُّ مَنْ تَرَكَ الصَّلَاةَ قَاصِداً إِلَيْهَا فَلَيْسَ يَكُونُ قَصْدُهُ لِتَرْكِهَا لِذَلِكَ فَإِذَا نَفَيْتَ اللَّذَّةَ وَقَعَ الاسْتِخْفَافُ وَ إِذَا وَقَعَ الاسْتِخْفَافُ وَقَعَ الْكُفْرُ

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 6

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 7

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 8

Haroun, from Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah^{asws} and he^{asws} had been asked, 'What is the matter that the adulterer is not named as an Unbeliever (*Kafir*) and the neglecter of the *Salāt* has been named as a Unbeliever (*Kafir*), and what is the proof with regards to that?' So he^{asws} said: 'Because the adulterer and whoever resembles him, rather does that under the influence of the lustful desire, because it overcomes him, while the neglecter of the *Salāt* does not neglect it except considering it as insignificant, and that is because you will never find the adulterer going to the woman except for deriving the pleasure of going to her, and everyone who neglects the *Salāt* is aiming to it, but his aim of neglecting it is not for the (sake of) pleasure. So when the pleasure is negated, the insignificance sets in, and when the insignificance occurs, the disbelief (*Kufr*) occurs'.

قَالَ وَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ قِيلَ لَهُ مَا الْفَرْقُ بَيْنَ مَنْ نَظَرَ إِلَى امْرَأَةٍ فَرَزَى بِهَا أَوْ خَمَرَ فَشَرِبَهَا وَ بَيْنَ مَنْ تَرَكَ الصَّلَاةَ حَتَّى لَا يَكُونَ الزَّانِي وَ شَارِبُ الْخَمْرِ مُسْتَحْفَافًا كَمَا يَسْتَحْفَافُ تَارِكُ الصَّلَاةِ وَ مَا الْحُجَّةُ فِي ذَلِكَ وَ مَا الْعِلَّةُ الَّتِي تَفْرُقُ بَيْنَهُمَا

He (the narrator) said, 'And Abu Abdullah^{asws} was asked and it was said to him^{asws}, 'What is the difference between the one who looks at a woman so he commits adultery with her, or (looks) at wine, so he drinks it, and the one who neglects the *Salāt*, to the extent that the adulterer and the drinker of wine are not deemed to be as ones who are considering it as insignificant like the neglecter of the *Salāt* is deemed to consider it as insignificant, and what is the proof with regards to that, and what is the reason which differentiates between the two?'

قَالَ الْحُجَّةُ أَنَّ كُلَّمَا أَدَخَلْتَ أَنْتَ نَفْسَكَ فِيهِ لَمْ يَدْعُكَ إِلَيْهِ ذَاعَ وَ لَمْ يَغْلِبِكَ غَالِبُ شَهْوَةٍ مِثْلَ الزَّانِي وَ شَرِبِ الْخَمْرِ وَ أَنْتَ دَعَوْتَ نَفْسَكَ إِلَى تَرْكِ الصَّلَاةِ وَ لَيْسَ نَمَّ شَهْوَةٌ فَهُوَ الْإِسْتِحْفَافُ بِعَيْنِهِ وَ هَذَا فَرْقٌ مَا بَيْنَهُمَا .

He^{asws} said: 'The proof is that every time you enter yourself into it, it is not inviting you with an invitation, and a lustful desire does not overcome you like the adultery and drinking of the wine, and you are inviting yourself to the neglecting of the *Salāt*, and there is no desire then. So it is considering it insignificant exactly, and this is the difference what is between the two'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ شَكَّ فِي اللَّهِ وَ فِي رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَهُوَ كَافِرٌ .

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 doubts in Allah^{azwj} and in His^{azwj} Rasool^{saww}, so his is an Unbeliever (*Kafir*)'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ شَكَّ فِي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) قَالَ كَافِرٌ قُلْتُ فَمَنْ شَكَّ فِي كُفْرِ الشَّاكِّ فَهُوَ كَافِرٌ فَأَمْسَكَ عَنِّي فَرَدَدْتُ عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَاسْتَبْنَتْ فِي وَجْهِهِ الْعُضْبُ .

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 9

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 10

Ali Bin Ibrahim, from his father, from Safwan, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{asws}, '(What about) the one who doubts in Rasool-Allah^{saw}?'. He^{asws} said: 'An Unbeliever (*Kafir*)'. I said, 'So the one who doubts in the disbelief (*Kufir*) of the doubting one, so he is an Unbeliever (*Kafir*)?' So he^{asws} withheld from me. So I reiterated upon him^{asws} three times, and the anger became apparent in his^{asws} face'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ فَقَالَ مَنْ تَرَكَ الْعَمَلَ الَّذِي أَقْرَبَ بِهِ قُلْتُ فَمَا مَوْضِعُ تَرْكِ الْعَمَلِ حَتَّى يَدْعَهُ أَجْمَعَ قَالَ مِنْهُ الَّذِي يَدْعُ الصَّلَاةَ مُتَعَمِّدًا لَا مِنْ سُكْرِ وَلَا مِنْ عِلَّةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:5] and whoever denies the faith, his work indeed would be Confiscated**. So he^{asws} said: 'The one who neglects the deed which he had acknowledge with'. I said, 'So what is the subject of the neglected deed to the extent that he (is deemed) to have left the entirety of it?' He^{asws} From it is the one who leaves the *Salāt* deliberately, neither from intoxication (of sleep) nor from an illness'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَ حَمَّادٍ عَنْ أَبِي مَسْرُوقٍ قَالَ سَأَلَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَهْلِ الْبَصْرَةِ فَقَالَ لِي مَا هُمْ قُلْتُ مُرْجِيَةٌ وَ قَدْرِيَّةٌ وَ حَرُورِيَّةٌ فَقَالَ لَعَنَ اللَّهُ تِلْكَ الْمَلَائِكَةَ الْكَاْفِرَةَ الْمُشْرِكَةَ الَّتِي لَا تَعْبُدُ اللَّهَ عَلَى شَيْءٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym and Hammad, from Abu Masrouq who said,

'Abu Abdullah^{asws} asked me about the people of Al-Basra and he^{asws} said to me: 'What are they?' I said, 'Murjiites, and Qadiriyya, and Harouriyya (sects)'. So he^{asws} said: 'May the Curse of Allah^{azwj} upon those religion of the Unbelievers (*Kafirs*) and the Polytheists (*Mushrik*), those who do not worship Allah^{azwj} upon anything'.¹⁶

عَنْهُ عَنِ الْخَطَّابِ بْنِ مَسْلَمَةَ وَ أَبَانَ عَنِ الْفَضِيلِ قَالَ نَحَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ عِنْدَهُ رَجُلٌ فَلَمَّا قَعَدْتُ قَامَ الرَّجُلُ فَخَرَجَ فَقَالَ لِي يَا فَضِيلُ مَا هَذَا عِنْدَكَ قُلْتُ وَ مَا هُوَ قَالَ حَرُورِيٌّ قُلْتُ كَافِرٌ قَالَ إِي وَ اللَّهُ مُشْرِكٌ .

From him, from Al Khattab Bin Maslama and Aban, from Al Fuzayl who said,

'I went over to Abu Ja'far^{asws} and in his^{asws} presence was a man. So when I was seated, the man stood up and went out, and he^{asws} said to me: 'O Fuzayl! What is this one in your presence?' I said, 'And what is it?' He^{asws} said: '(The) Harouriyya (a sect)'. I said, 'An unbeliever (*Kafir*)'. He^{asws} said: 'Yes, by Allah^{azwj}, a Polytheist (*Mushrik*)'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ كُلُّ شَيْءٍ يَجْرُهُ الْإِفْرَارُ وَ التَّسْلِيمُ فَهُوَ الْإِيمَانُ وَ كُلُّ شَيْءٍ يَجْرُهُ الْإِنْكَارُ وَ الْجُحُودُ فَهُوَ الْكُفْرُ .

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 11

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 12

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 13

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 14

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Everything which attracts the acknowledgement and the submission, so it is the *Emān*, and everything which attracts the denial and the rejection, so it is the disbelief'.¹⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) بَابٌ فَتَحَهُ اللَّهُ مَنْ دَخَلَهُ كَانَ مُؤْمِنًا وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying that Ali^{asws} is a door which Allah^{azwj} Opened. The one who enters it would be a *Momin*, and the one who exits from it would be an Unbeliever (*Kafir*)'.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارِكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَابْنِ سِنَانَ وَ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) طَاعَةٌ عَلِيٍّ (عَلَيْهِ السَّلَامُ) ذَلٌّ وَ مَعْصِيَتُهُ كُفْرٌ بِاللَّهِ قِيلَ يَا رَسُولَ اللَّهِ وَ كَيْفَ يَكُونُ طَاعَةٌ عَلِيٍّ (عَلَيْهِ السَّلَامُ) ذَلًّا وَ مَعْصِيَتُهُ كُفْرًا بِاللَّهِ قَالَ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) يَحْمِلُكُمْ عَلَى الْحَقِّ فَإِنْ أَطَعْتُمُوهُ دَلَلْتُمْ وَ إِنْ عَصَيْتُمُوهُ كَفَرْتُمْ بِاللَّهِ عَزَّ وَ جَلَّ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar and Ibn Sinan and Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Obeying Ali^{asws} is suffering (in this world) and disobeying him^{asws} is disbelief (*Kufr*) in Allah^{azwj}'. It was said, 'O Rasool-Allah^{saww}! And how can obedience to Ali^{asws} be a suffering (in this world) and disobedience to him^{asws} be disbelief (*Kufr*) in Allah^{azwj}?'. He^{saww} said: 'Ali^{asws} carries you all upon the Truth, so if you were to obey him^{asws} you will suffer, but if you were to disobey him^{asws}, you would have disbelieved in Allah^{azwj} Mighty and Majestic'.²⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي بَكْرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) بَابٌ مِنْ أَبْوَابِ الْهُدَى فَمَنْ دَخَلَ مِنْ بَابِ عَلِيٍّ كَانَ مُؤْمِنًا وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا وَ مَنْ لَمْ يَدْخُلْ فِيهِ وَ لَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّذِينَ لَمْ يَكُنْ فِيهِمْ الْمَشِيئَةُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa who said, 'Ibrahim Bin Abu Bakr narrated to me saying,

'I heard Abu Al-Hassan Musa^{asws} saying that Ali^{asws} is a door from the doors of Guidance. So the one who enters from the door of Ali^{asws} would be a *Momin*, and the one who exits from it would be a Unbeliever (*Kafir*), and the one who does not enter into it and does not exit out from it would be in the category of those for Allah^{azwj} there would be a Desire (Decision) regarding them'.²¹

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 15

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 16

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 17

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 18

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَوْ أَنَّ الْعِبَادَ إِذَا جَهِلُوا وَقَفُوا وَلَمْ يَجْحَدُوا لَمْ يَكْفُرُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If the servant, when they were ignorant (of a matter), paused and not rejected, would not have been Unbelievers (*Kafirs*)'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَصَبَ عَلِيًّا (عليه السلام) عَلَمًا بَيْنَهُ وَبَيْنَ خَلْقِهِ فَمَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا وَمَنْ جَهِلَهُ كَانَ ضَالًّا وَمَنْ نَصَبَ مَعَهُ شَيْئًا كَانَ مُشْرِكًا وَمَنْ جَاءَ بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ وَمَنْ جَاءَ بِعَدَاوَتِهِ دَخَلَ النَّارَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Appointed Ali^{asws} as a flag between Him^{azwj} and His^{azwj} creatures. So the one who recognised him^{asws} would be a *Momin*, but the one who denied him^{asws} would be a Unbeliever (*Kafir*), and the one who was ignorant of him^{asws} would stray; and the one who appoints anything (anyone else) with him would be a Polytheist (*Mushrik*), and the one who comes with his^{asws} Wilayah would enter the Paradise, and the one who comes with his^{asws} animosity would enter the Fire'.²³

يُونُسُ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ إِنَّ عَلِيًّا (عليه السلام) بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَمَنْ دَخَلَ بَابَهُ كَانَ مُؤْمِنًا وَمَنْ خَرَجَ مِنْ بَابِهِ كَانَ كَافِرًا وَمَنْ لَمْ يَدْخُلْ فِيهِ وَلَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّتِي لِلَّهِ فِيهِمُ الْمَشِيئَةُ .

Yunus, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said that Ali^{asws} is a door from the doors of the Paradise. So the one who enters his^{asws} door would be a *Momin*, but the one who exits from his^{asws} door would be a Unbeliever (*Kafir*), and the one who does not enter into it and does not exit from it would be in the category whose (fate would depend on) Allah^{azwj} Desire (Decision) regarding them'.²⁴

بَابُ وَجْهِ الْكُفْرِ

Chapter 166 – Aspects of the *Kufr* (Disbelief)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ وَجْهِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجِهٍ فَمِنْهَا كُفْرُ الْجُحُودِ وَ الْجُحُودُ عَلَى وَجْهَيْنِ وَ الْكُفْرُ بِتَرْكِ مَا أَمَرَ اللَّهُ وَ كُفْرُ الْبِرَاءَةِ وَ كُفْرُ النَّعَمِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeyri,

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 19

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 20

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 21

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Inform me about the aspects of the *Kufr* (disbelief) in the Book of Allah^{azwj} Mighty and Majestic'. He^{asws} said: 'The *Kufr* (disbelief) in the Book of Allah^{azwj} is upon five aspects. So, from these is the *Kufr* (disbelief) of the denial. And the denial is upon two aspects – the *Kufr* (disbelief) by neglecting what Allah^{azwj} Commanded for, and *Kufr* (disbelief) of the disownment (*Tabarra*); and there is the *Kufr* (disbelief) of the Bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ وَهُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ هُوَ قَوْلُ صَنَفَيْنِ مِنَ الزَّنَادِقَةِ يُقَالُ لَهُمُ الدَّهْرِيَّةُ وَ هُمُ الَّذِينَ يَقُولُونَ وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ هُوَ دِينٌ وَضَعُوهُ لِأَنفُسِهِمْ بِالِاسْتِحْسَانِ عَلَى غَيْرِ تَنْبُتٍ مِنْهُمْ وَ لَا تَحْقِيقٍ لِشَيْءٍ مِمَّا يَقُولُونَ

So, as for the *Kufr* of the denial, so it is the denial of the Lordship (of Allah^{azwj}), and it is the speech of the one who is saying, 'There is neither a Lord^{azwj}, nor a Paradise, nor a Fire, and it is the speech of two types of the atheists called the '*Dahriyya*' (Eternalists); and they are the ones who are saying, **[45:24] and nothing destroys us but the passage of time**'; and it is a religion placed for their own selves with the approval upon without there being an affirmation from them, nor any investigation of anything from what they are saying.

قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هُمْ إِلَّا يَظُنُّونَ أَنَّ ذَلِكَ كَمَا يَقُولُونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ يَعْنِي بِتَوْجِيدِ اللَّهِ تَعَالَى فَهَذَا أَحَدُ وُجُوهِ الْكُفْرِ

Allah^{azwj} Mighty and Mjestic Says **[45:24] they only but conjecture**, if it was like as what they are saying. And He^{azwj} Said **[36:10] And it is alike to them whether you warn them or do not warn them, they will not be believing**. Meaning, (believing) in the Oneness of Allah^{azwj} the Exalted. Thus, this is one of the aspects of the disbelief (*Kufr*).

وَ أَمَّا الْوُجْهُ الْآخَرَ مِنَ الْجُحُودِ عَلَى مَعْرِفَةٍ وَ هُوَ أَنْ يَجْحَدَ الْجَائِدُ وَ هُوَ يَعْلَمُ أَنَّهُ حَقٌّ قَدْ اسْتَفَرَّ عِنْدَهُ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ جَحَدُوا بِهَا وَ اسْتَفْتَنَّاهَا أَنفُسُهُمْ ظُلْمًا وَ عُتُوًّا وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ فَهَذَا تَفْسِيرٌ وَجْهِي الْجُحُودِ

And as for the other aspect from the denial upon the recognition, and it is that the denier denies and he knows that it is true which he has already acknowledged with himself, and Allah^{azwj} Mighty and Majestic has Said **[27:14] And they denied with it unjustly and out of pride although they were certain themselves**. And Allah^{azwj} Mighty and Majestic Said **[2:89] And when there came to them a Book from Allah Verifying that which was with them, and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it; so the Curse of Allah is on the unbelievers**. So this is the interpretation of the aspect of the denial.

وَ الْوُجْهُ الثَّلَاثُ مِنَ الْكُفْرِ كُفْرُ النَّعْمِ وَ ذَلِكَ قَوْلُهُ تَعَالَى يَخْكِي قَوْلَ سُلَيْمَانَ (عَلَيْهِ السَّلَام) هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ وَ مَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَ مَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ وَ قَالَ لئنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لئنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ وَ قَالَ فَادْكُرُونِي أذكُرْكُمْ وَ اشْكُرُوا لِي وَ لَا تَكْفُرُونَ

And the third aspect from the *Kufr* (disbelief) is the *Kufr* of the Bounties, and these are the Words of the Exalted Relating the words of Suleyman^{as} **This is from the Grace of my Lord that He may Try me whether I am grateful or ungrateful; and whoever is grateful, so he is grateful for his own soul, and whoever is**

ungrateful, then surely my Lord is Self-sufficient, Generous. And He^{azwj} Said [14:7] **If you are grateful, I would Increase it more for you, and if you are ungrateful, My Punishment is truly Severe.** And He^{azwj} Said [2:152] **Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me'.**

وَالْوَجْهُ الرَّابِعُ مِنَ الْكُفْرِ تَرْكُ مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ تُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَ الْعُدْوَانِ وَ إِنْ يَأْتُواكُمْ آسَارِي تَفَادُوهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ

And the fourth aspect from the *Kufr* (disbelief) is neglecting what Allah^{azwj} Mighty and Majestic had Commanded with, and these are the Words of Allah^{azwj} Mighty and Majestic [2:84] **And when We Took a Covenant with you: You shall not shed your blood and you shall not throw your people out of your houses; then you gave a promise while you witnessed [2:85] Then you are those who kill your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they were to come to you as captives, you would ransom them - while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the Recompense of such among you as do this.**

فَكَفَرُوا بِبَرِّكَ مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ وَ نَسَبَهُمْ إِلَى الْإِيمَانِ وَ لَمْ يَقْبَلَهُ مِنْهُمْ وَ لَمْ يَنْفَعَهُمْ عِنْدَهُ فَقَالَ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

So their *Kufr* (disbelief) was with the neglecting of what Allah^{azwj} Mighty and Majestic had Commanded with and their linking to the *Emān*, and it would not be Accepted from them and it will not benefit them in His^{azwj} Presence, therefore He^{azwj} Said **What then is the Recompense of such among you as do this except for disgrace in the life of the world, and on the Day of Resurrection they shall be Sent back to the most grievous Punishment, and Allah is not at all heedless of what you are doing.**

وَالْوَجْهُ الْخَامِسُ مِنَ الْكُفْرِ كُفْرُ الْبِرَاةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ يَحْكِي قَوْلَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) كَفَرْنَا بِكُمْ وَ بَدَا نَيْنَانَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ يَعْنِي تَبَرَّأْنَا مِنْكُمْ

And the fifth aspect from the *Kufr* (disbelief) is *Kufr* of the disownment, and these are the Words of the Mighty and Majestic Relating the words of Ibrahim^{as} [60:4] **Surely we distance ourselves from you and what you are worshipping besides Allah; We deny you, and enmity and hatred have appeared between us and you and will be forever until you believe in Allah Alone,** meaning 'We disavow from you all!'

وَ قَالَ يَذْكُرُ إِبْلِيسَ وَ تَبَرَّئْتَهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ وَ قَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا يَعْنِي يَتَبَرَّأُ بَعْضُكُمْ مِنْ بَعْضٍ .

And He^{azwj} Said Mentioning Iblees^{la} and his^{la} disavowment from his^{la} friends from the human beings on the Day of Judgment [14:22] **surely I disbelieved in your associating me with Allah from before. [29:25] And he said: But rather, you**

have only taken for yourselves idols besides Allah by way of cordiality between you in the life of the world, then on the Day of Judgement some of you would deny others, and some of you will curse others – meaning some of you would be disavowing from the others'.²⁵

بَابُ دَعَائِمِ الْكُفْرِ وَ شُعْبِهِ

Chapter 167 – The pillars of the *Kufr* (Disbelief) and its branches

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ عُمَرَ بْنِ أَدْبَنَةَ عَنْ أَبِي بِنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) قَالَ بَنِي الْكُفْرِ عَلَى أَرْبَعِ دَعَائِمِ الْفُسْقِ وَالْعُلُوِّ وَالشُّكِّ وَالشُّهَةِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly,

(It has been narrated) from Amir Al-Momineen^{asws} having said: 'The *Kufr* (disbelief) is built upon four pillars – the immorality, and the exaggeration, and the doubt, and the suspicion.

وَالْفُسْقُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْجَفَاءِ وَالْعَمَى وَالْعَقْلَةَ وَالْعُنُوفَ فَمَنْ جَفَا اخْتَفَرَ الْحَقَّ وَمَقَتَ الْفُقَهَاءَ وَأَصَرَ عَلَى الْحُنْثِ الْعَظِيمِ وَمَنْ عَمِيَ نَسِيَ الذِّكْرَ وَاتَّبَعَ الظَّنَّ وَبَارَزَ خَالِقَهُ وَأَلْحَ عَلَيْهِ الشَّيْطَانُ وَطَلَبَ الْمَغْفِرَةَ بِلا تَوْبَةٍ وَلا اسْتِكَانَةٍ وَلا عَقْلَةٍ

And the immorality is upon four branches – upon the disloyalty, and the blindness, and the heedlessness, and the insolence. So the one who was disloyal would consider the truth as insignificant and would detest the understanding ones^{asws}, and insist upon committing the grievous sins. And the one who is blind would forget the Remembrance (of Allah^{azwj}) and follow the conjectures and duel against his Creator, and the Satan^{la} would urge upon him, and he would seek the Forgiveness without repenting, and he would neither be complacent nor be heedless.

وَمَنْ عَقَلَ جَنَى عَلَى نَفْسِهِ وَانْقَلَبَ عَلَى ظَهْرِهِ وَحَسِبَ غِيَّهُ رُشْدًا وَعَرَّثَهُ الْأَمَانِيَّ وَأَخَذَتْهُ الْحَسْرَةُ وَالنَّدَامَةُ إِذَا فُضِيَ الْأَمْرُ وَانْكَشَفَ عَنْهُ الْغَطَاءُ وَبَدَا لَهُ مَا لَمْ يَكُنْ يَحْتَسِبُ وَمَنْ عَتَا عَنْ أَمْرِ اللَّهِ شَكًّا وَمَنْ شَكَّ تَعَالَى اللَّهُ عَلَيْهِ فَادَّلَهُ بِسُلْطَانِهِ وَصَعَّرَهُ بِجَلَالِهِ كَمَا اغْتَرَّ بِرَبِّهِ الْكَرِيمِ وَفَرَطَ فِي أَمْرِهِ

And the one who is heedless would perpetrate against himself and overturn upon his back and reckon that his straying is a guidance, and the wishful thinking deceives him, and the regret and remorse seizes him when the matter is accomplished and the covering is uncovered from him, and there appears to him what he had not reckoned with; and the one who is insolent about the Commands of Allah^{azwj} would doubt, and the one who doubts, Allah^{azwj} Overcomes upon him and Disgraces him with His^{azwj} Authority, and Belittles him by His^{azwj} Majesty just as he had deceived with his Benevolent Lord^{azwj} and exceeded in His^{azwj} Commands.

وَالْعُلُوُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى التَّعَمُّقِ بِالرَّأْيِ وَالتَّنَازُعِ فِيهِ وَالرَّيْبِ وَالشَّقَاقِ فَمَنْ تَعَمَّقَ لَمْ يُبْ إِلَى الْحَقِّ وَ لَمْ يَزِدْ إِلَّا غَرْفًا فِي الْعَمْرَاتِ وَ لَمْ تَنْحَسِرْ عَنْهُ فِتْنَةٌ إِلَّا غَشِيَتْهُ أُخْرَى وَ انْخَرَقَ دِينُهُ فَهُوَ يَهْوِي فِي أَمْرِ مَرِيحٍ

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 166 H 1

And the exaggeration is upon four branches – upon the diving into the opinions, and the disputing in it, and the aberrations and the discord. So the one who dives (into the opinions) would not be reprimanded to the Truth and would not increase except in drowning in the immersions, and a strife would not recede from him except that another one would overwhelm him, and his religion would be punctured (demolished), so he would tumble into a confusing affair.

وَمَنْ نَازَعَ فِي الرَّأْيِ وَخَاصَمَ شُهْرًا بِالْعَتَلِ مِنْ طُولِ اللَّجَاجِ وَ مَنْ زَاغَ قَبَحَتْ عِنْدَهُ الْحَسَنَةُ وَ حَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَ مَنْ شَاقَّ اعْوَرَّتْ عَلَيْهِ طَرْفُهُ وَ اعْتَرَضَ عَلَيْهِ أَمْرُهُ فَصَاقَ عَلَيْهِ مَخْرَجُهُ إِذَا لَمْ يَنْبَغِ سَبِيلَ الْمُؤْمِنِينَ

And the one who disputes regarding the opinions and quarrels, would be exposed by the absurdities from the prolonged obstinacy. So the one who is disloyal, the good deeds would seem terrible to him and the evil deeds would appear good to him. And the one who is troublesome, his ways would be dead-ended, and his affairs would be protested upon him. Thus, his exit would be constricted upon him when he does not follow the way of the *Momineen*'.

وَ الشُّكُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْمَرِيَّةِ وَ الْهَوَى وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَيَايَ آلاءِ رَبِّكَ تَتَمَارَى

And the doubt is upon four branches – upon the suspicion, and the whims, and the hesitation, and the submission, and these are the Words of Allah^{azwj} Mighty and Majestic [53:55] **Which of your Lord's benefits will you then be suspicious about?**

وَ فِي رِوَايَةٍ أُخْرَى عَلَى الْمَرِيَّةِ وَ الْهَوْلِ مِنَ الْحَقِّ وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ لِلْجَهْلِ وَ أَهْلِهِ

And in another report, '(The doubt) is upon the suspicions, and the awe from the Truth, and the hesitation, and the submission to the ignorance and its people'.

فَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقْبَيْهِ وَ مَنْ أَمْتَرَى فِي الدِّينِ تَرَدَّدَ فِي الرَّيْبِ وَ سَبَقَهُ الْأَوْلُونَ مِنَ الْمُؤْمِنِينَ وَ أَدْرَكَهُ الْآخِرُونَ وَ وَطِنَتْهُ سَنَابِكُ الشَّيْطَانِ وَ مَنْ اسْتَسْلَمَ لِهَلَاكَةِ الدُّنْيَا وَ الْآخِرَةِ هَلَكَ فِيمَا بَيْنَهُمَا وَ مَنْ نَجَا مِنْ ذَلِكَ فَمِنْ فَضْلِ الْيَقِينِ وَ لَمْ يَخْلُقِ اللَّهُ خَلْقًا أَقْلَ مِنَ الْيَقِينِ

So the one who is terrified of what is in front of him would turn back upon his heels, and the one who suspects in the Religion would hesitate in the doubts, and the former ones from the *Momineen* would precede him and the later ones would catch up with him, and he would be trampled under the hooves of the Satans^{la}; and the one who submits to the destruction of the world and the Hereafter would be destroyed in what is between the two, and the one who is saved from that is by the merit of the conviction. And Allah^{azwj} did not Create anything more scarcely than the conviction.

وَ الشُّبُهَةُ عَلَى أَرْبَعِ شُعَبٍ إِعْجَابٍ بِالزَّيْنَةِ وَ تَسْوِيلِ النَّفْسِ وَ تَأْوِيلِ الْعُوجِ وَ لَبْسِ الْحَقِّ بِالْبَاطِلِ وَ ذَلِكَ بَأَنَّ الزَّيْنَةَ تَصْدِفُ عَنِ النَّبِيَّةِ وَ أَنَّ تَسْوِيلَ النَّفْسِ يُفْحَمُ عَلَى الشَّهْوَةِ وَ أَنَّ الْعُوجَ يَمِيلُ بِصَاحِبِهِ مَيْلًا عَظِيمًا وَ أَنَّ اللَّبْسَ ظَلَمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

And the confusion is upon four branches – being astounded by the adornments, and the temptations of the self, and the interpretation of the crookedness, and the clothing the truth with the falsehood, and that is because the adornments block from the evidence, and that the temptations of the self hurl you upon the lustful desires,

and that the crookedness inclines its owner with a grievous inclination, and that the clothing (the truth with the falsehood) is the darkness, part of it on top of part.

فَذَلِكَ الْكُفْرُ وَ دَعَائِمُهُ وَ شُعْبُهُ .

So that is the *Kufr* (disbelief), and its pillars, and its branches'.²⁶

بَابُ صِفَةِ النِّفَاقِ وَ الْمُنَافِقِ

Chapter 168 – Description of the hypocrisy and the hypocrite (Continued from above)

قَالَ وَ النِّفَاقُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْهَوَى وَ الْهُوَيْنَا وَ الْحَفِيبَةِ وَ الطَّمَعِ فَالْهَوَى عَلَى أَرْبَعِ شُعَبٍ عَلَى الْبَغْيِ وَ الْعُدْوَانِ وَ الشُّهُورَةِ وَ الطُّغْيَانِ فَمَنْ بَغَى كَثُرَتْ غَوَائِلُهُ وَ نُحَلِّيَ مِنْهُ وَ قَصِرَ عَلَيْهِ وَ مَنْ اعْتَدَى لَمْ يُؤْمِنْ بِوَالِدِهِ وَ لَمْ يَسْلَمْ قَلْبُهُ وَ لَمْ يَمْلِكْ نَفْسَهُ عَنِ الشُّهُوتِ وَ مَنْ لَمْ يَعْذِلْ نَفْسَهُ فِي الشُّهُوتِ خَاضَ فِي الْخَبِيثَاتِ وَ مَنْ طَعَى ضَلَّ عَلَى عَمَدٍ بِلا حِجَّةٍ

He^{asws} said: 'And the hypocrisy is upon four pillars – upon the whims, and the leisureliness, and the grudges, and the greed. The desires are upon four branches – upon the rebellion, and the animosity, and the lustful desires, and the tyranny. So the one who rebels, is change of circumstances would be frequent and he would be isolated from, and would have restrictions upon him; and the one who transgresses would not be secure from his harmful consequences, and his heart would not be tranquil, and he would not be in control of himself from the lustful desires; and the one who does not rebukes his own self regarding the lustful desires would dive into the evil deeds; and the one who is arrogant would stray upon deliberation without a proof.

وَ الْهُوَيْنَا عَلَى أَرْبَعِ شُعَبٍ عَلَى الْغُرَّةِ وَ الْأَمَلِ وَ الْهَيْبَةِ وَ الْمَمَاطَلَةِ وَ ذَلِكَ بِأَنَّ الْهَيْبَةَ تَرُدُّ عَنِ الْحَقِّ وَ الْمَمَاطَلَةُ تَفْرِطُ فِي الْعَمَلِ حَتَّى يَفْتَدِمَ عَلَيْهِ الْأَجَلُ وَ لَوْ لَا الْأَمَلُ عَلِمَ الْإِنْسَانُ حَسَبَ مَا هُوَ فِيهِ وَ لَوْ عَلِمَ حَسَبَ مَا هُوَ فِيهِ مَاتَ خَفَاتًا مِنَ الْهَوْلِ وَ الْوَجَلِ وَ الْغُرَّةُ تَقْصُرُ بِالْمَرْءِ عَنِ الْعَمَلِ

And the leisureliness is upon four branches – upon the inattention, and the expectations, and the awe, and the procrastination, and that is because the awe repels from the truth, and the procrastination (leads to) carelessness in the deed until the deadline comes up upon him, and had it not been for the expectation the human being would know the reckoning of what he is in, and if he were to know the reckoning of what he is in, he would die fearing from the horrors and the apprehension; and the inattentiveness cuts short the man from the deeds.

وَ الْحَفِيبَةُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْكِبْرِ وَ الْفَخْرِ وَ الْحَمِيَّةِ وَ الْعُصْبِيَّةِ فَمَنْ اسْتَكْبَرَ أَذْبَرَ عَنِ الْحَقِّ وَ مَنْ فَخَرَ فَجَرَ وَ مَنْ حَمَى أَصَرَ عَلَى الذُّنُوبِ وَ مَنْ أَخَذَتْهُ الْعُصْبِيَّةُ جَارَ فَبُيْسَ الْأَمْرُ أَمْرٌ بَيْنَ إِذْبَارٍ وَ فُجُورٍ وَ إِصْرَارٍ وَ جُورٍ عَلَى الصِّرَاطِ

And the grudges are upon four branches – upon the arrogance, and the pride, and the egoism, and the prejudice. So the one who is arrogant would turn back from the truth, and the one who is proud would be immoral, and the one who is egoistic would persist upon the sins, and the one who is seized by the prejudice would be tyrannous. So the most evil of the matters is a matter between the turning back, and the immorality, and the persistence and the tyranny upon the path.

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 167 H 1

وَ الطَّمَعُ عَلَى أَرْبَعِ شُعَبٍ الْفَرَحُ وَالْمَرَحُ وَاللَّجَاجَةُ وَ التَّكَاثُرُ فَالْفَرَحُ مَكْرُوهٌ عِنْدَ اللَّهِ وَ الْمَرَحُ خِيَلَةٌ وَ اللَّجَاجَةُ بَلَاءٌ لِمَنْ اضْطَرَّتْهُ إِلَى حَمْلِ الْأَثَامِ وَ التَّكَاثُرُ لَهُوَ وَ الْعِبُّ وَ شُغْلٌ وَ اسْتِنْدَالٌ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ

And the greed is upon four branches – the jubilation, and the hilarity, and the obstinacy and the abundance. So the jubilation is Disliked in the Presence of Allah^{azwj}, and the hilarity is haughtiness, and the obstinacy is an affliction for the one who is desperate to carry upon the sins, and the abundance is sport, and play, and pre-occupation, and the changing for that which is lowly by that which is good.

فَذَلِكَ النَّفَاقُ وَ دَعَائِمُهُ وَ شُعْبُهُ وَ اللَّهُ قَاهِرٌ فَوْقَ عِبَادِهِ تَعَالَى ذِكْرُهُ وَ جَلَّ وَجْهُهُ وَ أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَ انْبَسَطَتْ يَدَاهُ وَ وَسِعَتْ كُلَّ شَيْءٍ رَحْمَتُهُ وَ ظَهَرَ أَمْرُهُ وَ أَسْرَقَ نُورُهُ وَ قَاضَتْ بَرَكَتُهُ وَ اسْتَضَاءَتْ حِكْمَتُهُ وَ هَيَمَنَ كِتَابُهُ وَ قَلَجَتْ حُجَّتُهُ وَ خَاصَّ دِينُهُ وَ اسْتَظْهَرَ سُلْطَانَهُ وَ حَقَّتْ كَلِمَتُهُ وَ أَقْسَطَتْ مَوَازِينُهُ وَ بَلَّغَتْ رُسُلُهُ

So that is the hypocrisy and its pillars and its branches. And Allah^{azwj} is Compelling upon His^{azwj} servants, Exalted is His^{azwj} Mention and Majestic is His^{azwj} Face, and good is everything which He^{azwj} Created, and His^{azwj} Hand is Extensive, and His^{azwj} Mercy Covers everything, and His^{azwj} Command is Manifest, and His^{azwj} Light is bright, and His^{azwj} Blessing is over-flowing, and His^{azwj} Wisdom is Illuminating, and His^{azwj} Book is Absolute, and His^{azwj} Argument is overwhelming, and His^{azwj} Religion is pure, and His^{azwj} Authority is overpowering, and His^{azwj} Word is justified, and His Scale is equitable, and His^{azwj} Rasools^{as} delivered (the Message).

فَجَعَلَ السَّيِّئَةَ ذَنْبًا وَ الذَّنْبَ فِتْنَةً وَ الْفِتْنَةَ دَنْسًا وَ جَعَلَ الْحُسْنَى عُنْبِي وَ الْعُنْبَى تَوْبَةً وَ التَّوْبَةَ طَهُورًا فَمَنْ تَابَ اهْتَدَى وَ مَنْ أَفْتِنَ عَوَى مَا لَمْ يُثَبِّ إِلَى اللَّهِ وَ يَعْتَرِفْ بِذَنْبِهِ وَ لَا يَهْلِكَ عَلَى اللَّهِ إِلَّا هَالِكٌ

So He^{azwj} Made the evil deed to be a sin, and the sin to be a strife, and the strife to be an impurity, and Made the good deed to be a threshold, and the threshold to be the repentance, a purification. So the one who repents would be Guided, and the one who indulges in strife would stray for as long as he does not repent to Allah^{azwj} and acknowledges his sins, and there is no destruction upon Allah^{azwj} (it is) only upon whom Allah^{azwj} Destroys.

اللَّهُ اللَّهُ فَمَا أَوْسَعَ مَا لَدَيْهِ مِنَ التَّوْبَةِ وَ الرَّحْمَةِ وَ الْبُشْرَى وَ الْحِلْمِ الْعَظِيمِ وَ مَا أَنْكَلَ مَا عِنْدَهُ مِنَ الْأَنْكَالِ وَ الْحَجِيمِ وَ الْبُطْشِ الشَّدِيدِ فَمَنْ ظَفَرَ بِطَاعَتِهِ اجْتَلَبَ كَرَامَتَهُ وَ مَنْ دَخَلَ فِي مَعْصِيَتِهِ ذَاقَ وَبَالَ نَقْمَتِهِ وَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ .

Allah^{azwj}! Allah^{azwj}! So how vast is His^{azwj} Acceptance of the repentance, and the Mercy, and the Glad Tidings, and the Great Forbearance, and how torturous is what is in His^{azwj} Presence from the tortures, and the blazing Fire, and the intense assaults. So the one who is victorious by His^{azwj} obedience would attract His^{azwj} Benevolence, and the one who indulges in His^{azwj} disobedience would taste the results of His^{azwj} Retribution, and after a little while he would be remorseful'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنْ مَسْأَلَةٍ فَكَتَبَ إِلَيَّ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَ هُوَ خَادِعُهُمْ وَ إِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى بُرَاؤُنَ النَّاسِ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا مُدْبِدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَوْلَاءِ وَ لَا إِلَى هَوْلَاءِ وَ مَنْ يُضِلَّلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا لَيْسُوا مِنَ الْكَافِرِينَ وَ لَيْسُوا مِنَ الْمُؤْمِنِينَ وَ لَيْسُوا مِنَ الْمُسْلِمِينَ يُظْهِرُونَ الْإِيمَانَ وَ يَصِيرُونَ إِلَى الْكُفْرِ وَ التَّكْذِيبِ لَعَنَهُمُ اللَّهُ

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 1

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Muhammad Bin Abdul Hameed and Al Husayn Bin Saeed, altogether from Muhammad Bin Al Fuzayl who said,

'I wrote to Abu Al-Hassan^{asws} asking him^{asws} a question. So he^{asws} wrote to me: **[4:142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them, and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little [4:143] Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah Causes to err, you shall not find a way for him.** They are neither from the Unbelievers (*Kafir*) nor from the *Momineen*, and they are not from the Muslims. They are displaying the *Emān* and they are becoming to the *Kufr* (disbelief) and (with) the lies. May Allah^{azwj} Curse them'.²⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ قَالَ إِنَّ الْمُنَافِقَ يَنْهَى وَ لَا يَنْتَهِي وَ يَأْمُرُ بِمَا لَا يَأْتِي وَ إِذَا قَامَ إِلَى الصَّلَاةِ اعْتَرَضَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا الْإِعْتِرَاضُ قَالَ الْإِلْفَاتُ

Al Husayn Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman Al Asammi, from Al Haysam Bin Waqid, form Muhammad Bin Suleyman, from Ibn Muskan, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'They hypocrite forbids and he does not keep away (himself), and he orders with what he does not perform; and when he stands to the *Salāt*, raises objections'. I said, 'O son^{asws} of Rasool-Allah^{saww}! And what is the 'raising objections'?' He^{asws} said: 'The turning around.

وَ إِذَا رَكَعَ رَبَضَ يُمَسِي وَ هُمُ الْعِشَاءُ وَ هُوَ مُفْطِرٌ وَ يُصْبِحُ وَ هُمُ النَّوْمُ وَ لَمْ يَسْهَرِ إِنَّ حَدَّثَكَ كَذَبَكَ وَ إِنْ أَنْتَمَنْتَهُ خَانَكَ وَ إِنْ غَيْبْتَ اغْتَابَكَ وَ إِنْ وَعَدَكَ أَخْلَفَكَ .

And when he performs *Ruku'u*, he crouches, and in the evening he thinks of the dinner although he did not Fast, and in the morning he thinks of the sleep although he did not stay awake worshipping at night. If he were to narrate to you, he would lie, and if you were to entrust him, he would betray you, and if you are absent, he would backbite you, and if he promises you, he would break it'.²⁹

عَنْهُ عَنِ ابْنِ جُمُهورٍ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ بَحْرِ رَفَعَهُ مِثْلَ ذَلِكَ وَ زَادَ فِيهِ إِذَا رَكَعَ رَبَضَ وَ إِذَا سَجَدَ نَقَرَ وَ إِذَا جَلَسَ شَعَّرَ .

From him, from Ibn Jamhour, from Suleyman Bin Sama'at, from Abdul Malik bin Bahr, raising it, similar to that, and there is an increase in it,

'(He^{asws} said): 'And when he performs *Ruku'u*, he crouches, and when he performs Sajda, he falls, and when he sits, (does so) upon his heels' (sitting on his heels for *Tashahhud*).³⁰

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 2

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 3

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 4

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عُثْمَانَ بْنِ عِيسَى عَنِ سَعِيدِ بْنِ يَسَارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (مَثَلُ الْمُنَافِقِ مَثَلُ جَذْعِ النَّخْلِ أَرَادَ صَاحِبُهُ أَنْ يَنْتَفِعَ بِهِ فِي بَعْضِ بِنَائِهِ فَلَمْ يَسْتَقِمْ لَهُ فِي الْمَوْضِعِ الَّذِي أَرَادَ فَحَوَّلَهُ فِي مَوْضِعٍ آخَرَ فَلَمْ يَسْتَقِمْ لَهُ فَكَانَ آخِرُ ذَلِكَ أَنْ أَحْرَقَهُ بِالنَّارِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘An example of the hypocrite is like an example of the trunk of a palm tree. When its owner intends to benefit by it in one of his constructions, so it does not sit straight for him in the place in which he intends it. So he transfers it to another place, but it is not straight for him. So at the end of that he burns it in the fire’.³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (مَا زَادَ خُشُوعُ الْجَسَدِ عَلَى مَا فِي الْقَلْبِ فَهُوَ عِنْدَنَا نِفَاقٌ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Whatever increase there is of the humility in the body over what is in the ‘Qalb’, so in our^{asws} view it is hypocrisy’.³²

بَابُ الشِّرْكِ

Chapter 169 – The Shirk (Polytheism/Association)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ أَدْنَى مَا يَكُونُ الْعَبْدُ بِهِ مُشْرِكًا قَالَ فَقَالَ مَنْ قَالَ لِلنَّوَاةِ إِنَّهَا حَصَاةٌ وَ لِلْحَصَاةِ إِنَّهَا نَوَاةٌ ثُمَّ دَانَ بِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far^{asws}, said, ‘I asked him^{asws} about the least of that which makes a servant *Mushrik*. So he^{asws} said: ‘The one who says for the kernel (grain) that it is a pebble, and for the pebble that it is a kernel, then makes a religion with it’.³³

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي الْعَبَّاسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَدْنَى مَا يَكُونُ بِهِ الْإِنْسَانُ مُشْرِكًا قَالَ فَقَالَ مَنْ ابْتَدَعَ رَأْيًا فَأَحَبَّ عَلَيْهِ أَوْ أَبْغَضَ عَلَيْهِ .

From him, from Abdullah Bin Muskan, from Abu Al Abbas who said,

‘I asked Abu Abdullah^{asws} about the least of that which (turns) a human into a *Mushrik*. So he^{asws} said: ‘The one who initiates an opinion, so he loves over it or hates over it’.³⁴

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 5

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 168 H 6

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 1

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ يُطِيعُ الشَّيْطَانَ مِنْ حَيْثُ لَا يَعْلَمُ فَيُشْرِكُ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Sama'at, from Abu Baseer and Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [12:106] **And most of them do not believe in Allah except they are associating others (with Him).** He^{asws} said: 'He obeys the Satan^{la} from where he does not even know, so he associates (commits *Shirk*)'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكٌ طَاعَةٌ وَ لَيْسَ شِرْكٌ عِبَادَةٌ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [12:106] **And most of them do not believe in Allah except they are associating others (with Him).** He^{asws} said: 'This is the *Shirk* (association) of obedience, and it is not *Shirk* (association) of worship'.

وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ إِنَّ الْأَيَّةَ تَنْزَلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ثُمَّ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئاً فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مَحْضاً .

And about the Words of the Mighty and Majestic [22:11] **And among men is the one who worships Allah superficially.** So he^{asws} said: 'The Verse was Revealed regarding a man, then it occurred also to be regarding his followers'. Then I said: 'Every one who establishes anyone besides you^{asws}, so he is from the ones who worships Allah^{azwj} superficially?'. So he^{asws} said: 'Yes, and it is purely that'.³⁶

يُونُسُ عَنْ دَاوُدَ بْنِ فَرْقِدٍ عَنْ حَسَّانِ الْجَمَّالِ عَنْ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ أَمَرَ النَّاسُ بِمَعْرِفَتِنَا وَ الرَّدِّ إِلَيْنَا وَ التَّسْلِيمِ لَنَا

Yunus, from Dawood Bin Farqad, from Hassan Al Jammal, from Ameyra,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The people have been Commanded with recognising us^{asws}, and the referring to us^{asws}, and submitting to us^{asws}'.

ثُمَّ قَالَ وَ إِنْ صَامُوا وَ صَلَّوْا وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ جَعَلُوا فِي أَنْفُسِهِمْ أَنْ لَا يَرُدُّوا إِلَيْنَا كَانُوا بِذَلِكَ مُشْرِكِينَ .

Then he^{asws} said: 'If they (people) were to Fast, and pray *Salāt*, and testify that there is no god except for Allah^{azwj}, and Make it to be within themselves that they would not be referring (matters) to us^{asws}, so they would become, due to that, *Mushrikeen* (Polytheists)'.³⁷

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 3

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 4

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَوْ أَنَّ قَوْمًا عَبَدُوا اللَّهَ وَحَدَهُ لَا شَرِيكَ لَهُ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ حَجُّوا الْبَيْتَ وَ صَامُوا شَهْرَ رَمَضَانَ ثُمَّ قَالُوا لَيْشِيءَ صَنَعَهُ اللَّهُ أَوْ صَنَعَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَلَّا صَنَعَ خِلَافَ الَّذِي صَنَعَ أَوْ وَجَدُوا ذَلِكَ فِي قُلُوبِهِمْ لَكَانُوا بِذَلِكَ مُشْرِكِينَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Yahya Al Kahily who said,

'Abu Abdullah^{asws} said: 'If the people were to worship Allah^{azwj} Alone, there being no associates for Him^{azwj}, and establish the *Salāt*, and give the *Zakāt*, and perform *Hajj* of the House (Kabah), and Fasting the Month of Ramazan, then they say regarding something which Allah^{azwj} or the Prophet^{saww} did (Implemented), 'Why was is not done differently than what they did (the Divine Implementation), or they find that to be in their hearts, they would be, due to that, become *Mushrikeen* (Polytheists)'.³⁸

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَعَلَيْكُمْ بِالتَّسْلِيمِ .

Then he^{asws} recited the Verse **[4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.** Then he^{asws} said: 'Thus it is upon you all with the submission' (to us^{asws}).³⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَقَالَ أَمَا وَ اللَّهِ مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَ لَوْ دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ لَمَا أَجَابُوهُمْ وَ لَكِنْ أَحَلُّوا لَهُمْ حَرَامًا وَ حَرَّمُوا عَلَيْهِمْ حَلَالًا فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَسْعُرُونَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Yahya, from Abdullah Bin Muskan, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[9:31] They have taken their Rabbis and their Monks for lords besides Allah.** So he^{asws} said: 'But, by Allah^{azwj}, they (priests) did not invite them (people) to worship them, and had they invited them so, they would not have responded to them, but they (priests) permitted for them the Prohibitions, and prohibited upon them the Permissible. Thus, they (people) worshipped them (followed their commands rather than Divine Laws) from (a perspective) they were not aware of'.³⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَطَاعَ رَجُلًا فِي مَعْصِيَةٍ فَقَدْ عَبَدَهُ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man,

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 6

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 7

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who obeys a man in a disobedience (to Allah^{azwj}), so he has worshipped him'.⁴⁰

بَابُ الشَّكِّ

Chapter 170 – The Doubt

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ قَالَ كَتَبْتُ إِلَى الْعَبْدِ الصَّالِحِ (عَلَيْهِ السَّلَامُ) أَخْبِرُهُ أَنِّي شَاكٌّ وَقَدْ قَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَى وَ أَنِّي أُحِبُّ أَنْ تُرِيَنِي شَيْئًا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

'I wrote to Al-Abd Al-Salih^{asws} (7th Imam^{asws}), informing him^{asws} that I am doubtful, and Ibrahim^{as} had said [2:260] **And when Ibrahim said: Lord! Show me how You Revive the dead**, and I would like you^{asws} to show me something'.

فَكَتَبَ (عَلَيْهِ السَّلَامُ) إِنَّ إِبْرَاهِيمَ كَانَ مُؤْمِنًا وَ أَحَبَّ أَنْ يَزِدَادَ إِيمَانًا وَ أَنْتَ شَاكٌّ وَ الشَّكُّ لَا خَيْرَ فِيهِ

So he^{asws} wrote: 'Ibrahim^{as} was a *Momin* and he^{as} loved that there be an increase in his^{as} *Emān*, and you are doubtful, and the doubt it such that there is no good in it'. And he^{asws} wrote: 'But rather, the doubt is what the conviction does not come to. So when the conviction does come, the doubt is not allowed'.

وَ كَتَبَ إِنَّمَا الشَّكُّ مَا لَمْ يَأْتِ الْيَقِينُ فَإِذَا جَاءَ الْيَقِينُ لَمْ يَجْرِ الشَّكُّ وَ كَتَبَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنَّ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ قَالَ نَزَلَتْ فِي الشَّكِّ .

And he^{asws} wrote: 'Allah^{azwj} Mighty and Majestic is Saying [7:102] **And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors**. He^{asws} said: 'It was Revealed regarding the doubt'.⁴¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي خُطْبَتِهِ لَا تَرْتَابُوا فَتَشْكُوا وَ لَا تَشْكُوا فَتَكْفُرُوا .

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

'Amir Al-Momineen^{asws} was saying in a sermon of his^{asws}: 'Do not be suspicious for you will be doubting, and do not be doubtful for you would be disbelieving'.⁴²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جَالِسًا عَنْ يَسَارِهِ وَ زُرَّارَةُ عَنْ يَمِينِهِ فَدَخَلَ عَلَيْهِ أَبُو بَصِيرٍ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِيمَنْ شَكَّ فِي اللَّهِ فَقَالَ كَافِرٌ يَا أَبَا مُحَمَّدٍ قَالَ فَشَكَّ فِي رَسُولِ اللَّهِ فَقَالَ كَافِرٌ قَالَ ثُمَّ التَّقَتْ إِلَى زُرَّارَةَ فَقَالَ إِنَّمَا يَكْفُرُ إِذَا جَدَّ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 8

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 1

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 2

'I was in the presence of Abu Abdullah^{asws}, seated on his^{asws} left, and Zurara was on his^{asws} right, and Abu Baseer came over and he said, 'O Abu Abdullah^{asws}! What are you^{asws} saying regarding the one who doubts in Allah^{azwj}'. So he^{asws} said: 'A *Kafir* (Unbeliever), O Abu Muhammad!' He said, 'So (what about) the doubt in Rasool-Allah^{saww}?' So he^{asws} said: 'A *Kafir* (Unbeliever)'. Then he^{asws} turned towards Zurara and he^{asws} said: 'But rather, he disbelieves when he rejects'.⁴³

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُويْدٍ عَنْ بَحْيِيِّ بْنِ عِمْرَانَ الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ قَالَ بِشَكِّ .

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Haroun Bin Kharija,

(It has been narrated) from Abu Baseer who said, 'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[6:82] Those who believe and do not mix up their faith with iniquity.** He^{asws} said: 'By doubt'.⁴⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الشَّكَّ وَالْمَعْصِيَةَ فِي النَّارِ لَيْسَا مِنَّا وَلَا إِلَيْنَا .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The doubter and the disobedient one would be in the Fire. He is neither from us^{asws} nor to us^{asws}'.⁴⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ شَكَّ فِي اللَّهِ بَعْدَ مَوْلِدِهِ عَلَى الْفِطْرَةِ لَمْ يَفِئْ إِلَى خَيْرٍ أَبَدًا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who doubts in Allah^{azwj} after his birth being upon the nature (natural disposition to believe in Allah^{azwj}), would not end up to anything good, ever!'⁴⁶

عَنْهُ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا يَنْفَعُ مَعَ الشَّكِّ وَالْجُحُودِ عَمَلٌ .

From him, from his father,

(It has been narrated) raising it to Abu Ja'far^{asws} having said: 'No deed with doubt and denial will be of any benefit'.⁴⁷

وَ فِي وَصِيَّةِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ شَكَّ أَوْ ظَنَّ وَ أَقَامَ عَلَى أَحَدِهِمَا أَحْبَطَ اللَّهُ عَمَلَهُ إِنَّ حُجَّةَ اللَّهِ هِيَ الْحُجَّةُ الْوَاضِحَةُ .

And in a bequest of Al Mufazzal, he said,

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 3

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 4

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 5

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 6

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 7

'I heard Abu Abdullah^{asws} saying: 'The one who doubts or *Zann* (conjectures), and lives with one of them, Allah^{azwj} would Confiscate his deeds. The proof of (existence of) Allah^{azwj} is the Proof which is Radiant (Clearly Evident)',⁴⁸

عَنْهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ قُلْتُ إِنَّا لَنَرَى الرَّجُلَ لَهُ عِبَادَةٌ وَاجْتِهَادٌ وَخُشُوعٌ وَ لَا يَقُولُ بِالْحَقِّ فَهَلْ يَنْفَعُهُ ذَلِكَ شَيْئًا فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّمَا مَثَلُ أَهْلِ النَّبِيِّ مَثَلُ أَهْلِ نَبِيِّتِ كَانُوا فِي بَنِي إِسْرَائِيلَ كَانَ لَا يَجْتَهُدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلَّا دَعَا فَأُجِيبَ

From him, from Ali Bin Asbat, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I said, 'We see the man who has worshipped, and the striving, and the humbleness, but he is not saying with the truth (Al-Wilayah). So would then he get any benefit?' So he^{asws} said: 'O Abu Muhammad! An example of the People^{asws} of the Household is like an example of the People of the Household who used to be among the Children of Israel (Prophet Isa^{as}). It was so that no one from them (the nation of Isa^{as}) would strive for more than forty nights and supplicate except it would be Answered.

وَ إِنَّ رَجُلًا مِنْهُمْ اجْتَهَدَ أَرْبَعِينَ لَيْلَةً ثُمَّ دَعَا فَلَمْ يُسْتَجَبْ لَهُ فَآتَى عِيسَى ابْنَ مَرْيَمَ (عَلَيْهِ السَّلَام) يَشْكُوهُ إِلَيْهِ مَا هُوَ فِيهِ وَ يَسْأَلُهُ الدُّعَاءَ قَالَ فَتَطَهَّرَ عِيسَى وَ صَلَّى ثُمَّ دَعَا اللَّهَ عَزَّ وَ جَلَّ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا عِيسَى إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أَوْتَى مِنْهُ إِنَّهُ دَعَانِي وَ فِي قَلْبِهِ شَكٌّ مِنْكَ فَلَوْ دَعَانِي حَتَّى يَنْقَطِعَ عُنُقُهُ وَ تَنْتَثِرَ أَعْمَامُهُ مَا اسْتَجَبْتُ لَهُ

And that a man from them (Children of Israel) strived for forty nights, then supplicated, but it was not Answered for him. So he came over to Isa^{as} Bin Maryam^{as} complaining to him^{as} of what he was in and asked him^{as} of the supplication. So Isa^{as} purified and prayed *Salāt*, then supplicated to Allah^{azwj} Mighty and Majestic. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Isa^{as}! My^{azwj} servant came to me from other than the door which I^{azwj} am approached. He supplicated to Me^{azwj} and in his heart was doubt about you^{as}. So even if he were to supplicate to me^{azwj} to the extent that his neck breaks off and his fingers scatter (disintegrate), I^{azwj} will not Answer for him".

قَالَ فَالْتَفَتَ إِلَيْهِ عِيسَى (عَلَيْهِ السَّلَام) فَقَالَ نَدَعُو رَبِّكَ وَ أَنْتَ فِي شَكٍّ مِنْ نَبِيِّهِ فَقَالَ يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ قَدْ كَانَ وَ اللَّهُ مَا قُلْتُ فَادْعُ اللَّهَ لِي أَنْ يَذْهَبَ بِهِ عَنِّي قَالَ فَدَعَا لَهُ عِيسَى (عَلَيْهِ السَّلَام) فَتَابَ اللَّهُ عَلَيْهِ وَ قَبِلَ مِنْهُ وَ صَارَ فِي حَدِّ أَهْلِ بَيْتِهِ .

He^{asws} said: 'So Isa^{as} turned towards him and said, 'You supplicated to your Lord^{azwj} and you were in doubt about His^{azwj} Prophet^{asws}?' So he said, 'O Spirit of Allah^{azwj} and His^{azwj} Word! It has been so, by Allah^{azwj}, what you^{as} said. Therefore, supplicate for me that He^{azwj} Removes it from me'. So Isa^{as} supplicated for him, and Allah^{azwj} Turned towards him (with Forgiveness), and Accepted from him, and he came to be within a limit (closer) of his^{as} family'.⁴⁹

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 8

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 9

Chapter 171 – The Straying

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ هَاشِمِ صَاحِبِ الْبَرِيدِ قَالَ كُنْتُ أَنَا وَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ أَبُو الْخَطَّابِ مُجْتَمِعِينَ فَقَالَ لَنَا أَبُو الْخَطَّابِ مَا تَقُولُونَ فِيهِ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَقُلْتُ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَهُوَ كَافِرٌ فَقَالَ أَبُو الْخَطَّابِ لَيْسَ بِكَافِرٍ حَتَّى تَقُومَ عَلَيْهِ الْحُجَّةُ فَإِذَا قَامَتْ عَلَيْهِ الْحُجَّةُ فَلَمْ يَعْرِفْ فَهُوَ كَافِرٌ فَقَالَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ سُبْحَانَ اللَّهِ مَا لَهُ إِذَا لَمْ يَعْرِفْ وَ لَمْ يَجْحَدْ يَكْفُرُ لَيْسَ بِكَافِرٍ إِذَا لَمْ يَجْحَدْ

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

'I and Muhammad Bin Muslim and Abu Al-Khattab had gathered. So Abu Al-Khattab said to us, 'What are you saying regarding the one who does not recognise this matter (Al-Wilayah)?' So I said, 'The one who does not recognise this matter (Al-Wilayah), so he is a *Kafir* (Unbeliever)'. So Abu Al-Khattab said, 'But he is not a *Kafir* (Unbeliever) until the proof is established upon him. So when the proof is established upon him and (then) he does not recognise, so he is a *Kafir* (Unbeliever)'. So Muhammad Bin Muslim said to him, 'Glory be to Allah^{azwj}! What is for him when he does not recognise and does not reject, he commits *Kufr* (disbelief)? He is not a *Kafir* when he does not reject?'

قَالَ فَلَمَّا حَجَّجْتُ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ فَأَخْبِرْتُهُ بِذَلِكَ فَقَالَ إِنَّكَ قَدْ حَضَرْتَ وَ غَابَا وَ لَكِنْ مَوْعِدُكُمْ اللَّيْلَةَ الْجَمْرَةَ الْوَسْطَى بِمِنَى فَلَمَّا كَانَتِ اللَّيْلَةُ اجْتَمَعْنَا عِنْدَهُ وَ أَبُو الْخَطَّابِ وَ مُحَمَّدُ بْنُ مُسْلِمٍ

He (the narrator) said, 'So when I performed Hajj, I went over to Abu Abdullah^{asws} and informed him^{asws} with that. So he^{asws} said: 'You^{asws} have attended and those two are absent. But, I^{asws} give you an appointment of the night of the Middle Rock (for stoning during Hajj) in Mina'. So when it was the (appointed) night, I gathered in his^{asws} presence, and Muhammad Abu Al-Khattab and Muhammad Bin Muslim.

فَتَنَاقَلُوا وَسَادَةً فَوَضَعَهَا فِي صَدْرِهِ ثُمَّ قَالَ لَنَا مَا تَقُولُونَ فِي خَدَمِكُمْ وَ نِسَائِكُمْ وَ أَهْلِيكُمْ أَلَيْسَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قُلْتُ بَلَى قَالَ أَلَيْسَ يَشْهَدُونَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) قُلْتُ بَلَى قَالَ أَلَيْسَ يُصَلُّونَ وَ يَصُومُونَ وَ يَحْجُونَ قُلْتُ بَلَى قَالَ فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ قُلْتُ لَا قَالَ فَمَا هُمْ عِنْدَكُمْ قُلْتُ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَهُوَ كَافِرٌ

So he^{asws} grabbed a pillow and placed it upon his^{asws} chest, then said to us: 'What are you saying regarding your servants and your womenfolk, and your family members. Are they not testifying that there is no god except for Allah^{azwj}?' I said, 'Yes'. He^{asws} said: 'So are they recognising what you are upon (Al-Wilayah)?' He^{asws} said: 'Are they not testifying that Muhammad^{saww} is Rasool-Allah^{saww}?' I said, 'Yes'. He^{asws} said: 'Are they not praying *Salāt*, and are Fasting, and are performing Hajj?' I said, 'Yes'. He^{asws} said: 'So are they recognising what you are upon (Al-Wilayah)?' I said, 'No'. He^{asws} said: 'So what are they in your presence?' I said, 'The one who does not recognise this matter (Al-Wilayah), so he is a *Kafir* (Unbeliever)'.
 قَالَ سُبْحَانَ اللَّهِ أَمَا رَأَيْتَ أَهْلَ الطَّرِيقِ وَ أَهْلَ الْمِيَاهِ قُلْتُ بَلَى قَالَ أَلَيْسَ يُصَلُّونَ وَ يَصُومُونَ وَ يَحْجُونَ أَلَيْسَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قُلْتُ بَلَى قَالَ فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ قُلْتُ لَا قَالَ فَمَا هُمْ عِنْدَكُمْ قُلْتُ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَهُوَ كَافِرٌ

He^{asws} said: 'Glory be to Allah^{azwj}! Do you not see the people of the roads and the people of its waters?' I said, 'Yes'. He^{asws} said: 'Are they not praying *Salāt*, and they are Fasting, and they are performing Hajj? Are they not testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}?' I said, 'Yes'. He^{asws} said: 'So are they recognising what you are upon (Al-Wilayah)?' I said, 'No'. He^{asws} said: 'So what are they in your presence?' I said, 'The one who does not recognise this matter (Al-Wilayah), so he is a *Kafir* (Unbeliever)'.

قَالَ سُبْحَانَ اللَّهِ أَمَا رَأَيْتَ الْكَعْبَةَ وَالطَّوَافَ وَأَهْلَ الْيَمَنِ وَتَعَلَّقَهُمْ بِأَسْتَارِ الْكَعْبَةِ قُلْتُ بَلَى قَالَ أَلَيْسَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ يُصَلُّونَ وَ يُصُومُونَ وَ يَحُجُّونَ قُلْتُ بَلَى قَالَ فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ قُلْتُ لَا قَالَ فَمَا تَقُولُونَ فِيهِمْ قُلْتُ مَنْ لَمْ يَعْرِفْ فَهُوَ كَافِرٌ

He^{asws} said: 'Glory be to Allah^{azwj}! Do you not see the Kabah and the *Tawaaf*, and the people of Al-Yemen hanging on to the curtains of the Kabah?' I said, 'Yes'. He^{asws} said: 'Are they not testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and they are praying *Salāt*, and they are Fasting, and they are performing Hajj?' I said, 'Yes'. He^{asws} said: 'So are they recognising what you are upon (Al-Wilayah)?' I said, 'No'. He^{asws} said: 'So what are you saying regarding them?' I said, 'The one who does not recognise (Al-Wilayah) so he is a *Kafir* (Unbeliever)'.

قَالَ سُبْحَانَ اللَّهِ هَذَا قَوْلُ الْخَوَارِجِ

He^{asws} said: 'Glory be to Allah^{azwj}! These are the words of the Kharijites'.

ثُمَّ قَالَ إِنْ سِنْتُمْ أَخْبِرْتُكُمْ فَقُلْتُ أَنَا لَا فَقَالَ أَمَا إِنَّهُ شَرٌّ عَلَيْكُمْ أَنْ تَقُولُوا بِشَيْءٍ مَا لَمْ تَسْمَعُوهُ مِنَّا قَالَ فَظَنَنْتُ أَنَّهُ يُدِيرُنَا عَلَى قَوْلِ مُحَمَّدِ بْنِ مُسْلِمٍ .

Then he^{asws} said: 'If you like, I^{asws} shall inform you all'. So I said, '(As for) I, no'. So he^{asws} said: 'It is an evil upon you if you are saying with something what you have not heard from us^{asws}'. He (the narrator) said, 'So I guessed that he^{asws} turned us upon the words of Muhammad Bin Muslim'.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ فَمَا تَقُولُ فِي مُنَاكِحَةِ النَّاسِ فَإِنِّي قَدْ بَلَغْتُ مَا تَرَاهُ وَ مَا تَزَوَّجْتُ قَطُّ فَقَالَ وَ مَا يَمْنَعُكَ مِنْ ذَلِكَ فَقُلْتُ مَا يَمْنَعُنِي إِلَّا أَنِّي أَخْشَى أَنْ لَا تَحِلَّ لِي مُنَاكِحَتُهُمْ فَمَا تَأْمُرُنِي

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'So what are you^{asws} saying regarding marrying the people (General Muslims), for I have reached (adulthood) what you^{asws} see and I have not married at all'. So he^{asws} said: 'So what prevents you from that'. I said, 'Nothing prevents me except that I am fearing that it would not be Permissible for me to marry them. So what are you^{asws} ordering me for?'

فَقَالَ فَكَيْفَ تَصْنَعُ وَ أَنْتَ شَابٌ أَ تَصْبِرُ قُلْتُ أَتَخَذُ الْجَوَارِيَ قَالَ فَهَاتِ الْآنَ فِيمَا تَسْتَحِلُّ الْجَوَارِيَ قُلْتُ إِنَّ الْأُمَّةَ لَيْسَتْ بِمَنْزِلَةِ الْحُرَّةِ إِنْ رَابَتْ بِشَيْءٍ بَعَثَهَا وَ اعْتَرَلَتْهَا قَالَ فَحَدَّثَنِي بِمَا اسْتَحَلَّتْهَا قَالَ فَلَمْ يَكُنْ عِنْدِي جَوَابٌ

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 171 H 1

So he^{asws} said: 'So what do you do and you are a youth. Are you observing patience?' I said, 'I take the slave girls'. He^{asws} said: 'So here, now. So by what are you considering the slave girls to be Permissible?' I said, 'The slave girl is not at the status of the free woman. If something makes me suspicious, so I sell her and isolate from her'. He (the narrator) said, 'So he^{asws} narrated me with what makes her to be Permissible, and there did not happen to be an answer with me'.

فَقُلْتُ لَهُ فَمَا تَرَى أَنْتَ زَوْجُ فَقَالَ مَا أَبَالِي أَنْ تَفْعَلَ قُلْتُ أَرَأَيْتَ قَوْلَكَ مَا أَبَالِي أَنْ تَفْعَلَ فَإِنَّ ذَلِكَ عَلَى جِهَتَيْنِ تَقُولُ لَسْتُ أَبَالِي أَنْ تَأْتَمَّ مِنْ غَيْرِ أَنْ أَمْرَكَ فَمَا تَأْمُرُنِي أَفْعَلُ ذَلِكَ بِأَمْرِكَ

So I said to him^{asws}, 'So what is your^{asws} view. Shall I get married?' So he^{asws} said: 'It does not matter to me^{asws} if you were to do so'. I said, 'What is your^{asws} view of your^{asws} own words, 'It does not matter to me if you were to do so', for that is upon two aspects. You^{asws} are saying: 'It does not matter to me^{asws} if you were to sin from other than my^{asws} having ordered you. So what are you^{asws} ordering me with. Shall I do that with your^{asws} order?'

فَقَالَ لِي قَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَزَوَّجَ وَ قَدْ كَانَ مِنْ أَمْرِ امْرَأَةِ نُوحٍ وَ امْرَأَةِ لُوطٍ مَا قَدْ كَانَ إِنَّهُمَا قَدْ كَانَتَا تَحْتَ عِبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَيْسَ فِي ذَلِكَ بِمَنْزِلَتِي إِنَّمَا هِيَ تَحْتَ يَدِهِ وَ هِيَ مُقَرَّةٌ بِحُكْمِهِ مُقَرَّةٌ بِدِينِهِ

So he^{asws} said to me: 'It was so that Rasool-Allah^{saww} had married, and it was so from the matter of **[66:10] the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants**'. So I said, 'Rasool-Allah^{saww} is not in that at my status. But rather, she was under his^{saww} hand and she was acknowledging with his^{saww} rulings, acknowledging with his^{saww} Religion'.

قَالَ فَقَالَ لِي مَا تَرَى مِنَ الْخِيَانَةِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَخَانَتَاهُمَا مَا يَعْنِي بِذَلِكَ إِلَّا الْفَاحِشَةَ وَ قَدْ زَوَّجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَلَانَا

He (the narrator) said, 'So he^{asws} said to me: 'What is your view of the betrayal in the Words of Allah^{azwj} Mighty and Majestic **[66:10] but they acted treacherously towards them**. What is the Meaning with that except for the immorality? And Rasool-Allah^{saww} had married the so and so'.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ مَا تَأْمُرُنِي أَنْطَلِقُ فَأَتَزَوَّجُ بِأَمْرِكَ فَقَالَ لِي إِنْ كُنْتَ فَاعِلًا فَعَلَيْكَ بِالْبُلْهَاءِ مِنَ النِّسَاءِ قُلْتُ وَ مَا الْبُلْهَاءُ قَالَ ذَوَاتُ الْخُدُورِ الْعَفَائِفُ قُلْتُ مَنْ هِيَ عَلَى دِينِ سَالِمِ بْنِ أَبِي حَفْصَةَ قَالَ لَا فَقُلْتُ مَنْ هِيَ عَلَى دِينِ رَبِيعَةَ الرَّأْيِ فَقَالَ لَا وَ لَكِنَّ الْعَوَاتِقَ اللَّوَاتِي لَا يُنْصَبْنَ كُفْرًا وَ لَا يَعْرِفْنَ مَا تَعْرِفُونَ

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! What are you ordering me? Shall I go and get married by your^{asws} order?' So he^{asws} said to me: 'If you were to do so, so upon you is (getting married) with the simple ones from the women'. I said, 'And what are the 'simple ones'? He^{asws} said: 'The ones with the veils, the chaste'. So I said, 'The one who is upon the Religion of Saalim Bin Abu Hafsa?' He^{asws} said: 'No'. So I said, 'The one who is upon the Religion of Rabi'a Al-Rai'y?' So he^{asws} said: 'No, but the adolescent girls who are not establishing *Kufr* (disbelief) nor are they recognising what you are recognising (Al Wilayah).

قُلْتُ وَ هَلْ تَعُدُّو أَنْ تَكُونَ مُؤْمِنَةً أَوْ كَافِرَةً فَقَالَ تَصُومُ وَ تُصَلِّي وَ تَنْتَقِي اللَّهَ وَ لَا تَدْرِي مَا أَمْرُكُمْ فَقُلْتُ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ وَ اللَّهُ لَا يَكُونُ أَحَدٌ مِنَ النَّاسِ لَيْسَ بِمُؤْمِنٍ وَ لَا كَافِرٍ

I said, 'And would she be anything more than either a *Momina* (believing woman) or a *Kafira* (disbelieving woman)?' So he^{asws} said: 'She would be Fasting and praying *Salāt*, and she would be fearing Allah^{azwj}, and she would not be knowing what your matter (*Al Wilayah*) is'. So I said, 'Allah^{azwj} Mighty and Majestic has Said [64:2] **He is the one Who Created you, so among you is an unbeliever and among you is a Believer**. No, by Allah^{azwj}! There does not happen to be anyone from the people who is neither a *Momin* (Believer) nor a *Kafir* (Unbeliever)'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ يَا زُرَّارَةُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ خَلَطُوا عَمَلًا صَالِحًا وَ
آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ فَلَمَّا قَالَ عَسَى فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ

He (the narrator) said, 'So Abu Ja'far^{asws} said: 'The Words of Allah^{azwj} Truer than your words, O Zurara! What is your view of the Words of Allah^{azwj} Mighty and Majestic [9:102] **they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully); surely Allah is Forgiving, Merciful**. So what did He^{azwj} Say: "Maybe"?' So I said, 'They are not, except for *Momineen* (Believers) or *Kafireen* (unbelievers)'.

قَالَ فَقَالَ مَا تَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا إِلَى الْإِيمَانِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ فَقَالَ وَاللَّهِ مَا هُمْ بِمُؤْمِنِينَ وَلَا كَافِرِينَ

He (the narrator) said, 'So he^{asws} said: 'What are you saying regarding the Words of the Mighty and Majestic [4:98] **Except the weak from among the men and the children who have not in their power the means nor can they find a way to the Emān?**' So I said, 'They are not except for *Momineen* (Believers) or *Kafireen* (unbelievers)'. So he^{asws} said: 'By Allah^{azwj}! They are neither *Momineen* (Believers) nor *Kafireen* (unbelievers)'.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ وَإِنْ
دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ

Then he^{asws} turned towards me and he^{asws} said: 'What are you saying regarding [7:48] **the the people of Al-Araf?**' So I said, 'They are either *Momineen* (Believers) or *Kafireen* (unbelievers). If they were to enter into the Paradise so they are *Momineen*, and if they enter into the Fire, so they are *Kafireen* (Unbelievers)'.

فَقَالَ وَاللَّهِ مَا هُمْ بِمُؤْمِنِينَ وَلَا كَافِرِينَ وَلَا كَانُوا مُؤْمِنِينَ لَدَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ وَلَا كَانُوا كَافِرِينَ لَدَخَلُوا
النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ وَلَكِنَّهُمْ قَوْمٌ قَدْ اسْتَوَتْ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ فَقَصُرَتْ بِهِمُ الْأَعْمَالُ وَآنَهُمْ لَكَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ

So he^{asws} said: 'By Allah^{azwj}! They are 'They are neither *Momineen* (Believers) nor *Kafireen* (unbelievers); and had they been *Momineen*, they would have entered into the Paradise just as the *Momineen* would enter it, and had they been *Kafireen*, they would have entered the Fire just as the *Kafireen* would enter. But, they are a people whose good deeds and their evil deeds are equal, so the deeds are deficient with them and they are just as Allah^{azwj} Mighty and Majestic has Said.

فَقُلْتُ أَمِنْ أَهْلِ الْجَنَّةِ هُمْ أَمْ مِنْ أَهْلِ النَّارِ فَقَالَ اتْرُكُهُمْ حَيْثُ تَرَكَهُمُ اللَّهُ قُلْتُ أَ فَتَرَجِيهِمْ قَالَ نَعَمْ أَرَجِيهِمْ كَمَا أَرَجَاهُمْ اللَّهُ إِنْ
شَاءَ أَدْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَإِنْ شَاءَ سَاقَهُمْ إِلَى النَّارِ بِذُنُوبِهِمْ وَلَا يَظْلِمُهُمْ

So I said, 'Are they from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he^{asws} said: 'You should leave them where Allah^{azwj} has Left them to be'. I said, 'Shall I postpone them?' He^{asws} said: 'Yes, postpone them just as Allah^{azwj} has Postponed them. If He^{azwj} so Desires to, He^{azwj} will Enter them into the Paradise by His^{azwj} Mercy, and if He^{azwj} so Desires to, He^{azwj} would Usher them to the Fire due to their sins, and He^{azwj} would be Unjust to them'.

فَقُلْتُ هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ قَالَ لَا قُلْتُ فَهَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ قَالَ فَقَالَ لَا إِلَّا أَنْ يَشَاءَ اللَّهُ يَا زُرَّارَةُ إِنِّي أَقُولُ مَا شَاءَ اللَّهُ وَ أَنْتَ لَا تَقُولُ مَا شَاءَ اللَّهُ أَمَا إِنَّكَ إِنْ كَبُرْتَ رَجَعْتَ وَ تَحَلَّلْتَ عَنْكَ عُذَّتْكَ .

So I said, 'Would a *Kafir* (Unbeliever) enter the Paradise?' He^{asws} said: 'No'. I said, 'So would anyone enter the Fire except for a *Kafir*?' So he^{asws} said: 'No, except if Allah^{azwj} so Desires to. O Zurara! I^{asws} am saying: 'Whatever Allah^{azwj} so Desires', and you are not saying, 'Whatever Allah^{azwj} so Desires'. But, you, when you get older, would return (from your view), and your knots would be loosened from you'.⁵¹

بَابُ الْمُسْتَضْعَفِ

Chapter 172 – The Weak Ones (of understanding)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْمُسْتَضْعَفِ فَقَالَ هُوَ الَّذِي لَا يَهْتَدِي حِيلَةً إِلَى الْكُفْرِ فَيَكْفُرُ وَ لَا يَهْتَدِي سَبِيلًا إِلَى الْإِيمَانِ لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَ لَا يَسْتَطِيعُ أَنْ يَكْفُرَ فَهُمْ الصَّبِيَّانُ وَ مَنْ كَانَ مِنَ الرِّجَالِ وَ النِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبِيَّانِ مَرْفُوعٍ عَنْهُمْ الْقَلَمُ .

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

'I asked Abu Ja'far^{asws} about the weak ones (of understanding). So he^{asws} said: 'He is the one who is neither guided by a reason to the *Kufr* (disbelief) so he would disbelieve, nor is he guided by a way to the *Emān*. He neither has the capacity that he believes, nor does he have the capacity that he disbelieves. So they are children. And the ones from the men and the women who were upon a similar intellect of the children, the Pen (Recording of the deeds) would be Raised from them'.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْمُسْتَضْعَفُونَ الَّذِينَ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا قَالَ لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْإِيمَانِ وَ لَا يَكْفُرُونَ الصَّبِيَّانُ وَ أَشْبَاهُ عُقُولِ الصَّبِيَّانِ مِنَ الرِّجَالِ وَ النِّسَاءِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The weak ones (of understanding) are those who do not have the capacity to reason, nor are they guided to a way. They are not able upon a reason to the *Emān*, nor are they disbelieving (like) the children, and those of similar intellect to the children, from the men and the women'.⁵³

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 171 H 2

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 1

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْمُسْتَضْعَفِ فَقَالَ هُوَ الَّذِي لَا يَسْتَطِيعُ حِيلَةً يَدْفَعُ بِهَا عَنْهُ الْكُفْرَ وَ لَا يَهْتَدِي بِهَا إِلَى سَبِيلِ الْإِيمَانِ لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَ لَا يَكْفُرَ قَالَ وَ الصَّبِيَّانُ وَ مَنْ كَانَ مِنَ الرِّجَالِ وَ النِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبِيَّانِ .

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

'I asked Abu Ja'far^{asws} about the weak one (of understanding). So he^{asws} said: 'He is one who has no capacity of reason to repel the *Kufr* (disbelief) by it, nor is he guided by it to the way of *Emān*. He has not capacity that he believes nor that he disbelieves'. He^{asws} said: 'And the children, and the ones from the men and the women who was upon a similar intellect of the children'.⁵⁴

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

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

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the weak ones (of understanding)?' So he^{asws} said resembling the panic: 'So have you all left anyone who can be weak? And where are the weak ones? By Allah^{azwj}! The adolescent girls have walked with this matter of yours to the adolescent girls in their veils, and the water-carriers of Al-Medina are discussing with it in the streets'.⁵⁵

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُسْتَضْعَفِينَ فَقَالَ هُمْ أَهْلُ الْوَلَايَةِ فَقُلْتُ أَيُّ وَ لَابِيَهْ فَقَالَ أَمَا إِنَّهَا لَيْسَتْ بِالْوَلَايَةِ فِي الدِّينِ وَ لَكِنَّهَا الْوَلَايَةُ فِي الْمُنَاكَحَةِ وَ الْمَوَارِثَةِ وَ الْمُخَالَطَةِ وَ هُمْ لَيْسُوا بِالْمُؤْمِنِينَ وَ لَا بِالْكَافِرِ وَ مِنْهُمْ الْمَرْجُونَ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

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

'I asked Abu Abdullah^{asws} about the weak ones (of understanding). So he^{asws} said: 'They are the people of Al-Wilayah'. So I said, 'Which Wilayah?' So he^{asws} said: 'But these are not with a Wilayah in the Religion, but it is the Wilayah (Guardianship) regarding the marriages, and the inheritances, and the inter-mingling, and they are neither with the *Momineen* nor with the *Kuffar* (Unbelievers), and among them are the ones hopeful for the Command (Mercy) of Allah^{azwj} Mighty and Majestic'.⁵⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُتَنَّى عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الدِّينِ الَّذِي لَا يَسَعُ الْعِبَادَ جَهْلُهُ فَقَالَ الدِّينُ وَاسِعٌ وَ لَكِنَّ الْخَوَارِجَ ضَيَّفُوا عَلَى أَنْفُسِهِمْ مِنْ جَهْلِهِمْ قُلْتُ فَذَلِكَ فَأَحَدَتْكَ بِدِينِي الَّذِي أَنَا عَلَيْهِ فَقَالَ بَلَى فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ الْإِقْرَارَ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ اتَّوَلَّكُمْ وَ أBRَأَ مِنْ عَدُوِّكُمْ وَ مَنْ رَكِبَ رِقَابَكُمْ وَ تَأَمَّرَ عَلَيْكُمْ وَ ظَلَمَكُمْ حَقَّكُمْ

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

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 3

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 4

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 5

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

فَقَالَ مَا جَهِلْتُمْ شَيْئاً هُوَ وَ اللَّهُ الَّذِي نَحْنُ عَلَيْهِ قُلْتُمْ فَهَلْ سَلِمَ أَحَدٌ لَا يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ لَا إِلَّا الْمُسْتَضْعَفِينَ قُلْتُمْ مَنْ هُمْ قَالَ نِسَاؤُكُمْ وَأَوْلَادُكُمْ

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

ثُمَّ قَالَ أَرَأَيْتَ أَمْ أَيْمَنَ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ وَمَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ .

Then he^{asws} said: 'What is your^{asws} view of Umm Ayman^{ra}, for I^{asws} testify that she^{ra} is from the inhabitants of the Paradise, and she^{ra} did not recognise what you are upon'.⁵⁷

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

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

'Abu Abdullah^{asws} said: 'The one who recognises the differing of the people, so he is not a weak one (of understanding)'.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي رُبَّمَا ذَكَرْتُ هَؤُلَاءِ الْمُسْتَضْعَفِينَ فَأَقُولُ نَحْنُ وَ هُمْ فِي مَنَازِلِ الْجَنَّةِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَا يَفْعَلُ اللَّهُ ذَلِكَ بِكُمْ أَبَدًا .

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

'I said to Abu Abdullah^{asws}, 'Sometimes I remember these weak ones (of understanding), so I am saying that us and them would be in (the same) dwellings in the Paradise'. So Abu Abdullah^{asws} said: 'Allah^{azwj} would not do that with you all, ever!'⁵⁹

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ النَّيْمِيِّ عَنْ أَحْوَيْهِ مُحَمَّدٍ وَ أَحْمَدَ ابْنِي الْحَسَنِ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَرٍّ بْنِ الْحَرِّ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ نَحْنُ عِنْدَهُ جُعِلْتُ فِدَاكَ إِنَّا نَخَافُ أَنْ نَنْزَلَ بِدُنُوبِنَا مَنَازِلَ الْمُسْتَضْعَفِينَ قَالَ فَقَالَ لَا وَ اللَّهُ لَا يَفْعَلُ اللَّهُ ذَلِكَ بِكُمْ أَبَدًا .

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 6

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 7

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 8

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِثْلَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man, from Abu Abdullah^{asws} – similar to it.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعَفٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who recognises the differing of the people, so he is not a weak one (of understanding)’.⁶¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورِ الْخَزَاعِيِّ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الضَّعْفَاءِ فَكَتَبَ إِلَيَّ الضَّعِيفُ مَنْ لَمْ تُرْفَعِ إِلَيْهِ حُجَّةٌ وَ لَمْ يَعْرِفِ الْإِخْتِلَافَ فَإِذَا عَرَفَ الْإِخْتِلَافَ فَلَيْسَ بِمُسْتَضْعَفٍ .

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

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, ‘I asked him^{asws} about the weak ones (of understanding). So he^{asws} wrote to me: ‘The weak one (of understanding) is the one to whom the proof has not been raised, and he does not recognise the differing. So when he does recognise the differing, so he would not be a weak one (of understanding)’.⁶²

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ حَبِيبِ الْخُنَعَمِيِّ عَنْ أَبِي سَارَةَ إِمَامِ مَسْجِدِ بَنِي هِلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ الْيَوْمَ مُسْتَضْعَفٌ أَبْلَغَ الرَّجَالُ الرَّجَالَ وَ النِّسَاءُ النِّسَاءَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Today there is no one weak (of understanding). The men have delivered (the Message) to the men, and the women to the women’.⁶³

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 9

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 10

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 11

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 12

بَابُ الْمَرْجُونَ لِأَمْرِ اللَّهِ**Chapter 173 – The ones hopeful for the Command of Allah^{azwj}**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ آخَرُونَ مَرْجُونَ لِأَمْرِ اللَّهِ قَالَ قَوْمٌ كَانُوا مُشْرِكِينَ فَفَقَتَلُوا مِثْلَ حَمْرَةَ وَ جَعْفَرَ وَ أَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ ثُمَّ إِنَّهُمْ دَخَلُوا فِي الْإِسْلَامِ فَوَحَّدُوا اللَّهَ وَ تَرَكُوا الشِّرْكَ وَ لَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ فَتَجِبَ لَهُمُ الْجَنَّةُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[9:106] And others are hopeful of Allah's Command.** He^{asws} said: 'A group who used to be Polytheists, and they killed the likes of Hamza^{as}, and Ja'far^{as}, and the likes of these two^{as} from the *Momineen*, then they entered into Al-Islam. So they acknowledged Allah^{azwj} and left the *Shirk* (Polytheism) but did not recognise the *Emān* by their hearts. So they came closer the *Momineen* to qualify for the Paradise.

وَ لَمْ يَكُونُوا عَلَى جُودِهِمْ فَيَكْفُرُوا فَتَجِبَ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ .

And they were not in denial and a rejecting attitude as unbelievers to be subjected to fire (of hell). They are in that condition as such that it will be up to Allah to punish or accept their repentance'.⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ الْوَاسِطِيِّ عَنْ رَجُلٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) الْمَرْجُونَ قَوْمٌ كَانُوا مُشْرِكِينَ فَفَقَتَلُوا مِثْلَ حَمْرَةَ وَ جَعْفَرَ وَ أَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ ثُمَّ إِنَّهُمْ بَعْدَ ذَلِكَ دَخَلُوا فِي الْإِسْلَامِ فَوَحَّدُوا اللَّهَ وَ تَرَكُوا الشِّرْكَ وَ لَمْ يَكُونُوا يُؤْمِنُونَ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ وَ لَمْ يُؤْمِنُوا فَتَجِبَ لَهُمُ الْجَنَّةُ وَ لَمْ يَكْفُرُوا فَتَجِبَ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالِ مَرْجُونَ لِأَمْرِ اللَّهِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr Al Wasity, from a man who said,

'Abu Abdullah^{asws} said: 'The hopeful ones used to be the Polytheists, so they killed the likes of Hamza^{as} and Ja'far^{as} and the likes of these two^{as} from the *Momineen*. Then they, after that, entered into Al-Islam, so they accept Allah^{azwj} only. They gave up paganism, but did not believe' to be among believing people. They did not deserve paradise. They were not in denial and a rejecting attitude to be subjected to Fire (of Hell). They are in that condition as such that it will be up to Allah^{azwj} to either Punish or Accept their repentance'.⁶⁵

بَابُ أَصْحَابِ الْأَعْرَافِ**Chapter 174 – The Companions of the Heights**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ جَمِيعاً عَنْ زُرَّارَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنُونَ أَوْ كَافِرُونَ إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ وَ إِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 173 H 1

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 173 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, altogether from Zurara who said,

'Abu Ja'far^{asws} said to me: 'What you saying regarding **[7:48] the people of Al-Araf?**' So I said, 'They are not except either *Momineen* or *Kafireen* (unbelievers). If they enter the Paradise, so they are *Momineen*, and if they enter the Fire, so they are *Kafireen* (unbelievers).'

فَقَالَ وَاللَّهِ مَا هُمْ بِمُؤْمِنِينَ وَلَا كَافِرِينَ وَلَا كَانُوا مُؤْمِنِينَ دَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ وَلَا كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ وَ لَكِنَّهُمْ قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيِّئَاتُهُمْ فَقَصَرَتْ بِهِمُ الْأَعْمَالُ وَ إِنَّهُمْ لَكَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ

So he^{asws} said: 'By Allah^{azwj}! They are neither *Momineen* nor *Kafireen* (unbelievers), and had they been *Momineen* they would have entered the Paradise just as the *Momineen* would enter it, and had they been *Kafireen* (unbelievers) they would have entered the Fire just as the *Kafireen* (unbelievers) would enter. But, they are a people whose good and evil deeds are equal, so the deeds are deficient with them, and they are just as Allah^{azwj} Mighty and Majestic Says'.

فَقُلْتُ أَمِنْ أَهْلِ الْجَنَّةِ هُمْ أَوْ مِنْ أَهْلِ النَّارِ فَقَالَ انْتَرَكْتُهُمْ حَيْثُ تَرَكَّهُمُ اللَّهُ قُلْتُ أَمْ فَتَرَجْتُهُمْ قَالَ نَعَمْ أَرَجْتُهُمْ كَمَا أَرَجَاهُمْ اللَّهُ إِنْ شَاءَ أَنْ يَدْخُلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَ إِنْ شَاءَ سَاقَهُمْ إِلَى النَّارِ بِذُنُوبِهِمْ وَ لَمْ يَظْلِمُهُمْ

So I said, 'Are they from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he^{asws} said: 'Leave them where Allah^{azwj} has left them'. I said, 'So shall I postpone them?' He^{asws} said: 'Yes, postpone them just as Allah^{azwj} has Postponed them. If He^{azwj} so Desires to He^{azwj} would Enter them into the Paradise by His^{azwj} Mercy, and if He^{azwj} so Desires to He^{azwj} would Usher them to the Fire due to their sins, and He^{azwj} would not be unjust to them'.

فَقُلْتُ هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ قَالَ لَا قُلْتُ هَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ قَالَ فَقَالَ لَا إِلَّا أَنْ يَشَاءَ اللَّهُ يَا زُرَّارَةُ إِنَّنِي أَقُولُ مَا شَاءَ اللَّهُ وَ أَنْتَ لَا تَقُولُ مَا شَاءَ اللَّهُ أَمَا إِنَّكَ إِنْ كَبُرْتَ رَجَعْتَ وَ تَحَلَّلْتَ عَنْكَ عَقْدُكَ .

So I said, 'Would a *Kafir* (unbeliever) enter the Paradise?' He^{asws} said: 'No'. I said, 'Would anyone enter the Fire except for a *Kafir* (unbeliever)?' So he^{asws} said: 'No. except if Allah^{azwj} so Desires. O Zurara! I^{asws} am saying: 'Whatever Allah^{azwj} so Desires', and you are not saying, 'Whatever Allah^{azwj} so Desires'. But, you, when you get older, would retract, and your knots would be loosened from you'.⁶⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ رَجُلٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا فَأُولَئِكَ قَوْمٌ مُؤْمِنُونَ يُحْدِثُونَ فِي إِيْمَانِهِمْ مِنَ الذُّنُوبِ الَّتِي يَعْبِيهَا الْمُؤْمِنُونَ وَ يَكْرَهُونَهَا فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَنْوِبَ عَلَيْهِمْ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr, from a man who said,

'Abu Ja'far^{asws} said: '**[9:102] they have mingled a good deed and an evil one.** So they are a group of *Momineen* who are innovating new things in their *Emān* from the

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 174 H 1

sin which the *Momineen* censure and dislike. So they are the ones [9:102] **maybe Allah will Turn to them (Mercifully)**.⁶⁷

بَابُ فِي صُنُوفِ أَهْلِ الْخُلَافِ وَ ذِكْرِ الْقَدْرِيَّةِ وَ الْخَوَارِجِ وَ الْمُرْجِيَّةِ وَ أَهْلِ الْبُلْدَانِ

Chapter 175 – Regarding the types of the adversaries, and mention of the Qadiriyya, and the Kharijites, and the Murjiites, and the people of the cities

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَانَ بْنِ عَبْدِ بْنِ عُبَيْدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَعَنَ اللَّهُ الْقَدْرِيَّةَ لَعَنَ اللَّهُ الْخَوَارِجَ لَعَنَ اللَّهُ الْمُرْجِيَّةَ لَعَنَ اللَّهُ الْمُرْجِيَّةَ قَالَ قُلْتُ لَعَنْتَ هَؤُلَاءِ مَرَّةً مَرَّةً وَ لَعَنْتَ هَؤُلَاءِ مَرَّتَيْنِ قَالَ إِنَّ هَؤُلَاءِ يَقُولُونَ إِنَّ قَتَلْنَا مُؤْمِنُونَ فِدْمَاؤُنَا مُنْطَخَةٌ بِبَنِيَابِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'May Allah^{azwj} Curse the Qadiriyya! May Allah^{azwj} Curse the Kharijites! May Allah^{azwj} Curse the Murjiites! May Allah^{azwj} Curse the Murjiites!'. I said, 'They are being Cursed once, once, and they are being Cursed twice?' He^{asws} said: 'They are saying that those who killed us^{asws} are *Momineen*. Thus our^{asws} blood would be in their clothes up to the Day of Judgment.

إِنَّ اللَّهَ حَكِي عَنْ قَوْمٍ فِي كِتَابِهِ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِينَا بِفُرْيَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ قَالَ كَانَ بَيْنَ الْقَاتِلِينَ وَ الْقَاتِلِينَ خَمْسُمِائَةَ عَامٍ فَأَلَزَمَهُمُ اللَّهُ الْقَتْلَ بِرِضَاهُمْ مَا فَعَلُوا .

Allah^{azwj} has Related about a people in His^{azwj} Book [3:183] **(Those are they) who said: Surely Allah has Enjoined us that we should not believe in any Rasool until he brings us an offering which the Fire consumes. Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?** It was so between the murderers and the speakers (a duration of) five hundred years, but Allah^{azwj} Imposed the killing on them due to their agreement with what they had done'.⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَ حَمَادِ بْنِ عُثْمَانَ عَنْ أَبِي مَسْرُوقٍ قَالَ سَأَلَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَهْلِ الْبَصْرَةِ مَا هُمْ فَقُلْتُ مُرْجِيَّةٌ وَ قَدْرِيَّةٌ وَ حُرُورِيَّةٌ فَقَالَ لَعَنَ اللَّهُ تِلْكَ الْمِلَّةَ الْكَافِرَةَ الْمُشْرِكَةَ الَّتِي لَا تَعْبُدُ اللَّهَ عَلَى شَيْءٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym and Hammad Bin usman, from Abu Masrouq who said,

'Abu Abdullah^{asws} asked me about the people of Al-Basra: 'What are they?' So I said, 'Murjiites, and Qadiriyya and Harouriyya'. So he^{asws} said: 'May Allah^{azwj} Curse that nation of the *Kafirs* (unbelievers), the *Mushriks* (Polytheists) who are not worshipping Allah^{azwj} upon anything'.⁶⁹

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 174 H 2

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 1

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَهْلُ الشَّامِ شَرُّ مِنْ أَهْلِ الرُّومِ وَأَهْلُ الْمَدِينَةِ شَرُّ مِنْ أَهْلِ مَكَّةَ وَأَهْلُ مَكَّةَ يَكْفُرُونَ بِاللَّهِ جَهْرَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mansour Bin Yunus,

(It has been narrated) from Suleyman Bin Khalid, from Abu Abdullah^{asws} having said: 'The people of Syria are more evil than the people of Rome, and the people of Al-Medina are more evil than the people of Makkah, and the people of Makkah are disbelieving in Allah^{azwj} openly'.⁷⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ إِنَّ أَهْلَ مَكَّةَ لَيَكْفُرُونَ بِاللَّهِ جَهْرَةً وَإِنَّ أَهْلَ الْمَدِينَةِ أَخْبَثُ مِنْ أَهْلِ مَكَّةَ أَخْبَثُ مِنْهُمْ سَبْعِينَ ضِعْفًا .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The people of Makkah are disbelieving in Allah^{azwj} openly, and that people of Al-Medina are worse than the people of Makkah, worse than them seventy times over'.⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَهْلُ الشَّامِ شَرُّ أَمْ أَهْلُ الرُّومِ فَقَالَ إِنَّ الرُّومَ كَفَرُوا وَلَمْ يُعَادُونَا وَإِنَّ أَهْلَ الشَّامِ كَفَرُوا وَعَادُونَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

'I said to Abu Abdullah^{asws}, 'The people of Syria are more evil than the people of Rome?' So he^{asws} said: 'The Romans disbelieved and they were not inimical to us^{asws}, but the people of Syria disbelieved and were inimical to us^{asws}'.⁷²

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ بْنِ بَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تُجَالِسُوهُمْ يَعْنِي الْمُرْجِيئَةَ لَعَنَهُمُ اللَّهُ وَ لَعَنَ اللَّهُ مِلَّتَهُمُ الْمُشْرِكَةَ الَّذِينَ لَا يَعْبُدُونَ اللَّهَ عَلَى شَيْءٍ مِنَ الْأَشْيَاءِ .

From him, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Aban Bin usman, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not gather with them, meaning the Murjiites. May Allah^{azwj} Curse them, and may Allah^{azwj} Curse their nation, the Polytheists who are not worshipping Allah^{azwj} upon anything from the things'.⁷³

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 3

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 4

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 5

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 175 H 6

بَابُ الْمُؤَلَّفَةِ قُلُوبِهِمْ

Chapter 176 - The ones with distorted hearts

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ جَمِيعاً عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْمُؤَلَّفَةُ قُلُوبُهُمْ قَوْمٌ وَحَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَ لَمْ تَدْخُلِ الْمَعْرِفَةُ قُلُوبَهُمْ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ وَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَتَأَلَّفُهُمْ وَ يُعَرِّفُهُمْ لِكَيْمَا يَعْرِفُوا وَ يُعَلِّمُهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, altogether from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The ones of distorted hearts professed to the Oneness of Allah^{azwj} and kept aside from worshipping the ones besides Allah^{azwj}, and the recognition did not enter into their hearts that Muhammad^{saww} is Rasool-Allah^{saww}, and it was so that Rasool-Allah^{saww} was kind to them and introduced them in order to make them recognise, and he^{saww} taught them'.⁷⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ قَالَ هُمْ قَوْمٌ وَحَدُوا اللَّهَ عَزَّ وَجَلَّ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُمْ فِي ذَلِكَ شَكَّاكَ فِي بَعْضِ مَا جَاءَ بِهِ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [9:60] and those whose hearts incline (to the Truth). He^{asws} said: 'They were a people professing to the Oneness of Allah^{azwj} Mighty and Majestic, and they kept away from worshipping's the ones besides Allah^{azwj}, and they testified that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and there were doubtful regarding part of what Muhammad^{saww} came with.

فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ يَتَأَلَّفَهُمْ بِالْمَالِ وَ الْأَعْطَاءِ لِكَيْ يَحْسُنَ إِسْلَامُهُمْ وَ يَنْبُنُوا عَلَى دِينِهِمُ الَّذِي دَخَلُوا فِيهِ وَ أَقْرُوا بِهِ وَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَوْمَ حُنَيْنٍ تَأَلَّفَ رُؤَسَاءَ الْعَرَبِ مِنْ فُرَيْشٍ وَ سَائِرِ مُضَرَ مِنْهُمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَ عُبَيْدُ بْنُ حُصَيْنٍ الْفَزَارِيُّ وَ أَشْبَاهُهُمْ مِنَ النَّاسِ

So Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Prophet^{saww} that he^{saww} should be kind to them with the wealth and the gifts perhaps their Islam would improve and they would be affirmed upon their Religion which they had entered into and acknowledged with; and on the Day (battle) of Hunayn, Rasool-Allah^{saww} was kind to their chiefs of the Arabs from Qureysh and the rest of the (tribe of) Muzar. From them was Abu Sufyan Bin Harb, and Uyayna Bin Huswayn Al-Fazary and the likes of them from the people.

فَعَصَبَتِ الْأَنْصَارُ وَ اجْتَمَعَتِ إِلَى سَعْدِ بْنِ عُبَادَةَ فَانْطَلَقَ بِهِمْ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالْجِعْرَانَةِ فَقَالَ يَا رَسُولَ اللَّهِ أ تَأْتُنِي لِي فِي الْكَلَامِ فَقَالَ نَعَمْ فَقَالَ إِنَّ كَانَ هَذَا الْأَمْرُ مِنْ هَذِهِ الْأُمُورِ الَّتِي قَسَمْتَ بَيْنَ قَوْمِكَ شَيْئاً أَنْزَلَهُ اللَّهُ رِضِينَا وَ إِنَّ كَانَ غَيْرَ ذَلِكَ لَمْ نَرْضَ

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 1

So the Helpers (Ansaar) were angered and gathered to Sa'ad Bin Ubada. So he went with them to Rasool-Allah^{saww} with Al-Ji'rana and he said, 'O Rasool-Allah^{saww}! Would you permit me regarding the speech?' So he^{saww} said: 'Yes'. So he said, 'If this matter from this wealth was such which you^{saww} have distributed between your^{saww} people, a Revelation from Allah^{azwj}, we are pleased, and if it was other than that, we are not pleased'.

قَالَ زُرَّارَةُ وَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا مَعْشَرَ الْأَنْصَارِ أَ كُنْتُمْ عَلَى قَوْلِ سَيِّدِكُمْ سَعْدٍ فَقَالُوا سَيِّدَنَا اللَّهُ وَ رَسُولُهُ ثُمَّ قَالُوا فِي الثَّلَاثَةِ نَحْنُ عَلَى مِثْلِ قَوْلِهِ وَ رَأْيِهِ

Zurara (the narrator) said, 'And I heard Abu Ja'far^{asws} saying: 'So Rasool-Allah^{saww} said: 'O group of the Helpers! Are all of you upon the words of your chief Sa'ad?'. So they said, 'Our chief is Allah^{azwj} and His^{azwj} Rasool^{saww}!'. Then they said during the third (reiteration), 'We are upon the like of his words and his view'.

قَالَ زُرَّارَةُ فَسَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ فَحَطَّ اللَّهُ نُورَهُمْ وَ فَرَضَ اللَّهُ لِلْمَوْلَفَةِ قُلُوبَهُمْ سَهْمًا فِي الْقُرْآنِ .

Zurara (the narrator) said, 'So I heard Abu Ja'far^{asws} saying: 'So Allah^{azwj} Diminished their light and Allah^{azwj} Imposed a share to be for the ones of distorted hearts, in the Quran'.⁷⁵

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْمَوْلَفَةُ قُلُوبُهُمْ لَمْ يَكُونُوا قَطُّ أَكْثَرَ مِنْهُمْ الْيَوْمَ .

Ali Bin Muhammad Bin Isa, from Yunus, from a man from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The ones of distorted hearts have never happened to be more than they are today'.⁷⁶

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِسْحَاقَ بْنِ غَالِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا إِسْحَاقُ كَمْ تَرَى أَهْلَ هَذِهِ الْآيَةِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَ إِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ قَالَ ثُمَّ قَالَ هُمْ أَكْثَرُ مِنْ ثَلَاثِي النَّاسِ .

Ali, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Is'haq Bin Ghalib who said,

'Abu Abdullah^{asws} said: 'O Is'haq! How many do you see to be referred to in this Verse [9:58] **And among them is one who blames you with respect to the charities; so if they are given from it they are pleased, and if they are not given from it, then they are full of rage?**' Then he^{asws} said: 'They are more than two-thirds of the people'.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ رَجُلٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) مَا كَانَتْ الْمَوْلَفَةُ قُلُوبُهُمْ قَطُّ أَكْثَرَ مِنْهُمْ الْيَوْمَ وَ هُمْ قَوْمٌ وَحَدُوا اللَّهَ وَ خَرَجُوا مِنَ الشَّرْكِ وَ لَمْ تَدْخُلْ مَعْرِفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قُلُوبُهُمْ وَ مَا جَاءَ بِهِ فَتَأَلَّفَهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ تَأَلَّفَهُمُ الْمُؤْمِنُونَ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَكَيْمًا يَعْرِفُوا .

⁷⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 2

⁷⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 3

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 4

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr, from a man who said,

'Abu Ja'far^{asws} said: 'The ones of distorted hearts have never been more than what they are today; and they are a people who are professing to the Oneness of Allah^{azwj} are exiting from the *Shirk* (Polytheism), but did not enter the recognition of Muhammad^{saww} as Rasool-Allah^{saww} into their hearts and whatever he^{saww} came with. So, Rasool-Allah^{saww} was kind to them, and the *Momineen* were kind to them after Rasool-Allah^{saww}, perhaps they would recognise'.⁷⁸

بَاب فِي ذِكْرِ الْمُنَافِقِينَ وَالضَّلَالِ وَابْلِيسَ فِي الدَّعْوَةِ

Chapter 177 – Regarding the mention of the hypocrites, and the straying ones, and Iblees^{la} in the invitation (to the Religion)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ كَانَ الطَّيَّارُ يَقُولُ لِي إِبْلِيسُ لَيْسَ مِنَ الْمَلَائِكَةِ وَ إِنَّمَا أُمِرْتُ الْمَلَائِكَةُ بِالسُّجُودِ لِأَدَمَ (عَلَيْهِ السَّلَام) فَقَالَ إِبْلِيسُ لَا أَسْجُدُ فَمَا لِإِبْلِيسَ بَعْصِي حِينَ لَمْ يَسْجُدْ وَ لَيْسَ هُوَ مِنَ الْمَلَائِكَةِ

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

'Al-Tayyar was saying to me, 'Iblees^{la} is not from the Angels, and rather (it was) the Angels who had been Commanded with the Prostration to Adam^{as}. Therefore, Iblees^{la} said, 'I^{la} will not prostrate'. Thus Iblees^{la} did not disobey where he^{la} did not prostrate as he^{la} was not from the Angels'.

قَالَ فَدَخَلْتُ أَنَا وَ هُوَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فَأَحْسَنَ وَ اللَّهُ فِي الْمَسْأَلَةِ فَقَالَ جُعِلْتُ فِدَاكَ أَرَأَيْتَ مَا نَدَبَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ الْمُؤْمِنِينَ مِنْ قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَدْخَلْ فِي ذَلِكَ الْمُنَافِقُونَ مَعَهُمْ قَالَ نَعَمْ وَ الضَّلَالُ وَ كُلُّ مَنْ أَقْرَّ بِالِدَّعْوَةِ الظَّاهِرَةِ وَ كَانَ إِبْلِيسُ مِمَّنْ أَقْرَّ بِالِدَّعْوَةِ الظَّاهِرَةِ مَعَهُمْ .

He (the narrator) said, 'So he and I went together to Abu Abdullah^{asws}, and by Allah^{azwj}, he was good regarding the question, so he said, 'May I be sacrificed for you^{asws}! What is your^{asws} view of Allah^{azwj} Mighty and Majestic's Call to the *Momineen*, what He^{azwj} Called out to, from His^{azwj} Words: "O you who believe!". Are the hypocrites included along with them?' He^{asws} said: 'Yes, and the straying ones, and everyone who acknowledged with the call apparently, and Iblees^{la} was from the ones who acknowledged with the Call apparently, along with them'.⁷⁹

بَاب فِي قَوْلِهِ تَعَالَى وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ

Chapter 178 – Regarding the Words of the Exalted [22:11] And among men is he who worships Allah^{azwj} superficially

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْبَنَةَ عَنِ الْفَضِيلِ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

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

⁷⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 5

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 177 H 1

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [22:11] **And among men is he who worships Allah superficially, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong; he loses this world as well as the Hereafter; that is a manifest loss.**

قَالَ زُرَّارَةُ سَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ هُوَ لِأَنَّ قَوْمَ عِبَادُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبُدُ مِنْ دُونِ اللَّهِ وَ شَكَرُوا فِي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا جَاءَ بِهِ فَتَكَلَّمُوا بِالْإِسْلَامِ وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَقْرَأُوا بِالْقُرْآنِ وَ هُمْ فِي ذَلِكَ شَاكِرُونَ فِي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا جَاءَ بِهِ وَ لَيْسُوا شَاكِرًا فِي اللَّهِ

Zurara (the narrator) said, 'I asked Abu Ja'far^{asws} about it, so he^{asws} said: 'They are a people worshipping Allah^{azwj} and keeping away from worshipping the ones besides Allah^{azwj} and are doubting regarding Muhammad^{saww} and what he^{saww} came with. Thus, they are speaking with Al-Islam and are testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and are acknowledging with the Quran, and they are doubting in that regarding Muhammad^{saww} and what he^{saww} came with, and are not doubtful regarding Allah^{azwj}'.

قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مِنَ النَّاسِ مَنْ يُعْبُدُ اللَّهَ عَلَى حَرْفٍ يَعْني عَلَى شَكٍّ فِي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا جَاءَ بِهِ فَإِنْ أَصَابَهُ خَيْرٌ يَعْني عَافِيَةً فِي نَفْسِهِ وَ مَالِهِ وَ وُلْدِهِ أَطْمَآنَ بِهِ وَ رَضِيَ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَعْني بَلَاءٌ فِي جَسَدِهِ أَوْ مَالِهِ تَطَيَّرَ وَ كَرِهَ الْمَقَامَ عَلَى الْإِقْرَارِ بِالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَرَجَعَ إِلَى الْوُفُوفِ وَ الشُّكِّ فَتَنَصَّبَ الْعَدَاوَةَ لِلَّهِ وَ لِرَسُولِهِ وَ الْجُودَ بِالنَّبِيِّ وَ مَا جَاءَ بِهِ .

Allah^{azwj} Mighty and Majestic Says [22:11] **And among men is he who worships Allah superficially** – Meaning doubting in Muhammad^{saww} and what he^{saww} came with. **so that if good befalls him** meaning well being regarding himself and his wealth and his children **he is satisfied therewith, but if a trial afflicts him** meaning an affliction in his body or his wealth he flies off and dislikes the standing upon the acknowledgement with the Prophet^{saww}. So he returns to the pausing and the doubting and establishes the enmity to Allah^{azwj} and to His^{azwj} Rasool^{saww}, and becomes critical to the Prophet^{saww} and what he^{saww} came with'.⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مِنَ النَّاسِ مَنْ يُعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ هُمْ قَوْمٌ وَحَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبُدُ مِنْ دُونِ اللَّهِ فَخَرَجُوا مِنَ الشَّرْكِ وَ لَمْ يَعْرِفُوا أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَسُولُ اللَّهِ فَهُمْ يُعْبُدُونَ اللَّهَ عَلَى شَكٍّ فِي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا جَاءَ بِهِ

Muhammad Bin Yahya, from Ahmad Bin Mjuhammad, from Ali Bin Al hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [22:11] **And among men is he who worships Allah superficially.** He^{asws} said: 'They are a people professing the Oneness of Allah^{azwj} and keeping away from worshipping the ones besides Allah^{azwj}. So they are exiting from the *Shirk* (Polytheism) but are not recognising that Muhammad^{saww} is the Rasool^{saww} of Allah^{azwj}. Thus, they are worshipping Allah^{azwj} upon doubt regarding Muhammad^{saww} and what he^{saww} came with.

⁸⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 1

فَأَتُوا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ قَالُوا نَنْظُرُ فَإِنْ كَثُرَتْ أَمْوَالُنَا وَ عُوْفِينَا فِي أَنْفُسِنَا وَ أَوْلَادِنَا عَلِمْنَا أَنَّهُ صَادِقٌ وَ أَنَّهُ رَسُولُ اللَّهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ تَطَّرْنَا

So they came over to Rasool-Allah^{saww} and said, 'We shall consider, so if our wealth becomes abundant, and we are with good health regarding ourselves and our children, we will know that he^{saww} is truthful and that he^{saww} is Rasool^{saww} of Allah^{azwj}, but if it is other than that, we shall reconsider'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ يَعْنِي عَافِيَةً فِي الدُّنْيَا وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَعْنِي بَلَاءً فِي نَفْسِهِ وَ مَالِهِ انْقَلَبَ عَلَى وَجْهِهِ انْقَلَبَ عَلَى شَكِّهِ إِلَى الشِّرْكِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَ مَا لَا يَنْفَعُهُ

Allah^{azwj} Mighty and Majestic Said [22:11] so that if good befalls him he is satisfied therewith Meaning the well being in the world but if a trial afflicts him Meaning an an affliction regarding himself and his wealth he turns back headlong overturning upon his doubt to the Shirk (Polytheism) he loses this world as well as the Hereafter; that is a manifest loss. He supplicates to the ones besides Allah^{azwj} who can neither harm him nor that can benefit him'.

قَالَ يَنْقَلِبُ مُشْرِكًا يَدْعُو غَيْرَ اللَّهِ وَ يَعْبُدُ غَيْرَهُ فَمِنْهُمْ مَنْ يَعْرِفُ وَ يَدْخُلُ الْإِيمَانَ قَلْبُهُ فَيُؤْمِنُ وَ يُصَدِّقُ وَ يَزُولُ عَنْ مَنْزِلَتِهِ مِنَ الشُّكِّ إِلَى الْإِيمَانِ وَ مِنْهُمْ مَنْ يَثْبُتُ عَلَى شَكِّهِ وَ مِنْهُمْ مَنْ يَنْقَلِبُ إِلَى الشِّرْكِ .

He^{asws} said: 'He overturns to be a Mushrik (Polytheist) supplicating to other than Allah^{azwj} and worshipping other than Him^{azwj}. So from them is one who recognises and the Emān enters his heart, so he believes and ratifies and declines from his state of doubt to (embrace) the Emān, and from them is the one who remains affirmed upon his doubt, and from them is the one who overturns to the Shirk (Polytheism)'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ مِثْلَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from A man, from Zurara – similar to it.⁸¹

بَابُ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا أَوْ كَافِرًا أَوْ ضَالًّا

Chapter 179 – The least of what by which the servant can be a Momin, or a Kafir (unbeliever), or a straying one

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ ابْنِ أَدْنَيْنَةَ عَنْ أَبِي بَنِي عَيَّاشَ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ عَلِيًّا (صلوات الله عليه) يَقُولُ وَ أَنَاهُ رَجُلٌ فَقَالَ لَهُ مَا أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Ibn Azina, from Aban Bin Ayyash, from Suleym Bin Qays who said,

'I heard Ali^{asws} saying and a man had come over to him^{asws}, and he said to him^{asws}. 'What is the least of that with which the servant (of Allah^{azwj}) becomes a Momin (believer), or a Kafir (unbeliever), or a straying one?'

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 2

فَقَالَ لَهُ قَدْ سَأَلْت فَافْهَمْ الْجَوَابَ أَمَا أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا أَنْ يُعْرِفَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى نَفْسَهُ فَيُؤَيَّرَ لَهُ بِالطَّاعَةِ وَ يُعْرِفَهُ نَبِيَّهُ (صلى الله عليه وآله) فَيُؤَيَّرَ لَهُ بِالطَّاعَةِ وَ يُعْرِفَهُ إِمَامَهُ وَ حُجَّتَهُ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْفِهِ فَيُؤَيَّرَ لَهُ بِالطَّاعَةِ

So he^{asws} said to him: 'You have asked so now try to understand the answer. As for the least of that with which the servant (of Allah^{azwj}) can be a *Momin* is that he recognises Allah^{azwj} Blessed and High himself, so he acknowledges to Him^{azwj} with the obedience, and he recognises His^{azwj} Prophet^{saww}, so he acknowledges to him^{saww} with his^{saww} obedience, and he recognises His^{azwj} Imam^{asws} and His^{azwj} Proof in His^{azwj} earth, and His^{azwj} Witness over His^{azwj} creatures, so he acknowledges to him^{asws} with the obedience'.

قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنْ جَهِلَ جَمِيعَ الْأَشْيَاءِ إِلَّا مَا وَصَفْتَ قَالَ نَعَمْ إِذَا أَمَرَ أَطَاعَ وَ إِذَا نَهَى انْتَهَى

I said to him^{asws}, 'O Amir Al-Momineen^{asws}! And even if he was ignorant of the entirety of the things except what you^{asws} have described?' He^{asws} said: 'Yes. Whenever he^{asws} orders, he obeys, and whenever he^{asws} forbids, he keeps away.

وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا مَنْ زَعَمَ أَنْ شَيْئًا نَهَى اللَّهُ عَنْهُ أَنَّ اللَّهَ أَمَرَ بِهِ وَ نَصَبَهُ دِينًا يَتَوَلَّى عَلَيْهِ وَ يَزْعُمُ أَنَّهُ يَعْبُدُ الَّذِي أَمَرَهُ بِهِ وَ إِنَّمَا يَعْبُدُ الشَّيْطَانَ

And the least of that with which the servant (of Allah^{azwj}) can be a *Kafir* (unbeliever) is the one who alleges that the things Allah^{azwj} has Forbidden from is what Allah^{azwj} has Commanded with, and establishes it as a religion, and pretends that he is worshipping the One^{azwj} Who has Commanded with it, and rather he is worshipping the Satan^{la}.

وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ شَاهِدَهُ عَلَى عِبَادِهِ الَّذِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَتِهِ وَ فَرَضَ وَ لَآئِيَتَهُ

And the least of that with which the servant (of Allah^{azwj}) happen to be straying one is that he does not recognise the Proof^{asws} of Allah^{azwj} Blessed and High and His^{azwj} Witness upon His^{azwj} servants whom Allah^{azwj} Mighty and Majestic has Commanded with his^{asws} obedience and Imposed his^{asws} Wilayah'.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْهُمْ لِي فَقَالَ الَّذِينَ قَرَنَهُمُ اللَّهُ عَزَّ وَ جَلَّ بِنَفْسِهِ وَ نَبِيِّهِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

I said, 'O Amir Al Momineen^{asws}! Describe them^{asws} to me'. So he^{asws} said: 'Those^{asws} whom Allah^{azwj} Mighty and Majestic has Paired with Himself^{azwj} and His^{azwj} Prophet^{saww}, so He^{azwj} Said [4:59] **O you who believe! Obey Allah and obey the Rasool and those in authority from among you**'.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلَنِي اللَّهُ فِدَاكَ أَوْضِحْ لِي فَقَالَ الَّذِينَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي آخِرِ خُطْبَتِهِ يَوْمَ قَبِيضَةِ اللَّهِ عَزَّ وَ جَلَّ إِلَيْهِ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا بَعْدِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ عِرَّتِي أَهْلَ بَيْتِي فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَهَدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ مُسَبِّحَتَيْهِ وَ لَا أَقُولُ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ الْمُسَبِّحَةِ وَ الْوَسْطَى فَتَسْبِقُ إِحْدَاهُمَا الْأُخْرَى فَتَمَسَّكُوا بِهِمَا لَا تَزَلُّوا وَ لَا تَضِلُّوا وَ لَا تَقْدَمُوهُمُ فَتَضِلُّوا .

I said, 'O Amir Al Momineen^{asws}! May Allah^{azwj} Make me to be sacrificed for you^{asws}! Clarify it to me'. So he^{asws} said: 'Those^{asws} for whom Rasool-Allah^{saww} spoke of at the end of his^{saww} sermon on the day Allah^{azwj} Mighty and Majestic Caused him^{saww} to

pass away: 'I^{saww} am leaving behind two matters among you all. You will never stray after me^{saww} for as long as you attach yourselves with these two – the Book of Allah^{azwj} and my^{saww} offspring, the People^{asws} of my^{saww} Household, for the Knower of the subtleties and the All-Aware has Informed me^{saww} and has Covenanted to me^{saww} that these two will never separate until they both come to me^{saww} at the Fountain, like these two' – and he^{saww} gathered between his^{saww} 'Tasbeeh fingers' (the forefinger and the thumb), 'And I^{saww} am not saying like this' – and he^{saww} gathered between the thumb and the middle finger, 'So that one of the two would precede the other. Therefore, attach yourselves with these two and you will neither be deceived nor stray, and do not precede them^{asws}, for you will go astray'.⁸²

بَاب

Chapter 180 – A Chapter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ بَنِي أُمَيَّةَ أَطْلَقُوا لِلنَّاسِ تَعْلِيمَ الْإِيمَانِ وَ لَمْ يُطْلَقُوا تَعْلِيمَ الشَّرِكِ لِكَيْ إِذَا حَمَلُوهُمْ عَلَيْهِ لَمْ يَعْرِفُوهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Clan of Umayya started teaching *Emān* to the people but did not launch the teaching of *Shirk* (Polytheism), so that when they do carry them upon it, they would not be recognising it'.⁸³

بَابُ ثُبُوتِ الْإِيمَانِ وَ هَلْ يَجُوزُ أَنْ يَنْقُلَهُ اللَّهُ

Chapter 181 – Affirmation of the *Emān* and is it allowed that Allah^{azwj} would Transfer it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) لِمَ يَكُونُ الرَّجُلُ عِنْدَ اللَّهِ مُؤْمِنًا قَدْ تَبَتَ لَهُ الْإِيمَانُ عِنْدَهُ ثُمَّ يَنْقُلُهُ اللَّهُ بَعْدَ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Husayn Bin Nuaym Al Sahhaf who said,

'I said to Abu Abdullah^{asws}, 'Why is it so that the man happens to be a *Momin* in the Presence of Allah^{azwj}, the *Emān* having been affirmed to him in His^{azwj} Presence, then Allah^{azwj} Transfers him afterwards, from the *Emān* to the *Kufr* (disbelief)?'

قَالَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ الْعَدْلُ إِنَّمَا دَعَا الْعِبَادَ إِلَى الْإِيمَانِ بِهِ لَا إِلَى الْكُفْرِ وَ لَا يَدْعُو أَحَدًا إِلَى الْكُفْرِ بِهِ فَمَنْ آمَنَ بِاللَّهِ ثُمَّ تَبَتَ لَهُ الْإِيمَانُ عِنْدَ اللَّهِ لَمْ يَنْقُلْهُ اللَّهُ عَزَّ وَ جَلَّ بَعْدَ ذَلِكَ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ

So he^{asws} said: 'Allah^{azwj} Mighty and Majestic, He^{azwj} is Just. But rather, He^{azwj} Calls the servants to the *Emān* in Him^{azwj} not to the *Kufr* (disbelief), and He^{azwj} does not Call anyone to the *Kufr* (disbelief) in Him^{azwj}. So the one who believes in Allah^{azwj},

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 179 H 1

⁸³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 180 H 1

then the *Emān* gets affirmed for him in the Presence of Allah^{azwj}, Allah^{azwj} Mighty and Majestic will not Transfer it after that, from the *Emān* to the *Kufr* (disbelief)'.
 قُلْتُ لَهُ فَيَكُونُ الرَّجُلُ كَافِرًا قَدْ تَبَيَّنَ لَهُ الْكُفْرُ عِنْدَ اللَّهِ ثُمَّ يُنْقَلُهُ بَعْدَ ذَلِكَ مِنَ الْكُفْرِ إِلَى الْإِيمَانِ

I said to him^{asws}, 'Can it happen that the man is a *Kafir* (unbeliever), the *Kufr* (disbelief) having been affirmed for him in the Presence of Allah^{azwj}, then He^{azwj} Transfer him, after that, from the *Kufr* to the *Emān*?'
 قَالَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ النَّاسَ كُلَّهُمْ عَلَى الْفِطْرَةِ الَّتِي فَطَرَهُمْ عَلَيْهَا لَا يَعْرِفُونَ إِيْمَانًا بِشَرِيْعَةٍ وَلَا كُفْرًا بِجُحُودٍ ثُمَّ بَعَثَ اللَّهُ الرَّسُلَ تَدْعُوا الْعِبَادَ إِلَى الْإِيْمَانِ بِهِ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَ مِنْهُمْ مَنْ لَمْ يَهْدِهِ اللَّهُ .

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Created the people, all of them upon the nature which He^{azwj} Natured them upon. They were neither recognising *Emān* with its stipulations, nor *Kufr* with its denials. Then Allah^{azwj} Sent the Rasools^{as} inviting the people to the *Emān* in Him^{azwj}. So, from them is the one whom Allah^{azwj} Guided, and from them is the one who Allah^{azwj} did not Guide'.⁸⁴

بَابُ الْمُعَارِيَنِ

Chapter 182 – The ones of temporary (*Emān*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقًا لِلْإِيْمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا لِلْكُفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا بَيْنَ ذَلِكَ وَ اسْتَوْدَعَ بَعْضَهُمُ الْإِيْمَانَ فَإِنْ يَشَاءُ أَنْ يَتِمَّهُ لَهُمْ أْتَمَّهُ وَ إِنْ يَشَاءُ أَنْ يَسْلُبَهُمْ إِيْمَانَهُمْ وَ كَانَ فُلَانٌ مِنْهُمْ مُعَارًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}, said, 'I heard him^{asws} saying: 'Allah^{azwj} Mighty and Majestic Created a people for the *Emān*, there not being a decline for it, and Created a people for the *Kufr* (disbelief), there being no decline for it, and Created a people between that and Deposited the *Emān* in some of them. So if He^{azwj} so Desires He^{azwj} would Complete it for them, and if He^{azwj} so Desires He^{azwj} would Confiscate it from them; and so and so from them was with temporary *Emān*'.⁸⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ كَلْبِ بْنِ مُعَاوِيَةَ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْعَبْدَ يُصْبِحُ مُؤْمِنًا وَ يُمَسِي كَافِرًا وَ يُصْبِحُ كَافِرًا وَ يُمَسِي مُؤْمِنًا وَ قَوْمٌ يُعَارُونَ الْإِيْمَانَ ثُمَّ يُسَلْبُونَهُ وَ يُسَمَّوْنَ الْمُعَارِيْنَ ثُمَّ قَالَ فُلَانٌ مِنْهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub and Al Qasim Bin Muhammad Al Jowfary, from Kuleyb Bin Muawiya Al Asady,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A servant could be a *Momin* in the morning and in the evening he would be a *Kafir* (unbeliever), and in the morning he could be a *Kafir* and in the evening he would be a *Momin*; and a people

⁸⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 181 H 1

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 1

are being Lent the *Emān*, then it is Confiscated and (they) are being named as the ‘temporary ones’. Then he^{asws} said: ‘So and so was from them’.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِ عَنْ عَيْسَى شَلْقَانَ قَالَ كُنْتُ قَاعِدًا فَمَرَّ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) وَمَعَهُ بَهْمَةٌ قَالَ قُلْتُ يَا غُلَامُ مَا تَرَى مَا يَصْنَعُ أَبُوكَ يَا مَرْنَا بِالشَّيْءِ ثُمَّ يَنْهَانَا عَنْهُ أَمْرًا أَنْ نَتَوَلَّى أَبَا الْخَطَّابِ ثُمَّ أَمْرًا أَنْ نُلْعَنَهُ وَنَنْبِرًا مِنْهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafsa Bin Al Bakhtary and someone else from Isa Shalqan who said,

‘I was seated and Abu Al-Hassan Musa^{asws} passed by, and with him was a goat. I said, ‘O boy! What is your^{asws} view of what your^{asws} father^{asws} did, ordering us with something then forbidding us from it. He^{asws} ordered us that we befriend Abu Al-Khattab, then he^{asws} ordered us that we curse him and we should disavow from him?’

فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَهُوَ غُلَامٌ إِنَّ اللَّهَ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَخَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَخَلَقَ خَلْقًا بَيْنَ ذَلِكَ أَعَارَهُ الْإِيمَانَ يُسَمُّونَ الْمُعَارِينَ إِذَا شَاءَ سَلَبَهُمْ وَكَانَ أَبُو الْخَطَّابِ مِمَّنْ أَعِيرَ الْإِيمَانَ

So Abu Al-Hassan^{asws} said, and he^{asws} was a boy: ‘Allah^{azwj} Created a people for the *Emān*, there being no decline for it, and Created a people for the *Kufr* (disbelief) there being no decline for it, and Created a people between that, Lending the *Emān* to him, named as the ‘temporary ones’. Whenever He^{azwj} so Desires, He^{azwj} Confiscates it from them, and Abu Al-Khattab was from the ones who was Lent the *Emān*’.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَخْبَرْتُهُ مَا قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَمَا قَالَ لِي فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّهُ نَبْعَةُ نُبُوَّةٍ .

He (the narrator) said, ‘So I went over to Abu Abdullah^{asws} and informed him^{asws} of what I had said to Abu Al-Hassan^{asws} and what he^{asws} had said to me. So Abu Abdullah^{asws} said: ‘He^{asws} is a spring of the Prophet-hood’.⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ إِنَّ اللَّهَ خَلَقَ النَّبِيِّينَ عَلَى النَّبُوَّةِ فَلَا يَكُونُونَ إِلَّا أَنْبِيَاءَ وَخَلَقَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ فَلَا يَكُونُونَ إِلَّا مُؤْمِنِينَ وَأَعَارَ قَوْمًا إِيمَانًا فَإِنْ شَاءَ تَمَّمَهُ لَهُمْ وَإِنْ شَاءَ سَلَبَهُمْ إِيَّاهُ

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of our companions,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Allah^{azwj} Created the Prophets^{as} upon the Prophet-hood, so they will not happen to be except for Prophets^{as}; and he^{azwj} Created the *Momineen* upon the *Emān*, so they will not happen to be except for *Momineen*; and Lent *Emān* to a people. So if He^{azwj} so Desires, would Complete it for them, and if He^{azwj} so Desires would Confiscate it’.

قَالَ وَ فِيهِمْ جَرَتْ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ وَ قَالَ لِي إِنَّ فَلَانًا كَانَ مُسْتَوْدَعًا إِيْمَانُهُ فَلَمَّا كَذَّبَ عَلَيْنَا سَلِبَ إِيْمَانُهُ ذَلِكَ .

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 2

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 3

He^{asws} said: 'And among them flowed the stable ones and the temporary ones'. And he^{asws} said to me: 'So and so had temporary *Emān*. So when he lied against us^{asws}, that *Emān* of his was Confiscated'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ حَبِيبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ جَبَلَ النَّبِيِّينَ عَلَى نُبُوَّتِهِمْ فَلَا يَرْتَدُّونَ أَبَدًا وَ جَبَلَ الْأَوْصِيَاءَ عَلَى وَصَايَاهُمْ فَلَا يَرْتَدُّونَ أَبَدًا وَ جَبَلَ بَعْضَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ فَلَا يَرْتَدُّونَ أَبَدًا وَ مِنْهُمْ مَنْ أَعْبَرَ الْإِيمَانَ عَارِيَّةً فَإِذَا هُوَ دَعَا وَ أَلْحَ فِي الدُّعَاءِ مَاتَ عَلَى الْإِيمَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Habeeb, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Formed the Prophets^{as} upon their^{as} Prophet-hood. Thus, they^{as} will not be renegeing, ever! And He^{azwj} Formed the successors^{as} upon their successorship. Thus, they^{as} will not be renegeing, ever! And He^{azwj} Moulded some of the *Momineen* upon the *Emān*. Thus they will not be renegeing, ever! And from them is one to whom the *Emān* is Lent with a Lending. So when he supplicates and persists in the supplication, would die upon the *Emān*'.⁸⁹

بَابٌ فِي عِلْمَةِ الْمُعَارِ

Chapter 183 – Regarding the signs of the Lending (of the *Emān*)

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ الْحَسْرَةَ وَ النَّدَامَةَ وَ الْوَيْلَ كُلَّهُ لِمَنْ لَمْ يَنْتَفِعْ بِمَا أَبْصَرَهُ وَ لَمْ يَدْرِ مَا الْأَمْرُ الَّذِي هُوَ عَلَيْهِ مُقِيمٌ أ نَفَعَهُ لَهُ أَمْ ضَرَّهُ فُلْتُ لَهُ فِيمَ يُعْرِفُ النَّاجِيَ مِنْ هَوْلَاءِ جُعِلَتْ فِدَاكَ

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Mufazzal Al Ju'fy who said,

'Abu Abdullah^{asws} said: 'The anguish, and the regret and the woe, all of it is for the one who does not benefit from what he sees and does not know what the matter is which he is standing upon, is it beneficial for him or harmful?' I said to him^{asws}, 'So by what would the saved ones be recognised from them, may I be sacrificed for you^{asws}?'

قَالَ مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا فَأُثْبِتَ لَهُ الشَّهَادَةُ بِالنَّجَاةِ وَ مَنْ لَمْ يَكُنْ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا فَإِنَّمَا ذَلِكَ مُسْتَوْدِعٌ .

He^{asws} said: 'The one whose deed was in accordance to his words, so the testimony of the salvation would be affirmed for him, and the one whose deed does not happen to be in accordance to his words, so rather, that is the temporary one (of the *Emān*)'.⁹⁰

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 4

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 182 H 5

⁹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 183 H 1