

# 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*) (3)

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

In the Name of Allah<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.

### بَابُ الْخَوْفِ وَالرَّجَاءِ

## Chapter 33 – The fear and the hope

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَوْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ قَالَ كَانَ فِيهَا الْأَعَاجِيبُ وَكَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِأَبِيهِ خَفِ اللَّهَ عَزَّ وَجَلَّ خَيْفَةً لَوْ جِئْتَهُ بِبِرِّ الثَّقَلَيْنِ لَعَذَّبَكَ وَارْجُ اللَّهَ رَجَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ

A number of our companions from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Al Haris Bin Al Mugheira, or his father,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What was in the bequest of Luqman<sup>as?</sup>' He<sup>asws</sup> said: 'Therein were marvels, and the most impressive of what was in it was that he<sup>as</sup> said to his<sup>as</sup> son: 'Fear Allah<sup>azwj</sup> Mighty and Majestic with such a fear that even if you go to Him<sup>azwj</sup> with the righteous deeds of the Jinn and the human, (fearing) that He<sup>azwj</sup> would Punish you; and hope to Allah<sup>azwj</sup> with such a hope that if you were to go to Him<sup>azwj</sup> with the sins of the humans and the Jinn, (hoping) He<sup>azwj</sup> would be Merciful to you'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) كَانَ أَبِي يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدِ مُؤْمِنٍ إِلَّا [و] فِي قَلْبِهِ نُورَانِ نُورٌ خَيْفَةٌ وَ نُورٌ رَجَاءٌ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا .

Then Abu Abdullah<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> was saying that there is none from a believing servant except in his heart would be two lights – a light of fear, and a light of hope. If this one was to be weighed it would not increase upon this, and if this one was to be weighed, it would no increase upon this' (equal in strength).<sup>1</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا إِسْحَاقُ خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ وَ إِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ فَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ بَرَزْتَ لَهُ بِالْمَعْصِيَةِ فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاطِرِينَ عَلَيْكَ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'Abu Abdullah<sup>asws</sup> said: 'O Is'haq! Fear Allah<sup>azwj</sup> as if you can see Him<sup>azwj</sup>, and even although you are not seeing him, but He<sup>saww</sup> (surely) see you. So if you were to think that He<sup>azwj</sup> cannot see you, then you would have (certainly) disbelieved; and if you believe that He<sup>azwj</sup> sees you and you disobey Him<sup>azwj</sup>, so you would have Made Him<sup>azwj</sup> to be from the most insignificant of the onlookers upon you'.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَنْ خَافَ اللَّهَ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ .

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

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al haysam Bin Waqid who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who fears Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would Make everything to fear him; and the one who does not fear Allah<sup>azwj</sup>, Allah would Make him to fear from every thing'.<sup>3</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَزَةَ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَنْ عَرَفَ اللَّهَ خَافَ اللَّهَ وَ مَنْ خَافَ اللَّهَ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا .

A number of our companions, from Ahmad Bin Abdu Abdullah, from his father, from Hamza Bin Abdullah Bin Al Ja'fary, from Jameel Bin Darraj, from Abu Hamza who said,

'Abu Abdullah<sup>asws</sup> said: 'The one who recognises Allah<sup>azwj</sup> would fear Allah<sup>azwj</sup>, and the one who fears Allah<sup>azwj</sup>, ignores his own soul in this world'.<sup>4</sup>

عَنْهُ عَنِ ابْنِ أَبِي نَجْرَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ قَوْمٌ يَعْمَلُونَ بِالْمَعَاصِي وَ يَقُولُونَ نَرَجُو فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمُ الْمَوْتُ فَقَالَ هَؤُلَاءِ قَوْمٌ يَتَرَجَّحُونَ فِي الْأَمَانِيِّ كَذَبُوا لَيْسُوا بِرَاجِحِينَ إِنَّ مَنْ رَجَا شَيْئًا طَلَبَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ .

From him, from Ibn Abu Najran, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'A group are acting in disobedience and they are saying, 'We are (living in hope)'. So they are not ceasing to be like that until the death comes to them'. So he<sup>asws</sup> said: 'They are a people swaying in the beliefs. They are lying! They are not with the hope. The one who hopes for something would seek it, and the one who fears from something, would flee from it'.<sup>5</sup>

وَ رَوَاهُ عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ قَوْمًا مِنْ مَوَالِيكَ يُلْمُونَ بِالْمَعَاصِي وَ يَقُولُونَ نَرَجُو فَقَالَ كَذَبُوا لَيْسُوا لَنَا بِمَوَالٍ أُولَئِكَ قَوْمٌ تَرَجَّحَتْ بِهِمُ الْأَمَانِيُّ مِنْ رَجَا شَيْئًا عَمِلَ لَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ .

And it is reported by Ali Bin Muhammad, raising it, said,

'I said to Abu Abdullah<sup>asws</sup>, 'A group of people from the ones in your<sup>asws</sup> Wilayah are committing minor sins of disobedience and are saying, 'We (live in hope)'. So he<sup>asws</sup> said: 'They are lying! There are no friends for us<sup>asws</sup> (like) those people. The belief is swaying with them. The one who hopes for something would work for it, and the one who fears from something, would flee from it'.<sup>6</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمَزَةَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخَوْفِ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَقُولُ اللَّهُ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ وَ قَالَ جَلَّ تَنَاؤُهُ فَلَا تَخْشَوُا النَّاسَ وَ اخْشَوُا اللَّهَ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

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

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

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

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

<sup>6</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

'Abu Abdullah<sup>asws</sup> said: 'From the worship is the intense fear from Allah<sup>azwj</sup> Mighty and Majestic. Allah<sup>azwj</sup> is Saying [35:28] **but rather it is those of His servants only who have knowledge who fear Allah**. And He<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Praise, Said [5:44] **therefore fear not the people and fear Me**. And the Blessed and High Said [65:2] **and whoever is fearful of Allah, He will make for him an outlet**'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّ حُبَّ الشَّرَفِ وَ الذِّكْرِ لَا يَكُونَانِ فِي قَلْبِ الْخَائِفِ الرَّاهِبِ .

He (the narrator) said, 'And Abu Abdullah<sup>asws</sup> said: 'Love for fame and to be mentioned (popularity/dominance) will not exist in the heart of the one who is fearful (of Allah<sup>azwj</sup>)'.<sup>7</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي سَعِيدِ الْمُكَارِيِّ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) [قَالَ] قَالَ إِنَّ رَجُلًا رَكِبَ الْبَحْرَ بِأَهْلِهِ فَكُسِرَ بِهِمْ فَلَمْ يَنْجُ مِمَّنْ كَانَ فِي السَّفِينَةِ إِلَّا امْرَأَةُ الرَّجُلِ فَإِنَّمَا نَجَتْ عَلَى لَوْحٍ مِنَ الْوُحُوحِ السَّفِينَةِ حَتَّى أَلْجَأَتْ عَلَى جَزِيرَةٍ مِنَ جَزَائِرِ الْبَحْرِ وَ كَانَ فِي تِلْكَ الْجَزِيرَةِ رَجُلٌ يَقَطَعُ الطَّرِيقَ وَ لَمْ يَدْعُ لِلَّهِ حُرْمَةً إِلَّا أَنْتَهَكَهَا فَلَمْ يَعْلَمْ إِلَّا وَ الْمَرْأَةُ قَائِمَةٌ عَلَى رَأْسِهِ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ إِنْسِيَّةٌ أَمْ جِنِّيَّةٌ فَقَالَتْ إِنْسِيَّةٌ فَلَمْ يُكَلِّمْهَا كَلِمَةً حَتَّى جَلَسَ مِنْهَا مَجْلِسَ الرَّجُلِ مِنْ أَهْلِهِ

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Al Husayn, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'A man sailed the sea with his family, and it (the ship) broke (capsized) upon them. So none were rescued from the ones who were in the ship except for the wife of the man. So she was saved upon a plank from the planks of the ship until she came to an island from the islands of the sea; and it was so that in that island was a man who was a bandit and he had not left any Prohibition of Allah<sup>azwj</sup> except that he had violated it. So he did not know, and the woman was standing by his head. So he raised his head towards her and he said, 'A human or a Jinn?' So she said, 'A human'. So he did not speak to her a word until he sat upon her with a sitting which the man tends to sit upon his wife with.

فَلَمَّا أَنْ هَمَّ بِهَا اضْطَرَبَتْ فَقَالَ لَهَا مَا لَكَ تَضْطَرِبِينَ فَقَالَتْ أَفَرَّقَ مِنْ هَذَا وَ أَوْمَأَتْ بِيَدِهَا إِلَى السَّمَاءِ قَالَ فَصَنَعْتَ مِنْ هَذَا شَيْئًا قَالَتْ لَا وَ عَرَبِيَّةٌ قَالَتْ فَتَفَرَّقِينَ مِنْهُ هَذَا الْفَرَقَ وَ لَمْ تَصْنَعِي مِنْ هَذَا شَيْئًا وَ إِنَّمَا اسْتَكْرَاهُ فَأَنَا وَ اللَّهُ أَوْلَى بِهِمَا الْفَرَقِ وَ الْخَوْفِ وَ أَحَقُّ مِنْكَ

So when he was intending with her, she became restless. So he said to her, 'What is the matter with you being so restless?' So she said, 'I am scared of this', and she gestured by her hand towards the sky. He said, 'So have you done anything from this (adultery) before?' She said, 'No, by His<sup>azwj</sup> Honour'. He said, 'So you are being scared from Him<sup>azwj</sup> by this fright and you have not done anything from this (before), and rather I am coercing you with a coercion. So (now), by Allah<sup>azwj</sup>, I am closer with this fright and the fear, and more deserving than you (of being scared)'.

قَالَ فَقَامَ وَ لَمْ يُحَدِّثْ شَيْئًا وَ رَجَعَ إِلَى أَهْلِهِ وَ لَيْسَتْ لَهُ هِمَّةٌ إِلَّا التَّوْبَةُ وَ الْمَرَاجَعَةُ فَبَيْنَا هُوَ يَمْشِي إِذْ صَادَفَهُ رَاهِبٌ يَمْشِي فِي الطَّرِيقِ فَحَمِيَتْ عَلَيْهِمَا الشَّمْسُ فَقَالَ الرَّاهِبُ لِلشَّابِّ ادْعُ اللَّهَ يُظِلَّنَا بِعِمَامَتِهِ فَقَدْ حَمِيَتْ عَلَيْنَا الشَّمْسُ فَقَالَ الشَّابُّ مَا أَعْلَمُ أَنْ لِي عِنْدَ رَبِّي حَسَنَةٌ فَأَتَجَسَّرَ عَلَى أَنْ أَسْأَلَهُ شَيْئًا

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

He<sup>asws</sup> said: ‘So he moved away and without doing anything he returned back to his family, and there was no eagerness for him except for the repentance, and the review (of his sins). Once he was walking (on a path) when he came across a priest walking in the street. The sun was bright upon the two of them, and the priest said to the youth (once the robber), ‘Supplicate to Allah<sup>azwj</sup> to Shade us with a cloud, for the sun is too hot upon us’. So the youth said, ‘I do not know of a (single) good deed which is with my Lord<sup>azwj</sup>, so it would be too audacious of me to ask Him<sup>azwj</sup> for anything’.

قَالَ فَادْعُوا أَنَا وَتُؤْمِنُ أَنْتَ قَالَ نَعَمْ فَأَقْبَلَ الرَّاهِبُ يَدْعُو وَ الشَّابُّ يُؤْمِنُ فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ أَظَلَّتْهُمَا غَمَامَةٌ فَمَشَىا تَحْتَهَا مَلِيًّا مِنَ النَّهَارِ ثُمَّ تَفَرَّقَتِ الْجَادَّةُ جَادَّتَيْنِ فَأَخَذَ الشَّابُّ فِي وَاحِدَةٍ وَ أَخَذَ الرَّاهِبُ فِي وَاحِدَةٍ فَإِذَا السَّحَابَةُ مَعَ الشَّابِّ فَقَالَ الرَّاهِبُ أَنْتَ خَيْرٌ مِنِّي لَكَ اسْتَجِيبَ وَ لَمْ يُسْتَجِبْ لِي فَأَخْبَرَنِي مَا قِصَّتْكَ فَأَخْبَرَهُ بِخَبْرِ الْمَرْأَةِ فَقَالَ غُفِرَ لَكَ مَا مَضَى حَيْثُ دَخَلْتَ الْخَوْفَ فَانظُرْ كَيْفَ تَكُونُ فِيمَا نَسْتَقْبِلُ .

He said, ‘So I shall supplicate, and you say ‘Ameen’’. He said, ‘Yes’. So the priest came forward supplicating and the youth said ‘Ameen’. And it was so that soon a cloud shaded them. So they both walked under it careful during the day. Then their ways separated into two, and the youth took to one, and the priest took to the other. So the cloud (went) with the youth. So the priest said, ‘You are better than I am. For you it (the supplication) was Answered and it was not Answered for me. So inform me what your story is. So he informed him of the news of the woman. So he said, ‘There has been Forgiveness for you what is past (from the sins) when the fear entered into you, therefore consider how you want to be in the future’.<sup>8</sup>

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ مِمَّا حُفِظَ مِنْ خُطْبِ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنَّهُ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ لَكُمْ مَعَالِمَ فَانْتَهُوا إِلَى مَعَالِمِكُمْ وَ إِنَّ لَكُمْ نِهَائِيَّةً فَانْتَهُوا إِلَى نِهَائِيَّتِكُمْ أَلَا إِنَّ الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ بَيْنَ أَجَلٍ قَدْ مَضَى لَا يُدْرِي مَا اللَّهُ صَانِعٌ فِيهِ وَ بَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يُدْرِي مَا اللَّهُ قَاضٍ فِيهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Hamza Bin Humran who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘From the preserved sermons of the Prophet<sup>saww</sup> is that he<sup>saww</sup> said: ‘O you people! For you there are teachers, so end up to your teachers, and that for you are terminals, so end up to your terminals. Indeed! The Believer acts between the two fears – between a term which has passed, not knowing what Allah<sup>azwj</sup> would be Doing with regards to it, and between a term which remains (the future), not knowing what Allah<sup>azwj</sup> has Judged with regards to it.

فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ وَ مِنْ دُنْيَاهُ لِآخِرَتِهِ وَ فِي الشَّبِيهِ قَبْلَ الْكِبَرِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا بَعْدَ الدُّنْيَا مِنْ مُسْتَعْتَبٍ وَ مَا بَعْدَهَا مِنْ دَارٍ إِلَّا الْجَنَّةُ أَوْ النَّارُ .

Thus, let the believing servant take from his own soul for himself, and from his world for his Hereafter, and (should act) during the youth before the old age, and during the lifetime before the death, for by the One<sup>azwj</sup> in Whose Hand is the soul of Muhammad<sup>saww</sup>, there will not be an effort (time for deeds) after the world, and there will not be a house except for the Paradise and the Hell’.<sup>9</sup>

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

<sup>9</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 9

عَنْهُ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قَالَ مَنْ عَلِمَ أَنَّ اللَّهَ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُ وَ يَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْجُرُهُ ذَلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَى .

From him, from Ahmad, from Ibn Mahboub, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [55:46] **And for the one who fears to stand before his Lord would have the two Gardens.** He<sup>asws</sup> said: ‘The one who knows that Allah<sup>azwj</sup> Sees him and Hears whatever he is saying, and he knows that whatever he does, be it from good or evil, so that would detain him from the ugly ones of the deeds, so that would be the one who fears to stand before His<sup>azwj</sup> Lord<sup>azwj</sup>, and has prevented himself from the personal desires’.<sup>10</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِينَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ أَبِي سَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا وَ لَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَ يَرْجُو .

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Al Hassan Bin Abu Sara who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘ A ‘*Momin*’ (Believer) will not happen to be a *Momin* until he happens to be fearful and hopeful; and he cannot happen to be fearful and hopeful, until he happens to work for what he fears from and hopes for’.<sup>11</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ فَضَيْلِ بْنِ عُمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْمُؤْمِنُ بَيْنَ مَخَافَتَيْنِ ذَنْبٍ قَدْ مَضَى لَا يَدْرِي مَا صَنَعَ اللَّهُ فِيهِ وَ عُمْرٍ قَدْ بَقِيَ لَا يَدْرِي مَا يَكْتَسِبُ فِيهِ مِنَ الْمَهَالِكِ فَهُوَ لَا يُصْبِحُ إِلَّا خَائِفًا وَ لَا يُصَلِّحُهُ إِلَّا الْخَوْفُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Fuzayl Bin usman, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘A ‘*Momin*’ (Believer) is between the two fears – sins of the past, without knowing what Allah<sup>azwj</sup> would be Doing with regards to it, and the life which has remained, not knowing what he would be attaining during it, from the destruction. Thus, he will not wake up in the morning except as fearful, and nothing would correct his (affairs - best) except for the fear’.<sup>12</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ أَبِي ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدِ مُؤْمِنٍ إِلَّا وَ فِي قَلْبِهِ نُورَانِ نُورٌ خِيفَةٍ وَ نُورٌ رَجَاءٍ لَوْ وَزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وَزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘My<sup>asws</sup> father<sup>asws</sup> was saying: ‘There is none from the believing servants except in his heart would be two lights – a light of fear and a light of hope. If this was to be weighed, it would not

<sup>10</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 10

<sup>11</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 11

<sup>12</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 12

increase upon this, and if this one was to be weighed, it would not increase upon this one (i.e. both being equal).<sup>13</sup>

### بَابُ حُسْنِ الظَّنِّ بِاللَّهِ عَزَّ وَجَلَّ

## Chapter 34 – Goodly thoughts about Allah<sup>azwj</sup> Mighty and Majestic

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ عَنْ أَبِي عُبَيْدَةَ الْخَدَّاءِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لَا يَتَكَلَّمُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِثَوَابِي فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَاتَّعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصَرِينَ غَيْرَ بَالِغِينَ فِي عِبَادَتِي كُنَّ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النَّعِيمِ فِي جَنَاتِي وَ رَفِيعِ الدَّرَجَاتِ الْعُلَى فِي جَوَارِي وَ لَكِنْ بِرَحْمَتِي

A number of our companions, from AAhmad Bin Muhammad, from Ibn Mahboub, from Dawood Bin Kaseer, 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> Blessed and High Said: "The workers should not be relying upon their deeds which they are performing for My<sup>azwj</sup> Rewards, for even if they were to strive and exhaust themselves for their (entire) lifetimes in My<sup>azwj</sup> worship, they would (still) be deficient without reaching in their worship the true essence of My<sup>azwj</sup> worship, regarding what they are seeking in My<sup>azwj</sup> Presence, from My<sup>azwj</sup> Benevolence and the Bounties in My<sup>azwj</sup> Gardens and being Raised to the Lofty Levels in My<sup>azwj</sup> vicinity, but (they should be relying) upon My<sup>azwj</sup> Mercy.

فَأَيُّقُوا وَ فَضَلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ مَنِّي يُبَلِّغُهُمْ رِضْوَانِي وَ مَغْفِرَتِي تَلْبِسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ تَسَمَّيْتُ .

So let them be trusting in My<sup>azwj</sup> Grace, and let them be hopeful, and to have good thoughts about Me<sup>azwj</sup>, and let be coveting, for My<sup>azwj</sup> Mercy would come across them during that, and My<sup>azwj</sup> Pleasure would reach them from Me<sup>azwj</sup>, and My<sup>azwj</sup> Forgiveness (as well), Clothing them in My<sup>azwj</sup> Pardon, for I<sup>azwj</sup> am Allah<sup>azwj</sup>, the Beneficent, the Merciful, and with that I<sup>azwj</sup> am Named as such'.<sup>14</sup>

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ ( عَلَيْهِ السَّلَامُ ) أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ وَ هُوَ عَلِيٌّ مِنْبَرُهُ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ وَ رَجَائِهِ لَهُ وَ حُسْنِ خُلُقِهِ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

Ibn Mahboub, from Jameel Bin Salih, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'We<sup>asws</sup> found in the Book of Ali<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said, and he<sup>saww</sup> was upon his<sup>saww</sup> Pulpit: 'By the One<sup>azwj</sup> Who, there is no god except for Him<sup>azwj</sup>! A *Momin* is not Given anything at all from the good of this world and the Hereafter except by the goodness of his thoughts in Allah<sup>azwj</sup>, and his hopefulness to Him<sup>azwj</sup>, and the good manners of his, and the restraint from backbiting the Believer.

وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُعَدِّبُ اللَّهُ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَ الْإِسْتِغْفَارِ إِلَّا بِسُوءِ ظَنِّهِ بِاللَّهِ وَ تَقْصِيرِهِ مِنْ رَجَائِهِ وَ سُوءِ خُلُقِهِ وَ اغْتِيَابِهِ لِلْمُؤْمِنِينَ

<sup>13</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 13

<sup>14</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 1



By the One<sup>azwj</sup>, there being no god except for Him<sup>azwj</sup>! Allah<sup>azwj</sup> does not Punish a *Momin* after the repentance and the seeking of Forgiveness except by the evil thoughts of his about Allah<sup>azwj</sup>, and his deficiency from his hopefulness, and his evil manners, and his backbiting the Believers.

وَالَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يَحْسُنُ ظَنُّ عِنْدَ مُؤْمِنٍ بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ لِأَنَّ اللَّهَ كَرِيمٌ بِيَدِهِ الْخَيْرَاتُ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظَّنَّ ثُمَّ يُخْلِفُ ظَنَّهُ وَرَجَاءَهُ فَأَحْسِنُوا بِاللَّهِ الظَّنَّ وَارْعَبُوا إِلَيْهِ .

By the One<sup>azwj</sup> Who, there is no God except for Him<sup>azwj</sup>! A believing servant will not have good thoughts about Allah<sup>azwj</sup> except that Allah<sup>azwj</sup> would Transpire (matters) as per the goodly thoughts of His<sup>azwj</sup> believing servant, because Allah<sup>azwj</sup> is Benevolent. In His<sup>azwj</sup> Hands are the goodly things. He<sup>azwj</sup> is too Bashful that the Believer would happen to have goodly thoughts about Him<sup>azwj</sup>, then He<sup>azwj</sup> would Oppose his thinking and his hopes. Therefore have goodly thoughts about Allah<sup>azwj</sup>, and turn towards Him<sup>azwj</sup>.<sup>15</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) قَالَ أَحْسِنِ الظَّنَّ بِاللَّهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي الْمُؤْمِنِ بِي إِنْ خَيْرًا فَخَيْرًا وَإِنْ شَرًّا فَشَرًّا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi'e,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'Have good thoughts about Allah<sup>azwj</sup>, for Allah<sup>azwj</sup> Mighty and Majestic is Saying: "I<sup>azwj</sup> Assume the thoughts of My<sup>azwj</sup> believing servant has with Me<sup>azwj</sup> – if good, so good, but if evil, so evil'.<sup>16</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ حَسُنَ الظَّنُّ بِاللَّهِ أَنْ لَا تَرْجُوَ إِلَّا اللَّهَ وَ لَا تَخَافَ إِلَّا ذَنْبَكَ .

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'The goodly thoughts about Allah<sup>azwj</sup> is that you do not hope except in Allah<sup>azwj</sup> and do not fear except for your sins'.<sup>17</sup>

### بَابُ الإِعْتِرَافِ بِالتَّقْصِيرِ

## Chapter 35 – The acknowledgement of the deficiency

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لِبَعْضِ وُلْدِهِ يَا بَنِيَّ عَلَيْكَ بِالْجِدِّ لَا تُخْرِجَنَّ نَفْسَكَ مِنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ وَ طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُعْبِدُ حَقَّ عِبَادَتِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Sa'ad Bin Abu Khalaf,

<sup>15</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 2

<sup>16</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 3

<sup>17</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 4

(It has been narrated) from Abu Al-Hassan Al-Musa<sup>asws</sup> having said to one of his<sup>asws</sup> sons: 'O my<sup>asws</sup> son! Upon you is with the seriousness. Do not let yourself exit from the limit of the deficiency in worshipping Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> obedience, for Allah<sup>azwj</sup> cannot be worshipped as truly as He<sup>azwj</sup> should be worshipped'.<sup>18</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ الْعَرَّاقِيِّينَ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْحَضْرَمِيِّ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَا جَابِرُ لَا أُخْرِجُكَ اللَّهُ مِنَ النَّقْصِ وَ [لَا] النَّقْصِيرِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from one of the Iraqis, from Muhammad Bin Al Musna Al Hazramy, from his father, from Usman Bin Zayd, from Jabir who said,

'Abu Ja'far<sup>asws</sup> said to me: 'O Jabir! May Allah<sup>azwj</sup> not Exit you from the shortfall nor the deficiency'.<sup>19</sup>

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ رَجُلًا فِي بَنِي إِسْرَائِيلَ عَبَدَ اللَّهَ أَرْبَعِينَ سَنَةً ثُمَّ قَرَّبَ قُرْبَانًا فَلَمْ يُقْبَلْ مِنْهُ فَقَالَ لِنَفْسِهِ مَا آتَيْتُ إِلَّا مِنْكَ وَ مَا الدَّنْبُ إِلَّا لَكَ قَالَ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ دَمَكَ لِنَفْسِكَ أَفْضَلَ مِنْ عِبَادَتِكَ أَرْبَعِينَ سَنَةً .

From him, from Ibn Fazzal, from Al Hassan Bin Al Jaham who said,

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'A man from the Children of Israel worshipped Allah<sup>azwj</sup> for forty years. Then he offered an offering, but it was not Accepted from him. So he said to himself, 'It has not come to you except from yourself, and there is no sin except for you'. He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> Blessed and High Revealed unto him: "Your condemning yourself is superior than your worship for forty years'.<sup>20</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عَيْسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَكْثَرُ مِنْ أَنْ تَقُولَ اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِيِنَ وَ لَا تُخْرِجْنِي مِنَ النَّقْصِيرِ قَالَ قُلْتُ أَمَا الْمُعَارُونَ فَقَدْ عَرَفْتُ أَنَّ الرَّجُلَ يُعَارُ الدِّينَ ثُمَّ يَخْرُجُ مِنْهُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ النَّقْصِيرِ

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Fazl Bin Yunus,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'Frequent from saying, 'O Allah<sup>azwj</sup>! Neither Make me to be from the ones with temporary *Emān*, nor Exit me from the deficiency'. I said, 'As for the temporary ones, so I have recognised that the man tends to borrow (acquire temporarily) the Religion, then he exits from it. So what is the meaning of 'Do not Exit me from the deficiency'?'

فَقَالَ كُلُّ عَمَلٍ تُرِيدُ بِهِ اللَّهُ عَزَّ وَ جَلَّ فَكُنْ فِيهِ مُقْصِرًا عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِيَمَا بَيْنَهُمْ وَ بَيْنَ اللَّهِ مُقْصِرُونَ إِلَّا مَنْ عَصَمَهُ اللَّهُ عَزَّ وَ جَلَّ .

So he<sup>asws</sup> said: 'Every work that you intend Allah<sup>azwj</sup> Mighty and Majestic with, so be a deficient with yourself, for the people, all of them are in their deeds regarding what

<sup>18</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 1

<sup>19</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 2

<sup>20</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 3

is between them and Allah<sup>azwj</sup>, deficient, except for the one whom Allah<sup>azwj</sup> Mighty and Majestic Preserves'.<sup>21</sup>

### بَابُ الطَّاعَةِ وَالتَّقْوَى

## Chapter 36 – The obedience and the piety

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عُرَامٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تَذْهَبُ بِكُمْ الْمَذَاهِبُ فَوَ اللَّهِ مَا شِيعَتُنَا إِلَّا مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad the brother of Uram, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Do not (let) the (other) doctrines go with you, for by Allah<sup>azwj</sup>, our<sup>asws</sup> Shia is not except for the one who obeys Allah<sup>azwj</sup> Mighty and Majestic'.<sup>22</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ خَطَبَ رَسُولُ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي حَجَّةِ الْوَدَاعِ فَقَالَ يَا أَيُّهَا النَّاسُ وَاللَّهِ مَا مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ الْجَنَّةِ وَ يُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَ قَدْ أَمَرْتُكُمْ بِهِ وَ مَا مِنْ شَيْءٍ يُفَرِّقُكُمْ مِنَ النَّارِ وَ يُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلَّا وَ قَدْ نَهَيْتُكُمْ عَنْهُ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Aasim Bin Humejd, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> addressed (the people) during the farewell Hajj, so he<sup>saww</sup> said: 'O you people! By Allah<sup>azwj</sup>! There is none from the things which brings you closer to the Paradise and distance you from the Fire except that I<sup>saww</sup> have ordered you with it; and there is none from a thing which brings you closer to the Fire and distances you from the Paradise, except that I<sup>saww</sup> have forbidden you from it.

أَلَا وَ إِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمَلَ رِزْقَهَا فَاتَّقُوا اللَّهَ وَ أَجْمَلُوا فِي الطَّلَبِ وَ لَا يَحْمِلْ أَحَدُكُمْ اسْتِطْبَاءَ شَيْءٍ مِنَ الرِّزْقِ أَنْ يَطْلُبَهُ بِغَيْرِ حِلِّهِ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ .

Indeed! And the trustworthy spirit (Jibraeel<sup>as</sup>) blew into my<sup>saww</sup> person that not a soul would be dying until its sustenance is completed. Therefore, fear Allah<sup>azwj</sup> and be vigorous in the seeking (of the livelihood), and not one of you should bear indolence for anything from the sustenance if he seeks it without its Permissibility, for whatever is in the Presence of Allah<sup>azwj</sup> cannot be realised except being in His<sup>azwj</sup> obedience'.<sup>23</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ لِي يَا جَابِرُ أَ يَكْتَفِي مَنْ انْتَحَلَ الشَّيْعَ أَنْ يَقُولَ بِحِبِّنَا أَهْلَ الْبَيْتِ فَوَ اللَّهِ مَا شِيعَتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَ أَطَاعَهُ وَ مَا كَانُوا يُعْرِفُونَ يَا جَابِرُ إِلَّا بِالتَّوَاضُعِ وَ التَّخَشُّعِ وَ الْأَمَانَةِ وَ كَثْرَةِ ذِكْرِ اللَّهِ وَ الصَّوْمِ وَ الصَّلَاةِ وَ الْبِرِّ بِالْوَالِدَيْنِ وَ التَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَ أَهْلِ الْمَسْكَنَةِ وَ الْعَارِمِينَ وَ الْأَيْتَامِ وَ صِدْقِ الْحَدِيثِ وَ تِلَاوَةِ الْقُرْآنِ وَ كَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ وَ كَانُوا أَمَنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ

<sup>21</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 4

<sup>22</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 1

<sup>23</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 2

Abu Ali Al Ashary, from Muhammad Bin Salim, and Ahmad Bin Abu Abdullah, from his father, altogether from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'O Jabir! Is he content, the one who is posing as the Shia that he is speaking of his love for us<sup>asws</sup>, the People<sup>asws</sup> of the Household? By Allah<sup>azwj</sup>! He is not our<sup>asws</sup> Shia except for the one who fears Allah<sup>azwj</sup> and obeys Him<sup>azwj</sup>; and they (the Shia) would not be recognised, O Jabir, except with the reverence, and the humbleness, and the trustworthiness, and frequency of the Mention of Allah<sup>azwj</sup>, and the Fasting, and the *Salāt*, and the righteousness with the parents, and the commitment with the neighbours from the poor ones, and the destitute, and the indebted ones, and the orphans, and the truthfulness of the narrations, and the recitation of the Quran, and restraining of the tongues from the people except from goodness, and being trusted by their clan regarding the things'.

قَالَ جَابِرٌ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا نَعْرِفُ الْيَوْمَ أَحَدًا بِهِذِهِ الصِّفَةِ فَقَالَ يَا جَابِرُ لَا تَذْهَبَنَّ بِكَ الْمَذَاهِبُ حَسَبُ الرَّجُلِ أَنْ يَقُولَ أَحَبُّ عَلِيًّا وَ أَتَوَلَّاهُ ثُمَّ لَا يَكُونُ مَعَ ذَلِكَ فِعَالًا فَلَوْ قَالَ إِنِّي أَحَبُّ رَسُولِ اللَّهِ فَرَسُولُ اللَّهِ (صلى الله عليه وآله) خَيْرٌ مِنْ عَلِيٍّ (عليه السلام) ثُمَّ لَا يَتَّبِعُ سِيرَتَهُ وَلَا يَعْمَلُ بِسُنَّتِهِ مَا نَفَعَهُ حُبُّهُ إِلَّا شَيْئًا

Jabir said, 'So I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! We do not recognise today anyone with these characteristics'. So he<sup>asws</sup> said: 'O Jabir! Do not (let) the (other) doctrines (sects) go away with you. The man reckons that he is speaking the love for Ali<sup>asws</sup>, and being in his<sup>asws</sup> Wilayah, then he does not happen to be with that in deeds. So if he were to say, 'I love Rasool-Allah<sup>saww</sup>, so Rasool-Allah<sup>saww</sup> is better than Ali<sup>asws</sup>, then he does not follow his<sup>saww</sup> way, and does not act by his<sup>saww</sup> Sunnah, his love for him<sup>saww</sup> would not benefit him anything.

فَاتَّقُوا اللَّهَ وَ اعْمَلُوا لِمَا عِنْدَ اللَّهِ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ قَرَابَةٌ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَكْرَمُهُمْ عَلَيْهِ اتَّقَاهُمْ وَ اعْمَلُوهُمْ بِطَاعَتِهِ يَا جَابِرُ وَ اللَّهُ مَا يُتَّقَرَّبُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَّا بِالطَّاعَةِ وَ مَا مَعَنَا بِرَاءَةٌ مِنَ النَّارِ وَ لَا عَلَى اللَّهِ لِأَحَدٍ مِنْ حُجَّةٍ مَنْ كَانَ لِلَّهِ مُطِيعًا فَهُوَ لَنَا وَلِيٌّ وَ مَنْ كَانَ لِلَّهِ عَاصِيًا فَهُوَ لَنَا عَدُوٌّ وَ مَا نَتَّالِ وَ لَا يَتَنَا إِلَّا بِالْعَمَلِ وَ الْوَرَعِ .

Therefore, fear Allah<sup>azwj</sup> and work for what is in the Presence of Allah<sup>azwj</sup>. There is no relationship between Allah<sup>azwj</sup> and anyone. The most Beloved of the servants to Allah<sup>azwj</sup> Mighty and Majestic and the most prestigious to Him<sup>azwj</sup> is the most pious of them the most working of them in His<sup>azwj</sup> obedience. O Jabir! By Allah<sup>azwj</sup>! One cannot get closer to Allah<sup>azwj</sup> Blessed and High except with the obedience. And what is the meaning of the freedom from the Fire, and there is no argument for anyone against Allah<sup>azwj</sup>. The one who was obedient to Allah<sup>azwj</sup> so he would be a friend of ours<sup>asws</sup>, and the one who was disobedient to Allah<sup>azwj</sup>, so he would be an enemy of ours<sup>asws</sup>. and you cannot attain our<sup>asws</sup> Wilayah except with the deeds and the piety'.<sup>24</sup>

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ يَقُومُ عَنْقُ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ فَيَصْرَبُونَ فَيَقَالُ لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ أَهْلُ الصَّبْرِ فَيَقَالُ لَهُمْ عَلَى مَا صَبَرْتُمْ فَيَقُولُونَ كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللَّهِ وَ نَصْبِرُ عَنْ مَعَاصِي اللَّهِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقُوا أَدْخَلُوهُمْ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا يُؤَقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ .

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

<sup>24</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When it will be the Day of Judgement, (some) necks of the people would stand and they would be coming to the Door of the Paradise, and they would be knocking it. So it would be said to them, 'Who are you?' So they would be saying, 'We are the people of patience'. So it would be said to them, 'What were you patient upon?' So they would be saying, 'We were patient upon the obedience of Allah<sup>azwj</sup>, and we were patient from (not) disobeying Allah<sup>azwj</sup>'. So Allah<sup>azwj</sup> Mighty and Majestic would be Saying: "They are speaking the truth. Enter them into the Paradise". And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [39:10] **But rather, it is the patient who will be paid back their Recompense without Reckoning**'.<sup>25</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ فَضَيْلِ بْنِ عَثْمَانَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( صلوات الله عليه ) يَقُولُ لَا يَقُولُ عَمَلٌ مَعَ تَقْوَى وَ كَيْفَ يَقُولُ مَا يُنْقَبِلُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Fuzayl Bin Usman, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was saying: 'Do not belittle a deed performed with piety, and how can one belittle what is Accepted?'.<sup>26</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ يَا مَعْشَرَ الشَّيْعَةِ شَيْعَةَ آلِ مُحَمَّدٍ كُونُوا التُّمْرِقَةَ الْوَسْطَى بَرِّجِمْ إِلَيْكُمْ الْعَالِي وَ يَلْحَقْ بِكُمْ النَّالِي فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ سَعْدٌ جَعَلْتُ فِدَاكَ مَا الْعَالِي قَالَ قَوْمٌ يَقُولُونَ فِينَا مَا لَا نَقُولُهُ فِي أَنْفُسِنَا فَلَيْسَ أَوْلَيْكَ مِنَّا وَ لَسْنَا مِنْهُمْ قَالَ فَمَا النَّالِي قَالَ الْمُرْتَادُ يُرِيدُ الْخَيْرَ يُبَلِّغُهُ الْخَيْرَ يُؤَجِرُ عَلَيْهِ

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from one of his companions, from Aban, from Amro Bin Khalid,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'O group of Shia, the Shia of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! Take a central position. The exaggerator would return to you and the 'Ta'aly' would catch up with you'. So a man from the Helpers called Sa'ad, said, 'May I be sacrificed for you<sup>asws</sup>! What is the exaggerator?' He<sup>asws</sup> said: 'People who are saying regarding us<sup>asws</sup> (that which) we<sup>asws</sup> are not saying regarding ourselves<sup>asws</sup>. So those are not from us<sup>asws</sup> and we<sup>asws</sup> are not from them'. He said, 'So what is the 'Ta'aly'? He<sup>asws</sup> said: 'The apostate indenting the goodness. The goodness reaches him and he is Recompensed upon it'.

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ وَ اللَّهُ مَا مَعَنَا مِنَ اللَّهِ بَرَاءَةٌ وَ لَا بَيْنَنَا وَ بَيْنَ اللَّهِ قَرَابَةٌ وَ لَا لَنَا عَلَى اللَّهِ حُجَّةٌ وَ لَا نَتَقَرَّبُ إِلَى اللَّهِ إِلَّا بِالطَّاعَةِ فَمَنْ كَانَ مِنْكُمْ مُطِيعاً لِلَّهِ نُنْفَعُهُ وَ لَا يَنْتُنَا وَ مَنْ كَانَ مِنْكُمْ عَاصِياً لِلَّهِ لَمْ نَنْفَعُهُ وَ لَا يَنْتُنَا وَ يَحْكَمْ لَا تَعْتَرُوا وَ يَحْكَمْ لَا تَعْتَرُوا .

Then he<sup>asws</sup> turned to face us and he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! There is no freedom (from the Fire) with us<sup>asws</sup> from Allah<sup>azwj</sup>, nor is there between us<sup>asws</sup> and Allah<sup>azwj</sup> a relationship, nor is there an argument for us<sup>asws</sup> against Allah<sup>azwj</sup>, nor do we<sup>asws</sup> get closer to Allah<sup>azwj</sup> except by obedience. So the one from you who was obedient to Allah<sup>azwj</sup>, our<sup>asws</sup> Wilayah would benefit him, and the one from you who was

<sup>25</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 4

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 5

disobedient to Allah<sup>azwj</sup>, our<sup>asws</sup> Wilayah would not benefit him. Woe be unto you! Do not be deceived. Woe be unto you! Do not be deceived'.<sup>27</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ مُفَضَّلِ بْنِ عَمْرٍو قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَذَكَرْنَا الْأَعْمَالَ فَقُلْتُ أَنَا مَا أَضْعَفَ عَمَلِي فَقَالَ مَهْ اسْتَغْفِرَ اللَّهُ ثُمَّ قَالَ لِي إِنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوَى خَيْرٌ مِنْ كَثِيرِ الْعَمَلِ بِلَا تَقْوَى قُلْتُ كَيْفَ يَكُونُ كَثِيرٌ بِلَا تَقْوَى قَالَ نَعَمْ مِثْلَ الرَّجُلِ يُطْعِمُ طَعَامَهُ وَ يَرْفُقُ جِيرَانَهُ وَ يُوْطِئُ رَحْلَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ دَخَلَ فِيهِ فَهَذَا الْعَمَلُ بِلَا تَقْوَى وَ يَكُونُ الْآخِرُ لَيْسَ عِنْدَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ لَمْ يَدْخُلْ فِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin isa, from Mufazzal Bin Umar who said,

'I was in the Presence of Abu Abdullah<sup>asws</sup>, and we mentioned the deeds. So I said, 'How weak are my deeds'. So he<sup>asws</sup> said: 'Shh! Seek Forgiveness of Allah<sup>azwj</sup>'. Then he<sup>asws</sup> said to me: 'The few deeds performed with the piety are better than the abundant deeds performed without piety'. I said, 'How can a lot happen to be without piety?' He<sup>asws</sup> said: 'Yes, like the man who feeds the food, and is kind to his neighbours, and uses his belongings (for others). So when the door of the Prohibition is raised for him (an opportunity of committing sins presents itself to him), he enters into it. So this is the deed performed without piety; and another one can happen to be such that this is not with him, but when the door of the Prohibition is raised for him, he does not enter into it'.<sup>28</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ عَنْ مُحَسِّنِ الْمَيْمِيِّ عَنْ يَعْقُوبَ بْنِ شَعْبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَا نَقَلَ اللَّهُ عَزَّ وَ جَلَّ عَبْدًا مِنْ ذَلِّ الْمَعَاصِي إِلَى عَزِّ التَّقْوَى إِلَّا أَعْنَاهُ مِنْ غَيْرِ مَالٍ وَ أَعْرَهُ مِنْ غَيْرِ عَشِيرَةٍ وَ أَنَسَهُ مِنْ غَيْرِ بَشَرٍ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Dawood Al Mustariq, from Muhassin Al Maysami, from Yaqoub Bin Shuayb who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic does not Transfer a servant from the disgrace of the disobedience to the honour of the piety except He<sup>azwj</sup> would Enrich him from without wealth, and Honour him from without a clan, and Give him companionship from without a person'.<sup>29</sup>

## بَابُ الْوَرَعِ

### Chapter 37 – The devoutness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ زَيْدِ الشَّحَامِ عَنْ عَمْرٍو بْنِ سَعِيدِ بْنِ هِلَالِ النَّقَّافِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ إِنِّي لَا أَلْقَاكَ إِلَّا فِي السَّنِينَ فَأَخْبِرْنِي بِشَيْءٍ أَخَذُ بِهِ فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْاجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعٍ فِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Zayd Al Shahaam, from Amro Bin Saeed Bin Hilal Al Saqafy,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'I do not meet you<sup>asws</sup> except after years, so inform me with something I can take to'. So he<sup>asws</sup>

<sup>27</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 6

<sup>28</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 7

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 8

said: 'I<sup>asws</sup> advise you with the fear of Allah<sup>azwj</sup> and the devoutness, and the striving; and know that the striving would not benefit it there is no devoutness in it'.<sup>30</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ اتَّقُوا اللَّهَ وَصُونُوا دِينَكُمْ بِالْوَرَعِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Hadeed Bin Hakeem who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Fear Allah<sup>azwj</sup> and maintain your Religion with the devoutness'.<sup>31</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ وَعَظَنَا أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَأَمَرَ وَزَهَّدَ ثُمَّ قَالَ عَلَيْكُمْ بِالْوَرَعِ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِالْوَرَعِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Yazed Bin Khalifa who said,

'Abu Abdullah<sup>asws</sup> advised us and instructed with the ascetism. Then he<sup>asws</sup> said: 'Upon you is the devoutness, for whatever is in the Presence of Allah<sup>azwj</sup> cannot be attained except with the devoutness'.<sup>32</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The striving would not benefit if there is no devoutness in it'.<sup>33</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحَسَنِ بْنِ زِيَادِ الصَّقِيلِ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ أَسَدَ الْعِبَادَةِ الْوَرَعُ .

From him, from his father, from Fazalat Bin Ayoub, from Al Hassan Bin Ziyad Al Sayqal, from Fuzayl Bin Yasaar who said,

'Abu Ja'far<sup>asws</sup> said: 'The most difficult of the worship is the devoutness'.<sup>34</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ قَالَ أَبُو الصَّبَّاحِ الْكِنَانِيُّ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا تَلَقَى مِنَ النَّاسِ فِيكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ مَا الَّذِي تَلَقَى مِنَ النَّاسِ فِيَّ فَقَالَ لَا يَزَالُ يَكُونُ بَيْنَنَا وَ بَيْنَ الرَّجُلِ الْكَلَامُ فَيَقُولُ جَعْفَرِيُّ حَبِيبٌ فَقَالَ يُعِيرُكُمْ النَّاسُ بِي فَقَالَ لَهُ أَبُو الصَّبَّاحِ نَعَمْ قَالَ فَقَالَ مَا أَقَلَّ وَ اللَّهُ مَنْ يَتَّبِعُ جَعْفَرًا مِنْكُمْ إِنَّمَا أَصْحَابِي مَنْ أَشَدَّ وَرَعُهُ وَ عَمِلَ لِخَالِقِهِ وَ رَجَا ثَوَابَهُ فَهؤلاءِ أَصْحَابِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Hanan Bin Sadeyr who said,

<sup>30</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 1

<sup>31</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 2

<sup>32</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 3

<sup>33</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 4

<sup>34</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 5

'Abu Al-Sabbah Al-Kinany said to Abu Abdullah<sup>asws</sup>, 'What we face from the people regarding you<sup>asws</sup>'. So Abu Abdullah<sup>asws</sup> said: 'And what is that which you face from the people regarding me?' So he said, 'There does not cease to be the (heated) speech between us and the man, so he is saying, 'A Ja'fary, a wicked one'. So he<sup>asws</sup> said: 'The people are reproaching you (because of) me<sup>asws</sup>?'. So Abu Al-Sabbah said to him<sup>asws</sup>, 'Yes'. So he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! How few are the ones who follow Ja'far<sup>asws</sup> among you. But rather, my<sup>asws</sup> companion is the one with intense devoutness, and works for his Creator, and hopes for His<sup>azwj</sup> Rewards. So they are my<sup>asws</sup> companions'.<sup>35</sup>

حَنَانُ بْنُ سَدِيرٍ عَنْ أَبِي سَارَةَ الْعَزَّالِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ ابْنُ آدَمَ اجْتَنِبْ مَا حَرَّمَتُ عَلَيْكَ تَكُنْ مِنْ أَوْرَعِ النَّاسِ .

Hanan Bin Sadeyr, from Abu Sara Al Gazzal,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Said: 'Son of Adam<sup>as</sup>! Keep away from what I<sup>saww</sup> Prohibited upon you (in order for) you to become from the most devout of the people'.<sup>36</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْوَرَعِ مِنَ النَّاسِ فَقَالَ الَّذِي يَتَوَرَّعُ عَنِ مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ .

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

'I asked Abu Abdullah<sup>asws</sup> about the devoutness from the people. So he<sup>asws</sup> said: 'Those who refrain from the Prohibitions of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>37</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ أَبِي أُسَامَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ عَلَيْكَ بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْإِحْتِهَادِ وَصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ وَحُسْنِ الْخُلُقِ وَحُسْنِ الْجَوَارِ وَكُونُوا دُعَاةً إِلَى أَنْفُسِكُمْ بِغَيْرِ أَلْسِنَتِكُمْ وَكُونُوا زِينًا وَلَا تَكُونُوا شَيْنًا وَعَلَيْكُمْ بِطَوْلِ الرُّكُوعِ وَالسُّجُودِ فَإِنَّ أَحَدَكُمْ إِذَا أَطَالَ الرُّكُوعَ وَالسُّجُودَ هَتَفَ إِبْلِيسُ مِنْ خَلْفِهِ وَقَالَ يَا وَيْلَهُ أَطَاعَ وَعَصَيْتُ وَسَجَدَ وَأَبَيْتُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al numan, from Abu Asama who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Upon you is with fearing Allah<sup>azwj</sup> and the devoutness, and the striving, and truthful narration, and paying back the entrustment, and the good manners, and the favours to the neighbours, and become (so pious that you) impress (others and attract) to yourselves without (using) your tongues, and become an adornment and do not become a shame; and upon you is with the prolongation of the Bowings and the Prostrations. So if one of you, when he prolongs the Bowings and the Prostrations, Iblees<sup>la</sup> would yell from behind him and say, 'O woe! He obeys and I<sup>la</sup> disobeyed! And he Prostrates and I<sup>la</sup> refused'.<sup>38</sup>

<sup>35</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 6

<sup>36</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 7

<sup>37</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 8

<sup>38</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 9



مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي زَيْدٍ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَدَخَلَ عِيسَى بْنُ عَبْدِ اللَّهِ الْفُضَيْ قَرَحَبَ بِهِ وَ قَرَبَ مِنْ مَجْلِسِهِ ثُمَّ قَالَ يَا عِيسَى بْنُ عَبْدِ اللَّهِ لَيْسَ مِنَّا وَ لَا كِرَامَةً مَنْ كَانَ فِي مِصْرٍ فِيهِ مِائَةٌ أَلْفٍ أَوْ يَزِيدُونَ وَ كَانَ فِي ذَلِكَ الْمِصْرِ أَحَدٌ أَوْرَعَ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abu Zayd, from his father who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, and Isa Bin Abdullah Al-Qummy came over. So he<sup>asws</sup> welcomed him and seated him near to him<sup>asws</sup>. Then he<sup>asws</sup> said: 'O Isa Bin Abdullah! He is not from us, and there is no prestige, the one who was in a city wherein were one hundred thousand or more, and in that city there was one who was more devout than him'.<sup>39</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَسٍ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَوْصِنِي قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْإِجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ .

From him, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Abu Kahmas, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Advise me'. He<sup>asws</sup> said: 'I<sup>asws</sup> advise you with the fear of Allah<sup>azwj</sup>, and the devoutness, and the striving; and know that the striving would not benefit if there is no devoutness in it'.<sup>40</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ أَعْيُنُونَا بِالْوَرَعِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مِنْكُمْ بِالْوَرَعِ كَانَ لَهُ عِنْدَ اللَّهِ فَرَجًا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلَئِكَ رَفِيقًا فَمِنَّا النَّبِيُّ وَ مِنَّا الصَّادِقُ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Assist us<sup>asws</sup> with the devoutness, for the one of you whom meets Allah<sup>azwj</sup> Mighty and Majestic with the devoutness, there would be for him, in the Presence of Allah<sup>azwj</sup>, a relief; and that Allah<sup>azwj</sup> Mighty and Majestic is Saying [4:69] **And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!** Thus, from us<sup>asws</sup> is the Prophet<sup>saww</sup>, and from us<sup>asws</sup> is the truthful, and the martyrs and the righteous ones'.<sup>41</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّا لَا نَعُدُّ الرَّجُلَ مُؤْمِنًا حَتَّى يَكُونَ لِجَمِيعِ أَمْرِنَا مُتَّبِعًا مُرِيدًا أَلَا وَ إِنَّ مِنْ اتِّبَاعِ أَمْرِنَا وَ إِرَادَتِهِ الْوَرَعَ فَتَزَيُّنُوا بِهِ بِرَحْمَتِ اللَّهِ وَ كَبِدُوا أَعْدَاءَنَا بِهِ يَنْعَشُكُمْ اللَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib,

<sup>39</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 10

<sup>40</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 11

<sup>41</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 12

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'We<sup>asws</sup> do not count the man as a *Momin* (Believer) until he happens to be obedient to the entirety of our<sup>asws</sup> orders, a partisan. Indeed! And from the obedience to our<sup>asws</sup> orders and wanting it, is the devoutness. Therefore, adorn yourselves with it, may Allah<sup>azwj</sup> have Mercy on you, and inflict pain on our<sup>asws</sup> enemies by it. May Allah<sup>azwj</sup> Invigorate you'.<sup>42</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كُونُوا دُعَاءَ لِلنَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمْ الْوَرَعَ وَالْإِجْتِهَادَ وَالصَّلَاةَ وَالْخَيْرَ فَإِنَّ ذَلِكَ دَاعِيَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Al A'ala, from Ibn Abu Yafour who said,

'Abu Abdullah<sup>asws</sup> said: 'Become inviting to the people without (using) your tongues. Let them see from you the devoutness, and the striving, and the *Salāt*, and the goodness, for that is the inviter'.<sup>43</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ حَمَزَةَ الْعَلَوِيِّ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَلِيٍّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عَلَيْهِ السَّلَام ) قَالَ كَثِيرًا مَا كُنْتُ أَسْمَعُ أَبِي يَقُولُ لَيْسَ مِنْ شَيْعَتِنَا مَنْ لَا تَتَحَدَّثُ الْمَخَدَّرَاتُ بِوَرَعِهِ فِي خُدُورِهِنَّ وَ لَيْسَ مِنْ أَوْلِيَانِنَا مَنْ هُوَ فِي قَرِيْبَةٍ فِيهَا عَشْرَةُ أَلْفِ رَجُلٍ فِيهِمْ مَنْ خَلَقَ اللَّهُ أَوْرَعُ مِنْهُ .

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Muslim, from Muhammad Bin Hama Al Alawy who said, 'Ubeydullah Bin Ali informed me,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> having said: 'I<sup>asws</sup> used to frequently hear my<sup>asws</sup> father<sup>asws</sup> saying: 'He is not from our<sup>asws</sup> Shia, the one whose devoutness is not talked about by the women in their coverings; and he is not from our<sup>asws</sup> friends, the one who is in a town wherein are ten thousand men, among them is a creature of Allah<sup>azwj</sup> who is more devout than him'.<sup>44</sup>

## بَابُ الْعِفَّةِ

### Chapter 38 – The Chastity

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَا عُيِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> has not been worshipped with anything more superior than chastity for the belly and the private part'.<sup>45</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ بْنِ سَدِيْرٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِنَّ أَفْضَلَ الْعِبَادَةِ عِفَّةَ الْبَطْنِ وَ الْفَرْجِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from his father who said,

<sup>42</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 13

<sup>43</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 14

<sup>44</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 37 H 15

<sup>45</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 1

'Abu Ja'far<sup>asws</sup> said: 'The most superior worship is the chastity of the belly and the private part'.<sup>46</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) يَقُولُ أَفْضَلُ الْعِبَادَةِ الْعَفَافُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was saying: 'The most superior of the worship is the chastity'.<sup>47</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ مُعَلَّى أَبِي عَثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنِّي ضَعِيفُ الْعَمَلِ قَلِيلُ الصِّيَامِ وَ لَكِنِّي أَرْجُو أَنْ لَا أَكَلُ إِلَّا حَلَالًا قَالَ فَقَالَ لَهُ أَيُّ الْإِجْتِهَادِ أَفْضَلُ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran al Halby, from Moalla Abu Usman, from Abu Baseer who said,

'A man said to Abu Ja'far<sup>asws</sup>, 'I am weak of deeds, and of few Fasts, but I am hoping that I would not be consuming except for the Permissible'. So he<sup>asws</sup> said to him: 'Which striving is more superior than chastity of the belly and the private part?'<sup>48</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِي النَّارَ الْأَجُوفَانَ الْبُطْنَ وَ الْفَرْجَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Most of what my community would be consumed by the Fire are the two hollow (things) – the belly and the private part'.<sup>49</sup>

وَ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ثَلَاثٌ أَخَافُهُنَّ عَلَى أُمَّتِي مِنْ بَعْدِي الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ وَ مَضَلَّاتُ الْفِتَنِ وَ شَهْوَةُ الْبُطْنِ وَ الْفَرْجِ .

And by his chain,

'He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Three (things) I<sup>saww</sup> a fearing these off upon my<sup>saww</sup> community from after me<sup>saww</sup> – the straying after the recognition, and the deceptions of the strife, and the lustful desires of the belly and the private part'.<sup>50</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَيْمُونِ الْقَدَّاحِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَا مِنْ عِبَادَةٍ أَفْضَلُ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from one of his companions, from Maymoun Al Qaddah who said,

<sup>46</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 2

<sup>47</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 3

<sup>48</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 4

<sup>49</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 5

<sup>50</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 6

'I heard Abu Ja'far<sup>asws</sup> saying: 'There is none from a worship more superior than the chastity of the belly and the private part'.<sup>51</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَا مِنْ عِبَادَةٍ أَفْضَلَ عِنْدَ اللَّهِ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Mansour Bin Hazim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'There is none from a 'worship' more superior in the Presence of Allah<sup>azwj</sup> than the chastity of the belly and the private part'.<sup>52</sup>

### بَابُ اجْتِنَابِ الْمَحَارِمِ

## Chapter 39 – Keeping aloof from the Prohibitions

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قَالَ مَنْ عَلِمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُهُ وَ يَفْعَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْجُزُهُ ذَلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَى .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Dawood Bin Kaseer Al Raqqy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [55:46] **And for the one who fears to stand before his Lord would have two Gardens.** He<sup>asws</sup> said: 'The one who knows that Allah<sup>azwj</sup> Sees him, and Hears what he is saying and doing, be it from goodness or evil, so that would deter him from the ugly ones of the deeds. So that is the one who fears standing before his Lord<sup>azwj</sup>, and forbids his self from the personal desires'.<sup>53</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ غَيْرَ ثَلَاثٍ عَيْنٍ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٍ فَاضَتْ مِنْ خَشْيَةِ اللَّهِ وَ عَيْنٍ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Every eye will weep on the Day of Judgement apart from three – The eye that stayed awake in the Way of Allah<sup>azwj</sup>, and the eye that overflowed from fear of Allah<sup>azwj</sup>, and the eye that was closed from the Prohibition of Allah<sup>azwj</sup>'.<sup>54</sup>

عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ بُرْنَسٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى ( عَلَيْهِ السَّلَام ) يَا مُوسَى مَا تَقَرَّبَ إِلَيَّ الْمُنْقَرِبُونَ بِمِثْلِ الْوَرَعِ عَنْ مَحَارِمِي فَإِنِّي أُبِيحُهُمْ جَنَاتٍ عَدْنٍ لَا أُشْرِكُ مَعَهُمْ أَحَدًا .

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

<sup>51</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 7

<sup>52</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 8

<sup>53</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 1

<sup>54</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Among what Allah<sup>azwj</sup> Whispered to Musa<sup>as</sup> with, was: "O Musa<sup>as</sup>! Those coming near Me<sup>azwj</sup> do not come near Me<sup>azwj</sup> with (anything) like the devoutness from keeping away from My<sup>azwj</sup> Prohibitions. So I<sup>azwj</sup> have sold to them the Gardens of Eden (of ever-lasting Bliss), not Participating anyone else along with them'.<sup>55</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مِنْ أَشَدِّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ ذِكْرُ اللَّهِ كَثِيرًا ثُمَّ قَالَ لَا أَعْنِي سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَإِنْ كَانَ مِنْهُ وَ لَكِنْ ذَكَرَ اللَّهُ عِنْدَ مَا أَحَلَّ وَ حَرَّمَ فَإِنْ كَانَ طَاعَةً عَمِلَ بِهَا وَ إِنْ كَانَ مَعْصِيَةً تَرَكَهَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the most difficult of what Allah<sup>azwj</sup> Imposed upon His<sup>azwj</sup> creatures is the frequent Mention of Allah<sup>azwj</sup>. Then he<sup>asws</sup> said: 'I<sup>asws</sup> do not mean (saying of), 'Glory be to Allah<sup>azwj</sup>, and the Praise is due to Allah<sup>azwj</sup>, and there is no god except for Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is the Greatest', and even though this is from it, but the Mention of Allah<sup>azwj</sup> during what He<sup>azwj</sup> has Permitted and Prohibited. So if it was obedience, act upon it, and if it was disobedience, leave it'.<sup>56</sup>

ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدَّمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا قَالَ أَمَا وَ اللَّهُ إِنْ كَانَتْ أَعْمَالُهُمْ أَشَدَّ بَيَاضًا مِنَ الْقَبَاطِيِّ وَ لَكِنْ كَانُوا إِذَا عَرَضَ لَهُمُ الْحَرَامُ لَمْ يَدْعُوهُ .

Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[25:23] And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.** He<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>! Even if their deeds were more intensely whiter than the Coptic tapestry, but whenever the Prohibition was presented to them, they were not leaving it'.<sup>57</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ تَرَكَ مَعْصِيَةَ اللَّهِ مَخَافَةَ اللَّهِ تَبَارَكَ وَ تَعَالَى أَرْضَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who leaves the disobedience of Allah<sup>azwj</sup> out of fearing Allah<sup>azwj</sup> Blessed and High, Allah<sup>azwj</sup> would Please him on the Day of Judgement'.<sup>58</sup>

<sup>55</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 3

<sup>56</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 4

<sup>57</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 5

<sup>58</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 6

**بَابُ آدَاءِ الْفَرَائِضِ****Chapter 40 – Performing of the Obligations**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) مَنْ عَمَلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ خَيْرِ النَّاسِ .

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

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: ‘The one who performs what Allah<sup>azwj</sup> has Imposed upon him, so he is from the best of the people’.<sup>59</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا قَالَ أَصْبِرُوا عَلَى الْفَرَائِضِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[3:200] O you who believe! Be patient and excel in patience and remain steadfast.** He<sup>asws</sup> said: ‘Being patient upon the Obligations’.<sup>60</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا قَالَ أَصْبِرُوا عَلَى الْفَرَائِضِ وَ صَابِرُوا عَلَى الْمَصَائِبِ وَ رَابِطُوا عَلَى الْأَيْمَةِ ( عَلَيْهِمُ السَّلَام ) .

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Hammad Bin Isa, from Abu Al Saffatij,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[3:200] O you who believe! Be patient and excel in patience and remain steadfast.** He<sup>asws</sup> said: ‘Being patient upon the Obligations, and excelling in patience upon the difficulties, and being steadfast upon the Imams<sup>asws</sup>’.

وَ فِي رِوَايَةِ ابْنِ مَحْبُوبٍ عَنْ أَبِي السَّفَاتِجِ وَ زَادَ فِيهِ فَاتَّقُوا اللَّهَ رَبَّكُمْ فِيمَا افْتَرَضَ عَلَيْكُمْ .

And in a report of Ibn Mahboub, from Abu Al-Saffatij, and there is an increase in it, ‘(He<sup>asws</sup> said): ‘Therefore fear Allah<sup>azwj</sup>, regarding what He<sup>azwj</sup> has Imposed upon you’.<sup>61</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) اَعْمَلْ بِفَرَائِضِ اللَّهِ تَكُنْ أَتْقَى النَّاسِ .

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

<sup>59</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 1

<sup>60</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 2

<sup>61</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘(Through) performing the Obligations of Allah<sup>azwj</sup>, you would become the most pious of the people’.<sup>62</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِأَحَبِّ مِمَّا افْتَرَضْتُ عَلَيْهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Blessed and High Said: “There is nothing more Beloved to Me<sup>azwj</sup> from My<sup>azwj</sup> servant to be loved by than him performing what I<sup>azwj</sup> has Imposed upon him’.<sup>63</sup>

### بَابُ اسْتِوَاءِ الْعَمَلِ وَالْمُدَاوَمَةِ عَلَيْهِ

## Chapter 41 – Regularity of the deed and the persistence upon it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا كَانَ الرَّجُلُ عَلَى عَمَلٍ فَلْيُدْمِمْ عَلَيْهِ سَنَةً ثُمَّ يَتَحَوَّلْ عَنْهُ إِنْ شَاءَ إِلَى غَيْرِهِ وَ ذَلِكَ أَنْ لَيْلَةَ الْقَدْرِ يَكُونُ فِيهَا فِي عَامِهِ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَكُونَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘Abu Abdullah<sup>asws</sup> said: ‘When the man was upon a (particular) deed, so let him persist upon it for a year. Then he should change from it, Allah<sup>azwj</sup> Willing, to something else, and that is because the Night of Pre-determination (Laylat Al-Qadr) would occur in it during that year of his. Whatever Allah<sup>azwj</sup> so Desires would transpire’.<sup>64</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ مَا دَاوَمَ عَلَيْهِ الْعَبْدُ وَإِنْ قَلَّ .

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

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘The most Beloved of the deeds to Allah<sup>azwj</sup> Mighty and Majestic is what the servants persists upon, and even though it may be little’.<sup>65</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عَيْسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ عَنْ فَضَّالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَجْبَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَمَلٍ يُدَاوَمُ عَلَيْهِ وَإِنْ قَلَّ .

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Muawiya Bin Ammar, from Najbat,

<sup>62</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 4

<sup>63</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 40 H 5

<sup>64</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 1

<sup>65</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 2

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'There is none from the things more Beloved to Allah<sup>azwj</sup> Mighty and Majestic than a (good) deed persisted upon, and even though it may be little'.<sup>66</sup>

عَنْهُ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) يَقُولُ إِنِّي لِأَحِبُّ أَنْ أَدَاوِمَ عَلَى الْعَمَلِ وَإِنْ قَلَّ .

From him, from Fazalat Bin Ayoub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was saying: 'I<sup>asws</sup> love to persists upon the (good) deed, and even though it may be little'.<sup>67</sup>

عَنْهُ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) يَقُولُ إِنِّي لِأَحِبُّ أَنْ أَقْدِمَ عَلَى رَبِّي وَ عَمَلِي مُسْتَوٍ .

From him, from Fazalat Bin Ayoub, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was saying: 'I<sup>asws</sup> love to go forward to my<sup>asws</sup> Lord<sup>azwj</sup> and my<sup>asws</sup> deed is regular'.<sup>68</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ بِشِيرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِيَّاكَ أَنْ تَفْرِضَ عَلَى نَفْسِكَ فَرِيضَةً تَفْقَارُهَا اثْنَيْ عَشَرَ هَيْلًا .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ja'far Bin Bashir, from Abdul Kareem Bin Amro, from Suleyman Bin Khalid who said,

'Abu Abdullah<sup>asws</sup> said: 'Beware, if you have imposed upon yourself an Obligation, so you separate (not perform) it for twelve crescents'.<sup>69</sup>

## بَابُ الْعِبَادَةِ

### Chapter 42 – The worship

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِي التَّوْرَةِ مَكْتُوبٌ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبِكَ غَنَى وَ لَا أَكَلْكَ إِلَى طَلْبِكَ وَ عَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ وَ أَمَلًا قَلْبِكَ خَوْفًا مِنِّي وَ إِنْ لَا تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبِكَ شُغْلًا بِالدُّنْيَا ثُمَّ لَا أَسُدَّ فَاقَتَكَ وَ أَكَلْكَ إِلَى طَلْبِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is written in the Torah: 'O son of Adam<sup>as</sup>! Free yourself for My<sup>azwj</sup> worship, I<sup>azwj</sup> shall Fill your heart with riches and will not Fatigue you to your seeking (sustenance), and it would be upon Me<sup>azwj</sup> to Aim to excel you and fill your heart with fear from Me<sup>azwj</sup>, and that if you don't free yourself for My<sup>azwj</sup> worship, I<sup>azwj</sup> shall fill your heart with a pre-occupation

<sup>66</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 3

<sup>67</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 4

<sup>68</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 5

<sup>69</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 41 H 6



with the world, then I<sup>azwj</sup> will not excel you and will Exhaust you to the seeking (of the livelihood)'.<sup>70</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَا عِبَادِي الصَّادِقِينَ تَنَعَّمُوا بِعِبَادَتِي فِي الدُّنْيَا فَإِنَّكُمْ تَتَنَعَّمُونَ بِهَا فِي الْآخِرَةِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Jameela who said,

'Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High Said: "O My<sup>azwj</sup> servants, the truthful ones! Enjoy with My<sup>azwj</sup> worship in the world, so you would be enjoying with it in the Hereafter'.<sup>71</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَفْضَلُ النَّاسِ مَنْ عَشِقَ الْعِبَادَةَ فَعَانَقَهَا وَ أَحَبَّهَا بِقَلْبِهِ وَ بَاشَرَهَا بِجَسَدِهِ وَ تَفَرَّغَ لَهَا فَهُوَ لَا يُبَالِي عَلَى مَا أَصْبَحَ مِنَ الدُّنْيَا عَلَى عُسْرٍ أَمْ عَلَى يُسْرٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The most superior of the people is the one who has passion for the worship. So he embraces it, and loves it, and undertakes it with his body and frees himself for it. Thus, he does not care upon what he becomes from the world – upon difficulties or upon ease'.<sup>72</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ شَادَانَ بْنِ الْخَلِيلِ قَالَ وَ كَتَبْتُ مِنْ كِتَابِهِ بِإِسْنَادٍ لَهُ يَرْفَعُهُ إِلَى عَيْسَى بْنِ عَبْدِ اللَّهِ قَالَ قَالَ عَيْسَى بْنُ عَبْدِ اللَّهِ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) جُعِلْتُ فِدَاكَ مَا الْعِبَادَةُ قَالَ حُسْنُ النِّيَّةِ بِالطَّاعَةِ مِنَ الْوُجُوهِ الَّتِي يُطَاعُ اللَّهُ مِنْهَا أَمَا إِنَّكَ يَا عَيْسَى لَا تَكُونُ مُؤْمِنًا حَتَّى تَعْرِفَ النَّاسِيخَ مِنَ الْمُنْسُوخِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Shazaan Bin Al Khaleel who said, 'And a letter from a letter of his, raising it to Isa Bin Abdullah said,

'Isa Bin Abdullah said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for your<sup>asws</sup>! What is the worship?' He<sup>asws</sup> said: 'The good intention in obedience (to Allah<sup>azwj</sup>) from the aspect which Allah<sup>azwj</sup> can be obeyed from. As for you, O Isa, you cannot become a Believer until you recognise the Abrogating from the Abrogated (Verses of the Holy Quran)'.<sup>72</sup>

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا مَعْرِفَةُ النَّاسِيخِ مِنَ الْمُنْسُوخِ قَالَ فَقَالَ أَلَيْسَ تَكُونُ مَعَ الْإِمَامِ مُوْطِنًا نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ فَيَمُضِي ذَلِكَ الْإِمَامُ وَ يَأْتِي إِمَامٌ آخَرُ فَتَوَطَّنُ نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ قَالَ قُلْتُ نَعَمْ قَالَ هَذَا مَعْرِفَةُ النَّاسِيخِ مِنَ الْمُنْسُوخِ .

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>asws</sup>! And what is the recognition of the Abrogating from the Abrogated?' So he<sup>asws</sup> said: 'Do you not happen to be with the Imam<sup>asws</sup>, placed in your self upon the good intention, being in his<sup>asws</sup> obedience. So that Imam<sup>asws</sup> passes away and another Imam<sup>asws</sup> comes, so you

<sup>70</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 1

<sup>71</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 2

<sup>72</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 3

place yourself upon the good intention of being in his<sup>asws</sup> obedience?’ I said, ‘Yes’. He<sup>asws</sup> said: ‘This is the recognition of the Abrogating and the Abrogated’.<sup>73</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْعِبَادَ ثَلَاثَةٌ قَوْمٌ عَبَدُوا اللَّهَ عَزَّ وَجَلَّ خَوْفًا فَتِلْكَ عِبَادَةُ الْعَبِيدِ وَ قَوْمٌ عَبَدُوا اللَّهَ تَبَارَكَ وَتَعَالَى طَلَبَ الثَّوَابِ فَتِلْكَ عِبَادَةُ الْأَجْرَاءِ وَ قَوْمٌ عَبَدُوا اللَّهَ عَزَّ وَجَلَّ حُبًّا لَهُ فَتِلْكَ عِبَادَةُ الْأَحْرَارِ وَ هِيَ أَفْضَلُ الْعِبَادَةِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The worshippers are three (types) – There is a group who are worshipping Allah<sup>azwj</sup> Mighty and Majestic out of fear. So that is the worship of the slaves; and there is a group who is worshipping Allah<sup>azwj</sup> Blessed and High seeking the Rewards. So that is the worship of the employees; and there is a group who is worshipping Allah<sup>azwj</sup> Mighty and Majestic out of love for Him<sup>azwj</sup>. So that is the worship of the free ones, and it is the most superior of the worships’.<sup>74</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا أَقْبَحُ الْفَقْرَ بَعْدَ الْغِنَى وَ أَقْبَحُ الْحَطِيئَةَ بَعْدَ الْمَسْكِنَةِ وَ أَقْبَحُ مِنْ ذَلِكَ الْعَابِدُ لِلَّهِ ثُمَّ يَدْعُ عِبَادَتَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘How ugly is the poverty after the enrichment, and the ugliness of the sinning after the destitution, and uglier than that is the worship of Allah<sup>azwj</sup>, then leaving His<sup>azwj</sup> worship’.<sup>75</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ عَمَلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ أَعْبِدِ النَّاسِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: ‘The one who act by what Allah<sup>azwj</sup> has Obligated upon him, so he is the most worshipping one of the people’.<sup>76</sup>

## بَابُ النِّيَّةِ

### Chapter 43 – The Intention

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ لَا عَمَلَ إِلَّا بِنِيَّةٍ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

<sup>73</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 4

<sup>74</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 5

<sup>75</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 6

<sup>76</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 7

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'There is no deed except with an intention'.<sup>77</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ وَ نِيَّةُ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ وَ كُلُّ عَامِلٍ يَعْمَلُ عَلَى نِيَّتِهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The intention of the Believer is better than his deed, and the intention of the disbeliever is more evil than his deed, and every deed is performed upon its intention'.<sup>78</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْعَبْدَ الْمُؤْمِنَ الْفَقِيرَ لَيَقُولُ يَا رَبِّ ارزُقْنِي حَتَّى أَفْعَلَ كَذَا وَ كَذَا مِنَ الْبِرِّ وَ وُجُوهُ الْخَيْرِ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْهُ بِصِدْقِ نِيَّةِ كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا يَكْتُبُ لَهُ لَوْ عَمِلَهُ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The poor believing servant, let him be saying, 'O Lord<sup>azwj</sup>! Grace me until I can do such and such from the righteousness, and in the righteous direction'. So when Allah<sup>azwj</sup> Mighty and Majestic Knows that from him by the sincerity of his intention, Allah<sup>azwj</sup> would Write for him, from the Recompense, the like of what He<sup>azwj</sup> would have Written from him, if he had done it. Surely Allah<sup>azwj</sup> is Capacious, Benevolent'.<sup>79</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ الْحُسَيْنِ عَنْ عَمْرٍو عَنْ حَسَنِ بْنِ أَبَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ حَدِّ الْعِبَادَةِ الَّتِي إِذَا فَعَلَهَا فَاعِلُهَا كَانَ مُؤَدِّيًّا فَقَالَ حَسَنُ النِّيَّةِ بِالطَّاعَةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbaat, from Muhammad Bin Is'haq Bin Al Husayn, from Amro, from Hasan Bin Aban, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the limit of the worship which, when the performer does it, he would be a performer. So he<sup>asws</sup> said: 'Good intention with the obedience'.<sup>80</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي هَاشِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ خَلَدُوا فِيهَا أَنْ يُعْصُوا اللَّهَ أَبَدًا وَ إِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ بَقُوا فِيهَا أَنْ يُطِيعُوا اللَّهَ أَبَدًا فَبِالنِّيَّاتِ خُلِدَ هَؤُلَاءِ وَ هَؤُلَاءِ ثُمَّ تَلَا قَوْلَهُ تَعَالَى قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ قَالَ عَلَى نِيَّتِهِ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ahmad Bin Yunus, from Abu Hashim who said,

<sup>77</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 1

<sup>78</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 2

<sup>79</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 3

<sup>80</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 4

'Abu Abdullah<sup>asws</sup> said: 'But rather, the inhabitants of the Fire would be in the Fire eternally because their intentions in world was such that if they had eternally been in it, they would have disobeyed Allah<sup>azwj</sup> forever; and rather the inhabitants of the Paradise would be in the Paradises eternally because their intentions in the world were such that if they had remained in it (eternally), they would have obeyed Allah<sup>azwj</sup> forever. Thus, the eternity is by the intentions of these ones and those ones'. Then he<sup>asws</sup> recited the Words of the Exalted [17:84] **Everyone acts according to his own disposition**. He<sup>asws</sup> said: 'Upon his intention'.<sup>81</sup>

بَاب

## Chapter 44 – A Chapter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبِيرِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ( أَلَا إِنَّ لِكُلِّ عِبَادَةٍ شِرَّةً ثُمَّ تَصِيرُ إِلَى فِتْرَةٍ فَمَنْ صَارَتْ شِرَّةُ عِبَادَتِهِ إِلَى سُنَّتِي فَقَدْ اهْتَدَى وَ مَنْ خَالَفَ سُنَّتِي فَقَدْ ضَلَّ وَ كَانَ عَمَلُهُ فِي تَبَابٍ أَمَا إِنِّي أُصَلِّي وَ أَنَامُ وَ أَصُومُ وَ أَفْطِرُ وَ أَضْحَكُ وَ أَبْكِي فَمَنْ رَغِبَ عَنِّي مِنْهَا جِي وَ سُنَّتِي فَلَيْسَ مِنِّي

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Indeed! Every worship has a vigour, then it comes to the nature. So the one who becomes vigorous in his worship to my<sup>saww</sup> Sunnah, so he has been Guided, and the one who opposes my<sup>saww</sup> Sunnah, so he has strayed, and his deeds would be in ruination. As for me<sup>saww</sup>, I<sup>saww</sup> pray *Salāt*, and sleep, and Fast, and break the Fast, and smile, and cry. So the one who turns away from my<sup>saww</sup> Manifesto and my<sup>saww</sup> Sunnah, so he is not from me<sup>saww</sup>'.

وَ قَالَ كَفَى بِالْمَوْتِ مَوْعِظَةً وَ كَفَى بِالْيَقِينِ غِنًى وَ كَفَى بِالْعِبَادَةِ شُغْلًا .

And he<sup>asws</sup> said: 'Suffice with death as an exhortation, and suffice with the conviction as affluence, and suffice with the worship as a pre-occupation'.<sup>82</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ( لِكُلِّ أَحَدٍ شِرَّةٌ وَ لِكُلِّ شِرَّةٍ فِتْرَةٌ فَطُوبَى لِمَنْ كَانَتْ فِتْرَتُهُ إِلَى خَيْرٍ .

A number of our companions, from Sahl Bin Ziyad, from Al Hajjal, from Sa'alba who said,

'Abu Abdullah<sup>asws</sup> said: 'For everyone is an enthusiasm, and every enthusiasm has a decline. So 'Tuba' (a tree in the Paradise) is for the one whose nature was to goodness'.<sup>83</sup>

<sup>81</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 5

<sup>82</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 44 H 1

<sup>83</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 44 H 2

**Chapter 45 – The moderation in the worship**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلُوا فِيهِ بِرِفْقٍ وَ لَا تُكْرَهُوا عِبَادَةَ اللَّهِ إِلَى عِبَادِ اللَّهِ فَتَكُونُوا كَالرَّاكِبِ الْمُنْتَبِتِ الَّذِي لَا سَفْرًا قَطَعَ وَ لَا ظَهْرًا أَبْقَى .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'This Religion is robust, therefore delve into it with softness, and do not make the worship of Allah<sup>azwj</sup> seem abhorrent to the servants of Allah<sup>azwj</sup>, so you would become like the excessive rider who neither cuts (completes) a journey nor does a back (of an animal) remain (for him)'.

مُحَمَّدُ بْنُ سِنَانَ عَنْ مُقَرَّرٍ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) مِثْلَهُ .

Muhammad Bin Sinan, from Muqarrin, from Muhammad Bin Sowqat, from Abu Ja'far<sup>asws</sup> – similar to it'.<sup>84</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تُكْرَهُوا إِلَى أَنْفُسِكُمُ الْعِبَادَةَ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from al Fazl Bin Shazaan altogether, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not make the worship to be abhorrent to yourselves'.<sup>85</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَحَبَّ عَبْدًا فَعَمِلَ عَمَلًا قَلِيلًا جَزَاهُ بِالْقَلِيلِ الْكَثِيرَ وَ لَمْ يَتَعَاطَمَهُ أَنْ يَجْزِيَ بِالْقَلِيلِ الْكَثِيرَ لَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Hanan Bin Sadeyr who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic, when He<sup>azwj</sup> Loves a servant, so he performs a little deed, Recompenses him for the little, a lot; and He<sup>azwj</sup> does not Consider Granting a great reward, for a little deed, a difficult thing at all'.<sup>86</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُعَاوِيَةَ عَنْ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ مَنْصُورٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَرَّ بِي أَبِي وَ أَنَا بِالطَّوَّافِ وَ أَنَا حَدَّثْتُ وَ قَدْ اجْتَهَدْتُ فِي الْعِبَادَةِ فَرَأَيْتَنِي وَ أَنَا أَنْصَابٌ عَرَفَا فَقَالَ لِي يَا جَعْفَرُ يَا بُنَيَّ إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا أَدْخَلَهُ الْجَنَّةَ وَ رَضِيَ عَنْهُ بِالْيَسِيرِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jahm, from Mansour, from Abu Baseer,

<sup>84</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 1

<sup>85</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 2

<sup>86</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> passed by me<sup>asws</sup> and I<sup>asws</sup> was in the *Tawāf*, and I<sup>asws</sup> was young and had strived regarding the worship. So he<sup>asws</sup> saw me<sup>asws</sup>, and I<sup>asws</sup> was affected by perspiration. So he<sup>asws</sup> said to me<sup>asws</sup>: 'O Ja'far<sup>asws</sup>! O my<sup>asws</sup> son<sup>asws</sup>! Allah<sup>azwj</sup>, when He<sup>azwj</sup> Loves a servant, Enters him into the Paradise and is Pleased from him with the little'.<sup>87</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ اجْتَهَدْتُ فِي الْعِبَادَةِ وَ أَنَا شَابٌّ فَقَالَ لِي أَبِي ( عَلَيْهِ السَّلَام ) يَا بُنَيَّ دُونَ مَا أَرَاكَ تَصْنَعُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَحَبَّ عَبْدًا رَضِيَ عَنْهُ بِالْيُسْبِيرِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, and someone else,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'I<sup>asws</sup> strive regarding the worship and I<sup>asws</sup> was a youth. So my<sup>asws</sup> father<sup>asws</sup> said to me<sup>asws</sup>: 'O my<sup>asws</sup> son<sup>asws</sup>! Besides what I<sup>asws</sup> see you<sup>asws</sup> doing, Allah<sup>azwj</sup> Mighty and Majestic, when He<sup>azwj</sup> Loves a servant, (He<sup>azwj</sup>) is Please from him with the little'.<sup>88</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنِ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَا عَلِيُّ إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلْ فِيهِ بِرَفْقٍ وَ لَا تَبْغِضْ إِلَيَّ نَفْسَكَ عِبَادَةَ رَبِّكَ فَإِنَّ الْمُنْتَبِتَ يَعْجِي الْمَفْرَطَ لَا ظَهْرًا أَبْقَى وَ لَا أَرْضًا قَطَعَ فَأَعْمَلْ عَمَلًا مَنْ يَرْجُو أَنْ يَمُوتَ هَرِمًا وَ أَحْذِرْ حَدَرَ مَنْ يَنْخَوْفُ أَنْ يَمُوتَ غَدًا .

Humeyd Bin Ziyad, from Al Khasshab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! This Religion is robust, so delve softly into it and do not make it hateful to yourself the worship of your<sup>asws</sup> Lord<sup>azwj</sup>, for the hyper one, meaning the excessive one, there would not remain a back for him (to ride upon) nor a land to cut (travel through). Therefore, perform deeds of the one who wishes that he would be dying in old age, and be cautious with a caution of the one who is fearing that he would be dying tomorrow'.<sup>89</sup>

بَابٌ مِّنْ بَلَّغَهُ ثَوَابٌ مِّنَ اللَّهِ عَلَى عَمَلٍ

## Chapter 46 – The one to whom reaches that there is a Reward from Allah<sup>azwj</sup> upon a (particular) deed

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ سَمِعَ شَيْئًا مِّنَ الثَّوَابِ عَلَى شَيْءٍ فَصَنَعَهُ كَانَ لَهُ وَ إِنْ لَمْ يَكُنْ عَلَى مَا بَلَّغَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who hears anything from the Rewards upon (the performance of) something, so he does it, it

<sup>87</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 4

<sup>88</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 5

<sup>89</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 6

would be for him, and even if it did not happen to be upon what (information) had reached him'.<sup>90</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عِمْرَانَ الزَّعْفَرَانِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَنْ بَلَغَهُ ثَوَابٌ مِنَ اللَّهِ عَلَى عَمَلٍ فَعَمِلَ ذَلِكَ الْعَمَلَ التَّمَسَّ ذَلِكَ الثَّوَابِ أَوْ تَبَهُ وَ إِنْ لَمْ يَكُنِ الْحَدِيثُ كَمَا بَلَغَهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Imran Al Zafrany, from Muhammad Bin Marwan who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The one to whom reaches (Hadeeth of a particular) Reward from Allah<sup>azwj</sup> upon the performance of a deed, so he does that deed seeking that Reward, it would be Given to him, and even if the Hadeeth did not happen to be just as it had reached him'.<sup>91</sup>

### بَابُ الصَّبْرِ

## Chapter 47 – The Patience

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الصَّبْرُ رَأْسُ الْإِيمَانِ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The patience is the head of the *Emān*'.<sup>92</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْعَلَاءِ بْنِ فَضَيْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ .

Abu Ali Al Ashary, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A'ala Bin Fuzayl,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The patience is from the *Emān* at the status of the head to the body. So when the head is gone, the body is gone. Similar to that, when the patience goes, the *Emān* is gone'.<sup>93</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا حَفْصُ إِنَّ مَنْ صَبَرَ قَلِيلًا وَ إِنْ مِنْ جَزَعٍ جَزَعٌ قَلِيلًا

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

'The one who observes patience, is patient (for a) little while, and the one who panics, panics (for a) little while'.

<sup>90</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 46 H 1

<sup>91</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 46 H 2

<sup>92</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 1

<sup>93</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 2

ثُمَّ قَالَ عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) فَأَمَرَهُ بِالصَّبْرِ وَالرَّفْقِ فَقَالَ  
وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا وَذُرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ

Then he<sup>asws</sup> said: 'Upon you is to be with the patience in the entirety of your affairs, for when Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>saww</sup>, He<sup>azwj</sup> Commanded him<sup>saww</sup> with the observance of patience and the gentleness, so He<sup>azwj</sup> Said **[73:10] And bear patiently at what they say and avoid them with a becoming avoidance [73:11] And leave Me and the rejecters, the possessors of ease and plenty.**

وَقَالَ تَبَارَكَ وَتَعَالَى إِذْ فَعَّ بِأَلْتِي هِيَ أَحْسَنُ [السَّيِّئَةِ] فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُقَالُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُقَالُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

And the Blessed and High Said **[41:34] Refute (evil) with what is best, So if there is enmity between you and him, (he would be) as if he is an intimate friend. [41:35] And none are made to receive it but those who are patient, and none are made to receive it but those who have a great share.**

فَصَبَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى نَالُوهُ بِالْعِظَانِمِ وَرَمَوْهُ بِهَا فَضَاقَ صَدْرُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَ لَقَدْ نَعَلِمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ

So Rasool-Allah<sup>saww</sup> was patient to the extent that they came to him<sup>saww</sup> with the bones (of the animals) and hit him<sup>saww</sup> with these. So his<sup>saww</sup> chest was constricted, and Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>saww</sup> **[15:97] And We Know that you tend to constrict your chest at what they are saying [15:98] Therefore Glorify with the Praise of your Lord, and become from the Prostrating ones.**

ثُمَّ كَذَّبُوهُ وَرَمَوْهُ فَحَزَنَ لِذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ قَدْ نَعَلِمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ  
بِآيَاتِ اللَّهِ يَجْحَدُونَ وَ لَقَدْ كَذَّبْتَ رَسُولٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا

Then they belied him<sup>saww</sup> and hit him<sup>as</sup>, so he<sup>saww</sup> was grieved due to that. So Allah<sup>azwj</sup> Mighty and Majestic Revealed **[6:33] We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah [6:34] And certainly Rasools before you were belied, but they were patient on being belied and persecuted until Our Help came to them.**

فَأَلْزَمَ النَّبِيُّ (صلى الله عليه وآله) نَفْسَهُ الصَّبْرَ فَنَعَدُوا فَذَكَرَ اللَّهُ تَبَارَكَ وَتَعَالَى وَ كَذَّبُوهُ فَقَالَ قَدْ صَبَرْتُ فِي نَفْسِي وَ أَهْلِي وَ عِرْضِي وَ لَا صَبْرَ لِي عَلَى ذِكْرِ إِلَهِي فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَّنَا مِنْ لُغُوبٍ فَاصْبِرْ عَلَى مَا يَقُولُونَ

So the Prophet<sup>saww</sup> necessitated the patience upon himself<sup>saww</sup>. But, they transgressed and mentioned Allah<sup>azwj</sup> Blessed and High and belied Him<sup>azwj</sup>. So he<sup>saww</sup> said: 'I<sup>saww</sup> have been patient with regards to myself<sup>saww</sup> and my<sup>saww</sup> family and my<sup>saww</sup> honour, and (but) there is no patience for me<sup>saww</sup> upon the mention of my<sup>saww</sup> God. So Allah<sup>azwj</sup> Mighty and Majestic Revealed **[50:38] And We have Created the skies and the earth and what is between them in six days and there touched Us not any fatigue [50:39] Therefore be patient of what they are saying.**



فَصَبَرَ النَّبِيُّ ( صلى الله عليه وآله ) فِي جَمِيعِ أَحْوَالِهِ ثُمَّ بُشِّرَ فِي عَتَرَتِهِ بِالْأَيِّمَةِ وَ وُصِفُوا بِالصَّبْرِ فَقَالَ جَلَّ تَنَاوُهُ وَ جَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بِآيَاتِنَا يُوْقِنُونَ

So the Prophet<sup>saww</sup> was patient during the entirety of his<sup>saww</sup> states. Then He<sup>azwj</sup> Gave him<sup>saww</sup> the glad tidings regarding his<sup>saww</sup> offspring with the Imamate, and described it with the patience, so He<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Praise, Said **[32:24] And We Made of them Imams to Guide by Our Command when they were patient, and they were certain of Our Signs.**

فَعِنْدَ ذَلِكَ قَالَ ( صلى الله عليه وآله ) الصَّبْرُ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ فَشَكَرَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ لَهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَ دَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهُ وَ مَا كَانُوا يَعْرِشُونَ

So during that, he<sup>saww</sup> said: 'The patience from the *Emān* is like the head to the body'. So he<sup>saww</sup> thanked Allah<sup>azwj</sup> Mighty and Majestic for it. So Allah<sup>azwj</sup> Mighty and Majestic Revealed **[7:137] and the Good Word of your Lord was fulfilled in the Children of Israel because they bore up (sufferings) patiently; and We utterly Destroyed what Pharaoh and his people had wrought and what they built.**

فَقَالَ ( صلى الله عليه وآله ) إِنَّهُ بُشِّرِي وَ أَنْتِقَامٌ فَأَبَاحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ قِتَالَ الْمُشْرِكِينَ فَأَنْزَلَ اللَّهُ فَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خَذُوهُمْ وَ أَحْضَرُوهُمْ وَ أَقْعَدُوا لَهُمْ كُلَّ مَرْصِدٍ وَ أَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ

So he<sup>saww</sup> said: 'It is Glad tidings and a revenge'. So Allah<sup>azwj</sup> Mighty and Majestic Permitted for him to fight against the Polytheists. So Allah<sup>azwj</sup> Revealed **[9:5] So when the Sacred Months have passed away, then fight the Polytheists wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush [2:191] And kill them wherever you find them.**

فَقَتَلَهُمُ اللَّهُ عَلَى يَدَيْ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ أَجْبَائِهِ وَ جَعَلَ لَهُ تَوَابَ صَبْرِهِ مَعَ مَا ادَّخَرَ لَهُ فِي الْآخِرَةِ فَمَنْ صَبَرَ وَ احْتَسَبَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُقِرَّ اللَّهُ لَهُ عَيْنَهُ فِي أَعْدَائِهِ مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ .

Thus, Allah<sup>azwj</sup> Killed them upon the hands of Rasool-Allah<sup>saww</sup>, and his<sup>saww</sup> beloved ones, and Made for him<sup>saww</sup> the Rewards of his<sup>saww</sup> patience along with what He<sup>azwj</sup> had Hoarded for him<sup>saww</sup> in the Hereafter. Therefore, the one who is patient and is contented, would not exit from the world until Allah<sup>azwj</sup> Delights his eyes along with what He<sup>azwj</sup> has Hoarded for him in the Hereafter'.<sup>94</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ السَّرَّاجِ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ( عليه السلام ) قَالَ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَ لَا إِيْمَانَ لِمَنْ لَا صَبْرَ لَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Muhammad Abdullah Al Sarraj,

(It has been narrated) raising it to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'The patience from the *Emān* is at the status of the head to the body, and there is no *Emān* for the one who has no patience for him'.<sup>95</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيْمَانُ .

<sup>94</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 3

<sup>95</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 4

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The patience is from the *Emān* at the status of the head from the body. So when the head goes, the body is gone. Similar to that is when the patience goes, the *Emān* is gone'.<sup>96</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النَّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ الْحُرَّ حُرٌّ عَلَى جَمِيعِ أَحْوَالِهِ إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا وَ إِنْ تَدَاكَتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ وَ إِنْ أُسِرَ وَ فُهِرَ وَ اسْتَبْدِلَ بِالْأَيْسَرِ عُسْرًا كَمَا كَانَ يُوسُفُ الصَّدِيقُ الْأَمِينُ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) لَمْ يَضْرُرْ حُرِّيَّتَهُ أَنْ اسْتُعِيدَ وَ فُهِرَ وَ أُسِرَ وَ لَمْ تَضْرُرْهُ ظِلْمَةُ الْجُبِّ وَ وَحْشَتُهُ وَ مَا نَالَهُ أَنْ مَنَّ اللَّهُ عَلَيْهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ali Bin Al Nu'man, from Abdullah Bin Muskan, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The free one is free upon the entirety of his states. The seeds he plants, the patience springs out of it. And if the difficulties batter him, they would not break him, and if he is made a captive, and conquered, and the ease is replaced by the hardships, just as it was with Yusuf<sup>as</sup>, the truthful, the trustworthy, his<sup>as</sup> freedom did not harm him<sup>as</sup> when he<sup>as</sup> was distanced, and compelled, and imprisoned, and the darkness of the pit did not harm him<sup>as</sup>, and his<sup>as</sup> loneliness and whatever was Bestowed upon him<sup>as</sup> was a Favour of Allah<sup>azwj</sup> upon him<sup>as</sup>.

فَجَعَلَ الْجَبَّارَ الْعَاتِيَّ لَهُ عَبْدًا بَعْدَ إِذْ كَانَ لَهُ مَالِكًا فَأَرْسَلَهُ وَ رَحِمَ بِهِ أُمَّةً وَ كَذَلِكَ الصَّبْرُ يُعْقَبُ خَيْرًا فَاصْبِرُوا وَ وَطَّنُوا أَنْفُسَكُمْ عَلَى الصَّبْرِ تَوْجَرُوا .

So He<sup>azwj</sup> Made the tyrant to come to him<sup>as</sup> as a slave of his<sup>as</sup> after him having been his<sup>as</sup> king. So he<sup>as</sup> sent him (as a free man) and was merciful with the community. And similar to that is the patience, its end result is good. Therefore be patient and resign yourselves upon the patience, you would be Recompensed'.<sup>97</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ الْجَنَّةُ مَحْفُوفَةٌ بِالْمَكَارِهِ وَ الصَّبْرُ فَمَنْ صَبَرَ عَلَى الْمَكَارِهِ فِي الدُّنْيَا دَخَلَ الْجَنَّةَ وَ جَهَنَّمَ مَحْفُوفَةٌ بِاللَّذَاتِ وَ الشَّهَوَاتِ فَمَنْ أَعْطَى نَفْسَهُ لَذَّتْهَا وَ شَهَوَاتِهَا دَخَلَ النَّارَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Hamza Bin Humran Bin Humran,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The (road to) Paradise is surrounded with difficulties and the (observance of) patience. So the one who is patient upon the difficulties in the world would enter the Paradise; and the (road to) Hell is surrounded by the pleasures and the lustful desires. So the one takes his self to its pleasures and its lustful desires, would enter the Fire'.<sup>98</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَرْحُومٍ عَنْ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا دَخَلَ الْمُؤْمِنُ فِي قَبْرِهِ كَانَتْ الصَّلَاةُ عَنْ يَمِينِهِ وَ الزَّكَاةُ عَنْ بَيْسَارِهِ وَ الْبِرُّ مُطْلَقٌ عَلَيْهِ وَ يَنْتَحَى الصَّبْرُ نَاحِيَةً فَإِذَا دَخَلَ عَلَيْهِ الْمَلَكَانِ اللَّذَانِ يَلَيَّانِ مَسَاءَلَتْهُ قَالَ الصَّبْرُ لِلصَّلَاةِ وَ الزَّكَاةِ وَ الْبِرِّ دُونَكُمْ صَاحِبَكُمْ فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونَهُ .

<sup>96</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 5

<sup>97</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 6

<sup>98</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 7

Ali Bin Ibrahim, from his father, from Ibn Mahboubn, from Abdullah bin Marhoum, from Abu Sayyar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When a 'Momin' (Believer) enters into his grave, the *Salāt* would be on his right, and the *Zakāt* on his left, and the righteousness hovering over him, and the patience would end up by corner. So when the two Angels come over to him, those who would be questioning him, the patience would say to the *Salāt*, and the *Zakāt*, and the righteousness, 'Be with your companion. But, if you are frustrated from (helping) him, so I would be with him'.<sup>99</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ عَلَى بَابِ الْمَسْجِدِ كَنِيْبٍ حَزِينٍ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) مَا لَكَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَصَبْتُ بِأَبِي [ وَ أُمِّي ] وَ أَحْيَى وَ أَخْشَى أَنْ أَكُونَ قَدْ وَجِلْتُ

Ali, from his father, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> entered the Masjid, and there was a man at the door of the Masjid, gloomy, grief-stricken. So Amir Al-Momineen<sup>asws</sup> said to him: 'What is the matter with you?' He said, 'O Amir Al-Momineen<sup>asws</sup>! I am bereaved with my father (or my mother), and my brother, and I fear that I have become scared'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) عَلَيْنِكَ بِتَقْوَى اللَّهِ وَ الصَّبْرِ تَقَدَّمَ عَلَيْهِ غَدَاً وَ الصَّبْرُ فِي الْأُمُورِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا فَارَقَ الرَّأْسَ الْجَسَدُ فَسَدَ الْجَسَدُ وَ إِذَا فَارَقَ الصَّبْرَ الْأُمُورَ فَسَدَتِ الْأُمُورُ .

So Amir Al-Momineen<sup>asws</sup> said to him: 'Upon you is to be with the fear of Allah<sup>azwj</sup> and the patience. Tomorrow you will be going forward to Him<sup>azwj</sup>, and the patience in the affairs is at the status of the head to the body. So when the head separates from the body, so the body is spoilt (perishes), and when the patience separated from the affairs, the affairs are spoilt (perish)'.<sup>100</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ لِي مَا حَبَسَكَ عَنِ الْحَجِّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَقَعَ عَلَيَّ دَيْنٌ كَثِيرٌ وَ ذَهَبَ مَالِي وَ دِينِي الَّذِي قَدْ لَزِمَنِي هُوَ أَعْظَمُ مِنْ ذَهَابِ مَالِي فَلَوْ لَا أَنَّ رَجُلًا مِنْ أَصْحَابِنَا أَخْرَجَنِي مَا قَدَرْتُ أَنْ أَخْرَجَ فَقَالَ لِي إِنْ تَصَبَّرْتَ تَعْتَبَطُ وَ إِلَّا تَصَبَّرْتَ يُنْفِذَ اللَّهُ مَقَادِيرَهُ رَاضِيًا كُنْتَ أَمْ كَارِهًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Sama'at Bin Mihran,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said: 'He<sup>asws</sup> said to me: 'What withheld you from the Hajj?' I said, 'May I be sacrificed for you<sup>asws</sup>! A lot of debts occurred upon me, and my wealth is gone, and the debts which are necessitated upon me are greater than the wealth that has gone from me. So if a man from our companions were not to take me out (to go to Hajj), I am unable from going out'. So he<sup>asws</sup> said to me: 'If you are patient, they would backbite you, or else be patient and Allah<sup>azwj</sup> will Implement His<sup>azwj</sup> Ordainment, whether you were happy with it or reluctant'.<sup>101</sup>

<sup>99</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 8

<sup>100</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 9

<sup>101</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 10

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَأَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ وَالدُّكْرُ ذِكْرَانِ ذِكْرُ اللَّهِ عَزَّ وَجَلَّ عِنْدَ الْمُصِيبَةِ وَأَفْضَلُ مِنْ ذَلِكَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْكَ فَيَكُونُ حَاجِزًا .

Muhamad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud, from Al Asbagh who said,

‘Amir Al-Momineen<sup>asws</sup> said: ‘The patience is of two (types of) patience – patience during the difficulties is good, beautiful; but (even) better than that is the patience during (abstaining from) what Allah<sup>azwj</sup> Mighty and Majestic has Prohibited upon you. And the Remembrance is of two (types) of Remembrances – The mentioning of Allah<sup>azwj</sup> Mighty and Majestic during the difficulties; but (even) superior than that is the mentioning of Allah<sup>azwj</sup> during what Allah<sup>azwj</sup> has Prohibited upon you. Thus it (the patience) serves as a barrier’.<sup>102</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الْعَرَزَمِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ الْمُلْكَ فِيهِ إِلَّا بِالْقَتْلِ وَالتَّجْبُرِ وَ لَا الْغِنَى إِلَّا بِالْغَصْبِ وَ الْبُخْلِ وَ لَا الْمَحَبَّةَ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَ اتِّبَاعِ الْهَوَى

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Al Arzamy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘There would be coming such a time period upon the people that they would not be attaining a kingdom except by the killing and the tyranny, nor (attaining) riches except by the usurpation and the stinginess, nor the love except by the removal of the Religion and following of the personal desires.

فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْغِنَى وَ صَبَرَ عَلَى الْبُغْضَةِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ وَ صَبَرَ عَلَى الدُّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ آتَاهُ اللَّهُ تَوَابَ خَمْسِينَ صَدِيقًا مِمَّنْ صَدَّقَ بِي .

So the one who comes across that time period, and he observes patience upon the poverty despite being able upon the riches, and observes patience upon the hatred despite being able upon the love, and observes patience upon the humiliation despite being able upon the honour, Allah<sup>azwj</sup> would Give him the Rewards of fifty truthful ones from the ones who ratified me<sup>saww</sup>.<sup>103</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَيْسَى بْنِ بَشِيرٍ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) لَمَّا حَضَرَتْ أَبِي عَلِيٍّ بِنَ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) الْوَفَاةَ ضَمَّنِي إِلَى صَدْرِهِ وَ قَالَ يَا بُنَيَّ أَوْصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي حِينَ حَضَرْتَهُ الْوَفَاةَ وَ بِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ يَا بُنَيَّ اصْبِرْ عَلَى الْحَقِّ وَ إِنْ كَانَ مُرًّا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Isa Bin Bashir, from Abu Hamza who said,

‘Abu Ja’far<sup>asws</sup> said, when the termination presented itself to my<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, he<sup>asws</sup> pressed me<sup>asws</sup> to his<sup>asws</sup> chest and said: ‘O my<sup>asws</sup> son<sup>asws</sup>! I<sup>asws</sup> bequeath you<sup>asws</sup> with what my<sup>asws</sup> father<sup>asws</sup> bequeathed to me<sup>asws</sup> when the termination presented itself to him<sup>asws</sup>, and with what he<sup>asws</sup> mentioned that his<sup>asws</sup>

<sup>102</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 11

<sup>103</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 12

father<sup>asws</sup> bequeathed with: 'O my<sup>asws</sup> son<sup>asws</sup>! Be patience upon the truth, and even though it may be bitter'.<sup>104</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ الصَّبْرُ صَبْرَانِ صَبْرٌ عَلَى الْبَلَاءِ حَسَنٌ جَمِيلٌ وَ أَفْضَلُ الصَّبْرَيْنِ الْوَرَعُ عَنِ الْمَحَارِمِ .

From him, from his father, from Yunus Bin Abdul Rahman, raising it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The patience is two (types of) patience – Patience upon the affliction is good, beautiful; and (even) superior of the two (types of) patience is the abstinence from the Prohibitions'.<sup>105</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى قَالَ أَخْبَرَنِي يَحْيَى بْنُ سُلَيْمِ الطَّائِفِيُّ قَالَ أَخْبَرَنِي عَمْرُو بْنُ شَيْمِرِ الْيَمَانِيُّ يَرْفَعُ الْحَدِيثَ إِلَى عَلِيِّ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الصَّبْرُ ثَلَاثَةٌ صَبْرٌ عِنْدَ الْمُصِيبَةِ وَ صَبْرٌ عَلَى الطَّاعَةِ وَ صَبْرٌ عَنِ الْمَعْصِيَةِ فَمَنْ صَبَرَ عَلَى الْمُصِيبَةِ حَتَّى يَرُدَّهَا بِحُسْنٍ عَزَّيْهَا كَتَبَ اللَّهُ لَهُ ثَلَاثِمِائَةَ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yahya Bin Muslim Bin Suleym Al Taify, from Amro Bin Shimr Al Yamani,

(It has been narrated) raising the Hadeeth to Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The patience is of three (types of) patience – Patience during the difficulties, and patience upon the obedience, and patience upon the disobedience. So the one who is patient upon the difficulties until he repels it by goodness of his resolution, Allah<sup>azwj</sup> would Write for him three hundred levels, there being between the level to the level just as what is between the sky and the earth.

وَ مَنْ صَبَرَ عَلَى الطَّاعَةِ كَتَبَ اللَّهُ لَهُ سِتِّمِائَةَ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تَخُومِ الْأَرْضِ إِلَى الْعَرْشِ وَ مَنْ صَبَرَ عَنِ الْمَعْصِيَةِ كَتَبَ اللَّهُ لَهُ تِسْعِمِائَةَ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تَخُومِ الْأَرْضِ إِلَى مُنْتَهَى الْعَرْشِ .

And the one who is patient upon the obedience, Allah<sup>azwj</sup> would Write for him six hundred levels, there being between the level to the level just as what is between the earth to the Throne. And the one who is patient upon the disobedience, Allah<sup>azwj</sup> would Write for him nine hundred levels, there being between the level to the level just as what is between the edge of the earth to the ultimate point of the Throne'.<sup>106</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ أَمَرَنِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنْ آتِيَ الْمُفَضَّلَ وَ أُعَزِّيَهُ بِإِسْمَاعِيلَ وَ قَالَ أَقْرَأِ الْمُفَضَّلَ السَّلَامَ وَ قُلْ لَهُ إِنَّا قَدْ أَصَبْنَا بِإِسْمَاعِيلَ فَصَبْرُنَا فَاصْبِرْ كَمَا صَبَرْنَا إِنَّا أَرَدْنَا أَمْرًا وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَمْرًا فَسَلَّمْنَا لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

From him, from Ali Bin Al Hakam, from Yunus Bin Yaqoub who said,

'Abu Abdullah<sup>asws</sup> ordered me that I should go to Al Mufazzal and console him with (the bereavement of) Ismail (a son of the Imam<sup>asws</sup>), and he<sup>asws</sup> said: 'Convey the greetings to Al-Mufazzal and say to him, 'We<sup>asws</sup> have been bereaved with Ismail, and we<sup>asws</sup> were patient. Therefore, observe patience just as we<sup>asws</sup> were patient. We

<sup>104</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 13

<sup>105</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 14

<sup>106</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 15

tend to want a matter, and Allah<sup>azwj</sup> Mighty and Majestic Wants a matter. So we should submit to the Command of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>107</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَنْ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِبَلَاءٍ فَصَبَرَ عَلَيْهِ كَانَ لَهُ مِثْلُ أُجْرِ أَلْفِ شَهِيدٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Amyera, from Abu Hamza Al Sumaly who said,

'Abu Abdullah<sup>asws</sup> said: 'The one from the Believers who is afflicted with an affliction, so he is patient upon it, there would be for him the like of the Recompense of a thousand martyrs'.<sup>108</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْعَمَ عَلَى قَوْمٍ فَلَمْ يَشْكُرُوا فَصَارَتْ عَلَيْهِمْ وَبَالًا وَابْتُلِيَ قَوْمًا بِالْمَصَائِبِ فَصَبَرُوا فَصَارَتْ عَلَيْهِمْ نِعْمَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama'at,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Favoured upon a people but they were not grateful, so a plague came upon them; and a people were afflicted with the difficulties, so they were patient, and Bounties came upon them'.<sup>109</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبَانَ بْنِ أَبِي مُسَافِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا قَالَ اصْبِرُوا عَلَى الْمَصَائِبِ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Aban Bin Abu Musafir,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[3:200] O you who believe! Be patient and excel in patience.** He<sup>asws</sup> said: 'Be patient upon the difficulties'.

وَ فِي رِوَايَةِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ صَابِرُوا عَلَى الْمَصَائِبِ .

And in a report of Ibn Abu Yafour, from Abu Abdullah<sup>asws</sup> having said: 'Excel in patience upon the difficulties'.<sup>110</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَبِي جَمِيلَةَ عَنْ جَدِّهِ أَبِي جَمِيلَةَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ لَوْ لَا أَنَّ الصَّبْرَ خُلِقَ قَبْلَ الْبَلَاءِ لَتَفَطَّرَ الْمُؤْمِنُ كَمَا تَتَفَطَّرُ الْبَيْضَةُ عَلَى الصَّفَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Ali Bin Muhammad Bin Abu Jameela, from a grandfather of Abu Jameela, from one of his companions,

<sup>107</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 16

<sup>108</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 17

<sup>109</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 18

<sup>110</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 19

'He<sup>asws</sup> said: 'Had the patience not been Created before the affliction, a 'Momin' (Believer), it would have torn the Momin into pieces just as the egg cracks upon the rock'.<sup>111</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَعَبْدَ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضًا أُعْطِيَتْهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَمَا شِئْتُ مِنْ ذَلِكَ وَمَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضًا فَأَخَذْتُ مِنْهُ شَيْئًا قَسْرًا فَصَبِرَ أُعْطِيَتْهُ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيَتْ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, and Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said I<sup>azwj</sup> Made the world to be between My<sup>azwj</sup> servants as a loan. So the one who lends Me<sup>azwj</sup> a loan from it, I<sup>azwj</sup> shall Give him, with every one, ten, up to a multiple of seven hundred, and whatever I<sup>azwj</sup> so Desire from that; and the one who does not lends Me<sup>azwj</sup> a loan from it, so I<sup>azwj</sup> shall Seize something Forcibly from him. But, if he is patient, I<sup>azwj</sup> shall Give him three characteristics, such that if I<sup>azwj</sup> were to Give one of these to My<sup>azwj</sup> Angels, they would be pleased with Me<sup>azwj</sup>'.

قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَوْلَ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ فَهَذِهِ وَاحِدَةٌ مِنْ ثَلَاثِ خِصَالٍ وَرَحْمَةٌ اثْنَتَانِ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ثَلَاثٌ

He (the narrator) said, 'Then Abu Abdullah<sup>asws</sup> recited the Words of Allah<sup>azwj</sup> Mighty and Majestic [2:156] **Who, when a difficulty befalls them, say: Surely we are for Allah and to Him we are returning [2:157] Those are they on whom are Blessings and Mercy from their Lord.** So this (Blessings) is one from the three characteristics, and Mercy is the second, **and those are the followers of the right course** is the third'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَذَا لِمَنْ أَخَذَ اللَّهُ مِنْهُ شَيْئًا قَسْرًا .

Then Abu Abdullah<sup>asws</sup> said: 'This is for them from whom Allah<sup>azwj</sup> Takes something Forcibly'.<sup>112</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ يَحْيَى بْنِ آدَمَ عَنْ شَرِيكِ بْنِ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَرْوَةَ الصَّبْرِ فِي حَالِ الْحَاجَةِ وَالْفَاقَةِ وَالتَّعَفُّفِ وَالْغِنَى أَكْثَرُ مِنْ مَرْوَةِ الْإِعْطَاءِ .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Yahya Bin Adam, from Shareek, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Magnanimity of exercising the patience during a state of need, and the destitution, and the abstinence, and the riches, is more than the magnanimity (regarding) the giving (charity etc.)'.<sup>113</sup>

<sup>111</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 20

<sup>112</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 21

<sup>113</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 22

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عليه السلام ) يَرْحَمُكَ اللَّهُ مَا الصَّبْرُ الْجَمِيلُ قَالَ ذَلِكَ صَبْرٌ لَيْسَ فِيهِ شَكْوَى إِلَى النَّاسِ .

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

'I said to Abu Ja'far<sup>asws</sup>, 'May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>! What is the beautiful patience?' He<sup>asws</sup> said: 'That is a patience wherein is no complaining to the people'.<sup>114</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي التُّعْمَانِ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ مَنْ لَا يَعِدُّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجِزُ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from one of his companions, from Aban, from Abdul Rahman Bin Sayaba, from Abu Al Numan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> or Abu Ja'far<sup>asws</sup> having said: 'The one is not prepared to be patient for the ravages of the time would be frustrated'.<sup>115</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنَّا صَبْرٌ وَ شِيعَتُنَا أَصْبِرُ مِنَّا قُلْتُ جُعِلَتْ فِدَاكَ كَيْفَ صَارَ شِيعَتُكُمْ أَصْبَرَ مِنْكُمْ قَالَ لِأَنَّا نَصْبِرُ عَلَى مَا نَعْلَمُ وَ شِيعَتُنَا يَصْبِرُونَ عَلَى مَا لَا يَعْلَمُونَ .

Abu Ali Ashary, from Moalla Bin Muhammad, from Al Washa, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'We<sup>asws</sup> are patient, and our<sup>asws</sup> Shia are more patient than us<sup>asws</sup>'. I said, 'May I be sacrificed for you<sup>asws</sup>! How did your<sup>asws</sup> Shia come to be more patient than you<sup>asws</sup>?'. He<sup>asws</sup> said: 'Because we<sup>asws</sup> are patient upon what we<sup>asws</sup> know, and our<sup>asws</sup> Shiah are being patient upon what they are not (even) knowing'.<sup>116</sup>

## بَابُ الشُّكْرِ

### Chapter 48 – The Gratefulness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) الطَّاعِمُ الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الصَّائِمِ الْمُحْتَسِبِ وَ الْمُعَافَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُتَبَلِّغِ الصَّابِرِ وَ الْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمَحْرُومِ الْقَانِعِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The feeder of the food, the grateful, for him would be the Recompense like the Recompense of the Fasting one bringing himself to account; and the one of good health, the grateful, for him would be from the Recompense like the Recompense of the afflicted one (with illness), the patient; and the Given one, the grateful, for him

<sup>114</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 23

<sup>115</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 24

<sup>116</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 25



would be from the Recompense, like the Recompense of the deprived one, the contented'.<sup>117</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا فَتَحَ اللَّهُ عَلَى عَبْدٍ بَابَ شُكْرِ فَخَزَنَ عَنْهُ بَابَ الزِّيَادَةِ .

And by this chain,

'He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Whatever Allah<sup>azwj</sup> Opens upon a servant (from) the door of gratefulness, He<sup>azwj</sup> does not Keep the door of increasing (bounties) hidden from him'.<sup>118</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَكْتُوبٌ فِي التَّوْرَةِ اشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعَمْ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا زَوَالَ لِلنَّعْمَاءِ إِذَا شُكِرَتْ وَ لَا بَقَاءَ لَهَا إِذَا كُفِرَتْ زِيَادَةُ فِي النِّعَمِ وَ أَمَانٌ مِنَ الْغَيْرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ja'far Bin Muhammad Al Baghdady, from Abdullah Bin Is'haq Al Ja'fary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is written in the Torah: "Thank the one who favours upon you, and do favours upon the one who thanks you, for there would be no decline of the Bounties when it is thanked for, and there would not remain when it is denied. The gratefulness increases in the Bounties, and it is a safety from the changes'.<sup>119</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ (عليهما السلام) قَالَ الْمُعَافَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ مَا لِلْمُتَبَلِّغِ الصَّابِرِ وَ الْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَالْمَحْرُومِ الْقَانِعِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Asbaat, from Yaquob Bin Salim, from a man,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, or Abu Abdullah<sup>asws</sup> having said: 'The one of good health, the grateful, for him would be from the Recompense what would be from the afflicted (with illness), the patient; and the giver, the grateful, for him would be from the Recompense like the deprived one, the contented'.<sup>120</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ فَضْلِ بْنِ الْبُقْبَاقِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قَالَ الَّذِي أَنْعَمَ عَلَيْكَ بِمَا فَضَّلَكَ وَ أَعْطَاكَ وَ أَحْسَنَ إِلَيْكَ ثُمَّ قَالَ فَحَدِّثْ بِدِينِهِ وَ مَا أَعْطَاهُ اللَّهُ وَ مَا أَنْعَمَ بِهِ عَلَيْهِ .

From him, from Ahmad Bin Muhamad Bin Abu Nasr, from Dawood Bin Al Husayn, from Fazl Al Baqbaq who said,

'I aksed Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [93:11] **And as for the favour of your Lord, do announce (it).** He<sup>asws</sup> said: 'The One<sup>azwj</sup> Who Favoured upon you<sup>saww</sup> with whatever He<sup>azwj</sup> Graced you<sup>saww</sup>, and Gave you<sup>saww</sup>, and was Good to you<sup>saww</sup>. Then he<sup>asws</sup> said: 'So he<sup>saww</sup> announced with

<sup>117</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 1

<sup>118</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 2

<sup>119</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 3

<sup>120</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 4

His<sup>azwj</sup> Religion what Allah<sup>azwj</sup> had Given him<sup>saww</sup>, and whatever He<sup>azwj</sup> had Favoured with upon him<sup>saww</sup>.<sup>121</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عِنْدَ عَائِشَةَ لَيْلَتَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ لِمَ تُنْعِبُ نَفْسَكَ وَ قَدْ عَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ فَقَالَ يَا عَائِشَةُ أَلَا أَكُونُ عَبْدًا شَكُورًا

Humeyd Bin Ziyad, from Al Hassan bin Muhammad Bin Sama'at, from Wuheyb, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It was so that Rasool-Allah<sup>saww</sup> was with Ayesha during her night, so she said, 'O Rasool-Allah<sup>saww</sup>! Why do you<sup>asws</sup> exhaust yourself<sup>f</sup> and Allah<sup>azwj</sup> has already Forgiven for you<sup>saww</sup> whatever has preceded of your<sup>saww</sup> sins (of your<sup>saww</sup> Shia), and whatever is delayed?' So he<sup>saww</sup> said: 'O Ayesha! Should I<sup>saww</sup> not become a grateful servant?'

قَالَ وَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَقُومُ عَلَى أَطْرَافِ أَصَابِعِ رِجْلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى طَه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى .

He<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> used to stand upon the sides of his<sup>saww</sup> toes, so Allah<sup>azwj</sup> the Glorious and High Revealed **[20:1] Ta Ha [20:2] We have not Revealed the Quran to you that you may be distressed**'.<sup>122</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ حَسَنِ بْنِ جَهْمٍ عَنْ أَبِي الْيَفْطَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ ثَلَاثٌ لَا يَضُرُّ مَعَهُنَّ شَيْءٌ الدُّعَاءُ عِنْدَ الْكُرْبِ وَ الْإِسْتِغْفَارُ عِنْدَ الذَّنْبِ وَ الشُّكْرُ عِنْدَ النُّعْمَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Hasan Bin Jahm, from Abu Al Yaqzan, from Ubeydullah Bin Al Waleed who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'There are three (things), nothing would harm along with these – The supplication during the worries, and the seeking of Forgiveness during the sin, and the gratefulness during the Favours'.<sup>123</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ أَعْطِيَ الشُّكْرَ أُعْطِيَ الرِّبَادَةَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَنْ شَكَرْتُمْ لِأَزِيدَنَّكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who gives the thanks is Given the increase. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[14:7] And when your Lord Proclaimed: If you are grateful, I would Increase it more for you**'.<sup>124</sup>

<sup>121</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 5

<sup>122</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 6<sup>123</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 7

<sup>123</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 7

<sup>124</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 8

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا سَمِعَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا أَنْعَمَ اللَّهُ عَلَى عَبْدِ مِنْ نِعْمَةٍ فَعَرَفَهَا بِقَلْبِهِ وَ حَمِدَ اللَّهَ ظَاهِرًا بِلِسَانِهِ فَتَمَّ كَلَامُهُ حَتَّى يُؤْمَرَ لَهُ بِالْمَزِيدِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, from two men from our companions who both heard,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> has not Favoured upon a servant from Bounties, so he recognises it in his heart and Praises Allah<sup>azwj</sup> apparently by his tongue, so he completes his speech, until He<sup>azwj</sup> Commands for the increase to be for him'.<sup>125</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ هِشَامٍ عَنْ مُيَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ شُكْرُ النِّعْمَةِ اجْتِنَابُ الْمَحَارِمِ وَ تَمَامُ الشُّكْرِ قَوْلُ الرَّجُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Hisham, from Muyassar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Gratefulness of the Bounties is keeping away from the Prohibitions, and the completion of the gratefulness is the speech of the man (saying) 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds'.<sup>126</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عُبَيْنَةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ شُكْرُ كُلِّ نِعْمَةٍ وَ إِنْ عَظُمَتْ أَنْ تَحْمَدَ اللَّهَ عَزَّ وَ جَلَّ عَلَيْهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Uyayna, from Umar Bin Yazeed who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Gratefulness for each Bounty, and even if it is great is that you Praise Allah<sup>azwj</sup> Mighty and Majestic upon it'.<sup>127</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) هَلْ لِلشُّكْرِ حَدٌّ إِذَا فَعَلَهُ الْعَبْدُ كَانَ شَاكِرًا قَالَ نَعَمْ قُلْتُ مَا هُوَ قَالَ يَحْمَدُ اللَّهُ عَلَى كُلِّ نِعْمَةٍ عَلَيْهِ فِي أَهْلِ وَ مَالٍ وَ إِنْ كَانَ فِيهَا أَنْعَمَ عَلَيْهِ فِي مَالِهِ حَقٌّ أَذَاهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Aameyra, from Abu Baseer who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Is there a limit for the gratefulness, when the servant does it, he would be (considered as) a grateful one?' He<sup>asws</sup> said: 'Yes'. I said, 'What is it?' He<sup>asws</sup> said: 'He should Praise Allah<sup>azwj</sup> upon each Bounty upon him regarding the family and wealth, and if it was so that among what had been Favoured upon him regarding his wealth, there was a right (for someone), he should pay it off.

وَ مِنْهُ قَوْلُهُ جَلَّ وَ عَزَّ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ مِنْهُ قَوْلُهُ تَعَالَى رَبِّ أَنْزَلْنِي مُنْزَلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ وَ قَوْلُهُ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا .

<sup>125</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 9

<sup>126</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 10

<sup>127</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 11

And from it are the Words of the Mighty and Majestic **[43:13] Glory be to Him Who Made this subservient to us and we were not able to do it.** And from it are the Words of the Exalted **[23:29] O Lord! Cause me to disembark a blessed landing, and You are the best of Landers.** And His<sup>azwj</sup> Words **[17:80] Lord! Make me to enter a goodly entering, and Cause me to go exit a goodly exit, and Grant me from Yourself an Authority, a persistent helper**.<sup>128</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ مَنْ حَمَدَ اللَّهَ عَلَى النِّعْمَةِ فَقَدْ شَكَرَهُ وَكَانَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ النِّعْمَةِ .

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

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'The one who praises Allah<sup>azwj</sup> upon a Bounty, so he has thanked, and the Praise is superior than that Bounty'.<sup>129</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لِي مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِنِعْمَةٍ صَغُرَتْ أَوْ كَبُرَتْ فَقَالَ الْحَمْدُ لِلَّهِ إِلَّا أَدَى شُكْرَهَا .

Muhammad Bin Yahya, from Ahmad, from Ali Bin Al Hakam, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'He<sup>asws</sup> said to me: 'Whatever Allah<sup>azwj</sup> Favours upon a servant with a Bounty, be it small or large, so he says, 'The Praise is for Allah<sup>azwj</sup>', except that he would have paid its gratitude'.<sup>130</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عَيْسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ إِسْمَاعِيلَ بْنِ أَبِي الْحَسَنِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَعَرَفَهَا بِقَلْبِهِ فَقَدْ أَدَى شُكْرَهَا .

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Qasim Bin Muhammad, from Ismail, Bin Abu Al hassan, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one upon whom Allah<sup>azwj</sup> Favours with a Bounty, so he recognises it in his heart, so he has paid its gratitude'.<sup>131</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّ الرَّجُلَ مَنْكَمَ لِيَشْرَبَ الشَّرْبَةَ مِنَ الْمَاءِ فَيُوجِبُ اللَّهُ لَهُ بِهَا الْجَنَّةَ .

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

'Abu Abdullah<sup>asws</sup> said: 'Let the man from you drink the water, and Allah<sup>azwj</sup> Allah<sup>azwj</sup> would Obligate the Paradise upon him due to it'.

تَمَّ قَالَ إِنَّهُ لَيَأْخُذُ الْإِنَاءَ فَيَضَعُهُ عَلَى فِيهِ فَيَسْمِي ثُمَّ يَشْرَبُ فَيَنْحِيهِ وَهُوَ يَسْتَهِيهِ فَيَحْمَدُ اللَّهَ ثُمَّ يَعُودُ فَيَشْرَبُ ثُمَّ يَنْحِيهِ فَيَحْمَدُ اللَّهَ ثُمَّ يَعُودُ فَيَشْرَبُ ثُمَّ يَنْحِيهِ فَيَحْمَدُ اللَّهَ فَيُوجِبُ اللَّهُ عَزَّ وَجَلَّ بِهَا لَهُ الْجَنَّةَ .

<sup>128</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 12

<sup>129</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 13

<sup>130</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 14

<sup>131</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 15

Then he<sup>asws</sup> said: 'Let him take a container and place it upon his mouth, so he should Name (Bismillah), then he should drink. Then he should prevent it while he is desirous from it, so he should Praise Allah<sup>azwj</sup>, then return to drinking. Then he should prevent it, and he should Praise Allah<sup>azwj</sup>, then repeat the drinking. Then he should prevent it, and he should Praise Allah<sup>azwj</sup>. Thus, Allah<sup>azwj</sup> Mighty and Majestic would Obligate for him, due to it, the Paradise'.<sup>132</sup>

ابْنُ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَرْزُقَنِي مَالًا فَرَزَقَنِي وَإِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي وَلَدًا فَرَزَقَنِي وَلَدًا وَ سَأَلْتُهُ أَنْ يَرْزُقَنِي دَارًا فَرَزَقَنِي وَ قَدْ خِفْتُ أَنْ يَكُونَ ذَلِكَ اسْتِزْجَارًا فَقَالَ أَمَا وَاللَّهِ مَعَ الْحَمْدِ فَلَا .

Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I asked Allah<sup>azwj</sup> Mighty and Majestic to Grace me wealth, so He<sup>azwj</sup> Graced me, and I asked Allah<sup>azwj</sup> that He<sup>azwj</sup> Grace me a son, so He<sup>azwj</sup> Graced me a son, and I asked Him<sup>azwj</sup> that He<sup>azwj</sup> Graced me a house, so He<sup>azwj</sup> Graced me, and I fear that, that would happen to be a gradual Punishment'. So he<sup>asws</sup> said: 'As for, by Allah<sup>azwj</sup>, (if it is) with the Praise, so no'.<sup>133</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عَثْمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مِنَ الْمَسْجِدِ وَ قَدْ ضَاعَتْ دَابَّتُهُ فَقَالَ لِيُنْ رَدَّهَا اللَّهُ عَلَيَّ لِأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman who said,

'Abu Abdullah<sup>asws</sup> went out from the Masjid and he<sup>asws</sup> had lost his<sup>asws</sup> (riding) animal. So he<sup>asws</sup> said: 'If Allah<sup>azwj</sup> were to Return it to me<sup>asws</sup>, I<sup>asws</sup> will thank Allah<sup>azwj</sup> as it is a right of thanking Him<sup>azwj</sup>'.

قَالَ فَمَا لَبِثَ أَنْ أَتَيْتُ بِهَا فَقَالَ الْحَمْدُ لِلَّهِ فَقَالَ لَهُ قَائِلٌ جُعِلْتُ فِدَاكَ أَلَيْسَ قُلْتَ لِأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَلَمْ تَسْمَعْنِي قُلْتُ الْحَمْدُ لِلَّهِ .

He (the narrator) said, 'So, it wasn't long before they came with it. So he<sup>asws</sup> said: 'The Praise is for Allah<sup>azwj</sup>'. So a sayer said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Did you<sup>asws</sup> not say, 'I<sup>asws</sup> will thank Allah<sup>azwj</sup> as it is a right of thanking Him<sup>azwj</sup>?'. So Abu Abdullah<sup>asws</sup> said: 'Did you not listen to me<sup>asws</sup> saying: 'The Praise is for Allah<sup>azwj</sup>?'.<sup>134</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ الْمُثَنَّى الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَسْرُهُ قَالَ الْحَمْدُ لِلَّهِ عَلَى هَذِهِ النِّعْمَةِ وَ إِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَبْغِضُهُ بِهِ قَالَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Al Musna Al Hannat,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that Rasool-Allah<sup>saww</sup>, whenever a matter was referred to him<sup>saww</sup>, which cheered him<sup>saww</sup>, said:

<sup>132</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 16

<sup>133</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 17

<sup>134</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 18

'The Praise is due to Allah<sup>azwj</sup> upon this Favour'. And whenever a matter was referred to him<sup>azwj</sup> which grieved him<sup>saww</sup>, said: 'The Praise is for Allah<sup>azwj</sup> upon every state'.<sup>135</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أُيُوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ  
تَقُولُ ثَلَاثَ مَرَّاتٍ إِذَا نَظَرْتَ إِلَى الْمُبْتَلَى مِنْ غَيْرِ أَنْ تَسْمِعَهُ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَ لَوْ شَاءَ فَعَلَّ

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'You should be saying three times, whenever you look at the afflicted one, from without him hearing it, 'The Praise is for Allah<sup>azwj</sup> Who Gave me good health from what has you have been afflicted with, and had He<sup>azwj</sup> so Desired to, would have Done so'.

قَالَ مَنْ قَالَ ذَلِكَ لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ أَبَدًا .

He<sup>asws</sup> said: 'The one who says that would not be hit by that affliction, ever!'.<sup>136</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ حَفْصِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَا مِنْ عَبْدٍ يَرَى مُبْتَلَى فَيَقُولُ الْحَمْدُ لِلَّهِ الَّذِي عَدَلَ عَنِّي مَا ابْتَلَاكَ بِهِ وَ فَضَّلَنِي عَلَيْكَ بِالْعَافِيَةِ اللَّهُمَّ عَافِنِي مِمَّا ابْتَلَيْتَهُ بِهِ إِلَّا لَمْ يَنْتَلِ بِذَلِكَ الْبَلَاءُ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Hafs Al Kunasy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is none from a servant who sees an afflicted one, so he is saying, 'The Praise is for Allah<sup>azwj</sup> Who Avoided from me what you have been afflicted with, and Preferred me over you with the good health'.<sup>137</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا رَأَيْتَ الرَّجُلَ وَ قَدْ ابْتَلَى وَ أَنْعَمَ اللَّهُ عَلَيْكَ فَقُلِ اللَّهُمَّ إِنِّي لَا أَسْخَرُ وَ لَا أَفْخَرُ وَ لَكِنُّ أَعْتَمِدُكَ عَلَى عَظِيمِ نِعْمَاتِكَ عَلَيَّ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When you see the man who has been afflicted and Allah<sup>azwj</sup> has Favoured upon you, so say, 'O Allah<sup>azwj</sup>! I am neither ridiculing nor priding, but I am praising You<sup>azwj</sup> upon the great Bounty of Yours<sup>azwj</sup> upon me'.<sup>138</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ فَاحْمَدُوا اللَّهَ وَ لَا تَسْمِعُوهُمْ فَإِنَّ ذَلِكَ يَحْزَنُهُمْ .

From him, from his father, from Haroun Bin Al Jahm, from Hafs bin Umar,

<sup>135</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 19

<sup>136</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 20

<sup>137</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 21

<sup>138</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 22

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When you see the afflicted people, so you should be praising Allah<sup>azwj</sup>, and they should not be listening, for that would be grieving them'.<sup>139</sup>

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَ فِي سَفَرٍ يَسِيرُ عَلَى نَاقَةٍ لَهُ إِذَا نَزَلَ فَسَجَدَ حَمْسَ سَجَدَاتٍ فَلَمَّا أَنْ رَكِبَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا رَأَيْنَاكَ صَنَعْتَ شَيْئًا لَمْ تَصْنَعْهُ فَقَالَ نَعَمْ اسْتَقْبَلَنِي جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) فَبَشَّرَنِي بِبَشَارَاتٍ مِنَ اللَّهِ عَزَّ وَجَلَّ فَسَجَدْتُ لِلَّهِ شُكْرًا لِكُلِّ بُشْرَى سَجْدَةً.

From him, from Usman Bin Isa, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> was in a journey travelling upon a she-camel of his<sup>saww</sup>, when he<sup>saww</sup> descended, and prostrated with five Prostrations. So when he<sup>saww</sup> mounted, they said, 'O Rasool-Allah<sup>saww</sup>! We saw you<sup>saww</sup> doing something you<sup>saww</sup> had not done before'. So he<sup>saww</sup> said: 'Yes. Jibraeel<sup>as</sup> came over to me<sup>as</sup>, and he<sup>as</sup> gave me<sup>saww</sup> Glad Tidings from Allah<sup>azwj</sup> Mighty and Majestic. So I<sup>saww</sup> Prostrated to Allah<sup>azwj</sup> as a gratitude, for each Glad Tiding, one Prostration'.<sup>140</sup>

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا ذَكَرَ أَحَدُكُمْ نِعْمَةَ اللَّهِ عَزَّ وَجَلَّ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ شُكْرًا لِلَّهِ فَإِنْ كَانَ رَاكِبًا فَلْيَنْزِلْ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ وَإِنْ لَمْ يَكُنْ يَقْدِرُ عَلَى النَّزُولِ لِلشَّهْرَةِ فَلْيَضَعْ خَدَّهُ عَلَى قَرْبُوسِهِ وَإِنْ لَمْ يَقْدِرْ فَلْيَضَعْ خَدَّهُ عَلَى كَفِّهِ ثُمَّ لِيَحْمَدِ اللَّهَ عَلَى مَا أَنْعَمَ عَلَيْهِ .

From him, from Usman Bin Isa, from Yunus Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever one of you remembers a Favour of Allah<sup>azwj</sup> Mighty and Majestic, so let him place his cheek upon the dust is gratitude to Allah<sup>azwj</sup>. So if he was riding, so let him descend and let him place his cheek upon the dust; and if he does not happen to be able upon the descending due to the publicity, so let him place his cheek upon his saddle bow; and if he is not able, so let him place his cheek upon his wrist, then let him praise Allah<sup>azwj</sup> upon whatever He<sup>azwj</sup> has Favoured upon him'.<sup>141</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ كُنْتُ أُسِيرُ مَعَ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ تَنَّى رَجُلُهُ عَنْ دَابَّتِهِ فَخَرَّ سَاجِدًا فَأَطَالَ وَ أَطَالَ ثُمَّ رَفَعَ رَأْسَهُ وَ رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلَتْ فِدَاكَ قَدْ أَطَلْتَ السُّجُودَ فَقَالَ إِنِّي ذَكَرْتُ نِعْمَةً أَنْعَمَ اللَّهُ بِهَا عَلَيَّ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي .

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

'I was travelling along with Abu Al-Hassan<sup>asws</sup> in one of the outskirts of Al-Medina when he<sup>asws</sup> joined his<sup>asws</sup> legs from his animal and he<sup>asws</sup> fell into *Sajadah* (prostration). So he<sup>asws</sup> prolonged, and I prolonged. Then he<sup>asws</sup> raised his<sup>asws</sup> head and rode his<sup>asws</sup> animal. So I said, 'May I be sacrificed for you<sup>asws</sup>! You<sup>asws</sup> had prolonged the *Sajadah*'. So he<sup>asws</sup> said: 'I<sup>asws</sup> remembered a Bounty of Allah<sup>azwj</sup>

<sup>139</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 23

<sup>140</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 24

<sup>141</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 25

He<sup>azwj</sup> had Favoured upon me with, so I<sup>asws</sup> loved that I<sup>asws</sup> should thank my<sup>asws</sup> Lord<sup>azwj</sup>,<sup>142</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ صَاحِبِ السَّابِرِيِّ فِيمَا أَعْلَمُ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِيمَا أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى ( عَلَيْهِ السَّلَام ) يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي فَقَالَ يَا رَبِّ وَ كَيْفَ اشْكُرُكَ حَقَّ شُكْرِكَ وَ لَيْسَ مِنْ شُكْرٍ اشْكُرُكَ بِهِ إِلَّا وَ أَنْتَ أَنْعَمْتَ بِهِ عَلَيَّ قَالَ يَا مُوسَى الْآنَ شَكَرْتَنِي حِينَ عَلِمْتَ أَنَّ ذَلِكَ مِنِّي .

Ali, from his father, from Ibn Abu Umeyr, from Abu Abdullah, Sahib Al Sayyari regarding what I know, or someone else,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding what Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Musa<sup>as</sup>: “O Musa<sup>as</sup>! Thank Me<sup>azwj</sup> as is the right of thanking Me<sup>azwj</sup>”. So he<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! And how can I<sup>as</sup> thank You<sup>azwj</sup> are Rightful to be thanked, and there is none from a thanks which I<sup>as</sup> thank You<sup>azwj</sup> with except that You<sup>azwj</sup> have Favoured with it upon me<sup>as</sup>?’ He<sup>azwj</sup> Said: “O Musa<sup>as</sup>! Now you<sup>as</sup> have thanked Me<sup>azwj</sup> where you<sup>as</sup> knew that, that is from Me<sup>azwj</sup>”.<sup>143</sup>

ابْنُ أَبِي عُمَيْرٍ عَنِ ابْنِ رَبَائِبٍ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ عَشْرَ مَرَّاتٍ

Ibn Abu Umeyr, from Ibn Raib, from Ismail Bin al Fazl who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Whenever it is morning and evening, so say ten times,

اللَّهُمَّ مَا أَصْبَحْتَ بِي مِنْ نِعْمَةٍ أَوْ عَاقِبَةٍ مِنْ دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ بِهَا عَلَيَّ يَا رَبِّ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا

‘O Allah<sup>azwj</sup>! Whatever has come to me from a Bounty or good health, from Religion or world, so it is from You<sup>azwj</sup> Alone, there being no associates for You<sup>azwj</sup>. For You<sup>azwj</sup> is the Praise, and for You<sup>azwj</sup> is the gratefulness for it upon me. O Lord<sup>azwj</sup>, until You<sup>azwj</sup> are Pleased, and after the Pleasure’.

فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ كُنْتَ قَدْ أَدَيْتَ شُكْرَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ فِي ذَلِكَ الْيَوْمِ وَ فِي تِلْكَ اللَّيْلَةِ .

So you, when you say that, you would have paid the gratitude of whatever Allah<sup>azwj</sup> had Favoured upon you with, during that day and during that night’.<sup>144</sup>

ابْنُ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ نُوحٌ ( عَلَيْهِ السَّلَام ) يَقُولُ ذَلِكَ إِذَا أَصْبَحَ فَسُمِّيَ بِذَلِكَ عَبْدًا شَكُورًا

Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Nuh<sup>as</sup> was saying that (in the above Hadeeth) whenever it was morning, so he<sup>as</sup> was Named due to that as a grateful servant’.

وَ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) مَنْ صَدَقَ اللَّهُ نَجَا .

<sup>142</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 26

<sup>143</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 27

<sup>144</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 28



And he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Whoever Ratifies Allah<sup>azwj</sup> is Rescued'.<sup>145</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمَّارِ الدُّهْنِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ وَ يُحِبُّ كُلَّ عَبْدٍ شَكُورٍ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعَبْدٍ مِنْ عِبِيدِهِ يَوْمَ الْقِيَامَةِ أَ شَكَرْتَ فَلَانَا فَيَقُولُ بَلْ شَكَرْتُكَ يَا رَبِّ فَيَقُولُ لَمْ تَشْكُرْنِي إِذْ لَمْ تَشْكُرْهُ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna, from Ammad Al Duhnay who said,

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Loves every grieving heart, and Loves every grateful servant. Allah<sup>azwj</sup> would be Saying to a servant from His<sup>azwj</sup> servant on the Day of Judgement: "Did you thank so and so?" He would say, 'But, I thanked You<sup>azwj</sup>, O Lord<sup>azwj</sup>!" So He<sup>azwj</sup> would be Saying: "You did not thank Me<sup>azwj</sup> when you did not thank him".

ثُمَّ قَالَ أَشْكُرُكُمْ لِلَّهِ أَشْكُرُكُمْ لِلنَّاسِ .

Then he<sup>asws</sup> said: 'The most thankful to Allah<sup>azwj</sup>, is the one most thankful you to the people'.<sup>146</sup>

<sup>145</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 29

<sup>146</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 30