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AL-KAFI

ج 2

Volume 2

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

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

Who died in the year 329 H

كتاب الإيمان و الكفر

THE BOOK OF
BELIEF (*Emān*) AND DISBELIEF (*KUFR*) (13)

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

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

بَابُ سَهْوِ الْقَلْبِ

Chapter 184 – Omissions of the heart

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَغَيْرِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الْقَلْبَ لَيَكُونُ السَّاعَةَ مِنَ اللَّيْلِ وَالنَّهَارِ مَا فِيهِ كُفْرٌ وَ لَا إِيمَانٌ كَالثَّوْبِ الْخَلْقِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ja'far Bin Usman, from Sama'at, from Abu Baseer and someone else who said,

'Abu Abdullah^{asws} said: 'The heart happens to be such during a time of the day and the night that there is neither a *Kufr* (disbelief) in it nor *Emān*, like the newly-created garment'.

قَالَ ثُمَّ قَالَ لِي أَمَا تَجِدُ ذَلِكَ مِنْ نَفْسِكَ قَالَ ثُمَّ تَكُونُ النُّكْتَةُ مِنَ اللَّهِ فِي الْقَلْبِ بِمَا شَاءَ مِنْ كُفْرٍ وَ إِيمَانٍ .

He (the narrator) said, 'Then he^{asws} said to me: 'But, do you not find that from yourself?' He^{asws} said: 'The spot appears from Allah^{azwj} in the heart with whatever Allah^{azwj} has so Desired it to be, from *Kufr* and the *Emān*'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ مِثْلَهُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Muhammad Bin Abu Umeyr – similar to it.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ يَكُونُ الْقَلْبُ مَا فِيهِ إِيمَانٌ وَ لَا كُفْرٌ شَيْبَةَ الْمُضْغَةِ أَمَا مَا يَجِدُ أَحَدُكُمْ ذَلِكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'الْقَلْبُ' The heart (sometimes) becomes such that there is neither *Emān* in it nor *Kufr* (disbelief), resembling a lump. Hasn't any one of you found that?'²

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مَطْوِيَةً مُبْهَمَةً عَلَى الْإِيمَانِ فَإِذَا أَرَادَ اسْتِنَارَةَ مَا فِيهَا نَضَحَهَا بِالْحِكْمَةِ وَ زَرَعَهَا بِالْعِلْمِ وَ زَارِعَهَا وَ الْقِيمَ عَلَيْهَا رَبُّ الْعَالَمِينَ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 1

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 2

(It has been narrated) from Ali son of Ja'far^{asws}, from Abu Al-Hassan Musa^{asws} having said: 'Allah^{azwj} Created the hearts of the *Momineen* folded opaquely upon the *Emān*. So whenever he (the *Momin*) intends to enlighten what is in it, he sprinkles it with the wisdom and then cultivates it with the knowledge, and its Cultivator and the Overseer over it is the Lord^{azwj} of the worlds'.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْقَلْبَ لَيَتَرَجَّحُ فِيمَا بَيْنَ الصَّدْرِ وَالْحَنْجَرَةِ حَتَّى يُعْقَدَ عَلَى الْإِيمَانِ فَإِذَا عُقِدَ عَلَى الْإِيمَانِ قَرَّ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Husayn Bin Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The 'الْقَلْبُ' cannot be translated as heart. In one Hadith it is referred to *Aql* it is not a physical entity) tends to vibrate between the chest and the throat until it sits upon the *Emān*. So when it is tied upon the *Emān*, it settles down, and these are the Words of Allah^{azwj} Mighty and Majestic **[64:11] and whoever believes in Allah, He Guides aright his الْقَلْبُ (Qalb)**.⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْقَلْبَ لَيَتَجَلَّجُلُ فِي الْجَوْفِ يَطْلُبُ الْحَقَّ فَإِذَا أَصَابَهُ أَطْمَأَنَّ وَ قَرَّ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَسْرَحْ صَدْرَهُ لِلْإِسْلَامِ إِلَى قَوْلِهِ كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The الْقَلْبُ tends to jingle in the inside, seeking the truth. So when it comes across it, it is reassured and settles down'. Then Abu Abdullah^{asws} recited this Verse **[6:125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam – up to His^{azwj} Words as though he were ascending to the sky**.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْقَلْبَ يَكُونُ فِي السَّاعَةِ مِنَ اللَّيْلِ وَالنَّهَارِ لَيْسَ فِيهِ إِيْمَانٌ وَ لَا كُفْرٌ أَمَا تَجِدُ ذَلِكَ ثُمَّ تَكُونُ بَعْدَ ذَلِكَ نُكْتَةً مِنَ اللَّهِ فِي قَلْبِ عَبْدِهِ بِمَا شَاءَ إِنْ شَاءَ بِإِيْمَانٍ وَ إِنْ شَاءَ بِكُفْرٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Magra'a, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The الْقَلْبُ (Qalb) happens to be such during a time from the night and the day, there is neither *Emān* in it nor *Kufr* (disbelief). But, do you not find that (to be so)? Then a spot appears after that from Allah^{azwj} in the heart of His^{azwj} servant with whatever He^{azwj} so Desires. If He^{azwj} so Desires with *Emān*, and if He^{azwj} so Desires, with *Kufr* (disbelief)'.⁶

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 3

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 4

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 5

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 6

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مُبَهَمَةً عَلَى الْإِيمَانِ فَإِذَا أَرَادَ اسْتِنَارَةَ مَا فِيهَا فَتَحَهَا بِالْحِكْمَةِ وَزَرَعَهَا بِالْعِلْمِ وَزَارِعَهَا وَ الْقِيمَ عَلَيْهَا رَبُّ الْعَالَمِينَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Created the 'قُلُوبُ' (Qalub – plural of Qalb) of the *Momineen* wrapped up over the *Emān*. So whenever he (the *Momin*) intends to enlighten what is in it, begins it with the wisdom and cultivates it with the knowledge, and its Cultivator and the Overseer upon it is the Lord^{azwj} of the Worlds'.⁷

بَابٌ فِي ظُلْمَةِ قَلْبِ الْمُنَافِقِ وَإِنْ أُعْطِيَ اللِّسَانَ وَ نُورَ قَلْبِ الْمُؤْمِنِ وَإِنْ قَصَرَ بِهِ لِسَانُهُ

Chapter 185 – Regarding the darkness of the 'القَلْبُ' (Qalb) of the hypocrite and even though he has been given the tongue, and radiance of the القَلْبُ (Qalb) of the Momin and even though he falls short with his tongue

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَمْرِو بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَنَا ذَاتَ يَوْمٍ نَجِدُ الرَّجُلَ لَا يُحِطُّ بِلَامٍ وَلَا وَارٍ خَطِيبًا مَصْفَعًا وَ لِقَلْبُهُ أَشَدُّ ظُلْمَةً مِنَ اللَّيْلِ الْمُظْلَمِ وَ نَجِدُ الرَّجُلَ لَا يَسْتَطِيعُ يُعَبِّرُ عَمَّا فِي قَلْبِهِ بِلسَانِهِ وَ قَلْبُهُ يَزْهَرُ كَمَا يَزْهَرُ الْمُصْبِحُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Fazzal, from Ali Bin Uqba, from Amro,

(It has been narrated) from Abu Abdullah^{asws} having said to us one day: 'You will find the man not erring with a 'Laam; or 'Waaw' (letters of the Arabic Alphabet), an orator, eloquent, and for his القَلْبُ (Qalb) would be a darkness more intense than the night; and you will find the man not being able to express by his tongue what is in his القَلْبُ (Qalb), but his (Qalb) would be shining just as the lantern shines'.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ الْمُفَضَّلِ عَنْ سَعِيدِ بْنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْقُلُوبَ أَرْبَعَةٌ قَلْبٌ فِيهِ نِفَاقٌ وَ إِيْمَانٌ وَ قَلْبٌ مَطْبُوعٌ وَ قَلْبٌ أَرْهَرُ أَجْرَدُ فَقُلْتُ مَا الْأَرْهَرُ قَالَ فِيهِ كَهَيْئَةِ السَّرَاجِ فَأَمَّا الْمَطْبُوعُ فَقَلْبُ الْمُنَافِقِ وَ أَمَّا الْأَرْهَرُ فَقَلْبُ الْمُؤْمِنِ إِنْ أُعْطَاهُ شَكَرَ وَ إِنْ ابْتَلَاهُ صَبَرَ وَ أَمَّا الْمَنْكُوسُ فَقَلْبُ الْمُشْرِكِ

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The قُلُوبُ (Qalub) are three (types) – a القَلْبُ (Qalb) wherein is hypocrisy and *Emān*, and an inverted القَلْبُ (Qalb), and an imprinted القَلْبُ (Qalb), and a shining bare القَلْبُ (Qalb). So I said, 'What is the shining (Qalb)?' He^{asws} said: 'Wherein is like a physical lamp; as for the imprinted one, it is the القَلْبُ of the hypocrisy, and as for the shining one, it is the القَلْبُ of the

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 7

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 185 H 1

Momin if He^{azwj} Gives him, he is grateful, and if He^{azwj} Tries him, he is patient; and as for the inverted one, it is the **الْقَلْبُ** of the *Mushrik* (Polytheist)'.⁹

تَمَّ قَرَأَ هَذِهِ الْآيَةَ أَفَمَنْ يَمْشِي مُكَبِّبًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَأَمَّا الْقَلْبُ الَّذِي فِيهِ إِيمَانٌ وَ نَفَاقٌ فَهُمْ قَوْمٌ كَانُوا بِالطَّائِفِ فَإِنْ أَدْرَكَ أَحَدَهُمْ أَجَلُهُ عَلَىٰ نِفَاقِهِ هَلَكَ وَإِنْ أَدْرَكَهُ عَلَىٰ إِيمَانِهِ نَجَّىٰ .

Then he^{asws} recited this Verse [67:22] **Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?** As for the **الْقَلْبُ** wherein is *Emān* and hypocrisy, so they were a people who were in Al-Ta'if. So if death seized one of them upon his hypocrisy, he perished, but if it (death) approached him upon his *Emān*, attained salvation'.⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْقُلُوبُ ثَلَاثَةٌ قَلْبٌ مَنكُوسٌ لَا يَبْعِي شَيْئًا مِنَ الْخَيْرِ وَ هُوَ قَلْبُ الْكَافِرِ وَ قَلْبٌ فِيهِ نُكْتَةٌ سَوْدَاءٌ فَالْخَيْرُ وَ الشَّرُّ فِيهِ يَعْجَلَانِ فَأَيُّهُمَا كَانَتْ مِنْهُ غَلَبَ عَلَيْهِ وَ قَلْبٌ مَفْتُوحٌ فِيهِ مَصَابِيحٌ تَزْهَرُ وَ لَا يُطْفَأُ نُورُهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَ هُوَ قَلْبُ الْمُؤْمِنِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The **قُلُوبَ** are three (types) – an inverted **الْقَلْبُ** not being aware of anything from the good, and it is the **الْقَلْبُ** of the *Kafir* (disbeliever); and a **الْقَلْبُ** (*Qalb*) wherein is a black spot, so the good and the evil are wrestling in it. So it would be whichever of the two which overcomes upon it; and an open **الْقَلْبُ** wherein are shining lanterns, and its light will not be getting extinguished until the Day of Judgment, and it is the **الْقَلْبُ** of the *Momin*'.¹⁰

بَابٌ فِي تَنْقُلِ أَحْوَالِ الْقَلْبِ

Chapter 186 – Transference of the states of the **الْقَلْبُ** (Qalb)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَدَخَلَ عَلَيْهِ حُمْرَانُ بْنُ أَعْيَنَ وَ سَأَلَهُ عَنْ أَشْيَاءَ فَلَمَّا هَمَّ حُمْرَانُ بِالْقِيَامِ قَالَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَخْبِرْكَ أَطَالَ اللَّهُ بَقَاءَكَ لَنَا وَ أَمْتَعْنَا بِكَ أَنَا نَاتِيكَ فَمَا نَخْرُجُ مِنْ عِنْدِكَ حَتَّىٰ تَرُقَ قُلُوبُنَا وَ تَسْلُوَ أَنْفُسَنَا عَنِ الدُّنْيَا وَ يَهُونَ عَلَيْنَا مَا فِي أَيْدِي النَّاسِ مِنْ هَذِهِ الْأَمْوَالِ نَمَّ نَخْرُجُ مِنْ عِنْدِكَ فَإِذَا صِرْنَا مَعَ النَّاسِ وَ التَّجَارِ أَحْبَبْنَا الدُّنْيَا قَالَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّمَا هِيَ الْقُلُوبُ مَرَّةً تَصْعَبُ وَ مَرَّةً تَسْهَلُ

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Muhammad Bin Al Nu'man Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I was in the presence of Abu Ja'far^{asws} when Humran Bin Ayn came over to him^{asws} and asked him about certain things. So when Humran was thinking of arising, he said to Abu Ja'far^{asws}, 'I want to inform you^{asws}, may Allah^{azwj} Prolong your^{asws} remaining for us and our happiness with you^{asws}. We come to you^{asws}, so we do not exit from your^{asws} presence until our **قُلُوبَ** (*Qalub*) melt and our **قُلُوبَ** (*Qalub*) divert us away from the world and it gets trivialised upon us what is in the hands of the people from these wealth's. Then we exit from your^{asws} presence, and we come to be with

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 185 H 2

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 185 H 3

the people and the business, we love the world (once again)'. He (the narrator) said, 'So Abu Ja'far^{asws} said: 'But rather these are the قُلُوبَ (Qalub), sometimes (they make it) difficult (for you) and sometimes (they make it) easy'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَمَا إِنَّ أَصْحَابَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالُوا يَا رَسُولَ اللَّهِ نَخَافُ عَلَيْنَا النَّفَاقَ قَالَ فَقَالَ وَ لِمَ تَخَافُونَ ذَلِكَ قَالُوا إِذَا كُنَّا عِنْدَكَ فَذَكَرْنَا وَ رَغَبْنَا وَ جَلْنَا وَ نَسِينَا الدُّنْيَا وَ زَهَدْنَا حَتَّى كَأَنَّ نَعَائِنُ الْآخِرَةِ وَ الْجَنَّةَ وَ النَّارَ وَ نَحْنُ عِنْدَكَ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ وَ دَخَلْنَا هَذِهِ الْبُيُوتَ وَ شَمِمْنَا الْأَوْلَادَ وَ رَأَيْنَا الْعِيَالَ وَ الْأَهْلَ يَكَادُ أَنْ نُحَوَّلَ عَنِ الْحَالِ الَّتِي كُنَّا عَلَيْهَا عِنْدَكَ وَ حَتَّى كَأَنَّ لَمْ نَكُنْ عَلَى شَيْءٍ أَ فَتَخَافُ عَلَيْنَا أَنْ يَكُونَ ذَلِكَ نِفَاقًا

Then Abu Ja'far^{asws} said: 'As for the companions of Muhammad^{saww}, they said, 'O Rasool-Allah^{saww}! We fear the hypocrisy upon us'. So he^{saww} said: 'And why are you fearing that?' They said, 'Whenever we are in your^{saww} presence so you^{saww} remind us, and make us crave (the Hereafter), and scare us (of Hell) and make us forget the world, and make us to be ascetic, as if we are visualizing the Hereafter, and the Paradise, and the Fire, and (although) we are in your^{saww} presence. So when we exit from your^{saww} presence and we enter these houses and we smell the children, and we see the dependants and the family members, we are almost transformed from the state which we used to be upon in your^{saww} presence, and to the extent as if we are not upon anything. So, do you^{saww} fear upon us that, that would happen to be hypocrisy?'

فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَلَّا إِنَّ هَذِهِ خُطَوَاتُ الشَّيْطَانِ فَيُرِ عِبَّكُمْ فِي الدُّنْيَا وَ اللَّهُ لَوْ تَدُومُونَ عَلَى الْحَالَةِ الَّتِي وَصَفْتُمْ أَنْفُسَكُمْ بِهَا لَصَافَحْتُمْ الْمَلَائِكَةَ وَ مَسْتَبِيئَةً عَلَى الْمَاءِ وَ لَوْ لَا أَنْتُمْ تَذُنُّونَ فَتَسْتَغْفِرُونَ اللَّهُ لَخَلَقَ اللَّهُ خَلْقًا حَتَّى يُذُنُّوا ثُمَّ يَسْتَغْفِرُوا اللَّهُ فَيَغْفِرَ اللَّهُ لَهُمْ إِنَّ الْمُؤْمِنَ مَقْتَنٌ تَوَّابٌ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ وَ قَالَ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ .

So Rasool-Allah^{saww} said to them: 'Never! These are the footsteps of the Satan^{la} and he^{la} is making you covet in the world. By Allah^{azwj}! If you were to persist upon the state which you are describing yourselves to be with, the Angels would shake your hands and you would be walking upon the water. And had it not been for you all sinning and then seeking Forgiveness of Allah^{azwj}, Allah^{azwj} would have Created a people until they would be sinning, then seeking Forgiveness of Allah^{azwj}, so Allah^{azwj} would Forgive them. The *Momin* is a Tried one, repentant. Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[2:222] surely Allah Loves the repentant, and He Loves those who purify themselves.** And He^{azwj} Said **[11:3] And ask Forgiveness from your Lord, then turn repenting to Him'**.¹¹

بَابُ الْوَسْوَسَةِ وَ حَدِيثِ النَّفْسِ

Chapter 187 – The (Satanic) insinuations and discussing with the self

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْوَسْوَسَةِ وَ إِنَّ كَثُرَتْ فَقَالَ لَا شَيْءَ فِيهَا تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Muhammad Bin Humran who said,

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 186 H 1

'I asked Abu Abdullah^{asws} about the (Satanic) insinuations and if it was frequent. So he^{asws} said: 'There is nothing in it. You should be saying, 'لَا إِلَهَ إِلَّا اللَّهُ', 'There is no god except for Allah^{azwj}'.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنَّهُ يَقَعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws} 'There has occurred in my القَلْبُ (Qalb), a grievous matter'. So he^{asws} said: 'Say, 'لَا إِلَهَ إِلَّا اللَّهُ', 'There is no god except for Allah^{azwj}'.

قَالَ جَمِيلٌ فَكُلَّمَا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ فَيَذْهَبُ عَنِّي .

Jameel (the narrator) said, 'So every time something occurred in my heart, I would say, 'لَا إِلَهَ إِلَّا اللَّهُ', 'There is no god except for Allah^{azwj}', and it would go away from me'.¹³

ابْنُ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ فَقَالَ لَهُ (عَلَيْهِ السَّلَامُ) أَتَاكَ الْخَبِيثُ فَقَالَ لَكَ مِنْ خَلْقِكَ فَقُلْتَ اللَّهُ فَقَالَ لَكَ اللَّهُ مِنْ خَلْقِهِ فَقَالَ إِي وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَكَذَا فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذَلِكَ وَ اللَّهُ مَحْضُ الْإِيمَانِ .

Ibn Abu Umeyr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! I am destroyed!' So he^{saww} said to him: 'The wicked one (Satan^{la}) came to you and he^{la} said to you, 'Who Created you?' So you said, 'Allah^{azwj}'. So he^{la} said to you, 'Who Created Him^{azwj}?' So he said, 'Yes, by the One^{azwj} Whom Sent you^{saww} with the Truth, it was such'. So Rasool-Allah^{saww} said: 'That, by Allah^{azwj}, is purity of the *Emān*'.

قَالَ ابْنُ أَبِي عُمَيْرٍ فَحَدَّثْتُ بِذَلِكَ عَبْدِ الرَّحْمَنِ بْنَ الْحَجَّاجِ فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا عَنَى بِقَوْلِهِ هَذَا وَ اللَّهُ مَحْضُ الْإِيمَانِ خَوْفُهُ أَنْ يَكُونَ قَدْ هَلَكَ حَيْثُ عَرَضَ لَهُ ذَلِكَ فِي قَلْبِهِ .

Ibn Abu Umeyr (the narrator) said, 'So I narrate with that to Abdul Rahman Bin Al-Hajjaj, and he said, 'Abu Abdullah^{asws} narrated to me that Rasool-Allah^{saww}, rather, meant by his^{saww} words: 'This, by Allah^{azwj}, is purity of the *Emān*', fearing him that he happened to have persihed were that was displayed to him in his heart'.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدِ بْنِ بَحْبِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْرِيَارٍ قَالَ كَتَبَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَشْكُو إِلَيْهِ لَمَّا يَخْطُرُ عَلَى بَالِهِ فَأَجَابَهُ فِي بَعْضِ كَلَامِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنْ شَاءَ تَبَنَّاكَ فَلَا يَجْعَلُ لِإِبْلِيسَ عَلَيْكَ طَرِيقاً

A number of companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Mahziyar who said,

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 1

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 2

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 3

'A man wrote to Abu Ja'far^{asws} complaining to him^{asws} of what tends to come upon his mind. So he^{asws} answered in one of his^{asws} speeches that: 'Allah^{azwj} Mighty and Majestic, if He^{azwj} so Desires to, would Affirm you, so He^{azwj} would not Make for Iblees^{la} to have a way upon you.

قَدْ شَكَأ قَوْمٌ إِلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) لَمَّا يَعْرِضُ لَهُمْ لِأَنَّ تَهْوِيَ بِهِمُ الرِّيحُ أَوْ يُقَطَّعُوا أَحَبُّ إِلَيْهِمْ مِنْ أَنْ يَتَكَلَّمُوا بِهِ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) أ تَجِدُونَ ذَلِكَ قَالُوا نَعَمْ فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ ذَلِكَ لَصَرِيحُ الْإِيمَانِ فَإِذَا وَجَدْتُمُوهُ فَقُولُوا آمَنَّا بِاللَّهِ وَ رَسُولِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ .

A group of people had complained to the Prophet^{saww} of what tended to present to them because it was easier for them if the wind were to sweep them away or a beloved one would be cut off from them, than that they should be speaking about it. So Rasool-Allah^{saww} said: 'You are finding that (to be so)?' They said, 'Yes'. So he^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! That is explicit *Emān*. So whenever you find it to be so, so you should be saying,

‘آمَنَّا بِاللَّهِ وَ رَسُولِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ‘

'We believe in Allah^{azwj} and in His^{azwj} Rasool^{saww}, and there is neither any Might or Strength except with Allah^{azwj}’¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ بُكْرِ بْنِ جَنَاحٍ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنْ أَبِي النَّبَسِ دَاوُدَ الْأَبْزَارِيِّ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي نَافَقْتُ فَقَالَ وَ اللهُ مَا نَافَقْتُ وَ لَوْ نَافَقْتُ مَا أَتَيْتَنِي تُعَلِّمُنِي مَا الَّذِي رَأَيْتَ الْعَدُوَّ الْحَاضِرَ أَتَاكَ فَقَالَ لَكَ مِنْ خَلْقِكَ فَقَالَ اللهُ خَلَقَنِي فَقَالَ لَكَ مَنْ خَلَقَ اللهُ قَالَ إِي وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَكَآنَ كَذَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Muhammad, from Muhammad Bin Bakr Bin Janah, from Zakariyya Bin Muhammad, from Abu Al Yas'a Dawood Al Abzary, from Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man came over to Rasool-Allah^{saww} and he said, 'O Rasool-Allah^{saww}! I have become a hypocrite'. So he^{saww} said: 'By Allah^{azwj} you are not so; and had you been so, you would not have come to me to let me know what is that which has caused you to doubt. I^{saww} think the present enemy (Satan^{la}) came over to you and he^{la} said to you, 'Who Created you?' So you said, 'Allah^{azwj}!'. So he^{la} said to you, 'Who Created Allah^{azwj}!'. He said, 'Yes, by the One^{azwj} Who Sent you with the Truth, it was such'.

فَقَالَ إِنَّ الشَّيْطَانَ أَتَاكُمْ مِنْ قِبَلِ الْأَعْمَالِ فَلَمْ يَفَوْ عَلَيْكُمْ فَاتَاكُمْ مِنْ هَذَا الْوَجْهِ لِكَيْ يَسْتَرِلَكُمْ فَإِذَا كَانَ كَذَلِكَ فَلْيَذْكُرُوا أَحَدُكُمْ اللهُ وَحْدَهُ .

So he^{saww} said: 'The Satan^{la} comes to you from the aspect of the deeds, but is not strong enough upon you, so he comes from this direction perhaps he^{la} would make you waver. Therefore, whenever it was like that, so let one of you mentioned Allah^{azwj} Alone'¹⁶

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 4

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 5

بَابُ الإِغْتِرَافِ بِالدُّنُوبِ وَ النَّدَمِ عَلَيْهَا

Chapter 188 – The acknowledgement of the sins and the regret upon it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ اللَّهُ مَا يَنْجُو مِنَ الذَّنْبِ إِلَّا مَنْ أَقْرَبَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Al Ahmasy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'By Allah^{azwj}! He will not be saved from the sins except the one who acknowledges with it'.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَفَى بِالنَّدَمِ تَوْبَةً .

He (the narrator) said, 'And Abu Ja'far^{asws} said: 'The regret suffices as a repentance'.¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا وَ اللَّهُ مَا أَرَادَ اللَّهُ تَعَالَى مِنَ النَّاسِ إِلَّا حَاصِلَيْنِ أَنْ يُرَوَّأَ لَهُ بِالنَّعَمِ فَيَرْيَدَهُمْ وَ بِالدُّنُوبِ فَيَعْفُوَ هَا لَهُمْ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'No, by Allah^{azwj}! Allah^{azwj} does not Want from the people except for two characteristics, that he acknowledges to Him^{azwj} of the Bounties so He^{azwj} would Increase it for him, and (acknowledge) with the sins, so He^{azwj} would Forgive these for him'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَمْرِو بْنِ عُثْمَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ فَيُدْخِلُهُ اللَّهُ بِهِ الْجَنَّةَ فَلْتُ يُدْخِلُهُ اللَّهُ بِالدُّنْبِ الْجَنَّةَ قَالَ نَعَمْ إِنَّهُ لَيُذْنِبُ فَلَا يَزَالُ مِنْهُ خَائِفًا مَا قَبِلَ لِنَفْسِهِ فَيَرْحَمَهُ اللَّهُ فَيُدْخِلُهُ الْجَنَّةَ .

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The man commits the sin so Allah^{azwj} Enters him into the Paradise due to it'. I said, 'Allah^{azwj} Enters him into the Paradise due to the sin?' He^{asws} said: 'Yes. He commits a sin, so he does not cease to be fearful from it, disliking his self, so Allah^{azwj} shows Mercy on him and Enters him into the Paradise'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّهُ وَ اللَّهُ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ بِإِصْرَارٍ وَ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلَّا بِإِقْرَارٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muawiya Bin Ammar who said,

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 1

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 2

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 3

'I heard Abu Abdullah^{asws} saying: 'By Allah^{azwj}! A servant cannot get out of a sin while being persistence (in it), and a servant cannot get out of a sin except by acknowledgement' (which is asking for forgiveness).²⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ بْنِ الْحَجَّاجِ السَّيِّعِيِّ عَنْ مُحَمَّدِ بْنِ وَائِلٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ اللَّهَ مُطَّلِعٌ عَلَيْهِ إِذَا شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ وَ إِنْ لَمْ يَسْتَغْفِرْ .

Al Husayn Bin Muhammad, from Muhammad Bin Imran Bin Al Hajjaj Al Sabi'e, from Muhamad Bin Waleed, from Yunus, Bin Yawoub,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The one who commits a sin, so he knows that Allah^{azwj} has been Notified upon it. If He^{azwj} so Desires to He^{azwj} Punishes him, and if He^{azwj} so Desires to, He^{azwj} Forgives him. He^{azwj} would Forgive him and even if he does not seek Forgiveness'.²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ أَبِي هَاشِمٍ عَنْ عُبَيْسَةَ الْعَابِدِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ أَنْ يَطْلُبَ إِلَيْهِ فِي الْجُرْمِ الْعَظِيمِ وَ يُبْغِضُ الْعَبْدَ أَنْ يَسْتَخَفَّ بِالْجُرْمِ الْبَاصِلِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Anbasa Al Aabid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Loves the servant that he seeks (Forgiveness) to Him^{azwj} regarding the grievous crime and He^{azwj} Hates the servant if he takes lightly with the small crime'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَادٍ عَنْ رَبِيعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِنْ التَّوْبَةُ عَلَى الشَّرِّ يَدْعُو إِلَى تَرْكِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ismail Bin Sahl, from hammad, from Rabi'e,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said:.' The regret upon the evil (deed) leads one to stay away from it'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الدَّقَاقِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ زَيْدِ الْقَتَاتِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا مِنْ عَبْدٍ أَذْنَبَ ذَنْبًا فَتَدِيمَ عَلَيْهِ إِلَّا غَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَ وَ مَا مِنْ عَبْدٍ أَنْعَمَ اللَّهُ عَلَيْهِ نِعْمَةً فَعَرَفَ أَنَّهَا مِنْ عِنْدِ اللَّهِ إِلَّا غَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ يَحْمَدَهُ .

Muhammad Bin Yahya, from Ali Bin Al Husayn Al Daqqaq, from Abdullah Bin Muhammad, from Abdullah Bin Muhammad, from Ahmad Bin Umar, from Zayd Al Qattab, from Aban Bin Taghlab who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a servant who commits a sin and he regrets over it, except that Allah^{azwj} Forgives it for him even before he seeks Forgiveness; and there is none from a servant upon whom Allah^{azwj} has Favoured

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 4

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 5

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 6

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 7

upon with a Bounty, so he recognises that it is from the Presence of Allah^{azwj}, except that Allah^{azwj} Forgives (his sins) for him before he even Praises Him^{azwj}.²⁴

بَابُ سِتْرِ الذُّنُوبِ

Chapter 189 – Veiling the sins

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ مَوْلَى الرَّضَا (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ (عَلَيْهِ السَّلَام) يَقُولُ الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً وَ الْمَذْبَعُ بِالسَّيِّئَةِ مَخْذُولٌ وَ الْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali,

(It has been narrated) from Al-Abbas, a slave of Al-Reza^{asws} who said, 'I heard him^{asws} saying: 'The veiling (hiding) of the good deed equates to seventy good deeds, and the broadcaster of the evil deeds is forsaken (condemned), and he would be Forgiven who hides his evil deeds (sins)'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ صَنْدَلٍ عَنْ يَاسِرٍ عَنِ الْيَسَعِ بْنِ حَمْرَةَ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً وَ الْمَذْبَعُ بِالسَّيِّئَةِ مَخْذُولٌ وَ الْمُسْتَتِرُ بِهَا مَغْفُورٌ لَهُ .

Muhammad Bin yahya, from Muhammad Bin Sandal, from Yasser, from Al Yas'a Bin Hamza,

(It has been narrated) from Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said: 'The veiling of the good deeds equates to seventy good deeds, and the broadcaster of the evil deeds is rebuked, and he would be Forgiven who hides (his sins)'.²⁶

بَابُ مَنْ يَهُمُّ بِالْحَسَنَةِ أَوْ السَّيِّئَةِ

Chapter 190 – The one who intends performing the good deed or the evil deed

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ لِأَدَمَ فِي ذُرِّيَّتِهِ مَنْ هَمَّ بِحَسَنَةٍ وَ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ وَ مَنْ هَمَّ بِحَسَنَةٍ وَ عَمِلَهَا كُتِبَتْ لَهُ بِهَا عَشْرًا وَ مَنْ هَمَّ بِسَيِّئَةٍ وَ لَمْ يَعْمَلْهَا لَمْ تُكْتَبْ عَلَيْهِ سَيِّئَةٌ وَ مَنْ هَمَّ بِهَا وَ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} Blessed and High Made it to be for Adam^{as} in his^{as} offspring: 'The one who intends a good deed and is unable to do it, one good deed would be Written for him; and the one who intends a good deed and does it, ten (good deeds) would be Written for him; and the one who intends an evil deed but does not do it, no evil deed would be Written against him; and the one who intends it and does it, one evil deed would be Written against him'.²⁷

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 8

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 189 H 1

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 189 H 2

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْمُؤْمِنَ لَيَهْمُ بِالْحَسَنَةِ وَ لَا يَعْمَلُ بِهَا فَتُكْتَبُ لَهُ حَسَنَةٌ وَ إِنْ هُوَ عَمِلَهَا كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَ إِنْ الْمُؤْمِنَ لَيَهْمُ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا فَلَا يَعْمَلُهَا فَلَا تُكْتَبُ عَلَيْهِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from usman Bin isa, from Sama'at Bin Mihran, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momin* intends the good deed and does not do it, so one good deed is Written for him; and if he were to do it, ten good deeds would be Written for him; but if the *Momin* intends the evil deed that he would be doing it, but he does not do it, so it would not be Written against him'.²⁸

عَنْهُ عَنْ عَلِيِّ بْنِ حَفْصِ الْعُوسِيِّ عَنْ عَلِيِّ بْنِ السَّائِحِ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ سَأَلْتُهُ عَنِ الْمَلَائِكِينَ هَلْ يَعْلَمَانِ بِالذَّنْبِ إِذَا أَرَادَ الْعَبْدُ أَنْ يَفْعَلَهُ أَوْ الْحَسَنَةَ فَقَالَ رِيحُ الْكَيْفِ وَ رِيحُ الطَّيِّبِ سَوَاءٌ قُلْتُ لَا قَالَ إِنَّ الْعَبْدَ إِذَا هَمَّ بِالْحَسَنَةِ خَرَجَ نَفْسُهُ طَيِّبَ الرِّيحِ فَقَالَ صَاحِبُ الْيَمِينِ لِصَاحِبِ الشَّمَالِ فَمَ فَإِنَّهُ قَدْ هَمَّ بِالْحَسَنَةِ فَإِذَا فَعَلَهَا كَانَ لِسَانِهِ قَلَمٌ وَ رِيفُهُ مِدَادُهُ فَأَتَتْهَا لَهُ

From him, from Ali Bin Hafs Al Aws, from Ali Bin Al Sai'h,

(It has been narrated) from Abdullah son of Musa Bin Ja'far^{asws}, said, 'I asked him^{asws} about the two (Recording) Angels, 'Do they know of the sin when the servants intends to do it, or the good deed?' So he^{asws} said: 'Is the latrine smell and the perfume smell the same?' I said, 'No'. The servant, whenever he intends the good deed, his self-exudes the aromatic smell. So the companion of the right says to the companion of the left: 'Arise, for he has intended the good deed'. So when he does it, his tongue would be his pen and his perspiration would be his ink, and it would be affirmed for him.

وَ إِذَا هَمَّ بِالسَّيِّئَةِ خَرَجَ نَفْسُهُ مُنْتِنَ الرِّيحِ فَيَقُولُ صَاحِبُ الشَّمَالِ لِصَاحِبِ الْيَمِينِ قِفْ فَإِنَّهُ قَدْ هَمَّ بِالسَّيِّئَةِ فَإِذَا هُوَ فَعَلَهَا كَانَ لِسَانِهِ قَلَمٌ وَ رِيفُهُ مِدَادُهُ وَ أَتَتْهَا عَلَيْهِ .

And whenever he intends the evil deed, his self would exude the rotten smell, so the companion of the left would be saying to the companion of the right: 'Pause, for he has intended the evil deed'. So when he does it, his tongue would be his pen, and his perspiration would be his ink, and it would be affirmed for him'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضْلِ بْنِ عُثْمَانَ الْمُرَادِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَرْبَعٌ مَنْ كُنَّ فِيهِ لَمْ يَهْلِكْ عَلَى اللَّهِ بَعْدَهُنَّ إِلَّا هَالِكٌ يَهُمُّ الْعَبْدُ بِالْحَسَنَةِ فَيَعْمَلُهَا فَإِنْ هُوَ لَمْ يَعْمَلْهَا كَتَبَ اللَّهُ لَهُ حَسَنَةً بِحُسْنِ نِيَّتِهِ وَ إِنْ هُوَ عَمِلَهَا كَتَبَ اللَّهُ لَهُ عَشْرًا

Muhammad Bin Yahya, from Ahmada Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fazeyl Bin Usman al Murady who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Four (characteristics), the one who has these in him, his destruction would not be upon Allah^{azwj} after these, except if he destroys himself. The servant intends to do the good deed, but if he

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 2

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 3

does not do it, Allah^{azwj} Writes a good deed for him for his good intention, and if he does do it, Allah^{azwj} would write ten (good deeds) for him.

وَيَهُمُّ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا فَإِنْ لَمْ يَعْمَلْهَا لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَإِنْ هُوَ عَمَلَهَا أَجَلَ سَبْعِ سَاعَاتٍ وَقَالَ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السَّيِّئَاتِ وَهُوَ صَاحِبُ الشَّمَالِ لَا تَعْجَلْ عَسَى أَنْ يُتْبِعَهَا بِحَسَنَةٍ تَمْحُوهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ أَوْ الْإِسْتِعْفَارِ

And he intends to do the evil deed, but if he does not do it, nothing is Written against him, and if he does it, there is a postponement of seven hours, and the companion of the good deeds says to the companion of the evils deeds, and he is the companion on the left, 'Do not be hasty, perhaps he would follow it up with a good deed to delete it, for Allah^{azwj} Mighty and Majestic is Saying [11:114] **surely good deeds take away evil deeds**, or he would seek Forgiveness.

فَإِنْ هُوَ قَالَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الْحَكِيمِ الْغَفُورِ الرَّحِيمِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَآتُوبُ إِلَيْهِ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَإِنْ مَضَتْ سَبْعُ سَاعَاتٍ وَ لَمْ يُتْبِعَهَا بِحَسَنَةٍ وَ اسْتَغْفَرَ قَالَ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السَّيِّئَاتِ أَكْتُبْ عَلَى الشَّقِيِّ الْمَحْرُومِ .

So if he were to say, 'I seek Forgiveness of Allah^{azwj} Who, there is no god except for him^{azwj}, the Knower of the unseen and the seen, the Mighty, the Wise, the Forgiving, the Merciful, One with Majesty and the Benevolence, and I repent to Him^{azwj}, nothing would be Written against him; and if seven hours have passed and he has not followed it up with a good deed and the seeking of Forgiveness, the companion of the good deeds says to the companion of the evil deeds: 'Write against the wretch, the deprived one'.³⁰

بَابُ التَّوْبَةِ

Chapter 191 – The Repentance

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحًا أَحَبَّهُ اللَّهُ فَسَتَرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ فَقُلْتُ وَ كَيْفَ يَسْتُرُ عَلَيْهِ قَالَ يُنْسِي مَلَكِيهِ مَا كَتَبَا عَلَيْهِ مِنَ الذُّنُوبِ وَ يُرْجِي إِلَى جَوَارِحِهِ أَكْتُمِي عَلَيْهِ ذُنُوبَهُ وَ يُرْجِي إِلَى بَقَاعِ الْأَرْضِ أَكْتُمِي مَا كَانَ يَعْمَلُ عَلَيْكَ مِنَ الذُّنُوبِ فَيَلْقَى اللَّهَ حِينَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'When the servant repents sincerely, Allah^{azwj} Loves him, so He^{azwj} Veils upon him in the world and the Hereafter'. So I said, 'And how does He^{azwj} Veil upon him?' He^{asws} said: 'He^{azwj} Causes His^{azwj} Angels to forget what they had written against him from the sins, and He^{azwj} Reveals unto his body parts: "Conceal his sins upon him", and He^{azwj} Reveals unto the spot of the earth: "Conceal what was committed upon you from the sin". Thus, he would meet Allah^{azwj} when he does Meet Him^{azwj}, and there would be nothing to testify against him with anything from the sins'.³¹

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 4

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ قَالَ الْمَوْعِظَةُ التَّوْبَةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic [2:275] **So to whomsoever then the Advice has come from his Lord, then he desists, he shall have what has already passed.** He^{asws} said: 'The advice is the repentance'.³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا قَالَ يَتُوبُ الْعَبْدُ مِنَ الذَّنْبِ ثُمَّ لَا يَعُودُ فِيهِ .

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

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [66:8] **O you who believe! Turn to Allah with a sincere repentance.** He^{asws} said: 'The servant repents from the sin then he does not repeat it'.

قَالَ مُحَمَّدُ بْنُ الْفُضَيْلِ سَأَلْتُ عَنْهَا أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) فَقَالَ يَتُوبُ مِنَ الذَّنْبِ ثُمَّ لَا يَعُودُ فِيهِ وَ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ تَعَالَى الْمُفْتَنُونَ التَّوَابُونَ .

Muhammad Bin Al-Fuzayl said, 'I asked Abu Al-Hassan^{asws} about it, so he^{asws} said: 'He repents from the sin, then he does not repeat it, and the most Beloved of servants to Allah^{azwj} the Exalted are the Tried ones, the repentant'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا قَالَ هُوَ الذَّنْبُ الَّذِي لَا يَعُودُ فِيهِ أَبَدًا قُلْتُ وَ إِنَّا لَمْ نَعُدْ فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ اللَّهَ يُحِبُّ مَنْ عَادَهُ الْمُفْتَنُونَ التَّوَابُونَ .

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

'I said to Abu Abdullah^{asws}, '(What about) [66:8] **O you who believe! Turn to Allah with a sincere repentance?**' He^{asws} said: 'It is the sin which is not repeated, ever!' I said, 'Which of us do not repeat?' So he^{asws} said: 'O Abu Muhammad! Allah^{azwj} Loves from His^{azwj} servant, the Tried one, the repentant'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْطَى التَّائِبِينَ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيَ خِصْلَةٌ مِنْهَا جَمِيعَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ لَنَجَّوْا بِهَا قَوْلُهُ عَزَّ وَجَلَّ إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَ يُحِبُّ الْمُنتَهِرِينَ فَمَنْ أَحَبَّهُ اللَّهُ لَمْ يُعَذِّبْهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, raising it, said,

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 2

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 3

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 4

'Allah^{azwj} Mighty and Majestic Gave three characteristics to the repenting ones. Had He^{azwj} Given one characteristic from it to the inhabitants of the skies and the earth, they would have attained salvation by it. The Words of the Mighty and Majestic **[2:222] surely Allah Loves the repentant, and He Loves those who purify themselves.** So the one whom Allah^{azwj} Loves, would not Punish him.

وَقَوْلُهُ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذَابَ الْجَحِيمِ رَبَّنَا وَ ادْخُلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ قِهِمُ السَّيِّئَاتِ وَ مَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And His^{azwj} Words **[40:7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe: Our Lord Extends all things in Mercy and Knowledge, therefore grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire: [40:8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise. [40:9] And Save them from evil deeds, and whom You are Saving from evil deeds on this Day, indeed You hast Mercy on him, and that is the mighty achievement.**

وَقَوْلُهُ عَزَّ وَ جَلَّ وَ الَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ لَا يَزْنُونَ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدُ فِيهِ مُهَانًا إِلَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا .

[25:68] And they who do not call upon another god with Allah and do not slay the soul, which Allah has Forbidden except with the right, nor are they adulterous, and the one who does that would be in sin [25:69] The Punishment shall be doubled to him on the Day of Resurrection, and he shall abide therein eternally in disgrace [25:70] Except for the one who repents and believes and does righteous deeds; so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ ذُنُوبَ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْتِيهِ بَعْدَ التَّوْبَةِ وَ الْمَغْفِرَةَ أَمَا وَ اللَّهُ إِنَّهَا لَيَسْتَأْتِيهِ إِلَّا لِأَهْلِ الْإِيمَانِ

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Mahboub, Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Muhammad Bin Muslim! The sins of the *Momin* when he repents from these, are Forgiven for him, so let the *Momin* do (good deeds) to what he can resume after the repentance and the Forgiveness. But, by Allah^{azwj}! It is not for anyone except for the people of *Emān*'.

قُلْتُ فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَ الْإِسْتِغْفَارِ مِنَ الذُّنُوبِ وَ عَادَ فِي التَّوْبَةِ فَقَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ أ تَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدِمُ عَلَى ذَنْبِهِ وَ يَسْتَغْفِرُ مِنْهُ وَ يَتُوبُ ثُمَّ لَا يَقْبَلُ اللَّهُ تَوْبَتَهُ

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 5

I said, 'Supposing if he repeats after the repentance and the Forgiveness from the sins, and repeats in the repentance?' So he^{asws} said: 'O Muhammad Bin Muslim! Do you see that *Momin* servant regretting upon his sin and seeking Forgiveness from it and repenting, then Allah^{azwj} does not Accept his repentance?'

قُلْتُ فَإِنَّهُ فَعَلَ ذَلِكَ مِرَاراً يُذْنِبُ ثُمَّ يَتُوبُ وَيَسْتَغْفِرُ اللَّهُ فَقَالَ كَلَّمَا عَادَ الْمُؤْمِنُ بِالإِسْتِغْفَارِ وَ التَّوْبَةِ عَادَ اللَّهُ عَلَيْهِ بِالمَغْفِرَةِ وَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ يَقْبَلُ التَّوْبَةَ وَ يَغْفِرُ عَنِ السَّيِّئَاتِ فَإِيَّاكَ أَنْ تُقْنَطَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللَّهِ .

I said, 'Supposing he does that repeatedly, sinning then repenting and seeking Forgiveness of Allah^{azwj}?' So he^{asws} said: 'Every time the *Momin* repeats with the seeking of the Forgiveness and the repentance, Allah^{azwj} Repeats upon him with the Forgiveness, and that Allah^{azwj} is Most-Forgiving, the Merciful. He^{azwj} Accepts the repentance and Forgives the evil deeds. So the *Momineen* should beware from despairing from the Mercy of Allah^{azwj}'.³⁶

أَبُو عَلِيٍّ الأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ قَالَ هُوَ العَبْدُ يَهُمُّ بِالدُّنْبِ ثُمَّ يَتَذَكَّرُ فَيَمْسِكُ فَذَلِكَ قَوْلُهُ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [7:201] ***Surely those who fear, when a visitation from the Satan afflicts them they become mindful, then they see.*** He^{asws} said: 'He is the servant intending the sin, then he is mindful, then he withholds, so these are His^{azwj} Words ***they become mindful, then they see***'.³⁷

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبِي عُيَيْدَةَ الحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عليه السلام) يَقُولُ إِنَّ اللَّهَ تَعَالَى أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ وَ زَادَهُ فِي لَيْلَةٍ ظُلْمَاءَ فَوَجَدَهَا فَاللَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ ذَلِكَ الرَّجُلِ بِرَاحِلَتِهِ حِينَ وَجَدَهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} the Exalted is more Intensely Happier with the repentance of His^{azwj} servant than a man would be whose ride and his provision has strayed during a dark night, and he finds it. Allah^{azwj} is more intensely Happy with the repentance of His^{azwj} servant than that man would be when he finds his ride'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ يُحِبُّ العَبْدَ المُفْتَنَّ التَّوَابَ وَ مَنْ لَمْ يَكُنْ ذَلِكَ مِنْهُ كَانَ أَفْضَلَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abdullah Bin Usman, from Abu Jameela who said,

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 6

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 7

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 8

'Abu Abdullah^{asws} said: 'Allah^{azwj} Loves the Tried servant, the repentant; and the one from whom that does not happen, would be superior'.³⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ يُوسُفَ بْنِ أَبِي يَعْقُوبَ بَيَّاعِ الْأَرَزِّ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ وَ الْمُقِيمُ عَلَى الذَّنْبِ وَ هُوَ مُسْتَغْفَرٌ مِنْهُ كَالْمُسْتَهْزِئِ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Muhammad Bin Sinan, from Yusuf Bin Abu Yaquob Baya'a Al Aruz, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'The repentant from the sins is like the one who has not sins to him, and the one established upon the sins while he has been Forgiven from it is like the mocking one'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى دَاوُدَ (عَلَيْهِ السَّلَامُ) أَنْ أَنْتَ عَبْدِي دَانِيَالُ فَقُلْ لَهُ إِنَّكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي الرَّابِعَةَ لَمْ أُغْفِرْ لَكَ

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Dawood: "Go to My^{azwj} servant Daniel and say to him, "You disobeyed Me^{azwj} and I^{azwj} Forgave you, so you disobeyed Me^{azwj} and I^{azwj} Forgave you, so you disobeyed Me^{azwj} and I^{azwj} Forgave you. But if you were to disobey Me^{azwj} fourthly, I^{azwj} will not Forgive you".

فَأَتَاهُ دَاوُدُ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا دَانِيَالُ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يَقُولُ لَكَ إِنَّكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي الرَّابِعَةَ لَمْ أُغْفِرْ لَكَ فَقَالَ لَهُ دَانِيَالُ قَدْ أَبْلَغْتَ يَا نَبِيَّ اللَّهِ

So Dawood^{as} went over and said: 'O Daniel! I^{as} am a Rasool^{as} of Allah^{azwj} to you and He^{azwj} is Saying to you "You disobeyed Me^{azwj} and I^{azwj} Forgave you, so you disobeyed Me^{azwj} and I^{azwj} Forgave you, so you disobeyed Me^{azwj} and I^{azwj} Forgave you. But if you were to disobey Me^{azwj} fourthly, I^{azwj} will not Forgive you". So Daniel said to him^{as}, 'You^{as} have delivered (the Message), O Prophet^{as} of Allah^{azwj}!'

فَلَمَّا كَانَ فِي السَّحَرِ قَامَ دَانِيَالُ فَنَاجَى رَبَّهُ فَقَالَ يَا رَبِّ إِنَّ دَاوُدَ نَبِيَّكَ أَخْبَرَنِي عَنْكَ أَنَّي قَدْ عَصَيْتُكَ فَغَفَرْتَ لِي وَ عَصَيْتُكَ فَغَفَرْتَ لِي وَ عَصَيْتُكَ فَغَفَرْتَ لِي وَ أَخْبَرَنِي عَنْكَ أَنَّي إِنْ عَصَيْتُكَ الرَّابِعَةَ لَمْ تُغْفِرْ لِي فَوَ عَزَّتْ لِي لَمْ تُعْصِمْنِي لِأَعْصَيْتُكَ ثُمَّ لِأَعْصَيْتُكَ ثُمَّ لِأَعْصَيْتُكَ .

So when it was the next morning, Daniel stood and whispered to his Lord^{azwj} and he said, 'O Lord^{azwj}! Dawood^{as}, Your^{azwj} Prophet^{saww} informed me that I disobeyed You^{azwj} so You^{azwj} Forgave me, and I disobeyed You^{azwj}, so You^{azwj} Forgave me, and I disobeyed You^{azwj}, so You^{azwj} Forgave me, and he^{as} informed me from You^{azwj} that if I were to disobey You^{azwj} for the fourth time, You^{azwj} will not be Forgiving me. So,

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 9

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 10

by Your^{azwj} Might, if You^{azwj} will not Defend me, I will (end up) disobeying You^{azwj}, then I will (end up) disobeying You^{azwj}, and I (end up) will disobeying You^{azwj}.⁴¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحًا أَحَبَّهُ اللَّهُ فَسَتَرَ عَلَيْهِ فُقُلْتُ وَ كَيْفَ يَسْتُرُ عَلَيْهِ قَالَ يُسْبِي مَلَكِيهِ مَا كَانَا يَكْتُوبَانِ عَلَيْهِ وَ يُوحِي اللَّهُ إِلَى جَوَارِحِهِ وَ إِلَى بَقَاعِ الْأَرْضِ أَنْ اكْتُمِي عَلَيْهِ ذُنُوبَهُ فَيَلْقَى اللَّهُ عَزَّ وَ جَلَّ حِينَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ .

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim, from his grandfather Al Hassan Bin Rashid, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah^{asws} saying: ‘When the servant repents with a sincere repentance, Allah^{azwj} Loves him, so He^{azwj} Veils upon him’. So I said, ‘And how does He^{azwj} Veil upon him?’ He^{asws} said: ‘He^{azwj} Causes His^{azwj} Angels who used to Record upon him to forget, and He^{azwj} Reveals unto his body parts and unto the spot of the earth that they conceal his sins upon him. Thus, he would meet Allah^{azwj} Mighty and Majestic when he does Meet him, and there would be nothing to testify against him for anything from the sins’.⁴²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ إِذَا تَابَ كَمَا يَفْرَحُ أَحَدُكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} is as Happy with the repentance of his *Momin* servant when he repents, just as one of you is happy with his lost property when he finds it’.⁴³

بَابُ الْإِسْتِغْفَارِ مِنَ الذَّنْبِ

Chapter 192 – The seeking of Forgiveness from the sins

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا أَجَلَ مِنْ عُدْوَةٍ إِلَى اللَّيْلِ فَإِنْ اسْتَعْفَرَ اللَّهُ لَمْ يُكْتَبْ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Zurara who said,

‘I heard Abu Abdullah^{asws} saying: ‘The servant, when he sins, is given respite from the morning till the night. So if he seeks Forgiveness of Allah^{azwj}, it would not be Written against him’.⁴⁴

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أُيُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ عَمِلَ سَيِّئَةً أَجَلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ فَإِنْ قَالَ اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ثَلَاثَ مَرَّاتٍ لَمْ تُكْتَبْ عَلَيْهِ .

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 11

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 12

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 13

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 1

From him, from his father, from Ibn Abu Umeyr, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who does an evil deed would be respited regarding it for seven hours from the day. So if he were to say,

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ'

'I seek Forgiveness of Allah^{azwj}, Who, there is no god except for Him^{azwj}, the Living, the Eternal', three times, it would not be Written against him'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْعَبْدُ الْمُؤْمِنُ إِذَا أَدْنَبَ ذَنْباً أَجَلَهُ اللَّهُ سَبْعَ سَاعَاتٍ فَإِنْ اسْتَغْفَرَ اللَّهَ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ مَضَتِ السَّاعَاتُ وَ لَمْ يَسْتَغْفِرْ كُتِبَتْ عَلَيْهِ سَيِّئَةٌ وَ إِنْ الْمُؤْمِنُ لِيَذْكَرُ ذَنْبَهُ بَعْدَ عَشْرِينَ سَنَةً حَتَّى يَسْتَغْفِرَ رَبَّهُ فَيَغْفِرَ لَهُ وَ إِنْ الْكَافِرُ لَيُنْسَاهُ مِنْ سَاعَتِهِ .

Ali Bin Ibrahim, from his father and Abu Ali Al Ashary and Muhammad Bin Yahya, altogether from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazal Bin Ayoub, from Abdul Samad Bin Bashir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A *Momin* servant, when he commits a sin, Allah^{azwj} would Respite him for seven hours. So if he were to seek Forgiveness of Allah^{azwj}, nothing would be Written against him; and if the seven hours pass by and he does not seek Forgiveness, one evil deed would be Written against him; and if the *Momin* remembers his sin after twenty year and he seeks Forgiveness of his Lord^{azwj}, so He^{azwj} would Forgive him; but the *Kafir* (unbeliever) would forget it from its time'.⁴⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً فَقُلْتُ أَمَا كَانَ يَقُولُ اسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ قَالَ لَا وَ لَكِنْ كَانَ يَقُولُ أَتُوبُ إِلَى اللَّهِ فَلْتِ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَتُوبُ وَ لَا يَعُودُ وَ نَحْنُ نَتُوبُ وَ نَعُودُ فَقَالَ اللَّهُ الْمُسْتَعَانُ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to turn to Allah^{azwj} Mighty and Majestic seventy times during every day'. So I said, 'Was he^{saww} saying: 'I^{saww} seek Forgiveness of Allah^{azwj} and I^{saww} turn to Him^{azwj}?' He^{asws} said: 'But he^{saww} was saying, 'I^{saww} turn to Allah^{azwj}'. I said, 'Rasool-Allah^{saww} was turning and he^{saww} was not repeating, and we are repenting and we are repeating'. So he^{asws} said: 'Allah^{azwj} is the Aider'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ عَمِلَ سَيِّئَةً أَجَلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ فَإِنْ قَالَ اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ لَمْ تُكْتَبْ عَلَيْهِ .

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 2

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 3

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 4

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who does an evil deed is respited regarding it for seven hours from the day. So if he were to say,

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ'

'I seek Forgiveness of Allah^{azwj} Who, there is no god except for Him^{azwj}, the Living, the Eternal, and I repent to Him^{azwj}', three times, it would not be Written against him'.⁴⁸

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ بِيَّاعِ الْأَكْسَبِيَّةِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُؤْمِنَ لَيُذْنِبُ الذَّنْبَ فَيَذْكُرُ بَعْدَ عَشْرِينَ سَنَةً فَيَسْتَغْفِرُ اللَّهَ مِنْهُ فَيَغْفِرُ لَهُ وَ إِنَّمَا يَذْكُرُهُ لِيَعْفَرَ لَهُ وَ إِنَّ الْكَافِرَ لَيُذْنِبُ الذَّنْبَ فَيَنْسَاهُ مِنْ سَاعَتِهِ .

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba Baya'a Al Aksiya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A *Momin* commits the sin, then he remembers after twenty years, so he seeks Forgiveness of Allah^{azwj} from it, and He^{azwj} Forgives him, and rather He^{azwj} Reminds him in order to Forgive him for it; and that the *Kafir* (unbeliever) commits the sin, so he forgets it from its time (of committing it)'.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ مُؤْمِنٍ يُقَارِفُ فِي يَوْمِهِ وَ لَيْلَتِهِ أَرْبَعِينَ كَبِيرَةً فَيَقُولُ وَ هُوَ نَادِمٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from hisham Bin Salim, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a *Momin* who commits forty major sins during his day and his night, so he is saying while he is regretful,

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ بِدَبْعِ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ أَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ يَتُوبَ عَلَيَّ إِلَّا غَفَرَهَا اللَّهُ عَزَّ وَ جَلَّ

'I seek Forgiveness of Allah^{azwj} Who, there is no god except for Him^{azwj}, the Living, the Eternal, Initiator of the skies and the earth, One with the Majesty and the Benevolence, and I ask Him^{azwj} that He^{azwj} Sends Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that He^{azwj} should Turned to me (with Mercy)',

لَهُ وَ لَا خَيْرَ فِيمَنْ يُقَارِفُ فِي يَوْمٍ أَكْثَرَ مِنْ أَرْبَعِينَ كَبِيرَةً

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 5

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 6

Except that Allah^{azwj} Mighty and Majestic would Forgive these for him; and there is no good in the one who commits during a day more than forty major sins'.⁵⁰

عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ قَالُوا قَالَ لِكُلِّ شَيْءٍ دَوَاءٌ وَ دَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ .

From him, from a number of our companions, raising it, saying,

'He^{asws} said: 'For everything there is a cure, and a cure for the sins is the seeking of Forgiveness'.⁵¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حَفْصِ بْنِ قَالٍ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا مِنْ مُؤْمِنٍ يُذْنِبُ ذَنْباً إِلَّا أَجَلَهُ اللَّهُ عَزَّ وَ جَلَّ سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ فَإِنْ هُوَ تَابَ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ هُوَ لَمْ يَفْعَلْ كَتَبَ اللَّهُ عَلَيْهِ سَيِّئَةً

Abu Ali Al Ashary and Muhammad Bin Yahya, altogether from Al Husayn Bin Is'haq and Ali Bin Ibrahim, from his father, altogether from Ali Bin Mahziyar, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from Hafsa who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a *Momin* who commits a sin except that Allah^{azwj} Mighty and Majestic Respites him for seven hours from the day. So if he repents, nothing is Written against him, and if he does not (repent), Allah^{azwj} would Write one evil deed against him'.

فَأْتَاهُ عَبَادُ الْبَصْرِيِّ فَقَالَ لَهُ بَلَّغْنَا أَنَّكَ قُلْتَ مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْباً إِلَّا أَجَلَهُ اللَّهُ عَزَّ وَ جَلَّ سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ فَقَالَ لَيْسَ هَكَذَا قُلْتَ وَ لَكِنِّي قُلْتُ مَا مِنْ مُؤْمِنٍ وَ كَذَلِكَ كَانَ قَوْلِي .

So Abbad Al-Basry came over and said to him^{asws}, 'It has reached us that you^{asws} said: 'There is none from a servant who commits a sin except Allah^{azwj} Mighty and Majestic Respites him for seven hours from the day'. So he^{asws} said: 'I^{asws} did not say it like this. But, I^{asws} said: 'There is none from a *Momin*', and that was how my^{asws} words were'.⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ مِائَةَ مَرَّةٍ فِي كُلِّ يَوْمٍ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُ سَبْعِمِائَةَ ذَنْبٍ وَ لَا خَيْرَ فِي عَبْدٍ يُذْنِبُ فِي كُلِّ يَوْمٍ سَبْعِمِائَةَ ذَنْبٍ .

Mhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

'Abu Abdullah^{asws} said: 'The one who says, 'I seek Forgiveness of Allah^{azwj}', one hundred times during every day, Allah^{azwj} Mighty and Majestic would Forgive seven hundred sins for him, and there is no good in a servant who sins during every day, seven hundred times'.⁵³

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 7

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 8

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 9

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 10

بَابٍ فِيمَا أَعْطَى اللَّهُ عَزَّ وَجَلَّ آدَمَ (عَلَيْهِ السَّلَام) وَقَتَّ التَّوْبَةَ

Chapter 193 – Regarding what Allah^{azwj} Mighty and Majestic Gave Adam^{as} time for repentance

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ آدَمَ (عَلَيْهِ السَّلَام) قَالَ يَا رَبِّ سَلِّطْ عَلَيَّ الشَّيْطَانَ وَاجْرِبْنِي مِنْ مَجْرَى الدَّمِ فَاجْعَلْ لِي شَيْئًا فَقَالَ يَا آدَمُ جَعَلْتُ لَكَ أَنْ مَنْ هَمَّ مِنْ ذُرِّيَّتِكَ بِسَيِّئَةٍ لَمْ تُكْتَبْ عَلَيْهِ فَإِنْ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ وَ مَنْ هَمَّ مِنْهُمْ بِحَسَنَةٍ فَإِنْ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ هُوَ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا

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

(It has been narrated) from Abu Abdullah^{asws} or from Abu Ja'far^{asws} having said: 'Adam^{as} said: 'O Lord^{azwj}! You^{azwj} (Allowed) the Satan^{la} to overcome upon me^{as} and flow from me^{as} the flowing of the blood, therefore Make something to be for me (as well)'. So He^{azwj} Said: "O Adam^{as}! I^{azwj} Make it to be for you^{as} that the one from your^{as} offspring who intends an evil deed, it would not be Written against him, but if he does do it, one evil deed would be Written against him. The one from them who intends a good deed but he does not do it, one good deed would be Written for him, but if he does do it, ten would be Written for him".

قَالَ يَا رَبِّ زِدْنِي قَالَ جَعَلْتُ لَكَ أَنْ مَنْ عَمِلَ مِنْهُمْ سَيِّئَةً ثُمَّ اسْتَغْفَرَ لَهُ غُفِرَتْ لَهُ قَالَ يَا رَبِّ زِدْنِي قَالَ جَعَلْتُ لَهُمُ التَّوْبَةَ أَوْ قَالَ بَسَطْتُ لَهُمُ التَّوْبَةَ حَتَّى تَبْلُغَ النَّفْسُ هَذِهِ قَالَ يَا رَبِّ حَسْبِي .

He^{as} said: 'O Lord^{azwj}! Increase for me^{as}'. He^{azwj} Said: "I^{azwj} have Made it to be for you^{as} that the one from them who does an evil deed, then seeks Forgiveness for it, I^{azwj} would Forgive it for him". He^{as} said: 'O Lord^{azwj}! Increase for me^{as}! He^{azwj} Said: "I^{azwj} have Made the repentance to be for them", or said: "Extended the repentance for them until the soul reaches this (throat)'. He^{as} said: 'O Lord^{azwj}! It is sufficient for me^{as}'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ الشَّهْرَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ الْجُمُعَةَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ يَوْمًا لَكَثِيرٌ مَنْ تَابَ قَبْلَ أَنْ يُعَايِنَ قَبْلَ اللَّهِ تَوْبَتَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who repents one year before his death, Allah^{azwj} would Accept his repentance'. Then he^{asws} said: 'A year is a lot. The one who repents by a month before his death, Allah^{azwj} would Accept his repentance'. Then he^{asws} said: 'A month is a lot. The one who repents one Friday (week) before his death, Allah^{azwj} would Accept his repentance'. Then he^{asws} said: 'A Friday (week) is a lot. The one who repents one day before his death, Allah^{azwj} would Accept his repentance'. Then

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 1

he^{asws} said: 'A day is a lot. The one who repents before he sees (the death), Allah^{azwj} would Accept his repentance'.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا بَلَغَتِ النَّفْسُ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى حَلْفِهِ لَمْ يَكُنْ لِلْعَالَمِ تَوْبَةً وَ كَانَتْ لِلْجَاهِلِ تَوْبَةً .

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: 'When the soul reaches this', and dropped his^{asws} hand to his^{asws} throat, 'there would be no repentance for the knower, and for the ignorant there would (still) be repentance'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ خَرَجْنَا إِلَى مَكَّةَ وَ مَعَنَا شَيْخٌ مُثَالَهُ مُتَعَبِدٌ لَا يَعْرِفُ هَذَا الْأَمْرَ يُنْمُ الصَّلَاةَ فِي الطَّرِيقِ وَ مَعَهُ ابْنٌ أَخٌ لَهُ مُسْلِمٌ فَمَرَضَ الشَّيْخُ فَقُلْتُ لِابْنِ أَخِيهِ لَوْ عَرَضْتَ هَذَا الْأَمْرَ عَلَى عَمِّكَ لَعَلَّ اللَّهَ أَنْ يُخَلِّصَهُ فَقَالَ كُلُّهُمْ دَعُوا الشَّيْخَ حَتَّى يَمُوتَ عَلَى حَالِهِ فَإِنَّهُ حَسَنُ الْهَيْئَةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Muawiya Bin Wahab who said, 'Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin sinan, from Muawiya Bin Wahab who said,

'We went out to Makkah and with us was an old man, a devout worshipper, not recognizing this matter (Al-Wilayah). He completed the *Salāt* in the road and with him was a son of a brother of his, a Muslim. The old man fell ill, so I said to the son of his brother, 'If you were to present this matter (Al-Wilayah) upon your uncle, perhaps Allah^{azwj} would Rescue him'. But, all of them said, 'leave the old man until he dies upon his state for he is in a good condition'.

فَلَمْ يَصْبِرْ ابْنُ أَخِيهِ حَتَّى قَالَ لَهُ يَا عَمِّ إِنَّ النَّاسَ ارْتَدُّوا بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَّا نَفَرًا يَسِيرًا وَ كَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) مِنَ الطَّاعَةِ مَا كَانَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كَانَ بَعْدَ رَسُولِ اللَّهِ الْحَقُّ وَ الطَّاعَةُ لَهُ قَالَ فَتَنَفَّسَ الشَّيْخُ وَ شَهَقَ وَ قَالَ أَنَا عَلَى هَذَا وَ خَرَجَتْ نَفْسُهُ

But the son of his brother was not patient until he said to him, 'O uncle! The people turned apostate after Rasool-Allah^{saww} except for a small number, and there is obedience for Ali^{asws} Bin Abu Talib^{asws} what was for Rasool-Allah^{saww}; and it was so that after Rasool-Allah^{saww}, the truth and the obedience was for him^{asws}'. He (the narrator) said, 'So the old man sighed and sobbed, and said, 'I am upon this', and his soul exited'.

فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَعَرَضَ عَلَيَّ ابْنُ السَّرِيِّ هَذَا الْكَلَامَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ هُوَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ قَالَ لَهُ عَلِيُّ بْنُ السَّرِيِّ إِنَّهُ لَمْ يَعْرِفْ شَيْئًا مِنْ هَذَا غَيْرَ سَاعَتِهِ تِلْكَ قَالَ فَتَرِيدُونَ مِنْهُ مَاذَا قَدْ دَخَلَ وَ اللَّهُ الْجَنَّةُ .

So we went over to Abu Abdullah^{asws} and Ali Bin Al-Sariy presented this speech to Abu Abdullah^{asws}. So he^{asws} said: 'He is a man from the inhabitants of Paradise'. Ali Bin Al-Sariy said to him^{asws}, 'He did not recognize anything from this apart from that

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 2

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 3

time of his'. He^{asws} said: 'So what is that which you are wanting from him. By Allah^{azwj}, he has entered the Paradise'.⁵⁷

بَابُ اللَّمَمِ

Chapter 194 – Al-Lamam (Persistence sinning)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ هُوَ الذَّنْبُ يُلْمُ بِهِ الرَّجُلُ فَيَمُوتُ مَا شَاءَ اللَّهُ ثُمَّ يُلْمُ بِهِ بَعْدُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is your^{asws} view of the Words of Allah^{azwj} Mighty and Majestic **[53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'**. He^{asws} said: 'It is the sin committed by the man, and he remains (not committing it again) for as long as Allah^{azwj} so Desires, then he commits it (again) afterwards'.⁵⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ قُلْتُ لَهُ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْهَنْتُ بَعْدَ الْهَنْتِ أَيْ الذَّنْبُ بَعْدَ الذَّنْبِ يُلْمُ بِهِ الْعَبْدُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I said to him^{asws}, '(What about) **[53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'?**' He^{asws} said: 'The defiance after the defiance i.e., the sin after the sin committed by the man'.⁵⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ ذَنْبٌ يَهْجُرُهُ زَمَانًا ثُمَّ يُلْمُ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِلَّا اللَّمَمَ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'There is none from a *Momin* except for him is a sin he has fled from it for a time, then he commits it, and these are the Words of Allah^{azwj} Mighty and Majestic **[53:32] except for the 'Lamam'**.

وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْفَوَاحِشُ الزَّوْنَى وَ السَّرِقَةُ وَ اللَّمَمُ الرَّجُلُ يُلْمُ بِالذَّنْبِ فَيَسْتَعْفِرُ اللَّهُ مِنْهُ .

And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'**. He^{asws} said: 'The immoralities are the adultery, and the theft, and 'al-

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 4

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 1

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 2

Lamam' – the man commits the sin, so he seeks Forgiveness from it (then commits it again after a time)' .⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَارِثِ بْنِ بَهْرَامَ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ جَاءَنَا يَلْتَمِسُ الْفَقْهَ وَالْقُرْآنَ وَتَفْسِيرَهُ فَدَعُوهُ وَ مَنْ جَاءَنَا يُبْذِي عَوْرَةَ قَدْ سَتَرَهَا اللَّهُ فَتَحُوهُ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ جُعِلَتْ فِدَاكَ وَ اللَّهُ إِنِّي لَمُقِيمٌ عَلَى ذَنْبٍ مُنْذُ دَهْرٍ أُرِيدُ أَنْ أَتَحَوَّلَ عَنْهُ إِلَى غَيْرِهِ فَمَا أَقْدِرُ عَلَيْهِ فَقَالَ لَهُ إِنَّ كُنْتَ صَادِقًا فَإِنَّ اللَّهَ يُحِبُّكَ وَ مَا يَمْنَعُهُ أَنْ يَنْفَلَكَ مِنْهُ إِلَى غَيْرِهِ إِلَّا لِكَيْ تَخَافَهُ .

Ali bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Haris Bin Bahran, from Amro Bin Jumi'e who said,

'Abu Abdullah^{asws} said: 'The one who comes to us^{asws} seeking the jurisprudence, and the Quran and its interpretation, so invite him; and the one who comes to us^{asws} showing openly what Allah^{azwj} has Veiled, so prevent him'. So a man from the group said to him^{asws}: 'May I be sacrificed for you^{asws}! By Allah^{azwj}! I have been staying upon a sin since forever (since a long time). I intend to transfer away from it to other than it, but I am not able upon it'. So he^{asws} said to him: 'If you were truthful, so Allah^{azwj} Loves you, and nothing is preventing you from transferring from it to other than it except you are fearing Him^{azwj} (which is why you are intending as such)' .⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ جَرِيذِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ ذَنْبٍ إِلَّا وَ قَدْ طَبِعَ عَلَيْهِ عَبْدٌ مُؤْمِنٌ يَهْجُرُهُ الزَّمَانُ ثُمَّ يَلْمُ بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ اللَّمَامُ الْعَبْدُ الَّذِي يَلْمُ الذَّنْبَ بَعْدَ الذَّنْبِ لَيْسَ مِنْ سَلِيقَتِهِ أَيُّ مِنْ طَبِيعَتِهِ .

Ali Bin Ibrahim, from his father, from Hammad Bin isa, from Hareyz, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a sin except that it gets imprinted upon a *Momin* servant, fleeing from it for a time, then committing it, and these are the Words of Allah^{azwj} Mighty and Majestic [53:32] **Those who keep aloof from the great sins and the immoralities except for the 'Lamam'**. He^{asws} said: 'Al-Lamam is the servant who commits the sin after the sin, it not being from his normal tendency, i.e., from his nature' .⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْمُؤْمِنَ لَا يَكُونُ سَجِيئُهُ الْكَذِبَ وَ الْبُخْلَ وَ الْفُجُورَ وَ رَبَّمَا أَلَمَ مِنْ ذَلِكَ شَيْئاً لَا يَدُومُ عَلَيْهِ قِيلَ فَيَزِينِي قَالَ نَعَمْ وَ لَكِنْ لَا يُولَدُ لَهُ مِنْ تِلْكَ النَّطْفَةِ .

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Ibn Raib who said,

'I heard Abu Abdullah^{asws} saying: 'The *Momin*, his disposition cannot happen to be the lies, and the stinginess, and the immoralities; and sometimes he commits something from that, not being persistent upon it'. It was said, 'So he would commit adultery?' He^{asws} said: 'Yes, but there would not be born a child for him from that seed' .⁶³

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 3

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 4

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 5

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 6

بَاب فِي أَنَّ الذُّنُوبَ ثَلَاثَةٌ**Chapter 195 – Regarding that the sins are three (types)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ صَعِدَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) بِالْكُوفَةِ الْمُنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ الذُّنُوبَ ثَلَاثَةٌ ثُمَّ أَمْسَكَ فَقَالَ لَهُ حَبَّةُ الْعُرْنِيِّ يَا أَمِيرَ الْمُؤْمِنِينَ قُلْتَ الذُّنُوبَ ثَلَاثَةٌ ثُمَّ أَمْسَكَتَ فَقَالَ مَا ذَكَرْتَهَا إِلَّا وَ أَنَا أُرِيدُ أَنْ أَفْسِرَهَا وَ لَكِنْ عَرَضَ لِي بُهْرٌ حَالَ بَيْنِي وَ بَيْنَ الْكَلَامِ نَعَمْ الذُّنُوبُ ثَلَاثَةٌ فَذَنْبٌ مَغْفُورٌ وَ ذَنْبٌ غَيْرٌ مَغْفُورٍ وَ ذَنْبٌ نَرَجُو لِصَاحِبِهِ وَ نَخَافُ عَلَيْهِ

Ali Bin Ibrahim, from his father, from Abdul Rahman Bin Hammad, from one of his companions, raising it, said,

‘Amir Al-Momineen^{asws} ascended the Pulpit at Al-kufa, so he^{asws} Praised Allah^{azwj} and Extolled upon Him^{azwj}, then said: ‘O you people! The sins are three (types)!’ Then he^{asws} withheld. So Habbat Al-Urany said to him^{asws}, ‘O Amir Al-Momineen^{asws}! You^{asws} said: ‘The sins as three (types)’, then you^{asws} withheld?’ So he^{asws} said: ‘I^{asws} did not mention it except that I^{asws} intended to explain it, but breathlessness presented itself to me hindering between me^{asws} and the speech. Yes, the sins are three – a Forgiven sin, and sin not Forgiven, and a sin its perpetrator hopes and fears upon’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَبَيَّنَّهَا لَنَا قَالَ نَعَمْ أَمَّا الذَّنْبُ الْمَغْفُورُ فَعَبْدٌ عَاقَبَهُ اللَّهُ عَلَى ذَنْبِهِ فِي الدُّنْيَا فَاللَّهُ أَحْلَمُ وَ أَكْرَمُ مِنْ أَنْ يُعَاقِبَ عَبْدَهُ مَرَّتَيْنِ

He said, ‘O Amir Al-Momineen^{asws}! Explain these to us’. He^{asws} said: ‘Yes. As for the Forgiven sin, so a servant is Punished upon his sin by Allah^{azwj} in the world, and Allah^{azwj} is more Lenient and more Benevolent than He^{azwj} would be Punishing His^{azwj} servant twice.

وَ أَمَّا الذَّنْبُ الَّذِي لَا يُغْفَرُ فَمَظَالِمُ الْعِبَادِ بَعْضِهِمْ لِبَعْضٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا بَرَزَ لِخَلْقِهِ أَقْسَمَ قَسَمًا عَلَى نَفْسِهِ فَقَالَ وَ عِزَّتِي وَ جَلَالِي لَا يَجُوزُنِي ظُلْمٌ ظَالِمٍ وَ لَوْ كَفَّ بِكَفٍّ وَ لَوْ مَسَحَتْهُ بِكَفٍّ وَ لَوْ نَطَحَتْهُ مَا بَيْنَ الْقُرْنَاءِ إِلَى الْجَمَاءِ

And as for the sin which is not Forgiven, so it is the injustices of the servants with each other. Allah^{azwj} Blessed and High, when He^{azwj} Emerges to His^{azwj} creatures, would Vow with a Vow upon Himself^{azwj} and He^{azwj} would Say: “And by My^{azwj} Honour and My Majesty! No injustice of an unjust one would bypass Me^{azwj}, and even if is it a slap by a slap, and even if it is touching by a palm, and even if it is a butting between the horned ones to the hornless ones”.

فَيَقْتَصُ لِلْعِبَادِ بَعْضِهِمْ مِنْ بَعْضٍ حَتَّى لَا تَبْقَى لِأَحَدٍ عَلَى أَحَدٍ مَظْلَمَةٌ ثُمَّ يَبْعَثُهُمْ لِلْحِسَابِ

Thus, He^{azwj} will Retaliate for the servants from each other until there would not remain a single injustice for anyone upon anyone. Then He^{azwj} would Send them for the reckoning.

وَ أَمَّا الذَّنْبُ الثَّلَاثُ فَذَنْبٌ سَتَرَهُ اللَّهُ عَلَى خَلْقِهِ وَ رَزَقَهُ النَّوْبَةَ مِنْهُ فَاصْبَحَ خَائِفًا مِنْ ذَنْبِهِ رَاجِيًا لِرَبِّهِ فَنَحْنُ لَهُ كَمَا هُوَ لِنَفْسِهِ نَرَجُو لَهُ الرَّحْمَةَ وَ نَخَافُ عَلَيْهِ الْعَذَابَ .

And as for the third (type of) sin, so it is a sin Veiled by Allah^{azwj} upon His^{azwj} creature, and Graces him the Turning (with Mercy) from Him^{azwj}. Thus, he would wake up in the morning fearful from his sin, hoping to his Lord^{azwj}. So we^{asws} are to

him just as he is to himself. We^{asws} are hoping for the Mercy for him, and we^{asws} are fearing for the Punishment upon him'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ)
عَنْ رَجُلٍ أَقِيمَ عَلَيْهِ الْحُدُودُ فِي الرَّجْمِ أَوْ يُعَاقَبُ عَلَيْهِ فِي الْأَجْرَةِ قَالَ إِنَّ اللَّهَ أَكْرَمُ مِنْ ذَلِكَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zurara, from Humran who said,

'I asked Abu Ja'far^{asws} about a man upon whom the Legal Punishment (*Hadd*) is established regarding the stoning. Would there be Punishment upon him in the Hereafter?' He^{asws} said: 'Allah^{azwj} is more Benevolent than that' (to Punish him twice).⁶⁵

بَابُ تَعْجِيلِ عُقُوبَةِ الذُّنْبِ

Chapter 196 – Hastening of the Punishment for the sins

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِيهِ
عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُكْرِمَ عَبْدًا وَ لَهُ ذَنْبٌ ابْتِلَاهُ بِالسُّعْمِ فَإِنْ لَمْ يَفْعَلْ
ذَلِكَ لَهُ ابْتِلَاهُ بِالْحَاجَةِ فَإِنْ لَمْ يَفْعَلْ بِهِ ذَلِكَ شَدَّدَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِذَلِكَ الذَّنْبِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdulah Bin Sinan, from Hamza Bin Humran, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Says: "When it was from His^{azwj} Command that He^{azwj} Honours a servant and there is a sin for him, He^{azwj} would Try him with the sickness. So if He^{azwj} does not Do that to him, He^{azwj} would Try him with the need. So if He^{azwj} does not Do that with him, He^{azwj} would Make the death to be more difficult upon him in order to Make it expiation for the sin with that'.

قَالَ وَ إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُهَيِّئَ عَبْدًا وَ لَهُ عِنْدَهُ حَسَنَةٌ صَحَّحَ بَدَنَهُ فَإِنْ لَمْ يَفْعَلْ بِهِ ذَلِكَ وَسَّعَ عَلَيْهِ فِي رِزْقِهِ فَإِنْ هُوَ لَمْ
يَفْعَلْ ذَلِكَ بِهِ هَوَّنَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِتِلْكَ الْحَسَنَةِ .

He^{asws} said: 'And when it was from His^{azwj} Command that He^{azwj} Humiliates a servant and there is a sin for him, would Grant health to his body. So if He^{azwj} does not Do that with him, He^{azwj} would Expand his sustenance upon him. So if he does not Do that with him, He^{azwj} would Ease the death upon him for the compensation of his good deed'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ الْحَكَمِ بْنِ عُنَيْبَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ
السَّلَامُ) إِنَّ الْعَبْدَ إِذَا كَثُرَتْ ذُنُوبُهُ وَ لَمْ يَكُنْ عِنْدَهُ مِنَ الْعَمَلِ مَا يُكْفِرُهَا ابْتِلَاهُ بِالْحُزْنِ لِيُكَفِّرَهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Ibrahim, from Al Hakam Bin Uteyba who said,

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 1

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 2

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 1

'Abu Abdullah^{asws} said: 'When the sins of the servant are numerous and there does not happen to be with him from the deeds what would expiate these, He^{azwj} would Try him by the grief in order to expiate those (sins)'.⁶⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ وَ عَزَّتِي وَ جَلَالِي لَا أُخْرِجُ عَبْدًا مِنَ الدُّنْيَا وَ أَنَا أُرِيدُ أَنْ أَرْحَمَهُ حَتَّى أَسْتَوْفِيَ مِنْهُ كُلَّ خَطِيئَةٍ عَمَلَهَا إِمَّا بِسُقْمٍ فِي جَسَدِهِ وَ إِمَّا بِضَيْقٍ فِي رِزْقِهِ وَ إِمَّا بِخَوْفٍ فِي دُنْيَاهُ فَإِنْ بَوَّيْتُ عَلَيْهِ بَقِيَّةً شَدَّدْتُ عَلَيْهِ عِنْدَ الْمَوْتِ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "By My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will not Exit a servant from the world and I^{azwj} want to be Merciful to him until I^{azwj} Fulfil every mistake (sin) from him which he has done, either by a sickness in his body, and either by constriction in his sustenance, and either by fear in his world. So if there remains upon him a remainder, I^{azwj} would Intensify upon him (pangs) during the death.

وَ عَزَّتِي وَ جَلَالِي لَا أُخْرِجُ عَبْدًا مِنَ الدُّنْيَا وَ أَنَا أُرِيدُ أَنْ أُعَذِّبَهُ حَتَّى أَوْفِيَهُ كُلَّ حَسَنَةٍ عَمَلَهَا إِمَّا بِسَعَةٍ فِي رِزْقِهِ وَ إِمَّا بِصِحَّةٍ فِي جِسْمِهِ وَ إِمَّا بِأَمْنٍ فِي دُنْيَاهُ فَإِنْ بَوَّيْتُ عَلَيْهِ بَقِيَّةً هَوَّنْتُ عَلَيْهِ بِهَا الْمَوْتِ .

And by My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will not Exit a servant from the world and I^{azwj} Want to Punish him until I^{azwj} Fulfill for him every good deed that he has done, either by Expansion in his sustenance, and either by good healthy body, and either by security in this world. So if there remains upon him a remainder, I^{azwj} shall Ease the death upon him due to it"⁶⁸.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الْمُؤْمِنَ لِيَهْوَلَ عَلَيْهِ فِي نَوْمِهِ فَيَعْفَرُ لَهُ ذُنُوبُهُ وَ إِنَّهُ لَيَمْنَهُنَّ فِي بَدَنِهِ فَيَعْفَرُ لَهُ ذُنُوبُهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Hisham Bin Salim, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said: 'The *Momin* would be terrified upon (by a nightmare) in his sleep, so his sins would be Forgiven for him, and he would be Tested regarding his body (by an illness) so his sins would be Forgiven for him'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ السَّرِيِّ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِعَبْدٍ خَيْرًا عَجَّلَ لَهُ عُقُوبَتَهُ فِي الدُّنْيَا وَ إِذَا أَرَادَ بِعَبْدٍ سُوءًا أَمْسَكَ عَلَيْهِ ذُنُوبَهُ حَتَّى يُوَافِيَ بِهَا يَوْمَ الْقِيَامَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Sary Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever Allah^{azwj} Mighty and Majestic Wants good with a servant, would Hasten his Punishment to him in the world; and whenever He^{azwj} Wants Wrath upon a servant, would Withhold

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 2

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 3

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 4

(Punishment) from him for his sins until He^{azwj} gets these to be fulfilled with on the Day of Judgment'.⁷⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كُنْتُمْ أُبْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ لَيْسَ مِنَ التَّوَاءِ عِزْقٍ وَ لَا نَكْبَةَ حَجَرٍ وَ لَا عَثْرَةَ قَدَمٍ وَ لَا خُدْشٍ عُودٍ إِلَّا بِذَنْبٍ وَ لَمَّا يَعْفُو اللَّهُ أَكْثَرَ

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: 'Amir Al-Momineen^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic [42:30] **And whatever affliction befalls you, it is on account of what your hands have wrought, and what He Pardons is more**: 'There is none from the twisting of a vein (muscle), nor a stumbling over a stone, nor a slip of a foot, nor a scratch by wood, except it is due to a sin, and what He^{azwj} Pardons is more.

فَمَنْ عَجَلَ اللَّهُ عُقُوبَةَ ذَنْبِهِ فِي الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَجَلٌ وَ أَكْرَمٌ وَ أَعْظَمُ مِنْ أَنْ يُعَوَّدَ فِي عُقُوبَتِهِ فِي الْآخِرَةِ .

So for the one for whom Allah^{azwj} Hastens the Punishment for his sin in the world, so Allah^{azwj} Mighty and Majestic is more Majestic and more Benevolent and more Magnificent than for Him^{azwj} to Repeat Punishing him in the Hereafter'.⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا يَزَالُ اللَّهُمَّ وَ الْعَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدْعُ لَهُ ذَنْبًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abaas Bin Musa Al Warraq, from Ali Al Ahmasy, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The worries and the grief do not cease to be with the *Momin* until no sin is left for him'.⁷²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَارِثِ بْنِ بَهْرَامٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ الْعَبْدَ الْمُؤْمِنَ لَيَهْتَمُّ فِي الدُّنْيَا حَتَّى يَخْرُجَ مِنْهَا وَ لَا ذَنْبَ عَلَيْهِ .

From him, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Al Haris Bin Bihran, from Amro Bin Jumi'e who said,

'I heard Abu Abdullah^{asws} saying: 'The *Momin* servant continues to be worried in the world until he exits from it, and there is no sin upon him'.⁷³

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا يَزَالُ اللَّهُمَّ وَ الْعَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدْعُ لَهُ مِنْ ذَنْبٍ .

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

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 5

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 6

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 7

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 8

(It has been narrated) from Abu Ja'far^{asws} having said: 'The worries and the grief do not cease to be with the *Momin* until there is nothing left for him, from a sin'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ مَا مِنْ عَبْدٍ أَرِيدُ أَنْ أَدْخُلَهُ الْجَنَّةَ إِلَّا ابْتَلَيْتُهُ فِي جَسَدِهِ فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ وَإِلَّا شَدَّدْتُ عَلَيْهِ عِنْدَ مَوْتِهِ حَتَّى يَأْتِيَنِي وَلَا ذَنْبَ لَهُ تَمَّ أَدْخُلَهُ الْجَنَّةَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "There is none from a servant that I^{azwj} Intend to Enter him into the Paradise except that I^{azwj} Afflict him (by an illness) in his body. So if it was that, it would be an expiation for his sins, or else I^{azwj} would Intensify (the pangs) upon him during his death until he comes to Me^{azwj} and there would be no sin for him, then I^{azwj} would Enter him into the Paradise.

وَمَا مِنْ عَبْدٍ أَرِيدُ أَنْ أَدْخُلَهُ النَّارَ إِلَّا صَحَّحْتُ لَهُ جِسْمَهُ فَإِنْ كَانَ ذَلِكَ تَمَامًا لِطَلِبَتِهِ عِنْدِي وَإِلَّا أَمَنْتُ خَوْفَهُ مِنْ سُلْطَانِهِ فَإِنْ كَانَ ذَلِكَ تَمَامًا لِطَلِبَتِهِ عِنْدِي وَإِلَّا وَسَّعْتُ عَلَيْهِ فِي رِزْقِهِ فَإِنْ كَانَ ذَلِكَ تَمَامًا لِطَلِبَتِهِ عِنْدِي وَإِلَّا هَوَّنْتُ عَلَيْهِ مَوْتَهُ حَتَّى يَأْتِيَنِي وَلَا حَسَنَةَ لَهُ عِنْدِي تَمَّ أَدْخُلَهُ النَّارَ .

And there is none from a servant that I^{azwj} Intend to Enter him into the Fire except that I^{azwj} would Grant good health for him in his body. So if it was that, it would complete what he is seeking for in My^{azwj} Presence, or else I^{azwj} would Grant security for his fear from his ruling authority. So if it was that, it would complete what he is seeking for in My^{azwj} Presence, or else I^{azwj} would Expand his sustenance upon him. So if it was that, it would complete what he is seeking for in My^{azwj} Presence, or else I^{azwj} would Ease his death upon him until he comes to me and there would be not good deed for him in My^{azwj} Presence, then I^{azwj} would Enter him into the Hell'.⁷⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ ابْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَرَّ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ بِرَجُلٍ بَعْضُهُ تَحْتَ حَائِطٍ وَبَعْضُهُ خَارِجٌ مِنْهُ فَدَّ شَعْنَتُهُ الطَّيْرُ وَمَرَّقَتْهُ الْكِلَابُ ثُمَّ مَضَى فَرَفَعَتْ لَهُ مَدِينَةٌ فَدَخَلَهَا فَإِذَا هُوَ بِعَظِيمٍ مِنْ عَظَمَائِهَا مَيْتٌ عَلَى سَرِيرٍ مُسَجَّى بِالذَّبْيَاجِ حَوْلَهُ الْمَجْمَرُ

A number of our companions, from Sahl Bi Ziyad, from Muhammad Bin Awrama, from Al Nazar Bin Suweyd, from Dorost Bin Abu Mansour, from Ibn Muskan, from one of our companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A Prophet^{as} from the Prophets^{as} of the Children of Israel passed by a man, part of him was (crushed) under a wall and part of him was outside from it, the birds having had dishevelled him and the dogs having had ripped him apart. Then he^{as} continued and came up to a city. So he entered it and there he was with a great one from its great ones (a VIP) having died upon a bed decorated with the brocade and incense was being burnt around him.

فَقَالَ يَا رَبِّ أَشْهَدُ أَنَّكَ حَكَمٌ عَدْلٌ لَا تَجُورُ هَذَا عَبْدُكَ لَمْ يُشْرِكْ بِكَ طَرْفَةَ عَيْنٍ أَمَّنَّهُ بِتِلْكَ الْمَيْتَةِ وَ هَذَا عَبْدُكَ لَمْ يُؤْمِنْ بِكَ طَرْفَةَ عَيْنٍ أَمَّنَّهُ بِهَذِهِ الْمَيْتَةِ

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 9

⁷⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 10

So he^{as} said: 'O Lord^{azwj}! I testify that You^{azwj} are a Just Judge, not a tyrant. This servant of Yours^{azwj} did not associate with You^{azwj} even for the blink of an eye, (yet) You^{azwj} Caused him to die with that death (crushed under the wall), and this is Your^{azwj} servant who did not believe in You^{azwj} even for the blink of an eye, (yet) You^{azwj} Caused him to die with this death (on a decorated bed).'

فَقَالَ عَبْدِي أَنَا كَمَا قُلْتُمْ حَكَمَ عَدْلًا لَا أَجُورُ ذَلِكَ عَبْدِي كَانَتْ لَهُ عِنْدِي سَيِّئَةٌ أَوْ ذَنْبٌ أَمْتُهُ بِنَتِكَ الْمَيْتَةَ لِكِي يَلْقَانِي وَ لَمْ يَبْقَ عَلَيْهِ شَيْءٌ وَ هَذَا عَبْدِي كَانَتْ لَهُ عِنْدِي حَسَنَةٌ فَأَمْتُهُ بِهِذِهِ الْمَيْتَةَ لِكِي يَلْقَانِي وَ لَيْسَ لَهُ عِنْدِي حَسَنَةٌ .

So He^{azwj} Said: 'My^{azwj} servant! I^{azwj} am like what you^{as} said, a Just Judge not being tyrannous. That servant of Mine^{azwj} had (committed) an evil deed in My^{azwj} Presence, or a sin, (so) I^{azwj} Caused him to die with that death (crushed under the wall) so that he would meet Me^{azwj} and there would not remain anything upon him (to be Punished for); and this servant had a good deed for him in My^{azwj} Presence, so I^{azwj} Caused him to dies by this death (on a decorated bed) so that he would meet Me^{azwj} and there would not be a single good deed for him in My^{azwj} Presence'.⁷⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَدَخَلَ عَلَيْهِ شَيْخٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَشْكُو إِلَيْكَ وُلْدِي وَ عِفْوَقَهُمْ وَ إِخْوَانِي وَ جَفَاءَهُمْ عِنْدَ كِبَرِ سِنِّي فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا هَذَا إِنَّ لِلْحَقِّ دَوْلَةً وَ لِلْبَاطِلِ دَوْلَةً وَ كُلُّ وَاحِدٍ مِنْهُمَا فِي دَوْلَةِ صَاحِبِهِ ذَلِيلٌ

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

'I was in the Presence of Abu Abdullah^{asws} when an old man came over to him^{asws} and he said, 'O Abu Abdullah^{asws}! I complain to you^{asws} of my children and their ingratitude, and of my brothers and their disloyalty during my old age'. So Abu Abdullah^{asws} said: 'O you! For the truth there is a nation and for the falsehood there is a nation, and every one of these two is disgraced in the nation of its counterpart.

وَ إِنَّ أَدْنَى مَا يُصِيبُ الْمُؤْمِنَ فِي دَوْلَةِ الْبَاطِلِ الْعُقُوقُ مِنْ وُلْدِهِ وَ الْجَفَاءُ مِنْ إِخْوَانِهِ وَ مَا مِنْ مُؤْمِنٍ يُصِيبُهُ شَيْءٌ مِنَ الرَّفَاهِيَةِ فِي دَوْلَةِ الْبَاطِلِ إِلَّا ابْتَلَى قَبْلَ مَوْتِهِ إِمًّا فِي بَدْنِهِ وَ إِمًّا فِي وُلْدِهِ وَ إِمًّا فِي مَالِهِ حَتَّى يُخْلَصَهُ اللَّهُ مِمَّا اكْتَسَبَ فِي دَوْلَةِ الْبَاطِلِ وَ يُؤَفَّرَ لَهُ حَظُّهُ فِي دَوْلَةِ الْحَقِّ فَاصْبِرْ وَ أَبَشِرْ .

And that the least of what the *Momin* would attain in the nation of the falsehood is the ingratitude of his children and the disloyalty from his brothers; and there is none from a *Momin* attaining anything from the prosperity in the nation of the falsehood except that he would be Tried, before his death, either (by an illness) in his body, and either regarding his child, and either regarding his wealth (losses) until Allah^{azwj} Purifies him from what he had earned in the nation of the falsehood, and Set aside his share for him in the nation of the truth. Therefore be patient and receive glad tidings'.⁷⁷

⁷⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 11

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 12

Chapter 197 – Regarding the interpretation of the sins

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الذُّنُوبُ الَّتِي تُعَبِّرُ النَّعْمَ الْبِغْيُ وَ الذُّنُوبُ الَّتِي تُورِثُ النَّدَمَ الْقَتْلُ وَ الَّتِي تُنْزِلُ النَّقَمَ الظُّلْمُ وَ الَّتِي تَهْتِكُ السُّنَنَ شُرْبُ الْخَمْرِ وَ الَّتِي تَحْبِسُ الرِّزْقَ الزِّنَا وَ الَّتِي تُعَجِّلُ الْفَنَاءَ قَطِيعَةُ الرَّجْمِ وَ الَّتِي تَرُدُّ الدُّعَاءَ وَ تُظْلِمُ الْهَوَاءَ عَفْوُ الْوَالِدَيْنِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Abbas Bin Al A'ala, from Mujahid, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The sins which change the Bounties is the transgression, and the sins which inherit the regret is the murder, and that which brings down the Curses is the injustice, and that which tear apart the Veil is drinking of the wine, and that which withholds the sustenance is the adultery, and that which hastens the annihilation is cutting off of the relationships, and that which repels the supplication and darkens the personal desires is the ingratitude to the parents'.⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) يَقُولُ نَعُودُ بِاللهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ وَ تُقَرِّبُ الْأَجَالَ وَ تُخْلِي الدِّيَارَ وَ هِيَ قَطِيعَةُ الرَّجْمِ وَ الْعُفُوقُ وَ تَرَكَ الْبِرَّ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} was saying: 'We^{asws} see Refuge with Allah^{azwj} from the sins which hastens the annihilation brings the death closer, and vacates the households are the cutting off of relationships and the ingratitude (to the parents), and the neglect of the righteousness'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ بْنِ نُوحٍ أَوْ بَعْضِ أَصْحَابِهِ عَنْ أَيُّوبَ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا فَسَأَ أَرْبَعَةٌ ظَهَرَتِ الرِّزْنَا ظَهَرَتِ الزَّلْزَلَةُ وَ إِذَا فَسَأَ الْجَوْرُ فِي الْحُكْمِ احْتَسِسَ الْقَطْرُ وَ إِذَا خَفَرَتِ الذِّمَّةُ أُدِيلَ لِأَهْلِ الشَّرْكِ مِنْ أَهْلِ الْإِسْلَامِ وَ إِذَا مَنَعَتِ الزَّكَاةُ ظَهَرَتِ الْحَاجَةُ .

Ali Bin Ibrahim, from Ayoub Bin Nuh, or one of his companions, from Ayoub, from Safwan Bin Yahya who said, 'One of our companions narrated to me saying,

'Abu Abdullah^{asws} said: 'When four (things) become prevalent, four (things) would appear. When the adultery is prevalent the earthquakes would appear, and when the tyranny is prevalent in the judgments, the drops (of rain) would be Withheld, and when the non-Muslim taxpayers (Zimmy) are unprotected, the people of Polytheism would be more just than the people of Al-Islam, and when the Zakāt is prevented, the need would appear'.⁸⁰

⁷⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 196 H 1

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 196 H 2

⁸⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 196 H 3

Chapter 198 - Miscellaneous

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَدِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الْعَبْدَ مِنْ عِبِيدِي الْمُؤْمِنِينَ لَيُذْنِبُ الذَّنْبَ الْعَظِيمَ مِمَّا يَسْتَوْجِبُ بِهِ عُقُوبَتِي فِي الدُّنْيَا وَالْآخِرَةِ فَيَنْظُرُ لَهُ فِيمَا فِيهِ صَلَاحُهُ فِي آخِرَتِهِ فَأَعْجَلُ لَهُ الْعُقُوبَةَ عَلَيْهِ فِي الدُّنْيَا لِأَجَازِيهِ بِذَلِكَ الذَّنْبِ وَ أَقْدِرُ عُقُوبَةَ ذَلِكَ الذَّنْبِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdul Aziz Al Abady, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic is Saying: "The servant from My^{azwj} Momin servants commits the grievous sin from what Obligates My^{azwj} Punishment by it in the world and in the Hereafter. So I^{azwj} Respite for him regarding what is correct for him in his Hereafter. So I^{azwj} Hasten the Punishment upon him in the world in order to suffice the sin with that, although I^{azwj} am Able upon that Punishment.

وَ أَقْضِيهِ وَ أَنْزَلُهُ عَلَيْهِ مَوْفُوعًا غَيْرَ مُمَضَى وَ لِي فِي إِمْضَائِهِ الْمَشِيئَةُ وَ مَا يَعْلَمُ عِنْدِي بِهِ فَاتَّرَدَّدُ فِي ذَلِكَ مِرَارًا عَلَيَّ إِمْضَائِهِ ثُمَّ أَمْسِكُ عَنْهُ فَلَا أَمْضِيهِ كَرَاهَةً لِمَسَاءَتِهِ وَ حَيْدًا عَنْ إِدْخَالِ الْمَكْرُوهِ عَلَيْهِ فَاتَّطَوَّلَ عَلَيْهِ بِالْعَفْوِ عَنْهُ وَ الصَّفْحِ مَحَبَّةً لِمُكَافَاتِهِ لِكَثِيرِ نَوَافِلِهِ الَّتِي يَنْقَرِبُ بِهَا إِلَيَّ فِي لَيْلِهِ وَ نَهَارِهِ

And I^{azwj} Ordain it and Leave it pending upon him without it coming to pass, and for Me^{azwj} in its pending, is the Desire; and My^{azwj} servant does not know of it. So I^{azwj} Hesitate during that time and again upon its coming to pass. Then I^{azwj} Withhold it from him and I^{azwj} do not Make it come to pass, Disliking for it being for his lone evil deed (and) from causing the abhorrence to enter upon him. So I^{azwj} Prolong upon him with the Pardoning from him and the Forgiveness of Loving to Off-set it due to the abundance of his optional (*Salāt*) by which he comes closer to Me^{azwj} with during his night and his day.

فَأَصْرَفُ ذَلِكَ الْبَلَاءَ عَنْهُ وَ قَدْ قَدَّرْتُهُ وَ قَضَيْتُهُ وَ تَرَكْتُهُ مَوْفُوعًا وَ لِي فِي إِمْضَائِهِ الْمَشِيئَةُ ثُمَّ أَكْتُبُ لَهُ عَظِيمَ أَجْرِ نُزُولِ ذَلِكَ الْبَلَاءِ وَ أَذْخِرُهُ وَ أَوْفِرُ لَهُ أَجْرَهُ وَ لَمْ يَشْعُرْ بِهِ وَ لَمْ يَصِلْ إِلَيْهِ أَذَاهُ وَ أَنَا اللَّهُ الْكَرِيمُ الرَّعُوفُ الرَّحِيمُ .

So I^{azwj} Exchange that affliction from him, although I^{azwj} had Ordained it, and Decided it, and left it pending, and for Me^{azwj} in its pending is the Desire. Then I^{azwj} Write the great recompense for him for the descent of that affliction, and I^{azwj} Hoard it to be Given to him as his Recompense and he is not aware of it, and it (affliction) does not arrive to him to harm him, and I^{azwj} am Allah^{azwj}, the Benevolent, the Kind, the Merciful'.⁸¹

Chapter 199 – Miscellaneous as well

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ ابْنِ فَصَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ فَقَالَ هُوَ وَ يَعْفُوا عَنْ كَثِيرٍ قَالَ قُلْتُ لَيْسَ هَذَا أَرَدْتُ أَرَأَيْتَ مَا أَصَابَ عَلِيًّا

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 197 H 1

وَ أَشْبَاهَهُ مِنْ أَهْلِ بَيْتِهِ (عَلَيْهِمُ السَّلَام) مِنْ ذَلِكَ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَتُوبُ إِلَى اللَّهِ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ .

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

'I asked Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought**. So he^{asws} said: '**and (yet) He Pardons most (of your faults)**'. I said, 'Is it not this which I intended. What is your^{asws} view of what hit Ali^{asws} and his^{asws} like from the People^{asws} of his^{asws} Household, from that?' So he^{asws} said: 'Rasool-Allah^{saww} used to turn to Allah^{azwj} during every day, seventy times, from without having sinned'.⁸²

عَدَّةً مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ أَرَأَيْتَ مَا أَصَابَ عَلِيًّا وَ أَهْلَ بَيْتِهِ (عَلَيْهِمُ السَّلَام) مِنْ بَعْدِهِ هُوَ بِمَا كَسَبَتْ أَيْدِيهِمْ وَ هُمْ أَهْلُ بَيْتِ طَهَارَةٍ مَعْصُومُونَ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali bin Ra'ib who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought**. What is your^{asws} view of what hit Ali^{asws} and the People^{asws} of his^{asws} Household from after him^{asws}, is it due to that their^{asws} hands had wrought and they^{asws} are the Pure People^{asws} of the Household, the infallible?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَتُوبُ إِلَى اللَّهِ وَ يَسْتَغْفِرُهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِائَةَ مَرَّةٍ مِنْ غَيْرِ ذَنْبٍ إِنَّ اللَّهَ يَخْصُ أَوْلِيَاءَهُ بِالْمَصَائِبِ لِأَجْرِ هُمْ عَلَيْهَا مِنْ غَيْرِ ذَنْبٍ .

So he^{asws} said: 'Rasool-Allah^{saww} used to turn to Allah^{azwj} and seek His^{azwj} Forgiveness during every day and night, one hundred times, from without having had sinned. Allah^{azwj} Particularised His^{azwj} Guardians^{asws} with the difficulties in order to Recompense them^{asws} from without then^{asws} having had sinned'.⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ لَمَّا حُمِلَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ فَأَوْقَفَ بَيْنَ يَدَيْهِ قَالَ يَزِيدُ لَعَنَهُ اللَّهُ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) لَيْسَتْ هَذِهِ الْآيَةُ فِينَا إِنَّ فِينَا قَوْلَ اللَّهِ عَزَّ وَ جَلَّ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ .

Ali Bin Ibrahim, raising it, said,

'When Ali^{asws} Bin Al-Husayn^{asws} taken to Yazeed Bin Muawiya^{la}, so he^{asws} was paused in front of him^{la}. Yazeed^{la}, may Allah^{azwj} Curse him^{la} said, '**[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought**'. So Ali^{asws} Bin Al-Husayn^{asws} said: 'This Verse is not regarding us^{asws}, (but it is) the Words of Allah^{azwj} Mighty and Majestic **[57:22] No difficulty befalls upon**

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 198 H 1

⁸³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 198 H 2

the earth nor upon your own souls, but it is in a Book before We Bring it into existence; surely that is easy for Allah'.⁸⁴

بَابُ أَنَّ اللَّهَ يَدْفَعُ بِالْعَامِلِ عَنِ غَيْرِ الْعَامِلِ

Chapter 200 – Allah^{azwj} Defends the workers (of good deeds) from other than the workers (of good deeds)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يُصَلِّي مِنْ شِيعَتِنَا عَمَّنْ لَا يُصَلِّي مِنْ شِيعَتِنَا وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الصَّلَاةِ لَهَلَكُوا

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Al Qasim, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Defends by the ones from our^{asws} Shias who do pray *Salāt*, from the ones from our^{asws} Shias who do not pray *Salāt*; and were they (all) to gather upon the neglect of the *Salāt*, they would (all) be destroyed.

وَ إِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يُرَكِّي مِنْ شِيعَتِنَا عَمَّنْ لَا يُرَكِّي وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الزَّكَاةِ لَهَلَكُوا

And that Allah^{azwj} Defends by the ones from our^{asws} Shias who do pay *Zakāt* from the ones who do not pay the *Zakāt*, and were they (all) to gather upon neglecting the *Zakāt*, they would (all) be destroyed.

وَ إِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يُحُجُّ مِنْ شِيعَتِنَا عَمَّنْ لَا يُحُجُّ وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الْحَجِّ لَهَلَكُوا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ فَوَ اللَّهُ مَا نَزَلَتْ إِلَّا فِيكُمْ وَ لَا عَنَى بِهَا غَيْرَكُمْ .

And that Allah^{azwj} Defends by the ones from our^{asws} Shias who do perform Hajj from the ones who do not perform Hajj, and were they (all) to gather upon neglecting the Hajj, they would (all) be destroyed; and these are the Words of Allah^{azwj} Mighty and Majestic [2:251] **And were it not for Allah's Repelling some men with others, the earth would certainly be in a spoilt state; but Allah is Gracious to the worlds.** So, by Allah^{azwj}! It was not Revealed except regarding you all (Shias), and it does not Mean by it except for you all (Shias)'.⁸⁵

بَابُ أَنَّ تَرْكَ الْخَطِيئَةِ أَيْسَرُ مِنْ طَلَبِ التَّوْبَةِ

Chapter 201 – The neglecting of the sins is easier than seeking the Forgiveness

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْعَبَّاسِ الْبُقَيْرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) تَرْكَ الْخَطِيئَةِ أَيْسَرُ مِنْ طَلَبِ التَّوْبَةِ وَ كَمْ مِنْ شَهْوَةٍ سَاعَةٍ أَوْرَثَتْ حُزْنَ طَوِيلًا وَ الْمَوْتُ فَضَحَ الدُّنْيَا فَلَمْ يَتْرِكْ لِيذِي لُبًّا فَرَحًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from one of his companions, from Abu Al Abbas Al Baqbaaq who said,

⁸⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 198 H 3

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 199 H 1

'Abu Abdullah^{asws} said: 'Amir Al-Momineen^{asws} said: 'Neglecting the sins is easier than seeking the Forgiveness, and how may lustful desires of a moment inherit the prolonged grief; and the death exposes the world so it does not leave the one with understanding, any happiness'.⁸⁶

بَابُ الْإِسْتِذْرَاجِ

Chapter 202 – The gradual allurements

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَرَادَ بَعْدَ خَيْرٍ فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِقْمَةٍ وَ يُذَكِّرُهُ الْإِسْتِغْفَارَ وَ إِذَا أَرَادَ بَعْدَ شَرٍّ فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِعْمَةٍ لِلْيُسْبِيَةِ الْإِسْتِغْفَارَ وَ يَتَمَادَى بِهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ بِالنِّعَمِ عِنْدَ الْمَعَاصِي .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

'Abu Abdullah^{asws} said: 'Whenever Allah^{azwj} Intends good with a servant, so (when) he commits a sin, he is followed up with by an affliction and He^{azwj} Reminds him of the seeking of Forgiveness; and whenever He^{azwj} is antagonised by a servant, so (when) he commits a sin he is followed up with a Bounty and He^{azwj} Lets him forget the seeking of the Forgiveness and he keeps on indulging in it; and these are the Words of Allah^{azwj} Mighty and Majestic [7:182] **And the ones who reject Our Signs, We Let them be gradually enticed from whence they know not** – with the Bounty during the disobedience'.⁸⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِعٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْإِسْتِذْرَاجِ فَقَالَ هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ فَيَمْلَى لَهُ وَ تُجَدِّدُ لَهُ عِنْدَهَا النِّعْمَ فَتُلْهِئُهُ عَنِ الْإِسْتِغْفَارِ مِنَ الذَّنُوبِ فَهُوَ مُسْتَدْرَجٌ مِنْ حَيْثُ لَا يَعْلَمُ .

A number of our companions, from Sahl Bin Ziya and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Ra'ib, from one of his companions who said,

'Abu Abdullah^{asws} was asked about the gradual allurements, so he^{asws} said: 'He is the servant who commits the sin, so he is Respite for it and the Bounty is renewed for him during it, and it distracts him from the seeking of Forgiveness from the sins. So this is the gradual allurements from where he does not know'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ قَالَ هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ فَتُجَدِّدُ لَهُ النِّعْمَةَ مَعَهُ تُلْهِئُهُ تِلْكَ النِّعْمَةَ عَنِ الْإِسْتِغْفَارِ مِنْ ذَلِكَ الذَّنْبِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Mrwan, from Sama'at Bin Mihran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [7:182] **We Let them be gradually enticed from whence they know not**. He^{asws} said: 'He

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 200 H 1

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 201 H 1

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 201 H 2

is the servant who commits the sin and the Bounty is renewed for him along with it. That Bounty distracts him from seeking the Forgiveness from that sin'.⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُتَقَرِّيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَمْ مِنْ مَعْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَنْدَرَجٍ بِسُنْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَقْتُونٍ بِتِنَاءِ النَّاسِ عَلَيْهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'How many are proud due to what Allah^{azwj} Favoured upon him, and how many are gradually allured by the Veiling of Allah^{azwj} upon him, and how many are infatuated by the praises of the people upon him'.⁹⁰

بَابُ مُحَاسَبَةِ الْعَمَلِ

Chapter 203 – Counting the deeds

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي حَمَزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ إِنَّمَا الدَّهْرُ ثَلَاثَةٌ أَيَّامٌ أَنْتَ فِيهَا بَيْنَهُنَّ مَضَى أَمْسٌ بِمَا فِيهِ فَلَا يَرْجِعُ أَبَداً فَإِنْ كُنْتَ عَمَلْتَ فِيهِ خَيْراً لَمْ تُحْزَنْ لِذَهَابِهِ وَ فَرِحْتَ بِمَا اسْتَقْبَلْتَهُ مِنْهُ وَ إِنْ كُنْتَ قَدْ فَرَطْتَ فِيهِ فَحَسْرَتُكَ شَدِيدَةٌ لِذَهَابِهِ وَ تَقْرِيْبُكَ فِيهِ

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'But rather the eras are three – (Past, present and future) – days you are (living in). Yesterday passed away with whatever was in it and it will not be returning, ever! So if you had worked good during it, you will not grieve of its going away and you will be happy with what is coming in the future of it. But if you had wasted (your time) during it, your regret of its going away would be intense due to your wasting (your time) during it.

وَ أَنْتَ فِي يَوْمِكَ الَّذِي أَصْبَحْتَ فِيهِ مِنْ غَدٍ فِي غَرَّةٍ وَ لَا تَدْرِي لَعَلَّكَ لَا تَبْلُغُهُ وَ إِنْ بَلَغَتْهُ لَعَلَّ حَظَّكَ فِيهِ فِي التَّفْرِيطِ مِثْلُ حَظِّكَ فِي الْأَمْسِ الْمَاضِي عَنْكَ

And you are (now) in your day in which you have come to be in a surprise from the coming morning and you do not know, perhaps you may not reach it, and if you do reach it, perhaps your share in it regarding the wastage would be similar to your share (of wastage) during yesterday, the past from you.

فَيَوْمٌ مِنَ الثَّلَاثَةِ قَدْ مَضَى أَنْتَ فِيهِ مُفَرِّطٌ وَ يَوْمٌ تَنْتَظِرُهُ لَسْتَ أَنْتَ مِنْهُ عَلَى يَقِينٍ مِنْ تَرْكِ التَّفْرِيطِ وَ إِنَّمَا هُوَ يَوْمُكَ الَّذِي أَصْبَحْتَ فِيهِ وَ قَدْ يَنْبَغِي لَكَ أَنْ عَقَلْتَ وَ فَكَّرْتَ فِيهَا فَرَطْتَ فِي الْأَمْسِ الْمَاضِي مِمَّا فَاتَكَ فِيهِ مِنْ حَسَنَاتٍ أَلَّا تَكُونَ اكْتَسَبْتَهَا وَ مِنْ سَيِّئَاتٍ أَلَّا تَكُونَ أَفْصَرْتَ عَنْهَا

So one day from the three has passed (yesterday) and you wasted in it, and a day you are awaiting for (tomorrow), with you not being upon a certainty from it from

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 201 H 3

⁹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 201 H 4

leaving the wasting, and rather it is your day which you have come to be in (today), and it is befitting for you that you use your intellect and think regarding what you wasted during the yesterday past from what was lost from you during it, from the performance of the good deeds you did not happen to earn and from the evil deeds you did not happen to be deficient from.

وَأَنْتَ مَعَ هَذَا مَعَ اسْتِقْبَالِ غَدٍ عَلَى غَيْرِ ثِقَةٍ مِنْ أَنْ تَبْلُغَهُ وَ عَلَى غَيْرِ بَيِّنٍ مِنْ اِكْتِسَابِ حَسَنَةٍ أَوْ مُرْتَدِّعٍ عَنْ سَيِّئَةٍ مُحِبِّطَةٍ فَأَنْتَ مِنْ يَوْمِكَ الَّذِي تَسْتَقْبِلُ عَلَى مِثْلِ يَوْمِكَ الَّذِي اسْتَنْدَبْتَ فَاعْمَلْ عَمَلِ رَجُلٍ لَيْسَ يَأْمُلُ مِنَ الْأَيَّامِ إِلَّا يَوْمَهُ الَّذِي أَصْبَحَ فِيهِ وَ لَيْلَتَهُ فَاعْمَلْ أَوْ دَعْ وَ اللَّهُ الْمُعِينُ عَلَى ذَلِكَ .

And you are with this with the welcoming of the future of tomorrow upon without a certainty that you will reach it, and upon without a certainty from earning good deeds or turning away from the evil deeds, frustrated. Thus you are from your day which you are welcoming (tomorrow) upon a similar (state) of your day which has gone behind you (yesterday). Therefore perform the work of a man who does not hope from the days except for his day which he has come to be in (today) and his night. So, either work or let it be, and Allah^{azwj} is the Aider upon that'.⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي الْحَسَنِ الْمَاضِيِّ (صلوات الله عليه) قَالَ لَيْسَ مِنْنَا مَنْ لَمْ يَحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ فَإِنْ عَمِلَ حَسَنًا اسْتَرَادَ اللَّهُ وَ إِنْ عَمِلَ سَيِّئًا اسْتَغْفَرَ اللَّهُ مِنْهُ وَ تَابَ إِلَيْهِ .

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

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}) having said: 'He is not from us^{asws}, the one who does not account himself during every day. So if he has done good deeds, he would ask Allah^{azwj} for an increase, and if he has done evil deeds, he would seek Forgiveness of Allah^{azwj} from it and repent to Him^{azwj}'.⁹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي النُّعْمَانِ الْعُجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا أَبَا النُّعْمَانِ لَا يَغُرُّكَ النَّاسُ مِنْ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ دُونَهُمْ وَ لَا تَقْطَعْ نَهَارَكَ بِكَذَا وَ كَذَا فَإِنَّ مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ عَمَلَكَ وَ أَحْسِنُ فَإِنِّي لَمْ أَرْ شَيْئًا أَحْسَنَ دَرَكًا وَ لَا أَسْرَعَ طَلَبًا مِنْ حَسَنَةٍ مُحَدَّثَةٍ لِذَنْبٍ قَدِيمٍ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Abu Al Nu'man! Do not let the people deceive you from yourself, for the matter will arrive to you besides them, and do not pass your day with such and such, as you are one who is preserving your deeds upon you. And perform good deeds, for I^{asws} cannot see anything producing better results, nor anything easier as a remedy, than a new good deed for an old sin'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي النُّعْمَانِ مِثْلَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from one of our companions, from Abu Al Nu'man – similar to it.⁹³

⁹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 1

⁹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 2

⁹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 3

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَصْبِرُوا عَلَى الدُّنْيَا فَإِنَّمَا هِيَ سَاعَةٌ فَمَا مَضَى مِنْهُ فَلَا تَجِدُ لَهُ أَلَمًا وَ لَا سُرُورًا وَ مَا لَمْ يَجِئْ فَلَا تَدْرِي مَا هُوَ وَ إِنَّمَا هِيَ سَاعَتُكَ الَّتِي أَنْتَ فِيهَا فَاصْبِرْ فِيهَا عَلَى طَاعَةِ اللَّهِ وَ اصْبِرْ فِيهَا عَنْ مَعْصِيَةِ اللَّهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Be patient upon the world, for rather it is a moment. So whatever is past from it, neither renew a pain nor a joy for it; and whatever has not come yet, so you do not know what it is; and rather it is your time which you are in (at the moment), so observe patience during it upon the obedience of Allah^{azwj}, and be patient during it from disobeying Allah^{azwj}.'⁹⁴

عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) اِحْمِلْ نَفْسَكَ لِنَفْسِكَ فَإِن لَمْ تَفْعَلْ لَمْ يَحْمِلْكَ غَيْرُكَ .

From him, from one of our companions, raising it, said,

'Abu Abdullah^{asws} said: 'Carry yourself (your burden) by yourself, for it you do not do so, others will not carry you'.⁹⁵

عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِرَجُلٍ إِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ وَ بَيِّنَ لَكَ الدَّاءَ وَ عُرِفْتَ آيَةَ الصِّحَّةِ وَ دَلَّلْتَ عَلَى الدَّوَاءِ فَانظُرْ كَيْفَ قِيَامِكَ عَلَى نَفْسِكَ .

From him, raising it, said,

'Abu Abdullah^{asws} said to a man: 'You have been made to be a physician yourself, and the illnesses have been clarified to you, and you have recognises the signs of good health, and you have been indicated upon the medication, therefore look how you are standing (burden) upon yourself'.⁹⁶

عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِرَجُلٍ اجْعَلْ قَلْبَكَ قَرِينًا بَرًّا أَوْ وُلَدًا وَاصِلًا وَ اجْعَلْ عَمَلَكَ وَالِدًا تَتَّبِعُهُ وَ اجْعَلْ نَفْسَكَ عَدُوًّا تُجَاهِدُهَا وَ اجْعَلْ مَالَكَ عَارِيَّةً تَرُدُّهَا .

From him, raising it, said:

'Abu Abdullah^{asws} said to a man: 'Make your heart to be a righteous companion as a child would be grateful to its parents, and make your deed to be a father which you follow (cheerfully), and make your 'Nafs' (yourself) to be an enemy against which you wage a war, and make your wealth as a lease you will be returning'.⁹⁷

وَ عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) اِقْصُرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ وَ اسْعَ فِي فَكَاحِهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ فَإِنَّ نَفْسَكَ رَهينةَ بَعْمَلِكَ .

And from him, raising it, said,

'Abu Abdullah^{asws} said: 'And from him, raising it, said, 'Abu Abdullah^{asws} said: 'Limit your 'Nafs' (soul) from what harms it before it departs from you and strive in its

⁹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 4

⁹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 5

⁹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 6

⁹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 7

liberation just as you strive in seeking your livelihood, for your 'Nafs' is pledged with your deeds (**[74:38] Every soul is held in pledge for what it earns**).⁹⁸

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَمْ مِنْ طَالِبٍ لِلدُّنْيَا لَمْ يُدْرِكْهَا وَ مُدْرِكٍ لَهَا قَدْ فَارَقَهَا فَلَا يَشْعُرُكَ طَلِبُهَا عَنْ عَمَلِكَ وَ التَّمِسُّهَا مِنْ مُعْطِيهَا وَ مَالِكِهَا فَكُمْ مِنْ حَرِيصٍ عَلَى الدُّنْيَا قَدْ صَرَخَتْهُ وَ اسْتَعَلَّ بِمَا أُدْرِكَ مِنْهَا عَنْ طَلِبِ آخِرَتِهِ حَتَّى فَنِيَ عُمُرُهُ وَ أُدْرِكَهُ أَجَلُهُ .

From him, from one of our companions, raising it,said,

'Abu Abdullah^{asws} said: 'How many are the ones who seek for the world and do not achieve it, and its achievers have separated from it (have died). So do not pre-occupy 'Nafs' (yourselves) in seeking it (too much) from performing your deed, and beseech it from its Giver and its Owner. So how many are the greedy ones upon the world were cut down and pre-occupied themselves with whatever they achieved from it, (while keep themselves away) from seeking the Hereafter - until one's life-time perished and he realised his death'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَسْجُونُ مَنْ سَجَنَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ .

And Abu Abdullah^{asws} said: 'The (real) prisoner is that one whose world has imprisoned him from his Hereafter'.⁹⁹

وَ عَنْهُ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِذَا أَتَتْ عَلَى الرَّجُلِ أَرْبَعُونَ سَنَةً قَبِيلَ لَهُ خُذْ حَذْرَكَ فَإِنَّكَ غَيْرُ مَعْدُورٍ وَ لَيْسَ ابْنُ الْأَرْبَعِينَ بِأَحَقَّ بِالْحَذْرِ مِنْ ابْنِ الْعَشِيرِينَ فَإِنَّ الَّذِي يَطْلُبُهُمَا وَاحِدٌ وَ لَيْسَ بِرَأْقِدٍ فَاعْمَلْ لِمَا أَمَّاكَ مِنَ الْهُوْلِ وَ دَعَّ عَنْكَ فُضُولَ الْقَوْلِ .

And from him, raising it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When a man comes to the age of forty it is said to him: 'Take a caution, for you are without an excuse', and there is no person of forty (years of age) more rightful with the caution than a person of twenty, for what is seeking them both, is the one (death) and it is not sleeping. Therefore, work for what is in front of you from the horrors and stay away from the useless speech'.¹⁰⁰

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانَ عَنْ زَيْدِ الشَّحَّامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) خُذْ لِنَفْسِكَ مِنْ نَفْسِكَ خُذْ مِنْهَا فِي الصِّحَّةِ قَبْلَ السُّقْمِ وَ فِي الْقُوَّةِ قَبْلَ الضَّعْفِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ .

From him, from Ali Bin Al Hakam, from Hassan, from Zayd Al Shahham who said,

'Abu Abdullah^{asws} said: 'Work (on behalf of) 'Nafs' (yourself) for (the sake of) your 'Nafs' (yourself). Take from it during the good health before the sickness, and during the strength before the weakness, and during the life before the death'.¹⁰¹

⁹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 8

⁹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 9

¹⁰⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 10

¹⁰¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 11

عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ النَّهَارَ إِذَا جَاءَ قَالَ يَا ابْنَ آدَمَ اْعْمَلْ فِي يَوْمِكَ هَذَا خَيْرًا أَشْهَدُ لَكَ بِهِ عِنْدَ رَبِّكَ يَوْمَ الْقِيَامَةِ فَإِنِّي لَمْ آتِكَ فِيهَا مَضَى وَلَا آتِيكَ فِيهَا بَقِيَ وَإِذَا جَاءَ اللَّيْلُ قَالَ مِثْلَ ذَلِكَ .

From him, from Ali Bin Al Hakam, from Hisham Bin Salim, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The day, when it comes, says, 'O son of Adam^{as} work good in this day of yours, I will testify for you with it in the Presence of your Lord^{azwj} on the Day of Judgment, for I did not come to you in what is lost (gone) nor will I come to you in what remains (future - as you may not be alive)'. And when the night comes, it says similar to that'.¹⁰²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِنِي بِوَجْهِ مِنْ وَجُوهِ الْبِرِّ أَنْجُو بِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَيُّهَا السَّائِلُ اسْتَمِعْ ثُمَّ اسْتَفْهِمْ ثُمَّ اسْتَفْهِمْ ثُمَّ اسْتَعْمَلْ وَ اعْلَمْ أَنَّ النَّاسَ ثَلَاثَةٌ زَاهِدٌ وَ صَابِرٌ وَ رَاغِبٌ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Shuayb Bin Abdullah, from one of his companions, raising it, said,

'A man came over to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! Advise me of an aspect from the aspects of the righteousness I can attain salvation with it'. Amir Al-Momineen^{asws} said: 'O you questioner! Listen intently, then understand, then be convinced, and perform; and know that the people are three (types) – an ascetic, and a patient, and a coveting one (having cravings).

فَأَمَّا الزَّاهِدُ فَقَدْ خَرَجَتْ الْأَحْزَانُ وَالْأَفْرَاحُ مِنْ قَلْبِهِ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا وَلَا يَأْسَى عَلَى شَيْءٍ مِنْهَا فَإِنَّهُ فَهُوَ مُسْتَرِيحٌ

So as for the ascetic one, so the grief and the happiness has exited from his heart, so he does not get happy with anything from the world nor does he despair upon anything that is lost from him. Thus he is in peace (of mind).

وَأَمَّا الصَّابِرُ فَإِنَّهُ يَتَمَنَّاها بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَ شَدَانِهَا لَوْ اطَّلَعَتْ عَلَى قَلْبِهِ عَجِبَتْ مِنْ عِفَّتِهِ وَ تَوَاضَعِهِ وَ حَزْمِهِ

And as for the patient one, so he wishes for it in his heart. So when he does attain from it, reins (restraints) his self from it due to the evil consequences of it and its seduction. Were you to be notified upon (the contents of) his heart it would astonish you from its chastity, and its humbleness, and its resoluteness.

وَأَمَّا الرَّاغِبُ فَلَا يُبَالِي مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا مِنْ جِلِّهَا أَوْ مِنْ حَرَامِهَا وَ لَا يُبَالِي مَا دَنَسَ فِيهَا عِرْضَهُ وَ أَهْلَكَ نَفْسَهُ وَ أَذْهَبَ مُرُوَعَتَهُ فَهُمْ فِي غَمْرَةٍ يَضْطَرُّونَ .

And as for the covetous one, so he does not care from when the world comes to him, from its Permissible (means) or from its Prohibited (means), and he does not care what filth there is in its display, and it destroys his soul, and removes his honour. Thus, these (covetous ones) are in the midst of disturbances'.¹⁰³

¹⁰² Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 12

¹⁰³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 13

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَا يَصْغُرُ مَا يَنْفَعُ يَوْمَ الْقِيَامَةِ وَلَا يَصْغُرُ مَا يَضُرُّ يَوْمَ الْقِيَامَةِ فَكُونُوا فِيهَا أَخْبَرَكُمْ اللَّهُ عَزَّ وَجَلَّ كَمَنْ عَاتَيْنَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muhammad Bin Hakeyn, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Do not belittle what would benefit on the Day of Judgment, nor belittle what would harm on the Day of Judgment. Thus, you should become, regarding whatever Allah^{azwj} Mighty and Majestic Informed you all, like the one who can visualise it’.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ الْمُنْقَرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنْ قَدَرْتَ أَنْ لَا تُعْرِفَ فَاَفْعَلْ وَ مَا عَلَيْكَ إِلَّا يُثْبِتِي عَلَيْكَ النَّاسُ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَدْمُوماً عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُوداً عِنْدَ اللَّهِ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Hafs Bin Giyas who said,

‘I heard Abu Abdullah^{asws} saying: ‘If you are able upon that you are not recognised, then do so, so what would be upon you if the people do not mention you in praise, and what is upon you if you become condemned in the presence of the people while you are a Praised one in the Presence of Allah^{azwj}?’

ثُمَّ قَالَ قَالَ أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) لَا خَيْرَ فِي الْعَيْشِ إِلَّا لِرَجُلَيْنِ رَجُلٍ يَزِدَادُ كُلَّ يَوْمٍ خَيْرًا وَ رَجُلٍ يَنْدَارُكَ مَيِّتَهُ بِالتَّوْبَةِ وَ آتَى لَهُ بِالتَّوْبَةِ

Then he^{asws} said: ‘Ali^{asws} Bin Abu Talib^{asws} said: ‘There is no goodness in the life except for two (types of) men – a man who increases goodness every day and a man who rectifies his evil deeds with the repentance, and (unless) there is an obstruction for him with the repentance.

وَ اللَّهُ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْهُ إِلَّا بِوَلَايَتِنَا أَهْلَ الْبَيْتِ

By Allah^{azwj}! Even if one were to perform *Sajdah* (prostration) until his neck gets cut off, Allah^{azwj} Blessed and High will not Accept it from him except by our^{asws} Wilayah - the People^{asws} of the Household.

أَلَا وَ مَنْ عَرَفَ حَقَّنَا وَ رَجَا النَّوَابَ فِيْنَا وَ رَضِيَ بِقُوْتِهِ نِصْفَ مُدٍّ فِي كُلِّ يَوْمٍ وَ مَا سَتَرَ عَوْرَتَهُ وَ مَا أَكَلَ رَأْسَهُ وَ هُمْ وَ اللَّهُ فِي ذَلِكَ خَائِفُونَ وَ جُلُودٌ وَ دُؤَا أَنَّهُ حَظَّهُمْ مِنَ الدُّنْيَا وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ

Indeed! And the one who recognises our^{asws} rights and hopes for the Rewards regarding us^{asws}, and he would be pleased with his subsistence of half a *Mudd* (1 *Mudd* = 750 gms.) during every day, and with what can conceal his bareness, and with what can cover his head, and they, by Allah^{azwj} are fearful during that, and are agreeing lovingly that it is their share from the world, and that is how Allah^{azwj} Mighty and Majestic Described them, so He^{azwj} Said [23:60] **And the ones who give what**

¹⁰⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 14

they give whilst their hearts are full of fear that to their Lord they would be returning.

ثُمَّ قَالَ مَا الَّذِي آتَوْا آتَوْا وَاللَّهِ مَعَ الطَّاعَةِ الْمَحَبَّةِ وَالْوَلَايَةِ وَهُمْ فِي ذَلِكَ خَائِفُونَ لَيْسَ خَوْفُهُمْ خَوْفَ شَيْءٍ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا .

Then he^{asws} said: 'What is that which they would be bringing? By Allah^{azwj}! They would be bringing with them the obedience, the love and the Wilayah, and they would be fearful during that. Their fear would not be the fear of doubt, but they would be fearing that perhaps they have been deficient (Mukassireen) in our^{asws} love and our^{asws} obedience'.¹⁰⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنِ الْحَكَمِ بْنِ سَالِمٍ قَالَ دَخَلَ قَوْمٌ فَوَعظَهُمْ ثُمَّ قَالَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَ قَدْ عَايَنَ الْجَنَّةَ وَ مَا فِيهَا وَ عَايَنَ النَّارَ وَ مَا فِيهَا إِنْ كُنْتُمْ تُصَدِّقُونَ بِالْكِتَابِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibrahim Bin Mihzam, from Al hakam Bin Salim who said,

'A group came over, so he^{asws} advised them, then said: 'There is not one of you except that he has visualised the Paradise and whatever is in it, and visualised the Fire and whatever there is in it, if you are ratifying by the Book'.¹⁰⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا تَسْكُنُوا كَثِيرَ الْخَيْرِ وَ تَسْقِلُوا قَلِيلَ الذُّنُوبِ فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتَّى يَصِيرَ كَثِيرًا وَ خَافُوا اللَّهَ فِي السِّرِّ حَتَّى تُعْطُوا مِنْ أَنْفُسِكُمُ النَّصْفَ وَ سَارِعُوا إِلَى طَاعَةِ اللَّهِ وَ اصْدُقُوا الْحَدِيثَ وَ آثُوا الْأَمَانَةَ فَإِنَّمَا ذَلِكَ لَكُمْ وَ لَا تَدْخُلُوا فِيهَا لَا يَجِلُّ لَكُمْ فَإِنَّمَا ذَلِكَ عَلَيْكُمْ .

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

'I heard Abu Al-Hassan^{asws} saying: 'Do not consider it a lot, a lot of goodness, and do not consider it as few, the few sins, for the few sins would be gathering until they become a lot; and be fearful of Allah^{azwj} in the secret until you are obeying the fairness from yourselves; and hasten to the obedience of Allah^{azwj} and ratify the Ahadeeth, and pay the entrustment, so rather that is for you; and do not indulge in what is not Permissible for you, for rather that is upon you (the burden of the sins)'.¹⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ مَا أَحْسَنَ الْحَسَنَاتِ بَعْدَ السَّيِّئَاتِ وَ مَا أَقْبَحَ السَّيِّئَاتِ بَعْدَ الْحَسَنَاتِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoubm from Muhammad Bin Muslim,

¹⁰⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 15

¹⁰⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 16

¹⁰⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 17

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'How good are the good deeds after the evil deeds, and how ugly are the evil deeds after the good deeds'.¹⁰⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْتُمْ فِي أَجَالٍ مَقْبُوضَةٍ وَ أَيَّامٍ مَعْدُودَةٍ وَ الْمَوْتُ يَأْتِي بَعَثَهُ مَنْ يَزْرَعُ خَيْرًا يَحْصُدُ غِنْبَةً وَ مَنْ يَزْرَعُ شَرًّا يَحْصُدُ نَدَامَةً وَ لِكُلِّ زَارِعٍ مَا زَرَعَ وَ لَا يَسْبِقُ النَّبِيَّ مِنْكُمْ حَظَّهُ وَ لَا يُدْرِكُ حَرِيصٌ مَا لَمْ يُقَدَّرْ لَهُ مَنْ أُعْطِيَ خَيْرًا فَاللَّهُ أَعْطَاهُ وَ مَنْ وَقِيَ شَرًّا فَاللَّهُ وَقَاهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You are all (living) in a term which is being marked (allotted) and days which are numbered, and the death comes unexpectedly. The one who cultivates goodness would harvest (eternal) Bliss, but the one who cultivates evil would harvest regret; and for every farmer is what he farms; and the slow moving one from you will not be preceded by his share, nor would the greedy one comes across what is not Ordained for him. The one who does good, Allah^{azwj} will Grant him good, but the one who saves (himself from) evil, So Allah^{azwj} will Save evil for him'.¹⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عَثْمَانَ عَنْ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍّ فَقَالَ يَا أَبَا ذَرٍّ مَا لَنَا نَكْرَهُ الْمَوْتَ فَقَالَ لِأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا وَ أَخْرَبْتُمُ الْآخِرَةَ فَتَكْرَهُونَ أَنْ تُنْقَلُوا مِنْ عُمَرَانٍ إِلَى خَرَابٍ

Muhammad Bin yahya, from Ahmad Bin Muhammad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Wasil, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to Abu Zarr^{ar} and he said, 'O Abu Zarr^{ar}! What is the matter with us that we dislike the death?' So he^{ar} said: 'Because you are all building the world and ruining the Hereafter, therefore you are disliking to be transferred from buildings to the ruins'.

فَقَالَ لَهُ فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللَّهِ فَقَالَ أَمَّا الْمُحْسِنُ مِنْكُمْ فَكَالْعَائِبِ يُقَدَّمُ عَلَى أَهْلِهِ وَ أَمَّا الْمُسِيءُ مِنْكُمْ فَكَالْأَبْقِ يُرَدُّ عَلَى مَوْلَاهُ

So he said to him^{ar}, 'So how do you^{ar} see our proceeding to Allah^{azwj}?' So he^{ar} said: 'As for the good ones from you, so he is like the absentee proceeding to his family, and as for the disobedient ones from you, so he is like the absconder (slave) returning to his master'.

قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ قَالَ اغْرَضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللَّهَ يَقُولُ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَ إِنَّ الْفَجَّارَ لَفِي جَحِيمٍ

So he said: 'So how do you^{ar} see our state in the Presence of Allah^{azwj}?' He^{ar} said: 'Your deeds would be presented upon the Book. Allah^{azwj} is Saying **[82:13] Most surely the righteous are in Bliss, [82:14] And most surely the wicked are in Blazing Fire**'.

¹⁰⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 18

¹⁰⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 19

قَالَ فَقَالَ الرَّجُلُ فَأَيَّنَ رَحْمَةُ اللَّهِ قَالَ رَحْمَةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

He^{asws} said: 'So the man said, 'So where is the Mercy of Allah^{azwj}? He^{ar} said: 'The Mercy of Allah^{azwj} is nearby to the good doers'.

قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَكَتَبَ رَجُلٌ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَا أَبَا ذَرٍّ أَطْرَفَنِي بِشَيْءٍ مِنَ الْعِلْمِ فَكَتَبَ إِلَيْهِ أَنْ الْعِلْمَ كَثِيرٌ وَ لَكِنْ إِنْ قَدَرْتَ أَنْ لَا تُسِيءَ إِلَيَّ مِنْ نُحْبِهِ فَافْعَلْ قَالَ فَقَالَ لَهُ الرَّجُلُ وَ هَلْ رَأَيْتَ أَحَدًا يُسِيءُ إِلَيَّ مِنْ يُحِبُّهُ فَقَالَ لَهُ نَعَمْ نَفْسُكَ أَحَبُّ الْأَنْفُسِ إِلَيْكَ فَإِذَا أَنْتَ عَصَيْتَ اللَّهَ فَقَدْ أَسَأْتَ إِلَيْهَا .

Abu Abdullah^{asws} said: 'And a man wrote to Abu Zarr^{ar}, may Allah^{azwj} be Pleased with him^{as}, 'O Abu Zarr^{ar}! Present to me something from the knowledge'. So he^{ar} wrote to him: 'The knowledge is a lot, but if you are able that you do not disappoint the one whom you love, then do so'. So the man said to him^{ar}, 'And have you^{ar} seen anyone who disappoint the one whom he loves?' So he^{ar} said to him: 'Yes, your soul is the most beloved of the selves to you. So when you disobey Allah^{azwj}, so you would have disappointed it'.¹¹⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ اصْبِرُوا عَلَى طَاعَةِ اللَّهِ وَ تَصَبَّرُوا عَنْ مَعْصِيَةِ اللَّهِ فَإِنَّمَا الدُّنْيَا سَاعَةٌ فَمَا مَضَى فَلَيْسَ تَجِدُ لَهُ سُرُورًا وَ لَا حُزْنَ وَ مَا لَمْ يَأْتِ فَلَيْسَ تَعْرِفُهُ فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا فَكَأَنَّكَ قَدْ اغْتَبَطْتَ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Be patient upon the obedience of Allah^{azwj} and observe patience from the disobedience of Allah^{azwj}, for rather, the world is for a moment. So what is past, you will neither find joy for it nor a grief, and what has not come yet, so you do not recognise it. Therefore, be patient upon that time which you are in (now), so it would be as if you have been backbit'.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ الْخَضِرُ لِمُوسَى (عَلَيْهِ السَّلَام) يَا مُوسَى إِنَّ أَسْلَحَ يَوْمِكَ الَّذِي هُوَ أَمَامَكَ فَانظُرْ أَيَّ يَوْمٍ هُوَ وَ أَعِدْ لَهُ الْجَوَابَ فَإِنَّكَ مَوْقُوفٌ وَ مَسْئُولٌ وَ خَذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ فَإِنَّ الدَّهْرَ طَوِيلٌ قَصِيرٌ فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِيَكُونَ أَطْمَعُ لَكَ فِي الْآخِرَةِ فَإِنَّ مَا هُوَ آتٍ مِنَ الدُّنْيَا كَمَا هُوَ قَدْ وُلِيَ مِنْهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Khizr^{as} said to Musa^{as}: 'O Musa^{as}! Rectify the day which is in front of you^{as}, so look which day it is and prepare the answer for it, for you^{as} would be Paused and Questioned; and take your^{as} advice from the time, for the long time is short, therefore work as if you^{as} can see the Rewards for your deed so that you^{as} in order for it to be a greed for you^{as} regarding the Hereafter, for whatever comes from the word is like what has turned away from it'.¹¹²

¹¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 20

¹¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 21

¹¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 22

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عِظْنَا وَ أَوْجِزْ فَقَالَ الدُّنْيَا حَلَالُهَا حِسَابٌ وَ حَرَامُهَا عِقَابٌ وَ أَنَّى لَكُمْ بِالرُّوحِ وَ لَمَّا تَأَسَّوْا بِسُنَّةِ نَبِيِّكُمْ تَطْلُبُونَ مَا يُطْغِيكُمْ وَ لَا تَرْضَوْنَ مَا يُكْفِيكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Yaquob Bin Yazeed, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was said to Amir Al-Momineen^{asws}, 'Advise us and be brief'. So he^{asws} said: 'The world, its Permissible would be accounted for, and its Prohibition would be Punished for, and I^{asws} am cautioning you of the comfort, and for what are you not following the Sunnah of your Prophet^{saww}, seeking what would make you transgress, and you are not being pleased with what is sufficing you?'.¹¹³

بَابُ مَنْ يَعْيبُ النَّاسَ

Chapter 204 – The one who faults the people

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَسْرَعَ الْخَيْرِ تَوَاباً الْبِرُّ وَ إِنَّ أَسْرَعَ الشَّرِّ عُقُوبَةُ الْبُغْيِ وَ كَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَنْهُ مِنْ نَفْسِهِ أَوْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ أَوْ يُؤْذِي جَلِيسَهُ بِمَا لَا يَعْنِيهِ .

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najra, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The quickest Reward for the goodness is for righteousness and the quickest Punishment for an evil is for the transgression, and it suffices with the person as a fault that he sees from the people what he does not see from his own self, or he faults the people with what he himself has no capacity to leave, or he hurts his associate with what there is no meaning'.¹¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَلَيْهِ مِنْ نَفْسِهِ وَ أَنْ يُؤْذِي جَلِيسَهُ بِمَا لَا يَعْنِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Ibn Muskan, from Abu Hamza who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'Rasool-Allah^{saww} said: 'It suffices with the person as a fault that he sees from the people what he is blind upon from his own self, and that he hurts his associate with that which is meaningless/worthless'.¹¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ مُخْتَارَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَفَى بِالْمَرْءِ عَيْباً أَنْ يَتَعَرَّفَ مِنْ عُيُوبِ النَّاسِ مَا يَعْمَى عَلَيْهِ مِنْ أَمْرِ نَفْسِهِ أَوْ يَعْيبُ عَلَى النَّاسِ أَمراً هُوَ فِيهِ لَا يَسْتَطِيعُ التَّحَوُّلَ عَنْهُ إِلَى غَيْرِهِ أَوْ يُؤْذِي جَلِيسَهُ بِمَا لَا يَعْنِيهِ .

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from one of his companions,

¹¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 23

¹¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 1

¹¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 2

(It has been narrated) from Abu Ja'far^{asws} having said: 'It suffices with the person as a fault that he introduces from the faults of the people what he is blind to upon from the matter of his own self, or he faults upon the people of a matter which he himself does not have the capacity to leave and move to other than that, or he hurts his associate with that which is worthless'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْأَعْرَجِ وَ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ وَ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَا إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ وَ أَسْرَعَ الشَّرِّ عُقُوبَةٌ الْبِغْيِ وَ كَفَى بِالْمَرْءِ عَيْباً أَنْ يَنْظُرَ فِي عُيُوبِ غَيْرِهِ مَا يَعْمَى عَلَيْهِ مِنْ عَيْبِ نَفْسِهِ أَوْ يُؤْذِي جَلِيْسَهُ بِمَا لَا يَعْنِيهِ أَوْ يَنْهَى النَّاسَ عَمَّا لَا يَسْتَطِيعُ تَرْكُهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Abdul Rahman Al A'raj and Umar Bin Aban, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} and Ali^{asws} Bin Al-Husayn^{asws} both^{asws} having said: 'The quickest Reward for a goodness is for the righteousness, and the quickest Punishment for an evil is for the transgression; and it suffices with the person as a fault that he looks into the faults of others from what he is blind upon from the faults of his own self, or he hurts his associate with that which is meaningless, or he forbids the people from that what he himself has not capacity to leave'.¹¹⁷

بَابُ أَنَّهُ لَا يُؤَاخِذُ الْمُسْلِمَ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ

Chapter 205 – It is such that the Muslim would not be seized for what he did during the pre-Islamic period

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ نَاساً أَتَوْا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَعْدَ مَا أَسْلَمُوا فَقَالُوا يَا رَسُولَ اللَّهِ أَلْيُؤَاخِذُ الرَّجُلُ مِنْهُ بِمَا كَانَ عَمَلٌ فِي الْجَاهِلِيَّةِ بَعْدَ إِسْلَامِهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ حَسَنَ إِسْلَامُهُ وَصَحَّ يَقِينُ إِيمَانِهِ لَمْ يُؤَاخِذْهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَ مَنْ سَخَفَ إِسْلَامُهُ وَ لَمْ يَصِحَّ يَقِينُ إِيمَانِهِ أَخَذَهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِالْأَوَّلِ وَ الْآخِرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Some people came to Rasool-Allah^{saww} after having become Muslims, and they said, 'O Rasool-Allah^{saww}! Would the man from us be seized with what he had done during the pre-Islamic period, after his professing to Islam?' So Rasool-Allah^{saww} said to them: 'The one who makes his Islam to be good and corrects the certainty of his *Emān*, Allah^{azwj} Blessed and High will not Seize him for what he had done during the pre-Islamic period; and the one whose Islam is absurd and he does not correct the certainty of his *Emān*, Allah^{azwj} Blessed and High will Seize him for the former and the latter'.¹¹⁸

¹¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 3

¹¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 203 H 4

¹¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 204 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنِ الْمُنْقَرِيِّ عَنِ فَضِيلِ بْنِ عِيَّاضٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُحْسِنُ فِي الْإِسْلَامِ أَوْ يَأْخُذُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ فَقَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يَأْخُذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَ مَنْ أَسَاءَ فِي الْإِسْلَامِ أَخَذَ بِالْأَوَّلِ وَ الْآخِرِ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Al Minqary, from Fuzayl Bin Ayaz who said,

'I asked Abu Abdullah^{asws} about the man is good during Al-Islam, would he be seized for what he had done during the pre-Islamic period?' So he^{asws} said: 'The Prophet^{saww} said: 'The one who is good during Al-Islam would not be Seized for what he had done during the pre-Islamic period; but the one who is evil during Al-Islam would be Seized for the former and the latter'.¹¹⁹

بَابُ أَنَّ الْكُفْرَ مَعَ التَّوْبَةِ لَا يُبْطِلُ الْعَمَلَ

Chapter 206 – The *Kufr* (disbelief) along with the repentance does not invalidate the deed

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ وَ غَيْرِهِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ كَانَ مُؤْمِنًا فَعَمِلَ خَيْرًا فِي إِيْمَانِهِ ثُمَّ أَصَابَتْهُ فِتْنَةٌ فَكَفَرَ ثُمَّ تَابَ بَعْدَ كُفْرِهِ كُتِبَ لَهُ وَ حُوسِبَ بِكُلِّ شَيْءٍ كَانَ عَمَلُهُ فِي إِيْمَانِهِ وَ لَا يُبْطِلُهُ الْكُفْرُ إِذَا تَابَ بَعْدَ كُفْرِهِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub and someone else, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who was a *Momin* and he does good during his *Emān*, then strife hits him, so he disbelieves, then repents after his disbelief (*Kufr*), it would be Written for him, and he would be Reckoned with everything which he had done during his *Emān*, and the *Kufr* (disbelief) would not invalidate it, when he did repent after his *Kufr* (disbelief)'.¹²⁰

بَابُ الْمُعَافَيْنِ مِنَ الْبَلَاءِ

Chapter 207 – The ones Protected from the afflictions

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ وَ غَيْرِهِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ صَنَائِينَ يَصْنُ بِهِنَّ عَنِ الْبَلَاءِ فَيُحْيِيهِمْ فِي عَافِيَةٍ وَ يَرْزُقُهُمْ فِي عَافِيَةٍ وَ يُمَيِّنُهُمْ فِي عَافِيَةٍ وَ يَبْعَثُهُمْ فِي عَافِيَةٍ وَ يُسَكِّنُهُمُ الْجَنَّةَ فِي عَافِيَةٍ .

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, form his father, altogether from Ibn Mahboub and someone else, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are 'Protected ones', the afflictions being Withheld from them. So He^{azwj} Gives them life in good health, and Sustaining them in good health, and

¹¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 204 H 2

¹²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 205 H 1

Causing them to die in good health, and Resurrecting them in good health, and Making them to dwell in the Paradise in good health'.¹²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقًا ضَرَّ بِهِمْ مِنَ الْبَلَاءِ خَلَقَهُمْ فِي عَافِيَةٍ وَ أَحْيَاهُمْ فِي عَافِيَةٍ وَ أَمَاتَهُمْ فِي عَافِيَةٍ وَ أَدْخَلَهُمُ الْجَنَّةَ فِي عَافِيَةٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying that Allah^{azwj} Mighty and Majestic Created a people, Protecting them from the afflictions. Creating them in good health, and Letting them to live in good health, and Causing them to die in good health, and Entering them into the Paradise in good health'.¹²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ ضَرَّائِنَ مِنْ خَلْقِهِ يَعْذُوهُمْ بِنِعْمَتِهِ وَ يَحْبُوهُمْ بِعَافِيَتِهِ وَ يُدْخِلُهُمُ الْجَنَّةَ بِرَحْمَتِهِ تَمُرُّ بِهِمُ الْبَلَايَا وَ الْفِتْنُ لَا تَضُرُّهُمْ شَيْئاً .

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Ja'far Bin Muhammad, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are 'Protected ones' from His^{azwj} creatures, Providing them with His^{azwj} Bounties, and Endowing them by His good health, and Entering them into the Paradise by His^{azwj} Mercy, the affliction and the strife passes them but without harming them by anything'.¹²³

بَابُ مَا رُفِعَ عَنِ الْأُمَّةِ

Chapter 208 – What the community is exempted from

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ قَالَ حَدَّثَنِي عَمْرُو بْنُ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رُفِعَ عَنِّي أَرْبَعُ خِصَالٍ خَطَأُهَا وَ نِسْيَانُهَا وَ مَا أَكْرَهُوا عَلَيْهِ وَ مَا لَمْ يُطِيفُوا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ قَوْلُهُ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, 'Amro Bin Marwan narrated to me saying,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Four characteristics have been Raised from my^{saww} community (exempted from) – its mistakes, and its forgetfulness, and whatever is compelled upon one, and what one cannot endure, and these are the Words of Allah^{azwj} Mighty and Majestic **[2:286] Our Lord! Do not Seize us if we forget or make a mistake; Our Lord! Do not lay on us a burden as You did Lay on those before us, Our Lord do not Impose upon us that**

¹²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 206 H 1

¹²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 206 H 2

¹²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 206 H 3

which we have not the strength to bear. And His^{azwj} Words [16:106] except the one who is compelled while his heart is at rest on account of faith'.¹²⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (وَضِعَ عَنْ أُمَّتِي تِسْعَ خِصَالٍ الْخَطَأُ وَ النَّسْيَانُ وَ مَا لَا يَعْلَمُونَ وَ مَا لَا يُطِيقُونَ وَ مَا اضْطُرُّوا إِلَيْهِ وَ مَا اسْتُكْرَهُوا عَلَيْهِ وَ الطَّيْرَةُ وَ الْوَسْوَسَةُ فِي التَّفَكُّرِ فِي الْخَلْقِ وَ الْحَسَدُ مَا لَمْ يُظْهَرَ بِلِسَانٍ أَوْ يَدٍ .

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Nine characteristics have been Dropped from my^{saww} community – the mistake, and the forgetfulness, and what they are not knowing, and what they are not enduring, and what they are desperate to, and what they are compelled upon, and the evil omen, and the uncertainty in the pondering in the creation, and the envy what is not made apparent either by the tongue or the hand'.¹²⁵

بَابُ أَنَّ الْإِيمَانَ لَا يَضُرُّ مَعَهُ سَيِّئَةٌ وَ الْكُفْرَ لَا يَنْفَعُ مَعَهُ حَسَنَةٌ

Chapter 209 – The *Emān* is such that along with it an evil deed will not harm, and the *Kufr* (disbelief) is such that along with it a good deed will not benefit

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَلْ لِأَحَدٍ عَلَى مَا عَمِلَ ثَوَابٌ عَلَى اللَّهِ مُوجِبٌ إِلَّا الْمُؤْمِنِينَ قَالَ لَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah^{asws}, 'Is there for anyone an Obligated Reward for what he does except for the *Momineen*?' He^{asws} said: 'No'.¹²⁶

عَنْهُ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ مُوسَى لِلْخَضِرِ (عَلَيْهِ السَّلَامُ) قَدْ تَحَرَّمْتُ بِصُحْبَتِكَ فَأَوْصِنِي قَالَ لَهُ الزَّمْ مَا لَا يَضُرُّكَ مَعَهُ شَيْءٌ كَمَا لَا يَنْفَعُكَ مَعَ غَيْرِهِ شَيْءٌ .

From him, from Yunus, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Musa^{as} said to Al-Khizr^{as}: 'You have sanctified me^{as} by your^{as} company, therefore advise me^{as}'. He^{as} said to him^{as}: 'Necessitate (*Emān*) what would not harm you^{as} anything along with it, just as it would not benefit you^{as} anything along with other than it'.¹²⁷

عَنْهُ عَنْ يُونُسَ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي أُمَيَّةَ يُونُسَ بْنِ تَابِتٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا يَضُرُّ مَعَ الْإِيمَانَ عَمَلٌ وَ لَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ أَلَّا تَرَى أَنَّهُ قَالَ وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ مَاتُوا وَ هُمْ كَافِرُونَ .

From him, from Yunus, from Ibn Bukeyr, from Abu Ameyt Yusuf Bin Sabit who said,

¹²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 1

¹²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 2

¹²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 1

¹²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 2

'I heard Abu Abdullah^{asws} saying: 'Along with *Emān*, no deed would harm you, nor would a deed benefit you along with *Kufr* (disbelief). Do you not see that He^{azwj} Said [9:54] **And nothing hinders their spending being Accepted from them, except that they disbelieve in Allah and in His Rasool**, and they are dying while they are disbelievers (*Kafiroun*)'.¹²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنِ ثَابِتِ بْنِ أَبِي سَعْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ الْإِيمَانُ لَا يَضُرُّ مَعَهُ عَمَلٌ وَكَذَلِكَ الْكُفْرُ لَا يَنْفَعُ مَعَهُ عَمَلٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Sa'alba, from Abu Ameyt Yusuf Bin Sabi Bin Abu Sa'da,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Emān* is such that no deed would harm along with it, and similar to that is the *Kufr* (disbelief), no deed would benefit along with it'.¹²⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ مَارِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) حَدِيثُ رُؤْيِي لَنَا أَنَّكَ قُلْتَ إِذَا عَرَفْتَ فَاَعْمَلْ مَا شِئْتَ فَقَالَ قَدْ قُلْتَ ذَلِكَ قَالَ قُلْتُ وَ إِنْ زَنَوْا أَوْ سَرَقُوا أَوْ شَرَبُوا الْخَمْرَ فَقَالَ لِي إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ وَاللَّهِ مَا أَنْصَفُونَا أَنْ نَكُونَ أُخْدُنَا بِالْعَمَلِ وَ وَضِعَ عَنْهُمْ إِنَّمَا قُلْتُ إِذَا عَرَفْتَ فَاَعْمَلْ مَا شِئْتَ مِنْ قَلِيلِ الْخَيْرِ وَ كَثِيرِهِ فَإِنَّهُ يُقْبَلُ مِنْكَ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from the one who mentioned it, from Ubed Bin Zurara, from Muhammad Bin Marid who said,

'I said to Abu Abdullah^{asws}, 'A Hadeeth has been reported to us that you^{asws} said: 'When you recognise (Al-Wilaya) so you can do whatever you so desire to'. So he^{asws} said: 'I^{asws} have said that'. I said, 'And even if they commit adultery, or are stealing, or drinking the wine?' So he^{asws} said to me: 'We are from Allah^{azwj} and to Him^{azwj} we are returning. By Allah^{azwj}! They have not been fair to us^{asws}, that we^{asws} would be Seized with the deed and it has been Dropped from them? But rather, I^{asws} said, 'When you recognise (Al-Wilayah), so do whatever you so desire to, be it from the little goodness and more, for it would be Accepted from you'.¹³⁰

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

Ali Bin Ibrahim, from his father, from Muhammad Bin Al Rayyan Bin Al Salt, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Amir Al-Momineen^{asws} was frequently saying in his^{asws} sermons: 'O you people! Your Religion is your Religion, So the evil deed in it is better than the good deed in other (Religions), and the evil deed in it would be Forgiven, and the good deed in the other (Religions) would not be Accepted'.¹³¹

¹²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 3

¹²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 4

¹³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 5

¹³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 6

هَذَا آخِرُ كِتَابِ الْإِيمَانِ وَالْكَفْرِ وَالطَّاعَاتِ وَالْمَعَاصِي مِنْ كِتَابِ الْكَافِي وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ .

This is the end of the Book of Belief (*Emān*) and Disbelief (*Kufr*), and the obedience and the disobedience, from the Book Al Kafi; and the Praise is for Allah^{azwj}, Alone, and Blessings be upon Muhammad^{saww} and his^{saww} Progeny^{asws}.