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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*) (2)

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

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

بَابٌ فِي أَنَّ الْإِيمَانَ مُبْثُوثٌ لِجَوَارِحِ الْبَدَنِ كُلَّهَا

Chapter 18 - Regarding that the *Emān* (belief) spreads out to the parts of the body, all of them

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرٍ بْنِ صَالِحٍ عَنِ الْفَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرُو الزُّبِيرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قُلْتُ لَهُ أَيُّهَا الْعَالَمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يَقِنُ اللَّهُ شَيْئاً إِلَّا بِهِ

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

'I said to Abu Abd Allah^{asws} 'أَيُّهَا الْعَالَمُ' O Scholar, tell me which deed is more virtuous before Allah^{azwj}? He^{asws} said. 'It is the deed without which Allah^{azwj} does not Accept any (deed).'

قُلْتُ وَمَا هُوَ قَالَ الْإِيمَانُ بِإِلَهٍ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَأَشَرَّفُهَا مَنْزِلَةً وَأَسْنَاهَا حَظًّا قَالَ قُلْتُ أَلَا تُحِبُّنِي عَنِ الْإِيمَانِ أَقُولُ هُوَ وَعَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ

I asked, 'What is that?' He^{asws} said, 'الْإِيمَانُ¹' *Emān*¹ in Allah^{azwj} besides whom no one deserves to be worshipped. It (*Emān*) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) reward.' I then said, 'Please, tell me then about the *Emān*. Is it deeds or it is words without deeds?'

فَقَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَالْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنْ اللَّهِ بَيْنَ فِي كِتَابِهِ وَاضْبِحْ نُورُهُ ثَابِتَةً حُجَّتُهُ يَسْهُدُ لَهُ بِهِ الْكِتَابُ وَيَدْعُوهُ إِلَيْهِ

'The Imam^{asws} replied: 'All of the *Emān* is deeds and certain parts of such deeds are words. Allah^{azwj} has made it obligatory as is explained in His book. Its 'نُورٌ' Noor (Divine Guidance)² is clear, its evidence is well established. The (Holy) Book testifies to it for one, and calls one to it.'

قَالَ قُلْتُ صِفَةُ لِي جَعَلْتُ فِدَاكَ حَتَّى أَفْهَمَهُ قَالَ الْإِيمَانُ حَالَاتٌ وَدَرَجَاتٌ وَطَبَقَاتٌ وَمَازِلٌ فَمِنْهُ النَّاثُمُ الْمُنْتَهَى تَمَامٌ وَمِنْهُ النَّاقِصُ الْبَيْنُ نُفَصَانُهُ وَمِنْهُ الرَّاجِحُ الزَّانُ رُجَاحُهُ

I then asked, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, please explain it to me so I may understand.' The Imam^{asws} said, '*Emān* has levels it's conditions, degrees and stages. Of *Emān* there is that which is perfect and complete in perfection and (also) of *Emān* there is that which is defective and the defect is noticeable. Of *Emān* there is that which is heavier on the perfection side.'

¹ Firm belief

² The Imams^{asws}

فَلَمْ يَكُنْ إِنَّ الْإِيمَانَ لِيَتَمَّ وَيَنْفَضُ وَيَزِيدُ قَالَ نَعَمْ فَلَمْ كَيْفَ ذَلِكَ قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ ابْنِ آدَمَ وَقَسَمَهُ عَلَيْهَا وَفَرَّقَهُ فِيهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَقَدْ وُكِّلَتْ مِنَ الْإِيمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أَخْتَهَا

I then asked, ‘Does *Emān* become perfect, decrease and increase?’ The Imam^{asws} said, ‘Yes, it does.’ I then asked, ‘How does it happen?’ He^{asws} said, ‘It is because Allah^{azwj} has written *Emān* for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of their body but that has a guard of *Emān* different from such guard assigned to other parts.

فَمِنْهَا قُلْبُهُ الَّذِي بِهِ يَعْقِلُ وَيَفْقَهُ وَهُوَ أَمِيرُ بَنَنِهِ الَّذِي لَا تَرْدُ الْجَوَارِحُ وَلَا تَصْدُرُ إِلَّا عَنْ رَأْيِهِ وَأَمْرِهِ وَمِنْهَا عَيْنَاهُ الَّتَّانِ يُبَصِّرُ بِهِمَا وَأَذْنَاهُ الَّتَّانِ يَسْمَعُ بِهِمَا وَبَدَاءُ الَّتَّانِ يَبْطِشُ بِهِمَا وَرِجْلَاهُ الَّتَّانِ يَمْشِي بِهِمَا وَفَرْجُهُ الَّتَّانِ أَلْيَاهُ مِنْ قِبَلِهِ وَلِسَانُهُ الَّذِي يُنْطِقُ بِهِ وَرَأْسُهُ الَّذِي فِيهِ وَجْهُهُ فَلَيْسَ مِنْ جَارِحَةٍ إِلَّا وَقَدْ وُكِّلَتْ مِنَ الْإِيمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أَخْتَهَا بِفَرَضٍ مِنَ اللَّهِ تَبَارَكَ اسْمُهُ يُنْطِقُ بِهِ الْكِتَابُ لَهَا وَيَسْهُدُ بِهِ عَلَيْهَا

Of such part is one’s heart, with which one understands and reasons to comprehend, and it is the commander of his body. It oversees the body and without its opinion no part moves to act. Of the parts of the body are one’s eyes with which one sees and his ears with which one listens. There are one’s hands with which one works, one’s legs with which one walks, one’s sexual organs from which comes carnal desires, one’s tongue with which one speaks and one’s head on which there is one’s face. For each of these parts a different guard of *Emān* is assigned. It is all due to what Allah^{azwj}, Most Blessed is Whose Name, has written, to which His^{azwj} Holy Book speaks and testifies.

فَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَفَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَفَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْلِّسَانِ وَفَرَضَ عَلَى الْلِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْأَيْدِيْنِ وَفَرَضَ عَلَى الْأَيْدِيْنِ غَيْرَ مَا فَرَضَ عَلَى الرِّجْلَيْنِ وَفَرَضَ عَلَى الرِّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَفَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ

For each of these parts a different obligation is written. The obligation of the heart is different from the obligation of the ears. What is made obligatory for the ears is different from the obligation of the eyes and what is made obligatory for the eyes is different from what is made obligatory for the tongue. What is made obligatory for the tongue is different from what is made obligatory for the hands and what is made obligatory for the hands is different from what is made obligatory for the legs. The obligation of the legs is different from the obligations of the sexual organs. What is obligatory for the sexual organs is different from the obligation of the face.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَالْإِقْرَارُ وَالْمَعْرِفَةُ وَالرِّضَا وَالشُّكْلِيْمُ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا لَمْ يَتَّخِذْ صَاحِبًا وَلَا وَلَدًا وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَ وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عَنْدِ اللَّهِ مِنْ نَبِيٍّ أَوْ كِتَابٍ فَذَلِكَ مَا فَرَضَ اللَّهُ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِلَّا مِنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌ بِالْإِيمَانِ وَلِكُلِّ مِنْ شَرَحِ بِالْكُفْرِ صَدْرًا

What is made obligatory for the heart of *Emān* is affirmation, recognition and the formation of *Emān*, consent and submission to the fact that no one deserves to be worshipped except Allah^{azwj} Who is One and has no partner. He^{azwj} is the One and only. He^{azwj} has not Taken any companion and children. That Muhammad^{saww} is His^{azwj} servant and Rasool^{saww}, he^{saww} and his^{saww} family^{asws} being ‘Alayhim al-Salam, and to affirm that whatever he^{saww} has brought is from Allah^{azwj}, be it about a Prophet^{as} or a Book. That is what Allah^{azwj} has Made obligatory for the heart; the task of affirmation and recognition, which is it’s deed. This is stated in the Words of

Allah^{azwj}, ‘but his heart is confident about his Emān. However, those whose breasts have become open to disbelief (16:106)

وَقَالَ أَلَا يَذْكُرُ اللَّهُ تَطْمِئْنُ الْفُلُوبُ

Allah^{azwj} has Said, ‘**Remembrance (speaking) of Allah certainly brings comfort to all hearts.**’ (13:28)

وَقَالَ الَّذِينَ آمَنُوا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ

Allah^{azwj} has Said, ‘**They only say that they believe but, in fact, they have no Emān (faith) in their hearts**’ (5:41)

وَقَالَ إِنْ تُبَدِّلُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِّبُكُمْ بِهِ اللَّهُ فَيَعْفُرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

Allah^{azwj} has Said, ‘**Allah will call you to account for all that you may reveal from your souls and all that you may conceal. Allah will forgive or punish whoever He wants**’ (2:284)

فَذَلِكَ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْقُلُوبِ مِنِ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ وَهُوَ رَأْسُ الْإِيمَانِ

These are what Allah^{azwj} has Made obligatory on the hearts of affirmation and recognition, and these are its deeds and this is the chief of the *Emān*.

وَفَرَضَ اللَّهُ عَلَى الْلِّسَانِ الْقُولَ وَالتَّعْبِيرَ عَنِ الْقُلُوبِ بِمَا عَقَدَ عَلَيْهِ وَأَفَرَّ بِهِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَقُولُوا لِلنَّاسِ حُسْنًا

On the tongue Allah^{azwj} has Made it obligatory to speak and express what the heart has established and has confirmed as Allah^{azwj} has Said, ‘**that they should speak righteous words to people ...**’ (2:83)

وَقَالَ وَقُولُوا آمَنَّا بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْلِّسَانِ وَهُوَ عَمَلُهُ

(Allah has also) Said, ‘**Tell them, we believe in Allah and in what is revealed to us and to you. Our Lord and your Lord are one. We have submitted ourselves to His will.**’ (29:46). ‘This is what Allah^{azwj} has Made obligatory for the tongue and this is its deed.

وَفَرَضَ عَلَى السَّمْعِ أَنْ يَتَنَزَّهَ عَنِ الْإِسْتِمَاعِ إِلَيْ مَا حَرَمَ اللَّهُ وَأَنْ يُعْرَضَ عَمَّا لَا يَجِدُ لَهُ مَمَّا نَهَى اللَّهُ عَزَّ وَجَلَّ عَنْهُ وَالْإِصْنَاعِ إِلَيْ مَا أَسْخَطَ اللَّهُ عَزَّ وَجَلَّ فَقَالَ فِي ذَلِكَ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكَفِّرُ بِهَا وَيُسْتَهْرِبُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَحُضُّوْا فِي حَدِيثٍ غَيْرِهِ

Allah^{azwj} has Made it obligatory for the ears to keep it clean from what is unlawful to hear, and to keep away from things that Allah^{azwj} has Prohibited to listen to attentively; it angers Allah^{azwj}. And in this regard He^{azwj} has Said, ‘**Allah has told you (Momin) in the Book that when you hear people disbelieving and mocking Allah's revelations, do not sit with them unless they change the subject ...**’ (4: 140)

ثُمَّ اسْتَشْتَنَى اللَّهُ عَزَّ وَجَلَّ مَوْضِعَ النَّسِيَانِ فَقَالَ وَإِمَّا يُسْبِّيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ

Allah^{azwj} then has Made an exception for the case of forgetfulness, '**If Satan causes you to forget this, do not sit with the unjust people when you recall.**' (6:68)

وَقَالَ فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْفَوْلَ فَيَتَبَعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمُ اُولُوا الْأَلْبَابِ

Allah^{azwj} has also Said, '(O Muhammad^{saww}), **Give the glad news to those of My servants who listen to the words and follow only the best ones. Tell them that they are those whom Allah has guided. They are the people of understanding.**' (39:18)

وَقَالَ عَزَّ وَجَلَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاةِهِمْ خَاتِمُونَ وَالَّذِينَ هُمْ عَنِ الْلَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلرَّكَاتِ فَاعْلَمُونَ

Allah^{azwj} has Said, '**Triumphant indeed are the Momin, (23:1) who are submissive to Allah in their prayers, (23:2) who avoid impious talks (23:3) and pay al-Zakat (charity).**' (23:4)

وَقَالَ وَإِذَا سَمِعُوا الْلَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

Allah^{azwj} has Said, '**When they hear impious words, they ignore them, saying, 'We shall be responsible for our deeds and you will be responsible for yours**' (28:55)

وَقَالَ وَإِذَا مَرُوا بِالْلَّغْوِ مَرُوا كِرَاماً

Allah has Said, '**When they come across something impious, they pass it by nobly.**' (25:72)

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُصْنِفَ إِلَى مَا لَا يَحِلُّ لَهُ وَهُوَ عَمَلُهُ وَهُوَ مِنَ الْإِيمَانِ

This is what Allah^{azwj} has Made obligatory for the ears in relation to *Emān*; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of *Emān*.

وَفَرَضَ عَلَى الْبَصَرِ أَنْ لَا يَنْتَرِ إلى مَا حَرَمَ اللَّهُ عَلَيْهِ وَأَنْ يُعْرِضَ عَمَانَهُ اللَّهُ عَنْهُ مِمَّا لَا يَحِلُّ لَهُ وَهُوَ عَمَلُهُ وَهُوَ مِنَ الْإِيمَانِ

Allah^{azwj} has Made it Obligatory for the eyes not to look at things He^{azwj} has Made unlawful to look at and to stay away from what Allah^{azwj} has Prohibited of the things that are not lawful for them. Such things are of their deeds and of *Emān*.

فَقَالَ تَبَارَكَ وَتَعَالَى قُلْ لِلْمُؤْمِنِينَ يَغْضُبُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

Allah^{azwj} has Said, '**(O Muhammad^{saww}), tell the believing men to cast down their eyes and guard their carnal desires.**' (24:30)

فَنَهَا مُنْ أَنْ يَنْتَرُوا إِلَى عَوْرَاتِهِمْ وَأَنْ يَنْتَرُ الْمَرْءُ إِلَى فَرْجِ أَخِيهِ وَيَحْفَظَ فَرْجَهُ أَنْ يُنْتَرَ إِلَيْهِ

Allah^{azwj} has Prohibited looking at the privacy of one's brother and to keep one's privacy protected from the onlookers.

وَقَالَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

Allah has said, ‘... ***Tell the believing woman to cast down their eyes, guard their chastity (private parts).***’ (24:31)

منْ أَنْ تَنْتَظِرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا وَتَحْفَظَ فَرْجَهَا مِنْ أَنْ يُنْظَرَ إِلَيْهَا وَقَالَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ حَفْظِ الْفَرْجِ فَهُوَ مِنْ الزِّنَاءِ إِلَّا هَذِهِ الْآيَةُ فَإِنَّهَا مِنَ النَّظَرِ

‘They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imam^{asws} said that everywhere in the Holy Quran where protection of private parts is mentioned it is a reference to fornication except this verse which is a reference to looking.

ثُمَّ نَظَمَ مَا فَرَضَ عَلَى الْقَلْبِ وَاللِّسَانِ وَالسَّمْعِ وَالْبَصَرِ فِي آيَةِ أُخْرَى قَالَ وَمَا كُنْنَتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ

‘Allah^{azwj} has Spoken about the obligations of the heart, tongue, ears and eyes in another verse also: ‘***You did not (think to) hide your deeds from your ears, eyes and skin and you felt that Allah would not know all that you had been doing.***’ (41:22)

يعني بالجلود الفرج و الأفخاذ و قال و لا تخف ما ليس لك به علم إن السمع و البصر و الفواد كل أولئك كان عنده مسؤولا

(Here) Skin is a reference to private parts and thighs. Allah^{azwj} has Said, ‘***Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds.***’ (17:36)

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْعَيْنَيْنِ مِنْ عَضْنِ الْبَصَرِ عَمَّا حَرَمَ اللَّهُ عَزَّ وَجَلَّ وَهُوَ عَمَلُهُمَا وَهُوَ مِنَ الْإِيمَانِ

This is what Allah^{azwj} has Made Obligatory for the eyes; to cast down away from what Allah^{azwj} has Prohibited. This is their deed and it is of *Emān*.

وَفَرَضَ اللَّهُ عَلَى الْيَدَيْنِ أَنْ لَا يَبْطِشَ بِهِمَا إِلَى مَا حَرَمَ اللَّهُ وَأَنْ يَبْطِشَ بِهِمَا إِلَى مَا أَمْرَ اللَّهُ عَزَّ وَجَلَّ وَفَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَصِلَةِ الرَّاحِمِ وَالْجِهادِ فِي سَبِيلِ اللَّهِ وَالظَّهُورِ لِلصَّلَاةِ

Allah^{azwj} has Made it Obligatory for the hands not to move to what Allah^{azwj} has Prohibited, instead move forward for what Allah^{azwj} has Commanded to move to such as charity, good relation with relatives and striving for the Cause of Allah^{azwj} and cleansing for prayer.

قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُنْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهُكُمْ وَأَيْدِيکُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Allah^{azwj} has Said, ‘***Momins, when you are about to pray, wash your face and your hands along with the elbows and wipe your head and your feet to the ankles***’ (5:6)

وَقَالَ فَإِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارُهَا

Allah^{azwj} has Said, '**If you encounter the unMominS in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favour to them, with or without a ransom, when the battle is over. ...**' (47:4)

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْيَدِينِ لِأَنَّ الضَّرَبَ مِنْ عِلَاجِهِمَا

This is what Allah^{azwj} has Made Obligatory for the hands; striking is their task.

وَ فَرَضَ عَلَى الرِّجْلَيْنِ أَنْ لَا يُمْشِيَ بِهِمَا إِلَيْ شَيْءٍ مِنْ مَعَاصِي اللَّهِ وَ فَرَضَ عَلَيْهِمَا الْمُشْيَ إِلَيْ مَا يُرِضِي اللَّهَ عَزَّ وَ جَلَّ فَقَالَ وَ لَا تَمْسِحُ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَمْ تَبْلُغُ الْجِبَالَ طَوْلًا وَ قَالَ وَ افْصِدْ فِي مَسْبِكَ وَ اغْضُضْ مِنْ صَوْتِكِ إِنَّ أَنْكَرَ الْأَصْوَاتِ لِصَوْتِ الْحَمِيرِ

Allah^{azwj} has Made it Obligatory for the legs not to walk to what is made unlawful and in disobedience to Allah^{azwj}. He^{azwj} has Made it obligatory for them to walk to what makes Allah^{azwj} Happy. Allah^{azwj} has Said, '**Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you as tall as the mountains.**' (17:37) '**Do not walk around inflated with pride; be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys.**' (31: 19)

وَ قَالَ فِيمَا شَهِدَتِ الْأَيْدِي وَ الْأَرْجُلُ عَلَى أَنفُسِهِمَا وَ عَلَى أَرْبَابِهِمَا مِنْ تَضْبِيعِهِمَا لِمَا أَمْرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ فَرَضَهُ عَلَيْهِمَا الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ تَشَهَّدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

About the testifying of the hands and legs against their own selves and their master for their disregard of the commands of Allah^{azwj} and the obligation upon them, Allah has Said: '**... this Day, We seal their mouths and their hands will speak to Us and their feet will testify to what they had achieved.**' (36:65)

فَهَذَا أَيْضًا مِمَّا فَرَضَ اللَّهُ عَلَى الْيَدِينِ وَ عَلَى الرِّجْلَيْنِ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ

This is also what Allah^{azwj} has Made obligatory for the hands and the legs and this is their deed and it is of *Emān*.

وَ فَرَضَ عَلَى الْوَجْهِ السُّجُودُ لَهُ بِاللَّيْلِ وَ النَّهَارِ فِي مَوَاقِيتِ الصَّلَاةِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعُلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

Allah^{azwj} has Made it obligatory for the face to prostrate before Him^{azwj} in the days and nights in the times of the prayers. Allah^{azwj} has Said, '**MominS, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness.**' (22:77)

فَهَذِهِ فَرِيضَةٌ جَامِعَةٌ عَلَى الْوَجْهِ فِي الْيَدِينِ وَ الرِّجْلَيْنِ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَ قَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطَّهُورِ وَ الصَّلَاةِ بِهَا وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا صَرَفَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْكَعْبَةِ عَنِ الْبَيْتِ الْمُقَدَّسِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُضِيَّ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ

This is an obligation that involves the face, hands and legs. In another passage Allah^{azwj} has said, '**All the parts of the body to be placed on the ground during prostration belong to Allah. Do not prostrate before anyone other than Him**' (72: 18) It was in regards to the obligations upon the parts of the body in the form of purification for prayer that Allah^{azwj} Made His^{azwj} Prophet^{saww} to change facing the

Holy House in Palestine to facing al-Kabah. Allah^{azwj} revealed this: '**Allah did not want to make your previous Emān (Salat) worthless; Allah is Compassionate and All-Merciful to people.**' (2:143)

وَسَمَّى الصَّلَاةَ إِيمَانًا فَمَنْ أَقَى اللَّهُ عَزَّ وَ جَلَ حَافِظًا لِجَوَارِحِهِ مُوفِيًّا كُلُّ جَارِحٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَ عَلَيْهَا لَقِيَ اللَّهُ عَزَّ وَ جَلَ مُسْتَحْكِمًا لِإِيمَانِهِ وَ هُوَ مِنْ أَهْلِ الْجَنَّةِ وَ مِنْ خَانٍ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمْرَ اللَّهُ عَزَّ وَ جَلَ فِيهَا لَقِيَ اللَّهُ عَزَّ وَ جَلَ نَاقِصَ الْإِيمَانَ

Allah^{azwj} has Called Salat 'Emān.' Therefore, whoever meets Allah^{azwj} perfecting his Emān is of the people of paradise. Whoever cheats in any of the obligations or violates the Commands of Allah^{azwj} will meet Allah^{azwj} with a defective Emān.

فَلَمْ يَقُلْ قَدْ فَهَمْتُ نُفَسَّانَ الْإِيمَانَ وَ تَمَامَهُ فَمَنْ أَيْنَ جَاءَتْ زِيَادَتُهُ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مِنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادُتْهُمْ إِيمَانًا وَ هُمْ يَسْتَبِّشُونَ وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادُتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَ قَالَ نَحْنُ نَقْصُنَ عَلَيْكُمْ بِالْحَقِّ إِنَّهُمْ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى

I then asked the Imam^{asws}, 'I now understand perfect and defective Emān. How does the Emān increases or (decreases) come from?' The Imam^{asws} said, 'Consider the Words of Allah^{azwj} '**When a Chapter (of the Quran) is revealed, certain people ask others, 'Whose Emān among you people has received strength from this (revelation)?' It (the revelation) certainly strengthens the Emān of the Momins and they consider it to be glad news. (9: 124) But to those whose hearts are sick, it adds more filth to their hearts and they die as unMomins.'** (9: 125) Allah^{azwj} has Said, '**We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance.**' (18: 13)

وَ لَوْ كَانَ كُلُّهُ وَاحِدًا لَا زِيادةَ فِيهِ وَ لَا نُفَسَّانَ لَمْ يَكُنْ لَأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَ لَا سُنْوَتٌ النُّعْمُ فِيهِ وَ لَا سُنْوَى النَّاسُ وَ بَطْلُ التَّفْضِيلِ وَ لِكُنْ بِتَمَامِ الْإِيمَانِ دَخْلُ الْمُؤْمِنُونَ الْجَنَّةَ وَ بِالزِّيَادَةِ فِي الْإِيمَانِ تَفَاضَلُ الْمُؤْمِنُونَ بِالدَّرَجَاتِ عِنْ الدُّرُّ وَ بِالنُّفَسَانِ دَخْلُ الْمُفَرِّطُونَ النَّارِ

Had Emān been the same and without any difference in defects and in perfections no one of them would have had any distinction over the others and the favours would have been equal to all. People had been all equal and excellence would become void. However, with perfection in Emān makes Momins to enter paradise. By increase in Emān the Momins excel in degrees before Allah^{azwj} and for the defect in Emān the mischievous go in fire'.³

عَدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ وَ مُحَمَّدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى جَيْعاً عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوْدَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ [الْحَسَنِ بْنِ هَارُونَ] قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤُادُ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُلًا قَالَ يُسْأَلُ السَّمْعُ عَمَّا سَمِعَ وَ الْبَصَرُ عَمَّا نَظَرَ إِلَيْهِ وَ الْفُؤُادُ عَمَّا عَقَدَ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ubeydullah Bin Al Hassan, from Al Hassan Bin Haroun who said,

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1

'Abu Abdullah^{asws} said to me 'The hearing, and the vision, and the heart, they would be Questioned. The hearing would be Questioned about what it heard, and the vision about what it looked at, and the heart about what it held on to'.⁴

أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ أَوْ عَيْرِهِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَهُ عَنِ الْإِيمَانِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ [وَ أَنْ مُحَمَّداً رَسُولُ اللَّهِ] وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عَنْدِ اللَّهِ وَ مَا اسْتَقَرَ فِي الْقُلُوبِ مِنَ التَّصْدِيقِ بِذَلِكَ

Abu Ali Al Ashary, from Muhammad Bin Abul Jabbar, from Safwan, or someone else, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the *Emān*. So he^{asws} said: 'The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is His^{azwj} Rasool^{saww}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and what settles in the hearts from the ratification of that'.

قَالَ قُلْتُ الشَّهَادَةَ أَلَيْسَتْ عَمَلاً قَالَ بَلَى قُلْتُ الْعَمَلُ مِنَ الْإِيمَانِ قَالَ نَعَمْ الْإِيمَانُ لَا يَكُونُ إِلَّا بِعَمَلٍ وَ الْعَمَلُ مِنْهُ وَ لَا يُثْبَطُ الْإِيمَانُ إِلَّا بِعَمَلٍ .

He (the narrator) said, 'I said, 'The testimony, is it not a deed?' He^{asws} said: 'Yes'. I said, 'The deeds is from the *Emān*?' He^{asws} said: 'Yes, the *Emān* cannot happen to be except with a deed, and the deed is from it, and the *Emān* is not affirmed except with a deed'.⁵

عَدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَلَمْ لَهُ مَا الْإِسْلَامُ فَقَالَ دِينُ اللَّهِ اسْمُهُ الْإِسْلَامُ وَ هُوَ دِينُ اللَّهِ قَبْلَ أَنْ تَكُونُوا حِيثُ كُنْتُمْ وَ بَعْدَ أَنْ تَكُونُوا فَمَنْ أَفْرَى بِدِينِ اللَّهِ فَهُوَ مُسْلِمٌ وَ مَنْ عَمِلَ بِمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَهُوَ مُؤْمِنٌ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is Al-*Islām*?' So He^{asws} said: 'Religion of Allah^{azwj}'. It's name is Al-*Islām*, and it was the Religion of Allah^{azwj} before you happened to be, where you are, and after you. So the one who acknowledges by the Religion of Allah^{azwj}, so he is a Muslim, and the one who acts in accordance with whatever Allah^{azwj} Mighty and Majestic Commanded with, so he is '*Momin*' (a Believer).⁶

عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَانَ الْحَلَّيِّ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ سَلَامٌ إِنَّ خَيْرَتَهُ أَبْنَ أَبِي خَيْرٍ مَمَّا يُحِدِّثُنَا عَنْكَ أَنَّهُ سَأَلَكَ عَنِ الْإِسْلَامِ فَقُلْتَ لَهُ إِنَّ الْإِسْلَامَ مِنَ اسْتَقْبَلِنَا وَ شَهَادَتَنَا وَ سَكَنَتَنَا وَ وَالَّى وَلَيْتَنَا وَ عَادَى عَدُونَا فَهُوَ مُسْلِمٌ فَقَالَ صَدَقَ خَيْرَتَهُ فَلَمَّا وَسَأَلَكَ عَنِ الْإِيمَانِ فَقُلْتَ الْإِيمَانُ بِاللَّهِ وَ التَّصْدِيقُ بِكَتَابِ اللَّهِ وَ أَنَّ لَا يُعْصِي اللَّهَ فَقَالَ صَدَقَ خَيْرَتَهُ .

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr, from Abu Baseer who said,

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 2

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 3

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 4

'I was in the presence of Abu Ja'far^{asws}, so Sallam said to him^{asws}, 'Khaysama Ibn Abu Khaysama narrated from you^{asws} that he asked you^{asws} about Al-Islām. So you^{asws} said to him: 'Al-Islām is from the acceptance of our^{asws} Qiblah, and testify our^{asws} testimonies, and performing our^{asws} rituals, and befriend our^{asws} friends, and be inimical to our^{asws} enemies, so (only then) he become a Muslim'. So he^{asws} said: 'Khaysama spoke the truth'. I said, 'And he asked you^{asws} about the Emān, so you^{asws} said: 'The Emān in Allah^{azwj}, and the ratification with the Book of Allah^{azwj}, and that he would not disobey Allah^{azwj}'. So he^{asws} said: 'Khaysama spoke the truth'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبِيسَى عَنْ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْإِيمَانِ فَقَالَ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ فَلْتُ أَلْيَسَ هَذَا عَمَلًا قَالَ بَلَى فَلْتُ فَالْعَمَلُ مِنَ الْإِيمَانِ قَالَ لَا يَثْبِتُ لَهُ الْإِيمَانُ إِلَّا بِالْعَمَلِ وَالْعَمَلُ مِنْهُ .

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

'I asked Abu Abdullah^{asws} about the Emān, so he^{asws} said: 'The testimony that there is no God except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'. I said, 'Is this not a deed?' He^{asws} said: 'Yes'. I said, 'So the deed is from the Emān?' He^{asws} said: 'The Emān would not be affirmed for him except with the deed, and the deed is from it' (the Emān).⁸

بعضُ أَصْحَابَنَا عَنْ عَلَيِّ بْنِ الْعَبَّاسِ عَنْ عَلَيِّ بْنِ مُبِيسِرٍ عَنْ حَمَادِ بْنِ عَمْرُو النَّصِيبِيِّ قَالَ سَأَلَ رَجُلًا مِنَ الْعَالَمِ (عَلَيْهِ السَّلَامُ) فَقَالَ أَيُّهَا الْعَالَمُ أَخْبُرْنِي أَيُّ الْأَعْمَالِ أَصْنَعُ عَنْدَ اللَّهِ قَالَ مَا لَا يُفْلِي عَمَلٌ إِلَّا بِهِ فَقَالَ وَمَا ذَلِكَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي هُوَ أَعْلَى الْأَعْمَالِ دَرْجَةً وَأَسْنَاهَا حَظًّا وَأَشْرَفَهَا مَنْزِلَةً

One of our companions, from Ali Bin Al Abbas, from Ali Bin Muyassar, from Hammad Bin Amro Al Nasaybi who said,

'A man asked 'العالَم' (Al-Alim - the knowledgeable one^{asws}), so he said, 'O the 'العالَم' knowledgeable one^{asws}! Inform me, which of the deeds is the most superior in the Presence of Allah^{azwj}? He^{asws} said: 'That without which a 'deed' cannot be Accepted'. So he asked, 'And what is that?' He^{asws} said: 'The Emān in Allah^{azwj} is that which is the highest of the deeds in levels, and its highest in share (Rewards), and its noblest is status'.

فَلْتُ أَخْبُرْنِي عَنِ الْإِيمَانِ أَقُولُ وَعَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ قَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَالْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنْ اللَّهِ بَيْنَهُ فِي كِتَابِهِ وَاضْبِحْ نُورُهُ ثَابِتَةً حُجَّةً يَسْهُدُ بِهِ الْكِتَابُ وَيُدْعُ إِلَيْهِ فَلْتُ صِفْ لِي ذَلِكَ حَتَّى أَفْهَمَهُ

I said, 'Inform me about the Emān, is it a speech and a deed, or is it a speech without a deed?' He^{asws} said: 'The Emān is a deed, all of it, and the speech, some of that is the deed by an Imposition from Allah^{azwj} Explained in His^{azwj} Book. Its Light is clear, and its argument is affirm. The Book Testifies with it and calls towards Him^{azwj}. I said, 'Described that to me until I understand it'.

فَقَالَ إِنَّ الْإِيمَانَ حَالَاتٌ وَدَرَجَاتٌ وَطَبَقَاتٌ وَمَازَلُ فَمِنْهُ الثَّالِمُ الْمُنْتَهَى تَمَامًا وَمِنْهُ النَّاقِصُ الْمُنْتَهَى نَفْسَانًا وَمِنْهُ الزَّانِدُ الرَّاجِحُ زِيَادَتُهُ فَلْتُ وَإِنَّ الْإِيمَانَ لَيْتَمُ وَيَزِيدُ وَيُنْقَصُ قَالَ نَعَمْ فَلْتُ وَكَيْفَ ذَلِكَ

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 5

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 6

So he^{asws} said: 'The *Emān* has states, and levels, and layers, and status. So, from it is the complete, its completion being ultimate, and from it is the deficient, its deficiency being ultimate, and from it is the increase, its increase being predominant'. I said, 'Does the *Emān* remain complete or it increases and decreases?' He^{asws} said: 'Yes'. I said, 'And how is that?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ وَفَسَمَهُ عَلَيْهَا وَفَرَقَهُ عَلَيْهَا فَلَيْسَ مِنْ جَوَارِحِهِمْ جَارِحٌ إِلَّا وَهِيَ مُوَكَّلَةٌ مِنَ الْإِيمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أَخْذُهَا

He^{asws} said: 'Allah^{azwj} Blessed and High Imposed the *Emān* upon the body parts of the children of Adam^{as}, and Distributed it upon them, and Separated it upon them. Thus, there is no body part from their body parts except that it has been Allocated from the *Emān* with other than what its counterpart (Kufr) has been Allocated with.

فَمِنْهَا قُلْبُهُ الَّذِي بِهِ يَعْقِلُ وَيَفْهَمُ وَهُوَ أَمِيرُ بَنَنِهِ الَّذِي لَا تُورَدُ الْجَوَارِحُ وَلَا تَصْدُرُ إِلَّا عَنْ رَأْيِهِ وَأَمْرِهِ وَمِنْهَا يَدَاهُ اللَّتَانِ يَنْطَشِنُ بِهِمَا وَرِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَفَرْجُهُ الَّذِي أَبَاهُ مِنْ قَبْلِهِ وَلِسَانُهُ الَّذِي يَنْطَقُ بِهِ الْكِتَابُ وَيَشْهُدُ بِهِ عَلَيْهَا وَعَيْنَاهُ اللَّتَانِ يُبَصِّرُ بِهِمَا وَأَذْنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا

So, from these is his heart by which he minds, and understands, and realises, and it is the commander in his body which the body parts can neither refute nor implement except from its view and its command. And from these are his two hands which he extends with, and his two legs which he walks with, and his private part which he copulates with, and his tongue through which he recites the Book and testifies upon it, and his two eyes which he visualizes with, and his two ears which he hears with.

وَفَرَضَ عَلَى الْقُلْبِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ وَفَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَفَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَفَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ وَفَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرِّجْلَيْنِ وَفَرَضَ عَلَى الرِّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَفَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ

And He^{azwj} Imposed upon the heart other than what He^{azwj} Imposed upon the tongue; and He^{azwj} Imposed upon the tongue with other than what He^{azwj} Imposed upon the two eyes; and He^{azwj} Imposed upon the two eyes with other than what He^{azwj} Imposed upon the hearing; and He^{azwj} Imposed upon the hearing with other than what He^{azwj} Imposed upon the two hands; and He^{azwj} Imposed upon the two hands with other than what He^{azwj} Imposed upon the two legs; and He^{azwj} Imposed upon the two legs with other than what He^{azwj} Imposed upon the private part; and He^{azwj} Imposed upon the private part with other than what He^{azwj} Imposed upon the face.

فَأَمَّا مَا فَرَضَ عَلَى الْقُلْبِ مِنَ الْإِيمَانِ فَالْإِقْرَارُ وَالْمُعْرَفَةُ وَالتَّصْدِيقُ وَالْعَقْدُ وَالرَّضَا بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَحَدًا صَمَدًا لَمْ يَتَخَذْ صَاحِبَةً وَلَا وَلَدًا وَأَنْ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَرَسُولِهِ).

So, as for what Allah^{azwj} Imposed upon the heart from the *Emān*, so it is the acknowledgement, and the recognition, and the ratification, and the submission, and the oath, and the satisfaction with that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, One, Last, neither having Taken a companion nor a child, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}.⁹

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 7

مُحَمَّدٌ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَشْعَثِ بْنِ مُحَمَّدٍ عَنْ حَفْصِ بْنِ حَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدَ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ وَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ الْمُرْجِحَةِ فِي الْكُفْرِ وَالإِيمَانِ وَقَالَ إِنَّهُمْ يَحْتَجُونَ عَلَيْنَا وَيَقُولُونَ كَمَا أَنَّ الْكَافِرَ عِنْدَنَا هُوَ الْكَافِرُ عِنْدَ اللَّهِ فَكَذَلِكَ نَحْنُ الْمُؤْمِنُ إِذَا أَفَرَ بِإِيمَانِهِ أَنَّهُ عِنْدَ اللَّهِ مُؤْمِنٌ

Muhammad Bin Al Hassan, from one of our companions, from Al Ash'as Bin Muhammad, from Muhammad Bin Hads Bin Kharjat who said,

'I heard Abu Abdullah^{asws} saying, and a man had asked him^{asws} about the words of the Murjiites regarding the disbelief and the belief (*Emān*), and he said, 'They are arguing against us and are saying like, The dis*Momin* amongst us is a dis*Momin* in the Presence of Allah^{azwj}, and similar to that, we find the *Momin* when he acknowledges with his belief, he is a *Momin* in the Presence of Allah^{azwj}.

فَقَالَ سُبْحَانَ اللَّهِ وَ كَيْفَ يَسْتَوِي هَذَا وَ الْكُفْرُ إِفْرَارٌ مِنَ الْعِبْدِ فَلَا يَكْلُفُ بَعْدَ إِفْرَارِهِ بَيِّنَةٍ وَ الْإِيمَانُ دَعْوَى لَا تَجُوزُ إِلَّا بَيِّنَةٍ وَ بَيِّنَةٌ عَمَلٌ وَ نِيَّةٌ فَإِذَا اتَّقَاهُ فَالْعَبْدُ عِنْدَ اللَّهِ مُؤْمِنٌ

So he^{asws} said: 'Glory be to Allah^{azwj}! And how can these two be the same, and the disbelief is an acknowledgement from the servant? So he would not be encumbered after his acknowledgement with (presenting) a proof. And the *Emān* (belief) is a claim. It is not allowed except with proof, and its proof is his deed and his intention. So when they are concordant, so the servant would be a *Momin* in the Presence of Allah^{azwj}.

وَ الْكُفْرُ مَوْجُودٌ بِكُلِّ جِهَةٍ مِنْ هَذِهِ الْجِهَاتِ الْتَّلَاثُ مِنْ نِيَّةٍ أَوْ قَوْلٍ أَوْ عَمَلٍ وَ الْأَحْكَامُ تَجْرِي عَلَى الْقَوْلِ وَ الْعَمَلِ فَمَا أَكْتَرَ مَنْ يَشْهُدُ لَهُ الْمُؤْمِنُونَ بِالإِيمَانِ وَ يَجْرِي عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ وَ هُوَ عِنْدَ اللَّهِ كَافِرٌ وَ قَدْ أَصَابَ مَنْ أَجْرَى عَلَيْهِ أَحْكَامَ الْمُؤْمِنِينَ بِظَاهِرِ قَوْلِهِ وَ عَمْلِهِ .

And the disbelief is present in every direction from these three directions – from an intention, or speech, or deed. And the Ordinances would flow upon the speech as well as from the deed. So how often the *Momins* testify for someone as having belief (*Emān*), and the Ordinances of the *Momins* flow upon him, (but) he is a dis*Momin* in the Presence of Allah^{azwj}; and he would be correct, the one who applies the Ordinances of the *Momins* upon him (going by the) apparent of his words and his deeds'.¹⁰

بَابُ السَّبِيقِ إِلَى الْإِيمَانِ

Chapter 19 – The preceding (racing) to the *Emān*

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْفَاسِمِ بْنِ بُرَيْدَةَ قَالَ حَدَّثَنَا أَبُو عَمْرو الزُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَ مَنَازِلٍ يَتَفَاضَلُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللَّهِ قَالَ نَعَمْ قُلْتُ صِفَةً لِي رَحْمَكَ اللَّهُ حَتَّى أَفْهَمَهُ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd who said, 'Abu Amro Al Zubeyri narrated to us,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Are there for the *Emān*, levels and status the *Momins* can have superiority regarding these in the

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 8

Presence of Allah^{azwj}? He^{asws} said: ‘Yes’. I said, ‘Describe it to me, may Allah^{azwj} Have Mercy on you^{asws}, until I understand it’.

قَالَ إِنَّ اللَّهَ سَيَقَ بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَيَّقُ بَيْنَ الْحَيْلِ يَوْمَ الرَّهَانِ ثُمَّ فَصَلَّهُمْ عَلَى دَرَجَاتِهِمْ فِي السَّبِقِ إِلَيْهِ فَجَعَلَ كُلَّ اِمْرَى مِنْهُمْ عَلَى دَرَجَةٍ سَبَقَهُ لَا يَنْفُضُهُ فِيهَا مِنْ حَقِّهِ وَ لَا يَتَعَدَّ مَسْتِبُوقَ سَابِقًا وَ لَا مَعْضُولٌ فَاضِلاً تَفَاضَلَ بِذَلِكَ أَوَّلُهُ هَذِهِ الْأُمَّةِ وَ أَوْآخِرُهَا وَ لَوْ لَمْ يَكُنْ لِلْسَّابِقِ إِلَى الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ إِذَا لَحِقَ آخَرُ هَذِهِ الْأُمَّةِ أَوْلَاهَا نَعْمَ وَ لَنَقْدُومُهُمْ إِذَا لَمْ يَكُنْ لَمْ سَبَقَ إِلَى الْإِيمَانِ الْفَضْلُ عَلَى مَنْ أَبْطَأَ عَنْهُ

He^{asws} said: ‘Allah^{azwj} Made a race to be between the *Momins* just as there is a race between the cavalry horses on the day of the contest. Then He^{azwj} Preferred them upon their levels in their race to Him^{azwj}. So He^{azwj} Made every person from them upon a Level of his race, not Reducing him from his right, nor does the one lagging behind precede the preceding one, nor does the inferior (precede the) preceding one.

The first ones and the end ones of this community are preferred by that, and had there not been a superiority for the preceding ones to the *Emān* over the ones lagging behind, then end ones of this community would certainly catch-up with its earlier ones and be in front of them. When there does not happen to be the superiority for the ones who preceded to the *Emān*, over the ones who were slower to (embrace) it.

وَ لَكِنْ بِدَرَجَاتِ الْإِيمَانِ قَدَّمَ اللَّهُ السَّابِقِينَ وَ بِالْأَبْطَاءِ عَنِ الْإِيمَانِ أَخْرَ اللَّهُ الْمُقْسِرِينَ لَأَنَّا نَجِدُ مِنَ الْمُؤْمِنِينَ مِنَ الْآخْرِيْنَ مِنْهُ أَكْثَرُ عَمَلاً مِنَ الْأَوَّلِيْنَ وَ أَكْثَرُهُمْ صَلَّةً وَ صَوْمًا وَ حَجَّاً وَ زَكَّاً وَ اِنْفَادًا وَ جَهَادًا وَ لَوْ لَمْ يَكُنْ سَوَابِقُ يَقْضَلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضًا عَنْهُ لَكَانَ الْآخْرُونَ بِكُثْرَةِ الْعَمَلِ مُقْدَمِينَ عَلَى الْأَوَّلِيْنَ وَ لَكِنْ أَبِي اللَّهِ عَزَّ وَ جَلَّ أَنْ يُدْرِكَ آخَرُ دَرَجَاتِ الْإِيمَانِ أَوْلَاهَا وَ يُقْدَمُ فِيهَا مِنْ أَخْرَ اللَّهِ أَوْ يُؤْخَرُ فِيهَا مِنْ قَدَّمَ اللَّهُ

But it is by the levels of the *Emān* that Allah^{azwj} Brings forward the preceding ones to the *Emān* than the sluggish ones. Allah^{azwj} Delays the deficient ones, because we tend to find from the *Momin* from the later ones, the one who is more with respect to deeds than the former ones, and more in (performing) *Salāt*, and *Soām*, and *Hajj*, and *Zakāt*, and *Jihād*, and spending (on charity); and if the preceding did not happen to be the (criteria of determining the) superiority of the *Momin* with.

Some of them with the others in the Presence of Allah^{azwj}, it would be that the later ones, due to the frequency of their deeds would be preceding (them) upon the former ones. But, Allah^{azwj} Mighty and Majestic Refused that the ones at the end of the levels of the *Emān* should come to its first ones, and in it the one whom Allah^{azwj} had Delayed should precede, or he should be delayed in it the one whom Allah^{azwj} has Made to precede.

فَلَمْ أَخْبُرْنِي عَمَّا نَدَبَ اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنِينَ إِلَيْهِ مِنِ الْإِسْتِبَاقِ إِلَى الْإِيمَانِ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ سَابِقُوا إِلَى مَغْفِرَةِ مِنْ رَبِّكُمْ وَ جَنَّةِ عَرْضُهَا كَعْرُضِ السَّمَاءِ وَ الْأَرْضِ أَعْدَتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ وَ قَالَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمَقْرَبُونَ

I said, ‘Inform me about what Allah^{azwj} Mighty and Majestic has Accredited the *Momins* to, from the preceding to the *Emān*’. So he^{asws} said: ‘The Words of Allah^{azwj} Mighty and Majestic [57:21] ***Hasten to Forgiveness from your Lord and to a Garden the extensiveness of which is as the extensiveness of the skies and the earth; it is prepared for those who believe in Allah and His Rasools.*** And

He^{azwj} Said [56:10] *And the foremost are the foremost, [56:11] These are the ones of proximity.*

وَقَالَ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ فَبَدَا
بِالْمُهَاجِرِينَ الْأَوَّلِينَ عَلَى دَرَجَةٍ سَبَقُوهُمْ ثُمَّ ثَنَى بِالْأَنْصَارِ ثُمَّ ثَلَثَ بِالثَّابِعِينَ لَهُمْ بِإِحْسَانٍ فَوْضَعَ كُلُّ قَوْمٍ عَلَى قَدْرِ دَرَجَاتِهِمْ وَ
مَنَازِلِهِمْ عِنْدَهُ

And he^{asws} said: '[9:100] *And (as for) the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him.* So He^{azwj} Began with the Emigrants, the first ones, upon a level of their preceding, then secondly with the Helpers, then thirdly with the followers of their with goodness. Thus He^{azwj} Placed each group upon a measurement of their levels and their status in His^{azwj} Presence.

ثُمَّ ذَكَرَ مَا فَضَّلَ اللَّهُ عَزَّ وَجَلَّ بِهِ أُولَيَاءُهُ بَعْضَهُمْ عَلَى بَعْضٍ فَقَالَ عَزَّ وَجَلَّ تُلْكَ الرُّسُلُ فَضَّلُّنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ
مِنْ كَلْمَ اللَّهِ وَرَفَعَ بَعْضَهُمْ فَوْقَ بَعْضِ دَرَجَاتٍ إِلَى آخِرِ الْآيَةِ وَقَالَ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّنَ عَلَى بَعْضٍ وَقَالَ انْظُرْ
كِيفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلآخرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَقْضِيَاً وَقَالَ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَقَالَ وَيُؤْتَ كُلُّ ذِي
فَضْلٍ فَضْلَهُ

Then He^{azwj} Mentioned what Allah^{azwj} Mighty and Majestic Preferred His^{azwj} Guardians with, some of them over the others, so the Mighty and Majestic Said [2:253] *We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank – up to the end of the Verse.* And He^{azwj} Said [17:55] *and We have Preferred some of the prophets above others.* And He^{azwj} Said [17:21] *See how We have Made some Preferable to others, and certainly the Hereafter is greater in Levels and greater in Preference.* And He^{azwj} Said [3:163] *There are (varying) Levels with Allah. [11:3] and Bestow His Grace on every one Endowed with merits.*

وَقَالَ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَقَالَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ
عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٌ مِنْهُ وَرَحْمَةٌ وَمَغْفِرَةٌ وَقَالَ لَا يَسْتُوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفُتُحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ
دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا

And He^{azwj} Said: '[9:20] *Those who believed and fled (their homes), and strove hard in Allah's Way with their property and their own selves, are much higher in rank with Allah.* And He^{azwj} Said [4:95] *and Allah shall Grant to the strivers above the holders back a Mighty Recompense [4:96] (High) Levels from Him and Forgiveness and Mercy.* And He^{azwj} Said [57:10] *not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards.*

وَقَالَ يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَقَالَ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَاءً وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي
سَبِيلِ اللَّهِ وَلَا يَطُوْنَ مَوْطِنًا يَغْنِيُهُمْ إِلَّا كُنْتَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ وَقَالَ وَمَا نَقْدُمُ لِأَنْفِسِكُمْ
مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ وَقَالَ فَمَنْ يَعْمَلْ مِثْقَلَ ذَرَرَةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَلَ ذَرَرَةٍ شَرًّا يَرَهُ

And He^{azwj} Said [58:11] *Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels.* And He^{azwj} Said [9:120] *this is because there afflicts them not thirst or fatigue or hunger in Allah's Way, nor do they tread a path which enrages the unMomins, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it.* And

He^{azwj} Said [2:110] *and whatever good you send ahead for yourselves, you shall find it with Allah*. And He^{azwj} Said [99:7] *So. he who has done an atom's weight of good shall see it* [9:8] *And he who has done an atom's weight of evil shall see it.*

فَهَذَا ذِكْرُ دَرَجَاتِ الْإِيمَانِ وَمَنَازِلِهِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ .

So this is a mention of the levels of the *Emān* and its status in the Presence of Allah^{azwj} Mighty and Majestic'.¹¹

بابُ دَرَجَاتِ الْإِيمَانِ

Chapter 20 – Levels of the *Emān*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمَّارِ بْنِ أَبِي الْأَحْوَصِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ الْإِيمَانَ عَلَى سِتَّةِ أَسْهُمٍ عَلَى الْبَرِّ وَالصَّدْقِ وَالْيَقِنِ وَالرِّضَا وَالْوَفَاءِ وَالْعِلْمِ وَالْحَلْمِ ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ فَمَنْ جَعَلَ فِيهِ هَذِهِ السَّبَعَةِ الْأَسْهُمِ فَهُوَ كَامِلٌ مُحْتَمِلٌ وَقَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَلِبَعْضِ السَّهْمَيْنِ وَلِبَعْضِ الْمُلْكَ حَتَّى اتَّهَوْا إِلَى السَّبَعَةِ

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Mahboub, from Ammar Bin Abu Al Ahows,

(It has been narrated) from Abu Abdullah^{asws} havings said: ‘Allah^{azwj} Mighty and Majestic Places the *Emān* to be upon seven portions – upon the righteousness, and the truthfulness, and the conviction, and the agreeability, and the loyalty, and the knowledge, and the forbearance. Then He^{azwj} Distributed that between the people. So the one in whom He^{azwj} Made these seven portions to be, so he would be of perfect potential (of achieving the complete *Emān*). And He^{azwj} Distributed such that one portion to be for some of the people, and for some, the two portions, and for some, the three, until ending to the seven (portions).

ثُمَّ قَالَ لَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ وَلَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةَ فَتَبَاهُضُوهُمْ ثُمَّ قَالَ كَذَلِكَ حَتَّى يَتَتَّهِي إِلَى السَّبَعَةِ .

Then he^{asws} said: ‘Do not burden upon the owner of the one portion with (the obligations of) two portions, nor upon the owner of the two portions, with the three, so you would break them’. Then he^{asws} said: ‘It is like that until it ends up to the seven’.¹²

أَبُو عَلَيْهِ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَمُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنْ أَبْنِ فَضَالٍ عَنْ الْحَسَنِ بْنِ الْجَمْعَةِ عَنْ أَبِي الْيَقْظَانِ عَنْ يَعْقُوبَ بْنِ الضَّحَّاكِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا سَرَاجٍ وَكَانَ خَادِمًا لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ بَعْثَيْ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي حَاجَةٍ وَهُوَ بِالْجِيرَةِ أَنَا وَجَمَاعَةٌ مِنْ مَوَالِيهِ قَالَ فَانْطَلَقْنَا فِيهَا ثُمَّ رَجَعْنَا مُعْنَمِينَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Fazzal, from Al Hassan Bin Al Jaham, from Abu Al Yaqteen, from Yaqoub Bin Al Zahhaq,

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 19 H 1

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 20 H 1

(It has been narrated) from a man from our companions, Sirraj, and he was a servant of Abu Abdullah^{asws} who said, 'Abu Abdullah^{asws} sent me regarding a need and he^{asws} was at Al-Hira, I and a group of his^{asws} slaves. So we went regarding it. Then we returned gloomy.

قَالَ وَ كَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نُزُولًا فَجِئْتُ وَ أَنَا بِحَالٍ فَرَمِيْتُ بِنَفْسِي فَبَيْنَا أَنَا كَذَلِكَ إِذَا أَنَا بِأَيْدِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَدْ أَقْبَلَ قَالَ فَقَالَ قَدْ أَتَيْنَاكَ أَوْ قَالَ جِئْنَاكَ فَاسْتَوْيَتْ جَالِسًا وَ جَلَسَ عَلَى صَدْرِ فِرَاشِي فَسَأَلَنِي عَمَّا بَعْتَنِي لَهُ فَأَخْبَرْتُهُ فَحَمِدَ اللَّهَ

He said, 'And my bed was in Al-Ha'er which we had lodged in. So I went and I was in a (gloomy) state, so I threw myself (on the bed). So while I was like that when I was with Abu Abdullah^{asws} who had come over. So he^{asws} said: 'I^{asws} have come to you', or he^{asws} said: 'We^{asws} have come to you'. So I sat up straight, and he^{asws} sat upon the middle of my bed. So he^{asws} asked me about what he^{asws} had sent me for, so. I informed him^{asws}. So he^{asws} Praised Allah^{azwj}.

ثُمَّ جَرَى ذِكْرُ قَوْمٍ فَقُلْتُ جُعْلْتُ فِدَاكَ إِنَّا تَبَرَّأُ مِنْهُمْ لَا يَقُولُونَ مَا نَقُولُ وَ لَا يَقُولُونَ مَا نَقُولُونَ ثَبَرُؤُنَ مِنْهُمْ ق

Then there flowed a mention of a group of people, so I said, 'May I be sacrificed for you^{asws}! We disavow from them. They are not saying (believing) in what we are saying (believing in)'. So he^{asws} said: '(If) they were befriending us^{asws} and not saying what you are saying, you would be disassociating from them?'

إِنْ قُلْتُ نَعَمْ قَالَ فَهُوَ ذَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ فَيُبَيْغِي لَنَا أَنْ تَبَرَّأُ مِنْهُمْ قَالَ قُلْتُ لَا جُعْلْتُ فِدَاكَ قَالَ وَ هُوَ ذَا عِنْدَ اللَّهِ مَا لَيْسَ عِنْدَنَا أَفَتَرَاهُ أَطْرَحَنَا قَالَ قُلْتُ لَا وَ اللَّهُ جُعْلْتُ فِدَاكَ مَا نَفَعَ

I said, 'Yes'. He^{asws} said: 'So since that which is with us^{asws} is not what is with you, so it would be befitting for us^{asws} what we^{asws} disassociate from you?' I said, 'No, may I be sacrificed for you^{asws}! He^{asws} said: 'And since that which is with Allah^{azwj} is what is not with us^{asws}, so what is your view, should we^{asws} drop it?' I said, 'No, by Allah^{azwj}, may I be sacrificed for you^{asws}! What should we do?'

قَالَ فَتَوَلَّهُمْ وَ لَا تَبَرَّءُوْنَ مِنْهُمْ إِنَّ مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْمٌ وَ مِنْهُمْ مَنْ لَهُ ثَلَاثَةُ سَهْمٍ وَ مِنْهُمْ مَنْ لَهُ أَرْبَعَةُ سَهْمٍ وَ مِنْهُمْ مَنْ لَهُ خَمْسَةُ سَهْمٍ وَ مِنْهُمْ مَنْ لَهُ سِتَّةُ سَهْمٍ وَ مِنْهُمْ مَنْ لَهُ سَبْعَةُ سَهْمٍ

He^{asws} said: 'So befriend them and do not disassociate from them. From the Muslims, there is the one from him there is one portion, and from them is the one for whom there are two portions, and from them is the one for whom there are three portions, and from them is the one for whom there are four portions, and from them is the one for whom there are five portions, and from them is the one for him there are six portions, and from them is the one for whom there are seven portions.

فَلَيْسَ يُبَيْغِي أَنْ يُحْمَلَ صَاحِبُ السَّهْمِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّهْمِينَ وَ لَا صَاحِبُ السَّهْمِينَ عَلَى مَا عَلَيْهِ صَاحِبُ الْثَلَاثَةِ وَ لَا صَاحِبُ الْثَلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْأَرْبَعَةِ وَ لَا صَاحِبُ الْأَرْبَعَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْخَمْسَةِ وَ لَا صَاحِبُ الْخَمْسَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّنَةِ وَ لَا صَاحِبُ السَّنَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّبْعَةِ

So it is not befitting that the owner of the one portion be burdened with what is upon the owner of the two portions, nor the owner of the two portions by what is upon the owner of the three, nor the owner of the three by what is upon the owner of the four,

nor the owner of the four by what is upon the owner of the five, nor the owner of the five by what is upon the owner of the six, nor the owner of the six by what is upon the owner of the seven.

وَسَأَصْرِبُ لَكَ مَثَلًا إِنْ رَجُلًا كَانَ لَهُ جَارٌ وَ كَانَ نَصْرَانِيًّا فَدَعَاهُ إِلَى الْإِسْلَامِ وَ زَيَّنَهُ لَهُ فَاجَابَهُ فَأَتَاهُ سُحِيرًا فَقَرَعَ عَلَيْهِ الْبَابَ فَقَالَ لَهُ مَنْ هَذَا قَالَ أَنَا فُلَانُ قَالَ وَمَا حَاجَتُكَ فَقَالَ تَوَضَّأْ وَالْبَسْ تَوَبِّيْكَ وَ مُرَّ بِنَا إِلَى الصَّلَاةِ قَالَ فَتَوَضَّأْ وَ لَيْسَ تَوَبِّيْهُ وَ خَرَجَ مَعَهُ

And I^{asws} shall strike an example for you. A man had a neighbour for him, and he was a Christian. So he invited him to Al-*Islām*, and adorned it for him. So he responded to it. So he went over at pre-dawn and knocked the door upon him. So he said to him, 'Who is this?' He said, 'I am so and so'. He said, 'And what is your need?' So he said, 'You should perform ablution and wear your clothes and come with me to the *Salāt* (in the Masjid)'. So he performed ablution and wore his clothes and went with him'.

قَالَ فَصَلَّى مَا شَاءَ اللَّهُ ثُمَّ صَلَّى الْفَجْرَ ثُمَّ مَكَثَ حَتَّى أَصْبَحَاهَا فَقَامَ الَّذِي كَانَ نَصْرَانِيًّا يُرِيدُ مَنْزِلَهُ فَقَالَ لَهُ الرَّجُلُ أَيْنَ تَذَهَّبُ النَّهَارُ قَصِيرٌ وَ الَّذِي بَيْنَكَ وَ بَيْنَ الظَّهَرِ قَلِيلٌ قَالَ فَجَلَسَ مَعَهُ إِلَى أَنْ صَلَّى الظَّهَرَ ثُمَّ قَالَ وَمَا بَيْنَ الظَّهَرِ وَ الْعَصْرِ قَلِيلٌ فَاحْتَسَهُ حَتَّى صَلَّى الْعَصْرَ

He^{asws} said: 'So they both prayed *Salāt* whatever Allah^{awj} so Desired, then prayed Al-Fajr *Salāt*. Then they both remain until the morning. So he arose, the one who used to be a Christian, intending to go to his house. So the man said to him, 'Where are you going? The day is short, and that which is between you and Al-Zohr (*Salāt*), is little (time)'. So he sat with him until he prayed Al-Zohr *Salāt*. Then he said, 'And how little (time) is between Al-Zohr and Al-Asr (*Salāt*)'. So he withheld him until he prayed Al-Asr.

قَالَ ثُمَّ قَامَ وَ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّ هَذَا آخِرُ النَّهَارِ وَ أَقْلُ مِنْ أَوْلِهِ فَاحْتَسَهُ حَتَّى صَلَّى الْمَغْرِبِ ثُمَّ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّمَا بَقِيَّتْ صَلَاةً وَاحِدَةً قَالَ فَمَكَثَ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ ثُمَّ تَفَرَّقَا

Then he arose and intended to leave to go to his house. So he said to him, 'This is the end of the day, and it is less than its beginning'. So he withheld him until he prayed Al-Maghrib. Then he intended to leave to go to his house, so he said to him, 'But rather, there remains one *Salāt* (only)'. So he remained until he had prayed Al-Isha the last. Then they both dispersed.

فَلَمَّا كَانَ سُحِيرٌ عَدَا عَلَيْهِ فَضَرَبَ عَلَيْهِ الْبَابَ فَقَالَ مَنْ هَذَا قَالَ أَنَا فُلَانُ قَالَ وَمَا حَاجَتُكَ قَالَ تَوَضَّأْ وَالْبَسْ تَوَبِّيْكَ وَ اخْرُجْ بِنَا فَصَلَّى قَالَ اطْلُبْ لِهَذَا الدِّينِ مَنْ هُوَ أَفْرَغُ مِنِّي وَ أَنَا إِنْسَانٌ مُسْكِنٌ وَ عَيْلٌ

So when it was the next pre-dawn upon him, he knocked the door upon him. So he said, 'Who is this?' He said, 'I am so and so'. He said, 'And what is your need?' He said, 'Perform ablution and wear your clothes, and come out with me, so pray *Salāt*'. He said, 'Seek for this religion the one who is more free (for time) than I am, and I am a poor person, and upon me are dependants'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَدْخَلَهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ أَوْ قَالَ أَدْخَلَهُ مِنْ مِثْلِ ذَهَ وَ أَخْرَجَهُ مِنْ مِثْلِ هَذَا .

So Abu Abdullah^{asws} said: 'He entered him into something (but then he) took it out from him', or he^{asws} said: 'He entered him from the likes of those ones and took him out from the likes of this'.¹³

باب آخر منه

Chapter 21 – Another chapter from it

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ يَحْيَى بْنِ أَبْيَانَ عَنْ شَهَابٍ قَالَ سَعَدْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى هَذَا الْخُلُقُ لَمْ يَأْمُرْ أَحَدًا فَقُلْتُ أَصْلَحْكَ اللَّهُ فَكَفَرَ ذَلِكَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ أَجْزَاءَ بَلَغَ بِهَا تِسْعَةً وَأَرْبَعِينَ جُزْءًا ثُمَّ جَعَلَ الْأَجْزَاءَ أَعْشَارًا فَجَعَلَ الْجُزْءَ عَشْرَةً أَعْشَارًا ثُمَّ قَسَمَهُ بَيْنَ الْخُلُقِ

Ahmad Bin Muhammad, from Al Hassan Bin Musa, from Ahmad Bin Umar, from Yahya Bin Aban, from Shihab who said,

'I heard Abu Abdullah^{asws} saying: 'If the people knew how Allah^{azwj} Blessed and High Created this creation (people), no one would blame anyone'. So I said, 'May Allah^{azwj} Keep you^{asws} well! How was that?' So he^{asws} said: 'Allah^{azwj} Blessed and High Created parts reaching forty-nine parts by it. Then He^{azwj} Made the parts into tenths, thus making the ten tenths. Then He^{azwj} Distributed it between the people.

فَجَعَلَ فِي رَجُلٍ عُشْرَ جُزْءَ وَ فِي آخَرَ عُشْرَيْ جُزْءَ حَتَّى بَلَغَ بِهِ جُزْءًا تَامًا وَ فِي آخَرَ جُزْءَ وَ عُشْرَ جُزْءَ وَ آخَرَ جُزْءَ وَ عُشْرَيْ جُزْءَ وَ آخَرَ جُزْءَ وَ ثَلَاثَةَ أَعْشَارِ جُزْءَ حَتَّى بَلَغَ بِهِ جُزْءَيْنِ تَامَيْنِ ثُمَّ بِحَسَابِ ذَلِكَ حَتَّى بَلَغَ بِأَرْفَاعِهِمْ تِسْعَةً وَ أَرْبَعِينَ جُزْءًا

So He^{azwj} Made to be in a man a tenth of a part, and in another, two-tenths of a part, until reaching by it, a complete part; and in another a part and a tenth of a part, and another a part and two-tenths of a part, and another a part and three-tenths of a part, until reaching by it, two parts complete. Then by the accounting of that, until reaching with the highest of them, forty nine parts.

فَمَنْ لَمْ يَحْلِلْ فِيهِ إِلَّا عُشْرَ جُزْءٌ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعُشْرَيْنِ وَ كَذَلِكَ صَاحِبُ الْعُشْرَيْنِ لَا يَكُونُ مِثْلَ صَاحِبِ الْثَلَاثَةِ الْأَعْشَارِ وَ كَذَلِكَ مَنْ لَمْ يَكُونْ مِثْلَ صَاحِبِ الْجُزْعَيْنِ وَ لَوْ عَلِمَ النَّاسُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ هَذَا الْخُلُقَ عَلَى هَذَا لَمْ يَلِمْ أَحَدًا

So the one in whom there has not been Made to be except for a tenth of a part would not be able upon becoming like the owner of the two-tenths; and similarly the owner of the two-tenths cannot happen to be like the owner of the three-tenth; and similar to that, the one for whom a part is complete is not able upon becoming like the owner of the two parts. And if the people knew that Allah^{azwj} Mighty and Majestic Created this creation (people) upon this, no one would blame any one'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ حَمَادِ الْخَرَازِ عَنْ عَبْدِ الْعَزِيزِ الْقَرَاطِيسِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا عَبْدَ الْعَزِيزِ إِنَّ الْإِيمَانَ عَشْرَ ذَرَجَاتٍ بِمَنْزِلَةِ السُّلْطَانِ يُصْنَعُ مِنْهُ مِرْفَأٌ بَعْدَ مِرْفَأٍ فَلَا يَقُولُنَّ صَاحِبُ الْإِلَيْهِنَّ لِصَاحِبِ الْوَاحِدِ لَسْتَ عَلَى شَيْءٍ حَتَّى يَتَنَاهِي

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 20 H 2

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 1

إِلَى الْعَاشِرِ فَلَا تُسْقِطْ مِنْ هُوَ دُونَكَ فَيُسْقِطَكَ مِنْ هُوَ فَوْقَكَ وَ إِذَا رَأَيْتَ مِنْ هُوَ أَسْفَلُ مِنْكَ بِدَرَجَةٍ فَارْفَعْهُ إِلَيْكَ يُرْفَقٌ وَ لَا تَحْمِلَنَّ عَلَيْهِ مَا لَا يُطِيقُ فَكُسْرٌ فَإِنَّ مِنْ كَسْرٍ مُؤْمِنًا فَعَلَيْهِ جَبْرٌ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Muhamad Bin Usman, from Muhammad Bin Hammad Al Khazzaz, from Abdul Aziz Al Qarataysi who said,

'Abu Abdullah^{asws} said to me: 'O Abdul Aziz! The *Emān* is of ten levels at the status of the staircase. One would climb from it, a step after a step. So let not the one on the second step say to the one who is on the first, 'You are not upon anything', until he ends up at the tenth. So do not drop the one who is below you, so the one who is above you would drop (you). And when you see the one who is lower than you by a level, so raise him to you by kindness, but do not burden upon him what he cannot endure, so you would break him, for the one who breaks a *Momin*, so upon him its consequences (blame)'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ سَيَّانَ عَنْ ابْنِ مُسْكَانَ عَنْ سَيِّدِ الرَّسُولِ قَالَ لِي أَبُو جَعْفَرَ (عَلَيْهِ السَّلَامُ) إِنَّ الْمُؤْمِنِينَ عَلَى مَنَازِلٍ مِنْهُمْ عَلَى وَاحِدَةٍ وَ مِنْهُمْ عَلَى اثْنَيْنِ وَ مِنْهُمْ عَلَى ثَلَاثٍ وَ مِنْهُمْ عَلَى أَرْبَعٍ وَ مِنْهُمْ عَلَى خَمْسٍ وَ مِنْهُمْ عَلَى سِتٍّ وَ مِنْهُمْ عَلَى سَبْعٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Sadeyr who said,

'Abu Ja'far^{asws} said to me: 'The *Momins* are upon levels. From them are ones upon one, and from them are ones upon two, and from them are ones upon three, and from them are ones upon four, and from them are ones upon five, and from them are ones upon six, and from them are one upon seven.

فَلَوْ ذَهَبْتَ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ ثَتَّيْنِ لَمْ يَقُوْ وَ عَلَى صَاحِبِ التَّلَاثِ ثَلَاثَ لَمْ يَقُوْ لَمْ يَقُوْ وَ عَلَى صَاحِبِ الْأَرْبَعِ خَمْسَ لَمْ يَقُوْ وَ عَلَى صَاحِبِ الْخَمْسِ سِتَّاً لَمْ يَقُوْ وَ عَلَى صَاحِبِ السَّبْعِ سَبْعَاً لَمْ يَقُوْ وَ عَلَى هَذِهِ الدَّرَجَاتِ .

So if you were to go and burden two upon the owner of the one he would not be strong enough (for it), and (burden) three upon the owner of the two he would not be strong enough (for it), and (burden) four upon the owner of the three he would not be strong enough (for it), and (burden) five upon the owner of the four he would not be strong enough (for it), and (burden) six upon the owner of the five he would not be strong enough (for it), and (burden) seven upon the owner of the six he would not be strong enough (for it). These are the levels'.¹⁶

عَنْهُ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدٍ بْنِ سَيَّانَ عَنْ الصَّبَّاحِ بْنِ سَيَّابَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا أَنْتُمْ وَ الْبَرَاءَةُ يَبْرُأُ بَعْضُكُمْ مِنْ بَعْضٍ إِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ وَ بَعْضُهُمْ أَكْثَرُ صَلَةً مِنْ بَعْضٍ وَ بَعْضُهُمْ أَنْفَدَ بَصَرًا مِنْ بَعْضٍ وَ هِيَ الدَّرَجَاتُ .

From him, from Ali Bin Al Hakam, from Muhammad Bin Sinan, from Al Sabbah Bin Sayaba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What are you and the disavowing (*Tabarra*)? Some of you are disavowing (*Tabarra*) from the others. The

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 2

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 3

Momins, some of them are superior to some, and some of them are more frequent of the *Salāt* than some, and some of them are of more accomplished insight than some, and these are the levels'.¹⁷

بَابُ نِسْبَةِ الْإِسْلَامِ

Chapter 22 – Ascription of Al-*Islām*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفِعَةٌ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لَا تَسْبِئُنَّ الْإِسْلَامَ نِسْبَةً لَا يَسْبِئُهُ أَحَدٌ قَلْيَ وَ لَا يَسْبِئُهُ أَحَدٌ بَعْدِي إِلَّا يَمْثُلُ ذَلِكَ أَنَّ الْإِسْلَامَ هُوَ الشَّهْلِيُّ وَ التَّسْلِيُّ هُوَ الْبَقْنُ وَ الْبَقْنُ هُوَ التَّصْدِيقُ وَ التَّصْدِيقُ هُوَ الْإِقْرَارُ وَ الْإِقْرَارُ هُوَ الْعَمَلُ وَ الْعَمَلُ هُوَ الْأَدَاءُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, raising it, said,

'Amir Al-Momineen^{asws} said: 'I^{asws} shall ascribe (describe) Al-*Islām* with such an ascription, none has ascribed it as such before me^{asws} and no one would be ascribing it after me^{asws} (but only) with the likes of that (copying it from me^{asws}). Al-*Islām*, it is the submission, and the submission, it is the conviction, and the conviction, it is the ratification, and the ratification, it is the acknowledgement, and the acknowledgement, it is the deed, and the deed, it is the performance (of it).

إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ بِيَتَهُ عَنْ رَأْيِهِ وَ لَكِنْ أَتَاهُ مِنْ رَبِّهِ فَلَخَدَهُ إِنَّ الْمُؤْمِنَ يُرَى بِقَيْمَهُ فِي عَمَلِهِ وَ الْكَافِرُ يُرَى بِإِنْكَارِهِ فِي عَمَلِهِ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا عَرَفُوا أَمْرُهُمْ فَاعْتَرُوا إِنْكَارَ الْكَافِرِيْنَ وَ الْمُنَافِقِيْنَ بِأَعْمَالِهِمُ الْخَبِيْثَةِ .

A *Momin* (*Believer*) would not take his Religion from his own opinions, but it would be Given to him from his Lord^{azwj}, so he would take it. A *Momin*, his conviction can be seen in his deeds, and the dis*Momin*, his denial would be seen in his deeds. So, by the One^{azwj} in Whose Hand is my^{asws} soul, they will not recognise their matter. Therefore, learn a lesson from the denial of the dis*Momin* and the hypocrites in their bad deeds'.¹⁸

عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَاسِمِ عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) الْإِسْلَامُ عُرْبَيْانٌ فَلِبَاسُهُ الْحَيَاةُ وَ زِينَتُهُ الْوَقَارُ وَ مُرْوَعَتُهُ الْعَمَلُ الصَّالِحُ وَ عِمَادُهُ الْوَرَعُ وَ لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ .

From him, from his father, from Abdullah Bin Al Qasim, from Mudrik Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Al-*Islām* is bare, so clothe it with the bashfulness, and adorn it with the dignity, and its personality is the righteous deed, and its pillar is the piety, and for every thing is a foundation, and the foundation of Al-*Islām* is love for us^{asws} the People^{asws} of the Household'.

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلَيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَاسِمِ عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلُهُ .

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 4

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 1

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Al Qasim, from Mudrik Bin Abdul Rahman,

(It has been narrated) from Abu Abdulla^{asws} – similar to it.¹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ أَبِيهِ جَعْفَرِ الثَّانِيِّ (عَلَيْهِ السَّلَامُ) عَنْ أَبِيهِ عَنْ جَدِّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِنَّ اللَّهَ خَلَقَ الْإِسْلَامَ فَجَعَلَ لَهُ عَرْصَةً وَجَعَلَ لَهُ نُورًا وَجَعَلَ لَهُ حِصْنًا وَجَعَلَ لَهُ تَاصِرًا

A number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al Hasany,

(It has been narrated) from Abu Ja'far^{asws} the 2nd, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Created Al-Islām. So He^{azwj} Made a land for it, and a light, and Made a fort for it, and Made a helper for it.

فَأَمَّا عَرْصَتُهُ فَالْقُرْآنُ وَأَمَّا نُورُهُ فَالْحِكْمَةُ وَأَمَّا حِصْنُهُ فَالْمَعْرُوفُ وَأَمَّا أَنْصَارُهُ فَأَنَا وَأَهْلُ بَيْتِي وَشَيْعَتُنَا فَلَاحِبُو أَهْلَ بَيْتِي وَشَيْعَتِهِمْ وَأَنْصَارُهُمْ فَإِنَّهُ لَمَّا أَسْرَيَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَنَسَبَنِي جَبَرَئِيلُ (عَلَيْهِ السَّلَامُ) لِأَهْلِ السَّمَاءِ اسْتَوْدَعَ اللَّهُ حُبِّي وَحُبَّ أَهْلِ بَيْتِي وَشَيْعَتِهِمْ فِي قُلُوبِ الْمَلَائِكَةِ فَهُوَ عَنْهُمْ وَدِيعَةٌ إِلَى يَوْمِ الْقِيَامَةِ

So, as for its land, so it is the Quran, and as for its 'نُور' Light, so it is the Wisdom, and as for its fort, so it is the goodness, and as for its helpers, so it is I^{saww}, and the People^{asws} of my^{saww} Household, and our^{asws} Shia. Therefore, love the People^{asws} of my^{saww} Household and their^{asws} Shia and their helpers, for what I^{saww} was ascended with to the sky of the world, Jibreel^{as} introduced me^{saww} to the inhabitants of the sky. Allah^{azwj} Entrusted love for me^{saww}, and love for the People^{asws} of my^{saww} Household and their Shia into the hearts of the Angels. So it is a deposit with them up to the Day of Judgement.

ثُمَّ هَبَطَ بِي إِلَى أَهْلِ الْأَرْضِ فَنَسَبَنِي إِلَى أَهْلِ الْأَرْضِ فَاسْتَوْدَعَ اللَّهُ عَزَّ وَجَلَّ حُبِّي وَحُبَّ أَهْلِ بَيْتِي وَشَيْعَتِهِمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي فَمُؤْمِنُو أُمَّتِي يَحْفَظُونَ وَيَدْعُونِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ

Then I^{saww} was descended with to the inhabitants of the earth. So he^{as} introduced me^{saww} to the people of the earth, and Allah^{azwj} Entrusted the love for me^{saww}, and the love for the People^{asws} of my^{saww} Household and their^{asws} Shia into the hearts of the Momins of my^{saww} community. Thus, the Momins of my^{saww} community would be preserving my^{saww} entrustment and that of the People^{asws} of my^{saww} Household up to the Day of Judgement.

أَلَا فَلَوْ أَنَّ الرَّجُلَ مِنْ أُمَّتِي عَبَدَ اللَّهَ عَزَّ وَجَلَّ عُمُرَهُ أَيَّامَ الدُّنْيَا ثُمَّ لَقِيَ اللَّهَ عَزَّ وَجَلَّ مُبْغِضًا لِأَهْلِ بَيْتِي وَشَيْعَتِي مَا فَرَّجَ اللَّهُ صَدَرَهُ إِلَّا عَنِ النَّفَاقِ .

Indeed! If a man from my^{saww} community were to worship Allah^{azwj} Mighty and Majestic for his lifetime of the days of the world, then meets Allah^{azwj} Mighty and Majestic as hateful towards the People^{asws} of my^{saww} Household and my^{saww} Shia, Allah^{azwj} will not Open his chest for anything except for the hypocrisy'.²⁰

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 2

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 3

باب خصال المؤمن

Chapter 23 – Characteristics of the ‘Momin’ (Believer)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَتَبَرَّغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خَصَالٍ وَفُورًا عَنْ الْهَرَاهِزِ شَكُورًا عَنْ الدَّرَخَاءِ قَانِعًا بِمَا رَزَقَهُ اللَّهُ لَا يَظْلِمُ الْأَعْدَاءَ وَ لَا يَتَحَمَّلُ لِلْأَصْدِقَاءِ بَدْنَهُ فِي تَعْبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Abdul Malik Bin Ghalib,

(It has been narrated) from Abu Abdallah^{asws} having said: ‘It is befitting for the *Momin* (*Believer*) that there happen to be eight characteristics in him – dignity during disturbances, patience during the afflictions, gratefulness during the prosperity, contentment with what Allah^{azwj} has Graced him, not being unjust to the enemies, not being a burden to his friends, his body should be tired from it (the hard work) but the people would be at rest from him.

إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ وَ الْجُلْمَ وَ زَيْرُهُ وَ الْعُقْلُ أَمِيرُ جُنُودِهِ وَ الرَّفْقُ أَخُوهُ وَ الْبِرُّ وَ الْدُّهُ.

The knowledge is a friend of the *Momin*, and the forbearance is his Vizier, and the intellect is the commander of his army, and the kindness is his brother, and the righteousness is his father’.²¹

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عَلَيْهِمَا السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوْكِلُ عَلَى اللَّهِ وَ تَوْفِيقُ الْأَمْرِ إِلَى اللَّهِ وَ الرَّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

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

(It has been narrated) from Abu Abdallah^{asws}, from his^{asws} father^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The *Emān* has four pillars for it – the reliance upon Allah^{azwj}, and delegating the matter to Allah^{azwj}, and the pleasure with the Judgement of Allah^{azwj}, and the submission to the Command of Allah^{azwj} Mighty and Majestic’.²²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمْنَ ذَكَرَهُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَئِلَيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرُفُوا وَ لَا تَعْرُفُونَ حَتَّى تُصَدِّقُوا وَ لَا تُصَدِّقُونَ حَتَّى تُسْلِمُوا أَبُو ابَا أَرْبَعَةً لَا يَصْلُحُ أَوْلَاهَا إِلَّا بِآخِرِهَا صَلَّ أَصْحَابُ الْثَّلَاثَةَ وَ تَاهُوا تَيَاهًا بَعْدَهَا

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

(It has been narrated) from Abu Abdallah^{asws} having said: ‘You will never happen to be righteous until you recognise, and you will not be recognising until you ratify, and you will not be ratifying until you submit to the four doors, its first one not being correct except by its last one. Strayed, are the companions of the three and they have wandered with a far wandering.

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 1

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 2

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبِلُ إِلَّا الْعَمَلُ الصَّالِحُ وَ لَا يَتَقْبِلُ اللَّهُ إِلَّا بِالْوَفَاءِ بِالشُّرُوطِ وَ الْعُهُودِ وَ مَنْ وَفَى اللَّهَ بِشُرُوطِهِ وَ اسْتَكْمَلَ مَا وَصَفَ فِي عَيْدِهِ نَالَ مَا عِنْدُهُ وَ اسْتَكْمَلَ وَعْدَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَخْبَرَ الْعِبَادَ بِطَرِيقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَ أَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِّي لِعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى

Allah^{azwj} Blessed and High does not Accept except for the righteous deed, nor does Allah^{azwj} Accept except with the loyalty with the stipulations and the Covenants. And the one who is loyal to Allah^{azwj} with His^{azwj} Stipulations and completes what is described in his Covenant, would attain what is in His^{azwj} Presence, and He^{azwj} would Complete His^{azwj} Promise. Allah^{azwj} Mighty and Majestic Informed the servants with the way of the Guidance and Explained to them that there are minarets therein, and Informed them how they should be travelling, so He^{azwj} Said [20:82] *And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance.*

وَ قَالَ إِنَّمَا يَنَقِبُ اللَّهُ مِنَ الْمُنَفَّقِينَ فَمَنْ أَنْقَى اللَّهَ عَزَّ وَ جَلَّ فِيمَا أَمْرَهُ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُؤْمِنًا بِمَا جَاءَ بِهِ مُحَمَّدٌ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) هَيْهَاتٌ هَيْهَاتٌ فَاتَّ قَوْمٌ وَ مَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَنَّوْا أَنَّهُمْ آمَنُوا وَ أَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مَنْ أَنْتَ الْبَيْوْتَ مِنْ أَبْوَابِهَا اهْتَدَى وَ مَنْ أَخْذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّذْيَ

And He^{azwj} Said [5:27] *But rather, Allah only Accepts from those who are pious.* So the one who fears Allah^{azwj} Mighty and Majestic would meet Allah^{azwj} Mighty and Majestic as a *Momin* in whatever Muhammad^{saww} came with. Far be it! Far be it! Lost are the people and they died before they were guided and they thought that they were believing, and instead they associated (committed Shirk) from (an aspect) where they were not knowing. The one who comes to the houses from its doors would be guided, and the one who takes (a way) of the others would travel upon a road of annihilation.

وَصَلَّى اللَّهُ طَاعَةً وَلِيٌّ أَمْرَهُ بِطَاعَةِ رَسُولِهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) وَ طَاعَةً رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةً وَلَاةً الْأَمْرِ لَمْ يُطِعْ اللَّهَ وَ لَا رَسُولَهُ وَ هُوَ الْأَفْرَارُ بِمَا نَزَّلَ مِنْ عِنْدِ اللَّهِ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ التَّمِسُوا الْبَيْوْتَ الَّتِي أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ

Allah^{azwj} Linked the obedience to the Guardian^{asws} of His^{azwj} Command with the obedience to His^{azwj} Rasool, and the obedience to His^{azwj} Rasool^{saww} with obedience to Him^{azwj}. So the one who neglects the obedience to the Masters^{asws} of the Command, would neither be obeying Allah^{azwj} nor His^{azwj} Rasool^{saww}, and it is the acknowledgement with whatever was Revealed from the Presence of Allah^{azwj}. [7:31] *Take to your adornments at every Masjid* and seek the [24:36] *houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them.*

فَإِنَّهُ قَدْ خَيَّرَكُمْ أَنَّهُمْ رِجَالٌ لَا تُنْهِيُّمْ تِجَارَةً وَ لَا يَبْيَعُ عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ إِقَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكَةِ يَخْافُونَ يَوْمًا تَنَقَّلُ فِيهِ الْأُلُوبُ وَ الْأَبْصَارُ إِنَّ اللَّهَ قَدِ اسْتَخْلَصَ الرَّسُولَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِذَلِكَ فِي نُذْرِهِ

So He^{azwj} has Informed you that these are [24:37] *Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Salāt and the giving of Zakat; they fear a Day in which the hearts and eyes shall be overturned.* Allah^{azwj} had Selected the Rasools^{as} for His^{azwj} Command. Then He^{azwj} Selected them^{as} as ratifier to that regarding the warning.

فَقَالَ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ تَاهَ مِنْ جَهَلٍ وَأَهْنَدَى مِنْ أَبْصَرَ وَعَقْلَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلِكُنْ تَعْمَى الْفُؤُوبُ الَّتِي فِي الصُّدُورِ وَكَيْفَ يَهْدِي مِنْ لَمْ يُبَصِّرْ وَكَيْفَ يُبَصِّرُ مِنْ لَمْ يُنَذِّرْ

So He^{azwj} Said [35:24] **and there is not a community but a warner has gone among them.** The one who ignorant (of this), strayed, and the one who had insight and intellect was Guided. Allah^{azwj} Mighty and Majestic is Saying [22:46] **For surely it is not the eyes that are blind, but blind are the hearts which are in the chests.** And how can he be Guided, the one who does not see, and how can he see, the one who was not warned.

اتَّنَعُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَأَقْرَوْا بِمَا نَزَّلَ مِنْ عِنْدِ اللَّهِ وَاتَّبَعُوا آثَارَ الْهُدَى فَلَيَهُمْ عَلَامَاتُ الْأَمَانَةِ وَالْقُلُّ وَأَعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلَامُ) وَأَقْرَبَ بِمَنْ سَوَاهُ مِنَ الرَّسُولِ لَمْ يُؤْمِنْ افْتَصُّوا الطَّرِيقَ بِالْتَّمَاسِ الْمَنَارَ وَالْتَّمِسُوا مِنْ وَرَاءِ الْحُجُبِ الْأَثَارَ شَنَّكُمُوا أَمْرَ بَيْنُكُمْ وَتُؤْمِنُوا بِاللَّهِ رَبِّكُمْ .

Follow Rasool-Allah^{saww} and acknowledge with what was Revealed from the Presence of Allah^{azwj} and follow the the effects of the Guidance for these are signs of the entrustments and the piety. And know! If a man were to deny Isa^{as} Bin Maryam^{as} and acknowledge with the ones besides him^{as} from the Rasools^{as}, would not have believed. Shorten the way by seeking the Minarets, and seek from behind the veils, the effect which would perfect the matter of your Religion, and believe in Allah^{azwj}, your Lord^{azwj}.²³

عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِيهِ الْخَسْنَ الرَّضَا عَنْ أَبِيهِ (عَلَيْهِمَا السَّلَامُ) قَالَ رَفَعَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَوْمٌ فِي بَعْضِ عَرَوَاتِهِ قَالَ مِنْ الْقَوْمِ فَقَالُوا مُؤْمِنُونَ يَا رَسُولَ اللَّهِ قَالَ وَمَا بَأْعَدَ مِنْ إِيمَانِكُمْ قَالُوا الصَّبَرُ عِنْ الْبَلَاءِ وَالشُّكْرُ عِنْ الرَّحَاءِ وَالرَّضَا بِالْقَضَاءِ

From him, from his father, from Suleyman Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, from his^{asws} father^{asws} having said: ‘A group of people came up to Rasool-Allah^{saww} during one of his^{saww} military expeditions, so he^{saww} said: ‘Who are these people?’ So they said, ‘Momins, O Rasool-Allah^{saww}! He^{saww} said: ‘And what has reached from your *Emān*?’ They said, ‘The patience during the afflictions, and the gratefulness during the prosperity, and the pleasure with the Ordainment’.

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) حُلْمَاءُ عُلَمَاءُ كَادُوا مِنَ الْفِقْهِ أَنْ يَكُونُوا أَنْبِيَاءً إِنْ كُنْتُمْ كَمَا تَصِفُونَ فَلَا تَبْنُوا مَا لَا سُكُونَ وَلَا تَجْمِعُوا مَا لَا تَأْكُلُونَ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ .

So Rasool-Allah^{saww} said: ‘Forbearing, knowledgeable. The understanding is almost as if it could happen to be of Prophets^{as}, if you are just as you are describing (yourselves to be). So, do not build what you would not be living in, and do not amass what you would not be consuming, and fear Allah^{azwj}, the One to Whom you will be returning’.²⁴

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 3

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 4

Chapter 24 – A Chapter

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ بِأَسَانِيدٍ مُخْتَافَةٍ عَنِ الْأَصْبَعِ بْنِ نَبَاتَةَ قَالَ خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فِي دَارِهِ أَوْ قَالَ فِي الْمَصْرُ وَ حَنْ حُمَّامُونَ ثُمَّ أَمَرَ صَلَواتُ اللَّهِ عَلَيْهِ فَكَتَبَ فِي كِتَابٍ وَ قَرَئَ عَلَى النَّاسِ وَ رَوَى غَيْرُهُ أَنَّ ابْنَ الْكَوَافِرَ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عَنْ صِفَةِ الْإِسْلَامِ وَ الْإِيمَانِ وَ الْكُفْرِ وَ النِّفَاقِ

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Al Hassan Bin Mahboub, from Yaqoub Al Sarraj, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, and by a different chain, from Al-Asbagh Bin Nabata who said, 'Amir Al-Momineen^{asws} addressed us in his^{asws} house', or he said, 'In the mansion, and we had gathered. Then he^{asws} ordered, so it was written in a letter and read out to the people. And others have reported that Ibn Al-Kawa asked Amir Al-Momineen^{asws} about the description of Al-Islām and the *Emān*, and the disbelief, and the hypocrisy.

فَقَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى شَرَعُ الْإِسْلَامَ وَ سَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ وَ أَعْزَزَ أَرْكَانَهُ لِمَنْ حَارَبَهُ وَ جَاءَهُ عَزَّاً لِمَنْ تَوَلَّهُ وَ سِلْمًا لِمَنْ تَخَلَّهُ وَ هُدًى لِمَنْ اتَّهَمَ بِهِ وَ زِينَةً لِمَنْ تَجَلَّهُ وَ عُزْوَةً لِمَنْ انْتَهَصَ بِهِ وَ خَبْلًا لِمَنْ اسْتَمْسَكَ بِهِ وَ بُرْهَانًا لِمَنْ نَكَمَ بِهِ وَ نُورًا لِمَنْ اسْتَضَاءَ بِهِ وَ عَوْنًا لِمَنْ اسْتَغَاثَ بِهِ

So he^{asws} said: 'As for after (Praising Allah^{azwj} and sending Blessings upon Rasool-Allah^{saww}), Allah^{azwj} Blessed and High Legislated Al-Islām and Made His^{azwj} Law to be easier for the one who embraced it and strengthened its pillars against the one who ruined it, and Made for him a honour for the one who loved it, and a security for the one who entered into it, and a guidance for the one whom who aspired for it, and an adornment for the one who glorified it, and a pardon for the one who desired it, and a handle for the one who held on to it, and a rope for the one whom attached himself to it, and a proof for the one who spoke by it, and a light for the one who illuminated with it, and an aid for the one who sought assistance with it;

وَ شَاهِدًا لِمَنْ خَاصَّ بِهِ وَ فُلْجًا لِمَنْ حَاجَ بِهِ وَ عِلْمًا لِمَنْ وَعَاهَ وَ حَدِيثًا لِمَنْ رَوَى وَ حُكْمًا لِمَنْ قَضَى وَ حُلْمًا لِمَنْ حَرَبَ وَ لِبَاسًا لِمَنْ تَدَبَّرَ وَ فَهْمًا لِمَنْ تَقْطَنَ وَ يَقِينًا لِمَنْ عَقَلَ وَ بَصِيرَةً لِمَنْ عَزَمَ وَ آيَةً لِمَنْ تَوَسَّمَ وَ عِبْرَةً لِمَنِ اتَّعَظَ وَ نَجَاهَ لِمَنْ صَدَقَ وَ تَوَدَّهَ لِمَنْ أَصْلَحَ وَ زُلْفَى لِمَنْ اقْتَرَبَ وَ ثَقَةً لِمَنْ تَوَكَّلَ وَ رَحَاءً لِمَنْ قَوَّضَ

And a witness for the one who contends with it, and a success for the one who argue by it, and a knowledge for the one who imbibes (swallows) it, and a Hadeeth for the one who reports it, and a wisdom for the one who judges, and a forbearance for the one who experiments, and an apparel for the one who manages, and an understanding for the one who discerns, and a conviction for the one who minds, and an insight for the one who determines, and a sign for the one who labels, and a lesson for the one who pays attention, and a salvation for the one who is truthful, and a discipline for one who is righteous, and a nearness for the one who approaches, and a reliable for the one who relies, and a prosperity for the one who delegates (his affairs by it);

وَ سُبْقَةً لِمَنْ أَحْسَنَ وَ خَيْرًا لِمَنْ سَارَعَ وَ جُنَاحًا لِمَنْ صَبَرَ وَ لِبَاسًا لِمَنْ اتَّقَى وَ ظَهِيرًا لِمَنْ رَشَدَ وَ كَهْفًا لِمَنْ آمَنَ وَ أَمْنَةً لِمَنْ أَسْلَمَ وَ رَجَاءً لِمَنْ صَدَقَ وَ غَنِيًّا لِمَنْ قَنَعَ

And an advancement for the one who is good, and a goodness for the one who is eager, and a shield for the one who is patient, and a clothing for the one who is pious, and a backer for the one is guided, and a cave for the one who believes, and an entrustment for the one who submits, and a hope for the one who ratifies, and sufficient for the one who is content.

فَذَلِكَ الْحَقُّ سَبِيلُهُ الْهُدَى وَ مَأْثُورُهُ الْمَجْدُ وَ صِفَتُهُ الْحُسْنَى فَهُوَ أَبْلَجُ الْمُنْهَاجِ مُشْرِقُ الْمَنَارِ ذَاكِيُّ الْمُصْبَاحِ رَفِيعُ الْغَایَةِ يَسِيرُ الْمُضْمَارِ جَامِعُ الْحَلَبَةِ سَرِيعُ السَّبَقَةِ أَلِيمُ النَّقْمَةِ كَاملُ الْعُدَةِ كَرِيمُ الْفَرْسَانِ

So that is the Truth. The guidance is its way, and the glory is its narration, and the good deed are its qualities. Thus, it is the brightest of the manifestos, the shiniest of the minarets, the purest of the lanterns raised to the peak. Its entire track is easy to race upon. The punishment is painful (in order) to perfect the preparation of the benevolent horses.

فَالْإِيمَانُ مُنْهَاجُهُ وَ الصَّالِحَاتُ مَنَارُهُ وَ الْفِقْهُ مَصَابِيحُهُ وَ الدُّنْيَا مَضْمَارُهُ وَ الْمَوْتُ غَایَتُهُ وَ الْجَنَّةُ سُبْقَتُهُ وَ النَّارُ نَقْمَنَتُهُ وَ التَّقْوَى عُدَّتُهُ وَ الْمُحْسِنُونُ فُرْسَانُهُ فَبِالْإِيمَانِ يُسْتَدِلُّ عَلَى الصَّالِحَاتِ وَ بِالصَّالِحَاتِ يُعْمَلُ الْفِقْهُ وَ بِالْفِقْهِ يُرْفَعُ الْمَوْتُ وَ بِالْمَوْتِ تُخْتَمُ الدُّنْيَا وَ بِالدُّنْيَا تَجُوزُ الْقِيَامَةُ وَ بِالْقِيَامَةِ تُرْلَفُ الْجَنَّةُ وَ الْجَنَّةُ حَسَرَةُ أَهْلِ النَّارِ وَ النَّارُ مَوْعِظَةُ الْمُنْتَقَيِّنِ وَ التَّقْوَى يُسْنَحُ الْإِيمَانُ .

So the *Emān* is its manifesto, and the righteous deeds are its minarets, and the understanding are its lamps, and the world is its race track, and the death is its peak, and the (Day of) Judgement and the Paradise is ahead and the Fire is its punishment; and by the death (life of the) worlds comes to an end, and by the (end of the) world the (Day of) Judgement is allowed (to take place), and by the (Day of) Judgement the Paradise is adorned; and the Paradise is a cause of regret of the people of the Fire; and the Fire is an admonition for the pious, and the piety is the root of *Emān*.²⁵

باب صفة الإيمان

Chapter 25 – Description of the *Emān*

بِالْإِسْنَادِ الْأَوَّلِ عَنِ ابْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سُلَيْمَانُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْإِيمَانَ عَلَى الصَّبَرِ وَ الْإِيمَانِ وَ الْعُدْلِ وَ الْجِهَادِ

By the former chain, from Ibn Mahboub, from Yaqoub Al Sarraj, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} was asked about the *Emān*. So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Made the *Emān* to be upon four foundations – Upon the patience, and the conviction, and the justice, and the Jihad.

فَالصَّابَرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعُبٍ عَلَى الشَّوَّقِ وَ الْإِشْفَاقِ وَ الزُّهْدِ وَ التَّرْقُفِ فَمَنْ اشْتَاقَ إِلَى الْجَنَّةِ سَلَّا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ رَأَدَ فِي الدُّنْيَا هَانَتْ عَنْهُ الْمُصَبَّبَاتُ وَ مَنْ رَأَقَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ

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

So the patience from that, is upon four branches – The desire, and the fear, and the ascetism, and the vigilance. So the one who is desirous for the Paradise would disregard the lustful desires; and the one who fears from the Fire would back away from the Prohibitions; and the one who is ascetic in the world, the difficulties would be easy upon him (to bear); and the one who is vigilant of the death, would hasten to the goodness.

وَالْيَقِنُ عَلَى أَرْبَعِ شُعُبٍ تَبْصِرَةُ الْفِطْنَةِ وَتَأْوِلُ الْحِكْمَةِ وَمَعْرِفَةُ الْعِبْرَةِ وَسُنَّةُ الْأَوَّلِينَ فَمَنْ أَنْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَمَنْ تَأْوَلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَمَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ وَمَنْ عَرَفَ السُّنَّةَ فَكَانَ مَعَ الْأَوَّلِينَ وَاهْتَدَى إِلَى الَّتِي هِيَ أَقْوَمُ وَنَظَرَ إِلَى مَنْ نَجَّا بِمَا نَجَّا وَمَنْ هَلَكَ بِمَا هَلَكَ وَإِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ وَإِنَّمَا مَنْ أَنْجَى بِطَاعَتِهِ

And the conviction is upon four branches – Clever thinking, and the construed wisdom, and the lesson understood, and a Sunnah of the former ones. So the one who thinks cleverly would recognise the wisdom, and the one who construes the wisdom would recognise the lesson (to be learnt), and the one who recognises the lesson (to be learnt) would recognise the *Sunnah*, and the one who recognises the *Sunnah*, so it is as if he was with the former ones, and he would be guided to that which is upright, and he would look at the one who achieved salvation, what he had achieved salvation with, and the one who was destroyed, what he was destroyed by. And rather, destroyed is the one whom Allah^{azwj} Destroys due to his disobedience, and salvaged is the one who is salvaged by his obedience'.

وَالْعِدْلُ عَلَى أَرْبَعِ شُعُبٍ غَامضُ الْفَهْمِ وَعَمْرُ الْعِلْمِ وَزَهْرَةُ الْحُكْمِ وَرَوْضَةُ الْحَلْمِ فَمَنْ فَهَمَ فَسَرَ جَمِيعُ الْعِلْمِ وَمَنْ عَلِمَ عَرَفَ شَرَائِعَ الْحُكْمِ وَمَنْ حَلَمَ لَمْ يُفَرِّطْ فِي أَمْرِهِ وَعَاشَ فِي النَّاسِ حَمِيدًا

And the justice is upon four branches – Depth of understanding, and vastness of knowledge, and the blossom of wisdom, and the garden of forbearance. So the one who understands would interpret the entirety of knowledge, and the one is knowledgeable would recognise the Laws of wisdom, and the one who is forbearing would not exaggerate in his matters, and would live among the people, praised.

وَالْجِهَادُ عَلَى أَرْبَعِ شُعُبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَنَهْيِ عَنِ الْمُنْكَرِ وَالصَّدْقِ فِي الْمَوَاطِنِ وَشَنَآنِ الْفَاسِقِينَ فَمَنْ أَمْرَ بِالْمَعْرُوفِ شَدَّ ظَهَرَ الْمُؤْمِنُ وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُنَافِقِ وَأَمْنَ كَيْدَهُ وَمَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَمَنْ شَنَآنَ الْفَاسِقِينَ عَصَبَ اللَّهَ وَمَنْ عَصَبَ اللَّهَ عَصَبَ اللَّهُ

And the *Jihād* is upon four branches – Upon the enjoining of the good, and forbidding from the evil, and the truthfulness in the places, and shunning the transgressors. So the one who enjoins with the goodness would strengthen the back of the *Momin*, and the one who forbids from the evil would grind the nose of the hypocrites and thwart his plots, and the one who is truthful in the places, it would come to pass, that which is upon him, and the one who shuns the transgressors would be angered for the Sake of Allah^{azwj}, and the one who is angered for the Sake of Allah^{azwj}, Allah^{azwj} would get Angered for him (against his enemies).

فَذَلِكَ الْإِيمَانُ وَدَعَائِمُهُ وَشُعُبُهُ .

So that is the *Emān* and its pillars and its branches.²⁶

باب فضل الإيمان على الإسلام و اليقين على الإيمان

Chapter 26 – Superiority of the *Emān* over *Al-Islām*, and the (superiority of the) conviction over the *Emān*

أَبُو عَلَيْيَ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرُو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ لَيْ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا أَخَا جَعْفَرٍ إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ وَ إِنَّ الْيقِينَ أَفْضَلُ مِنَ الْإِيمَانِ وَ مَا مِنْ شَيْءٍ أَعْزَى مِنَ الْيقِينِ .

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

‘Abu Abdullah^{asws} said to me: ‘O brother of Jau’f! The *Emān* is superior than the *Islām*, and that ‘*الْيقِين*’ the conviction is superior than the *Emān*, and there is nothing more cherished than ‘*الْيقِين*’ the conviction’.²⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْوَسَائِلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْإِيمَانَ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ مَا فِيمَنِي فِي النَّاسِ شَيْءٌ أَقْلَى مِنَ الْيقِينِ .

A number of our companions, from Sahl Bin Ziyad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha,

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘I heard him^{asws} saying: ‘The *Emān* is above the *Islām* by a level, and ‘*الْتَّقْوَى*’ the piety is above the *Emān* by a level, and ‘*الْيقِين*’ the conviction is above ‘*الْتَّقْوَى*’ the piety by a level, and nothing has been distributed among the people as scarcely than ‘*الْيقِين*’ the conviction’.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ رَبَّاَتِ عَنْ حُمَرَانَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ فَضَلَّ الْإِيمَانَ عَلَى الْإِسْلَامِ بِدَرَجَةٍ كَمَا فَضَلَّ الْكَعْبَةَ عَلَى الْمَسْجِدِ الْحَرَامِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Humran Bin Ayn who said,

‘I heard Abu Ja’far^{asws} saying: ‘Allah^{azwj} Preferred the *Emān* over the *Islām* by a degree just as He^{azwj} Preferred the Kabah over ‘*الْمَسْجِدُ الْحَرَامُ*’ the Sacred Masjid’.²⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ أَوْ عَيْرِهِ عَنْ عُمَرَ بْنِ أَبِي الْكَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الْوَاسِطِيِّ عَنْ أَبِي بَصِيرٍ قَالَ لَيْ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا أَبَا مُحَمَّدِ الْإِسْلَامِ دَرَجَةٌ قَلَّتْ نَعْمَ قَالَ وَ إِلَيْمَانُ عَلَى الْإِسْلَامِ دَرَجَةٌ قَالَ قَلَّتْ نَعْمَ قَالَ وَ التَّقْوَى عَلَى الْإِيمَانِ دَرَجَةٌ قَالَ قَلَّتْ نَعْمَ قَالَ وَ الْيقِينُ عَلَى التَّقْوَى دَرَجَةٌ قَالَ قَلَّتْ نَعْمَ قَالَ فَمَا أُوتَى النَّاسُ أَقْلَى مِنَ الْيقِينِ وَ إِنَّمَا تَمَسَّكُمْ بِإِيمَانِ الْإِسْلَامِ فَإِنَّمَا أَنْيَلْتُمْ أَنْ يَنْقِلَتْ مِنْ أَيْدِيكُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, or someone else, from Umar Bin Aban Al Kalby, from Abdul Hameed Al Wasity, from Abu Baseer who said,

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

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

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 2

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 3

'Abu Abdullah^{asws} said to me: 'O Abu Muhammad! The *Islām* is at a level'. I said, 'Yes'. He^{asws} said: 'The *Emān* is at a level over the *Islām*'. I said, 'Yes'. He^{asws} said: 'And the piety is a level over the *Emān*'. I said, 'Yes'. He^{asws} said: 'And 'الْيَقِين' the conviction is a level over 'الْتَّقْوَى' the piety'. I said, 'Yes'. He^{asws} said: 'So the people have not been given anything scarcer than 'الْيَقِين' the conviction, and rather you are attached to the least of the *Islām*. Therefore beware of it escaping from your hands'.³⁰

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنِ الْإِيمَانِ وَالْإِسْلَامِ فَقَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّمَا هُوَ الْإِسْلَامُ وَالْإِيمَانُ فَوْقُهُ بِدَرَجَةٍ وَالْتَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَالْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَلَمْ يُقْسَمْ بَيْنَ النَّاسِ شَيْءٌ أَقْلَعْ مِنَ الْيَقِينِ

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

'I asked Abu Al-Hassan Al-Reza^{asws} about the *Emān* and the *Islām*. So he^{asws} said: 'Abu Ja'far^{asws} said: 'But rather it is the *Islām*, and the *Emān* is above it by a level, and 'الْيَقِين' the conviction is above the *Emān* by a level, and 'الْيَقِين' the conviction if above the piety by a level; and there has not been distributed between the people anything scarcer than 'الْيَقِين' the conviction'.

قَالَ قُلْتُ فَأَيُّ شَيْءٍ الْيَقِينُ قَالَ التَّوْكِلُ عَلَى اللَّهِ وَالسَّلِيمُ لِلَّهِ وَالرِّضا بِقَضَاءِ اللَّهِ وَالْتَّقْوِيَضُ إِلَى اللَّهِ قُلْتُ فَمَا تَقْسِيرُ ذَلِكَ قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) .

He (the narrator) said, 'So which thing is 'الْيَقِين' the conviction?' He^{asws} said: 'The reliance upon Allah^{azwj}, and the submission to Allah^{azwj}, and the pleasure with whatever Allah^{azwj} has Judged, and the delegation (of the matters) to Allah^{azwj}'. I said, 'So what is the interpretation of that?' He^{asws} said: 'That is how Abu Ja'far^{asws} said it'.³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِي نَصْرٍ بْنِ أَبِي حَمْدٍ بْنِ عَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَالْتَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَالْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَلَمْ يُقْسَمْ بَيْنَ الْعِبَادِ شَيْءٌ أَقْلَعْ مِنَ الْيَقِينِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Al-Reza^{asws} having said: 'The *Emān* is above the *Islām* by a level, and the piety is above the *Emān* by a level, and the conviction is above the piety by a level, and there has not been distributed between the servants anything more scarcely than the conviction'.³²

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 4

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 5

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 6

باب حقيقة الإيمان و اليقين

Chapter 27 – The reality of the *Emān* and ‘*الْيَقِين*’ (*Yaqeen* - the conviction)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيرٍ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ أَبِيهِ عَنْ أَبِيهِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ بَيْنَاهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فِي بَعْضِ أَسْفَارِهِ أَذْلَقَهُ رَبُّكُمْ قَالُوا إِنَّكُمْ قَالُوا إِنَّكُمْ أَذْلَقْتُمُ اللَّهَ فَقَالَ أَنَّمَا قَالُوا نَحْنُ مُؤْمِنُونَ يَا رَسُولَ اللَّهِ قَالَ فَمَا حَقِيقَةُ إِيمَانِكُمْ قَالُوا الرِّضا بِقَضَاءِ اللَّهِ وَالثَّوْبَيْضُ إِلَيْهِ اللَّهُ وَالسَّلِيمُ لِأَمْرِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) عُلَمَاءُ حُكْمًا كَادُوا أَنْ يَكُونُوا مِنَ الْحَكْمَةِ أَتَيْبَاءَ فَإِنْ كُنْتُمْ صَادِقِينَ فَلَا تَبْنُوا مَا لَا تَأْكُلُونَ وَلَا تَجْمِعُوا مَا لَا تَأْكُلُونَ وَأَتْقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Uzafir, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'While Rasool-Allah^{saww} was in one of his^{saww} journeys, he^{saww} met some riders. So they said, 'The greetings be upon you^{saww} O Rasool-Allah^{saww}! So he^{saww} said: 'What are you?' So they said, 'We are *Momins*, O Rasool-Allah^{saww}! He^{saww} said: 'So what is the reality of your *Emān*?' They said, 'The agreeability with the Judgement of Allah^{azwj}, and the delegation (of the matters) to Allah^{azwj}, and the submission to the Command of Allah^{azwj}'. So Rasool-Allah^{saww} said: 'Scholars, wise ones, almost they could happen to be from the wisdom of the Prophets^{as}. So if you all are truthful, so do not build what you would not be dwelling it, and do not amass what you would not be consuming, and fear Allah^{azwj}, to Whom you will be returning'.³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ أَبْنَ مَحْبُوبٍ عَنْ أَبِيهِ مُحَمَّدِ الْوَابِشِيِّ وَ إِبْرَاهِيمَ بْنُ مَهْرَمَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبِيهِ عَنْهُ اللَّهَ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ الصُّبْحَ فَنَظَرَ إِلَى شَابٍ فِي الْمَسْجِدِ وَ هُوَ يُخْفَقُ وَ يَهْوِي بِرَأْسِهِ مُصْفَرًا لَوْنَهُ قَدْ نَحَقَ جَسْمُهُ وَ غَارَتْ عَيْنَاهُ فِي رَأْسِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Abu Muhammad Al Wabishy and Ibrahim Bin Mihran, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying that Rasool-Allah^{saww} prayed *Salāt* (leading) with the people in the morning. So he looked at a youth in the Masjid, and he was fearful and had hung his head, being pale of colour, his body being slim, and his eyes had sunk in his head.

فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) كَيْفَ أَصْبَحْتَ يَا فُلَانْ قَالَ أَصْبَحْتُ يَا رَسُولَ اللَّهِ مُوقِنًا فَعَجِبَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مِنْ قَوْلِهِ وَ قَالَ إِنَّ لِكُلِّ يَقِينٍ حَقِيقَةً فَمَا حَقِيقَةُ يَقِينِكَ

So Rasool-Allah^{saww} said to him: 'How is your morning, O so and so?' He said, 'I woke in the morning on 'الْيَقِين' conviction'. So Rasool-Allah^{saww} was astounded from his words, and he^{saww} said: 'For every 'الْيَقِين' conviction there is a reality. So what is the reality of your "الْيَقِين" conviction?'

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 28 H 1

فَقَالَ إِنَّ يَقِينِي يَا رَسُولَ اللَّهِ هُوَ الَّذِي أَحْزَنَنِي وَأَسْهَرَ لِنِي وَأَطْمَأَ هَوَاجِرِي فَعَزَّفْتُ نَفْسِي عَنِ الدُّنْيَا وَمَا فِيهَا حَتَّىٰ كَانَىٰ أَنْظُرُ إِلَىٰ عَرْشِ رَبِّي وَقَدْ نُصِبَ لِلْحِسَابِ وَحُشِرَ الْخَلَائقُ لِذَلِكَ وَكَانَىٰ أَنْظُرُ إِلَىٰ أَهْلِ الْجَنَّةِ يَتَنَعَّمُونَ فِي الْجَنَّةِ وَيَتَعَارَفُونَ وَعَلَىٰ الْأَرَائِكِ مُنْكِرُونَ وَكَانَىٰ أَنْظُرُ إِلَىٰ أَهْلِ النَّارِ وَهُمْ فِيهَا مُعَذَّبُونَ مُصْطَرِحُونَ وَكَانَىٰ الْآنَ أَسْمَعُ زَفِيرَ النَّارِ يَدُورُ فِي مَسَامِعِي

So he said, 'My conviction, O Rasool-Allah^{saww}, it is that which grieves me. I stay awake during my night and am thirsty. I have withdrawn myself from the world and whatever is in it, to the extent that it is as if I am looking at the Throne of my Lord^{azwj}, and He^{azwj} has Established the Reckoning, and the creatures have been Resurrected for that, and I am among them; and it is as if I am looking at the people of the Paradise blissfully in the Paradise, and they are being introduced and they are reclining upon the raise couches; and it is as if I am looking at the people of the Fire, and they are being Punished in it, shrieking; and it is as if I am hearing the exhalation of the Fire circling in my ears'.

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) لِأَصْحَابِهِ هَذَا عَبْدُنَّوْرَ اللَّهُ قَبْلَهُ بِالْإِيمَانِ ثُمَّ قَالَ لَهُ الرَّبُّ مَا أَنْتَ عَلَيْهِ فَقَالَ الشَّابُ ادْخُلْ اللَّهَ لِي يَا رَسُولَ اللَّهِ أَنْ أُرْزِقَ الشَّهَادَةَ مَعَكَ فَدَعَاهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَلَمْ يُلْبِثْ أَنْ خَرَجَ فِي بَعْضِ غَزَوَاتِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَاسْتَشْهَدَ بَعْدَ تِسْعَةِ نَفَرٍ وَكَانَ هُوَ الْعَاشرُ .

So Rasool-Allah^{saww} said to his^{saww} companions, 'This is a servant whose heart Allah^{azwj} has Enlightened with the *Emān*'. Then he^{saww} said to him: 'Keep necessitating what you are upon'. So the youth said, 'Supplicate for me, O Rasool-Allah^{saww}, that I may be Graced with the martyrdom along with you^{saww}'. So Rasool-Allah^{saww} supplicated for him, and it was not long before he went out in one of the military expeditions of the Prophet^{saww}, and he was martyred after nine persons, and he was the tenth'.³⁴

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اسْتَفْلِي رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) حَارِثَةً بْنَ مَالِكٍ بْنِ النُّعْمَانَ الْأَنْصَارِيَّ فَقَالَ لَهُ كَيْفَ أَنْتَ يَا حَارِثَةُ بْنَ مَالِكٍ قَالَ يَا رَسُولَ اللَّهِ مُؤْمِنٌ حَقًا فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) لِكُلِّ شَيْءٍ حَقِيقَةٌ فَمَا حَقِيقَةُ قُولُكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} met Harise Bin Malik Bin Al-Numan Al-Ansary, so he^{saww} said to him: 'How are you, O Harisa Bin Malik?' So he said, 'O Rasool-Allah^{saww}! A *Momin* truly'. So Rasool-Allah^{saww} said him 'For everything there is a reality. So what is the reality of your words?'³⁴

فَقَالَ يَا رَسُولَ اللَّهِ عَزَّفْتُ نَفْسِي عَنِ الدُّنْيَا فَأَسْهَرَتْ لِنِي وَأَطْمَأَتْ هَوَاجِرِي وَكَانَىٰ أَنْظُرُ إِلَىٰ عَرْشِ رَبِّي [وَ] قَدْ وُضِعَ لِلْحِسَابِ وَكَانَىٰ أَنْظُرُ إِلَىٰ أَهْلِ الْجَنَّةِ يَتَزَارُوْنَ فِي الْجَنَّةِ وَكَانَىٰ أَسْمَعُ عَوَاءَ أَهْلِ النَّارِ فِي النَّارِ

So he said, 'O Rasool-Allah^{saww}! I have withdrawn myself from the world, so I stay awake during my night and am thirsty, and it is as if I am looking at the Throne of my Lord^{azwj}, and it has been placed for the Reckoning, and it is as if I am looking at the people of the Paradise visiting in the Paradise, and it is as if I am hearing the howling of the people of the Fire in the Fire'.

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 28 H 2

فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) عَبْدُ نَوْرَ اللَّهِ قَلْبُهُ أَبْصَرْتَ فَأَثْبِتْ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي أَنْ يَرْزُقَنِي الشَّهَادَةَ مَعَكَ فَقَالَ اللَّهُمَّ ارْزُقْ حَارِثَةَ الشَّهَادَةَ فَلَمْ يَبْتَلِ إِلَّا أَيَامًا حَتَّى بَعَثَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) سَرِيَّةً فَبَعْثَتْ فِيهَا فَقَاتَلَ تِسْعَةَ أَوْ ثَمَانِيَّةَ ثُمَّ قُتِلَ .

So Rasool-Allah^{saww} said to him: '(You are) a servant whose heart Allah^{azwj} has Enlightened. You have insight, so be steadfast'. So he said, 'O Rasool-Allah^{saww}! Supplicate for me that He^{azwj} should Grace me with the martyrdom with you'. So he^{saww} said: 'O Allah^{azwj} Grace the martyrdon to Harisa'. So it wasn't long, only a few days, until Rasool-Allah^{saww} sent a batallion, and sent him in it. So he fought and killed nine, or eight, then he was killed'.

وَ فِي رِوَايَةِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ اسْتَشْهِدْ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ بَعْدَ تِسْعَةَ نَفِرٍ وَ كَانَ هُوَ الْعَاشرُ .

And in another repoted of Al-Qasim Bureyd, from Abu Baseer who said, 'He was martyred with Ja'far^{as} Bin Abu Talib^{as} after nine people, and he was the tenth'.³⁵

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَواتُ اللَّهِ عَلَيْهِ إِنَّ عَلَى كُلِّ حَقٍّ حَقِيقَةً وَ عَلَى كُلِّ صَوَابٍ نُورًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Upon every 'حَقٌ' Just/truth there is 'حَقِيقَةٌ' a reality, and upon every correct deed is 'نُورٌ' a Light'.³⁶

بَابُ التَّفَكُّرِ

Chapter 28 – The ‘التفكر’ Contemplation

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَقُولُ نَبَّهْ بِالْتَّفَكُّرِ قُلْبَكَ وَ جَافِ عَنِ اللَّبِيلِ جَنْبَكَ وَ اتَّقِ اللَّهَ رَبَّكَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'Awaken your heart with 'التفكر' the contemplation, and roughen up your side at night (by standing for Salāt), and fear Allah^{azwj}, your Lord'.³⁷

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانِ عَنِ الْحَسَنِ الصَّبَّاغِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَمَّا يَرْوَى النَّاسُ أَنَّ تَفَكُّرَ سَاعَةٍ خَيْرٌ مِنْ قِيَامٍ لَيْلَةً قُلْتُ كَيْفَ يَتَفَكَّرُ قَالَ يَمْرُ بِالْخَرْبَةِ أَوْ بِالْدَّارِ فَيَقُولُ أَيْنَ سَاكِنُوكِ أَيْنَ بَأْنُوكِ مَا بَالِكِ لَا تَتَكَلَّمِينَ .

Ali Bin Ibrahim, from his father, from one of his companions, from Aban, from Al Hassan Al Sayqal who said,

'I asked Abu Abdullah^{asws} about what the people are reporting that 'التفكر' the contemplation for a while is better than standing (for Salāt) at night. I said, 'How

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 28 H 3

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 28 H 4

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 1

should one contemplate?' He should pass by the ruins, or by the (desolate) house, so he should be saying, 'Where are your dwellers? Where are your builders? What is the matter you are not speaking?'³⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَفْضَلُ الْعِبَادَةِ إِدْمَانُ التَّفْكِيرِ فِي اللَّهِ وَ فِي قُدْرَتِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men,

(It has been narrated) from Abu Abdallah^{asws} having said: 'The most superior of the worship is being habitual in 'the contemplation regarding Allah^{azwj} and regarding His^{azwj} Ordainment'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَدٍ قَالَ سَمِعْتُ أَبَا الْحَسِنِ الرَّضاَ (عَلَيْهِ السَّلَامُ) يَقُولُ لَيْسَ الْعِبَادَةُ كُثْرَةُ الصَّلَاةِ وَ الصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفْكِيرُ فِي أَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khalid who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'The worship is not the abundance of the *Salāt* and the *Soām*. But rather, the worship is 'the contemplation regarding the Command of Allah^{azwj} Mighty and Majestic'.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلِ بْنِ سَهْلٍ عَنْ حَمَادٍ عَنْ رَبِيعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَواتُ اللَّهِ عَلَيْهِ) إِنَّ التَّفْكِيرَ يَدْعُ إِلَى الْأَبْرَارِ وَ الْعَمَلَ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Sahl, from Hammad, from Rabie who said,

'Abu Abdallah^{asws} said: 'Amir Al-Momineen^{asws} said: 'The 'contemplation' invites to the righteousness, and the acting by it'.⁴¹

بَابُ الْمَكَارِمِ

Chapter 29 – The Nobilities

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْهَبَّىمِ بْنِ مَسْرُوقٍ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرَ عَنْ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمَكَارِمُ عَشْرُ فَإِنْ أَسْتَطَعْتُ أَنْ تَكُونَ فِيهِ فَلَتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَ لَا تَكُونُ فِي وَلَدِهِ وَ لَا تَكُونُ فِي الْوَلَدِ وَ لَا تَكُونُ فِي أَبِيهِ وَ لَا تَكُونُ فِي الْأَخْرِ قَيْلَ وَ مَا هُنَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Haysam Bin Abu Masrouq, from Yazeed Bin Is'haq Shairin, from Al Husayn Bin Atiyya,

(It has been narrated) from Abu Abdallah^{asws} having said: 'The nobilities are ten. So if you have the capacity that they should happen to be in you, so let it happen, for these can happen to be in the man and not happen to be in his son, and these can happen to be in the son and not happen to be in his father, and these can happen to

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 2

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 3

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 4

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 5

be in the slave and not happen to be in the free (one)'. It was said, 'And what are these?'

قَالَ صِدْقُ الْبَلْسَ وَ صِدْقُ اللِّسَانِ وَ أَذَاءُ الْأَمَانَةِ وَ صِلَةُ الرَّجِمِ وَ إِقْرَاءُ الصَّيْفِ وَ إِطْعَامُ السَّائِلِ وَ الْمَكَافَةُ عَلَى الصَّنَائِعِ وَ التَّدْمُمُ لِلْجَارِ وَ التَّدْمُمُ لِلصَّاحِبِ وَ رَأْسُهُنَّ الْحَيَاةُ .

He^{asws} said: 'True bravery, and truthful of the tongue, and paying the entrustments, and helping the relatives, and entertaining the guest, and feeding the beggar, and the rewarding upon the works, and the responsibility for the neighbour, and the responsibility for the companions – and the head of these is 'الْحَيَاةُ' the bashfulness'.⁴²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عَبِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَصَّ رُسُلَهُ بِمَكَارِمِ الْأَخْلَاقِ فَامْتَحِنُو أَنفُسَكُمْ فَإِنْ كَانَتْ فِيهَا حَمْدُ اللَّهِ وَ اعْلَمُوا أَنَّ ذَلِكَ مِنْ خَيْرٍ وَ إِنْ لَا تَكُنْ فِيهَا حَمْدُ اللَّهِ وَ ارْغِبُوا إِلَيْهِ فِيهَا

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Specialised His^{azwj} Rasools^{as} with the noble mannerisms, so therefore examine yourselves. So if these were in you, then Praise Allah^{azwj} and know that, that is from the goodness, and if these are not in you, then ask Allah^{azwj} and hope to Him^{azwj} regarding these'.

قَالَ فَذَكَرَهَا عَشَرَةً أَيْقَنَ وَ الْقَنَاعَةَ وَ الصَّبَرَ وَ الشُّكْرَ وَ الْحُلْمَ وَ حُسْنُ الْخُلُقِ وَ السَّخَاءَ وَ الْغَيْرَةَ وَ الشَّجَاعَةَ وَ الْمُرْوَءَةَ

He (the narrator) said, 'So he^{asws} mentioned these ten as being – the conviction, and the contentment, and the patience, and the gratefulness, and the forbearance, and the good mannerisms, and the generosity, and the sense of pride, and the bravery, and the magnanimity'.

قَالَ وَ رَوَى بَعْضُهُمْ بَعْدَ هَذِهِ الْخِصَالِ الْعَشَرَةِ وَ زَادَ فِيهَا الصِّدْقَ وَ أَذَاءَ الْأَمَانَةَ .

He (the narrator) said, 'And some of them reported after these them characteristics and increase in it, the truthfulness and the paying of the entrusments'.⁴³

عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْهَاشِمِيِّ عَنْ إِسْمَاعِيلِ بْنِ عَبَادٍ قَالَ بَكْرٌ وَ أَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّا لَنَحْبُبُ مَنْ كَانَ عَاقِلًا فَهُمَا فِيهَا حَلِيمًا مَدَارِيًّا صَبُورًا صَدُوفًا وَ فَيْرًا إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَصَّ الْأَنْبِيَاءَ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلِيَحْمَدَ اللَّهُ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلِيَتَضَرَّعَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَيْسَ اللَّهُ إِلَيْهَا

From him, from Bakr Bin Salih, from Ja'far Bin Muhammad Al Hashimy, from Ismail Bin Abbad who said,

'Bakr said, and I think he heard it from Ismail, from Abu Abdallah Bin Bakr, from Abu Abdallah^{asws} having said: 'We^{asws} love the one who was an intellectual, understanding, scholarly, forbearing, kind, patient, truthful, loyal. Allah^{azwj} Mighty and Majestic Specialise the Prophets^{as} with the noble mannerisms. So the one in whom

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 1

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 2

these are, so let him Praise Allah^{azwj} upon that, and the one in whom these do not happen to be, so let him beseech to Allah^{azwj} Mighty and Majestic and let him ask Him^{azwj}.

قَالَ قُلْتُ جِئْنُتُ فِدَاكَ وَ مَا هُنَّ فَلَمَّا هُنَّ الْوَرَعُ وَ الْفَقَاءُ وَ الصَّبَرُ وَ الْحَلْمُ وَ الْحَيَاءُ وَ السَّخَاءُ وَ التَّسْجَاءُ وَ الْغَيْرَةُ وَ الْبِرُّ وَ صِدْقُ الْحَدِيثِ وَ أَدَاءُ الْأَمَانَةِ .

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And what are these?’ He^{asws} said: ‘These are – the piety, and the contentment, and the patience, and the gratefulness, and the forbearance, and the bashfulness, and the generosity, and the bravery, and the self-esteem, and the goodwill, and truthful of the discussion, and payment of the entrustment’.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ ارْتَضَى لَكُمُ الْإِسْلَامَ دِينًا فَاحْسِنُوا صِحْبَتَهُ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Pleased with you all with Al-Islām as a Religion, therefore make good your companionship with the generously, and good mannerisms’.⁴⁵

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَواتُ اللَّهِ عَلَيْهِ) الْإِيمَانُ أَرْبَعَةُ أَرْكَانٍ الرِّضَا بِقُضَاءِ اللَّهِ وَ التَّوْكِيدُ عَلَى اللَّهِ وَ تَفْوِيضُ الْأَمْرِ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The *Emān* has four pillars/foundations/dimensions – the pleasure with the Judgement of Allah^{azwj}, and the reliance upon Allah^{azwj}, and delegation of the matters to Allah^{azwj}, and the submission to the Command of Allah^{azwj}.⁴⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ سَيَّنَانَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّنَانَ عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلٌ إِسْلَامُهُ وَ لَوْ كَانَ مِنْ قَرْبَنِهِ إِلَى قَمَمِهِ خَطَايَا لَمْ تَنْفَضُهُ الصَّدْقَةُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

(It has been narrated) from a man from the Clan of Hashim^{as}, he^{asws} said, ‘Four (things), if these are in someone, his *Islām* would be perfect, and even if he was in sin from his head to his feet, it would not incur him a loss – the truthfulness, and the bashfulness, and the good mannerisms, and the gratefulness’.⁴⁷

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 3

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 4

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 5

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 6

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ وَغَلِيُّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ رَئَابٍ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) أَلَا أَخْبُرُكُمْ بِخَيْرِ رِجَالِكُمْ فَلَمَّا بَلَى يَا رَسُولُ اللَّهِ قَالَ إِنَّ مِنْ خَيْرِ رِجَالِكُمُ الْقَوِيُّ السَّمْحُ الْكَفِيفُ الْطَّرَفَيْنِ الْبَرُّ بِوَالدِّيْهِ وَلَا يُلْحِدُ عِيَالَهُ إِلَى غَيْرِهِ .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Riab, from Abu Hamza, from Jabir Bin Abdulla who said,

'Rasool-Allah^{saww} said: 'Shall I^{saww} inform you with the best of your men?' We said, 'Yes, O Rasool-Allah^{saww!}' The best of your men is the pious, and the clean, and the forgiving of the hands, clean of the two sides (mouth and backside), the righteous with the parents, and does not leave his dependants to be a burden on) others'.⁴⁸

بابُ فَضْلِ الْيَقِينِ

Chapter 30 – Superiority of the conviction

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلَيِّ الْوَشَاءِ عَنْ الْمُتَنَّى بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ شَيْءٌ إِلَّا وَلَهُ حَدٌ قَالَ قُلْتُ جَعَلْتُ فَذَاكَ فَمَا حَدُّ التَّوْكِلِ قَالَ الْيَقِينُ قُلْتُ فَمَا حَدُّ الْيَقِينِ قَالَ إِلَّا تَخَافَ مَعَ اللَّهِ شَيْئاً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Al Musna Bin Al Waleed, from Abu Baseer,

(It has been narrated) from Abu Abdulla^{asws} having said: 'There is nothing except that there is a limit for it'. I said, 'May I be sacrificed for you^{asws}! So what is the limit of the reliance (upon Allah^{azwj})?' He^{asws} said: 'الْيَقِينُ' 'The conviction'. I said, 'So what is the limit of the conviction?' He^{asws} said: 'Not fearing anything along with Allah'.⁴⁹

عَنْهُ عَنْ مُعَلَّى عَنْ الْحَسَنِ بْنِ عَلَيِّ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادِ الْحَلَاطِ وَ عَبْدِ اللَّهِ بْنِ سَيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مِنْ صِحَّةِ يَقِينِ الْمُرْءِ الْمُسْلِمِ أَنْ لَا يُرْضِي النَّاسَ بِسَخْطِ اللَّهِ وَ لَا يَلْوَمُهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللَّهُ فَإِنَّ الرِّزْقَ لَا يَسُوقُهُ جُرْصُ حَرِيصٍ وَ لَا يَرْدُدُهُ كَارِهٌ وَ لَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفُرُّ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ كَمَا يَدْرِكُهُ الْمَوْتُ

From him, from Moalla, from Al Hassan Bin Ali A IWasha, from Abdulla Bin Sinan,

(It has been narrated) from Abu Abdulla^{asws},

and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, deom Abu Wallad Al Hannat, and Abdulla Bin Sinan,

(It has been narrated) from Abu Abdulla^{asws} having said: 'It is from the correctness of the conviction, the personality of the Muslim that he does not please the people by Angering Allah^{azwj}, and does not accuse them upon what Allah^{azwj} did not Give him, for his sustenance is neither ushered by the greed nor the greedy one, nor is it repelled by the dislike of the dislike; and if one of you were to flee from his sustenance just as he flees from the death, his sustenance would come across him just as he would come across the death'.

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 7

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 1

ثُمَّ قَالَ إِنَّ اللَّهَ بِعْدَلٌ وَ قُسْطُهُ جَعَلَ الرَّوْحَ وَ الرَّاحَةَ فِي الْبَيْقَنِ وَ الرِّضَا وَ جَعَلَ الْهَمَّ وَ الْحَزَنَ فِي الشَّكَّ وَ السَّخَطِ .

Then he^{asws} said: ‘Allah^{azwj}, by His^{azwj} Justice and His^{azwj} Fairness Made the spirit and the rest to be in the conviction and the pleasure, and Made the worries and the grief to be in the doubt and the anger’.⁵⁰

إِنَّ مَحْبُوبِ عَنْ هِشَامَ بْنِ سَالِمَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْعَمَلَ الدَّائِمَ الْفَلِيلَ عَلَى الْبَيْقَنِ أَفْضَلُ عِنْ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى عَيْرِ يَقِينٍ .

Ibn Mahboub, from Hisham Bin Salim who said,

‘I heard Abu Abdullah^{asws} saying: ‘The small persistent deed upon the conviction is superior in the Presence of Allah^{azwj} than the big deed performed without conviction’.⁵¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ أَبَانِ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) عَلَى الْمُنْبِرِ لَا يَجِدُ أَحَدُكُمْ طَعْمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِلُهُ وَ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبُهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said upon the pulpit: ‘Not one of you would find the food of the *Emān* until he knows that whatever hit him would not have missed him, and whatever missed him, would not have hit him’.⁵²

عَلَى بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرِ عَنْ رَبِّ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) جَلَسَ إِلَى حَائِطٍ مَأْتَى بِقُضَى بَيْنَ النَّاسِ فَقَالَ بَعْضُهُمْ لَا تَقْعُدْ تَحْتَ هَذَا الْحَائِطِ فَإِنَّهُ مُعْوَرٌ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) حَرَسَ امْرًا أَجْلَهُ فَلَمَّا قَامَ سَقَطَ الْحَائِطُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} was seated leaning by a wall giving judgements between the people, so one of them said, ‘You^{asws} should not sit beneath this wall for it is vulnerable’. So Amir Al-Momineen^{asws} said: ‘An evil man would guard (against) his death’. So when he^{asws} arose, the wall collapsed’.

قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مِمَّا يَفْعَلُ هَذَا وَ أَشْبَاهُهُ وَ هَذَا الْبَيْقَنُ .

He (Abu Abdullah^{asws}) said: ‘And it was so that Amir Al-Momineen^{asws} was from the ones who did this and what resembles it, and this is the conviction’.⁵³

عَدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ صَفَوَانَ الْجَمَالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْجِدَارُ فَكَانَ لِغَلَامِينَ يَتَيَمِّمُونَ فِي الْمَدِينَةِ وَ كَانَ تَحْتَهُ كَنْزٌ لَهُمَا فَقَالَ أَمَّا إِنَّهُ مَا

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 2

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 3

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 4

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 5

كَانَ ذَهَبًا وَ لَا فِضَّةَ وَ إِنَّمَا كَانَ أَرْبَعَ كَلْمَاتٍ لَا إِلَهَ إِلَّا أَنَا مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكْ سَيْنُهُ وَ مَنْ أَيْقَنَ بِالْحِسَابِ لَمْ يَفْرَخْ كَلْبُهُ وَ مَنْ أَيْقَنَ بِالْقَدْرِ لَمْ يَخْشَ إِلَّا اللَّهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [18:82] ***And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them both.*** So he^{asws} said: 'But, it was neither gold nor silver, and rather these were four sentences – There is no god except for Allah^{azwj}. Surely the one who was convinced of the death would not laugh for his lifetime, and the one who is certain of the Reckoning his heart would not be happy, and the one who is certain of the Pre-determination would not fear anyone except Allah^{azwj}'.⁵⁴

عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ صَفَوَانَ الْجَمَالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئُهُ وَ أَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبُهُ وَ أَنَّ الضَّارَ النَّافِعَ هُوَ اللَّهُ عَزَّ وَ جَلَّ .

From him, from Ali Bin Al Hakam, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'A servant will not find the food of the *Emān* until he knows that what hit him would not have happened to miss him, and that whatever missed him would not have happened to have hit him, and that the Harmer and the Benefiter, He^{azwj} is Allah^{azwj} Mighty and Majestic'.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عَيسَى عَنْ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي حَمْزَةَ عَنْ سَعِيدِ بْنِ قَيْسِ الْهَمْذَانِيِّ قَالَ نَظَرْتُ يَوْمًا فِي الْحَرْبِ إِلَى رَجُلٍ عَلَيْهِ تُوبَانٌ فَحَرَكْتُ فَرَسِيَ فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَلَّتْ يَا أَمِيرَ الْمُؤْمِنِينَ فِي مُثْلِ هَذَا الْمَوْضِعِ فَقَالَ نَعَمْ يَا سَعِيدَ بْنَ قَيْسٍ إِنَّهُ لَيْسَ مِنْ عَبْدٍ إِلَّا وَ لَهُ مِنَ اللَّهِ حَافِظٌ وَ وَاقِيَّةٌ مَعَهُ مَلَكٌ يَحْفَظَهُ مِنْ أَنْ يَسْقُطَ مِنْ رَأْسِ حَبَلٍ أَوْ يَقَعَ فِي بَرْزَرٍ فَإِذَا نَزَّلَ الْعَصَاءَ خَلَّا بَيْنَهُ وَ بَيْنَ كُلِّ شَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza, from Saeed Bin Qays Al Hamdany who said,

'During the war, I looked at a man upon whom were two clothes. So I moved my horse and it was Amir Al-Momineen^{asws}. So I said, 'O Amir Al-Momineen^{asws}! In the likes of this (clothes) in this place?' So he^{asws} said: 'Yes, O Saeed Bin Qays! There is none from a servant except that there is for him, from Allah^{azwj}, a protector, and two Angels are Allocated to be with him protecting him from him falling from the top of a mountain, or falling into a well. So when the Ordainment descends, they both leave him alone and between everything'.⁵⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ فِي الْكُنْزِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَانَ تَحْتَهُ كُنْزٌ لَهُمَا كَانَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَخُ وَ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدْرِ كَيْفَ يَحْزُنُ وَ عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَ تَقْبَلَهَا بِأَهْلِهَا كَيْفَ يَرْكُنُ إِلَيْهَا وَ يَتَبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَتَهَمَ اللَّهُ فِي قَضَائِهِ وَ لَا يَسْتَبْطِلُهُ فِي رِزْقِهِ

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 6

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 7

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 8

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying regarding the treasure which Allah^{azwj} Mighty and Majestic [18:82] **and there was beneath it a treasure belonging to them both**. There was in it, 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. How strange of the one who is certain of the death, how he is happy, and how strange for the one who is certain with the Pre-determination how he grieves, and how strange of the one who sees the world how it overturns its people how he can incline towards it, and it is befitting for the one who minds about Allah^{azwj} that he does not accuse Allah^{azwj} regarding His^{azwj} Ordainment nor consider Him^{azwj} as having Slowed-down regarding his sustenance'.

فَقُلْتُ جِئْلْتُ فِدَاكَ أَرِيدُ أَنْ أَكْتُبَهُ قَالَ فَضَرَبَ وَاللَّهُ يَدْهُ إِلَى الدَّوَاهِ لِيَضَعَهَا بَيْنَ يَدَيِ فَتَأَوْلَتْ يَدُهُ فَقَبَلَهَا وَأَخْدَثَ الدَّوَاهَ
فَكَتَبْتُهُ .

So I said, 'May I be sacrificed for you^{asws}! I want to write it down'. So he^{asws} struck his hand, by Allah^{azwj}, towards the inkpot in order to place it in front of me. So I grabbed hold of his^{asws} hand, and I kissed it, and took the inkpot, so I wrote it down'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَىٰ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَرْزَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ قَبْرُ غَلَمَ عَلَيِّ يَحْبُبُ عَلَيَا (عَلَيْهِ السَّلَامُ) حُتَّا شَبِيدًا فَإِذَا خَرَجَ عَلَيْ (صَلَواتُ اللَّهِ عَلَيْهِ) خَرَجَ عَلَىٰ أَثْرِهِ بِالسَّيْفِ فَرَأَهُ ذَاتُ لَيْلَةٍ فَقَالَ يَا قَبْرُ مَا لَكَ فَقَالَ جَنْتُ لِأَمْشِي خَلْفَكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ وَيَحْكُمُ أَنِّي مِنْ أَهْلِ السَّمَاءِ تَحْرُسْنِي أَوْ مِنْ أَهْلِ الْأَرْضِ فَقَالَ لَا بَلْ مِنْ أَهْلِ الْأَرْضِ فَقَالَ إِنَّ أَهْلَ الْأَرْضِ لَا يَسْتَطِعُونَ لِي شَيْئًا إِلَّا بِإِذْنِ اللَّهِ مِنَ السَّمَاءِ فَارْجَعْ . فَرَجَعَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Arzamy, from his father,

(It has been narrated) from Abu Abdallah^{asws} having said: 'Qanbar was a slave of Ali^{azwj} who loved Ali^{asws} with intense love. So when Ali^{asws} went out, he went out upon his^{asws} footsteps with the sword. So, one night, he^{asws} saw him, and he^{asws} said: 'O Qanbar! What is the matter with you?' So he said, 'I came walking behind you^{asws}, O Amir Al-Momineen^{asws}'. He^{asws} said: 'Woe be unto you! Are you fortifying (protecting) me from the people of the sky or from the people of the earth?' So he said, 'No, but from the people of the earth'. So he^{asws} said: 'The people of the earth are not able to do anything to me^{asws} except by the Permission of Allah^{azwj} - from the sky, therefore return, return!'⁵⁸

عَلَيُّ بْنُ ابْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَمْنَ ذَكَرَهُ قَالَ قَبْلَ لِلرَّضَا (عَلَيْهِ السَّلَامُ) إِنَّكَ تَكَلَّمُ بِهَذَا الْكَلَامِ وَالسَّيْفُ يَقْطَرُ دَمًا فَقَالَ إِنَّ اللَّهَ وَادِيَا مِنْ ذَهَبٍ حَمَاهُ بِأَصْعَفِ خَلْفِهِ النَّمَلٌ فَلَوْ رَأَمْهُ الْبَخَاتِيُّ لَمْ تَصِلْ إِلَيْهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it who said,

'It was said to Al-Reza^{asws}, 'You^{asws} are speaking with this speech and the sword is dripping blood?' So he^{asws} said: 'Allah^{azwj} has a valley of gold, protecting it by the

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 9

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 10

weakest of His^{azwj} creatures, the ants. So even if it is sought by the Bukhaty (Persian camels) they would not arrive to it'.⁵⁹

باب الرضا بالقضاء

Chapter 31 – Satisfaction with the Judgement (of Allah^{azwj})

عَلَيْ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَشْيَاخِ بَنِي النَّجَاشِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ رَأْسُ طَاعَةِ اللَّهِ الصَّابِرُ وَ الرَّضَا عَنِ اللَّهِ فِيمَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ وَ لَا يَرْضَى عَبْدٌ عَنِ اللَّهِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا كَانَ حَبْرًا لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ .

Ali Bin Ibrahim, from his father, from Ibn Abu UUmeyr, from Jameel Bin Salih, from one of the Sheykhs of the clan of Al Najjashy,

(It has been narrated) from Abu Abdullaah^{asws} having said: ‘The chief of obedience to Allah^{azwj} is the patience and the satisfaction from Allah^{azwj} regarding whatever the servant loves or abhors; and a servant would not be satisfied from Allah^{azwj} regarding whatever he loves or abhors except it was better for him regarding what He^{azwj} Loves or Abhors’.⁶⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِيهِ عَنْ أَبِيهِ عَنْ حَمَادَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَاءِ اللَّهِ عَزَّ وَ جَلَّ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Abdullah Bin Muskan, from Lays Al Murady,

(It has been narrated) from Abu Abdullaah^{asws} having said: ‘The most knowledgeable of the people with Allah^{azwj} is the one most satisfied of them with the Judgement of Allah^{azwj} Mighty and Majestic’.⁶¹

عَنْهُ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ حَمْزَةَ الْتَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ الصَّابِرُ وَ الرَّضَا عَنِ اللَّهِ رَأْسُ طَاعَةِ اللَّهِ وَ مَنْ صَبَرَ وَ رَضِيَ عَنِ اللَّهِ فِيمَا قُضِيَ عَلَيْهِ فِيمَا أَحَبَّ أَوْ كَرِهَ لَمْ يُغْضِنَ اللَّهَ عَزَّ وَ جَلَّ لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا مَا هُوَ خَيْرٌ لَهُ .

From him, from Yahya Bin Ibrahim Bin Abu Al Balaad, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘The patience and the satisfaction from Allah^{azwj} is the chief of the obedience to Allah^{azwj}, and the one who is patient and satisfied from Allah^{azwj} regarding whatever has been Judged upon him, with regards to whatever he loves or abhors, Allah^{azwj} Mighty and Majestic would not Judge for him regarding whatever he loves or abhors, except what is better for him’.⁶²

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 11

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 1

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 2

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 3

مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْسَى عَنْ أَبِى مَحْبُوبٍ عَنْ دَاؤَدَ الرَّقَى عَنْ أَبِى عَبْدَةَ الْحَدَّاءَ عَنْ أَبِى جَعْفَرَ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَالَ اللَّهُ عَزَّ وَجَلَّ إِنْ مَنْ عَبَادَنِي الْمُؤْمِنُونَ عَبَادًا لَا يَصْلُحُ لَهُمْ أَمْرٌ
بِيْنَهُمْ إِلَّا بِالْغَنَى وَالسَّعَةِ وَالصَّحَّةِ فِي الْبَدْنِ فَأَبْلُوْهُمْ بِالْغَنَى وَالسَّعَةِ وَصِحَّةِ الْبَدْنِ فَيُصْلُحُ عَلَيْهِمْ أَمْرٌ بِيْنَهُمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Dawood Al Raqqi, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "From My^{azwj} believing servants there are servants whose matters of their Religion cannot be correct for them except with the richness and the capacity, and the health in the body. Therefore, I^{azwj} Test them with the riches, and the capacity, and the health of the body in order to Correct upon them the matter of their Religion.

وَإِنَّ مَنْ عَبَادَنِي الْمُؤْمِنُونَ لَعَبَادًا لَا يَصْلُحُ لَهُمْ أَمْرٌ بِيْنَهُمْ إِلَّا بِالْفَاقَةِ وَالْمَسْكَةِ وَالسُّقُمِ فِي أَبَدَانِهِمْ فَأَبْلُوْهُمْ بِالْفَاقَةِ وَالْمَسْكَةِ وَالسُّقُمِ فَيُصْلُحُ عَلَيْهِمْ أَمْرٌ بِيْنَهُمْ وَأَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ أَمْرٌ بِيْنَ عَبَادَنِي الْمُؤْمِنُونَ

And from My^{azwj} believing servants are such servants that the matter of their Religion cannot be correct for them except with the destitution, and the poverty, and the sickness in their bodies. Therefore, I^{azwj} Test then with the destitution, and the poverty, and the sickness, in order to Correct upon them the matter of their Religion. And I^{azwj} am more Knowing with what is correct upon him in the matter of the Religion of My^{azwj} believing servant.

وَإِنَّ مَنْ عَبَادَنِي الْمُؤْمِنُونَ لَمْ يَجْهُدْ فِي عَبَادَتِي فَقَوْمٌ مِنْ رُقَادِهِ وَلَذِيدِ وَسَادِهِ فَيَتَهَاجِدُ لِي اللَّيْلَةَ فَيُتَشَبَّثُ نَفْسَهُ فِي عَبَادَتِي فَأَضْرِبُهُ بِالنَّعَاسِ اللَّيْلَةَ وَاللَّيْلَتَيْنِ نَظَرًا مِنِي لَهُ وَإِنَّقَاءَ عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقُومُ وَهُوَ مَاقِثٌ لِنَفْسِهِ زَارِيٌ عَلَيْهَا

And that, from My^{azwj} believing servants is the one who strive in My^{azwj} worship. So he is standing from his mattress and the pleasure of his pillow, and he spends the night in praying *Salāt* to Me^{azwj}, thus tiring himself in My^{azwj} worship. So I^{azwj} Strike him with the drowsiness for the night and the two nights, as a Consideration from Me^{azwj} to him, whether he would remain upon it. But he goes to sleep until the morning. Then he arises, and he is disgusted with himself, upset over it.

وَلَوْ أُخْلَى بَيْنَهُ وَبَيْنَ مَا يُرِيدُ مِنْ عَبَادَتِي لَدَخَلَهُ الْعُجُبُ مِنْ ذَلِكَ فَيُصَبِّرُهُ الْعُجُبُ إِلَى الْفُتَنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكَهُ لِعْجِبِهِ بِأَعْمَالِهِ وَرَضَاهُ عَنْ نَفْسِهِ حَتَّى يَطْئَلَ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَجَازَ فِي عَبَادَتِهِ حَدَّ الْقَصْرِ فَيَبَاغِدُ مِنِي عَنْ ذَلِكَ وَهُوَ يَطْئَلُ أَنَّهُ يَنْقَرِبُ إِلَيَّ

And if I^{azwj} were to Leave him alone, between him and what he wants from My^{azwj} worship, the self-conceit would enter into him due to that, so he would become self-conceited to the strife by his deed, and there would come to him from that what has destruction in it due to his self-conceitedness by his deeds, and satisfaction from himself, until he would think that he has surpassed the (other) worshippers and has exceeded in My^{azwj} worship, the limit of deficiency. Thus, he would be remote from Me^{azwj} during that, and he would be thinking that he has come nearer to Me^{azwj}.

فَلَا يَتَكَلَّ الْعَالَمُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِتَوَابِي فَلَانَهُمْ لَوْ اجْتَهَدُوا وَأَتَعْبُوا أَعْمَارَهُمْ وَأَفْنُوا أَنْفُسَهُمْ وَأَتَعْبُوا أَعْمَارَهُمْ فِي عَبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بِالْغَيْرِ فِي عَبَادَتِهِمْ كُنْهَ عَبَادَتِي فِيمَا يَطْلَبُونَ عِنْدِي مِنْ كَرَامَتِي وَالنَّعِيمِ فِي جَنَّاتِي وَرَفِيعِ دَرَجَاتِي الْعُلَى فِي حَوَارِي وَلَكُنْ فَيْرَحْمَنِي

Thus, the workers should not be reliant upon their deeds which they are performing for My^{azwj} Rewards. If they were to strive and exhaust themselves and finish off their lifetime in My^{azwj} worship, they would be deficient ones without having reach in My^{azwj} worship, that which My^{azwj} worship should happen to be regarding what they are seeking from My^{azwj} Benevolence and the Bounties in My^{azwj} Paradise, and the highest of My^{azwj} lofty Levels in My^{azwj} vicinity, but (they should be relying upon) My^{azwj} Mercy.

فَلْتَبِعُوا وَ بِفَضْلِي فَلَيْقِرُّحُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلِيُطْمَئِنُوا فَإِنْ رَحْمَتِي عِنْدَ ذَلِكَ تَدَارُكُهُمْ وَ مَنِي يُلْبِغُهُمْ رِضْوَانِي وَ مَعْفَرَتِي تُلْبِسُهُمْ غَفْرَانِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ تَسْمَيَتْ .

So let them be trusting in My^{azwj} Grace, so let they be happy and have good thoughts with Me^{azwj}, for in My^{azwj} Mercy would come to them during that, and from Me^{azwj}, My^{azwj} Pleasure would reach them, and My^{azwj} Forgiveness clothing them in My^{azwj} Pardon. So I^{azwj}, I^{azwj} am Allah^{azwj}, the Beneficent, the Merciful, and with that I^{azwj} am Named'.⁶³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ صَفَوَانَ الْجَمَالِ عَنْ أَبِي الْحَسَنِ الْأُولَى (عَلَيْهِ السَّلَامُ) قَالَ يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبِطَنَهُ فِي رِزْقِهِ وَ لَا يَتَّهَمَهُ فِي قَضَائِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, Bin Abu Nasr, from Safwan Al Jammal,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st having said: ‘It is befitting for the one who minds about Allah^{azwj} that he does not consider Him^{azwj} as being slow regarding his sustenance, nor accuse him regarding His^{azwj} Judgement’.⁶⁴

أَبُو عَلَيٰ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلَيٰ بْنِ التَّعْمَانِ عَنْ عَمْرُو بْنِ نُهَيْبٍ بَيْاعُ الْهَرَوِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اللَّهُ عَزَّ وَ جَلَّ عَبْدِيُّ الْمُؤْمِنِ لَا أَصْرِفُهُ فِي شَيْءٍ إِلَّا جَعَلْتُهُ خَيْرًا لَهُ فَلَيْرُضِّعْ بِقَضَائِي وَ لَيُصْبِرْ عَلَى بَلَائِي وَ لَيُسْكِنْ تَعْمَائِي أَكْتُبْهُ يَا مُحَمَّدُ مِنَ الصَّدِيقِينَ عَنِّي .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Amro Bin Nuheyk Baya'a Al Harwy who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said: “My^{azwj} believing servant, I^{azwj} do not Exchange anything from him except that I^{azwj} Make it to be better for him. So let him be pleased with My^{azwj} Judgement, and let him be patient upon My^{azwj} afflictions, and let him be thankful for My^{azwj} Bounties. I^{azwj} shall Write for him, O Muhammad^{saww}, as being from the truthful in My^{azwj} Presence”.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكٍ بْنِ عَطِيَّةَ عَنْ دَاؤَدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ فِيمَا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مُوسَى بْنُ عُمَرَانَ (عَلَيْهِ السَّلَامُ) يَا مُوسَى بْنُ عُمَرَانَ مَا خَلَقْتَ خَلْقًا أَحَبَّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ فَإِنِّي إِنَّمَا أَبْنَاهُ لِمَا هُوَ خَيْرٌ لَهُ وَ أَغْفِيَهُ لِمَا هُوَ خَيْرٌ لَهُ وَ أَزْوِي عَنْهُ مَا هُوَ شُرٌّ لَهُ لِمَا هُوَ خَيْرٌ لَهُ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ عَبْدِي فَلَيُصْبِرْ عَلَى بَلَائِي وَ لَيُسْكِنْ تَعْمَائِي وَ لَيُرِضِّعْ بِقَضَائِي أَكْتُبْهُ فِي الصَّدِيقِينَ عَنِّي إِذَا عَمِلَ بِرِضَائِي وَ أَطَاعَ أَمْرِي .

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 4

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 5

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 6

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdallah^{asws}: ‘Among what Allah^{azwj} Mighty and Majestic Revealed unto Musa Bin Imran^{as} was: “O Musa^{as} Bin Imran! I^{azwj} have not Created a creature more Beloved to Me^{azwj} than My^{azwj} believing servant. So I^{azwj}, rather, Test him for what is better for him, and Grant him health which is better for him, and Deter from him what is evil for him to what is better for him, and I^{azwj} am more Knowing with what is correct upon My^{azwj} servant. Therefore, let him be patient upon My^{azwj} afflictions, and let him be grateful for My^{azwj} Bounties, and let him be pleased with My^{azwj} Judgement. I^{azwj} shall Write for him to be among the truthful ones in My^{azwj} Presence, when he acts by My^{azwj} Pleasure and obeys My^{azwj} Commands’.⁶⁶

أَبُو عَلَيٰ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ فُضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ عَجِبْتُ لِلْمُرْءِ الْمُسْلِمِ لَا يَعْقِبُنِي اللَّهُ عَزَّ وَجَلَّ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ وَإِنْ فُرِضَ بِالْمَفَارِيضِ كَانَ خَيْرًا لَهُ وَإِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَمَغارِبَهَا كَانَ خَيْرًا لَهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fuzayl Bin Usman, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdallah^{asws} having said: ‘How astounding is the Muslim person. Allah^{azwj} Mighty and Majestic does not Judge a Judgement for him except if it was better for him, and if he is indebted with the debts, it would be better for him, and if he was the king of the east of the earth and its west, it would be better for him’.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَسَى عَنْ أَبْنِ سِنَانٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرِ (عَلَيْهِ السَّلَامُ) قَالَ أَحَقُّ خَلْقَ اللَّهِ أَنْ يُسْلِمَ لِمَا قَضَى اللَّهُ عَزَّ وَجَلَّ مِنْ عَرْفِ اللَّهِ عَزَّ وَجَلَّ وَمِنْ رَضِيَ بِالْقَضَاءِ أَتَى عَلَيْهِ الْقَضَاءُ وَعَطَمَ اللَّهُ أَجْرَهُ وَمِنْ سَخِطِ الْقَضَاءِ مَضَى عَلَيْهِ الْقَضَاءُ وَاحْبَطَ اللَّهُ أَجْرَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said ‘The most rightful of the creatures of Allah^{azwj} is (one who) submits to whatever Allah^{azwj} Mighty and Majestic has Judged. The one who recognises Allah^{azwj} Mighty and Majestic, and the one who is satisfied with the Judgement, the Judgement would come upon him anyway, and Allah^{azwj} would Magnify his Recompense; and the one who is angry with the Judgement, the Judgement would come upon him anyway, and Allah^{azwj} would Drop his Recompense’.⁶⁸

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ الْفَاسِمِ بْنِ مُحَمَّدٍ عَنْ الْمُنْتَرِيِّ عَنْ عَلَيِّ بْنِ هَاشِمٍ بْنِ الْبَرِيدِ عَنْ أَبِيهِ قَالَ لِي عَلَيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا الزُّهْدُ عَشَرَةً أَجْرَاءً أَعْلَى دَرَجَةِ الزُّهْدِ أَنَّى دَرَجَةُ الْوَرَعِ وَأَعْلَى دَرَجَةُ الْوَرَعِ أَنَّى دَرَجَةُ الْيَقِينِ وَأَنْلَى دَرَجَةُ الْيَقِينِ أَنَّى دَرَجَةُ الرَّضَنَ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ali Bin Hashim Bin Al Bareyd, from his father who said,

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 7

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 8

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 9

'Ali^{asws} Bin Al-Husayn^{asws} said to me: 'The ascetism has ten parts. The highest level of the ascetism is the lowest level of the piety; and the highest level of the piety is the lowest level of the conviction; and the highest level of the conviction is the lowest level of the satisfaction (from the Judgement of Allah^{azwj})'.⁶⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ عَنْ أَسْبَاطِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَقِيَ الْحُسْنُ بْنُ عَلَيٍّ (عَلَيْهِ السَّلَامُ) عَبْدُ اللَّهِ بْنُ جَعْفَرَ قَالَ يَا عَبْدَ اللَّهِ كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِنًا وَ هُوَ يَسْخَطُ قِسْمَةً وَ يُحَقِّرُ مَنْزِلَتَهُ وَ الْحَاكِمَ عَلَيْهِ اللَّهُ وَ أَنَا الضَّامِنُ لِمَنْ لَمْ يَهْجُسْ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ يَدْعُوا اللَّهَ فَيُسْتَجَابَ لَهُ .

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

(It has been narrated) from Abu Abdallah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} met Abdullah Bin Ja'far, so he^{asws} said: 'O Abdullah! How can the *Momin* happen to be a *Momin* and he is angry at his distribution, and he belittles his status, and the Ruler upon him is Allah^{azwj}? And I^{asws} am the guarantor to the one who does not have a notion in his heart except for the satisfaction that he would supplicate to Allah^{azwj}, so He^{azwj} would Answer to him'.⁷⁰

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي شَيْءٍ يُعْلَمُ الْمُؤْمِنُ بِأَنَّهُ مُؤْمِنٌ قَالَ بِالْتَّسْلِيمِ لِلَّهِ وَ الرِّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ سُرُورٍ أَوْ سَخَطٍ .

From him, from his father, from Ibn Sinan, from the one who mentioned it,

(It has been narrated) from Abu Abdallah^{asws}, said, 'I said to him^{asws}, 'By which thing does the *Momin* know that he is a *Momin*? He^{asws} said: 'By the submission to Allah^{azwj}, and the satisfaction regarding whatever transpires upon him, from the joy or anger'.⁷¹

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ لِشَيْءٍ قَدْ مَضَى لَوْ كَانَ غَيْرُهُ .

From him, from Ibn Sinan, from Al Husayn Bin Al Mukhtar, from Abdullah in Abu Yafour,

(It has been narrated) from Abu Abdallah^{asws} having said: 'It did not happen that Rasool-Allah^{saww} was saying for something which had transpired: 'If only something else would have happened'.⁷²

بَابُ التَّفْويضِ إِلَى اللَّهِ وَ التَّوْكِيدُ عَلَيْهِ

Chapter 32 – The delegating (of matters) to Allah^{azwj} and the reliance upon Him^{azwj}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانَ عَنْ مُقْبَلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى ذَوْدَ (عَلَيْهِ السَّلَامُ) مَا اعْتَصَمْتُ بِي عَبْدٌ مِنْ عِبَادِي دُونَ أَحَدٍ مِنْ خُلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيَّتِهِ ثُمَّ تَكِيدُهُ السَّمَاوَاتُ وَ

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 10

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 11

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 12

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 13

الْأَرْضُ وَ مَنْ فِيهَا إِلَّا جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ بَيْنِهَا وَ مَا اعْتَصَمَ عَبْدٌ مِنْ عِبَادِي بِأَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نَيْتِهِ إِلَّا قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْ يَدِيهِ وَ أَسْخَطْتُ الْأَرْضَ مِنْ تَحْتِهِ وَ لَمْ أَبْلِي بِأَيِّ وَادٍ هَذَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: “No servant from My^{azwj} servants would hold on to Me^{azwj} besides anyone from My^{azwj} creatures, recognising that from his intention, then they plot against him, the skies and the earth and the ones in these, except that I^{azwj} would Make an exit to be for him from between these; and no servant from My^{azwj} servants would hold on to any one from My^{azwj} creatures, recognising that from his intention, except that I^{azwj} would Cut-off the causes of the skies and the earth from his hands, and I^{azwj} shall Harden the earth from beneath him, and I^{azwj} would not Care in which valley he perishes”.⁷³

أَبُو عَلَى الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ أَبِي حَفْصِ الْأَعْشَى عَنْ أَبِي مَحْبُوبٍ عَنْ عَمِّهِ [عُمَرَ] بْنِ خَالِدٍ عَنْ أَبِي حَمْزَةَ التَّمَالِيِّ عَنْ عَلَى بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ خَرَجْتُ حَتَّى اتَّهَيْتُ إِلَى هَذَا الْحَاطِطِ فَانْكَأْتُ عَلَيْهِ فَإِذَا رَجَلٌ عَلَيْهِ ثَوَبَانٌ أَبْيَضَانٌ يَنْظُرُ فِي ثَجَاهَ وَجْهِي ثُمَّ قَالَ يَا عَلَى بْنَ الْحُسَيْنِ مَا لِي أَرَاكَ كَيْبَآ حَزِينًا أَ عَلَى الدُّنْيَا فَرَزَقَ اللَّهُ حَاضِرٌ لِلْبَرِّ وَ الْفَاجِرِ قُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَ إِنَّهُ لَكَمَا تَقُولُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Mahboub, from Abu Hafs Al Ashay, from Amro Umar Bin Khali Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘I^{asws} went out until I^{asws} ended up to this wall. So I^{asws} leaned against it, and there was a man upon whom were two white clothes, looking towards my^{asws} face. Then he said, ‘O Ali^{asws} Bin Al-Husayn^{asws}! What is the matter I see you^{asws} as bleak, aggrieved, is it upon the world? But, the sustenance of Allah^{azwj} is for the righteous and the immoral’. I^{asws} said: ‘It is not upon this that I^{asws} grieve, and it is just like you are saying’.

قَالَ فَعَلَى الْآخِرَةِ فَوْعَدْ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ فَاهِرٌ أَوْ قَالَ قَابِرٌ قُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَ إِنَّهُ لَكَمَا تَقُولُ

He said, ‘So, upon the Hereafter? But the Promise is true. The King (Allah^{azwj}) has Judged with regards to it. The King, the Compeller’, or he said, ‘All-Powerful’. I^{asws} said: ‘It is not upon this that I^{asws} grieve, and it is just like what you are saying’.

فَقَالَ مِمَّ حُزِنَكَ قُلْتُ مِمَّا تَحْوَفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ وَ مَا فِيهِ النَّاسُ

So he said, ‘From what is your^{asws} grief?’ I^{asws} said: ‘From what we^{asws} are fearing from the strife of Ibn Al-Zubeyr and what the people are indulging in’.

قَالَ فَضَحِّكَ ثُمَّ قَالَ يَا عَلَى بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَدًا دَعَا اللَّهَ فَلَمْ يُجْبِهِ قُلْتُ لَا قَالَ فَهُلْ رَأَيْتَ أَحَدًا تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكُنْهِ قُلْتُ لَا قَالَ فَهُلْ رَأَيْتَ أَحَدًا سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ قُلْتُ لَا ثُمَّ غَابَ عَنِي .

He^{asws} said: ‘So he laughed, then said, ‘O Ali^{asws} Bin Al-Husayn^{asws}! Have you^{asws} seen anyone who supplicated to Allah^{azwj}, but He^{azwj} did not Answer him?’ I said, ‘No’. He^{asws} said: ‘So have you^{asws} seen anyone who relied upon Allah^{azwj}, but He^{azwj} did no Suffice him?’ I^{asws} said: ‘No’. He said, ‘So have you^{asws} seen anyone who asked Allah^{azwj}, but He^{azwj} did not Give him?’ I^{asws} said: ‘No’. Then he disappeared’.

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 1

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ مُثْلَهُ

Ali Bin Ibrahim, from his father, from Ibn Mahboub – similar to it.⁷⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَلَيِّ بْنِ حَسَانٍ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْغَنَىَ وَالْعَزَّ يَجُولانِ فَإِذَا طَفَرا مِوْضِعَ التَّوْكِلِ أُوتَنَا .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The richness and the splendour wander around. When they acquire a trustworthy place, they both settle’.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلَيِّ عَنْ عَلَيِّ بْنِ حَسَانٍ مُثْلَهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Hassan – similar to it.⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْسَى عَنْ أَبْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَيُّمَا عَبْدٌ قَبْلَ مَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ أَقْبَلَ اللَّهُ عَزَّ وَجَلَّ مَا يُحِبُّ وَمَنْ اغْتَصَمَ بِاللَّهِ عَصَمَهُ اللَّهُ وَمَنْ أَقْبَلَ اللَّهُ قَبْلَهُ وَعَصَمَهُ لَمْ يُبَالِ أَلَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ أَوْ كَانَتْ نَازِلَةً نَزَلَتْ عَلَى أَهْلِ الْأَرْضِ فَسَمِّلُهُمْ بِلَيْلَةٍ كَانَ فِي حِزْبِ اللَّهِ بِالْقُوَّى مِنْ كُلِّ بَلَيْلَةٍ أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whichever servant comes forward to accept whatever Allah^{azwj} Mighty and Majestic Loves, Allah^{azwj} would Come forwards with what he loves; and the one who seeks Allah^{azwj}’s Protection, Allah^{azwj} will Protect him, and the one who comes forward, Allah^{azwj} will Protect him, no matter if the sky were to fall upon the earth, or there was to descend a descent upon the inhabitants of the earth and engulf them in an affliction, he would be in the party of Allah^{azwj} with the piety, (safe) from every affliction. Isn’t Allah^{azwj} Mighty and Majestic Saying [44:51] **Surely the pious are in a secure place?**⁷⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ غَمَرَ الْحَلَالِ عَنْ عَلَيِّ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ فَقَالَ التَّوْكِلُ عَلَى اللَّهِ دَرَجَاتٌ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلُّهَا فَمَا فَعَلَ بِكَ كُنْتَ عَنْهُ رَاضِيًّا تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْرًا وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَوَكَّلْ عَلَى اللَّهِ بِتَقْوِيَّضِ ذَلِكَ إِلَيْهِ وَ ثِقْ بِهِ فِيهَا وَ فِي غَيْرِهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st, said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [65:3] **and whoever relies upon Allah, He is sufficient for him.** So he^{asws} said: ‘The reliance upon Allah^{azwj} has levels – from it is that you rely upon Allah^{azwj} in your matters, all of them. So whatever He^{azwj}

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 2

⁷⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 3

⁷⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 4

Does with you, you should be satisfied from Him^{azwj}. You should know that He^{azwj} would not Keep away any goodness and Grace from you; and know that the Decision regarding that is for Him^{azwj}. Therefore, rely upon Allah^{azwj} by delegating that to Him^{azwj}, and trust in Him^{azwj} regarding it, and in other such matters'.⁷⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ وَ عَلَيُّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَّائَةَ عَنْ مَعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَعْطَيَ ثَلَاثَةَ لَمْ يُمْنَعْ ثَلَاثَةَ مِنْ أَعْطِيَ الدُّعَاءَ أَعْطَيَ الْإِجَابَةَ وَ مَنْ أَعْطَيَ الشُّكْرَ أَعْطَيَ الرِّزْيَادَ وَ مَنْ أَعْطَيَ التَّوْكِيدَ أَعْطَيَ الْكِفَايَةَ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Yahya Bin Al Mubarak,

(It has been narrated) from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Abu Abdullah^{asws} having said: 'The one who gives three (things) would not be denied three (things) – The one who gives the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient'.

ثُمَّ قَالَ أَتَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَرِيَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

Then he^{asws} said: 'Did you recite the Book of Allah^{azwj} Mighty and Majestic [65:3] and whoever relies upon Allah, He is sufficient for him?' And he^{asws} said: '[14:7] If you are grateful, I would Increase it more for you. And He^{azwj} Said [40:60] And your Lord says: Call upon Me, I will Answer you'.⁷⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيٌّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ الْحُسَيْنِ بْنِ عُلُوَانَ قَالَ كَمَا فِي مَجْلِسٍ نَطَلَبُ فِيهِ الْعِلْمَ وَ قَدْ نَفَذْتُ نَفْقَهِ فِي بَعْضِ الْأَسْفَارِ قَالَ لِي بَعْضُ أَصْحَابِنَا مَنْ تُؤْمِنْ لِمَا قَدْ نَزَّلَ بِكَ فَقُلْتُ فُلَانًا قَالَ إِذَا وَ اللَّهُ لَا تُسْعِفُ حَاجْتُكَ وَ لَا يَنْلَعُكَ أَمْلَكَ وَ لَا تُشْجِعُ طَلَيْتُكَ قُلْتَ وَ مَا عَلِمْكَ رَحْمَكَ اللَّهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Ali, from Muhammad Bin Al Hassan, from Al Husayn Bin Rashid, from Al Husayn Bin Ulwan who said,

'We were in a gathering seeking knowledge therein, and my expense monies had been depleted during one of my journeys. So, one of our companions said to me, 'Who would take care of what has befallen you?' So I said, 'So and so'. So he said, 'Then, by Allah^{azwj}, your need would not be relieved, nor would your work be accomplished, nor would your seeking be successful'. I said, 'And what made you know, may Allah^{azwj} have Mercy on you?'

قَالَ إِنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) حَدَّثَنِي أَنَّهُ قَرَأَ فِي بَعْضِ الْكُتُبِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ عَزَّتِي وَ جَلَّلِي وَ مَجْدِي وَ ارْتِقَاعِي عَلَى عَرْشِي لَا قَطْعَنَ أَمْلَكُ مُؤْمِلٌ [مِنَ النَّاسِ] عَيْرِي بِالْأَيْسِ وَ لَا كُسُونَهُ تُوبَ الْمَذَلَّةَ عِنْدَ النَّاسِ وَ لَا حَيْنَةَ مِنْ قُرْبِي وَ لَا بَعْدَنَهُ مِنْ قَضْنِي

He said, 'Abu Abdullah^{asws} narrated to me that he^{asws} read in one of the Books that Allah^{azwj} Blessed and High is Saying: 'By My^{azwj} Honour and My^{azwj} Majesty, and My^{azwj} Glory, and by Exaltedness upon My^{azwj} Throne! I^{azwj} shall Cut-off the work of every worker (from the people) working for other than Me^{azwj}, by the despair, and I^{azwj}

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5

⁷⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

shall Clothe him in the disgrace in the presence of the people and I^{azwj} shall Prevent him to come near to Me^{azwj}, and Distance him from My^{azwj} Grace.

أَبُوْمَلْ عَيْرِي فِي الشَّدَادِ وَالشَّدَادِ بِيَدِي وَبِرْجُو عَيْرِي وَبِقُرْغُ بِالْفَكْرِ بَابَ عَيْرِي وَبِيَدِي مَفَاتِيحُ الْأَبْوَابِ وَهِيَ مُغْفَقَةٌ وَبَابِي مَفْتُوحٌ لِمَنْ دَعَانِي

Is he working for other than Myself^{azwj} during the difficulties, while the difficulties are in My^{azwj} Hands? And he is hoping to other than Myself^{azwj} and he is knocking with the infidelity, a door other than Mine, and the keys of the doors are in My^{azwj} Hands, and it is locked while My^{azwj} Door is open for the one who calls Me^{azwj}.

فَمَنْ ذَا الَّذِي أَمَّنِي لِنَوَابِهِ فَقَطَعْتُهُ دُونَهَا وَمَنْ ذَا الَّذِي رَجَانِي لِعَظِيمَةِ فَقَطَعْتُ رَجَاءَهُ مِنِي جَعَلْتُ آمَالَ عَبَادِي عَذْدِي مَحْفُوظَةً فَلَمْ يَرْضُوا بِحَفْظِي وَمَلَأْتُ سَمَاوَاتِي مِمَّنْ لَا يَمْلِأُ مِنْ تَسْبِيْحِي وَأَمْرَنُّهُمْ أَنْ لَا يُغَلِّفُوا الْأَبْوَابَ بَيْنِي وَبَيْنَ عَبَادِي

So who is that who hoped in Me^{azwj} for his ravages and I^{azwj} Cut him off from it? And who is that who hoped in Me^{azwj} for his great hardships and I^{azwj} Cut-off his hopes from Me^{azwj}? I^{azwj} Made the deeds of My^{azwj} servants to be preserved in My^{azwj} Presence, so I^{azwj} was not Pleased with My^{azwj} Preservation, and I^{azwj} Filled My^{azwj} skies from the ones who do not other work than Glorifying Me^{azwj}, and I^{azwj} Commanded them that they should not be locking the doors between Me^{azwj} and My^{azwj} servants.

فَلَمْ يَنْفُوا بِقَوْلِي أَلَمْ يَعْلَمْ [أَنَّ] مَنْ طَرَقْتُهُ نَائِيَةً مِنْ نَوَابِي أَنَّهُ لَا يَمْلِكُ كَشْفَهَا أَحَدٌ عَيْرِي إِلَّا مَنْ بَعْدَ إِذْنِي فَمَا لِي أَرَاهُ لَاهِيًّا عَنِي أَعْطَيْتُهُ بِجُودِي مَا لَمْ يَسْأَلِي ثُمَّ انْتَرَعْتُهُ عَنْهُ فَلَمْ يَسْأَلْنِي رَدَّهُ وَسَأَلَ عَيْرِي

So why does he not trust in My^{azwj} Words? Does he not know that if I^{azwj} were to leave someone in a hardship from My^{azwj} Hardships, no one would have the power to remove it apart from Myself, except from after My^{azwj} Permission? So what is the matter I^{azwj} See him mindless from Me^{azwj}. I^{azwj} Gave to him by My^{azwj} Benevolence what he had not even asked Me^{azwj} for. Then I^{azwj} Snatched it from him, but he did not ask Me^{azwj} for its return, and asked others.

أَفَرَانِي أَنَّهُ بِالْعَطَاءِ قَبْلَ الْمَسَأَةِ ثُمَّ أَسْأَلَ فَلَا أُجِيبُ سَائِلِي أَبَخِيلُ أَنَا فَيَخْلُنِي عَدِيُّ أَوْ لَيْسَ الْجُودُ وَالْكَرْمُ لِي أَوْ لَيْسَ الْعَفْوُ وَالرَّحْمَةُ بِيَدِي أَوْ لَيْسَ أَنَا مَحْلُ الْآمَالِ فَمَنْ يَقْطَعُهَا دُونِي أَفَلَا يَخْسِي الْمُؤْمَلُونَ أَنْ يُؤْمِلُوا عَيْرِي

Does a servant view Me^{azwj} that I^{azwj} would Given him before the asking even? (if so) then he would be asking, but I^{azwj} would not Answer the one who asks Me^{azwj}? Am I^{azwj} Stingy, so that I^{azwj} would be Stingy to My^{azwj} servant? Or, is not the Generosity and Benevolence for Me^{azwj}? Or is not the Pardoning and the Mercy in My^{azwj} Hands? Or am I^{azwj} not a Respite of the deeds? So the one who cuts off besides Me^{azwj}, does he not fear the working if he were to work for other than Me^{azwj}!

فَلَوْ أَنَّ أَهْلَ سَمَاوَاتِي وَأَهْلَ أَرْضِي أَمْلَوْا جَمِيعًا ثُمَّ أَعْطَيْتُهُمْ كُلَّ وَاحِدٍ مِنْهُمْ مِثْلَ مَا أَمْلَ الْجَمِيعُ مَا انتَقَصَ مِنْ مُلْكِي مِثْلَ عُضُوْ نَزََةٍ وَكَيْفَ يَنْقُصُ مُلْكَ أَنَا فِيهِ فَيَا بُوْسَا لِلْقَاطِبِينَ مِنْ رَحْمَتِي وَيَا بُوْسَا لِمَنْ عَصَانِي وَلَمْ يُرَاقِنِي .

Thus, if the inhabitants of My^{azwj} skies, and the inhabitants of My^{azwj} earth were to work altogether, then if I^{azwj} were to Give one of them the like of what all of them had worked for, there would be no reduction from My^{azwj} Possessions by a part of a particle. And how can there be a reduction of a Kingdom and I^{azwj} am its Establisher.

So how miserable it is for the despondents from My^{azwj} Mercy! And how miserable it is for the ones who disobey Me^{azwj} and are not looking at Me^{azwj} (in expectation).⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبَادِ بْنِ يَعْقُوبَ الرَّوَاجِنِيِّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ كُنْتُ مَعَ مُوسَى بْنِ عَبْدِ اللَّهِ بِنْبَيْبَعَ وَ قَدْ نَفَدْتُ نَفَقْتِي فِي بَعْضِ الْأَسْفَارِ قَالَ لِي بَعْضُ وُلُودِ الْحُسَينِ مَنْ تُؤْمِنُ لِمَا قَدْ نَزَّلَ بِكَ فَقُلْتُ مُوسَى بْنِ عَبْدِ اللَّهِ قَالَ إِذَا لَا تَنْتَجِ حَاجَنَكَ ثُمَّ لَا تُنْتَجُ طَلَبَتِكَ فُلِّتُ وَ لَمْ ذَاكَ قَالَ لَأَنِّي قَدْ وَجَدْتُ فِي بَعْضِ كُتُبِ آبَائِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ثُمَّ ذَكَرَ مِثْلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَمْلَى عَلَيَّ فَأَمْلَاهُ عَلَيَّ فَقُلْتُ لَا وَ اللَّهُ مَا أَسْأَلُهُ حَاجَةً بَعْدَهَا.

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from one of our companions, from Abbad Bin Yaqoub Al Rawwajiny, from Saeed Bin Abdul Rahman who said,

'I was with Musa Bin Abdullah at Yanbu, and my expense monies had depleted in one of the journeys. So one of the sons of Al-Husayn^{asws} said to me, 'Who will take care of what has befallen you?' So I said, 'Musa Bin Abdullah'. So he said, 'Then your need would not be fulfilled. Then your seeking would not be accomplished'. I said, 'And why is that so?' He said, 'Because I have found in one of the Books of my forefathers^{asws} that Allah^{azwj} Mighty and Majestic is Saying . . .', and he mentioned similar to it (the above Hadeeth). So I said, 'O son of Rasool-Allah^{saww}! Dictate it to me'. So he dictated it to me. So I said, 'No, by Allah^{azwj}! I will not ask him for a need after it'.⁸⁰

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 7

⁸⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 8