

# الكافي

## AL-KAFI

ج 2

Volume 2

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

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

Who died in the year 329 H

كتاب الإيمان و الكفر

THE BOOK OF  
BELIEF (*Emān*) AND DISBELIEF (*KUFR*) (2)

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

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

بَابٌ فِي أَنَّ الْإِيمَانَ مَبْنُوثٌ لِجَوَارِحِ الْبَدَنِ كُلِّهَا

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرِو الزُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يَقْبَلُ اللَّهُ شَيْئًا 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<sup>asws</sup> 'أَيُّهَا الْعَالِمُ' 'O Scholar, tell me which deed is more virtuous before Allah<sup>azwj</sup>?' He<sup>asws</sup> said. 'It is the deed without which Allah<sup>azwj</sup> does not Accept any (deed).'

قُلْتُ وَ مَا هُوَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حِطًّا قَالَ قُلْتُ أ لَا تُخْبِرُنِي عَنِ الْإِيمَانِ أ قَوْلٌ هُوَ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ

I asked, 'What is that?' He<sup>asws</sup> said, 'الإيمان' '*Emān*<sup>1</sup> in Allah<sup>azwj</sup> 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 وَ الْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللَّهِ بَيِّنٌ فِي كِتَابِهِ وَ أَصِحُّ نُورُهُ تَابِتَةٌ حُجَّتُهُ يَشْهَدُ لَهُ بِهِ الْكِتَابُ وَ يَدْعُوهُ إِلَيْهِ

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

قَالَ قُلْتُ صِفْهُ لِي جُعِلْتُ فِدَاكَ حَتَّى أَفْهَمَهُ قَالَ الْإِيمَانُ حَالَاتٌ وَ دَرَجَاتٌ وَ طَبَقَاتٌ وَ مَنَازِلُ فَمِنْهُ التَّامُّ الْمُنْتَهَى تَمَامُهُ وَ مِنْهُ النَّاقِصُ الْبَيِّنُ نَقْصَانُهُ وَ مِنْهُ الرَّاجِحُ الرَّائِدُ رُجْحَانُهُ

I then asked, 'May Allah<sup>azwj</sup> Keep my soul in service for your<sup>asws</sup> cause, please explain it to me so I may understand.' The Imam<sup>asws</sup> 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.'

<sup>1</sup> Firm belief

<sup>2</sup> The Imams<sup>asws</sup>

قُلْتُ إِنَّ الْإِيمَانَ لَيْتَمٌ وَ يَنْقُصُ وَ يَزِيدُ قَالَ نَعَمْ قُلْتُ كَيْفَ ذَلِكَ قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ ابْنِ آدَمَ وَ قَسَمَهُ عَلَيْهَا وَ فَرَّقَهُ فِيهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَ قَدْ وُكِّلَتْ مِنَ الْإِيمَانِ بَعْزٌ مَّا وَكُلَّتْ بِهِ أُخْتُهَا

I then asked, 'Does *Emān* become perfect, decrease and increase?' The Imam<sup>asws</sup> said, 'Yes, it does.' I then asked, 'How does it happen?' He<sup>asws</sup> said, 'It is because Allah<sup>azwj</sup> 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 قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَ يَفْقَهُ وَ يَفْهَمُ وَ هُوَ أَمِيرٌ بَدْنِهِ الَّذِي لَا تَرُدُّ الْجَوَارِحُ وَ لَا تَصُدُّهُ إِلَّا عَنْ رَأْيِهِ وَ أَمْرِهِ وَ مِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ أَدْنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَ يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَ رِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَ فَرْجُهُ الَّذِي الْبَاهُ مِنْ قِبَلِهِ وَ لِسَانُهُ الَّذِي يَنْطِقُ بِهِ وَ رَأْسُهُ الَّذِي فِيهِ وَجْهُهُ فَلَيْسَ مِنْ هَذِهِ جَارِحَةٌ إِلَّا وَ قَدْ وُكِّلَتْ مِنَ الْإِيمَانِ بَعْزٌ مَّا وَكُلَّتْ بِهِ أُخْتُهَا بِفَرَضٍ مِنَ اللَّهِ تَبَارَكَ اسْمُهُ يَنْطِقُ بِهِ الْكِتَابُ لَهَا وَ يَشْهَدُ 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<sup>azwj</sup>, Most Blessed is Whose Name, has written, to which His<sup>azwj</sup> Holy Book speaks and testifies.

فَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَّا فَرَضَ عَلَى السَّمْعِ وَ فَرَضَ عَلَى السَّمْعِ غَيْرَ مَّا فَرَضَ عَلَى الْعَيْنَيْنِ وَ فَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَّا فَرَضَ عَلَى اللِّسَانِ وَ فَرَضَ عَلَى اللِّسَانِ غَيْرَ مَّا فَرَضَ عَلَى الْيَدَيْنِ وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَّا فَرَضَ عَلَى الرَّجْلَيْنِ وَ فَرَضَ عَلَى الرَّجْلَيْنِ غَيْرَ مَّا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَّا 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 فَأَلْفَرَارُ وَ الْمَعْرِفَةُ وَ الْعُقْدُ وَ الرِّضَا وَ النَّسْلِيمُ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ حُدَّهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وُلْدًا وَ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ الْإِفْرَارُ بِمَا جَاءَ مِنَ عِنْدِ اللَّهِ مِنْ نَبِيٍّ أَوْ كِتَابٍ فَذَلِكَ مَا فَرَضَ اللَّهُ عَلَى الْقَلْبِ مِنَ الْإِفْرَارِ وَ الْمَعْرِفَةَ وَ هُوَ عَمَلُهُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَ لَكِنْ مَنْ شَرَحَ بِالْكَفْرِ 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<sup>azwj</sup> Who is One and has no partner. He<sup>azwj</sup> is the One and only. He<sup>azwj</sup> has not Taken any companion and children. That Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and Rasool<sup>saww</sup>, he<sup>saww</sup> and his<sup>saww</sup> family<sup>asws</sup> being 'Alayhim al-Salam, and to affirm that whatever he<sup>saww</sup> has brought is from Allah<sup>azwj</sup>, be it about a Prophet<sup>as</sup> or a Book. That is what Allah<sup>azwj</sup> 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<sup>azwj</sup>, '**but his heart is confident about his Emān. However, those whose breasts have become open to disbelief (16:106)**

وَقَالَ أَلَا بَدِكِرِ اللَّهِ تَطْمِئِنُّ الْقُلُوبُ

Allah<sup>azwj</sup> has Said, '**Remembrance (speaking) of Allah certainly brings comfort to all hearts.**' (13:28)

وَقَالَ الَّذِينَ آمَنُوا بِأَفْوَاهِهِمْ وَلَمْ يُؤْمِنُوا قُلُوبُهُمْ

Allah<sup>azwj</sup> has Said, '**They only say that they believe but, in fact, they have no Emān (faith) in their hearts ....**' (5:41)

وَقَالَ إِنَّ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

Allah<sup>azwj</sup> 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 الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ وَهُوَ رَأْسُ الْإِيمَانِ

These are what Allah<sup>azwj</sup> 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 اللِّسَانِ الْقَوْلَ وَالتَّعْبِيرَ عَنِ الْقَلْبِ بِمَا عَقَدَ عَلَيْهِ وَاقْرَأَ بِهِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَ قُولُوا لِلنَّاسِ حُسْنًا

On the tongue Allah<sup>azwj</sup> has Made it obligatory to speak and express what the heart has established and has confirmed as Allah<sup>azwj</sup> has Said, '**that they should speak righteous words to people ...**' (2:83)

وَقَالَ وَ قُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَ نَحْنُ لَهُ مُسْلِمُونَ فَهَذَا مَا فَرَضَ اللَّهُ عَلَى اللِّسَانِ 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<sup>azwj</sup> has Made obligatory for the tongue and this is its deed.

وَفَرَضَ عَلَى السَّمْعِ أَنْ يَنْتَظِرَهُ عَنِ الاسْتِمَاعِ إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يُعْرِضَ عَمَّا لَا يَجِلُّ لَهُ مِمَّا نَهَى اللَّهُ عَزَّ وَجَلَّ عَنْهُ وَ الْإِصْغَاءِ إِلَى مَا أَسْخَطَ اللَّهُ عَزَّ وَجَلَّ فَقَالَ فِي ذَلِكَ وَ قَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَفْعَلُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

Allah<sup>azwj</sup> 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<sup>azwj</sup> has Prohibited to listen to attentively; it angers Allah<sup>azwj</sup>. And in this regard He<sup>azwj</sup> has Said, '**Allah has told you (Momins) 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 اسْتَنْتَى اللَّهُ عَزَّ وَجَلَّ مَوْضِعَ النَّسِيَانِ فَقَالَ وَ إِذَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

Allah<sup>azwj</sup> 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 قَبَسْرُ عِبَادِ الَّذِينَ يَسْتَمْعُونَ الْقَوْلَ قَبَسْرُ عِبَادِ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمُ الْوَالِدُونَ

Allah<sup>azwj</sup> has also Said, '(O Muhammad<sup>saww</sup>), **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 وَ جَلَّ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

Allah<sup>azwj</sup> has Said, **'Triumphant indeed are the Momins, (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)

وَ قَالَ وَ إِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَ قَالُوا إِنَّا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ

Allah<sup>azwj</sup> 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)**

وَ قَالَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

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 يُصْنَعِيَ إِلَى مَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ

This is what Allah<sup>azwj</sup> 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*.

وَ فَرَضَ عَلَى الْبَصَرِ أَنْ لَا يُنْظَرَ إِلَى مَا حَرَّمَ اللَّهُ عَلَيْهِ وَ أَنْ يُعْرِضَ عَمَّا نَهَى اللَّهُ عَنْهُ مِمَّا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ

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

فَقَالَ تَبَارَكَ وَ تَعَالَى قُلْ لِلْمُؤْمِنِينَ يُعْضُوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ

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

فَنَهَاهُمْ أَنْ يُنْظَرُوا إِلَى عَوْرَاتِهِمْ وَ أَنْ يُنْظَرَ الْمَرْءُ إِلَى فَرْجِ أَخِيهِ وَ يَحْفَظَ فَرْجَهُ أَنْ يُنْظَرَ إِلَيْهِ

Allah<sup>azwj</sup> has Prohibited looking at the privacy of one's brother and to keep one's privacy protected from the onlookers.

وَقَالَ وَ قُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ

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

مِنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا وَ تَحْفَظَ فَرْجَهَا مِنْ أَنْ يُنْظَرَ إِلَيْهَا وَ قَالَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنَ الزَّنَا إِلَّا هَذِهِ الْآيَةُ فَإِنَّهَا مِنَ النَّظْرِ

‘They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imam<sup>asws</sup> 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 نَظَّمَ مَا فَرَضَ عَلَى الْقَلْبِ وَ اللِّسَانِ وَ السَّمْعِ وَ الْبَصَرِ فِي آيَةٍ أُخْرَى فَقَالَ وَ مَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ

‘Allah<sup>azwj</sup> 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)

يَعْنِي بِالْجُلُودِ الْفُرُوجَ وَ الْأَفْحَادَ وَ قَالَ وَ لَا تَفْقُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

(Here) Skin is a reference to private parts and thighs. Allah<sup>azwj</sup> 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 غَضِّ الْبَصَرِ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ

This is what Allah<sup>azwj</sup> has Made Obligatory for the eyes; to cast down away from what Allah<sup>azwj</sup> has Prohibited. This is their deed and it is of *Emān*.

وَ فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ أَنْ لَا يَبْطِشَ بِهِمَا إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يَبْطِشَ بِهِمَا إِلَى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَ صِلَةِ الرَّحِمِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ الطَّهْرِ لِلصَّلَاةِ

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

فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Allah<sup>azwj</sup> has Said, **‘Momsins, 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)

وَ قَالَ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَتَخْتَنُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَّا بَعْدَ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

Allah<sup>azwj</sup> has Said, ***'If you encounter the unMominis 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 الْيَدَيْنِ لِأَنَّ الضَّرْبَ مِنْ عِلَاجِهِمَا

This is what Allah<sup>azwj</sup> has Made Obligatory for the hands; striking is their task.

وَ فَرَضَ عَلَى الرَّجُلَيْنِ أَنْ لَا يَمْشِيَا بِهِمَا إِلَى شَيْءٍ مِنْ مَعَاصِي اللَّهِ وَ فَرَضَ عَلَيْهِمَا الْمَشْيَ إِلَى مَا يُرْضِي اللَّهَ عَزَّ وَ جَلَّ فَقَالَ وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طَوْلًا وَ قَالَ وَ اقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتِ لَصَوْتِ الْحَمِيرِ

Allah<sup>azwj</sup> has Made it Obligatory for the legs not to walk to what is made unlawful and in disobedience to Allah<sup>azwj</sup>. He<sup>azwj</sup> has Made it obligatory for them to walk to what makes Allah<sup>azwj</sup> Happy. Allah<sup>azwj</sup> 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 أَنْفُسِهِمَا وَ عَلَى أَرْبَابِهِمَا مِنْ تَضْيِيعِهِمَا لِمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ فَرَضَهُ عَلَيْهِمَا الْيَوْمَ نَحْنِمُ عَلَى أَفْوَاهِهِمْ وَ نَكَلِمُنَا أَيْدِيَهُمْ وَ نَشْهَدُ أَرْجُلَهُمْ 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<sup>azwj</sup> 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 الْيَدَيْنِ وَ عَلَى الرَّجُلَيْنِ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ

This is also what Allah<sup>azwj</sup> has Made obligatory for the hands and the legs and this is their deed and it is of *Emān*.

وَ فَرَضَ عَلَى الْوُجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَ النَّهَارِ فِي مَوَاقِبِ الصَّلَاةِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

Allah<sup>azwj</sup> has Made it obligatory for the face to prostrate before Him<sup>azwj</sup> in the days and nights in the times of the prayers. Allah<sup>azwj</sup> has Said, ***'Mominis, 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 الْوُجْهِ وَ الْيَدَيْنِ وَ الرَّجُلَيْنِ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَ قَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطُّهُورِ وَ الصَّلَاةِ بِهَا وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا صَرَفَ نَبِيَّهُ ص إِلَى الْكَعْبَةِ عَنِ الْبَيْتِ الْمُقَدَّسِ قَانَزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

This is an obligation that involves the face, hands and legs. In another passage Allah<sup>azwj</sup> 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<sup>azwj</sup> Made His<sup>azwj</sup> Prophet<sup>saww</sup> to change facing the



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

فَسَمَّى الصَّلَاةَ إِيمَانًا فَمَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ حَافِظًا لِحَوَارِجِهِ مُوفِيًا كُلَّ جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهَا لَقِيَ اللَّهَ عَزَّ وَجَلَّ مُسْتَكْمِلًا لِإِيمَانِهِ وَ هُوَ مِنْ أَهْلِ الْجَنَّةِ وَ مَنْ خَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ فِيهَا لَقِيَ اللَّهَ عَزَّ وَجَلَّ نَاقِصَ الْإِيمَانِ

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

قُلْتُ قَدْ فَهِمْتُ نُقْصَانَ الْإِيمَانِ وَ تَمَامَهُ فَمِنْ أَيْنَ جَاءَتْ زِيَادَتُهُ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَكْبَمُ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَ هُمْ يَسْتَبْشِرُونَ وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَ قَالَ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى

I then asked the Imam<sup>asws</sup>, 'I now understand perfect and defective Emān. How does the Emān increases or (decreases) come from?' The Imam<sup>asws</sup> said, 'Consider the Words of Allah<sup>azwj</sup> **'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<sup>azwj</sup> 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 زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَ لَأَسْتَوَتْ النَّعْمُ فِيهِ وَ لَأَسْتَوَى النَّاسُ وَ بَطَلَ التَّفْضِيلُ وَ لَكِنْ بِنَّمَامِ الْإِيمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَ بِالزِّيَادَةِ فِي الْإِيمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالذَّرَجَاتِ عِنْدَ اللَّهِ وَ بِالنُّقْصَانِ دَخَلَ الْمُفْرَطُونَ النَّارَ

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<sup>azwj</sup> and for the defect in Emān the mischievous go in fire'.<sup>3</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ وَ مُحَمَّدَ بْنَ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى جَمِيعًا عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عَمْرٍانَ الْحَلْبِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ [الْحَسَنِ عَنِ الْحَسَنِ بْنِ] هَارُونَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفَوَادَ كُلَّ أَوْلِيكَ كَانَ عَنْهُ مَسْئُولًا قَالَ يُسْأَلُ السَّمْعُ عَمَّا سَمِعَ وَ الْبَصَرُ عَمَّا نَظَرَ إِلَيْهِ وَ الْفَوَادُ 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,

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

'Abu Abdullah<sup>asws</sup> 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'.<sup>4</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ أَوْ غَيْرِهِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الْإِيمَانِ فَقَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ [وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ] وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ مَا اسْتَقَرَّ 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<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the *Emān*. So he<sup>asws</sup> said: 'The testimony that there is no god except for Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> Rasool<sup>saww</sup>, and the acknowledgement with whatever he<sup>saww</sup> came with from the Presence of Allah<sup>azwj</sup>, and what settles in the hearts from the ratification of that'.

قَالَ قُلْتُ الشَّهَادَةُ أَلَيْسَتْ عَمَلًا قَالَ بَلَى قُلْتُ الْعَمَلُ مِنَ الْإِيمَانِ قَالَ نَعَمْ الْإِيمَانُ لَا يَكُونُ إِلَّا بِعَمَلٍ وَالْعَمَلُ مِنْهُ وَلَا يَنْبُتُ الْإِيمَانُ إِلَّا بِعَمَلٍ .

He (the narrator) said, 'I said, 'The testimony, is it not a deed?' He<sup>asws</sup> said: 'Yes'. I said, 'The deeds is from the *Emān*?' He<sup>asws</sup> 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'.<sup>5</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ مَا الْإِسْلَامُ فَقَالَ دِينُ اللَّهِ اسْمُهُ الْإِسْلَامُ وَ هُوَ دِينُ اللَّهِ قَبْلَ أَنْ تَكُونُوا حَيْثُ كُنْتُمْ وَ بَعْدَ أَنْ تَكُونُوا فَمَنْ أَقْرَبَ بَدِينِ 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<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What is Al-*Islām*?' So He<sup>asws</sup> said: 'Religion of Allah<sup>azwj</sup>. It's name is Al-*Islām*, and it was the Religion of Allah<sup>azwj</sup> before you happened to be, where you are, and after you. So the one who acknowledges by the Religion of Allah<sup>azwj</sup>, so he is a Muslim, and the one who acts in accordance with whatever Allah<sup>azwj</sup> Mighty and Majestic Commanded with, so he is '*Momin*' (a Believer)'.<sup>6</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُ سَلَامٌ إِنَّ خَيْمَةَ ابْنِ أَبِي خَيْمَةَ يُحَدِّثُنَا عَنْكَ أَنَّهُ سَأَلَكَ عَنِ الْإِسْلَامِ فَقُلْتَ لَهُ إِنَّ الْإِسْلَامَ مَنْ اسْتَقْبَلَ قِبَلَتَنَا وَ شَهِدَ شَهَادَتَنَا وَ نَسَكَ نُسُكَنَا وَ وَالَى وَلِيَّنَا وَ عَادَى عَدُوَّنَا فَهُوَ مُسْلِمٌ فَقَالَ صَدَقَ خَيْمَةَ قُلْتُ وَ سَأَلَكَ عَنِ الْإِيمَانِ فَقُلْتَ الْإِيمَانُ بِاللَّهِ وَ التَّصْدِيقُ بِكِتَابِ اللَّهِ وَ أَنْ لَا يُعْصَى اللَّهُ فَقَالَ صَدَقَ خَيْمَةَ .

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,

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

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْإِيمَانِ فَقَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ قُلْتُ أَلَيْسَ هَذَا عَمَلٌ قَالَ بَلَى قُلْتُ فَالْعَمَلُ مِنَ الْإِيمَانِ قَالَ لَا يَنْبَغُ 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<sup>asws</sup> about the Emān, so he<sup>asws</sup> said: 'The testimony that there is no God except for Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>'. I said, 'Is this not a deed?' He<sup>asws</sup> said: 'Yes'. I said, 'So the deed is from the Emān?' He<sup>asws</sup> said: 'The Emān would not be affirmed for him except with the deed, and the deed is from it' (the Emān).<sup>8</sup>

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ مُبَسَّرٍ عَنْ حَمَّادِ بْنِ عَمْرٍو النَّصْبِيِّ قَالَ سَأَلَ رَجُلٌ الْعَالِمَ (عَلَيْهِ السَّلَامُ) فَقَالَ أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يُقْبَلُ عَمَلٌ إِلَّا بِهِ فَقَالَ وَمَا ذَلِكَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَأَسْنَاهَا حَقًّا وَأَشْرَفُهَا 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 'الْعَالِمُ' (Al-Alim - the knowledgeable one<sup>asws</sup>, so he said, 'O the 'الْعَالِمُ' knowledgeable one<sup>asws</sup>! Inform me, which of the deeds is the most superior in the Presence of Allah<sup>azwj</sup>? He<sup>asws</sup> said: 'That without which a 'deed' cannot be Accepted'. So he asked, 'And what is that?' He<sup>asws</sup> said: 'The Emān in Allah<sup>azwj</sup> is that which is the highest of the deeds in levels, and its highest in share (Rewards), and its noblest is status'.

قُلْتُ أَخْبِرْنِي عَنِ الْإِيمَانِ أَمْ قَوْلٌ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ قَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَالْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضِ مِنَ اللَّهِ بَيِّنَةٌ فِي كِتَابِهِ وَاضِحٌ نُورُهُ ثَابِتَةٌ حُجَّتُهُ بِشَهْدِ بِهِ الْكِتَابِ وَ يَدْعُو إِلَيْهِ قُلْتُ 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<sup>asws</sup> said: 'The Emān is a deed, all of it, and the speech, some of that is the deed by an Imposition from Allah<sup>azwj</sup> Explained in His<sup>azwj</sup> Book. Its Light is clear, and its argument is affirm. The Book Testifies with it and calls towards Him<sup>azwj</sup>'. I said, 'Described that to me until I understand it'.

فَقَالَ إِنَّ الْإِيمَانَ حَالَاتٌ وَ دَرَجَاتٌ وَ طَبَقَاتٌ وَ مَنَازِلٌ فَمِنْهُ التَّامُّ الْمُتَنَهَى تَمَامُهُ وَ مِنْهُ النَّاقِصُ الْمُتَنَهَى نُقْصَانُهُ وَ مِنْهُ الزَّائِدُ الرَّاجِحُ زِيَادَتُهُ قُلْتُ وَ إِنَّ الْإِيمَانَ لَيَنِيمُ وَ يَزِيدُ وَ يَنْقُصُ قَالَ نَعَمْ قُلْتُ وَ كَيْفَ ذَلِكَ

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

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

So he<sup>asws</sup> 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 pre-dominant'. I said, 'Does the *Emān* remain complete or it increases and decreases?' He<sup>asws</sup> said: 'Yes'. I said, 'And how is that?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ وَ قَسَمَهُ عَلَيْهَا وَ فَرَقَهُ عَلَيْهَا فَلَيْسَ مِنْ جَوَارِحِهِمْ جَارِحَةٌ إِلَّا وَ هِيَ مُوَكَّلَةٌ مِنَ الْإِيمَانِ بِغَيْرِ مَا وَكَلَتْ بِهِ أُخْتَهَا

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High Imposed the *Emān* upon the body parts of the children of Adam<sup>as</sup>, 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 قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَ يَفْقَهُ وَ يَفْهَمُ وَ هُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تُورَدُ الْجَوَارِحُ وَ لَا تُصَدَّرُ إِلَّا عَنْ رَأْيِهِ وَ أَمْرِهِ وَ مِنْهَا يَدَاهُ اللَّتَانِ يَنْطِشُ بِهِمَا وَ رَجَلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَ فَرْجُهُ الَّذِي الْبَاهُ مِنْ قَبْلِهِ وَ لِسَانُهُ الَّذِي يَنْطِقُ بِهِ الْكِتَابُ وَ يَشْهَدُ بِهِ عَلَيْهَا وَ عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ أُذُنَاهُ 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.

وَ فَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ وَ فَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَ فَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَ فَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرَّجْلَيْنِ وَ فَرَضَ عَلَى الرَّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ

And He<sup>azwj</sup> Imposed upon the heart other than what He<sup>azwj</sup> Imposed upon the tongue; and He<sup>azwj</sup> Imposed upon the tongue with other than what He<sup>azwj</sup> Imposed upon the two eyes; and He<sup>azwj</sup> Imposed upon the two eyes with other than what He<sup>azwj</sup> Imposed upon the hearing; and He<sup>azwj</sup> Imposed upon the hearing with other than what He<sup>azwj</sup> Imposed upon the two hands; and He<sup>azwj</sup> Imposed upon the two hands with other than what He<sup>azwj</sup> Imposed upon the two legs; and He<sup>azwj</sup> Imposed upon the two legs with other than what He<sup>azwj</sup> Imposed upon the private part; and He<sup>azwj</sup> Imposed upon the private part with other than what He<sup>azwj</sup> Imposed upon the face.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَالْإِقْرَارُ وَ الْمَعْرِفَةُ وَ التَّصَدِيقُ وَ التَّسْلِيمُ وَ الْعَقْدُ وَ الرِّضَا بِأَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وُلَدًا وَ أَنَّ مُحَمَّدًا (صلى الله عليه وآله) عَبْدُهُ وَ رَسُولُهُ .

So, as for what Allah<sup>azwj</sup> 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<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>, One, Last, neither having Taken a companion nor a child, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>,<sup>9</sup>

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

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَشْعَثِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ حَفْصِ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ وَ سَأَلَهُ رَجُلٌ عَنْ قَوْلِ الْمُرْجِيَّةِ فِي الْكُفْرِ وَالْإِيمَانِ وَقَالَ إِنَّهُمْ يَحْتَجُونَ عَلَيْنَا وَيَقُولُونَ كَمَا أَنَّ الْكَافِرَ عِنْدَنَا هُوَ الْكَافِرُ عِنْدَ اللَّهِ فَكَذَلِكَ نَجِدُ الْمُؤْمِنَ إِذَا أَقَرَّ 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<sup>asws</sup> saying, and a man had asked him<sup>asws</sup> 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 disMomin amongst us is a disMomin in the Presence of Allah<sup>azwj</sup>, and similar to that, we find the Momin when he acknowledges with his belief, he is a Momin in the Presence of Allah<sup>azwj</sup>'.

فَقَالَ سُبْحَانَ اللَّهِ وَ كَيْفَ يَسْتَوِي هَذَانِ وَالْكَفْرُ إِفْرَارٌ مِنَ الْعَبْدِ فَلَا يُكْفَى بَعْدَ إِفْرَارِهِ بِبَيِّنَةٍ وَالْإِيمَانُ دَعْوَى لَا تَجُوزُ إِلَّا بِبَيِّنَةٍ وَ بَيِّنَتُهُ عَمَلُهُ وَ بَيِّنَتُهُ فَإِذَا اتَّفَقَا فَالْعَبْدُ عِنْدَ اللَّهِ مُؤْمِنٌ

So he<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! 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<sup>azwj</sup>.

وَ الْكُفْرُ مَوْجُودٌ بِكُلِّ جِهَةٍ مِنْ هَذِهِ الْجِهَاتِ الثَّلَاثِ مِنْ بَيِّنَةٍ أَوْ قَوْلٍ أَوْ عَمَلٍ وَ الْأَحْكَامُ تَجْرِي عَلَى الْقَوْلِ وَالْعَمَلِ فَمَا أَكْثَرَ مَنْ يَشْهَدُ لَهُ الْمُؤْمِنُونَ بِالْإِيمَانِ وَ يَجْرِي عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ وَ هُوَ عِنْدَ اللَّهِ كَافِرٌ وَ قَدْ أَصَابَ مَنْ أَجْرَى عَلَيْهِ أَحْكَامَ الْمُؤْمِنِينَ بِظَاهِرِ قَوْلِهِ وَ عَمَلِهِ .

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 disMomin in the Presence of Allah<sup>azwj</sup>; and he would be correct, the one who applies the Ordinances of the Momins upon him (going by the) aparent of his words and his deeds'.<sup>10</sup>

## بَابُ السَّبْقِ إِلَى الْإِيمَانِ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرٍو الزُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَ مَنَازِلَ يَتَفَاضَلُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللَّهِ قَالَ نَعَمْ قُلْتُ صِفْهُ لِي رَحِمَكَ 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<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Are there for the *Emān*, levels and status the Momins can have superiority regarding these in the

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

Presence of Allah<sup>azwj</sup>? He<sup>asws</sup> said: 'Yes'. I said, 'Describe it to me, may Allah<sup>azwj</sup> Have Mercy on you<sup>asws</sup>, until I understand it'.

قَالَ إِنَّ اللَّهَ سَبَقَ بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَبِّقُ بَيْنَ الْخَيْلِ يَوْمَ الرَّهَانِ ثُمَّ فَضَّلَهُمْ عَلَى دَرَجَاتِهِمْ فِي السَّبْقِ إِلَيْهِ فَجَعَلَ كُلَّ امْرئٍ مِنْهُمْ عَلَى دَرَجَةٍ سَبِقِهِ لَا يَنْقُصُهُ فِيهَا مِنْ حَقِّهِ وَلَا يَتَقَدَّمُ مَسْبُوقٌ سَابِقاً وَلَا مَفْضُولٌ فَاصِلاً تَقَاصَلَ بِذَلِكَ أَوَائِلُ هَذِهِ الْأُمَّةِ وَأَوَاخِرُهَا وَ لَوْ لَمْ يَكُنْ لِلْسَّابِقِ إِلَى الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ إِذَا لَلْحَقِّ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَاهَا نَعَمْ وَ لَتَقَدَّمُوهُمْ إِذَا لَمْ يَكُنْ لِمَنْ سَبَقَ إِلَى الْإِيمَانِ الْفَضْلُ عَلَى مَنْ أَبْطَأَ عَنْهُ

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> 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<sup>azwj</sup> Preferred them upon their levels in their race to Him<sup>azwj</sup>. So He<sup>azwj</sup> 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 فَتَمَّ اللَّهُ السَّابِقِينَ وَ بِالْإِبْطَاءِ عَنِ الْإِيمَانِ أَخَّرَ اللَّهُ الْمُقْصِرِينَ لِأَنَّا نَجِدُ مِنَ الْمُؤْمِنِينَ مِنَ الْآخِرِينَ مَنْ هُوَ أَكْثَرُ عَمَلًا مِنَ الْأَوَّلِينَ وَ أَكْثَرُهُمْ صَلَاةً وَ صَوْمًا وَ حَجًّا وَ زَكَاةً وَ جِهَادًا وَ إِتْقَانًا وَ لَوْ لَمْ يَكُنْ سَوَابِقُ يُفْضَلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضًا عِنْدَ اللَّهِ لَكَانَ الْآخِرُونَ بِكَثْرَةِ الْعَمَلِ مُقَدِّمِينَ عَلَى الْأَوَّلِينَ وَ لَكِنْ أَبِي اللَّهُ عَزَّ وَ جَلَّ أَنْ يُدْرِكَ آخِرُ دَرَجَاتِ الْإِيمَانِ أَوْلَاهَا وَ يُقَدِّمُ فِيهَا مَنْ أَخَّرَ اللَّهُ أَوْ يُؤَخَّرَ فِيهَا مَنْ قَدَّمَ اللَّهُ

But it is by the levels of the *Emān* that Allah<sup>azwj</sup> Brings forward the preceding ones to the *Emān* than the sluggish ones. Allah<sup>azwj</sup> 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<sup>azwj</sup>, it would be that the later ones, due to the frequency of their deeds would be preceding (them) upon the former ones. But, Allah<sup>azwj</sup> 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<sup>azwj</sup> had Delayed should precede, or he should be delayed in it the one whom Allah<sup>azwj</sup> has Made to precede.

قُلْتُ أَخْبِرْنِي عَمَّا نَدَبَ اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنِينَ إِلَيْهِ مِنَ الْإِسْتِيفَاقِ إِلَى الْإِيمَانِ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَابِقُوا إِلَى مَعْرِفَةِ مَنْ رَبَّكُمْ وَ جَنَّةٌ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ أَعَدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ وَ قَالَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

I said, 'Inform me about what Allah<sup>azwj</sup> Mighty and Majestic has Accredited the *Momins* to, from the preceding to the *Emān*'. So he<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> 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<sup>azwj</sup> Said [56:10] **And the foremost are the foremost, [56:11] These are the ones of proximity.**

وَقَالَ وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ قَبِيحًا  
بِالْمُهَاجِرِينَ الْأُولَى عَلَى دَرَجَةِ سَبَقِهِمْ ثُمَّ تَنَى بِالْأَنْصَارِ ثُمَّ تَلَتْ بِالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ فَوَضَعَ كُلَّ قَوْمٍ عَلَى قَدَرِ دَرَجَاتِهِمْ وَ  
مَنَازِلِهِمْ عِنْدَهُ

And he<sup>asws</sup> 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<sup>azwj</sup> 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<sup>azwj</sup> Placed each group upon a measurement of their levels and their status in His<sup>azwj</sup> Presence.

ثُمَّ ذَكَرَ مَا فَضَّلَ اللَّهُ عَزَّ وَجَلَّ بِهِ أَوْلِيَاءَهُ بَعْضُهُمْ عَلَى بَعْضٍ فَقَالَ عَزَّ وَجَلَّ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ  
مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ إِلَى آخِرِ الْآيَةِ وَقَالَ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَقَالَ أَنْظِرْ  
كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَ أَكْبَرُ تَفْضِيلًا وَقَالَ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَقَالَ وَ يُؤْتِ كُلَّ ذِي  
فَضْلٍ فَضْلَهُ

Then He<sup>azwj</sup> Mentioned what Allah<sup>azwj</sup> Mighty and Majestic Preferred His<sup>azwj</sup> 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<sup>azwj</sup> Said [17:55] **and We have Preferred some of the prophets above others.** And He<sup>azwj</sup> Said [17:21] **See how We have Made some Preferable to others, and certainly the Hereafter is greater in Levels and greater in Preferment.** And He<sup>azwj</sup> Said [3:163] **There are (varying) Levels with Allah. [11:3] and Bestow His Grace on every one Endowed with merits.**

وَقَالَ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَقَالَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ  
عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَ مَغْفِرَةً وَ رَحْمَةً وَقَالَ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أُولَئِكَ أَكْبَرُ  
دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَ قَاتَلُوا

And He<sup>azwj</sup> 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<sup>azwj</sup> 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<sup>azwj</sup> 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 وَ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَقَالَ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَ لَا نَصَبٌ وَ لَا مَخْمَصَةٌ فِي  
سَبِيلِ اللَّهِ وَ لَا يَطْؤُونَ مَوْطِنًا يَغِيظُ الْكُفَّارَ وَ لَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ وَقَالَ وَ مَا تَقَدَّمُوا لِأَنْفُسِكُمْ  
مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ وَقَالَ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And He<sup>azwj</sup> Said [58:11] **Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels.** And He<sup>azwj</sup> 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<sup>azwj</sup> Said [2:110] **and whatever good you send ahead for yourselves, you shall find it with Allah.** And He<sup>azwj</sup> 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<sup>azwj</sup> Mighty and Majestic'.<sup>11</sup>

### بَابُ دَرَجَاتِ الْإِيمَانِ

## Chapter 20 – Levels of the *Emān*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمَّارِ بْنِ أَبِي الْأَخْوَصِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ الْإِيمَانَ عَلَى سَبْعَةِ أَصْحَابٍ عَلَى الْبِرِّ وَالصِّدْقِ وَالْبِقِينِ وَالرِّضَا وَالْوَفَاءِ وَالْعِلْمِ وَالْجَلْمِ ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ فَمَنْ جَعَلَ فِيهِ هَذِهِ السَّبْعَةَ الْأَسْهُمَ فَهُوَ كَامِلٌ مُحْتَمِلٌ وَ قَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَ لِبَعْضِ السَّهْمَيْنِ وَ لِبَعْضِ الثَّلَاثَةِ حَتَّى انْتَهَوْا إِلَى السَّبْعَةِ

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<sup>asws</sup> having said: 'Allah<sup>azwj</sup> 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<sup>azwj</sup> Distributed that between the people. So the one in whom He<sup>azwj</sup> Made these seven portions to be, so he would be of perfect potential (of achieving the complete *Emān*). And He<sup>azwj</sup> 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 وَ لَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةً فَتَبْهُتُوهُمْ ثُمَّ قَالَ كَذَلِكَ حَتَّى يَنْتَهِيَ إِلَى السَّبْعَةِ .

Then he<sup>asws</sup> 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<sup>asws</sup> said: 'It is like that until it ends up to the seven'.<sup>12</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى جَمِيعاً عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْتَيْفَانِ عَنْ يَعْقُوبَ بْنِ الضَّحَّاكِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا سَرَّاجٍ وَ كَانَ خَادِمًا لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ بَعَثَنِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي حَاجَةٍ وَ هُوَ بِالْحِيرَةِ أَنَا وَ جَمَاعَةٌ مِنْ مَوَالِيهِ قَالَ فَأَنْطَلَقْنَا فِيهَا ثُمَّ رَجَعْنَا مُعْتَمِرِينَ

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,

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

<sup>12</sup> 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<sup>asws</sup> who said, 'Abu Abdullah<sup>asws</sup> sent me regarding a need and he<sup>asws</sup> was at Al-Hira, I and a group of his<sup>asws</sup> slaves. So we went regarding it. Then we returned gloomy.

قَالَ وَكَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نَزُولًا فَجِئْتُ وَ أَنَا بِحَالٍ فَرَمَيْتُ بِنَفْسِي فَبَيْنَا أَنَا كَذَلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامِ ) قَدْ أَقْبَلَ قَالَ فَقَالَ قَدْ أَتَيْتَكَ أَوْ قَالَ جِئْنَاكَ فَاسْتَوَيْتُ جَالِسًا وَ جَلَسَ عَلَيَّ صَدْرُ فِرَاشِي فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ فَأَخْبَرْتُهُ فَحَمِدَ اللَّهُ

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<sup>asws</sup> who had come over. So he<sup>asws</sup> said: 'I<sup>asws</sup> have come to you', or he<sup>asws</sup> said: 'We<sup>asws</sup> have come to you'. So I sat up straight, and he<sup>asws</sup> sat upon the middle of my bed. So he<sup>asws</sup> asked me about what he<sup>asws</sup> had sent me for, so. I informed him<sup>asws</sup>. So he<sup>asws</sup> Praised Allah<sup>azwj</sup>.

ثُمَّ جَرَى ذِكْرُ قَوْمٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّا نَبْرَأُ مِنْهُمْ إِنَّهُمْ لَا يَقُولُونَ مَا نَقُولُ قَالَ فَقَالَ يَتَوَلَّوْنَا وَ لَا يَقُولُونَ مَا تَقُولُونَ تَبْرَأُونَ مِنْهُمْ ق

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

إِنِّي أَقُولُ نَعَمْ قَالَ فَهَوَ ذَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ فَيَنْبَغِي لَنَا أَنْ نَبْرَأَ مِنْكُمْ قَالَ فَقُلْتُ لَا جُعِلْتُ فِدَاكَ قَالَ وَ هُوَ ذَا عِنْدَ اللَّهِ مَا لَيْسَ عِنْدَنَا أَ قَتْرَاهُ أَ طَرَحْنَا قَالَ فَقُلْتُ لَا وَ اللَّهُ جُعِلْتُ فِدَاكَ مَا نَفْعَلُ

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

قَالَ فَتَوَلَّوْهُمْ وَ لَا تَبْرَأُوا مِنْهُمْ إِنَّ مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْمٌ وَ مِنْهُمْ مَنْ لَهُ سَهْمَانِ وَ مِنْهُمْ مَنْ لَهُ ثَلَاثَةُ أَ سْهُمٍ وَ مِنْهُمْ مَنْ لَهُ أَرْبَعَةُ أَ سْهُمٍ وَ مِنْهُمْ مَنْ لَهُ خَمْسَةُ أَ سْهُمٍ وَ مِنْهُمْ مَنْ لَهُ سِتَّةُ أَ سْهُمٍ وَ مِنْهُمْ مَنْ لَهُ سَبْعَةُ أَ سْهُمٍ

He<sup>asws</sup> 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 whom there are six portions, and from them is the one for whom there are seven portions.

فَلَيْسَ يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السَّهْمِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّهْمَيْنِ وَ لَا صَاحِبُ السَّهْمَيْنِ عَلَى مَا عَلَيْهِ صَاحِبُ الثَّلَاثَةِ وَ لَا صَاحِبُ الثَّلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الأَرْبَعَةِ وَ لَا صَاحِبُ الأَرْبَعَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الخَمْسَةِ وَ لَا صَاحِبُ الخَمْسَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّتَّةِ وَ لَا صَاحِبُ السَّتَّةِ 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.

وَسَأَصْرَبُ لَكَ مَثَلًا إِنَّ رَجُلًا كَانَ لَهُ جَارٌ وَكَانَ نَصْرَانِيًّا فَدَعَاهُ إِلَى الْإِسْلَامِ وَزَيَّنَهُ لَهُ فَأَجَابَهُ فَأَتَاهُ سَحِيرًا فَفَرَعَ عَلَيْهِ  
الْبَابَ فَقَالَ لَهُ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَ مَا حَاجَتُكَ فَقَالَ تَوَضَّأَ وَ الْبَسَ تَوْبِيكَ وَ مُرَّ بِنَا إِلَى الصَّلَاةِ قَالَ فَتَوَضَّأَ وَ لَبَسَ  
تَوْبِيهِ وَ خَرَجَ مَعَهُ

And I<sup>asws</sup> 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 فَصَلَّيَا مَا شَاءَ اللَّهُ ثُمَّ صَلَّيَا الْفَجْرَ ثُمَّ مَكَّنَا حَتَّى أَصْبَحَا فَقَامَ الَّذِي كَانَ نَصْرَانِيًّا يُرِيدُ مَنْزِلَهُ فَقَالَ لَهُ الرَّجُلُ أَيْنَ تَذْهَبُ  
النَّهَارُ قَصِيرٌ وَ الَّذِي بَيْنَكَ وَ بَيْنَ الظُّهْرِ قَلِيلٌ قَالَ فَجَلَسَ مَعَهُ إِلَى أَنْ صَلَّى الظُّهْرَ ثُمَّ قَالَ وَ مَا بَيْنَ الظُّهْرِ وَ الْعَصْرَ قَلِيلٌ  
فَاحْتَبَسَهُ حَتَّى صَلَّى الْعَصْرَ

He<sup>asws</sup> said: 'So they both prayed *Salāt* whatever Allah<sup>azwj</sup> 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 أَقَلُّ مِنْ أَوَّلِهِ فَاحْتَبَسَهُ حَتَّى صَلَّى الْمَغْرِبَ ثُمَّ أَرَادَ أَنْ  
يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّمَا بَقِيَتْ صَلَاةٌ وَاحِدَةٌ 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 سَحِيرٌ عَدَا عَلَيْهِ فَضْرَبَ عَلَيْهِ الْبَابَ فَقَالَ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَ مَا حَاجَتُكَ قَالَ تَوَضَّأَ وَ الْبَسَ تَوْبِيكَ وَ أَخْرَجَ  
بِنَا فَصَلَّ قَالَ اطَّلَبْ لِهَذَا الدِّينِ مَنْ هُوَ أَفْرَعُ مِنِّي وَ أَنَا إِنْسَانٌ مِسْكِينٌ وَ عَلَيَّ عِيَالٌ

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 ( عليه السلام ) أَدْخَلَهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ أَوْ قَالَ أَدْخَلَهُ مِنْ مِثْلِ ذِهِ وَ أَخْرَجَهُ مِنْ مِثْلِ هَذَا .

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

## بَابُ آخَرُ مِنْهُ

### Chapter 21 – Another chapter from it

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ أَحْمَدَ بْنِ عُمَرَ عَنْ يَحْيَى بْنِ أَبَانَ عَنْ شَهَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى هَذَا الْخَلْقَ لَمْ يَلْمُ أَحَدٌ أَحَدًا فَقُلْتُ أَصْلَحَكَ اللَّهُ فَكَيْفَ ذَلِكَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ أَجْزَاءَ بَلَّغَ بِهَا تِسْعَةً وَأَرْبَعِينَ جُزْءًا ثُمَّ جَعَلَ الْأَجْزَاءَ أَعْشَارًا فَجَعَلَ الْجُزْءَ عَشْرَةَ أَعْشَارٍ ثُمَّ قَسَمَهُ بَيْنَ الْخَلْقِ

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

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

فَجَعَلَ فِي رَجُلٍ عَشْرَ جُزْءٍ وَ فِي آخَرَ عَشْرَيْ جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءًا تَامًا وَ فِي آخَرَ جُزْءًا وَ عَشْرَ جُزْءٍ وَ آخَرَ جُزْءًا وَ عَشْرَيْ جُزْءٍ وَ آخَرَ جُزْءًا وَ ثَلَاثَةَ أَعْشَارِ جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءَيْنِ تَامَيْنِ ثُمَّ بِحِسَابِ ذَلِكَ حَتَّى بَلَغَ بِأَرْفَعِهِمْ تِسْعَةً وَ أَرْبَعِينَ جُزْءًا

So He<sup>azwj</sup> 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 يَجْعَلْ فِيهِ إِلَّا عَشْرَ جُزْءٍ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعَشْرَيْنِ وَ كَذَلِكَ صَاحِبُ الْعَشْرَيْنِ لَا يَكُونُ مِثْلَ صَاحِبِ الثَّلَاثَةِ الْأَعْشَارِ وَ كَذَلِكَ مَنْ تَمَّ لَهُ جُزْءٌ لَا يَقْدِرُ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ وَ لَوْ عَلِمَ النَّاسُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ هَذَا الْخَلْقَ عَلَى هَذَا لَمْ يَلْمُ أَحَدٌ 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-tenths; 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<sup>azwj</sup> Mighty and Majestic Created this creation (people) upon this, no one would blame any one'.<sup>14</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ حَمَادِ الْخَزَّازِ عَنْ عَبْدِ الْعَزِيزِ الْفَرَّاطِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا عَبْدَ الْعَزِيزِ إِنَّ الْإِيمَانَ عَشْرُ دَرَجَاتٍ بِمَنْزِلَةِ السَّلْمِ يُصْعَدُ مِنْهُ مِرْقَاةٌ بَعْدَ مِرْقَاةٍ فَلَا يَقُولَنَّ صَاحِبُ الْإِثْنَيْنِ لِصَاحِبِ الْوَاحِدِ لَسْتُ عَلَى شَيْءٍ حَتَّى يَنْتَهِيَ

<sup>13</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 20 H 2

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

إِلَى الْعَاشِرِ فَلَا تُسْقِطُ مَنْ هُوَ دُونَكَ فَيُسْقِطَكَ مَنْ هُوَ فَوْقَكَ وَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلَ مِنْكَ بِدَرَجَةٍ فَارْفَعُهُ إِلَيْكَ بِرِفْقٍ وَلَا تَحْمِلَنَّ عَلَيْهِ مَا لَا يُطِيقُ فَتَكْسِرَهُ فَإِنَّ مَنْ كَسَرَ مُؤْمِناً فَعَلَيْهِ جَبْرُهُ .

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<sup>asws</sup> 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)'.<sup>15</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ الْمُؤْمِنِينَ عَلَى مَنَازِلَ مِنْهُمْ عَلَى وَاحِدَةٍ وَ مِنْهُمْ عَلَى اثْنَتَيْنِ 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<sup>asws</sup> 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 ذَهَبَتْ تَحْمِيلُ عَلَى صَاحِبِ الْوَاحِدَةِ ثِنْتَيْنِ لَمْ يَفُوْ وَ عَلَى صَاحِبِ الثَّنَيْنِ ثَلَاثًا لَمْ يَفُوْ وَ عَلَى صَاحِبِ الثَّلَاثِ أَرْبَعًا لَمْ يَفُوْ وَ عَلَى صَاحِبِ الْأَرْبَعِ خَمْسًا لَمْ يَفُوْ وَ عَلَى صَاحِبِ الْخَمْسِ سِتًّا لَمْ يَفُوْ وَ عَلَى صَاحِبِ السَّتِّ سَبْعًا لَمْ يَفُوْ 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'.<sup>16</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الصَّبَّاحِ بْنِ سَبَّابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا أَنْتُمْ وَ الْبِرَاءَةُ يَبْرَأُ بَعْضُكُمْ مِنْ بَعْضٍ إِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ وَ بَعْضُهُمْ أَكْثَرُ صَلَاةً مِنْ بَعْضٍ وَ بَعْضُهُمْ أَنْفَدُ 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<sup>asws</sup> having said: 'What are you and the disavowing (*Tabarra*)? Some of you are disavowing (*Tabarra*) from the others. The

<sup>15</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 2

<sup>16</sup> 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'.<sup>17</sup>

## بَابُ نِسْبَةِ الْإِسْلَامِ

### Chapter 22 – Ascription of Al-Islām

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) لِأَنْسَبَنَّ الْإِسْلَامَ نِسْبَةً لَا يَنْسَبُهُ أَحَدٌ قَبْلِي وَلَا يَنْسَبُهُ أَحَدٌ بَعْدِي إِلَّا بِمِثْلِ ذَلِكَ إِنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَ التَّسْلِيمُ هُوَ الْيَقِينُ وَ الْيَقِينُ هُوَ النَّصْدِيقُ وَ النَّصْدِيقُ 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<sup>asws</sup> said: ‘I<sup>asws</sup> shall ascribe (describe) Al-Islām with such an ascription, none has ascribed it as such before me<sup>asws</sup> and no one would be ascribing it after me<sup>asws</sup> (but only) with the likes of that (copying it from me<sup>asws</sup>). 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 دِينَهُ عَنْ رَأْيِهِ وَ لَكِنْ آتَاهُ مِنْ رَبِّهِ فَأَخَذَهُ إِنَّ الْمُؤْمِنَ يَرَى يَقِينُهُ فِي عَمَلِهِ وَ الْكَافِرَ يَرَى إِنْكَارُهُ فِي عَمَلِهِ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا عَرَفُوا أَمْرَهُمْ فَاعْتَبَرُوا إِنْكَارَ الْكَافِرِينَ وَ الْمُنَافِقِينَ بِأَعْمَالِهِمْ الْخَبِيئَةِ .

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

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْإِسْلَامُ عَرِيَانٌ فَلَبَّاسُهُ الْحَيَاءُ وَ زِينَتُهُ الْوَقَارُ وَ مَرُوعَتُهُ 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<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> 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<sup>asws</sup> the People<sup>asws</sup> of the Household’.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُودٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مِثْلَهُ .

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

<sup>18</sup> 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 Abdullah<sup>asws</sup> – similar to it.<sup>19</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي ( عَلَيْهِ السَّلَام ) عَنْ أَبِيهِ عَنْ جَدِّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ خَلَقَ الْإِسْلَامَ فَجَعَلَ لَهُ عَرَصَةً وَجَعَلَ لَهُ نُورًا وَجَعَلَ لَهُ حِصْنًا وَجَعَلَ لَهُ نَاصِرًا

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

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

فَأَمَّا عَرَصَتُهُ فَالْفُرْآنُ وَ أَمَّا نُورُهُ فَالْحِكْمَةُ وَ أَمَّا حِصْنُهُ فَالْمَعْرُوفُ وَ أَمَّا أَنْصَارُهُ فَأَنَا وَ أَهْلُ بَيْتِي وَ شِيعَتُنَا فَاجْبُوا أَهْلَ بَيْتِي وَ شِيعَتَهُمْ وَ أَنْصَارَهُمْ فَإِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَتَسَبَّحَنِي جِبْرَائِيلُ ( عَلَيْهِ السَّلَام ) لِأَهْلِ السَّمَاءِ اسْتَوْدَعَ اللَّهُ حُبِّي وَ حُبَّ أَهْلِ بَيْتِي وَ شِيعَتَهُمْ فِي قُلُوبِ الْمَلَائِكَةِ فَهُوَ عِنْدَهُمْ وَدِيعةٌ إِلَى يَوْمِ الْقِيَامَةِ

So, as for its land, so it is the Quran, and as for its 'نوره' 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<sup>saww</sup>, and the People<sup>asws</sup> of my<sup>saww</sup> Household, and our<sup>asws</sup> Shia. Therefore, love the People<sup>asws</sup> of my<sup>saww</sup> Household and their<sup>asws</sup> Shia and their helpers, for what I<sup>saww</sup> was ascended with to the sky of the world, Jibraeel<sup>as</sup> introduced me<sup>saww</sup> to the inhabitants of the sky. Allah<sup>azwj</sup> Entrusted love for me<sup>saww</sup>, and love for the People<sup>asws</sup> of my<sup>saww</sup> 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 فَتَسَبَّحَنِي إِلَى أَهْلِ الْأَرْضِ فَاسْتَوْدَعَ اللَّهُ عَزَّ وَ جَلَّ حُبِّي وَ حُبَّ أَهْلِ بَيْتِي وَ شِيعَتَهُمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي فَمُؤْمِنُو أُمَّتِي يَحْفَظُونَ وَدِيعَتِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ

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

أَلَا فَلَوْ أَنَّ الرَّجُلَ مِنْ أُمَّتِي عَبَدَ اللَّهَ عَزَّ وَ جَلَّ عُمُرَهُ أَيَّامَ الدُّنْيَا ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُبْغِضًا لِأَهْلِ بَيْتِي وَ شِيعَتِي مَا فَرَّجَ اللَّهُ صَدْرَهُ إِلَّا عَنِ النَّفَاقِ .

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

<sup>19</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 2

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

**بَابُ خِصَالِ الْمُؤْمِنِ****Chapter 23 – Characteristics of the ‘Momin’ (Believer)**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ وَقَوْرًا عِنْدَ الْهَزْأِ هَزْأً صَبُورًا عِنْدَ الْبَلَاءِ شُكْرًا عِنْدَ الرَّخَاءِ قَانِعًا بِمَا رَزَقَهُ اللَّهُ لَا يَظْلُمُ الْأَعْدَاءَ وَلَا يَتَحَامَلُ لِلأَصْدِقَاءِ بَدَنُهُ مِنْهُ فِي تَعَبٍ 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 Abdullah<sup>asws</sup> 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<sup>azwj</sup> 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 وَالْحِلْمَ وَزِيرُهُ وَالْعَقْلَ أَمِيرُ جُنُودِهِ وَالرِّفْقَ أَخُوهُ وَالْبِرَّ وَالْيَدَّ .

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’.<sup>21</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ( عَلَيْهِمَا السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِيضُ الْأَمْرِ إِلَى اللَّهِ وَ الرِّضَا 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 Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘The *Emān* has four pillars for it – the reliance upon Allah<sup>azwj</sup>, and delegating the matter to Allah<sup>azwj</sup>, and the pleasure with the Judgement of Allah<sup>azwj</sup>, and the submission to the Command of Allah<sup>azwj</sup> Mighty and Majestic’.<sup>22</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَ لَا تَعْرِفُونَ حَتَّى تُصَدِّقُوا وَ لَا تُصَدِّقُونَ حَتَّى تُسَلِّمُوا أَبْوَاباً أَرْبَعَةً لَا يَصْلُحُ أَوْلَاهَا إِلَّا بِأَخْرِهَا ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَ تَاهُوا نَتَاهَا بَعِيداً

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 Abdullah<sup>asws</sup> 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.

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

<sup>22</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 2

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَ لَا يَقْبَلُ اللَّهُ إِلَّا بِالْوَفَاءِ بِالشُّرُوطِ وَ الْعُهُودِ وَ مَنْ وَفَى اللَّهَ بِشُرُوطِهِ وَ اسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَ اسْتَكْمَلَ وَعَدَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَخْبَرَ الْعِبَادَ بِطَرِيقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَ أَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى

Allah<sup>azwj</sup> Blessed and High does not Accept except for the righteous deed, nor does Allah<sup>azwj</sup> Accept except with the loyalty with the stipulations and the Covenants. And the one who is loyal to Allah<sup>azwj</sup> with His<sup>azwj</sup> Stipulations and completes what is described in his Covenant, would attain what is in His<sup>azwj</sup> Presence, and He<sup>azwj</sup> would Complete His<sup>azwj</sup> Promise. Allah<sup>azwj</sup> 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<sup>azwj</sup> 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 يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ فَمَنْ اتَّقَى اللَّهَ عَزَّ وَ جَلَّ فِيمَا أَمَرَهُ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُؤْمِنًا بِمَا جَاءَ بِهِ مُحَمَّدٌ ( صلى الله عليه وآله ) هِيَئَاتَ هِيَئَاتَ فَاتَ قَوْمٌ وَ مَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَنُّوا أَنَّهُمْ آمَنُوا وَ أَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مَنْ أَتَى النَّبِيَّ مِنْ أَبْوَابِهَا اهْتَدَى وَ مَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّدَى

And He<sup>azwj</sup> Said **[5:27] But rather, Allah only Accepts from those who are pious.** So the one who fears Allah<sup>azwj</sup> Mighty and Majestic would meet Allah<sup>azwj</sup> Mighty and Majestic as a *Momin* in whatever Muhammad<sup>saww</sup> 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.

وَ صَلَّى اللَّهُ طَاعَةً وَلِيَّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ ( صلى الله عليه وآله ) وَ طَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وَ لَاةَ الْأَمْرِ لَمْ يُطِيعِ اللَّهَ وَ لَا رَسُولَهُ وَ هُوَ الْإِفْرَارُ بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ التَّمَسُّوا النَّبِيَّ الَّتِي أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ

Allah<sup>azwj</sup> Linked the obedience to the Guardian<sup>asws</sup> of His<sup>azwj</sup> Command with the obedience to His<sup>azwj</sup> Rasool, and the obedience to His<sup>azwj</sup> Rasool<sup>saww</sup> with obedience to Him<sup>azwj</sup>. So the one who neglects the obedience to the Masters<sup>asws</sup> of the Command, would neither be obeying Allah<sup>azwj</sup> nor His<sup>azwj</sup> Rasool<sup>saww</sup>, and it is the acknowledgement with whatever was Revealed from the Presence of Allah<sup>azwj</sup>. **[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.**

فَاتَهُ قَدْ خَبِرَكُمْ أَنَّهُمْ رَجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ إِنَّ اللَّهَ قَدْ اسْتَخْلَصَ الرَّسُلَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِذَلِكَ فِي نَذْرِهِ

So He<sup>azwj</sup> 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<sup>azwj</sup> had Selected the Rasools<sup>as</sup> for His<sup>azwj</sup> Comman. Then He<sup>azwj</sup> Selected them<sup>as</sup> as ratifier that regarding the warning.



فَقَالَ وَ إِن مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ تَاهَ مَنْ جَهَلَ وَ اهْتَدَى مَنْ أَبْصَرَ وَ عَقَلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَ كَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يُنذَرْ

So He<sup>azwj</sup> 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<sup>azwj</sup> 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.

اتَّبِعُوا رَسُولَ اللَّهِ ( صلى الله عليه وآله ) وَ أَقْرُوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَ اتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَ التَّقَى وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عَيْسَى ابْنَ مَرْيَمَ ( عليه السلام ) وَ أَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ أَقْتَصُوا الطَّرِيقَ بِالْإِيمَانِ الْمَنَارِ وَ التَّمَسُّوا مِنْ وَرَاءِ الْحُجُبِ الْآثَارَ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ وَ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ .

Follow Rasool-Allah<sup>saww</sup> and acknowledge with what was Revealed from the Presence of Allah<sup>azwj</sup> 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<sup>as</sup> Bin Maryam<sup>as</sup> and acknowledge with the ones besides him<sup>as</sup> from the Rasools<sup>as</sup>, 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<sup>azwj</sup>, your Lord<sup>azwj, 23</sup>.

عَنْهُ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا عَنْ أَبِيهِ ( عليهما السلام ) قَالَ رَفَعَ إِلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) قَوْمٌ فِي بَعْضِ غَزَوَاتِهِ فَقَالَ مَنْ الْقَوْمُ فَقَالُوا مُؤْمِنُونَ يَا رَسُولَ اللَّهِ قَالَ وَ مَا بَلَغَ مِنْ إِيْمَانِكُمْ قَالُوا الصَّبْرُ عِنْدَ الْبَلَاءِ وَ الشُّكْرُ عِنْدَ الرَّخَاءِ وَ الرَّضَا بِالْقَضَاءِ

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

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'A group of people came up to Rasool-Allah<sup>saww</sup> during one of his<sup>saww</sup> military expeditions, so he<sup>saww</sup> said: 'Who are these people?' So they said, 'Momins, O Rasool-Allah<sup>saww</sup>! He<sup>saww</sup> 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 ( صلى الله عليه وآله ) حُلَمَاءُ عُلَمَاءُ كَادُوا مِنَ الْفِئَةِ أَنْ يَكُونُوا أَنْبِيَاءَ إِنْ كُنْتُمْ كَمَا تَصِفُونَ فَلَا تَنْبُؤُوا مَا لَا تَسْكُنُونَ وَ لَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ .

So Rasool-Allah<sup>saww</sup> said: 'Forbearing, knowledgeable. The understanding is almost as if it could happen to be of Prophets<sup>as</sup>, 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<sup>azwj</sup>, the One to Whom you will be returning'.<sup>24</sup>

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

<sup>24</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 4

## Chapter 24 – A Chapter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ بِأَسَانِيدٍ مُخْتَلَفَةٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فِي دَارِهِ أَوْ قَالَ فِي الْقَصْرِ وَ نَحْنُ مُجْتَمِعُونَ ثُمَّ أَمَرَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَكُتِبَ فِي كِتَابٍ وَ قُرِئَ عَلَى النَّاسِ وَ رَوَى غَيْرُهُ أَنَّ ابْنَ الْكَوَّاءِ 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 Yaqaub Al Sarraj, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, and by a different chain, from Al-Asbagh Bin Nabata who said, 'Amir Al-Momineen<sup>asws</sup> addressed us in his<sup>asws</sup> house', or he said, 'In the mansion, and we had gathered. Then he<sup>asws</sup> 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<sup>asws</sup> about the description of Al-Islām and the *Emān*, and the disbelief, and the hypocrisy.

فَقَالَ أَمَا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى شَرَعَ الْإِسْلَامَ وَ سَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ وَ أَعَزَّ أَرْكَانَهُ لِمَنْ حَارَبَهُ وَ جَعَلَهُ عِزًّا لِمَنْ تَوَلَّاهُ وَ سَلَامًا لِمَنْ دَخَلَهُ وَ هُدًى لِمَنْ اتَّيَمَّ بِهِ وَ زِينَةً لِمَنْ تَجَلَّلَهُ وَ عُدْرًا لِمَنْ انْتَحَلَهُ وَ عُرْوَةً لِمَنْ اعْتَصَمَ بِهِ وَ حَبْلًا لِمَنْ اسْتَمْسَكَ بِهِ وَ بُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ وَ نُورًا لِمَنْ اسْتَضَاءَ بِهِ وَ عَوْنًا لِمَنْ اسْتَعَاثَ بِهِ

So he<sup>asws</sup> said: 'As for after (Praising Allah<sup>azwj</sup> and sending Blessings upon Rasool-Allah<sup>saww</sup>), Allah<sup>azwj</sup> Blessed and High Legislated *Al-Islām* and Made His<sup>azwj</sup> 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 خَاصَمَ بِهِ وَ فُلْجًا لِمَنْ حَاجَّ بِهِ وَ عِلْمًا لِمَنْ وَعَاهُ وَ حَدِيثًا لِمَنْ رَوَى وَ حُكْمًا لِمَنْ قَضَى وَ حِلْمًا لِمَنْ جَرَّبَ وَ لِبَاسًا لِمَنْ تَدَبَّرَ وَ فَهْمًا لِمَنْ تَفَقَّنَ وَ بَيِّنَاتٍ لِمَنْ عَقَلَ وَ بَصِيرَةً لِمَنْ عَزَمَ وَ آيَةً لِمَنْ تَوَسَّمَ وَ عِبْرَةً لِمَنْ انْتَعَطَ وَ نَجَاءً لِمَنْ صَدَّقَ وَ تَوْدَةً لِمَنْ أَصْلَحَ وَ زُلْفَى لِمَنْ اقْتَرَبَ وَ ثِقَةً لِمَنْ تَوَكَّلَ وَ رَحَاءً لِمَنْ فَوَّضَ

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 is 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);

وَسُبْقَةٌ لِمَنْ أَحْسَنَ وَ خَيْرٌ لِمَنْ سَارَعَ وَ جُنَّةٌ لِمَنْ صَبَرَ وَ لِيَأْسًا لِمَنْ اتَّقَى وَ ظَهِيرًا لِمَنْ رَشَدَ وَ كَهْفًا لِمَنْ آمَنَ وَ أَمَنَةً لِمَنْ  
أَسْلَمَ وَ رَجَاءً لِمَنْ صَدَّقَ وَ غِنًى لِمَنْ قَنِعَ

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 مَأْتَرْتُهُ الْمَجْدُ وَ صِفَتُهُ الْحُسْنَى فَهُوَ أْبْلَجُ الْمَنْهَاجِ مُشْرِقُ الْمَنَارِ ذَاكِي الْمَصْبَاحِ رَفِيعُ الْعَايَةِ يَسِيرُ  
الْمِضْمَارِ جَامِعِ الْحَلْبَةِ سَرِيعِ السَّبْقَةِ أَلِيمِ النِّقْمَةِ كَامِلِ الْعُدَّةِ كَرِيمِ الْفِرْسَانِ

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 مِنْهَاجُهُ وَ الصَّالِحَاتُ مَنَارُهُ وَ الْفَقْهُ مَصَابِيحُهُ وَ الدُّنْيَا مِضْمَارُهُ وَ الْمَوْتُ غَايَتُهُ وَ الْقِيَامَةُ حَلْبَتُهُ وَ الْجَنَّةُ سُبْقَتُهُ وَ  
النَّارُ نِقْمَتُهُ وَ التَّقْوَى عُدَّتُهُ وَ الْمُحْسِنُونَ فِرْسَانُهُ فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ وَ بِالصَّالِحَاتِ يُعَمَّرُ الْفَقْهُ وَ بِالْفَقْهِ يُرْهَبُ  
الْمَوْتُ وَ بِالْمَوْتِ تُخْتَمُ الدُّنْيَا وَ بِالدُّنْيَا تَجُوزُ الْقِيَامَةُ وَ بِالْقِيَامَةِ تُرْفُفُ الْجَنَّةُ وَ الْجَنَّةُ حَسْرَةُ أَهْلِ النَّارِ وَ النَّارُ مَوْعِظَةُ الْمُتَّقِينَ  
وَ التَّقْوَى سِنْحُ الْإِيمَانِ .

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*'.<sup>25</sup>

## بَابُ صِفَةِ الْإِيمَانِ

### Chapter 25 – Description of the *Emān*

بِالْإِسْنَادِ الْأَوَّلِ عَنِ ابْنِ مَحْبُوبٍ عَنِ يَعْقُوبَ السَّرَّاجِ عَنِ جَابِرِ عَنِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَ الْيَقِينِ وَ الْعَدْلِ وَ الْجِهَادِ

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

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

فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ وَ الْإِسْفَاقِ وَ الزُّهْدِ وَ التَّرَقُّبِ فَمَنْ اشْتَقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ  
أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَ مَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ

<sup>25</sup> 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.

وَالْيَقِينُ عَلَى أَرْبَعِ شُعَبٍ تَبْصِرَةُ الْفِطْنَةِ وَ تَأْوِيلُ الْحِكْمَةِ وَ مَعْرِفَةُ الْعِبْرَةِ وَ سُنَّةُ الْأَوَّلِينَ فَمَنْ أَبْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَ مَنْ تَأْوَلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَ مَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ وَ مَنْ عَرَفَ السُّنَّةَ فَكَانَتْهَا كَأَنَّ مَعَ الْأَوَّلِينَ وَ اهْتَدَى إِلَى الَّتِي هِيَ أَقْوَمُ وَ نَظَرَ إِلَى مَنْ نَجَا بِمَا نَجَا وَ مَنْ هَلَكَ بِمَا هَلَكَ وَ إِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ وَ أَنْجَى 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<sup>azwj</sup> Destroys due to his disobedience, and salvaged is the one who is salvaged by his obedience’.

وَ الْعُدْلُ عَلَى أَرْبَعِ شُعَبٍ غَامِضِ الْفَهْمِ وَ غَمْرِ الْعِلْمِ وَ زَهْرَةِ الْحُكْمِ وَ رَوْضَةِ الْجَلْمِ فَمَنْ فَهَمَّ فَسَرَ جَمِيعَ الْعِلْمِ وَ مَنْ عَلِمَ عَرَفَ شَرَائِعَ الْحُكْمِ وَ مَنْ حَلَمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَ عَاشَ فِي النَّاسِ حَمِيداً

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.

وَ الْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الصَّدَقِ فِي الْمَوَاطِنِ وَ شَتَانِ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهْرَ الْمُؤْمِنِ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُنَافِقِ وَ أَمِنَ كَيْدَهُ وَ مَنْ صَدَّقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَ مَنْ شَتَى الْفَاسِقِينَ غَضِبَ اللَّهُ وَ مَنْ غَضِبَ اللَّهُ غَضِبَ اللَّهُ لَهُ

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<sup>azwj</sup>, and the one who is angered for the Sake of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would get Angered for him (against his enemies).

فَذَلِكَ الْإِيمَانُ وَ دَعَائِمُهُ وَ شُعْبُهُ .

So that is the *Emān* and its pillars and its branches.<sup>26</sup>

### بَابُ فَضْلِ الْإِيمَانِ عَلَى الْإِسْلَامِ وَ النَّيِّقِينَ عَلَى الْإِيمَانِ

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

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا أَخَا جَعْفٍ إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ وَإِنَّ النَّيِّقِينَ أَفْضَلُ مِنَ الْإِيمَانِ وَمَا مِنْ شَيْءٍ أَعَزَّ مِنَ النَّيِّقِينَ .

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

‘Abu Abdullah<sup>asws</sup> said to me: ‘O brother of Jau’f! The *Emān* is superior than the *Islām*, and that ‘النَّيِّقِينَ’ the conviction is superior than the *Emān*, and there is nothing more cherished than ‘النَّيِّقِينَ’ the conviction’.<sup>27</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ النَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ النَّيِّقِينَ فَوْقَ النَّقْوَى بِدَرَجَةٍ وَ مَا فَسِمَ فِي النَّاسِ شَيْءٌ أَقْلُ مِنَ النَّيِّقِينَ .

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<sup>asws</sup>, said, ‘I heard him<sup>asws</sup> saying: ‘The *Emān* is above the *Islām* by a level, and ‘النَّقْوَى’ the piety is above the *Emān* by a level, and ‘النَّيِّقِينَ’ the conviction is above ‘النَّقْوَى’ the piety by a level, and nothing has been distributed among the people as scarcely than ‘النَّيِّقِينَ’ the conviction’.<sup>28</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ اللَّهَ فَضَّلَ الْإِيمَانَ عَلَى الْإِسْلَامِ بِدَرَجَةٍ كَمَا فَضَّلَ 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<sup>asws</sup> saying: ‘Allah<sup>azwj</sup> Preferred the *Emān* over the *Islām* by a degree just as He<sup>azwj</sup> Preferred the Kabah over ‘المَسْجِدِ الْحَرَامِ’ the Sacred Masjid’.<sup>29</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ أَوْ غَيْرِهِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الْوَاسِطِيِّ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا أَبَا مُحَمَّدٍ الْإِسْلَامُ دَرَجَةٌ قَالَ فُلْتُ نَعَمْ قَالَ وَ الْإِيمَانُ عَلَى الْإِسْلَامِ دَرَجَةٌ قَالَ فُلْتُ نَعَمْ قَالَ وَ النَّقْوَى عَلَى الْإِيمَانِ دَرَجَةٌ قَالَ فُلْتُ نَعَمْ قَالَ وَ النَّيِّقِينَ عَلَى النَّقْوَى دَرَجَةٌ قَالَ فُلْتُ نَعَمْ قَالَ فَمَا أُوتِيَ النَّاسُ أَقْلُ مِنَ النَّيِّقِينَ وَ إِنَّمَا تَمَسَّكْتُمْ بِأَدْنَى الْإِسْلَامِ فَإِيَّاكُمْ أَنْ يَنْفَلِتَ 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,

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 26 H 1

<sup>27</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 1

<sup>28</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 2

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) عَنِ الْإِيمَانِ وَ الْإِسْلَامِ فَقَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِنَّمَا هُوَ الْإِسْلَامُ وَ الْإِيمَانُ فَوْقَهُ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُقَسَمْ بَيْنَ النَّاسِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ

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

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

قَالَ قُلْتُ فَأَيُّ شَيْءٍ الْيَقِينُ قَالَ التَّوَكُّلُ عَلَى اللَّهِ وَ التَّسْلِيمُ لِلَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّفْوِيزُ إِلَى اللَّهِ قُلْتُ فَمَا تَفْسِيرُ ذَلِكَ قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) .

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) قَالَ الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُقَسَمْ بَيْنَ الْعِبَادِ شَيْءٌ أَقْلُ 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<sup>asws</sup> 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'.<sup>32</sup>

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

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

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مُحَمَّدَ بْنِ عُدَّافِرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ بَيْنَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي بَعْضِ أَسْفَارِهِ إِذْ لَقِيَهِ رَكْبٌ فَقَالُوا السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَقَالَ مَا أَنْتُمْ فَقَالُوا نَحْنُ مُؤْمِنُونَ يَا رَسُولَ اللَّهِ قَالَ فَمَا حَقِيقَةُ إِيمَانِكُمْ فَقَالُوا الرِّضَا بِقَضَاءِ اللَّهِ وَالتَّفْوِضُ إِلَى اللَّهِ وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عُلَمَاءُ حُكْمَاءُ كَادُوا أَنْ يَكُونُوا مِنَ الْحَكَمَةِ أَنْبِيَاءَ فَإِنْ كُنْتُمْ صَادِقِينَ فَلَا تَبْنُوا مَا لَا تَسْكُونُونَ وَلَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَ اتَّقُوا 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<sup>asws</sup> having said: 'While Rasool-Allah<sup>saww</sup> was in one of his<sup>saww</sup> journeys, he<sup>saww</sup> met some riders. So they said, 'The greetings be upon you<sup>saww</sup> O Rasool-Allah<sup>saww</sup>! So he<sup>saww</sup> said: 'What are you?' So they said, 'We are *Momins*, O Rasool-Allah<sup>saww</sup>! He<sup>saww</sup> said: 'So what is the reality of your *Emān*?' They said, 'The agreeability with the Judgement of Allah<sup>azwj</sup>, and the delegation (of the matters) to Allah<sup>azwj</sup>, and the submission to the Command of Allah<sup>azwj</sup>'. So Rasool-Allah<sup>saww</sup> said: 'Scholars, wise ones, almost they could happen to be from the wisdom of the Prophets<sup>as</sup>. 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<sup>azwj</sup>, to Whom you will be returning'<sup>33</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ وَ إِبْرَاهِيمَ بْنِ مَهْزَمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) صَلَّى بِالنَّاسِ الصُّبْحَ فَنَظَرَ إِلَى شَابٍّ فِي الْمَسْجِدِ وَ هُوَ يَخْفِقُ وَ يَهُوِي بِرَأْسِهِ مُصْفِراً لَوْنُهُ قَدْ نَجَفَ جِسْمُهُ 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<sup>asws</sup> saying that Rasool-Allah<sup>saww</sup> 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 ) كَيْفَ أَصْبَحْتَ يَا فُلَانُ قَالَ أَصْبَحْتُ يَا رَسُولَ اللَّهِ مُوقِنًا فَعَجِبَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنْ قَوْلِهِ وَ قَالَ إِنَّ لِكُلِّ يَقِينٍ حَقِيقَةً فَمَا حَقِيقَةُ يَقِينِكَ

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

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

فَقَالَ إِنَّ يَبْقِيَنِي يَا رَسُولَ اللَّهِ هُوَ الَّذِي أَحْزَنَنِي وَ أَسْهَرَ لَيْلِي وَ أَظْمَأَ هَوَاجِرِي فَعَزَفْتَ نَفْسِي عَنِ الدُّنْيَا وَ مَا فِيهَا حَتَّى كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي وَ قَدْ نُصِبَ لِلْحِسَابِ وَ حُشِرَ الْخَلَائِقُ لِذَلِكَ وَ أَنَا فِيهِمْ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَنَعَّمُونَ فِي الْجَنَّةِ وَ يَتَعَارَفُونَ وَ عَلَى الْأَرَائِكِ مُتَكِنُونَ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ وَ هُمْ فِيهَا مُعَذَّبُونَ مُصْطَرِحُونَ وَ كَأَنِّي الْآنَ أَسْمَعُ زَفِيرَ النَّارِ يَدُورُ فِي مَسَامِعِي

So he said, 'My conviction, O Rasool-Allah<sup>saww</sup>, 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<sup>azwj</sup>, and He<sup>azwj</sup> 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 ) لِأَصْحَابِهِ هَذَا عَبْدٌ نَوَّرَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ ثُمَّ قَالَ لَهُ أَلَمْ تَرَ مَا أَنْتَ عَلَيْهِ فَقَالَ السَّابُّ ادْعُ اللَّهَ لِي يَا رَسُولَ اللَّهِ أَنْ أَرْزُقَ الشَّهَادَةَ مَعَكَ فَدَعَا لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَلَمْ يَلْبَثْ أَنْ خَرَجَ فِي بَعْضِ غَزَوَاتِ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَاسْتُشْهِدَ بَعْدَ تِسْعَةِ نَفَرٍ وَ كَانَ هُوَ الْعَاشِرَ .

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ اسْتَفْبِلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) حَارِثَةَ بْنَ مَالِكِ بْنِ النُّعْمَانَ الْأَنْصَارِيَّ فَقَالَ لَهُ كَيْفَ أَنْتَ يَا حَارِثَةُ بْنُ مَالِكٍ فَقَالَ يَا رَسُولَ اللَّهِ مُؤْمِنٌ حَقًّا فَقَالَ لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِكُلِّ شَيْءٍ حَقِيقَةٌ فَمَا حَقِيقَةُ قَوْلِكَ

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<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> met Harise Bin Malik Bin Al-Numan Al-Ansary, so he<sup>saww</sup> said to him: 'How are you, O Harisa Bin Malik?' So he said, 'O Rasool-Allah<sup>saww</sup>! A *Momin* truly'. So Rasool-Allah<sup>saww</sup> said him 'For everything there is a reality. So what is the reality of your words?'

فَقَالَ يَا رَسُولَ اللَّهِ عَزَفْتَ نَفْسِي عَنِ الدُّنْيَا فَاسْهَرْتَ لَيْلِي وَ أَظْمَأْتَ هَوَاجِرِي وَ كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي [و] قَدْ وُضِعَ لِلْحِسَابِ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِي الْجَنَّةِ وَ كَأَنِّي أَسْمَعُ عَوَاءَ أَهْلِ النَّارِ فِي النَّارِ

So he said, 'O Rasool-Allah<sup>saww</sup>! 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<sup>azwj</sup>, 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'.

<sup>34</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 28 H 2



فَقَالَ لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَبْدُ نَوْرٍ اللَّهُ قَلْبُهُ أَبْصُرَتْ فَاتَّبَتْ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي أَنْ يَرْزُقَنِي الشَّهَادَةَ مَعَكَ فَقَالَ اللَّهُمَّ ارْزُقْ حَارِثَةَ الشَّهَادَةِ فَلَمْ يَلْبَثْ إِلَّا أَيَّامًا حَتَّى بَعَثَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَرِيَّةً فَبَعَثَهُ فِيهَا فَقَاتَلَ فَقُتِلَ تِسْعَةً أَوْ ثَمَانِيَةَ ثُمَّ قُتِلَ .

So Rasool-Allah<sup>saww</sup> said to him: '(You are) a servant whose heart Allah<sup>azwj</sup> has Enlightened. You have insight, so be steadfast'. So he said, 'O Rasool-Allah<sup>saww</sup>! Supplicate for me that He<sup>azwj</sup> should Grace me with the martyrdom with you'. So he<sup>saww</sup> said: 'O Allah<sup>azwj</sup> Grace the martyrdom to Harisa'. So it wasn't long, only a few days, until Rasool-Allah<sup>saww</sup> 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 اسْتَشْهَدَ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ بَعْدَ تِسْعَةِ نَفَرٍ وَ كَانَ هُوَ الْعَاشِرَ .

And in another reported of Al-Qasim Bureyd, from Abu Baseer who said, 'He was martyred with Ja'far<sup>as</sup> Bin Abu Talib<sup>as</sup> after nine people, and he was the tenth'.<sup>35</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ عَلَى كُلِّ حَقٍّ حَقِيْقَةً وَ عَلَى كُلِّ صَوَابٍ نُورًا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'Upon every 'حَقٌّ' Just/truth there is 'حَقِيْقَةً' a reality, and upon every correct deed is 'نُورًا' a Light'.<sup>36</sup>

## بَابُ التَّفَكُّرِ

### Chapter 28 – The 'التَّفَكُّرُ' Contemplation

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) يَقُولُ نَبَأَ بِالتَّفَكُّرِ قَلْبَكَ وَ جَافَ عَنِ اللَّيْلِ جَنَبَكَ وَ اتَّقِ اللَّهَ رَبَّكَ .

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنِ الْحَسَنِ الصَّبَّغِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَمَّا يَرَوِي النَّاسُ أَنْ تَتَفَكَّرَ سَاعَةً خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ فُلْتُ كَيْفَ يَتَفَكَّرُ قَالَ يَمُرُّ بِالْحَرْبَةِ أَوْ بِالِدَارِ فَيَقُولُ أَيْنَ سَاكِنُوكَ أَيْنَ بَانُوكَ مَا بِكَ 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<sup>asws</sup> about what the people are reporting that 'التَّفَكُّرُ' the contemplation for a while is better than standing (for *Salāt*) at night. I said, 'How

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

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

<sup>37</sup> 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?’<sup>38</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَفْضَلُ الْعِبَادَةِ إِذْمَانَ التَّفَكُّرِ 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 Abdullah<sup>asws</sup> having said: ‘The most superior of the worship is being habitual in ‘التَّفَكُّرِ’ the contemplation regarding Allah<sup>azwj</sup> and regarding His<sup>azwj</sup> Ordainment’.<sup>39</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةَ الصَّلَاةِ وَ الصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

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

‘I heard Abu Al-Hassan Al-Reza<sup>asws</sup> saying: ‘The worship is not the abundance of the *Salāt* and the *Soām*. But rather, the worship is ‘التَّفَكُّرِ’ the contemplation regarding the Command of Allah<sup>azwj</sup> Mighty and Majestic’.<sup>40</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلِ عَنْ حَمَادٍ عَنْ رَبِيعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) إِنَّ التَّفَكُّرَ يَدْعُو إِلَى الْبِرِّ وَ الْعَمَلِ بِهِ .

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

‘Abu Abdullah<sup>asws</sup> said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘The ‘التَّفَكُّرِ’ contemplation invites to the righteousness, and the acting by it’.<sup>41</sup>

## بَابُ الْمَكَارِمِ

### Chapter 29 – The Nobilities

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرٍ عَنْ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْمَكَارِمُ عَشْرٌ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَ لَا تَكُونُ فِي وُلْدِهِ وَ تَكُونُ فِي الْوَالِدِ وَ لَا تَكُونُ فِي أَبِيهِ وَ تَكُونُ فِي الْعَبْدِ وَ لَا تَكُونُ فِي الْحُرِّ قِيلَ 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 Abdullah<sup>asws</sup> 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

<sup>38</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 2

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

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

<sup>41</sup> 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 النَّاسِ وَ صِدْقُ اللِّسَانِ وَ آدَاءُ الْأَمَانَةِ وَ صِلَةُ الرَّجِمِ وَ إِقْرَاءُ الضَّيْفِ وَ إِطْعَامُ السَّائِلِ وَ الْمُكَافَأَةُ عَلَى الصَّنَائِعِ وَ التَّدْمُّمُ لِلْجَارِ وَ التَّدْمُّمُ لِلصَّاحِبِ وَ رَأْسُهُنَّ الْحَيَاءُ .

He<sup>asws</sup> 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 'الْحَيَاءُ' the bashfulness'.<sup>42</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَصَّ رُسُلَهُ بِمَكَارِمِ الْأَخْلَاقِ فَأَمْتَحِنُوا أَنْفُسَكُمْ فَإِنْ كَانَتْ فِيكُمْ فَاحْمَدُوا اللَّهَ وَ اعْلَمُوا أَنَّ ذَلِكَ مِنْ خَيْرٍ وَ إِنْ لَا تَكُنْ فِيكُمْ فَاسْأَلُوا اللَّهَ وَ ارْعَبُوا 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<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Specialised His<sup>azwj</sup> Rasools<sup>as</sup> with the noble mannerisms, so therefore examine yourselves. So if these were in you, then Praise Allah<sup>azwj</sup> and know that, that is from the goodness, and if these are not in you, then ask Allah<sup>azwj</sup> and hope to Him<sup>azwj</sup> regarding these'.

قَالَ فَذَكَرَهَا عَشْرَةَ الْبَقِيَّةِ وَ الْقَنَاعَةَ وَ الصَّبْرَ وَ الشُّكْرَ وَ الْحِلْمَ وَ حُسْنَ الْخُلُقِ وَ السَّخَاءَ وَ الْغَيْرَةَ وَ الشَّجَاعَةَ وَ الْمُرُوَّةَ

He (the narrator) said, 'So he<sup>asws</sup> 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 الْعَشْرَةَ وَ زَادَ فِيهَا الصِّدْقَ وَ آدَاءَ الْأَمَانَةِ .

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'.<sup>43</sup>

عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْهَاشِمِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادِ قَالَ بَكَرٌ وَ أَظَنَّنِي قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهِيمًا فَفِيهَا حَلِيمًا مُدَارِيًا صَبُورًا صَدُوقًا وَفِيَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَصَّ الْأَنْبِيَاءَ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيَحْمَدِ اللَّهَ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيَبْتَزِرْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لِيَسْأَلْهُ بِهَا

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 Abdullah Bin Bakr, from Abu Abdullah<sup>asws</sup> having said: 'We<sup>asws</sup> love the one who was an intellectual, understanding, scholarly, forbearing, kind, patient, truthful, loyal. Allah<sup>azwj</sup> Mighty and Majestic Specialise the Prophets<sup>as</sup> with the noble mannerisms. So the one in whom

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

<sup>43</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 2

these are, so let him Praise Allah<sup>azwj</sup> upon that, and the one in whom these do not happen to be, so let him beseech to Allah<sup>azwj</sup> Mighty and Majestic and let him ask Him<sup>azwj</sup>.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا هُنَّ قَالَ هُنَّ الْوَرَعُ وَالْقَنَاعَةُ وَالصَّبْرُ وَالشُّكْرُ وَالْحِلْمُ وَالْحَيَاءُ وَالسَّخَاءُ وَالشَّجَاعَةُ وَالْعَيْرَةُ وَالْبِرُّ وَصِدْقُ الْحَدِيثِ وَادَاءُ الْأَمَانَةِ .

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>asws</sup>! And what are these?' He<sup>asws</sup> 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'.<sup>44</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ ارْتَضَى لَكُمْ الْإِسْلَامَ دِينًا فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَحُسْنِ 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<sup>asws</sup> having said: 'Allah<sup>azwj</sup> 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'.<sup>45</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) الْإِيمَانُ أَرْبَعَةٌ أَرْكَانٍ الرِّضَا بِقَضَاءِ اللَّهِ وَالتَّوَكُّلُ عَلَى اللَّهِ وَتَفْوِضُ الْأَمْرِ إِلَى اللَّهِ وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ .

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

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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ أَرُبْعٌ مِنْ كُنَّ فِيهِ كَمَلٌ إِسْلَامُهُ وَ لَوْ كَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ خَطَايَا لَمْ تَنْقُصْهُ الصَّدْقُ وَالْحَيَاءُ وَحُسْنُ الْخُلُقِ وَالشُّكْرُ .

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<sup>as</sup>, he<sup>asws</sup> 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'.<sup>47</sup>

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

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

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ أَبِي حَمْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا أُخْبِرُكُمْ بِخَيْرِ رَجَالِكُمْ فَلَنَّا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِنَّ مِنْ خَيْرِ رَجَالِكُمُ النَّقِيُّ النَّقِيُّ السَّمْحُ الْكَفِيُّ الطَّرْفَيْنِ الْبَرَّ بِوَالِدَيْهِ وَ لَا يُلْجِي عِبَالَهُ 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 Abdullah who said,

‘Rasool-Allah<sup>saww</sup> said: ‘Shall I<sup>saww</sup> inform you with the best of your men?’ We said, ‘Yes, O Rasool-Allah<sup>saww</sup>!’ 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’.<sup>48</sup>

### بَابُ فَضْلِ الْيَقِينِ

## Chapter 30 – Superiority of the conviction

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنِ الْمُتَنَّبِيِّ بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَيْسَ شَيْءٌ إِلَّا وَ لَهُ حَدٌّ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ فَمَا حَدُّ التَّوَكُّلِ قَالَ الْيَقِينُ قُلْتُ فَمَا حَدُّ الْيَقِينِ قَالَ أَلَّا 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 Abdullah<sup>asws</sup> having said: ‘There is nothing except that there is a limit for it’. I said, ‘May I be sacrificed for you<sup>asws</sup>! So what is the limit of the reliance (upon Allah<sup>azwj</sup>)?’ He<sup>asws</sup> said: ‘The conviction’. I said, ‘So what is the limit of the conviction?’ He<sup>asws</sup> said: ‘Not fearing anything along with Allah<sup>azwj</sup>’.<sup>49</sup>

عَنْهُ عَنْ مُعَلَّى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادِ الْحَنَاطِ وَ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مِنْ صِحَّةِ يَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لَا يُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ وَ لَا يُلُومَهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللَّهُ فَإِنَّ الرِّزْقَ لَا يَسُوفُهُ حِرْصٌ حَرِيصٍ وَ لَا يَرُدُّهُ كَرَاهِيَةٌ كَارِهِهٍ وَ لَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>,

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> 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<sup>azwj</sup>, and does not accuse them upon what Allah<sup>azwj</sup> did not Give him, for his sustenance is neither ushered by the greed not 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’.

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

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

ثُمَّ قَالَ إِنَّ اللَّهَ بَعْدَلِهِ وَ قَسَطِهِ جَعَلَ الرُّوحَ وَ الرَّاحَةَ فِي اليَقِينِ وَ الرِّضَا وَ جَعَلَ الهمَّ وَ الحَزْنَ فِي الشُّكِّ وَ السَّخَطِ .

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup>, by His<sup>azwj</sup> Justice and His<sup>azwj</sup> 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'.<sup>50</sup>

ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ .

Ibn Mahboub, from Hisham Bin Salim who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The small persistent deed upon the conviction is superior in the Presence of Allah<sup>azwj</sup> than the big deed performed without conviction'.<sup>51</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) عَلَى الْمُنْبَرِ لَا يَجِدُ أَحَدَكُمْ طَعَمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> 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'.<sup>52</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) جَلَسَ إِلَى حَائِطٍ مَائِلٍ يَفْضِي بَيْنَ النَّاسِ فَقَالَ بَعْضُهُمْ لَا تَقْعُدْ تَحْتِ هَذَا الْحَائِطِ فَإِنَّهُ مُعَوَّرٌ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) حَرَسَ أَمْرًا أَجَلُهُ 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<sup>asws</sup> that Amir Al-Momineen<sup>asws</sup> was seated leaning by a wall giving judgements between the people, so one of them said, 'You<sup>asws</sup> should not sit beneath this wall for it is vulnerable'. So Amir Al-Momineen<sup>asws</sup> said: 'An evil man would guard (against) his death'. So when he<sup>asws</sup> arose, the wall collapsed'.

قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) مِمَّا يَفْعَلُ هَذَا وَ أَشْبَاهَهُ وَ هَذَا الْيَقِينُ .

He (Abu Abdullah<sup>asws</sup>) said: 'And it was so that Amir Al-Momineen<sup>asws</sup> was from the ones who did this and what resembles it, and this is the conviction'.<sup>53</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَ كَانَ تَحْتَهُ كَنْزٌ لَهُمَا فَقَالَ أَمَا إِنَّهُ مَا

<sup>50</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 2

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

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

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

كَانَ ذَهَبًا وَ لَا فِضَّةً وَ إِنَّمَا كَانَ أَرْبَعَ كَلِمَاتٍ لَا إِلَهَ إِلَّا أَنَا مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكْ سِنَّهُ وَ مَنْ أَيْقَنَ بِالْحِسَابِ لَمْ يَفْرَحْ قَلْبُهُ وَ مَنْ أَيْقَنَ بِالْقَدْرِ لَمْ يَخْشَ إِلَّا اللَّهَ .

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<sup>asws</sup> about the Words of Allah<sup>azwj</sup> 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<sup>asws</sup> said: 'But, it was neither gold nor silver, and rather these were four sentences – There is no god except for Allah<sup>azwj</sup>. 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<sup>azwj</sup>,<sup>54</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ 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 لِيُخْطِئَهُ وَ أَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبِهِ وَ أَنَّ الضَّارَّ النَّافِعَ هُوَ اللَّهُ عَزَّ وَ جَلَّ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> 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<sup>azwj</sup> is Allah<sup>azwj</sup> Mighty and Majestic'.<sup>55</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي حَمْرَةَ عَنْ سَعِيدِ بْنِ قَيْسِ الْهَمْدَانِيِّ قَالَ نَظَرْتُ يَوْمًا فِي الْحَرْبِ إِلَى رَجُلٍ عَلَيْهِ ثَوْبَانِ فَحَرَكْتُ فَرَسِي فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ فِي مِثْلِ هَذَا الْمَوْضِعِ فَقَالَ نَعَمْ يَا سَعِيدُ بْنُ قَيْسٍ إِنَّهُ لَيْسَ مِنْ عَبْدِ إِلَّا وَ لَهُ مِنَ اللَّهِ حَافِظٌ وَ وَاقِيَةٌ مَعَهُ مَلَكَانِ يَحْفَظَانِهِ مِنْ أَنْ يَسْقُطَ مِنْ رَأْسِ جَبَلٍ أَوْ يَقَعَ فِي بئرٍ فَإِذَا نَزَلَ الْقَضَاءُ خَلَّيَا 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<sup>asws</sup>. So I said, 'O Amir Al-Momineen<sup>asws</sup>! In the likes of this (clothes) in this place?' So he<sup>asws</sup> said: 'Yes, O Saeed Bin Qays! There is none from a servant except that there is for him, from Allah<sup>azwj</sup>, 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'.<sup>56</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَامُ ) يَقُولُ كَانَ فِي الْكُنْزِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَانَ تَحْتَهُ كَنْزٌ لَهُمَا كَانَ فِيهِ بِسْمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدْرِ كَيْفَ يَحْزَنُ وَ عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَ تَقَلَّبَهَا بِأَهْلِهَا كَيْفَ يَرْكُنُ إِلَيْهَا وَ يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَتَّوَكَّلَ اللَّهُ فِي قَضَائِهِ وَ لَا يَسْتَنْبِطُهُ فِي رِزْقِهِ

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

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

<sup>56</sup> 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<sup>asws</sup> saying regarding the treasure which Allah<sup>azwj</sup> 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<sup>azwj</sup>, 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<sup>azwj</sup> that he does not accuse Allah<sup>azwj</sup> regarding His<sup>azwj</sup> Ordainment nor consider Him<sup>azwj</sup> as having Slowed-down regarding his sustenance'.

فَقُلْتُ جَعَلْتُ فِدَاكَ أُرِيدُ أَنْ أَكْتُبَهُ قَالَ فَضْرَبَ وَ اللَّهُ يَدُهُ إِلَى الدَّوَاةِ لِيَضَعَهَا بَيْنَ يَدَيَّ فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا وَ أَخَذْتُ الدَّوَاةَ فَكَتَبْتُهَا .

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَرَزَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ قَنْبَرٌ غُلَامٌ عَلِيٍّ يُحِبُّ عَلِيًّا ( عَلَيْهِ السَّلَامُ ) حُبًّا شَدِيدًا فَإِذَا خَرَجَ عَلِيٌّ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) خَرَجَ عَلِيٌّ أَتْرَهُ بِالسَّيْفِ فَرَأَهُ ذَاتَ لَيْلَةٍ فَقَالَ يَا قَنْبَرُ مَا لَكَ فَقَالَ جِئْتُ لِأَمْشِي خَلْفَكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ وَيْحَكَ أَمْ مِنْ أَهْلِ السَّمَاءِ تَحْرُسُنِي أَوْ مِنْ أَهْلِ الْأَرْضِ فَقَالَ لَا بَلْ مِنْ أَهْلِ الْأَرْضِ فَقَالَ إِنَّ أَهْلَ الْأَرْضِ لَا يَسْتَطِيعُونَ لِي شَيْئًا إِلَّا بِإِذْنِ اللَّهِ مِنَ السَّمَاءِ فَارْجِعْ فَارْجِعْ .

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 Abdullah<sup>asws</sup> having said: 'Qanbar was a slave of Ali<sup>azwj</sup> who loved Ali<sup>asws</sup> with intense love. So when Ali<sup>asws</sup> went out, he went out upon his<sup>asws</sup> footsteps with the sword. So, one night, he<sup>asws</sup> saw him, and he<sup>asws</sup> said: 'O Qanbar! What is the matter with you?' So he said, 'I came walking behind you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>'. He<sup>asws</sup> 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<sup>asws</sup> said: 'The people of the earth are not able to do anything to me<sup>asws</sup> except by the Permission of Allah<sup>azwj</sup> - from the sky, therefore return, return!'<sup>58</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ قَالَ قِيلَ لِلرِّضَا ( عَلَيْهِ السَّلَامُ ) إِنَّكَ تَتَكَلَّمُ بِهَذَا الْكَلَامِ وَ السَّيْفُ يَقْطُرُ دَمًا فَقَالَ إِنَّ لِلَّهِ وَادِيًا مِنْ ذَهَبٍ حَمَاهُ بِأَضْعَفِ خَلْقِهِ النَّمْلُ فَلَوْ رَامَهُ 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<sup>asws</sup>, 'You<sup>asws</sup> are speaking with this speech and the sword is dripping blood?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> has a valley of gold, protecting it by the

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

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



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

### بَابُ الرِّضَا بِالْقَضَاءِ

## Chapter 31 – Satisfaction with the Judgement (of Allah<sup>azwj</sup>)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَشْيَاحِ بَنِي النَّجَاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ رَأْسُ طَاعَةِ اللَّهِ الصَّبْرُ وَالرِّضَا عَنِ اللَّهِ فِيمَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ وَلَا يَرْضَى عَبْدٌ عَنِ اللَّهِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا كَانَ خَيْرًا لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ .

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَاءِ اللَّهِ عَزَّ وَجَلَّ .

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 Abdullah<sup>asws</sup> having said: 'The most knowledgeable of the people with Allah<sup>azwj</sup> is the one most satisfied of them with the Judgement of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>61</sup>

عَنْهُ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنِ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) قَالَ الصَّبْرُ وَالرِّضَا عَنِ اللَّهِ رَأْسُ طَاعَةِ اللَّهِ وَمَنْ صَبَرَ وَرَضِيَ عَنِ اللَّهِ فِيمَا قَضَى عَلَيْهِ فِيمَا أَحَبَّ أَوْ كَرِهَ لَمْ يَقْضِ اللَّهُ عَزَّ وَجَلَّ لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا مَا هُوَ خَيْرٌ لَهُ .

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

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

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

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

<sup>61</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 2

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ عِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْغِنَى وَالسَّعَةِ وَالصَّحَّةِ فِي الْبَدَنِ فَأَبْلُوهُمْ بِالْغِنَى وَالسَّعَةِ وَالصَّحَّةِ الْبَدَنِ فَيُصْلِحْ عَلَيْهِمْ أَمْرَ دِينِهِمْ

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said: "From My<sup>azwj</sup> 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<sup>azwj</sup> 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 مِنْ عِبَادِي الْمُؤْمِنِينَ لِعِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْفَاقَةِ وَالْمَسْكِنَةِ وَالسُّقْمِ فَيُصْلِحْ عَلَيْهِمْ أَمْرَ دِينِهِمْ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِمْ أَمْرُ دِينِ عِبَادِي الْمُؤْمِنِينَ

And from My<sup>azwj</sup> 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<sup>azwj</sup> Test then with the destitution, and the poverty, and the sickness, in order to Correct upon them the matter of their Religion. And I<sup>azwj</sup> am more Knowing with what is correct upon him in the matter of the Religion of My<sup>azwj</sup> believing servant.

وَإِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وَسَادِهِ فَيَتَهَجَّدُ لِي اللَّيَالِي فَيَتَعَبُ نَفْسَهُ فِي عِبَادَتِي فَأَضْرِبُهُ بِالْعَاسِ اللَّيْلَةَ وَاللَّيْلَتَيْنِ نَظْرًا مِنِّي لَهُ وَ إِقْبَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقُومُ وَ هُوَ مَأْتٌ لِنَفْسِهِ زَارِيٌّ عَلَيْهَا

And that, from My<sup>azwj</sup> believing servants is the one who strive in My<sup>azwj</sup> worship. So he is standing from his mattress and the pleasure of his pillow, and he spends the night in praying *Salāt* to Me<sup>azwj</sup>, thus tiring himself in My<sup>azwj</sup> worship. So I<sup>azwj</sup> Strike him with the drowsiness for the night and the two nights, as a Consideration from Me<sup>azwj</sup> 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.

وَ لَوْ أَحَلِّي بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ الْعُجْبُ مِنْ ذَلِكَ فَيَصِيرُهُ الْعُجْبُ إِلَى الْوَقْتِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ حَتَّى يَظُنُّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَ جَارَ فِي عِبَادَتِهِ حُدَّ التَّقْصِيرِ فَيَتَّبَعِدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ

And if I<sup>azwj</sup> were to Leave him alone, between him and what he wants from My<sup>azwj</sup> 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<sup>azwj</sup> worship, the limit of deficiency. Thus, he would be remote from Me<sup>azwj</sup> during that, and he would be thinking that he has come nearer to Me<sup>azwj</sup>.

فَلَا يَتَّكِلُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِثَوَابِي فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَ اتَّبَعُوا أَنْفُسَهُمْ وَ أَقْنُوا أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُعْصِرِينَ غَيْرَ بِالْغَيْبِ فِي عِبَادَتِهِمْ كَنَّهُ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النِّعَمِ فِي جَنَاتِي وَ رَفِيعِ دَرَجَاتِي الْعُلَى فِي جِوَارِي وَ لَكُنْ فَبِرَحْمَتِي

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

فَلْيَتَّقُوا وَبَفَضْلِي فَلْيَفْرَحُوا وَ إِلَيَّ حُسْنُ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تَدَارِكُهُمْ وَ مِنِّي يُبَلِّغُهُمْ رِضْوَانِي وَ مَغْفِرَتِي تُلْبِسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ تَسَمَّيْتُ .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عَلَيْهِ السَّلَامُ ) قَالَ يُنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبْطِنَهُ 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<sup>asws</sup> the 1<sup>st</sup> having said: 'It is befitting for the one who minds about Allah<sup>azwj</sup> that he does not consider Him<sup>azwj</sup> as being slow regarding his sustenance, nor accuse him regarding His<sup>azwj</sup> Judgement'.<sup>64</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ عَمْرِو بْنِ نَهْشَكٍ بِيَّاعِ الْهَرَوِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ اللَّهُ عَزَّ وَ جَلَّ عَبْدِي الْمُؤْمِنَ لَا أَصْرِفُهُ فِي شَيْءٍ إِلَّا جَعَلْتُهُ خَيْرًا لَهُ فَلْيَرْضَ بِقَضَائِي وَ لْيَصْبِرْ عَلَى بِلَائِي وَ لْيَشْكُرْ نِعْمَائِي أَكْتُبُهُ يَا مُحَمَّدُ مِنَ الصَّادِقِينَ عِنْدِي .

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<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said: "My<sup>azwj</sup> believing servant, I<sup>azwj</sup> do not Exchange anything from him except that I<sup>azwj</sup> Make it to be better for him. So let him be pleased with My<sup>azwj</sup> Judgement, and let him be patient upon My<sup>azwj</sup> afflictions, and let him be thankful for My<sup>azwj</sup> Bounties. I<sup>azwj</sup> shall Write for him, O Muhammad<sup>saww</sup>, as being from the truthful in My<sup>azwj</sup> Presence'.<sup>65</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ فِيمَا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى بْنِ عِمْرَانَ ( عَلَيْهِ السَّلَامُ ) يَا مُوسَى بْنَ عِمْرَانَ مَا خَلَقْتَ خَلْقًا أَحَبَّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ فَإِنِّي إِنَّمَا أُبْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أَغَافِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أَزْوِي عَنْهُ مَا هُوَ شَرٌّ لَهُ لِمَا هُوَ خَيْرٌ لَهُ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ عَبْدِي فَلْيَصْبِرْ عَلَى بِلَائِي وَ لْيَشْكُرْ نِعْمَائِي وَ لْيَرْضَ بِقَضَائِي أَكْتُبُهُ فِي الصَّادِقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَائِي وَ أَطَاعَ أَمْرِي .

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

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

<sup>65</sup> 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 Abdullah<sup>asws</sup>: ‘Among what Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Musa Bin Imran<sup>as</sup> was: “O Musa<sup>as</sup> Bin Imran! I<sup>azwj</sup> have not Created a creature more Beloved to Me<sup>azwj</sup> than My<sup>azwj</sup> believing servant. So I<sup>azwj</sup>, 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<sup>azwj</sup> am more Knowing with what is correct upon My<sup>azwj</sup> servant. Therefore, let him be patient upon My<sup>azwj</sup> afflictions, and let him be grateful for My<sup>azwj</sup> Bounties, and let him be pleased with My<sup>azwj</sup> Judgement. I<sup>azwj</sup> shall Write for him to be among the truthful ones in My<sup>azwj</sup> Presence, when he acts by My<sup>azwj</sup> Pleasure and obeys My<sup>azwj</sup> Commands’.<sup>66</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْبِيٍّ عَنْ فَضَيْلِ بْنِ عُمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ عَجِبْتُ لِلْمَرْءِ الْمُسْلِمِ لَا يَقْضِي اللَّهُ عَزَّ وَجَلَّ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ وَ إِنْ قَرَضَ بِالْمَقَارِبِضِ كَانَ خَيْرًا لَهُ وَ إِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا 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 Abdullah<sup>asws</sup> having said: ‘How astounding is the Muslim person. Allah<sup>azwj</sup> 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’.<sup>67</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ سِنَانَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ أَحَقُّ خَلْقِ اللَّهِ أَنْ يُسَلَّمَ لِمَا قَضَى اللَّهُ عَزَّ وَجَلَّ مَنْ عَرَفَ اللَّهَ عَزَّ وَجَلَّ وَ مَنْ رَضِيَ بِالْقَضَاءِ أَتَى عَلَيْهِ الْقَضَاءُ وَ عَظَّمَ اللَّهُ أَجْرَهُ وَ مَنْ سَخِطَ الْقَضَاءَ مَضَى عَلَيْهِ الْقَضَاءُ وَ أَحْبَطَ 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<sup>asws</sup> having said ‘The most rightful of the creatures of Allah<sup>azwj</sup> is (one who) submits to whatever Allah<sup>azwj</sup> Mighty and Majestic has Judged. The one who recognises Allah<sup>azwj</sup> Mighty and Majestic, and the one who is satisfied with the Judgement, the Judgement would come upon him anyway, and Allah<sup>azwj</sup> would Magnify his Recompense; and the one who is angry with the Judgement, the Judgement would come upon him anyway, and Allah<sup>azwj</sup> would Drop his Recompense’.<sup>68</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ عَلِيِّ بْنِ هَاشِمِ بْنِ الْبَرِيدِ عَنْ أَبِيهِ قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا الزُّهْدُ عَشْرَةُ أَجْزَاءٍ أَعْلَى دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ وَ أَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْبِقِينِ وَ أَعْلَى دَرَجَةِ الْبِقِينِ أَدْنَى دَرَجَةِ الرِّضَا .

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,

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

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

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

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> 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<sup>azwj</sup>)’.<sup>69</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَقِيَ الْحَسَنُ بْنُ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَقَالَ يَا عَبْدَ اللَّهِ كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِنًا وَهُوَ يَسْخَطُ قِسْمَهُ وَ يُحَفِّرُ مَنْزِلَتَهُ وَ الْحَاكِمُ عَلَيْهِ اللَّهُ وَ أَنَا الضَّامِنُ لِمَنْ لَمْ يَهْجَسْ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ يَدْعُو اللَّهَ فَيَسْتَجَابَ 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 Abdullah<sup>asws</sup> having said: ‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> met Abdullah Bin Ja’far, so he<sup>asws</sup> 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<sup>azwj</sup>? And I<sup>asws</sup> 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<sup>azwj</sup>, so He<sup>azwj</sup> would Answer to him’.<sup>70</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ يَا أَيُّ شَيْءٍ يُعْلَمُ الْمُؤْمِنُ بِأَنَّهُ مُؤْمِنٌ قَالَ بِالتَّسْلِيمِ لِلَّهِ وَ الرِّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ سُورٍ أَوْ سَخَطٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, ‘I said to him<sup>asws</sup>, ‘By which thing does the *Momin* know that he is a *Momin*?’ He<sup>asws</sup> said: ‘By the submission to Allah<sup>azwj</sup>, and the satisfaction regarding whatever transpires upon him, from the joy or anger’.<sup>71</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘It did not happen that Rasool-Allah<sup>saww</sup> was saying for something which had transpired: ‘If only something else would have happened’.<sup>72</sup>

بَابُ التَّفْوِيضِ إِلَى اللَّهِ وَ التَّوَكُّلِ عَلَيْهِ

## Chapter 32 – The delegating (of matters) to Allah<sup>azwj</sup> and the reliance upon Him<sup>azwj</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُضَلِّلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ ( عَلَيْهِ السَّلَامُ ) مَا اعْتَصَمَ بِي عَبْدٌ مِنْ عِبَادِي دُونَ أَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نَبِيِّهِ ثُمَّ تَكِيدُهُ السَّمَاوَاتُ وَ

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

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

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

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

الْأَرْضِ وَمَنْ فِيهِنَّ إِلَّا جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ بَيْنِهِنَّ وَمَا اعْتَصَمَ عَبْدٌ مِنْ عِبَادِي بِأَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نَبِيِّهِ إِلَّا قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ وَالْأَرْضِ مِنْ يَدَيْهِ وَأَسَخْتُ الْأَرْضَ مِنْ تَحْتِهِ وَلَمْ أَبَالِ بِأَيِّ وَادٍ هَلَكَ .

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

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

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَفْصِ الْأَعَشَى عَنْ عَمْرِو [عُمَرَ] بْنِ خَالِدٍ عَنْ أَبِي حَمَزَةَ النَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) قَالَ خَرَجْتُ حَتَّى انْتَهَيْتُ إِلَى هَذَا الْحَائِطِ فَاتَّكَأْتُ عَلَيْهِ فَإِذَا رَجُلٌ عَلَيْهِ ثَوْبَانِ أبيضَانِ يَنْظُرُ فِي تَجَاهِ وَجْهِ ثُمَّ قَالَ يَا عَلِيُّ بْنُ الْحُسَيْنِ مَا لِي أَرَاكَ كَنِيْبًا حَزِينًا أَعَلَى الدُّنْيَا فَرَزَقَ اللَّهُ حَاضِرًا لِلْبَيْرِ وَالْفَاجِرِ قُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَإِنَّهُ 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<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: ‘I<sup>asws</sup> went out until I<sup>asws</sup> ended up to this wall. So I<sup>asws</sup> leaned against it, and there was a man upon whom were two white clothes, looking towards my<sup>asws</sup> face. Then he said, ‘O Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>! What is the matter I see you<sup>asws</sup> as bleak, aggrieved, is it upon the world? But, the sustenance of Allah<sup>azwj</sup> is for the righteous and the immoral’. I<sup>asws</sup> said: ‘It is not upon this that I<sup>asws</sup> grieve, and it is just like you are saying’.

قَالَ فَعَلَى الْآخِرَةِ فَوَعْدُ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَاهِرٌ أَوْ قَالَ قَادِرٌ قُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَإِنَّهُ لَكَمَا تَقُولُ

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

فَقَالَ مِمَّ حُزْنُكَ قُلْتُ مِمَّا نَتَخَوَّفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ وَمَا فِيهِ النَّاسُ

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

قَالَ فَضَحِكَ ثُمَّ قَالَ يَا عَلِيُّ بْنُ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَدًا دَعَا اللَّهَ فَلَمْ يُجِبْهُ قُلْتُ لَا قَالَ فَهَلْ رَأَيْتَ أَحَدًا تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ قُلْتُ لَا قَالَ فَهَلْ رَأَيْتَ أَحَدًا سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ قُلْتُ لَا ثُمَّ غَابَ عَنِّي .

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ مِثْلَهُ

Ali Bin Ibrahim, from his father, from Ibn Mahboub – similar to it.<sup>74</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْغِنَى وَالْعِزَّ يَجُولَانِ فَإِذَا ظَفِرَا بِمَوْضِعٍ تَوَكَّلَ أُوطْنَا .

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<sup>asws</sup> having said: ‘The richness and the splendour wander around. When they acquire a trustworthy place, they both settle’.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ حَسَّانَ مِثْلَهُ .

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَيُّمَا عَبْدٍ أُقْبِلَ قَبْلَ مَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ أُقْبِلَ اللَّهُ قَبْلَ مَا يُحِبُّ وَمَنْ اعْتَصَمَ بِاللَّهِ عَصَمَهُ اللَّهُ وَ مَنْ أُقْبِلَ اللَّهُ قَبْلَهُ وَ عَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ أَوْ كَانَتْ نَارًا نَزَلَتْ عَلَى أَهْلِ الْأَرْضِ فَشَمِلَتْهُمْ بَلِيَّةٌ كَانَ فِي حِزْبِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ 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<sup>asws</sup> having said: ‘Whichever servant comes forward to accept whatever Allah<sup>azwj</sup> Mighty and Majestic Loves, Allah<sup>azwj</sup> would Come forwards with what he loves; and the one who seeks Allah<sup>azwj</sup>’s Protection, Allah<sup>azwj</sup> will Protect him, and the one who comes forward, Allah<sup>azwj</sup> 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<sup>azwj</sup> with the piety, (safe) from every affliction. Isn’t Allah<sup>azwj</sup> Mighty and Majestic Saying **[44:51] Surely the pious are in a secure place?**<sup>76</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ فَقَالَ التَّوَكُّلُ عَلَى اللَّهِ دَرَجَاتٌ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتَ عَنْهُ رَاضِيًا تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْرًا وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَوَكَّلْ عَلَى اللَّهِ بِتَقْوِيصِ ذَلِكَ إِلَيْهِ وَ تَوَكَّلْ 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<sup>asws</sup> the 1<sup>st</sup>, said, ‘I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[65:3] and whoever relies upon Allah, He is sufficient for him.** So he<sup>asws</sup> said: ‘The reliance upon Allah<sup>azwj</sup> has levels – from it is that you rely upon Allah<sup>azwj</sup> in your matters, all of them. So whatever He<sup>azwj</sup>

<sup>74</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 2

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

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ أُعْطِيَ ثَلَاثًا لَمْ يُمْنَعْ ثَلَاثًا مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الإِجَابَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَ مَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الكِفَايَةَ

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<sup>asws</sup> 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 أَ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ قَالَ كُنَّا فِي مَجْلِسٍ نَطْلُبُ فِيهِ الْعِلْمَ وَ قَدْ تَفَدَّتْ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ فَقَالَ لِي بَعْضُ أَصْحَابِنَا مَنْ تَوَمَّلَ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتَ فَلَانًا فَقَالَ إِذَا وَ اللَّهُ لَا تُسَعَّفُ حَاجَتُكَ وَ لَا يَبْلُغُكَ أَمْلَكَ وَ لَا تَنْجَحُ طَلِبَتُكَ قُلْتَ وَ مَا عَلَّمَكَ رَحِمَكَ 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<sup>azwj</sup>, 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<sup>azwj</sup> have Mercy on you?'

قَالَ إِنَّ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) حَدَّثَنِي أَنَّهُ قَرَأَ فِي بَعْضِ الْكُتُبِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ عِزَّتِي وَ جَلَالِي وَ مَجْدِي وَ ارْتِفَاعِي عَلَى عَرْشِي لَأَقْطَعَنَّ أَمَلَ كُلِّ مُؤْمَلٍ [مِنَ النَّاسِ] غَيْرِي بِالْيَأْسِ وَ لَأَكْسُونَهُ تَوْبَ الْمَذَلَّةِ عِنْدَ النَّاسِ وَ لَأَنْحِيَنَّهُ مِنْ قُرْبِي وَ لَأَبْعِدَنَّهُ مِنْ فَضْلِي

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

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

<sup>78</sup> 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<sup>azwj</sup> shall Prevent him to come near to Me<sup>azwj</sup>, and Distance him from My<sup>azwj</sup> Grace.

أَيُّ مَلُّ غَيْرِي فِي الشَّدَائِدِ وَ الشَّدَائِدُ بِيَدِي وَ يَرْجُو غَيْرِي وَ يَفْرَحُ بِالْفَكْرِ بَابَ غَيْرِي وَ بِيَدِي مَفَاتِيحُ الْأَبْوَابِ وَ هِيَ مُعَلَّقَةٌ وَ بَابِي مَفْتُوحٌ لِمَنْ دَعَانِي

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

فَمَنْ ذَا الَّذِي أَمَّلَنِي لِنَوَائِبِهِ فَقَطَعْتُهُ دُونَهَا وَ مَنْ ذَا الَّذِي رَجَانِي لِعَظِيمَةٍ فَقَطَعْتُ رَجَاءَهُ مِنِّي جَعَلْتُ أَمَالَ عِبَادِي عِنْدِي مَحْفُوظَةً فَلَمْ يَرْضُوا بِحِفْظِي وَ مَلَأْتُ سَمَاوَاتِي مِمَّنْ لَا يَمَلُّ مِنْ تَسْبِيحِي وَ أَمَرْتُهُمْ أَنْ لَا يُغْلِقُوا الْأَبْوَابَ بَيْنِي وَ بَيْنَ عِبَادِي

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

فَلَمْ يَنْفُوا بِقَوْلِي أَلَمْ يَعْلَمُ [أَنْ] مَنْ طَرَفْتُهُ نَائِبَةً مِنْ نَوَائِبِي أَنَّهُ لَا يَمْلِكُ كَشْفَهَا أَحَدٌ غَيْرِي إِلَّا مِنْ بَعْدِ إِذْنِي فَمَا لِي أَرَاهُ لَا هِيَأُ عَنِّي أُعْطِيَهُ بِجُودِي مَا لَمْ يَسْأَلْنِي ثُمَّ انْتَرَعْتُهُ عَنْهُ فَلَمْ يَسْأَلْنِي رَدَّهُ وَ سَأَلَ غَيْرِي

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

أَفَيْرَانِي أُنْدَأُ بِالْعَطَاءِ قَبْلَ الْمَسْأَلَةِ ثُمَّ أَسْأَلُ فَلَا أُجِيبُ سَأَلِي أَبَخِيلٌ أَنَا فَيَبْخُلْنِي عِبْدِي أَوْ لَيْسَ الْجُودُ وَ الْكَرَمُ لِي أَوْ لَيْسَ الْعَفْوُ وَ الرَّحْمَةُ بِيَدِي أَوْ لَيْسَ أَنَا مَحَلَّ الْأَمَالِ فَمَنْ يَقْطَعُهَا دُونِي أَوْ لَيْسَ الْخَشْيَةُ الْمُؤْمَلُونَ أَنْ يُؤْمَلُوا غَيْرِي

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

فَلَوْ أَنَّ أَهْلَ سَمَاوَاتِي وَ أَهْلَ أَرْضِي أَمَلُوا جَمِيعاً ثُمَّ أُعْطِيتُ كُلَّ وَاحِدٍ مِنْهُمْ مِثْلَ مَا أَمَلَ الْجَمِيعُ مَا انْتَقَصَ مِنْ مُلْكِي مِثْلَ عَضُو ذَرَّةٍ وَ كَيْفَ يَنْقُصُ مُلْكُ أَنَا قَيْمُهُ فَيَا بُؤْساً لِلْقَانِطِينَ مِنْ رَحْمَتِي وَ يَا بُؤْساً لِمَنْ عَصَانِي وَ لَمْ يُرَاقِبْنِي .

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

So how miserable it is for the despondents from My<sup>azwj</sup> Mercy! And how miserable it is for the ones who disobey Me<sup>azwj</sup> and are not looking at Me<sup>azwj</sup> (in expectation)'.<sup>79</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبَّادِ بْنِ يَعْقُوبَ الرَّوَاجِيِّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ كُنْتُ مَعَ مُوسَى بْنِ عَبْدِ اللَّهِ بَيْنُوعٍ وَ قَدْ نَوَدْتُ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ فَقَالَ لِي بَعْضُ وُلْدِ الْحُسَيْنِ مَنْ تُؤْمَلُ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتُ مُوسَى بْنُ عَبْدِ اللَّهِ فَقَالَ إِذَا لَا تُفْضَى حَاجَتُكَ تَمَّ لَا تُنْجَحَ طَلِبَتُكَ قُلْتُ وَ لِمَ ذَلِكَ قَالَ لِأَنِّي قَدْ وَجَدْتُ فِي بَعْضِ كُتُبِ آبَائِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ثُمَّ ذَكَرَ مِثْلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَمَلِ 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<sup>asws</sup> 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<sup>asws</sup> that Allah<sup>azwj</sup> Mighty and Majestic is Saying . . .', and he mentioned similar to it (the above Hadeeth). So I said, 'O son of Rasool-Allah<sup>saww</sup>! Dictate it to me'. So he dictated it to me. So I said, 'No, by Allah<sup>azwj</sup>! I will not ask him for a need after it'.<sup>80</sup>

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

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