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ج 2

Volume 2

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

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

Who died in the year 329 H

كتاب الإيمان و الكفر

THE BOOK OF
BELIEF (*Emān*) AND DISBELIEF (*KUFR*) (5)

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

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

بَابُ دَمِّ الدُّنْيَا وَ الزُّهْدِ فِيهَا

Chapter 61 – Condemning the world and (adopting) the ascetism in it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ الْحَرِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ زَهَدَ فِي الدُّنْيَا أَتَتْهُ الْحِكْمَةُ فِي قَلْبِهِ وَ انْطَقَ بِهَا لِسَانَهُ وَ بَصَّرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَارِ السَّلَامِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqid Al Hareyri,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who is ascetic in the world, Allah^{azwj} would Affirm the wisdom in his heart, and he would speak with it by his tongue, and he would have an insight into the faults of the world – its ailments, and its cures; and he would exit from the world safely into the House of Peace’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ جَمِيعًا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ جُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ وَ جُعِلَ مِفْتَاحُهُ الزُّهْدُ فِي الدُّنْيَا

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The goodness, all of it, is made to be in a house, and its key has been made to be the ascetism in the world’.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَجِدُ الرَّجُلُ حَلَاوَةَ الْإِيمَانِ فِي قَلْبِهِ حَتَّى لَا يُبَالِيَ مِنْ أَكْلِ الدُّنْيَا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) حَرَامٌ عَلَى قُلُوبِكُمْ أَنْ تَعْرِفَ حَلَاوَةَ الْإِيمَانِ حَتَّى تَزْهَدَ فِي الدُّنْيَا .

Then he^{asws} said: ‘Rasool-Allah^{saww} said: ‘The man will not find the sweetness of the *Emān* in his heart until he does not care of consuming the world’. Then Abu Abdullah^{asws} said: ‘It is Prohibited upon your hearts that you recognise the sweetness of the *Emān* until you are an ascetic (abstinent) in the world’.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِنَّ مِنْ أَعْوَنِ الْأَخْلَاقِ عَلَى الدِّينِ الزُّهْدُ فِي الدُّنْيَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub Al Khazzaz, from Abu Hamza,

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 1

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'From the most supportive of manners upon the world is the ascetism in the world'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ عَلِيِّ بْنِ هَاشِمِ بْنِ الْبَرِيدِ عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) عَنِ الزُّهْدِ فَقَالَ عَشْرَةٌ أَشْيَاءٌ فَأَعْلَى دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ وَأَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْبِقِينِ وَأَعْلَى دَرَجَةِ الْبِقِينِ أَدْنَى دَرَجَةِ الرِّضَا أَلَا وَ إِنَّ الزُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Ali Bin Hashim Bin Al Bareyd,

(It has been narrated) from his father that a man asked Ali^{asws} Bin Al-Husayn^{asws} about the ascetism. So he^{asws} said: '(It has) ten levels. So the highest level of the ascetism is the lowest level of the piety, and the highest level of the piety is the lowest level of the conviction, and the highest level of the conviction is the lowest level of the satisfaction. Indeed! And the ascetism in a Verse from the Book of Allah^{azwj} [57:23] So that you may not despair over what has escaped you, nor be happy at what He has Given you'.⁴

وَ بِهِذَا الْإِسْنَادِ عَنِ الْمَنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ هُوَ يَقُولُ كُلُّ قَلْبٍ فِيهِ شَكٌّ أَوْ شِرْكٌ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا بِالزُّهْدِ فِي الدُّنْيَا لِنَفْسِهِمْ لِالْآخِرَةِ .

And by this chain, from Al Minqary, from Sufyan Bin Uyayna who said,

'I heard Abu Abdullah^{asws} and he^{asws} saying 'Every heart wherein is a doubt or an association (Shirk), so it is fallen; and rather what is intended by the ascetism in the world is to free your hearts for the Hereafter'.⁵

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ عَلَامَةَ الرَّاغِبِ فِي ثَوَابِ الْآخِرَةِ زُهْدُهُ فِي عَاجِلِ زَهْرَةِ الدُّنْيَا أَمَا إِنَّ زُهْدَ الزَّاهِدِ فِي هَذِهِ الدُّنْيَا لَا يَنْفَعُهُ مِمَّا قَسَمَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِيهَا وَ إِنَّ زُهْدَ وَ إِنَّ حِرْصَ الْحَرِيصِ عَلَى عَاجِلِ زَهْرَةِ الْحَيَاةِ الدُّنْيَا لَا يَزِيدُهُ فِيهَا وَ إِنَّ حِرْصَ قَالِمُغْبُوتٍ مِنْ حَرَمِ حَظِّهِ مِنَ الْآخِرَةِ .

Ali, from his father, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'A sign of the one desirous of the Rewards of the Hereater is his ascetism in the present blossoms of the world. But, the ascetism of the ascetic in this world would not reduce for him from whatever Allah^{azwj} Mighty and Majestic has AppORTIONED for him regarding it, and even if he was ascetic; and if he was covetous upon the present blossoms of the life of the world, it would not increase him in it, even if he was covetous. The cheated one is the one who is deprived of his share from the Hereafter'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُثَعَمِيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا أَعْجَبَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) شَيْءٌ مِنَ الدُّنْيَا إِلَّا أَنْ يَكُونَ فِيهَا جَائِعًا خَائِفًا .

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 3

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

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 5

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 6

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khash'amy, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Nothing from the world astounded Rasool-Allah^{saww} except if there happened to be hunger and fear in it'.⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ خَرَجَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَهُوَ مَحْزُونٌ فَأَتَاهُ مَلَكٌ وَمَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ فَقَالَ يَا مُحَمَّدُ هَذِهِ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ يَقُولُ لَكَ رَبُّكَ افْتَحْ وَخُذْ مِنْهَا مَا شِئْتَ مِنْ غَيْرِ أَنْ تُنْقَصَ شَيْئاً عِنْدِي

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} who said: 'The Prophet^{saww} came out and he^{saww} was in grief. So an Angel came over to him^{saww}, and with him were keys to the treasures of the earth, and he said: 'O Muhammad^{saww}! These are keys to the treasures of the earth. Your^{saww} Lord^{azwj} is Saying to you^{saww} "Open and take from it whatever you^{saww} so desire to from without there being a reduction of anything in My Presence"'.⁸

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ وَ لَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ فَقَالَ الْمَلِكُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَقَدْ سَمِعْتُ هَذَا الْكَلَامَ مِنْ مَلَكٍ يَقُولُهُ فِي السَّمَاءِ الرَّابِعَةِ حِينَ أُعْطِيتُ الْمَفَاتِيحَ .

So Rasool-Allah^{saww} said: 'The world is a house for the one what has no house for him, and for it there is a collection for the one who has no intellect for him'. So the Angel said: 'By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww}, I had heard this speech from an Angel saying it in the fourth sky, when I was given the keys'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَرَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى مَلِكٍ مَلْفَى عَلَى مَرْبَلَةٍ مَيْتاً فَقَالَ لِأَصْحَابِهِ كَمْ يُسَاوِي هَذَا فَقَالُوا لَعَلَّهُ لَوْ كَانَ حَيًّا لَمْ يُسَاوِ بِرْهَمًا فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الَّذِي نَفْسِي بِيَدِهِ لِلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا الْجَدْيِ عَلَى أَهْلِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} passed by an earless goat who had been thrown upon the rubbish heap, dead. So he^{saww} said to his^{saww} companions: 'How much would this one be worth when alive?' So they said, Perhaps, if he was alive, it would not equate to a Dirham'. So the Prophet^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! This world is worth less to Allah^{azwj} than this goat is upon its owners'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا زَهَّدَهُ فِي الدُّنْيَا وَ فَفَّهَهُ فِي الدِّينِ وَ بَصَّرَهُ عِيُوبَهَا وَ مَنْ أُوْتِيَهُنَّ فَقَدْ أُوتِيَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from the one who mentioned it, from the one who mentioned it, from Abdullah Bin Al Qasim,

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 7

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 8

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 9

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When Allah^{azwj} Intends goodness with a servant, He^{azwj} Causes him to be an ascetic in the world and to have an understanding regarding the Religion, and to have an insight into its faults, and the one who has been Given these, so he has been given the best of the world and the Hereafter’.

وَ قَالَ لَمْ يَطْلُبْ أَحَدٌ الْحَقَّ بِبَابٍ أَفْضَلَ مِنَ الزُّهْدِ فِي الدُّنْيَا وَ هُوَ ضِدٌّ لِمَا طَلَبَ أَعْدَاءُ الْحَقِّ قُلْتُ جُعِلْتُ فِدَاكَ مِمَّا دَا قَالَ مِنْ الرَّغْبَةِ فِيهَا

And he^{asws} said: ‘No one would (be able to) seek the truth by a door superior than the asceticism in the world, and it is opposite of what the enemies of the truth are seeking’. I said, ‘May I be sacrificed for you^{asws}! What is that from?’ He^{asws} said: ‘From the desire with regards to it’.

وَ قَالَ أَلَا مِنْ صَبَّارٍ كَرِيمٍ فَإِنَّمَا هِيَ أَيَّامٌ قَلِيلَةٌ أَلَا إِنَّهُ حَرَامٌ عَلَيْكُمْ أَنْ تَجِدُوا طَعْمَ الْإِيمَانِ حَتَّى تَزْهَدُوا فِي الدُّنْيَا .

And he^{asws} said: ‘Is he not from the prestigious patient ones, as rather, these are (only) a few days (of this worldly life). Indeed! It is Prohibited upon you all that you would find the taste of the *Emān* until you are ascetic in the world’.

قَالَ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا تَخَلَّى الْمُؤْمِنُ مِنَ الدُّنْيَا سَمًا وَ وَجَدَ حَلَاوَةَ حُبِّ اللَّهِ وَ كَانَ عِنْدَ أَهْلِ الدُّنْيَا كَأَنَّهُ قَدْ خُوِلَطَ وَ إِنَّمَا خَالَطَ الْقَوْمَ حَلَاوَةَ حُبِّ اللَّهِ فَلَمْ يَشْتَعِلُوا بِغَيْرِهِ .

He (the narrator) said, ‘And I heard Abu Abdullah^{asws} saying: ‘When a Believer isolates from the world, he would soar and find the sweetness of the love of Allah^{azwj}, and in the presence of the people of the world he would be as if he is muddled up, and rather the people are isolated from the sweetness of the love of Allah^{azwj}. Therefore, do not pre-occupy yourselves with something else’.

قَالَ وَ سَمِعْتُهُ يَقُولُ إِنَّ الْقَلْبَ إِذَا صَفَا صَافَتْ بِهِ الْأَرْضُ حَتَّى يَسْمُرَ .

He (the narrator) said, ‘And I heard him^{asws} saying: ‘When a heart is cleansed, the earth will look small for him until he gains real height (of the Irfan – recognition of the Divine Mysteries)’.¹⁰

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْفَاسَانِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ قَالَ سَأَلَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ جَلَّ وَ عَزَّ وَ مَعْرِفَةِ رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْضَلُ مِنْ بَعْضِ الدُّنْيَا وَ إِنَّ لِدَٰلِكَ لَشُعْبًا كَثِيرَةً وَ لِلْمَعَاصِي شُعْبًا

Ali, from his father, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Shihad who said,

‘Ali^{asws} Bin Al-Husayn^{asws} was asked, ‘Which of the deeds is superior in the Presence of Allah^{azwj} Might and Majestic?’ So he^{asws} said: ‘There is none from the deeds, after the recognition of Allah^{azwj} Majestic and Mighty, and recognition of His^{azwj} Rasool^{saww} more superior than hatred of the world, and in that are a lot of branches, and the disobedience also has branches (as well)’.

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

فَأُولَ مَا عَصَى اللَّهُ بِهِ الْكِبْرُ وَ هِيَ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبِي وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

So the first of what Allah^{azwj} was disobeyed with was the arrogance, and it is the disobedience of Iblees^{la} when he^{la} refused, and was arrogant, and he^{la} was from the disbelievers.

وَ الْحَرَصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَاءَ حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُمَا فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنْ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ

And greed, it is the disobedience of Adam^{as} and Hawwa^{as} when Allah^{azwj} Mighty and Majestic Said for them^{as} **[2:35] and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become from the unjust.** So they^{as} took what there was no need with them to it. Thus, that entered upon their^{as} offspring up to the Day of Judgement, and that is the most of what the son of Adam^{as} sees is what he does not have a need for it.

ثُمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَتَنَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرِّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ التَّرَوُّةَ فَصِرْنَ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَاءُانِ دُنْيَا بِلَاغٍ وَ دُنْيَا مَلْعُونَةٍ .

Then the envy, and it is a disobedience of the son^{la} of Adam^{as} where he envied his^{la} brother^{as}, so he^{la} killed him^{as}. Thus, from that branched out the love of the women, and the love of the world, and love of the government, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. So these came to be seven characteristics, being gathered in the love for the world. Therefore, the Prophets^{as}, and the knowledgeable ones^{asws} said after recognising that: 'The love for the world is the head of the sins'. And the world is two (types of) world – the world of the bare necessities and the condemned world'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ فِي طَلْبِ الدُّنْيَا إِضْرَارًا بِالْآخِرَةِ وَ فِي طَلْبِ الْآخِرَةِ إِضْرَارًا بِالدُّنْيَا فَاضْرَبُوا بِالدُّنْيَا فَإِنَّهَا أَوْلَى بِالْإِضْرَارِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'In seeking of the world there is loss incurred with the Hereafter and in seeking the Hereafter there is loss incurred with the world. So incur losses with the world for it is more appropriate with the losses'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) حَدَّثَنِي بِمَا أَنْتَفَعُ بِهِ فَقَالَ يَا أَبَا عُبَيْدَةَ أَكْثَرَ ذِكْرِ الْمَوْتِ فَإِنَّهُ لَمْ يُكْثِرْ إِنْسَانٌ ذِكْرَ الْمَوْتِ إِلَّا زَهَدَ فِي الدُّنْيَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Abu Ubeyda Al Haza'a who said,

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 11

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 12

'I said to Abu Ja'far^{asws}, '(Please) Narrate to me with what I can benefit from'. So he^{asws} said: 'O Abu Ubeyda! Frequently remember the death, for a human being would not frequent in remembering the death except that he would be an ascetic in the world'.¹³

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ دَاوُدَ الْأَبْزَارِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) مَلَكٌ يُنَادِي كُلَّ يَوْمٍ ابْنَ آدَمَ لِدُ الْمَوْتِ وَاجْمَعِ لِلْفَنَاءِ وَابْنِ لِلْخَرَابِ .

From him, from Ali Bin Al Hakam, from Al Hakam Bin Ayman, from Dawood Al Abzary who said,

'Abu Ja'far^{asws} said: 'An Angels calls out every day: 'O son of Adam^{as}! You are begetting for the death, and amassing for the perishing, and building for the ruination'.¹⁴

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِنَّ الدُّنْيَا قَدْ ارْتَحَلَتْ مُدْبِرَةً وَإِنَّ الآخِرَةَ قَدْ ارْتَحَلَتْ مُقْبِلَةً وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الآخِرَةِ وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا أَلَا وَ كُونُوا مِنَ الرَّاهِدِينَ فِي الدُّنْيَا الرَّاهِدِينَ فِي الآخِرَةِ أَلَا إِنَّ الرَّاهِدِينَ فِي الدُّنْيَا اتَّخَذُوا الأَرْضَ بَسَاطًا وَ التُّرَابَ فِرَاشًا وَ المَاءَ طَبِيبًا وَ قُرْضُوا مِنَ الدُّنْيَا تَقْرِيضًا

From him, from Ali Bin Al Hakam, from Umar Bin Aban, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'The world is travelling away from you and the Hereafter is travelling towards you, and for each one of the those are (like being) sons (to). So be from the sons of the Hereafter and do not become from the sons of the world; and become from the ascetics in the world desirous for the Hereafter. Indeed! The ascetics in the world are taking the ground as a habitat and the dust as a bedding and the water as a perfume, and have cut off from the world with a cutting off.

أَلَا وَ مَنْ اسْتَنَاقَ إِلَى الجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ المَحْرَمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ المَصَائِبُ أَلَا إِنَّ لِلَّهِ عِبَادًا كَمَنْ رَأَى أَهْلَ الجَنَّةِ فِي الجَنَّةِ مُخْلِدينَ وَ كَمَنْ رَأَى أَهْلَ النَّارِ فِي النَّارِ مُعَذِّبينَ

Indeed! The one who is desirous to the Paradise would rein himself from the lustful desires, and the one fearful from the Fire would retract from the Prohibitions, and the one ascetic in the world, the difficulties would become easire upon him. Indeed! For Allah^{azwj} there are such servants as if they can see the people of the Paradise being in the Paradise eternally, and like the ones who see the people of the Fire being Punished in the Fire.

شُرُورُهُمْ مَأْمُونَةٌ وَ قُلُوبُهُمْ مَحْزُونَةٌ أَنفُسُهُمْ عَفِيفَةٌ وَ حَوَائِجُهُمْ خَفِيفَةٌ صَبَرُوا أَيَّامًا قَلِيلَةً فَصَارُوا بِعَفْئِي رَاحَةً طَوِيلَةً أَمَّا اللِّئِيلُ فَصَافُونَ أَقْدَامَهُمْ تَجْرِي ثَمُوعُهُمْ عَلَى خُدُودِهِمْ وَ هُمْ يَجَارُونَ إِلَى رَبِّهِمْ يَسْعُونَ فِي فَكَاكِ رِقَابِهِمْ

Their wickedness is safe (locked away), and their hearts are grieving, their selves are chaste, and their needs are light. They are observing patience for a few days and they would end up with a prolonged rest. As for the night, so they are forming a row with their feet, their tears flowing upon their cheeks, and they are supplicating to their Lord^{azwj} striving to free their necks (from the Fire).

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 13

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 14

وَأَمَّا النَّهَارَ فَحُلَمَاءُ عُلَمَاءُ بَرَرَةٌ أَنْقِيَاءُ كَانَتْهُمْ الْفِدَاحُ قَدْ بَرَّاهُمْ الْخَوْفُ مِنَ الْعِبَادَةِ يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَيَقُولُ مَرَضَى وَ مَا بِالْقَوْمِ مِنْ مَرَضٍ أَمْ خُولِطُوا فَقَدْ خَالَطَ الْقَوْمَ أَمْرٌ عَظِيمٌ مِنْ ذِكْرِ النَّارِ وَ مَا فِيهَا .

And as for the day, so they are forbearing, scholarly, righteous, pious, as if like the arrows freed from the fins (slim) due to worship. The beholder would look at them and he would be saying, 'A sickness'; and (but) there is no sickness with the group or any confusion, for the group has indulged in a great matter from the remembrance of the Fire and whatever is in it'.¹⁵

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ جَابِرٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا جَابِرُ وَ اللَّهُ إِنِّي لَمَحْزُونٌ وَ إِنِّي لَمَشْغُولُ الْقَلْبِ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا شُغْلُكَ وَ مَا حُزْنُ قَلْبِكَ فَقَالَ يَا جَابِرُ إِنَّهُ مَنْ دَخَلَ قَلْبَهُ صَافِي خَالِصِ دِينِ اللَّهِ شَغَلَ قَلْبَهُ عَمَّا سِوَاهُ يَا جَابِرُ مَا الدُّنْيَا وَ مَا عَسَى أَنْ تَكُونَ الدُّنْيَا هَلْ هِيَ إِلَّا طَعَامٌ أَكَلْتَهُ أَوْ تَوْبٌ لَيْسَتْهُ أَوْ امْرَأَةٌ أَصْنَبْتَهَا

From him, from Ali Bin Al Hakam, from Abu Abdullah Al Momine, from Jabir who said,

'I went over to Abu Ja'far^{asws}, so he^{asws} said: 'O Jabir! By Allah^{azwj} I^{asws} am grieved and I^{asws} pre-occupied of heart'. I said, 'May I be sacrificed for you^{asws}! What grieves your^{asws} heart?' O Jabir! The one in whose heart enters the purity (and) sincerity for the Religion of Allah^{azwj}, it pre-occupies his heart from what is besides it. O Jabir! What is the world and what can the world happen to be? Is it only the food that you eat, or clothes you wear, or a woman you accompany with?

يَا جَابِرُ إِنَّ الْمُؤْمِنِينَ لَمْ يَطْمَئِنُّوا إِلَى الدُّنْيَا بِبِقَائِهِمْ فِيهَا وَ لَمْ يَأْمَنُوا قُدُومَهُمُ الْآخِرَةَ يَا جَابِرُ الْآخِرَةُ دَارُ قَرَارٍ وَ الدُّنْيَا دَارُ فَنَاءٍ وَ زَوَالٍ وَ لَكِنَّ أَهْلَ الدُّنْيَا أَهْلَ غَفْلَةٍ وَ كَأَنَّ الْمُؤْمِنِينَ هُمُ الْفُقَهَاءُ أَهْلُ فِكْرَةٍ وَ عِبْرَةٍ لَمْ يُصِمُّهُمْ عَنْ ذِكْرِ اللَّهِ جَلَّ اسْمُهُ مَا سَمِعُوا بِأَدَانِهِمْ وَ لَمْ يُعْمِهِمْ عَنْ ذِكْرِ اللَّهِ مَا رَأَوْا مِنَ الزَّيْنَةِ بِأَعْيُنِهِمْ

O Jabir! The Believers do not rest assured to the world by their remaining in it, and do not feel secure of their proceeding to the Hereafter. O Jabir! The Hereafter is a house of (permanent) abode and the world is a house of annihilation and decline, but the people of the world are oblivious, and it is as if the Believers, they are the understanding ones, the thinking people, learners. They are not deafened from the Mention of Allah^{azwj}, Majestic is His^{azwj} Name, what they are hearing by their ears, and they are not blinded from the Remembrance of Allah^{azwj}, what they are seeing from the adornments by their eyes.

فَفَازُوا بِتَوَابِ الْآخِرَةِ كَمَا فَازُوا بِذَلِكَ الْعِلْمِ وَ اغْلَمَ يَا جَابِرُ أَنَّ أَهْلَ التَّقْوَى أَيْسَرُ أَهْلِ الدُّنْيَا مَوْنَةً وَ أَكْثَرُهُمْ لَكَ مَعُونَةً تَذَكَّرُ فَيُعِينُونَكَ وَ إِنْ نَسِيتَ ذَكَرُوكَ

Thus, they have been successful with (achieving) the Rewards of the Hereafter just as they were successful with (acquiring) that knowledge. And know, O Jabir, that the people of piety are the people with the smallest of provisions of the world, and they (are the) people who provide the most to you. You mention them and they will be assisting you, and if you forget, they would mention you.

قَوْلُ اللَّهِ بِأَمْرِ اللَّهِ قَوَّامُونَ عَلَى أَمْرِ اللَّهِ قَطَعُوا مَحَبَّتَهُمْ بِمَحَبَّةِ رَبِّهِمْ وَ وَحَشُوا الدُّنْيَا لِطَاعَةِ مَلِيكِهِمْ وَ نَظَرُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى مَحَبَّتِهِ بِقُلُوبِهِمْ وَ عَلِمُوا أَنَّ ذَلِكَ هُوَ الْمَنْظُورُ إِلَيْهِ عَظِيمِ شَأْنِهِ

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 15

They are speaking by the Commands of Allah^{azwj}, steadfast upon the Commands of Allah^{azwj}. Their love (for others) and their desires for the world and their kings is cut-off by their love for their Lord^{azwj}, and they are looking towards Allah^{azwj} Mighty and Majestic and to His^{azwj} Love by their hearts, and they know that the looking towards Him^{azwj} is a great affair.

فَأَنْزَلَ الدُّنْيَا كَمَنْزِلِ نَزْلَتِهِ ثُمَّ ارْتَحَلَتْ عَنْهُ أَوْ كَمَالِ وَجْدَتِهِ فِي مَمَامِكَ فَاسْتَيْقَظْتَ وَ لَيْسَ مَعَكَ مِنْهُ شَيْءٌ إِنِّي [إِنَّمَا] ضَرَبْتُ لَكَ هَذَا مَثَلًا لِأَنَّهَا عِنْدَ أَهْلِ اللَّبِّ وَالْعِلْمِ بِاللَّهِ كَفَيْءِ الظَّلَالِ

So (for them) the world is a lodge like a lodge they lodge in, then they depart from it, or like wealth you tend to see in your dream, and then you wake up, and there is nothing from it with you. I^{asws}, rather struck this example for you because it (the world) in the view of the people of understanding and knowledge with Allah^{azwj}, is like a passing shadow.

يَا جَابِرُ فَاحْفَظْ مَا اسْتَرَعَاكَ اللَّهُ جَلَّ وَ عَزَّ مِنْ دِينِهِ وَ حُكْمَتِهِ وَ لَا تَسْأَلَنَّ عَمَّا لَكَ عِنْدَهُ إِلَّا مَا لَهُ عِنْدَ نَفْسِكَ فَإِنَّ الدُّنْيَا عَلَى غَيْرِ مَا وَصَفْتُ لَكَ فَتَحَوَّلْ إِلَى دَارِ الْمُسْتَعْتَبِ فَلَعْمَرِي لِرُبِّ حَرِيصٍ عَلَى أَمْرِ قَدْ شَقِيَ بِهِ حِينٌ أَنَاهُ وَ لِرُبِّ كَارِهِ لِأَمْرِ قَدْ سَعِدَ بِهِ حِينٌ أَنَاهُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَ يَمْحَقَ الْكَافِرِينَ .

O Jabir! Protect whatever Allah^{azwj} Mighty and Majestic has Attracted you with from His^{azwj} Religion and His^{azwj} Wisdom, and do not ask about what there is for you in His^{azwj} Presence, except what is there for Him^{azwj} in your soul. So if the world happens to be upon other than what I^{asws} have described to you, so reconsider it as a house of reproach (blame). So the person is sometimes greedy upon a matter and would be miserable with it when it comes to him, and sometimes he dislikes a matter which he would be happy with it when it comes to him, and these are the Words of Allah^{azwj} Mighty and Majestic **[3:141] And that He may Examine those who believe and wipe out the unbelievers'**.¹⁶

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو ذَرٍّ رَجَمَهُ اللَّهُ جَزَى اللَّهُ الدُّنْيَا عَنِّي مَدَمَّةً بَعْدَ رَغِيْفَيْنِ مِنَ الشَّعِيرِ أُنْعَدَى بِأَحَدِهِمَا وَ أُنْعَشَى بِالْآخِرِ وَ بَعْدَ شَمْلَتِي الصُّوفِ أَنْزَرُ بِأَحَدَاهُمَا وَ أُنْرَدَى بِالْآخِرَى .

From him, from Ali Bin Al Hakam, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said: 'Abu Zarr^{ra}, may Allah^{azwj} have Mercy on him^{ra} said, 'May Allah^{azwj} Condemn the world on my^{ra} behalf after two loaves of barley, I^{ra} can have lunch with one of them and dinner with the other, and after two woolen clothes I^{as} wear as a trouser with one of them, and as a cloak with the other one'.¹⁷

وَ عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُثَنَّى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي خُطْبَتِهِ يَا مُبْتَغِي الْعِلْمِ كَأَنَّ الدُّنْيَا لَمْ يَكُنْ شَيْئاً إِلَّا مَا يَنْفَعُ خَيْرُهُ وَ يَضُرُّ شَرُّهُ إِلَّا مَنْ رَجَمَ اللَّهُ

And from him, from Ali Bin Al Hakam, from Al Musna, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Abu Zarr^{ra}, may Allah^{azwj} be Pleased with him^{ra} said in a sermon, 'O seeker of the knowledge. It is as if something from the world does not happen to be a thing except whatever it

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 16

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 17

benefitted by its goodness and is harmed by its evil, except for the one Allah^{azwj} is Merciful to.

يَا مُبْتَغِي الْعِلْمِ لَا يَسْغَلْكَ أَهْلٌ وَ لَا مَالٌ عَن نَّفْسِكَ أَنْتَ يَوْمَ تُفَارِقُهُمْ كَضَيْفٍ بَتَّ فِيهِمْ ثُمَّ عَدَوْتَ عَنْهُمْ إِلَى غَيْرِهِمْ وَ الدُّنْيَا وَ الآخِرَةُ كَمَنْزِلٍ تَحَوَّلْتَ مِنْهُ إِلَى غَيْرِهِ وَ مَا بَيْنَ الْمَوْتِ وَ النَّبْعِ إِلَّا كَنَوْمَةٍ نُمَتْهَا ثُمَّ اسْتَيْقَظْتَ مِنْهَا يَا مُبْتَغِي الْعِلْمِ قَدَّمَ لِمَقَامِكَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّكَ مُثَابٍ بِعَمَلِكَ كَمَا تُدِينُ تُدَانُ يَا مُبْتَغِي الْعِلْمِ .

O seeker of knowledge! Neither should the family nor the wealth pre-occupy you from yourself. You are like a guest today sleeping among them, then you would be going away from them to the others; and the world and the Hereafter are like a house you transfer from to another; and what is the death and the Resurrection except like a sleep you sleep, then you wake up from it? O seeker of knowledge! Proceed to your place in front of Allah^{azwj} Mighty and Majestic, for you would be Rewarded for your deeds just as you would reap what you have sown, O seeker of knowledge'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا لِي وَ لِلدُّنْيَا إِنَّمَا مِثْلِي وَ مِثْلَهَا كَمِثْلِ الرَّكَّابِ رَفَعَتْ لَهُ شَجْرَةً فِي يَوْمٍ صَانِفٍ فَقَالَ تَحَنَّنْهَا ثُمَّ رَاحَ وَ تَرَكَهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'What is it to me^{saww} and the world. But rather, the likes of me^{saww} and it are like an example of the rider, a tree is raised for him during a day of scorching heat, so he goes underneath it (for shade), then rests, and leaves it'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ مُحَمَّدِ بْنِ عِيسَى عَنِ يَحْيَى بْنِ عُقْبَةَ الْأَزْدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) مِثْلُ الْحَرِيصِ عَلَى الدُّنْيَا كَمِثْلِ دُوْدَةٍ الْقَرِّ كُلَّمَا ازْدَادَتْ عَلَى نَفْسِهَا لَفَأَ كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتَّى تَمُوتَ غَمًّا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yahya Bin Uqba Al Azdy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} said: 'And example of the one greedy upon the world is like an example of a silkworm. The more it increases (creating silk) around itself, the more remote it gets from the exiting (from it) until it dies in sorrow.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَانَ فِيمَا وَعَظَ بِهِ لُقْمَانَ ابْنَهُ يَا بُنَيَّ إِنَّ النَّاسَ قَدْ جَمَعُوا قَبْلَكَ لِأَوْلَادِهِمْ فَلَمْ يَبْقَ مَا جَمَعُوا وَ لَمْ يَبْقَ مِنْ جَمَعُوا لَهُ وَ إِنَّمَا أَنْتَ عَبْدٌ مُسْتَأْجَرٌ قَدْ أُمِرْتَ بِعَمَلٍ وَ وَعِدْتَ عَلَيْهِ أُجْرًا

He (the narrator) said, 'And Abu Abdullah^{asws} said: 'Among what Luqman^{as} advised his^{as} son with, was, 'O my^{as} son! The people who were before you had amassed for their children, but whatever they amassed did not remain, nor did they remain, the ones it had been amassed for, and rather, you are a recompensed servant who has been instructed with a work and promised a recompense upon it.

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 18

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 19

فَأَوْفِ عَمَلَكَ وَ اسْتَوْفِ أَجْرَكَ وَ لَا تَكُنْ فِي هَذِهِ الدُّنْيَا بِمَنْزِلَةِ شَاةٍ وَقَعَتْ فِي زَرْعٍ أَخْضَرَ فَأَكَلَتْ حَتَّى سَمِنَتْ فَكَانَ حَنْفَهَا عِنْدَ سِمْنَتِهَا وَ لَكِنِ اجْعَلِ الدُّنْيَا بِمَنْزِلَةِ قَنْطَرَةٍ عَلَى نَهْرٍ جُرَّتْ عَلَيْهَا وَ تَرَكْتَهَا وَ لَمْ تَرْجِعْ إِلَيْهَا آخِرَ الدَّهْرِ أَخْرَبَهَا وَ لَا تَعْمُرْهَا فَإِنَّكَ لَمْ تُؤْمَرْ بِعِمَارَتِهَا

So fulfil your work and you would be Fulfilled with your Recompense; and do not become in this world at the status of a sheep who falls into a green pasture, so it eats until it fattens, and it is slaughtered (after being) putting on weight. But, make the world to be at the status of a bridge upon a river, passing over it and leaving it, and do not return to it to the end of times. Ruin it and do not repair it, for you have not been ordered with the repairing of it.

وَ اعْلَمْ أَنَّكَ سَتُسْأَلُ عَدَاً إِذَا وَقَفْتَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ عَنْ أَرْبَعِ شَبَابِكَ فِيمَا أَبْلَيْتَهُ وَ عُمُرِكَ فِيمَا أَفْنَيْتَهُ وَ مَالِكَ مِمَّا اكْتَسَبْتَهُ وَ فِيمَا أَنْفَقْتَهُ فَتَأَهَّبْ لِذَلِكَ وَ أَعِدْ لَهُ جَوَاباً وَ لَا تَأْسَ عَلَى مَا فَاتَكَ مِنَ الدُّنْيَا فَإِنَّ قَلِيلَ الدُّنْيَا لَا يَدُومُ بَقَاؤُهُ وَ كَثِيرُهَا لَا يُؤْمَنُ بِلَاؤُهُ

And know that you would be Questioned tomorrow when you pause in front of Allah^{azwj} Mighty and Majestic, about four (matters) – your youth, regarding what you wore it down; and your age, regarding what you spent it; and your wealth, from what (means) did you earn it and on what you spent it. Therefore be alert for that and prepare for it, and do not despair upon what is lost for you from the world, for the little of the world does not remain forever, and its more is not safe from its misfortune.

فَخُذْ جِذْرَكَ وَ جِدِّ فِي أَمْرِكَ وَ اكشِفِ الْغِطَاءَ عَنْ وَجْهِكَ وَ تَعَرَّضْ لِمَعْرُوفِ رَبِّكَ وَ جَدِّ النَّوْبَةَ فِي قَلْبِكَ وَ اكْمُشْ فِي فِرَاقِكَ قَبْلَ أَنْ يُفْصِدَ قَصْدَكَ وَ يُفْضِيَ قَصَاؤُكَ وَ يُحَالِ بَيْنَكَ وَ بَيْنَ مَا تُرِيدُ .

Therefore, take your share and struggle in your life, and uncover the covering from your face, and expose yourself to the goodness of your Lord^{azwj}, and renew the repentance in your heart, and retract during your being free before your deliberation is deliberated upon and your Ordainment is Ordained (death), and there is a distancing between you and what you intended for'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى (عَلَيْهِ السَّلَامُ) يَا مُوسَى لَا تُرْكُنْ إِلَى الدُّنْيَا رُكُونَ الظَّالِمِينَ وَ رُكُونَ مَنْ اتَّخَذَهَا أَبَاً وَ أُمًّا يَا مُوسَى لَوْ وَكَلْنَاكَ إِلَى نَفْسِكَ لِنْتَظِرَ لَهَا إِذَا لَعَلَبَ عَلَيْكَ حُبُّ الدُّنْيَا وَ زَهْرَتُهَا

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from one of his companions, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws}: 'Among what Allah^{azwj} Mighty and Majestic Whispered to Musa^{as} with, was: "O Musa^{as}! Do not incline towards the world like the inclining of the unjust ones, the ones who take it as a father and a mother. O Musa^{as}! If I^{azwj} were to Leave you^{as} to yourself^{as} for consideration of it, then the love for the world and its blossoms would overcome upon you^{as}.

يَا مُوسَى نَافِسٌ فِي الْخَيْرِ أَهْلُهُ وَ اسْتَبَقَهُمُ إِلَيْهِ فَإِنَّ الْخَيْرَ كَاسْمِهِ وَ اتْرُكْ مِنَ الدُّنْيَا مَا بِكَ الْغِنَى عَنْهُ وَ لَا تَنْتَظِرْ عَيْنَكَ إِلَى كُلِّ مَفْتُونٍ بِهَا وَ مُوَكَّلٍ إِلَى نَفْسِهِ وَ اعْلَمْ أَنَّ كُلَّ قَنْتَةٍ بَدُوها حُبُّ الدُّنْيَا وَ لَا تَغْبِطُ أَحَدًا بِكَثْرَةِ الْمَالِ فَإِنَّ مَعَ كَثْرَةِ الْمَالِ تَكْثُرُ الذُّنُوبُ لِوَأَجِبِ الْحُقُوقِ

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 20

O Musa^{as}! Compete regarding the goodness with its people, and precede them to it, for the goodness is like its name and leave from the world what you^{as} are self-sufficient from it, and your^{as} eyes should not look towards every one intrigued by it and has allocated himself to it. And know, that every 'Fitna' (strife) begins by the love for the world; and do not seek anyone with a lot of wealth, for along with the abundance of wealth are a lot of sins for the Obligatory rights.

وَلَا تَغْبِطَنَّ أَحَدًا بِرِضَى النَّاسِ عَنْهُ حَتَّى تَعْلَمَ أَنَّ اللَّهَ رَاضٍ عَنْهُ وَ لَا تَغْبِطَنَّ مَخْلُوقًا بِطَاعَةِ النَّاسِ لَهُ فَإِنَّ طَاعَةَ النَّاسِ لَهُ وَ اتِّبَاعَهُمْ إِيَّاهُ عَلَى غَيْرِ الْحَقِّ هَلَاكٌ لَهُ وَ لِمَنِ اتَّبَعَهُ .

And do not seek anyone by pleasing the people about him until you know that Allah^{azwj} is Pleased from him, and do not seek people by obeying the people for him, for in obeying the people for him and seeking them for him upon other than the truth, there would be destruction for him and for the one who sought him"²¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ فِي كِتَابِ عَلِيٍّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِنَّمَا مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ مَا أَلَيْنَ مَسَّهَا وَ فِي جَوْفِهَا السَّمُّ النَّاقِعُ يَحْذَرُهَا الرَّجُلُ الْعَاقِلُ وَ يَهْوِي إِلَيْهَا الصَّبِيُّ الْجَاهِلُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Book of Ali^{asws} (he^{asws} said): 'But rather an example of the world is like an example of the snake, which is smooth when touching it but from inside it is drenched in the venom. The intellectual man is cautious from it, and the ignorant children are attracted towards it'²².

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَتَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِلَى بَعْضِ أَصْحَابِهِ يَعْظُمُ أَوْصِيكَ وَ نَفْسِي بِنَفْسِي مَنْ لَا تَحُلُ مَعْصِيَتُهُ وَ لَا يُرْجَى غَيْرُهُ وَ لَا أَعْنَى إِلَّا بِهِ فَإِنَّ مَنْ اتَّقَى اللَّهَ جَلَّ وَ عَزَّ وَ قَوِيَ وَ شَبِعَ وَ رُوِيَ وَ رُفِعَ عَقْلُهُ عَنْ أَهْلِ الدُّنْيَا

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

'Abu Abdullah^{asws} said: 'Amir Al-Mominen^{asws} wrote to one of his^{asws} companions advising him: 'I^{asws} hereby advise you, and myself^{asws} with fearing the One^{azwj} the disobedience to Whom is not Permissible. Neither can anyone else be hoped to nor can anyone be self-sufficient except by Him^{azwj}, for the one who fears Allah^{azwj} Majestic and Mighty would be strong, and satiated and quenched, and his intellect would be higher than the people of the world.

فَبَدَنُهُ مَعَ أَهْلِ الدُّنْيَا وَ قَلْبُهُ وَ عَقْلُهُ مَعَايِنُ الْأَخْرَةِ فَأَطْفَأَ بَضْوَاءَ قَلْبِهِ مَا أَبْصَرَتْ عَيْنَاهُ مِنْ حُبِّ الدُّنْيَا فَقَدَّرَ حَرَامَهَا وَ جَانِبَ شُبُهَاتِهَا وَ أَضَرَ وَ اللَّهُ بِالْحَلَالِ الصَّافِي إِلَّا مَا لَا بُدَّ لَهُ مِنْ كِسْرَةٍ مِنْهُ يَسُدُّ بِهَا صُلْبَهُ وَ تَوْبِ يُوَارِي بِهِ عَوْرَتَهُ مِنْ أَعْلَى مَا جِدَّ وَ أَحْسَنِهِ

So his body would be with the people of the world but his heart and mind would be eyeing the Hereafter. Thus, he would extinguish by the illumination of his heart, whatever his eyes visualize from the love of the world. So he considers its Prohibitions as filthy and keeps aside from its doubtful matters, which would harm

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 21

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 22

(him), by Allah^{azwj}, with the clear Permissible, except what is inevitable for him from its crumbs, intensifying his backbone with it, and a (piece of) cloth to cover his nakedness with from the most coarse of what he can find and its roughest.

وَلَمْ يَكُنْ لَهُ فِيمَا لَا بُدَّ لَهُ مِنْهُ ثِقَةٌ وَلَا رَجَاءٌ فَوَقَعَتْ ثِقَتُهُ وَرَجَاؤُهُ عَلَى خَالِقِ الْأَشْيَاءِ فَجَدَّ وَاجْتَهَدَ وَانْتَعَبَ بَدَنَهُ حَتَّى بَدَتْ الْأَضْلَاحُ وَغَارَتِ الْعَيْنَانِ فَأَبْدَلَ اللَّهُ لَهُ مِنْ ذَلِكَ قُوَّةً فِي بَدَنِهِ وَشِدَّةً فِي عَقْلِهِ وَمَا دَخَرَ لَهُ فِي الْآخِرَةِ أَكْثَرَ

And there does not happen to be for him, regarding what is inevitable for him from it, neither any reliability nor hope. So his reliance and his hopes are upon the Creator of the things, therefore he struggles, and strives, and exhausts his body until his ribs are manifested and his two eyes sink. So Allah^{azwj} Exchanges for him, from that, strength in his body, and intensity in his intellect, and whatever He^{azwj} has Treasured for him in the Hereafter is more.

فَارْفُضِ الدُّنْيَا فَإِنَّ حُبَّ الدُّنْيَا يُعْمِي وَبُصْمٌ وَبُيُكْمٌ وَ يُبْذَلُ الرَّقَابَ فَنَدَارِكَ مَا بَقِيَ مِنْ عُمْرِكَ وَلَا تَقُلْ عَدَاً أَوْ بَعْدَ عَدٍ فَإِنَّمَا هَلَاكَ مَنْ كَانَ قَبْلَكَ بِإِقَامَتِهِمْ عَلَى الْأَمَانِيِّ وَالتَّسْوِيفِ حَتَّى آتَاهُمْ أَمْرُ اللَّهِ بَعْتَهُ وَهُمْ غَافِلُونَ

Therefore, reject the world, for the love of the world would blind, and deaf and mute, and would disgrace the necks. So manage whatever is remaining from your life and do not say, 'Tomorrow', or 'After tomorrow', for rather, destroyed were the ones who were before you by their staying upon their aspirations and their procrastinations until the Command of Allah^{azwj} came to them suddenly and they were oblivious.

فَنَقُلُوا عَلَى أَعْوَادِهِمْ إِلَى قُبُورِهِمُ الْمُظْلَمَةِ الضَّيِّقَةِ وَقَدْ أَسْلَمَهُمُ الْأَوْلَادُ وَالْأَهْلُونَ فَانْقَطِعْ إِلَى اللَّهِ بِقَلْبٍ مُنِيبٍ مِنْ رَفْضِ الدُّنْيَا وَ عَزْمٍ لَيْسَ فِيهِ انْكَسَارٌ وَلَا انْخِزَالٌ أَعَانَنَا اللَّهُ وَإِيَّاكَ عَلَى طَاعَتِهِ وَوَقَفْنَا اللَّهُ وَإِيَّاكَ لِمَرْضَاتِهِ .

So they were transferred upon the planks (of wood) into their graves, the dark, the narrow, and the children and the family members had submitted them. So he was cut-off to Allah^{azwj} with a penitent heart from rejecting the world and a determination where was not breakage nor betrayal. May Allah^{azwj} Assist us^{asws} and you upon obeying Him^{azwj}, and may Allah^{azwj} Harmonise us^{asws} and you to His^{azwj} Pleasure'.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ وَغَيْرِهِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَثَلُ الدُّنْيَا كَمَثَلِ مَاءِ الْبَحْرِ كُلَّمَا شَرِبَ مِنْهُ الْعَطْشَانُ زَادَ عَطْشًا حَتَّى يَقْتُلَهُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, and someone else, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'An example of the world is like an example of the water of the ocean. Every time it is drunk from, the thirst increases until it kills him (who drinks it)'.²⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرَّضَا (عَلَيْهِ السَّلَام) يَقُولُ قَالَ عَيْسَى ابْنُ مَرْيَمَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لِلْحَوَارِيِّينَ يَا بَنِي إِسْرَائِيلَ لَا تَأْسَوْا عَلَى مَا فَاتَكُمْ مِنَ الدُّنْيَا كَمَا لَا يَأْسَى أَهْلُ الدُّنْيَا عَلَى مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا أَصَابُوا دُنْيَاهُمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 23

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 24

'I heard Al-Reza^{asws} saying: 'Isa^{as} Bin Maryam^{as} said to the disciples: 'O Children of Israel! Do not despair upon what is lost by you from the world, just as the people of the world do not despair upon what is lost by them from their Religion as long as they secure their world'.²⁵

بَاب

Chapter 62 – A Chapter

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ عَنِ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ عِزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ غُلُوِي وَ ارْتِفَاعِ مَكَانِي لَا يُؤْتِرُ عَبْدٌ هَوَايَ عَلَيَّ هَوَى نَفْسِهِ إِلَّا كَفَفْتُ عَلَيْهِ ضَيْعَتَهُ وَ ضَمَنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ .

Al Hhusayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Aasim Bin Humeyd, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Saying: "By My^{azwj} Honour and My^{azwj} Majesty, and My^{azwj} Magnificence, and My^{azwj} Exaltedness, and the Loftiness of My^{azwj} Position! No servant would prefer My^{azwj} Desires over his own desires except that I^{azwj} would Suffice upon his losses, and the skies and the earth would guarantee his sustenance, and I^{azwj} would be Backing him in business with every businessman'.²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ عِزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ بَهَائِي وَ غُلُوِي ارْتِفَاعِي لَا يُؤْتِرُ عَبْدٌ مُؤْمِنٌ هَوَايَ عَلَيَّ هَوَاهُ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا إِلَّا جَعَلْتُ غِنَاهُ فِي نَفْسِهِ وَ هَمَّتْهُ فِي آخِرَتِهِ وَ ضَمَنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Ibn Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "By My^{azwj} Honour, and My^{azwj} Majesty, and My^{azwj} Magnificence, and My^{azwj} Glory, and the Loftiness of My^{azwj} Exaltedness! No believing servant would prefer My^{azwj} Desires over his own desires with regards to anything from the matters of the world, except that I^{azwj} shall Make richness to be in his soul, and Concern him regarding his Hereafter, and the skies and the earth would guarantee his sustenance, and I^{azwj} would be for him behind a trade with every trader'.²⁷

بَابُ الْقَنَاعَةِ

Chapter 63 – The Contentment

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَّامِ عَنْ عَمْرِو بْنِ هَلَالٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِيَّاكَ أَنْ تُطْمَحَ بِصَرَكَ إِلَى مَنْ فَوْقَكَ فَكَفَى بِمَا قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ وَ قَالَ وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 25

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 62 H 1

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 62 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zay Bin Al Shahham, from Amro Bin Hilal who said,

Abu Ja'far^{asws} said: 'Beware of aspiring your vision towards the one who is above you, and suffice with what Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} [9:55] **Let not then their property and their children astound you.** And He^{azwj} Said [20:131] **And do not stretch your eyes after that with which We have Provided wedded pairs of them, blossoms of the life of the world.**

فَإِنْ دَخَلَكَ مِنْ ذَلِكَ شَيْءٌ فَادْكُرْ عَيْشَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّمَا كَانَ قُوتُهُ الشَّعِيرَ وَ حَلْوَاهُ التَّمْرَ وَ وَفُودُهُ السَّعْفَ إِذَا وَجَدَهُ .

So if anything from that enters into you, then remember the life of Rasool-Allah^{saww}, So rather, his^{asws} provision was the barley and the sweetness of the dates, and his^{saww} fuel was the firewood, when he^{saww} found it'.²⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنْ اسْتَعْنَى أَعْطَاهُ اللَّهُ .

Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja Ali Bin Mukram,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who asked us^{saww}, we^{asws} gave it to him, and the one who managed without (asking), Allah^{azwj} Enriched him'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ مِنَ الْمَعَاشِ رَضِيَ اللَّهُ مِنْهُ بِالْيَسِيرِ مِنَ الْعَمَلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin nlsa, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who was satisfied from Allah^{azwj} with the less from the livelihood, Allah^{azwj} would be Pleased with him from the less, from the deeds'.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرٍو بْنِ أَبِي الْمُقَدَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَكْتُوبٌ فِي التَّوْرَةِ ابْنَ آدَمَ كُنْ كَيْفَ شِئْتَ كَمَا تَدِينُ تُدَانُ مَنْ رَضِيَ مِنَ اللَّهِ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ خَفَّتْ مَوْنَتُهُ وَ زَكَتْ مَكْسَبَتُهُ وَ خَرَجَ مِنْ حَدِّ الْفُجُورِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is written in the Torah: "O son of Adam^{as}! Become howsoever you desire to. Just as you sow, so shall you reap"! The one who was pleased from Allah^{azwj} with the little from the sustenance,

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 1

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 2

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 3

Allah^{azwj} would Accept the less deeds from him. The one who was pleased with the less from the Permissible (means), his expenditure would be light, and his earnings would be pure, and he would be outside from the boundary of the immoralities'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَرْفَةَ عَنْ أَبِي الْحَسَنِ الرُّضَا (عَلَيْهِ السَّلَام) قَالَ مَنْ لَمْ يُفْتَعْهُ مِنَ الرِّزْقِ إِلَّا الْكَثِيرُ لَمْ يَكْفِهِ مِنَ الْعَمَلِ إِلَّا الْكَثِيرُ وَ مَنْ كَفَاهُ مِنَ الرِّزْقِ الْقَلِيلُ فَإِنَّهُ يَكْفِيهِ مِنَ الْعَمَلِ الْقَلِيلُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Arafat,

(It has been narrated) from Abu Al Hassan Al-Reza^{asws} having said: 'The one who is not content from the sustenance except with a lot, would not be sufficed with from the deeds except a lot; and the one who suffices from the little sustenance, so he would be sufficed from the little deeds'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ ابْنُ آدَمَ إِنْ كُنْتَ تُرِيدُ مِنَ الدُّنْيَا مَا يَكْفِيكَ فَإِنَّ أَيْسَرَ مَا فِيهَا يَكْفِيكَ وَ إِنْ كُنْتَ إِتْمَا تُرِيدُ مَا لَا يَكْفِيكَ فَإِنَّ كُلَّ مَا فِيهَا لَا يَكْفِيكَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'If you want from the world what would suffice you, so the least of what is in it would suffice you, and if you, rather, wanted what would not suffice you, so everything what is in it would not suffice you'.³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ اسْتَنْدَتْ حَالُ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَتْ لَهُ امْرَأَتُهُ لَوْ أَتَيْتِ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَسَأَلْتَهُ فَجَاءَ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمَّا رَأَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَنْ سَأَلْنَا أُعْطِينَاهُ وَ مَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Muhammad Al Asady, from Alim Bin Mukram,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The (financial) state of a man from the companions of the Prophet^{saww} became difficult, so his wife said to him, 'If only you would go to Rasool-Allah^{saww} and ask him^{saww}'. So he came over to the Prophet^{saww}. So when the Prophet^{saww} saw him, said: 'The one who asks us^{saww}, we^{saww} give to him, but the one who manages without (asking), Allah^{azwj} would Enrich him'.

فَقَالَ الرَّجُلُ مَا يَعْنِي غَيْرِي فَرَجَعَ إِلَى امْرَأَتِهِ فَأَعْلَمَهَا فَقَالَتْ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَشَرٌ فَأَعْلَمَهُ فَآتَاهُ فَلَمَّا رَأَى رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَنْ سَأَلْنَا أُعْطِينَاهُ وَ مَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ حَتَّى فَعَلَ الرَّجُلُ ذَلِكَ ثَلَاثًا

So the man said, 'He^{saww} did not mean anyone apart from me'. So he returned to his wife and let her know. So she said 'Rasool-Allah^{saww} is a 'Bashr' (person), so let him^{saww} know of it'. So he went over to him^{saww}. So when Rasool-Allah^{saww} saw him, he^{saww} said: 'The one who asks us^{saww}, we^{saww} give to him, and the one who

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 4

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 5

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 6

manages without (asking), Allah^{azwj} would Enrich him', to the extent that the man did that three times.

ثُمَّ ذَهَبَ الرَّجُلُ فَاسْتَعَارَ مِعْوَلًا ثُمَّ أَتَى الْجَبَلَ فَصَعِدَهُ فَقَطَعَ حَطْبًا ثُمَّ جَاءَ بِهِ فَبَاعَهُ بِنِصْفِ مَدٍّ مِنْ دَقِيقٍ فَرَجَعَ بِهِ فَأَكَلَهُ ثُمَّ ذَهَبَ مِنَ الْعَدِّ فَجَاءَ بِأَكْثَرَ مِنْ ذَلِكَ فَبَاعَهُ فَلَمْ يَزَلْ يَعْمَلُ وَ يَجْمَعُ حَتَّى اسْتَرَى مِعْوَلًا ثُمَّ جَمَعَ حَتَّى اسْتَرَى بَكْرَيْنِ وَ غُلَامًا ثُمَّ أَتَرَى حَتَّى أُيسَرَ

Then the man went away, and he borrowed a pick-axe, then went to the mountain and ascended it, and cut some firewood. Then he came with it and sold it for half a Mudd (750 gms.) of flour and he returned with it. So he ate it, then went (again) the next day and came with a lot of that, and he sold it. So he did not cease working and gathering (money) until he bought a pick-axe. Then he gathered (money) until he bought two young camels and a slave. Then he was enriched to the extent that he was affluent.

فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَأَعْلَمَهُ كَيْفَ جَاءَ يَسْأَلُهُ وَ كَيْفَ سَمِعَ النَّبِيَّ (صلى الله عليه وآله) فَقَالَ النَّبِيُّ (صلى الله عليه وآله) (قُلْتُ لَكَ مَنْ سَأَلْنَا أُعْطِينَاهُ وَ مَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ .

So he came over to the Prophet^{saww} and let him^{saww} know how he had come to ask him, and how the Prophet^{saww} made him hear (the advice). So the Prophet^{saww} said: 'I^{saww} told you, the one who asks us^{saww}, we give it to him, but the one who manages (without asking), Allah^{azwj} would Enrich him".³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْفَرَاتِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ (صلى الله عليه وآله) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى النَّاسِ فَلْيُكِنْ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِ غَيْرِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam Bin Al Husayn Bin Al Furat, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who wants to be needless of the people, so let him rely upon what is in the Hands of Allah^{azwj} rather than what is in the hands of the people'.³⁵

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ (عليهما السلام) قَالَ مَنْ قَنَعَ بِمَا رَزَقَهُ اللَّهُ فَهُوَ مِنْ أَغْنَى النَّاسِ .

From him, from Ibn Fazzal, from Aasim Bin Humejd, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, or Abu Abdullah^{asws} having said: 'The one who is content with what Allah^{azwj} has Graced him, so he is from the richest of the people'.³⁶

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ قَالَ سَكَرَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ يَطْلُبُ فَيُصِيبُ وَ لَا يَقْنَعُ وَ تُنَارِعُهُ نَفْسُهُ إِلَى مَا هُوَ أَكْثَرُ مِنْهُ وَ قَالَ عَلَّمَنِي شَيْئًا أَنْتَفَعُ بِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (إِنْ كَانَ مَا يَكْفِيكَ يُغْنِيكَ فَأَدْنَى مَا فِيهَا يُغْنِيكَ وَ إِنْ كَانَ مَا يَكْفِيكَ لَا يُغْنِيكَ فَكُلْ مَا فِيهَا لَا يُغْنِيكَ .

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 7

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 8

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 9

From, from Ibn Fazzal, from Ibn Bakeyr, from Hamza Bin Humran who said,

‘A man complained to Abu Abdullah^{asws} that he seeks, so he attains but is not content and his heart contends with him to what is more than it, and he said, ‘Teach me something I can be content with it’. So Abu Abdullah^{asws} said: ‘If it was what suffices you, it would enrich you what is the least of what is in it, and if it was what does not suffice you, it would not enrich you, so (even) whatever is in it (the world) would not suffice you’.³⁷

عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ حَنَّانِ بْنِ سَدِيرٍ رَفَعَهُ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَنْ رَضِيَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ كَانَ أَيْسَرُ مَا فِيهَا يَكْفِيهِ وَ مَنْ لَمْ يَرْضَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ لَمْ يَكُنْ فِيهَا شَيْءٌ يَكْفِيهِ .

From him, from a number of our companions, from Hanan Bin Sadeyr, raising it, said,

‘Amir Al-Momineen^{asws} said: ‘The one who is pleased from the world with whatever his apportionment is, the least of what is in it would suffice him; and the one who is not pleased from the world with what his apportionment is, there is nothing in it which would suffice him’.³⁸

بَابُ الْكَفَافِ

Chapter 64 – The Subsistence

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ غَيْرِ وَاحِدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ مِنْ أَعْظَمِ أَوْلِيَائِي عِنْدِي رَجُلًا خَفِيفَ الْحَالِ ذَا حَظٍّ مِنْ صَلَاةٍ أَحْسَنَ عِبَادَةِ رَبِّهِ بِالْعَيْبِ وَ كَانَ غَامِضًا فِي النَّاسِ جُعِلَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَيْهِ عَجَلَتْ مَبِيئَتُهُ فَقَلَّ تَرَاتُهُ وَ قَلَّتْ بَوَاقِيهِ .

Ali Bin Ibrahim, from his father, from someone else, from Aasim Bin Humejd, from Abu Ubeyda Al Haza'a who said,

‘I heard Abu Ja’far^{asws} saying: ‘Rasool-Allah^{saww} said: ‘Allah Mighty and Majestic Said: “The most blissful in My^{azwj} Presence is a man of light state, with a share from *Salāt* of good worship of his Lord^{azwj} in the secrecy, and he would be hidden among the people, making his livelihood to be at subsistence level. So he is patient upon it, his death being hastened, and few are his inheritors and few are his mourners’.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) طُوبَى لِمَنْ أَسْلَمَ وَ كَانَ عَيْشُهُ كَفَافًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Toba’ (a Blessed tree in Paradise) is for the one becomes a Muslim and his life was at subsistence level’.⁴⁰

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 10

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 11

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 1

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 2

النَّوْفَلِيُّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اللَّهُمَّ ارْزُقْ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَ مَنْ أَحَبَّ مُحَمَّدًا وَ آَلَ مُحَمَّدٍ الْعَفَافَ وَ الْكَفَافَ وَ ارْزُقْ مَنْ أَبْغَضَ مُحَمَّدًا وَ آَلَ مُحَمَّدٍ الْمَالَ وَ الْوَلَدَ .

Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'O Allah^{azwj}! Grace Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and the one who loves Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, the chastity, and the subsistence, and Grace the one who hates Muhammad^{saww} and the Progeny^{asws} of Muhammad^{asws} (with) wealth and children'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ مَرَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِرَاعِيٍ إِبِلٍ فَبَعَثَ يَسْتَسْقِيهِ فَقَالَ أَمَا مَا فِي ضُرُوعِهَا فَصَبُّوحُ الْحَيِّ وَ أَمَا مَا فِي آيِنِيْنَا فَعَبُوفُهُمْ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اللَّهُمَّ أَكْثِرْ مَالَهُ وَ وُلْدَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from Ibrahim Bin Muhammad Al Nowfaly,

(It has been narrated) raising it to Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} passed by a camel shepherd, so he^{saww} sent to him to quench him^{saww}, but he said, 'As for what is in their udders, so it is for their morning, and as for what is in our containers, so it is for their evening'. So Rasool-Allah^{saww} said: 'O Allah^{azwj}! Increase his wealth and his children'.

ثُمَّ مَرَّ بِرَاعِيٍ غَنَمٍ فَبَعَثَ إِلَيْهِ يَسْتَسْقِيهِ فَحَلَبَ لَهُ مَا فِي ضُرُوعِهَا وَ أَكْفَأَ مَا فِي إِيَائِهِ فِي إِيَائِهِ فِي إِيَائِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اللَّهُمَّ ارْزُقْهُ الْكَفَافَ

Then he^{saww} passed by a sheep shepherd. So he^{saww} sent for him to quench him^{saww}. So he milked for him^{saww} whatever was in its udders, and added to whatever was in his container into the container of Rasool-Allah^{saww}, and sent a sheep over to him^{saww} and said: 'This is what is with us, and if you^{saww} so love it that we increase it for you^{saww}, we shall increase it for you^{saww}'. So Rasool-Allah^{saww} said: 'O Allah^{azwj}! Grace him at the subsistence level'.

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ يَا رَسُولَ اللَّهِ دَعَوْتَ لِلَّذِي رَدَّكَ بِدُعَاءِ عَامِنُنَا نُحِبُّهُ وَ دَعَوْتَ لِلَّذِي أَسْعَفَكَ بِحَاجَتِكَ بِدُعَاءِ كُنَّا نَكْرَهُهُ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ مَا قَلَّ وَ كَفَى خَيْرٌ مِمَّا كَثُرَ وَ أَلْهَى اللَّهُمَّ ارْزُقْ مُحَمَّدًا وَ آَلَ مُحَمَّدٍ الْكَفَافَ .

So one of his^{saww} companions said to him^{saww}, 'O Rasool-Allah^{saww}! You^{saww} supplicated for the one who repulsed you^{saww} with a supplication which the generality of us would love, and you^{saww} supplicated to the one who relieved you^{saww} of your^{saww} need with a supplication which we all would dislike'. So Rasool-Allah^{saww} said: 'What is little and just enough is better than what is more and diverting. O Allah^{azwj}! Grace Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, the subsistence'.⁴²

عَنْهُ عَنْ أَبِيهِ عَنْ أَبِي الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَحْزَنُ عَبْدِي الْمُؤْمِنُ إِنْ فَتَّرْتُ عَلَيْهِ وَ ذَلِكَ أَقْرَبُ لَهُ مِنِّي وَ يَفْرَحُ عَبْدِي الْمُؤْمِنُ إِنْ وَسَّعْتُ عَلَيْهِ وَ ذَلِكَ أَبْعَدُ لَهُ مِنِّي .

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 3

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 4

From him, from his father, from Abu Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Saying: “My^{azwj} believing servant grieves when I^{saww} drip a drop upon him, and that makes him closer to Me^{azwj}; and My^{azwj} believing servant is happy when I^{azwj} Expand upon him, and that makes him remote from Me^{azwj}”’.⁴³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ مِنْ أَعْظَمِ أَوْلِيَائِي عِنْدِي عَبْدًا مُؤْمِنًا ذَا حَظٍّ مِنْ صَلَاحِ عِبَادَةِ رَبِّهِ وَ عِنْدَ اللَّهِ فِي السَّرِيرَةِ وَ كَانَ غَامِضًا فِي النَّاسِ فَلَمْ يُشْرَ إِلَيْهِ بِالْأَصَابِعِ وَ كَانَ رِزْقُهُ كِفَافًا فَصَبَرَ عَلَيْهِ فَعَجَّلَتْ بِهِ الْمَنِيَّةُ فَقَلَّ تَرَاتُهُ وَ قَلَّتْ بَوَاكِيهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Said: “The most blissful of My^{azwj} friends in My^{azwj} Presence is a believing servant with a share from righteousness, good worship of his Lord^{azwj}, and he worships Allah^{azwj} in the secrecy, and he was hidden among the people, so he was not pointed at by the fingers, and his sustenance was at subsistence level. So he was patient upon it, and the death hastened to him, and few were his inheritors, and few were his mourners’.⁴⁴

بَابُ تَعْجِيلِ فِعْلِ الْخَيْرِ

Chapter 65 – Hastening the doing of the good

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ قَالَ حَدَّثَنِي حَمْرَةُ بْنُ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِخَيْرٍ فَلَا يُؤَخِّرْهُ فَإِنَّ الْعَبْدَ رَبِّمَا صَلَّى الصَّلَاةَ أَوْ صَامَ الْيَوْمَ فَيُقَالُ لَهُ اْعْمَلْ مَا شِئْتَ بَعْدَهَا فَقَدْ غَفَرَ اللَّهُ لَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan who said,

‘Hamza Bin Humran narrated to me saying, ‘I heard Abu Abdullah^{asws} saying: ‘Whenever one of you intends the goodness, so he should not delay it, for the servant sometimes prays the *Salāt* or Fasts for the day, and it is said to him: ‘Do whatever you so desire to after it, for Allah^{azwj} has Forgiven (your sins) for you’.⁴⁵

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) (افْتَتَحُوا نَهَارَكُمْ بِخَيْرٍ وَ أَمَلُوا عَلَى حَفَظَتِكُمْ فِي أَوَّلِهِ خَيْرًا وَ فِي آخِرِهِ خَيْرًا يُغْفَرَ لَكُمْ مَا بَيْنَ ذَلِكَ إِنْ شَاءَ اللَّهُ .

From him, from Ali Bin Al Hakam, from Abu Jameela who said,

‘Abu Abdullah^{asws} said: ‘Begin your days with goodness, and dictate upon your preservers (Two recording Angels), goodness at the beginning of the day, and

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 5

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 64 H 6

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 1

goodness at the end of it, He^{azwj} would Forgive (your sins) for you in what is between that, Allah^{azwj} Willing'.⁴⁶

عَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبِي يَقُولُ إِذَا هَمَمْتُ بِخَيْرٍ فَبَادِرْ فَإِنَّكَ لَا تُنْذِرِي مَا يَحْدُثُ .

From him, from Ibn Abu Umeyr, from Murazim Bin Hakeym,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'Whenever you are intending with a goodness, so hasten, for you do not know what might occur'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ يُحِبُّ مِنَ الْخَيْرِ مَا يُعَجَّلُ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Loves from the goodness what is hastened (with)'.⁴⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ بَشِيرِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَدْتَ شَيْئًا مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ فَإِنَّ الْعَبْدَ يَصُومُ الْيَوْمَ الْحَارَّ يُرِيدُ مَا عِنْدَ اللَّهِ فَيَعْتَقُهُ اللَّهُ بِهِ مِنَ النَّارِ وَلَا تَسْتَقِلَّ مَا يُنْقَرَّبُ بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ لَوْ شِقَ تَمْرَةٍ .

A number of companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban Bin Usman, from Bashir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you intend something from the goodness, so do not delay it, for the servant would Fast on the hot day intending what is in the Presence of Allah^{azwj}, so Allah^{azwj} would Free him from the Fire due to it, and you should not belittle what you could get closer with to Allah^{azwj} Mighty and Majestic, and even though it may be part of a date'.⁴⁹

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ هَمَّ بِخَيْرٍ فَلْيُعَجِّلْهُ وَ لَا يُؤَخِّرْهُ فَإِنَّ الْعَبْدَ رُبَّمَا عَمَلَ الْعَمَلَ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى قَدْ غَفَرْتُ لَكَ وَ لَا أَكْتُبُ عَلَيْكَ شَيْئًا أَبَدًا وَ مَنْ هَمَّ بِسَيِّئَةٍ فَلَا يَعْمَلْهَا فَإِنَّهُ رُبَّمَا عَمَلَ الْعَبْدَ السَّيِّئَةَ فَيَرَاهُ اللَّهُ سُبْحَانَهُ فَيَقُولُ لَا وَ عِزِّي وَ جَلَالِي لَا أَغْفِرُ لَكَ بَعْدَهَا أَبَدًا .

From him, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who intends a goodness, so let him hasten it and not delay it, for sometimes the servant performs the deed, so Allah^{azwj} Blessed and High is Saying: "I^{azwj} have Forgiven (your sins) for you and will not Write anything against you, ever!"; and the one who intends an evil, so he should not hasten it, for sometimes the servant would perform the evil, so

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 2

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 3

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 4

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 5

Allah^{azwj}, Glorious is He^{azwj}, Sees him, and He^{azwj} is Saying: “No, by My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} will not Forgive (your sins) for you after it, ever!”⁵⁰

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا هَمَمْتَ بِشَيْءٍ مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ رُبَّمَا أَطَّلَعَ عَلَى الْعَبْدِ وَهُوَ عَلَى شَيْءٍ مِنَ الطَّاعَةِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي لَا أَعَذِّبُكَ بَعْدَهَا أَبَدًا وَ إِذَا هَمَمْتَ بِشَيْءٍ فَلَا تَعْمَلْهَا فَإِنَّهُ رُبَّمَا أَطَّلَعَ اللَّهُ عَلَى الْعَبْدِ وَهُوَ عَلَى شَيْءٍ مِنَ الْمَعْصِيَةِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي لَا أَغْفِرُ لَكَ بَعْدَهَا أَبَدًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you intend for anything from the goodness, so do not delay it, for Allah^{azwj} Mighty and Majestic would Notify upon the servant while he is upon something from the obedience, so He^{azwj} is Saying: ‘By My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will not Punish you after it, ever!’ And when he intends for an evil, but he does not do it, so sometimes Allah^{azwj} would Notify upon the servant while he is upon something from the disobedience, so He^{azwj} is Saying: “By My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will not Forgive (your sins) for you after it, ever!”⁵¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا هَمَّ أَحَدُكُمْ بِخَيْرٍ أَوْ صِلَةٍ فَإِنَّ عَنِ يَمِينِهِ وَ شِمَالِهِ شَيْطَانَيْنِ فُلْيَبَادِرُ لَا يَكْفَاهُ عَنْ ذَلِكَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Humran,

(It has been narrated) from Abu Abdullah^{asws} said: ‘Whenever one of you intends a goodness, or a maintenance of relationship, so upon his right and upon his left would be Satans^{la}, therefore, let him hasten and not refrain from that’.⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ هَمَّ بِشَيْءٍ مِنَ الْخَيْرِ فَلْيَعْجَلْهُ فَإِنَّ كُلَّ شَيْءٍ فِيهِ تَأْخِيرٌ فَإِنَّ لِلشَّيْطَانِ فِيهِ نَظْرَةٌ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘I heard Abu Ja’far^{asws} saying: ‘The one who intends for formatting from the goodness, so let him hasten it, for in everything where is a delay, so for the Satans^{la} therein is a respite’.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ تَقَلَّ الْخَيْرَ عَلَى أَهْلِ الدُّنْيَا كَثْفَلِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ وَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَفَّفَ الشَّرَّ عَلَى أَهْلِ الدُّنْيَا كَخَفَّتِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbaat, from Al A’ala, from Muhammad Bin Muslim who said,

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 6

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 7

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 8

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 9

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Weighs down the goodness upon the people of the world like its weighing down would be in their Scales on the Day of Judgement; and Allah^{azwj} Mighty and Majestic Lightens the evil upon the people of the world like its lightness would be in their Scales on the Day of Judgement'.⁵⁴

بَابُ الْإِنصَافِ وَالْعَدْلِ

Chapter 66 – The fairness and the justice

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ حَمَزَةَ عَنْ جَدِّهِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ فِي آخِرِ خُطْبَتِهِ طُوبَى لِمَنْ طَابَ خُلُقُهُ وَطَهَّرَتْ سَجِينَتُهُ وَصَلَحَتْ سَرِيرَتُهُ وَحَسَنَتْ عَلَانِيَتُهُ وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَأَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Hassan Bin Hamza, from his grandfather, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said at the end of his^{saww} sermon: 'Toba' (a Blessed tree in Paradise) is for the one who makes good his manners, and cleans up his temper, and corrects his secretive deeds, and improves his unconcealed deeds, and spends the excess from his wealth, and withholds the excess from his words, and is fair with the people from himself'.⁵⁵

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ يَضْمَنْ لِي أَرْبَعَةً بِأَرْبَعَةِ آيَاتٍ فِي الْجَنَّةِ أَنْفَقَ وَ لَا تَخَفَ فَقْرًا وَ أَفْسَ السَّلَامَ فِي الْعَالَمِ وَ أَتْرَكَ الْمِرَاءَ وَ إِنْ كُنْتَ مُحِقًّا وَ أَنْصَفَ النَّاسَ مِنْ نَفْسِكَ .

From him, from Muhammad Bin Sinan, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who guarantees four (matters) to me^{asws}, (I^{asws} will guarantee) four houses (for him) in the Paradise – Spends (in charity) and does not fear the poverty, and discloses the greetings in the world, and leaves the disputing even if he was right, and be fair with the people from himself'.⁵⁶

عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عَقَبَةَ عَنْ جَارُودِ أَبِي الْمُنْذِرِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ سَيِّدُ الْأَعْمَالِ ثَلَاثَةٌ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ حَتَّى لَا تَرْضَى بِشَيْءٍ إِلَّا رَضِيَتْ لَهُمْ مِثْلُهُ وَ مُوَاسَاةُكَ الْأَخَ فِي الْمَالِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ لَيْسَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَقَطَّ وَ لَكِنْ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَخَذْتَ بِهِ أَوْ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهُ تَرَكْتَهُ .

From him, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Jaroud Abu Al Munzir who said,

'I heard Abu Abdullah^{asws} saying: 'The chief of the deeds are three – Fairness with the people from yourself until you are not pleased with something except you are pleased for with the like of it; and your equalising with the brother in the wealth; and remembering Allah^{azwj} upon every state. (This is) not (saying), 'Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 65 H 10

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 1

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 2

the Greatest', only, but, when something comes up to you which Allah^{azwj} Mighty and Majestic has Commanded with, you take to it, or when something comes upon you which Allah^{azwj} Mighty and Majestic has Forbidden from, you leave it'.⁵⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ النَّقْفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ يَحْيَى بْنِ أَحْمَدَ عَنْ أَبِي مُحَمَّدٍ الْمُبَيْمِيِّ عَنْ رُوْمِيِّ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فِي كَلَامٍ لَهُ أَلَا إِنَّهُ مَنْ يُنْصَفِ النَّاسَ مِنْ نَفْسِهِ لَمْ يَزِدْهُ اللَّهُ إِلَّا عِزًّا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Yahya Bin Ahmad, from Abu Muhammad Al Maysami, from Rowmiyyi Bin Zurara, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said in a speech of his^{asws}: 'Indeed! The one is fair with the people from himself, Allah^{azwj} would not Increase him in anything except for honour'.⁵⁸

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ ثَلَاثَةٌ هُمْ أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ حَتَّى يَفْرُغَ مِنَ الْحِسَابِ رَجُلٌ لَمْ تَدْعُهُ قُدْرَةٌ فِي حَالِ غَضَبِهِ إِلَى أَنْ يَجِيفَ عَلَى مَنْ تَحْتَ يَدِهِ وَ رَجُلٌ مَشَى بَيْنَ اثْنَيْنِ فَلَمْ يَمَلْ مَعَ أَحَدِهِمَا عَلَى الْآخَرِ بِشَعِيرَةٍ وَ رَجُلٌ قَالَ بِالْحَقِّ فِيمَا لَهُ وَ عَلَيْهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three (types), they would be the closest of the people to Allah^{azwj} Mighty and Majestic on the Day of Judgement until He^{azwj} is Free from the Reckoning – a man whose power does not invite him, during the state of his anger, to wrong the one who is under his hand; and a man who walks (mediates) between two, but he does not incline with one of them against the other with (even) a barley seed; and a man who speaks with the truth in what is for him, and (what is) against him'.⁵⁹

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنِ الْحَسَنِ بْنِ نَازِكَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي حَدِيثٍ لَهُ أَلَا أُخْبِرُكُمْ بِأَشَدِّ مَا قَرَضَ اللَّهُ عَلَى خَلْقِهِ فَذَكَرَ ثَلَاثَةَ أَشْيَاءَ أَوْلَاهَا إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ .

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Zurara, from Al Hassan Al Bazzaz,

(It has been narrated) from Abu Abdullah^{asws} in a Hadeeth of his^{asws}: 'Shall I^{asws} inform you with the most difficult of what Allah^{azwj} has Imposed upon His^{azwj} creatures?', and he^{asws} mentioned three things, the first of these being: 'Fairness with the people from yourself'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَيِّدُ الْأَعْمَالِ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَ مُوَاسَاةُ الْأَخِ فِي اللَّهِ وَ ذِكْرُ اللَّهِ عَزَّ وَجَلَّ عَلَى كُلِّ حَالٍ .

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

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 3

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 4

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 5

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The chief of the deeds is fairness with the people from yourself, and equalising with the brother for the Sake of Allah^{azwj}, and mentioning Allah^{azwj} Mighty and Majestic upon every state’.⁶¹

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنِ الْحَسَنِ بْنِ زُرَّارَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَلَا أُخْبِرُكَ بِأَشَدِّ مَا فَرَضَ اللَّهُ عَلَيَّ خَلْقَهُ ثَلَاثٌ قُلْتُ بَلَى قَالَ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَ مُوَاسَاةُ أَخَاكَ وَ ذِكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ أَمَا إِنِّي لَا أَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ إِنْ كَانَ هَذَا مِنْ ذَلِكَ وَ لَكِنْ ذِكْرُ اللَّهِ جَلًّا وَ عَزًّا فِي كُلِّ مَوْطِنٍ إِذَا هَجَمْتَ عَلَى طَاعَةٍ أَوْ عَلَى مَعْصِيَةٍ .

Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Zurara, from Al Hassan Al Bazzaz who said,

‘Abu Abdullah^{asws} said to me: ‘Shall I^{asws} inform you with the most difficult of what Allah^{azwj} Imposed upon His^{azwj} creatures?’ I said, ‘Yes’. He^{asws} said: ‘Fairness with the people from yourself, and your equalizing your brother, and mentioning Allah^{azwj} in every place. But, I^{asws} am not saying, (that you should be saying), ‘Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest’, and even though this is from that, but remembering Allah^{azwj} Majestic and Mighty in every place, when you are confronted upon obedience of upon disobedience’.⁶²

ابْنُ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا ابْتُلِيَ الْمُؤْمِنُ بِشَيْءٍ أَشَدَّ عَلَيْهِ مِنْ خِصَالِ ثَلَاثٍ يُحْرَمُهَا قِيلَ وَ مَا هُنَّ قَالَ الْمُوَاسَاةُ فِي ذَاتِ يَدِهِ وَ الْإِنْصَافُ مِنْ نَفْسِهِ وَ ذِكْرُ اللَّهِ كَثِيرًا أَمَا إِنِّي لَا أَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ لَكِنْ ذِكْرُ اللَّهِ عِنْدَ مَا أَحَلَّ لَهُ وَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْهِ .

Ibn Mahboub, from Abu Asama who said,

‘Abu Abdullah^{asws} said: ‘The Believer is not Tested with anything more difficult upon him than three characteristics depriving him’. It was said, ‘And what are these?’ He^{asws} said: ‘The equalisation regarding what is in his hands, and the fairness from himself, and remembering Allah^{azwj} a lot. But, I^{asws} am not saying (that one should be saying), ‘Glory be to Allah^{azwj}, and the Praise for Allah^{azwj}, and there is no god except for Allah^{azwj}, but remembering Allah^{azwj} during what is Permissible for him, and remembering Allah^{azwj} during what is Prohibited upon him’.⁶³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ إِبرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي الْبَلَادِ رَفَعَهُ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ يُرِيدُ بَعْضَ عَزْوَاتِهِ فَأَخَذَ بَعْرَ رَاحِلَتِهِ فَقَالَ يَا رَسُولَ اللَّهِ عَلَّمَنِي عَمَلًا أَدْخُلُ بِهِ الْجَنَّةَ فَقَالَ مَا أَحْبَبْتُ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ فَاتِهِ إِلَيْهِمْ وَ مَا كَرِهْتُ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ فَلَا تَأْتِهِ إِلَيْهِمْ حَلَّ سَبِيلِ الرَّاحِلَةِ .

A number of our companions, from Ahmad bin Abu Abdullah, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from his grandfather Abu Al Balaad, raising it,

‘He^{asws} said: ‘A Bedouin came over to the Prophet^{saww} and he^{saww} wanted (to go on to) one of his^{saww} military expeditions. So he grabbed one of the reins of his^{saww} riding animal, and he said, ‘O Rasool-Allah^{saww}! Teach me a deed by which I can enter the

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 7

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 8

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 9

Paradise'. So he^{saww} said: 'Whatever you love the people to come to you with, so go to them with it, and whatever you dislike the people coming to you with, so do not go to them with it'. He freed the way of the riding animal'.⁶⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْعَدْلُ أَحْلَى مِنَ الْمَاءِ يُصِيبُهُ الظَّمَانُ مَا أَوْسَعَ الْعَدْلُ إِذَا عُدِلَ فِيهِ وَإِنْ قَلَّ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Abdul Kareem, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The justice is sweeter than the water poured upon the thirsty one. How extensive is the justice when there is justice in it (in a matter), and even if it is little'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ رَضِيَ بِهِ حَكْمًا لِعَیْرِهِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is fair with the people from himself, would be pleased with judging for others'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ يُونُسَ بْنِ عِمْرَانَ بْنِ مَيْمَنٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى آدَمَ (عَلَيْهِ السَّلَامُ) أَنِّي سَأَجْمَعُ لَكَ الْكَلَامَ فِي أَرْبَعِ كَلِمَاتٍ قَالَ يَا رَبِّ وَ مَا هُنَّ قَالَ وَاحِدَةٌ لِي وَ وَاحِدَةٌ لَكَ وَ وَاحِدَةٌ فِيمَا بَيْنِي وَ بَيْنَكَ وَ وَاحِدَةٌ فِيمَا بَيْنَكَ وَ بَيْنَ النَّاسِ

Muhammad in Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Yunus Bin Imran Bin Maysam, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Adam^{as}: "I^{azwj} shall Gather the Speech for you in four Sentences". He^{as} said: 'O Lord^{azwj}! And what are these?' He^{azwj} Said: "One for Me^{azwj}, and one for You^{as}, and one regarding what is between Me^{azwj} and you^{as}, and one regarding what is between you^{as} and the people".

قَالَ يَا رَبِّ بَيْنَهُنَّ لِي حَتَّى أَعْلَمَهُنَّ قَالَ أَمَا الَّتِي لِي فَتَعْبُدُنِي لَا تُشْرِكْ بِي شَيْئًا وَ أَمَا الَّتِي لَكَ فَاجْزِكَ بِعَمَلِكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ أَمَا الَّتِي بَيْنِي وَ بَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَ عَلَيَّ الْإِجَابَةُ وَ أَمَا الَّتِي بَيْنَكَ وَ بَيْنَ النَّاسِ فَتَرْضَى لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ .

He^{as} said: 'O Lord^{azwj}! Explain these to me^{as} until I^{as} know these'. He^{azwj} Said: "As for that which is for Me^{azwj}, so worship Me^{azwj}, nor associating anything with Me^{azwj}; and as for that which is for you^{as}, so I^{azwj} shall Recompense you for your^{as} deeds with what would you^{as} would happen to be the most needy to; and as for that which is between Me^{azwj} and you^{as}, so upon you^{as} is the supplication and upon Me^{azwj} is the Answering; and as for that which is between you^{as} and the people, so you^{as} should

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 10

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 11

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 12

be pleased with the people what you^{as} would be pleased with yourself^{as}, and dislike for them what you^{as} would dislike for yourself^{as}.⁶⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ رُوْحِ ابْنِ أُخْتِ الْمُعَلَّى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اتَّقُوا اللَّهَ وَاعْدِلُوا فَإِنَّكُمْ تَعْبُونَ عَلَى قَوْمٍ لَا يَعْدِلُونَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ghalib Bin Usman, from Rawh Ibn Ukht Al Moalla,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Fear Allah^{azwj} and do justice, for you would be finding faults upon a people who are not doing justice'.⁶⁸

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْعَدْلُ أَحْلَى مِنَ الشَّهْدِ وَالْأَيْنُ مِنَ الزُّبْدِ وَ أَطْيَبُ رِيحاً مِنَ الْمِسْكِ .

From him, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The justice is sweeter than the honey, and softer than the butter, and more aromatic than the musk'.⁶⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ عُثْمَانَ بْنِ جَبَلَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثٌ خِصَالٌ مَنْ كُنَّ فِيهِ أَوْ وَاحِدَةٌ مِنْهُنَّ كَانَ فِي ظِلِّ عَرْشِ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ رَجُلٌ أُعْطِيَ النَّاسَ مِنْ نَفْسِهِ مَا هُوَ سَائِلُهُمْ وَ رَجُلٌ لَمْ يَقْدَمْ رَجُلًا وَ لَمْ يُؤَخَّرْ رَجُلًا حَتَّى يَعْلَمَ أَنَّ ذَلِكَ لِلَّهِ رِضًا وَ رَجُلٌ لَمْ يَعْجَبْ أَخَاهُ الْمُسْلِمَ بِعَيْبٍ حَتَّى يَنْفِي ذَلِكَ الْعَيْبَ عَنْ نَفْسِهِ فَإِنَّهُ لَا يَنْفِي مِنْهَا عَيْبًا إِلَّا بَدَأَ لَهُ عَيْبٌ وَ كَفَى بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Usman Bin Jabala,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Three characteristics, the one who has these in him, or even one of these, he would be in the Shade of the Throne of Allah^{azwj} on the Day when nothing will have the Shade (protection from the heat) – one does not prevent another man from a forward position or move backward except after knowing that his own moving forward is what Allah^{azwj} Wants. A Muslim does not blame his Muslim brethren for a shortcoming until he removes such shortcoming from his own self; as soon one removes one defect from his soul another shortcoming and defect (becomes) known to him. To occupied with correcting one's own self is a full time occupation (to correct himself rather than finding faults with others)'.⁷⁰

عَنْهُ عَنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادِ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْغِفَارِيِّ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ وَاسَى الْفَقِيرَ مِنْ مَالِهِ وَ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ فَذَلِكَ الْمُؤْمِنُ حَقًّا .

From him, from Abdul Rahman Bin Hammad Al Kufy, from Abdullah Bin Ibrahim Al Ghiffary, from Ja'far Bin Ibrahim Al Ja'fary,

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 13

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 14

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 15

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 16

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who consoles the poor one from his wealth, and is fair with the people from himself, so he is a true *Momin* (Believer)’.⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ خَالِدِ بْنِ نَافِعٍ بَيَّاعِ السَّابِرِيِّ عَنْ يُونُسَ بْنِ أَلِيزَارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَا تَدَارَأُ اثْنَانِ فِي أَمْرٍ قَطُّ فَأَعْطَى أَحَدُهُمَا التَّصَفَّ صَاحِبَهُ فَلَمْ يَقْبَلْ مِنْهُ إِلَّا أُدِيلَ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Khalid Bin Nafi'e Baya'a Al Sabiry, from Yusuf Al Bazzaz who said,

‘I heard Abu Abdullah^{asws} saying: ‘No two would dispute regarding a matter at all, so one of them gives the half to his companion, but he does not accept from it, except he would be more just than him’.⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِلَّهِ جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ أَحَدُهُمْ مَنْ حَكَمَ فِي نَفْسِهِ بِالْحَقِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said ‘Allah^{azwj} has a Garden which none shall enter except for three; one of them being the one who judges regarding himself with the truth’.⁷³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْعَدْلُ أَحْلَى مِنَ الْمَاءِ يُصِيبُهُ الظَّمَانُ مَا أَوْسَعَ الْعَدْلُ إِذَا عُدِلَ فِيهِ وَ إِنْ قَلَّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The justice is sweeter than the water poured upon the thirsty one. How extensive is the justice when justice is done in it (a matter), and even though it may be little’.⁷⁴

بَابُ الْإِسْتِغْنَاءِ عَنِ النَّاسِ

Chapter 67 – The self-sufficiency from the people

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ شَرَفُ الْمُؤْمِنِ قِيَامُ اللَّيْلِ وَ عِزُّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The nobility of the Believer is standing at night (for *Salāt*), and his honour is his self-sufficiency from the people’.⁷⁵

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 17

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 18

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 19

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 20

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئاً إِلَّا أَعْطَاهُ فَلْيَتَيَّأَسْ مِنَ النَّاسِ كُلِّهِمْ وَ لَا يَكُونُ لَهُ رَجَاءٌ إِلَّا عِنْدَ اللَّهِ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلِ اللَّهَ شَيْئاً إِلَّا أَعْطَاهُ .

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

‘Abu Abdullah^{asws} said: ‘When one of you intends that he should not ask Allah^{azwj} for anything except that He^{azwj} would Give it to him, so let him despair from the people, all of them, and there should not happen to be any hope for him except with Allah^{azwj}. So when Allah^{azwj} Mighty and Majestic Knows that from his heart, he would not ask Allah^{azwj} for anything from except that He^{azwj} would Give it to him’.⁷⁶

وَ بِهَذَا الْإِسْنَادِ عَنِ الْمَنْقَرِيِّ عَنِ عَبْدِ الرَّزَّاقِ عَنِ مَعْمَرِ عَنِ الزُّهْرِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ رَأَيْتُ الْخَيْرَ كُلَّهُ قَدْ اجْتَمَعَ فِي قَطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ وَ مَنْ لَمْ يَرْجُ النَّاسَ فِي شَيْءٍ وَ رَدَّ أَمْرَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي جَمِيعِ أُمُورِهِ اسْتَجَابَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي كُلِّ شَيْءٍ .

And by this chain, from Minqary, from Abdul Razzaq, from Moamar, from Al Zahry,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘I^{asws} saw the goodness, all of it having gathered in cutting off the greed from what is in the hands of the people; and the one who does not hope to the people regarding anything and refers his matter to Allah^{azwj} Mighty and Majestic in the entirety of his matters, Allah^{azwj} Mighty and Majestic would Answer to him with regards to everything’.⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ طَلَبُ الْحَوَائِجِ إِلَى النَّاسِ اسْتِثْلَابٌ لِلْعِزِّ وَ مَذْهَبَةٌ لِلْحَيَاءِ وَ الْيَأْسُ مَمَّا فِي أَيْدِي النَّاسِ عِزٌّ لِلْمُؤْمِنِ فِي دِينِهِ وَ الطَّمَعُ هُوَ الْفَقْرُ الْحَاضِرُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala, from Abdul A'ala Bin Ayn who said,

‘I heard Abu Abdullah^{asws} saying: ‘Seeking the needs to the people would dispossession of the honour and the departing of the bashfulness; and placing no hope in what is in the hands of people is dignity for a *Momin* in his religion, and greed is poverty at hand’.⁷⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ أَكْتُبُ لِي إِلَى إِسْمَاعِيلَ بْنِ دَاوُدَ الْكَاتِبِ لَعَلِّي أُصِيبُ مِنْهُ قَالَ أَنَا أَضْرُ بِكَ أَنْ تَطْلُبَ مِثْلَ هَذَا وَ شَبَهَهُ وَ لَكِنْ عَوْلٌ عَلَى مَالِي .

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

‘I said to Abu Al-Hassan Al-Reza^{asws}, ‘May I be sacrificed for you^{asws}! (Please) write (a letter) for me to Ismail Bin Dawood, the scribe, so that I can attain (some work)

⁷⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 1

⁷⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 2

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 3

⁷⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 4

from him'. He^{asws} said: 'I^{asws} resent for you that you should be seeking (from) the likes of this one and his like, but you can count upon my^{asws} wealth'.⁷⁹

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَجْمِ بْنِ حُطَيْمِ الْغَنَوِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ عِزُّ الْمُؤْمِنِ فِي دِينِهِ أَوْ مَا سَمِعْتُ قَوْلَ حَاتِمٍ : إِذَا مَا عَزَمْتُ الْيَأْسَ الْفَيْتَهُ الْغِنَى إِذَا عَرَفْتَهُ النَّفْسَ وَالطَّمَعُ الْفَقْرَ .

From him, from his father, from Hammad Bin Isa, from Muawiya Bin Ammar, from Najam Bin Huteym Al Ghanawy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The despair from what is in the hands of the people is a honour for the Believer in his Religion, or have you not heard the words of Hatim, 'When I was determined upon the despair (from the people), I found richness when I recognised the self; and the greed, it is the poverty'.⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ السَّابِاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ لِيَجْتَمِعَ فِي قَلْبِكَ الْإِفْتِقَارُ إِلَى النَّاسِ وَالْإِسْتِعْنَاءُ عَنْهُمْ فَيَكُونَ افْتِقَارُكَ إِلَيْهِمْ فِي لَيْنِ كَلَامِكَ وَحُسْنِ بَشْرِكَ وَ يَكُونَ اسْتِعْنَاؤُكَ عَنْهُمْ فِي نَزَاهَةِ عِرْضِكَ وَ بَقَاءِ عِرْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'In your heart you must have both hope in people and independence from them. Your hope and need in people must be in the form of speaking to them softly and with delightful appearance. You independence from them must be in the form of maintaining dignity and safety of your respect'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ قَالَ حَدَّثَنِي عَلِيُّ بْنُ عُمَرَ عَنْ يَحْيَى بْنِ عَمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ ثُمَّ ذَكَرَ مِثْلَهُ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bar who said, 'Ali Bin Umar narrated to me, from Yahya Bin Imran,

(It has been narrated) from Abu Abdullah^{asws} having said 'Amir Al-Momineen^{asws} was saying . . . – then mentioned similar to it'.⁸¹

بَابُ صَلَاةِ الرَّحِمِ

Chapter 68 – Goodly relationship with the relatives

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا قَالَ فَقَالَ هِيَ أَرْحَامُ النَّاسِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ بِصِلَتِهَا وَ عَظَمَهَا أَلَّا تَرَى أَنَّهُ جَعَلَهَا مِنْهُ .

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

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 5

⁸⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 6

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 7

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}, Majestic is His^{azwj} Mention **[4:1] and fear Allah, by Whom you are asking by Him and the kinship; surely Allah was Ever-Watchful over you.** So he^{asws} said: 'These are the relationships of the people. Allah^{azwj} Mighty and Majestic Commanded with its goodly maintenance, and its magnification. Do you not see that He^{azwj} Made it to be from Him^{azwj}?⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ بَلَّغْنِي عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَجُلًا أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أَهْلُ بَيْتِي أَبَوَا إِلَّا تَوْتِبًا عَلَيَّ وَ قَطِيعَةً لِي وَ سَتِيمَةً فَأَرَفُضُهُمْ قَالَ إِذَا بَرَفُضَكُمُ اللَّهُ جَمِيعًا قَالَ فَكَيْفَ أَصْنَعُ قَالَ تَصِلْ مَنْ قَطَعَكَ وَ نُعْطِي مَنْ حَرَمَكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كَانَ لَكَ مِنَ اللَّهِ عَلَيْهِمْ ظَهْرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Is'haq Bin Ammar who said,

'It reached me from Abu Abdullah^{asws} that a man came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! My family members refuse except to leap upon me and cut me off and accuse me. So, shall I reject them?' He^{saww} said: 'Then Allah^{azwj} would Reject you entirely'. He said, 'So how shall I deal with it?' He^{saww} said: 'Maintain good relationship with the one who cuts you off, and give to the one who deprives you, and excuse the one who oppresses you, for when you do that, there would be for you, from Allah^{azwj}, a Backing'.⁸³

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدَ بْنِ عُبَيْدِ اللَّهِ قَالَ قَالَ أَبُو الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) يَكُونُ الرَّجُلُ يَصِلُ رَحِمَهُ فَيَكُونُ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثَ سِنِينَ فَيُصَيِّرُهَا اللَّهُ ثَلَاثِينَ سَنَةً وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ .

And from him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

'Abu Al-Hassan Al-Reza^{asws} said: 'The man happens to maintain goodly relations with his relatives, and it so happens that there remains three years from his life, and Allah^{azwj} Makes it to become thirty years, and Allah^{azwj} Does whatever He^{azwj} so Desires to'.⁸⁴

وَ عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَطَّابِ الْأَعْوَرِ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) صِلَةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تَدْفَعُ الْبُلُوَى وَ تُيسِّرُ الْحِسَابَ وَ تُنْسِي فِي الْأَجَلِ .

From him, from Ali Bin Al Hakam, from Khattab Al Awr, from Abu Hamza who said,

'Abu Ja'far^{asws} said: 'Goodly relationships with the relatives purifies the deeds, and increases the wealth, and repels the afflictions, and eases the Reckoning, and delays the death'.⁸⁵

وَ عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرٍو بْنِ أَبِي الْمُقَدَّامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْصِي الشَّاهِدَ مِنْ أُمَّتِي وَ الْعَائِبَ مِنْهُمْ وَ مَنْ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ أَنْ يَصِلَ الرَّحِمَ وَ إِنْ كَانَتْ مِنْهُ عَلَى مَسِيرَةِ سَنَةٍ فَإِنَّ ذَلِكَ مِنَ الدِّينِ .

And from him, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam,

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 1

⁸³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 2

⁸⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 3

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 4

(It has been narrated) from Jabir, from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} hereby bequeath the present ones of my^{saww} community and the absent ones from them, and the ones in the backbones of the men and the wombs of the women up to the Day of Judgement that they should maintain goodly relationships with the relatives, and even if there was one from them upon a travel distance of a year, for that is from the Religion'.⁸⁶

وَعَنْهُ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَفْصِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ صَلِّهُ الْأَرْحَامِ تُحَسِّنُ الْخُلُقَ وَ تَسْمَحُ الْكُفَّ وَ تَطْيِبُ النَّفْسَ وَ تَزِيدُ فِي الرِّزْقِ وَ تُنْسِي فِي الْأَجَلِ .

And from him, from Ali Bin al Hakam, from Hafs, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Goodly relationships with the relatives improves the manners, and allows the palm (to be generous), and betters the self, and increases in the sustenance, and delays in the death'.⁸⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الرَّجْمَ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي وَ هِيَ رَجْمُ آلِ مُحَمَّدٍ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ رَجْمُ كُلِّ ذِي رَجْمٍ .

Al Husayn Bin Muhammad, from Moallah Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The kinship (of the Progeny^{asws} of Muhammad^{saww}) would attach itself with the Throne saying, 'O Allah^{azwj}! Maintain with the one who maintained me and Cut off the one who cut me off, and it is the relationship with the Progeny^{asws} of Muhammad^{saww}, and these are the Words of Allah^{azwj} Mighty and Majestic [13:21] **And those who join what Allah has Bidden to be joined** – and the relative is every one with the relationship'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَوَّلُ نَاطِقٍ مِنَ الْجَوَارِحِ يَوْمَ الْقِيَامَةِ الرَّجْمُ تَقُولُ يَا رَبِّ مَنْ وَصَلَنِي فِي الدُّنْيَا فَصَلِّ الْيَوْمَ مَا بَيْنَكَ وَ بَيْنَهُ وَ مَنْ قَطَعَنِي فِي الدُّنْيَا فَاقْطَعْ الْيَوْمَ مَا بَيْنَكَ وَ بَيْنَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The first one of the body parts to speak on the Day of Judgement would be the womb (i.e., kinship) saying, 'O Lord^{azwj}! The one maintained me in the world, so Maintain what is between You^{azwj} and him, and the one cut me off in the world, so Cut him off today what is between You^{azwj} and him'.⁸⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) صَلِّ رَجْمَكَ وَ لَوْ بِشَرْبَةِ مِنْ مَاءٍ وَ أَفْضَلُ مَا تُوصَلُ بِهِ الرَّجْمُ كَفَّ الْأَذَى عَنْهَا وَ صَلِّهُ الرَّجْمَ مَنْسَأَةً فِي الْأَجَلِ مُحَبَّبَةً فِي الْأَهْلِ .

From him, from Ahmad Bin Muhammad Bin Abu Nasr,

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 5

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 6

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 7

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 8

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Be good to your relatives and even if it is by a drink of water; and the most superior of what you can be good with the relative is restraining the harm from them; and goodly relationships with the relatives is a delayer regarding the death, and brings about love in the family'.⁹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ الرَّجْمَ مُعَلَّقَةٌ يَوْمَ الْقِيَامَةِ بِالْعَرْشِ تَقُولُ اللَّهُمَّ صِلْ مَنْ وَصَلَنِي وَاقْطَعْ مَنْ قَطَعَنِي .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Fuzayl Bin Yasaar who said,

'Abu Ja'far^{asws} said: 'The womb (kinship of the Progeny^{asws} of Muhammad^{saww}) would attach itself to the Throne on the Day of Judgement, saying, 'O Allah^{azwj}! Maintain with the one who maintained me, and Cut off from the one who cut me off'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ حَاقَتَا الصِّرَاطِ يَوْمَ الْقِيَامَةِ الرَّجْمُ وَالْأَمَانَةُ فَإِذَا مَرَّ الْوَسْطَانُ لِلرَّجْمِ الْمُؤَدِّي لِلْأَمَانَةِ نَفَذَ إِلَى الْجَنَّةِ وَإِذَا مَرَّ الْخَائِنُ لِلْأَمَانَةِ الْقَطُوعُ لِلرَّجْمِ لَمْ يَنْفَعُهُ مَعَهُمَا عَمَلٌ وَتَكَفَّرَ بِهِ الصِّرَاطُ فِي النَّارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Hannan Bin Sadeyr, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Abu Zarr^{ra} said: 'I^{ra} heard Rasool-Allah^{saww} saying: 'On the two edges of the Bridge on the Day of Judgement would be the kinship and the entrustment. So when the maintainer of the relationships and the fulfiller of the entrustments passes by, would pass through to the Paradise, and when the betrayer of the entrustment, the cutter of the relationships passes by, the deeds would not benefit him along with these two, and the Bridge would fling him into the Fire'.⁹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ فَرْطٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ صَلَاةُ الْأَرْحَامِ تَحْسِنُ الْخُلُقَ وَتُسَمِّحُ الْكُفَّ وَتُطَيِّبُ النَّفْسَ وَتَزِيدُ فِي الرِّزْقِ وَتُنْسِي فِي الْأَجَلِ .

A number of our companions, from Ahmad Bin Muhammad bin Khalid, from his father, from Ibn Abu Umeyr, from Hafs Bin Qurti, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Goodly relations with the relatives improves the manners, and allows the palm (to be generous), and betters the self, and increases in the sustenance, and delays in the death'.⁹³

عَنْهُ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ خَطَّابِ الْأَعْوَرِ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) صَلَاةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَتُدْفَعُ الْبَلَاءَ وَتُنْمِي الْأَمْوَالَ وَتُنْسِي لَهُ فِي عُمْرِهِ وَتُوسِّعُ فِي رِزْقِهِ وَتُحَبِّبُ فِي أَهْلِ بَيْتِهِ فَلْيَتَّقِ اللَّهَ وَلْيَصِلْ رَجْمَهُ .

From him, from Usman Bin Isa, from Khattab Al Awr, from Abu Hamza who said,

⁹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 9

⁹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 10

⁹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 11

⁹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 12

'Abu Ja'far^{asws} said: 'Goodly relationship purifies the deeds, and repels the afflictions, and increases the wealth, and delays the death for him in his lifetime, and expands in his sustenance, and brings about love among his family members, so let him fear Allah^{azwj} and let him be good with his relatives'.⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ الْحَنَاطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) صَلَّةُ الرَّجْمِ وَ حُسْنُ الْجَوَارِ يُعَمَّرَانِ الدِّيَّارَ وَ يَزِيدَانِ فِي الْأَعْمَارِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Ibn Abu Umeys, from Ibrahim Bin Abdul Hameed, from Al Hakam Al Hannat who said,

'Abu Abdullah^{asws} said: 'Goodness with the relatives and goodness with the neighbours both build the houses (households) and increase in the lifespans'.⁹⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْفَدَّاحِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) إِنَّ أَعْجَلَ الْخَيْرِ تَوَاباً صَلَّةُ الرَّجْمِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The quickest of the Rewards for a good deed is for maintaining good relationships with the relatives'.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَ الزِّيَادَةُ فِي الرَّزْقِ فَلْيَصِلْ رَجْمَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who is happy with the delay in his death and the increase in the sustenance, so let him maintain good relationship with the relatives'.⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا نَعْلَمُ شَيْئاً يَزِيدُ فِي الْعُمُرِ إِلَّا صَلَّةُ الرَّجْمِ حَتَّىٰ إِنَّ الرَّجُلَ يَكُونُ أَجَلُهُ ثَلَاثَ سِنِينَ فَيَكُونُ وَصُولاً لِلرَّجْمِ فَيَزِيدُ اللَّهُ فِي عُمُرِهِ ثَلَاثِينَ سَنَةً فَيَجْعَلُهَا ثَلَاثًا وَ ثَلَاثِينَ سَنَةً وَ يَكُونُ أَجَلُهُ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً فَيَكُونُ قَاطِعاً لِلرَّجْمِ فَيَنْقُصُهُ اللَّهُ ثَلَاثِينَ سَنَةً وَ يَجْعَلُ أَجَلَهُ إِلَى ثَلَاثِ سِنِينَ .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'We^{asws} do not know of anything which increases in the life-span except for the goodly relations with the relatives. The man might happen to have three years term (left of his life), and he maintains good relations with the relatives, so Allah^{azwj} would Increase thirty years in his life-span, and Make it to be thirty three years; and (or) his (remaining) life-span might be thirty three years and

⁹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 13

⁹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 14

⁹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 15

⁹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 16

he cuts off the relationships, so Allah^{azwj} would Cut-off thirty years and Make his (remaining) term to be three years’.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) مِثْلَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha,

(It has been narrated) from Abu Al Hassan Al Reza^{asws} – similar to it.⁹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمَّا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يُرِيدُ الْبَصْرَةَ نَزَلَ بِالرَّبِذَةِ فَأَتَاهُ رَجُلٌ مِنْ مَحَارِبٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي تَحَمَّلْتُ فِي قَوْمِي حِمَالَةً وَ إِنِّي سَأَلْتُ فِي طَوَائِفٍ مِنْهُمْ الْمَوَاسَاةَ وَالْمَعُونَةَ فَسَبَقَتْ إِلَيَّ أَلْسِنُهُمْ بِالتَّكْدِ قَمْرُهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ بِمَعُونَتِي وَ حُنْهُمُ عَلَى مَوَاسَاتِي فَقَالَ أَيْنَ هُمْ فَقَالَ هَؤُلَاءِ قَرِيقٌ مِنْهُمْ حَيْثُ تَرَى

Ali Bin Ibrahim, from his father, from one of his companions, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Amir Al-Momineen^{asws} went out intending Basra (the battle of the Camel), he^{asws} encamped at Al-Rabza. So a man from the fighters came over to him^{asws}, and he said, 'O Amir Al-Momineen^{asws}! I bore the burdens (responsibilities) of my people and I asked among their groups for the sympathy and the assistance but their tongues preceded to me with the temper. So order them, O Amir Al-Momineen^{asws} for assisting me and urge them upon sympathising with me'. So he^{asws} said: 'Where are they?' So he said, 'There, a group of them is where you^{asws} see'.

قَالَ فَنَصَّ رَاجِلَتَهُ فَادَّلَتْ كَاتِنَهَا ظَلِيمًا فَادَّلَتْ بَعْضُ أَصْحَابِهِ فِي طَلِبِهَا فَلَايًا بِالْأَيِّ مَا لُحِقَتْ فَانْتَهَى إِلَى الْقَوْمِ فَسَلَّمَ عَلَيْهِمْ وَ سَأَلَهُمْ مَا يَمْنَعُهُمْ مِنْ مَوَاسَاةِ صَاحِبِهِمْ فَسَكَوْهُ وَ شَكَاهُمْ

So he spurred on his riding animal and galloped it as if it was a male ostrich, and some of his^{asws} companions galloped (their animals) in seeking it (his^{asws} ride) in hot pursuit but could not catch up. So he^{asws} ended up to the group of people and greeted them and asked them what prevent them from sympathising with their companion. So they complained about him, and he complained about them.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَصَلَ امْرُؤٌ عَشِيرَتَهُ فَإِنَّهُمْ أَوْلَى بِيَرِّهِ وَ ذَاتِ يَدِهِ وَ وَصَلَتِ الْعَشِيرَةُ أَخَاهَا إِنْ عَثَرَ بِهِ دَهْرٌ وَ أَدْبَرَتْ عَنْهُ دُنْيَا فَإِنَّ الْمُتَوَاصِلِينَ الْمُتَبَاذِلِينَ مَاجِرُونَ وَ إِنْ الْمُتَقَاطِعِينَ الْمُتَدَابِرِينَ مَوْزُورُونَ قَالَ ثُمَّ بَعَثَ رَاجِلَتَهُ وَ قَالَ حَلْ .

So Amir Al-Momineen^{asws} said: 'A person should help his clan, for they are closest with the righteousness, and that is in his hands, and the clan should help its brother if the time is hard with him and the world turns away from him. So the maintainers of the relationships, the helpers would be Recompensed, and that the cutters-off of relationships, the ones who turn around would be burdened (with sins)'. Then he^{asws} went away with his^{asws} riding animal and said: 'Resolved'.⁹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَنْ يَرْعَبَ الْمَرْءُ عَنْ عَشِيرَتِهِ وَ إِنْ كَانَ ذَا مَالٍ وَ وَلَدٍ وَ عَنْ مَوَدَّتِهِمْ وَ كَرَامَتِهِمْ وَ دِفَاعِهِمْ

⁹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 17

⁹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 18

بأيديهم و ألسنتهم هم أشد الناس حيطه من ورائه و أعطفهم عليه و ألمهم لشعته إن أصابته مصيبة أو نزل به بعض مكاره الأمور

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Yahya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The person should never turn away from his clan even if he was with wealth and children, and away from their cordiality, and their honour, and their defending (him) by their hands and their tongues. They would be the most intense of the people to watch out for him from behind him and the most compassionate upon him to escort him if a difficulty were to hit him, or if one of the abhorrences of his matters were to descend upon him.

و من يقبض يده عن عشيرته فإنما يقبض عنهم يداً واحدة و تفيض عنه منهم أيدي كثيرة و من يلين حاشيته يعرف صديقه منه المودة و من بسط يده بالمعروف إذا وجدته يخلف الله له ما أنفق في دنياه و يضاعف له في آخرته

The one who withholds his hand from his claim, so rather he would be withholding one hand from them, and there would be withheld from him, a lot of hands, and the one who is soft with his inner circle would recognise the cordiality from his friends; and the one who extends his hand with the goodness when he finds it, Allah^{azwj} would Replace it for him whatever he spends regarding his world, and He^{azwj} would Multiply it for him in his Hereafter.

و لسان الصدق للمرء يجعله الله في الناس خيراً من المال يأكله و يورثه لا يزادن أحدكم كبراً و عظماً في نفسه و نأياً عن عشيرته إن كان موسيراً في المال و لا يزادن أحدكم في أخيه زهداً و لا منه بعداً إذا لم ير منه مروة و كان معوراً في المال و لا يعقل أحدكم عن القرابة بها الخصاصة أن يسدها بما لا ينفعه إن أمسكه و لا يضره إن استهلكه .

And a truthful tongue of a person, Allah^{azwj} Allah^{azwj} Makes it for him among the people is better than the wealth he consumes and he inherits. Not one of you should exceed in arrogance and greatness regarding himself and distance himself from his clan even if he was affluent regarding the wealth; and not one of you should exceed in ascetism regarding his brother, nor be remote from him when he does not see magnanimity from him, and he was needy regarding the wealth; and not one of you should be oblivious from the relatives. With it (the kinship) is the speciality, if one was to cut it what would not benefit him if he were to withhold it, nor would it harm him if he were to consume it'.¹⁰⁰

عده من أصحابنا عن أحمد بن أبي عبد الله عن عثمان بن عيسى عن سليمان بن هلال قال قلت لأبي عبد الله (عليه السلام) إن آل فلان يبر بعضهم بعضاً و يتواصلون فقال إذا تنمي أموالهم و ينمون فلا يزالون في ذلك حتى يتقاطعوا فإذا فعلوا ذلك انفقع عنهم .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Suleyman Bin Hilal who said,

'I said to Abu Abdullah^{asws} that the family of so and so, some of them are being righteous with the others and helping out. So he^{asws} said: 'Then their wealth would

¹⁰⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 19

develop and grow, and they would not cease to be in that until they cut-off (the kinship). So if they were to do that, it would vanish from them'.¹⁰¹

عَنْهُ عَنْ غَيْرٍ وَاحِدٍ عَنْ زِيَادِ الْقَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ الْقَوْمَ لَيَكُونُونَ فَجْرَةً وَ لَا يَكُونُونَ بَرَّةً فَيَصِلُونَ أَرْحَامَهُمْ فَتَنَمِي أَمْوَالَهُمْ وَ تَطُولُ أَعْمَارُهُمْ فَكَيْفَ إِذَا كَانُوا أَبْرَارًا بَرَّةً .

From him, from someone else, from Ziyad Al Qandy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The group of the people happens to be immoral and they do not happen to be righteous, so they are maintaining their kinships, and are developing their wealth and prolonging their life-spans. So how would it be if they were righteous, doing righteous deeds?'¹⁰²

وَ عَنْهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) صَلُّوا أَرْحَامَكُمْ وَ لَوْ بِالتَّسْلِيمِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ اتَّقُوا اللَّهَ الَّذِي تَسْأَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا .

From him, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Maintain your kinship even though it be with the greetings. Allah^{azwj} Blessed and High is Saying **[4:1] and fear Allah, by Whom you are asking by Him and the kinship; surely Allah was Ever-Watchful over you**'.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ وَقَعَ بَيْنَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ بَيْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ كَلَامٌ حَتَّى وَقَعَتِ الضُّوْضَاءُ بَيْنَهُمْ وَ اجْتَمَعَ النَّاسُ فَأَفْتَرَقَا عَشِيَّتَهُمَا بِذَلِكَ وَ عَدَوْتُ فِي حَاجَةٍ فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَلَى بَابِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَ هُوَ يَقُولُ يَا جَارِيَةَ قُولِي لِأَبِي مُحَمَّدٍ يَخْرُجْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

'There occurred (heated) words between Abu Abdullah^{asws} and Abdullah Bin Al-Hassan and the clamour occurred between them, and the people gathered. So they both separated with their respective adherents due to that, and in the morning I went regarding the need, and there was Abu Abdullah^{asws} at the door of Abdullah Bin Al-Hassan, and he^{asws} was saying: 'O maid! Tell Abu Muhammad to come out'.

قَالَ فَخَرَجَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا بَكَرَ بِكَ فَقَالَ إِنِّي تَلَوْتُ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ الْبَارِحَةَ فَأَفَلَقْتَنِي قَالَ وَ مَا هِيَ قَالَ قَوْلُ اللَّهِ جَلَّ وَ عَزَّ ذِكْرُهُ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ فَقَالَ صَدَقْتَ لَكَأَنِّي لَمْ أَقْرَأْ هَذِهِ الْآيَةَ مِنْ كِتَابِ اللَّهِ جَلَّ وَ عَزَّ قَطُّ فَأَعْتَقْنَا وَ بَكَيْتَا .

He (the narrator) said, 'So he came out as said, 'O Abu Abdullah^{asws}, what made you^{asws} come so early?' So he^{asws} said: 'I^{asws} recited a Verse from the Book of Allah^{azwj} Mighty and Majestic yesterday so it worried me^{asws}'. He said, 'And what is it?' He^{asws} said 'The Words of Allah^{azwj}, Majestic and Mighty is His^{azwj} Mention **[13:21]**

¹⁰¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 20

¹⁰² Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 21

¹⁰³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 22

And those who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning. So he said, 'You^{asws} speak the truth. It is as if I never read this Verse from the Book of Allah^{azwj} Majestic and Mighty at all'. So they both hugged and wept'.¹⁰⁴

وَ عَنْهُ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ لِي ابْنَ عَمٍّ أَصْلُهُ فَيَقْطَعُنِي وَ أَصْلُهُ فَيَقْطَعُنِي حَتَّى لَقَدْ هَمَمْتُ لِقْطِيعَتِهِ إِيَّايَ أَنْ أَقْطَعَهُ أ تَأْذُنُ لِي قَطْعُهُ قَالَ إِنَّكَ إِذَا وَصَلْتَهُ وَ قَطَعْتَكَ وَ صَلَّكَمَّا اللَّهُ عَزَّ وَ جَلَّ جَمِيعاً وَ إِنْ قَطَعْتَهُ وَ قَطَعْتَكَ قَطَعْتُمَا اللَّهُ .

From him, from Ali Bin Al Hakam, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'There is a cousin of mine I maintain kinship with, but he cuts me off, and I maintain kinship with him but he cuts me off, to the extent that I have thought that if he were to cut me off (again), I will cut him off. Do you^{asws} permit me to cut him off?' He^{asws} said: 'When you maintain it to him and he cuts you off, Allah^{azwj} Mighty and Majestic Maintains it with both of you together, and if you cut him off and he cuts you off, Allah^{azwj} would Cut off both of you'.¹⁰⁵

عَنْهُ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي أُحِبُّ أَنْ يَعْلَمَ اللَّهُ أَنِّي قَدْ أَذَلْتُ رَقَبَتِي فِي رَحْمِي وَ أَنِّي لِأَبَادِرُ أَهْلَ بَيْتِي أَصْلَهُمْ قَبْلَ أَنْ يَسْتَعْنُوا عَنِّي .

From him, from Ali Bin Al Hakam, from Dawood Bin Farqad who said,

'Abu Abdullah^{asws} said to me: 'I^{asws} would love it for Allah^{azwj} to Know that I^{asws} have humbled my^{asws} neck regarding my kinship and I^{asws} hasten to my^{asws} family members to helping them before they become self-sufficient of me^{asws},¹⁰⁶

عَنْهُ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ فَضَيْلِ الصَّيْرَفِيِّ عَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَجْمَ آلِ مُحَمَّدٍ الْأَيْمَةِ (عَلَيْهِمُ السَّلَامُ) لَمُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ اللَّهُمَّ صِلْ مَنْ وَصَلَنِي وَ أَقْطَعْ مَنْ قَطَعَنِي

From him, from Al Washha, from Muhammad Bin Fuzayl Al Sayrafi,

(It has been narrated) from Al Reza^{asws} having said: 'The kinship of the Progeny^{asws} of Muhammad^{saww}, the Imams^{asws}, would attach with the Throne saying: 'O Allah^{azwj}! Maintain Relationship with the one who maintained (relationship with) me, and Cut off the one who cut me off'.

ثُمَّ هِيَ جَارِيَةٌ بَعْدَهَا فِي أَرْحَامِ الْمُؤْمِنِينَ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ اتَّقُوا اللَّهَ الَّذِي تَسْأَلُونَ بِهِ وَ الْأَرْحَامَ .

Then if flows, after it, in the relationships of the Believers'. Then he^{asws} recited this Verse **[4:1] and fear Allah, by Whom you are asking by Him and the kinship**.¹⁰⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ ابْنِ فَضَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ فَقَالَ قَرَابَتُكَ .

¹⁰⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 23

¹⁰⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 24

¹⁰⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 25

¹⁰⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 26

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Yazeed who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [13:21] **And those who join what Allah has Bidden to be joined.** He^{asws} said: 'Your relatives'.¹⁰⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ وَهَشَامِ بْنِ الْحَكَمِ وَدُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ قَالَ نَزَلَتْ فِي رَجْمِ آلِ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلَامُ وَفَدَّ تَكُونُ فِي قَرَابَتِكَ ثُمَّ قَالَ فَلَا تَكُونَنَّ مِمَّنْ يَقُولُ لِلشَّيْءِ إِنَّهُ فِي شَيْءٍ وَاحِدٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, and Hisham Bin Al Hakam, and Dorost Bin Abu Mansour, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws} [13:21] **And those who join what Allah has Bidden to be joined.** He^{asws} said: 'It was Revealed regarding the kinship of the Progeny^{asws} of Muhammad^{saww}, and has come to be regarding your relatives'. Then he^{asws} said: 'Therefore, do not become from the ones who are saying for the thing, that it is regarding the one (and the same) thing'.¹⁰⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ أَبِي جَمِيلَةَ عَنِ الْوَصَّافِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ سَرَّهُ أَنْ يَمُدَّ اللَّهُ فِي عُمُرِهِ وَ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ فَلْيَصِلْ رَجْمَهُ فَإِنَّ الرَّجْمَ لَهَا لِسَانٌ يَوْمَ الْقِيَامَةِ دَلِقُ تَقُولُ يَا رَبِّ صِلْ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abu Jameela, from Al Wassafy,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who is joyful if Allah^{azwj} were to Extend in his life-span, and Expand for him in his sustenance, so let him maintain goodly relations with the relatives, for the kinship, there would be an eloquent tongue for it on the Day of Judgement, saying, 'O Lord^{azwj}! Maintaining Relationship with the one who maintained it with me, and Cut off the one who cut me off'.

فَالرَّجُلُ لِيُرَى بِسَبِيلِ خَيْرٍ إِذَا أَتَتْهُ الرَّجْمُ الَّتِي قَطَعَهَا فَتَهْوِي بِهِ إِلَى أَسْفَلِ قَعْرِ فِي النَّارِ .

So the man would be seen to be on the goodly way, when the kinship comes to him which he had cut if off, so it would plunge with him into the lowest depth into the Fire'.¹¹⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ صَفْوَانَ عَنِ الْجَهْمِ بْنِ حُمَيْدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) تَكُونُ لِي الْقَرَابَةُ عَلَيَّ غَيْرَ أَمْرِي أَلَهُمْ عَلَيَّ حَقٌّ قَالَ نَعَمْ حَقُّ الرَّجْمِ لَا يَقْطَعُهُ شَيْءٌ وَإِذَا كَانُوا عَلَيَّ أَمْرًا كَانَ لَهُمْ حَقَّانِ حَقُّ الرَّجْمِ وَ حَقُّ الْإِسْلَامِ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hassan Bin Ali, from Safwan, from Al Jaham Bin Humejd who said,

¹⁰⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 27

¹⁰⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 28

¹¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 29

'I said to Abu Abdullah^{asws}, 'There happen to be relatives for him being upon other than my matter (Al-Wilayah). Is there (any) right for them upon me?' He^{asws} said: 'Yes, the right of kinship. Nothing can cut if off. And had they been upon your matter (Al-Wilayah), there would have been two rights for them – the right of the kinship and the right of Al-Islam'.¹¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ صِلَةَ الرَّجْمِ وَالْبِرَّ لِيَهْوَنَانِ الْحِسَابَ وَيُعْصِمَانِ مِنَ الذُّنُوبِ فَصَلُّوا أَرْحَامَكُمْ وَبَرُّوا بِإِخْوَانِكُمْ وَ لَوْ بِحُسْنِ السَّلَامِ وَ رَدَّ الْجَوَابِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'The maintenance of goodly relationship with the relatives, and the righteousness, would both east the Reckoning and would defend from the sins. Therefore, maintain your relationships and be good with your brethren, and even though it be by the goodly greeting and response'.¹¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) صِلَةُ الرَّجْمِ تُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ وَ هِيَ مَنْسَأَةٌ فِي الْعُمُرِ وَ تَقِي مَصَارِعَ السُّوءِ وَ صَدَقَةُ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Samad Bin Bashir who said,

'Abu Abdullah^{asws} said: 'The goodly relationships would ease the Reckoning on the Day of Judgement, and it is a delayer is the (termination of the) life-span and saves from the evil misfortunes; and the giving of the charity at night extinguishes the Anger of the Lord^{azwj}'.¹¹³

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ صِلَةَ الرَّجْمِ تُزَكِّي الْأَعْمَالَ وَ تَنْمِي الْأَمْوَالَ وَ تُبَسِّرُ الْحِسَابَ وَ تَدْفَعُ الْبَلْوَى وَ تَزِيدُ فِي الرِّزْقِ .

Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The goodly relationships purify the deeds, and develops the wealth, and eases the Reckoning, and repels the afflictions, and increases in the sustenance'.¹¹⁴

بَابُ الْبِرِّ بِالْوَالِدَيْنِ

Chapter 69 – The righteousness with the parents

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَ لِادِ الْحَنَاطِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بِالْوَالِدَيْنِ إِحْسَانًا مَا هَذَا الْإِحْسَانُ فَقَالَ الْإِحْسَانُ أَنْ تُحْسِنَ صُحْبَتَهُمَا وَ أَنْ لَا تُكَلِّفَهُمَا أَنْ يَسْأَلَكَ شَيْئاً مِمَّا يَحْتَاجَانِ إِلَيْهِ وَ إِنْ كَانَا مُسْتَعِينِينَ أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

¹¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 30

¹¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 31

¹¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 32

¹¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 33

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahbooub, from Abu Wallad Al Hannat who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[17:23] and the goodness to the two parents**. What is this goodness?' So he^{asws} said: 'The goodness is that you are good in their company, and that you do not encumber them if they were to ask you from what they are both needy to, and even if they were both self-sufficient. Is Allah^{azwj} Mighty and Majestic no Saying **[3:92] You will never attain to righteousness until you spend out of what you love; and whatever thing you spend, Allah Knows of it**.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَمَّا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌّ وَ لَا تَنْهَرُهُمَا قَالَ إِنْ أَضَجَرَكَ فَلَا تَقُلْ لَهُمَا أُفٌّ وَ لَا تَنْهَرُهُمَا إِنْ ضَرَبَكَ قَالَ وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا قَالَ إِنْ ضَرَبَكَ فَقُلْ لَهُمَا عَفَرَ اللَّهُ لَكُمْ فَذَلِكَ مِنْكَ قَوْلٌ كَرِيمٌ

He (the narrator) said, 'Then Abu Abdullah^{asws} said: 'And as for the Words of Allah^{azwj} Mighty and Majestic **[17:23] If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them**, if they were to bore you so neither say 'Ugh' to them nor chide them if they were to hit you **and speak to both of them a gracious word**. If they do strike you, so say to them both, 'May Allah^{azwj} Forgive you both', so that would constitute a gracious word from you'.

قَالَ وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ قَالَ لَا تَمَلَأْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلَّا بِرَحْمَةٍ وَ رِقَّةٍ وَ لَا تَرْفَعْ صَوْتَكَ فَوْقَ أَسْوَاتِهِمَا وَ لَا يَدَكَ فَوْقَ أَيْدِيهِمَا وَ لَا تَقْدَمَ قُدَامَهُمَا .

He^{asws} said: '**[17:24] And make yourself submissively gentle to them with the mercy**. He^{asws} said: 'Do not fill your eyes from looking towards them, except with mercy and kindness, and do not raise your voice above their voices, and let not your hand be above their hands, and do not walk in front of them'.¹¹⁵

ابْنُ مَحْبُوبٍ عَنْ خَالِدِ بْنِ نَافِعِ الْبَجَلِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنْ رَجُلًا أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَ إِنْ حُرِّقْتَ بِالنَّارِ وَ عُدْبِتَ إِلَّا وَ قَلْبِكَ مُطْمَئِنٌّ بِالْإِيمَانِ وَ وَالِدَيْكَ فَأَطْعُمَهُمَا وَ بَرَّهُمَا حَيًّا كَانَا أَوْ مَيِّتَيْنِ وَ إِنْ أَمْرَاكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَ مَالِكَ فَافْعَلْ فَإِنَّ ذَلِكَ مِنَ الْإِيمَانِ .

Ibn Mahbooub, from Khalid Bin Nafi'e Al Bajaly, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{asws} saying: 'A man came over to the Prophet^{as} and he said, 'O Rasool-Allah^{saww}! Advise me'. So he^{saww} said: 'Do not associate anything with Allah^{azwj} and even if you are burnt in the fire and punished, except your heart should be at rest with the *Emān*; and (as for your) parents, so feed them and be righteous with them be they alive or dead; and if they were to order you go out from your family and your wealth, do so, for that would be from the *Emān*'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَنَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَأْتِي يَوْمَ الْقِيَامَةِ شَيْءٌ مِثْلُ الْكَبَةِ فَيُدْفَعُ فِي ظَهْرِ الْمُؤْمِنِ فَيُدْخِلُهُ الْجَنَّةَ فَيَقَالُ هَذَا الْبِرُّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf,

¹¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 1

¹¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'There would come, on the Day of Judgement, something like a globe, so it would push in the back of the Believer and enter him into the Paradise, and it would be said: 'This is the righteousness'.¹¹⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لَوْ قُتِلَتْهَا وَ بَرُّ الْوَالِدَيْنِ وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I said, 'Which deed is the most superior?' He^{asws} said: 'The *Salāt* on its timing, and righteousness with the parents, and the *Jihād* in the Way of Allah^{azwj} Mighty and Majestic'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا حَقُّ الْوَالِدِ عَلَى وَلَدِهِ قَالَ لَا يُسَمِّيهِ بِاسْمِهِ وَ لَا يَمْشِي بَيْنَ يَدَيْهِ وَ لَا يَجْلِسُ قَبْلَهُ وَ لَا يَسْتَسْبِئُ لَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Dorost Bin Abu Mansour,

(It has been narrated) from Abu Al-Hassan Musa^{as} having said: 'A man asked Rasool-Allah^{saww}, 'What is the right of the father upon his son?' He^{asws} said: 'Not calling him by his name, and not walking in front of his, and not sitting before him, and not let him be insulted (by anyone)'.¹¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بَجْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ وَ أَنَا عِنْدَهُ لِعَبْدِ الْوَاحِدِ الْأَنْصَارِيِّ فِي بَرِّ الْوَالِدَيْنِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بِالْوَالِدَيْنِ إِحْسَانًا فَظَنْنَا أَنَّهَا الْآيَةُ الَّتِي فِي بَنِي إِسْرَائِيلَ وَ قَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Bahr, from Abdullah Bin Muskan, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said to Abdul Wahid Al-Ansary, and I was in his^{asws} presence, regarding the righteousness with the parents in the Words of Allah^{azwj} Mighty and Majestic **[17:23] and the goodness to the two parents**, and we thought that it is a Verse which is regarding the Children of Israel **[17:23] And your Lord has Decreed that you shall not worship except Him, and goodness to your parents.**

فَلَمَّا كَانَ بَعْدَ سَأَلْتُهُ فَقَالَ هِيَ الَّتِي فِي لُقْمَانَ وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَ إِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

So when it was afterwards I had asked him^{asws}, so he^{asws} said: 'It is that which is in (Surah) Luqman^{as} (Chapter 29) **[29:8] And We have enjoined on human being goodness to his parents, and if they contend with you that you should**

¹¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 3

¹¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 4

¹¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 5

associate (others) with Me, of which you have no knowledge, do not obey them.

فَقَالَ إِنَّ ذَلِكَ أَعْظَمُ مِنْ أَنْ يَأْمُرَ بِصَلَاتِهِمَا وَحَقَّهُمَا عَلَى كُلِّ حَالٍ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَقَالَ لَا بَلْ يَأْمُرُ بِصَلَاتِهِمَا وَإِنْ جَاهَدَاهُ عَلَى الشُّرْكِ مَا زَادَ حَقَّهُمَا إِلَّا عِظْمًا .

So he (Abdul Wahid): 'That is greater than Him^{azwj} Commanding with goodness with them both and their rights upon every state **and if they contend with you that you should associate (others) with Me, of which you have no knowledge.** So he^{asws} said: 'No, but He^{azwj} Commanded with being good to them both, and even if they were to contend upon the association (Shirk). It does not increase their rights except for greatness'.¹²⁰

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مُسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا يَمْنَعُ الرَّجُلَ مِنْكُمْ أَنْ يَبِرَّ وَالِدَيْهِ حَيِّينَ وَ مَيِّتَيْنِ يُصَلِّيَ عَنْهُمَا وَ يَتَصَدَّقَ عَنْهُمَا وَ يَحُجَّ عَنْهُمَا وَ يَصُومَ عَنْهُمَا فَيَكُونَ الَّذِي صَنَعَ لَهُمَا وَ لَهُ مِثْلُ ذَلِكَ فَيَزِيدَهُ اللَّهُ عِزًّا وَ جَلًّا بِبِرِّهِ وَ صَلَاتِهِ خَيْرًا كَثِيرًا .

From him, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

'Abu Abdullah^{asws} said: 'What prevents the man from you from being righteous with his parents, be they alive or dead. He can pray *Salāt* on their behalf, and give charity on their behalf, and perform Hajj on their behalf, and Fast on their behalf. Thus, that which he does for them both would happen to for him, the like of that, and Allah^{azwj} Mighty and Majestic would Increase him, due to his righteousness, and his kinship, a lot of good'.¹²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) أَدْعُو لَوَالِدَيْ إِذَا كَانَا لَا يَعْرِفَانِ الْحَقَّ قَالَ أَدْعُ لَهُمَا وَ تَصَدَّقْ عَنْهُمَا وَ إِنْ كَانَا حَيِّينَ لَا يَعْرِفَانِ الْحَقَّ فَدَارِهِمَا فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ إِنَّ اللَّهَ بَعَثَنِي بِالرَّحْمَةِ لَا بِالْعُفُوقِ .

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

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Should I supplicate for my parents when they do not recognise the truth (Al-Wilayah)?' He^{asws} said: 'Supplicate for them both and give charity on their behalf; and if they were alive not recognising the truth (Al-Wilayah), so circle around them (introduce to them the Al-Wilyah), for Rasool-Allah^{saww} said: 'Allah^{azwj} Sent me^{saww} with the Mercy, not with the ingratitude'.¹²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَبِرُّ قَالَ أُمَّكَ قَالَ نَمَّ مَنْ قَالَ أُمَّكَ قَالَ نَمَّ مَنْ قَالَ أُمَّكَ قَالَ نَمَّ مَنْ قَالَ أُمَّكَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! Whom shall I be more righteous with?' He^{saww} said: 'Your mother'. He said, 'Then who?' He^{saww} said: 'Your mother'. He said,

¹²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 6

¹²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 7

¹²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 8

'Then who?' He^{saww} said: 'Your mother'. He said, 'Then who?' He^{saww} said: 'Your father'.¹²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَاغِبٌ فِي الْجِهَادِ نَشِيطٌ قَالَ فَقَالَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَجَاهِدْ فِي سَبِيلِ اللَّهِ فَإِنَّكَ إِنْ تُقْتَلَ تَكُنْ حَيًّا عِنْدَ اللَّهِ تُرْزَقُ وَإِنْ تَمُتَ فَقَدْ وَقَعَ أَجْرُكَ عَلَى اللَّهِ وَإِنْ رَجَعْتَ رَجَعْتَ مِنَ الذُّنُوبِ كَمَا وُلِدْتَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to Rasool-Allah^{saww} and he said, 'O Rasool-Allah^{saww}! I am desirous regarding the *Jihād* actively'. So the Prophet^{saww} said: 'So perform *Jihād* in the Way of Allah^{azwj}, and if you are killed, you would happen to be alive in the Presence of Allah^{azwj} being Sustained, and if you were to die (beforehand), so your Recompense would occur upon Allah^{azwj}, and if you were to return, you would return from the sins just as you were born'.

قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي وَالِدَيْنِ كَبِيرَيْنِ يَزْعَمَانِ أَنَّهُمَا يَأْتِسَانِ بِي وَيَكْرَهُانِ خُرُوجِي فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَوَرِّ مَعِ وَالِدَيْكَ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَأَنْسُهُمَا بِكَ يَوْمًا وَ لَيْلَةً خَيْرٌ مِنْ جِهَادِ سَنَةٍ .

He said, 'O Rasool-Allah^{saww}! For me there are parents who are aged, they claim that they are comforted by me and they dislike my going out'. So Rasool-Allah^{saww} said: 'So stay with your parents, for by the One^{azwj} is Whose Hand is my^{saww} soul, their being comforted by you for one day and night is better than a *Jihād* for a year'.¹²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ زَكَرِيَّا بْنِ إِبْرَاهِيمَ قَالَ كُنْتُ نَصْرَانِيًّا فَأَسْلَمْتُ وَ حَجَّجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ إِنِّي كُنْتُ عَلَى النَّصْرَانِيَّةِ وَ إِنِّي أَسْلَمْتُ فَقَالَ وَ أَيِّ شَيْءٍ رَأَيْتَ فِي الْإِسْلَامِ قُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلَنَاهُ نُورًا تَهْدِي بِهِ مَنْ نَشَاءُ فَقَالَ لَقَدْ هَدَاكَ اللَّهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Zakariyya Bin Ibrahim who said,

'I was a Christian, then I became a Muslim and performed Hajj. So I went over to Abu Abdullah^{asws} and I said, 'I used to be upon the Christianity and I became a Muslim'. So he^{asws} said: 'And which thing did you see in Al-Islam?' I said, 'The Words of Allah^{azwj} Mighty and Majestic [42:52] **You did not know what the Book was, nor the belief, but We Made it a Light, Guiding thereby whom We Desire to**'. So he^{asws} said: 'Allah^{azwj} has Guided you'.

ثُمَّ قَالَ اللَّهُمَّ اهْدِهِ ثَلَاثًا سَلَّ عَمَّا شِئْتُ يَا بُنَيَّ فَقُلْتُ إِنَّ أَبِي وَ أُمِّي عَلَى النَّصْرَانِيَّةِ وَ أَهْلَ بَيْتِي وَ أُمِّي مَكْفُوفَةٌ الْبَصَرُ فَأَكُونُ مَعَهُمْ وَ أَكُلُ فِي آيَاتِهِمْ فَقَالَ يَأْكُلُونَ لَحْمَ الْخَنزِيرِ فَقُلْتُ لَا وَ لَا يَمْسُونَهُ فَقَالَ لَا بَأْسَ فَاَنْظُرْ أَمَّا قَبْرُهَا فَإِذَا مَاتَتْ فَلَا تَكَلِّهَا إِلَى غَيْرِكَ كُنْ أَنْتَ الَّذِي تَقُومُ بِشَأْنِهَا وَ لَا تُخَيِّرَنَّ أَحَدًا أَنْكَ أَنْتَ تَبْنِي بِنِي إِذَا شَاءَ اللَّهُ

Then he^{asws} said: 'O Allah^{azwj}! Guide him!' – three times, 'Ask whatever you so desire to'. So I said, 'My father and my mother are upon the Christianity, along with my

¹²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 9

¹²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 10

family members, and my mother is blind of vision. So I happen to be with them, and I eat in their utensils'. So he^{asws} said: 'Are they eating the flesh of swine?' So I said, 'No, nor are they touching it'. So he^{asws} said: 'There is no problem, so look after your mother and be righteous with her. So when she dies, do not allocate her to anyone other than yourself. You, yourself would become the one who would be standing by her funeral, and do not inform anyone that you came to me^{asws} until you come to me at Mina, if Allah^{azwj} so Desires it'.

قَالَ فَاتَّبَعْتُهُ بِمَنِيَّ وَ النَّاسُ حَوْلَهُ كَأَنَّهُ مُعَلِّمٌ صَبِيَّانِ هَذَا يَسْأَلُهُ وَ هَذَا يَسْأَلُهُ فَلَمَّا قَدِمْتُ الْكُوفَةَ أَلْفَفْتُ لِأُمِّي وَ كُنْتُ أُطْعِمُهَا وَ أَفْلِي تَوْبَهَا وَ رَأْسَهَا وَ أَخْدَمْتُهَا فَقَالَتْ لِي يَا بُنَيَّ مَا كُنْتَ تَصْنَعُ بِي هَذَا وَ أَنْتَ عَلَيَّ دِينِي فَمَا الَّذِي أَرَى مِنْكَ مِنْذُ هَاهُجَرْتِ فَدَخَلْتُ فِي الْحَنَفِيَّةِ فَقُلْتُ رَجُلٌ مِنْ وُلْدِ نَبِيِّنَا أَمْرِي بِهِذَا فَقَالَتْ هَذَا الرَّجُلُ هُوَ نَبِيٌّ فَقُلْتُ لَا وَ لَكِنَّهُ ابْنُ نَبِيٍّ

He said, 'So I went over to him^{asws} at Mina, and the people were around him^{asws} as if he^{asws} was a teacher of the children. This one was asking him^{asws}, and this one was asking him^{asws}. So when I proceeded to Al-Kufa, I was kind to my mother and I used to feed her and wash her clothes, and her head, and serve her. So she said to me, 'O my son! You were not doing this with me when you were upon my religion. So what is this which I see from you since you emigrated (changed religion), and you entered upon the uprightness?' So I said, 'A man from the children of our Prophet^{saww} ordered me with this'. So she said, 'This man is a Prophet^{as}?'. So I said, 'No, but a son^{asws} of the Prophet^{saww}'.

فَقَالَتْ يَا بُنَيَّ إِنَّ هَذَا نَبِيٌّ إِنَّ هَذِهِ وَصَايَا الْأَنْبِيَاءِ فَقُلْتُ يَا أُمُّهُ إِنَّهُ لَيْسَ بِكَوْنٍ بَعْدَ نَبِيِّنَا نَبِيٌّ وَ لَكِنَّهُ ابْنُهُ فَقَالَتْ يَا بُنَيَّ دِينُكَ خَيْرٌ دِينِ أَعْرَضَهُ عَلَيَّ فَعَرَضْتُهُ عَلَيْهَا فَدَخَلْتُ فِي الْإِسْلَامِ وَ عَلَّمْتُهَا فَصَلَّتِ الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْأَخْرَةَ

So she said, 'O my son! This is a Prophet^{as}. These are the advices of the Prophets^{as}'. So I said, 'O mother! There is not going to be a Prophet^{as} after this Prophet^{saww}, but (it is) his^{saww} son^{asws}'. So she said, 'O my son! Your Religion is a good Religion. Present it to me'. So I presented it to her'. So she entered into Al-Islam, and I taught her. So she prayed the *Salāts* of Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha the last.

ثُمَّ عَرَضَ لَهَا عَارِضٌ فِي اللَّيْلِ فَقَالَتْ يَا بُنَيَّ أَعِدْ عَلَيَّ مَا عَلَّمْتَنِي فَأَعَدُّهُ عَلَيْهَا فَأَقْرَأَتْ بِهِ وَ مَاتَتْ فَلَمَّا أَصْبَحَتْ كَانَ الْمُسْلِمُونَ الَّذِينَ عَسَلُوهَا وَ كُنْتُ أَنَا الَّذِي صَلَّيْتُ عَلَيْهَا وَ نَزَلْتُ فِي قَبْرِهَا .

Then something happened to her at night, so she said, 'O my son! Repeat upon me what you taught me'. So I repeated it upon her, and she acknowledged with it and she died. So when it was the morning, the Muslims were the one who washed her, and I was the one who prayed *Salāt* over her, and descended into her grave'.¹²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ جَمِيعاً عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَمَّارِ بْنِ حَيَّانَ قَالَ خَبَرْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِبِرِّ إِسْمَاعِيلَ ابْنِي بِي فَقَالَ لَقَدْ كُنْتُ أَحِبُّهُ وَ قَدْ أَرَدْتُ لَهُ حَبًّا إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَتَتْهُ أُخْتُ لَهُ مِنَ الرِّضَاعَةِ فَلَمَّا نَظَرَ إِلَيْهَا سَرَّ بِهَا وَ بَسَطَ مَلْحَفَتَهُ لَهَا فَأَجْلَسَهَا عَلَيْهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, and a number of our companions, from Ahmad Bin Abu Abdullah, from ismail Bin Mihran, altogether from Sayf Bin Aameyra, from Abdullah Bin Muskan, from Ammar Bin Hayyan who said,

¹²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 11

'Once, I informed to Abu Abdullah^{asws} how kind my son Ismail was to me, so the Imam^{asws} said: 'I^{asws} loved him before and this has increased my^{asws} love for him. A (step) sister of Rasool-Allah^{azwj} through breastfeeding came over to him^{saww}. So when he^{saww} looked at her, he^{saww} was joyful with her, and extended his^{saww} own seat for her and seated her upon it.

ثُمَّ أَقْبَلَ يُحَدِّثُهَا وَيَضْحَكُ فِي وَجْهِهَا ثُمَّ قَامَتْ وَ ذَهَبَتْ وَ جَاءَ أَخُوهَا فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ صَنَعْتَ بِأَخْتِهِ مَا لَمْ تَصْنَعْ بِهِ وَ هُوَ رَجُلٌ فَقَالَ لِأَنَّهَا كَانَتْ أَبْرَ بَوَالِدَيْهَا مِنْهُ .

Then he^{saww} faced discussing with her and smiling in her face. Then she arose and went away, and her brother came over. But, he^{saww} did not behave with him what he^{saww} had done with her. So, it was said to him^{saww}, 'O Rasool-Allah^{saww}! You^{saww} did with his sister what you did not do with him, and he is a man'. So he^{saww} said: 'Because she was more righteous with her parents than him'.¹²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ إِبْرَاهِيمَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ أَبِي قَدْ كَبِرَ جِدًّا وَ ضَعُفَتْ فَنَحْنُ نَحْمِلُهُ إِذَا أَرَادَ الْحَاجَةَ فَقَالَ إِنْ اسْتَطَعْتَ أَنْ تَلِيَ ذَلِكَ مِنْهُ فَافْعَلْ وَ لَقْمَهُ بِيَدِكَ فَإِنَّهُ جُنَّةٌ لَكَ عَدَاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdullah Bin Muskan, from Ibrahim Bin Shuayb who said,

'I said to Abu Abdullah^{asws}, 'My father has aged a lot and weakened, so we carry him when he has the need'. So he^{asws} said: 'If you have the capacity to follow that from him, then do so, and feed him morsels with your hand, for it would be a shield for you tomorrow (in the Hereafter)'.¹²⁷

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ عَنْ جَابِرٍ قَالَ سَمِعْتُ رَجُلًا يَقُولُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ لِي أَبَوَيْنِ مُخَالَفَيْنِ فَقَالَ بَرَّهُمَا كَمَا تَبَرُّ الْمُسْلِمِينَ مِمَّنْ يَتَوَلَّانَا .

From him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah, from Jabir who said,

'I heard a man saying to Abu Abdullah^{asws} that for me are parent who are both adversaries'. So he^{asws} said: 'Be righteous with both of them just as you would be righteous with the Muslims from the one who befriend us^{asws}'.¹²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ عَنَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ ثَلَاثٌ لَمْ يَجْعَلِ اللَّهُ عَزَّ وَ جَلَّ لِأَحَدٍ فِيهِنَّ رُحْمَةً أَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ وَ الْوَفَاءُ بِالْعَهْدِ لِلْبَرِّ وَ الْفَاجِرِ وَ بَرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرَيْنِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya, from Anbasa Bin Mus'ab,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Three (matters), Allah^{azwj} Mighty and Majestic did not Give an allowance regarding these – Paying back the entrustment to the righteous and the immoral, and the loyalty with the pact to the

¹²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 12

¹²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 13

¹²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 14

righteous and the immoral, and being righteous with the parents, whether they were righteous or immoral'.¹²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مِنَ السُّنَّةِ وَالْبِرِّ أَنْ يُكْنِيَ الرَّجُلُ بِاسْمِ أَبِيهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: '(It is) from the Sunnah and the righteousness that the man should teknonym himself with the name of his father'.¹³⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدِ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ وَ سَأَلَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ بَرِّ الْوَالِدَيْنِ فَقَالَ ابْرُرْ أُمَّكَ ابْرُرْ أَبَاكَ ابْرُرْ أَبَاكَ وَ بَدَأْ بِالْأُمِّ قَبْلَ الْأَبِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja Salim Bin Mukarram, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over and asked the Prophet^{saww} about righteousness with the parents. So he^{saww} said: 'Be righteous with your mother, be righteous with your mother, be righteous with your mother, be righteous with your father, be righteous with your father, be righteous with your father, and begin with the mother before the father'.¹³¹

الْوَشَّاءُ عَنْ أَحْمَدَ بْنِ عَائِدِ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ إِنِّي قَدْ وُلِدْتُ بِنْتًا وَ رَبَّيْتُهَا حَتَّى إِذَا بَلَغَتْ فَأَلْبَسْتُهَا وَ حَلَيْتُهَا ثُمَّ جِئْتُ بِهَا إِلَى قَلْبِيبٍ فَدَفَعْتُهَا فِي جُوفِهِ وَ كَانَ آخِرُ مَا سَمِعْتُ مِنْهَا وَ هِيَ تَقُولُ يَا أَبَتَاهُ فَمَا كَفَّارَةُ ذَلِكَ

Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww} and he said, 'There was a daughter born unto me, and I nourished her until when she became an adult, so I put some new clothes on her and some ornaments, then went with her to a well and pushed her into its middle (to kill her), and the last of what I heard from her was that she was saying, 'O father ! So what is the expiation of that?'

قَالَ أَلَيْسَ لَكَ أُمَّ حَيَّةٌ قَالَ لَا قَالَ فَلَا خَالََةَ حَيَّةٌ قَالَ نَعَمْ قَالَ فَابْرُرْهَا فَإِنَّهَا بِمَنْزِلَةِ الْأُمِّ يُكَفِّرُ عَنْكَ مَا صَنَعْتَ

He^{saww} said: 'Is there a mother for you, alive?' He said, 'No'. He^{saww} said: 'So for you there is a maternal aunt, alive?' He said, 'Yes'. He^{saww} said: 'So be righteous with her, for she is at the status of the mother. It would expiate you from what you did'.

قَالَ أَبُو خَدِيجَةَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَتَى كَانَ هَذَا فَقَالَ كَانَ فِي الْجَاهِلِيَّةِ وَ كَانُوا يَقْتُلُونَ الْبَنَاتِ مَخَافَةَ أَنْ يُسَبِّحْنَ فَيُلِدْنَ فِي قَوْمٍ آخَرِينَ .

¹²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 15

¹³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 16

¹³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 17

Abu Khadeeja (the narrator) said, 'So I said to Abu Abdullah^{asws}, 'When was this?' So he^{asws} said: 'During the pre-Islamic period, and they used to kill the daughters fearing that they would be made captives, so they would give birth among other people'.¹³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) هَلْ يَجْزِي الْوَلَدُ وَالِدَهُ فَقَالَ لَيْسَ لَهُ جَزَاءٌ إِلَّا فِي خَصَلَتَيْنِ يَكُونُ الْوَالِدُ مَمْلُوكًا فَيَسْتَرِيهِ ابْنُهُ فَيَعْتِقُهُ أَوْ يَكُونُ عَلَيْهِ دَيْنٌ فَيَقْضِيهِ عَنْهُ .

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

'I said to Abu Ja'far^{asws}, 'Can the son suffice a father?' So he^{asws} said: 'There is no sufficing for him except in two characteristics – The father is an owned slave, so his son buys him off and frees him, or there happen to be debts upon him, so he (the son) fulfils it on his behalf'.¹³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرِ قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ إِنِّي رَجُلٌ شَابٌ نَشِيطٌ وَ أَحِبُّ الْجِهَادَ وَ لِي وَالِدَةٌ تَكْرَهُ ذَلِكَ فَقَالَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ارْجِعْ فُكْرٌ مَعَ وَالِدَتِكَ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لِأَنْسُهَا بِكَ لَيْلَةً خَيْرٌ مِنْ جِهَادِكَ فِي سَبِيلِ اللَّهِ سَنَةً .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Amro Bin Shimr, from Jabir who said,

'A man came over to Rasool-Allah^{saww} and he said, 'I am a man who is an active youth, and I love the *Jihād*, and for me is a mother who dislikes that'. So the Prophet^{saww} said to him: 'Return, and be with your mother, for by the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}, Your comforting her for one night is better than your *Jihād* in the Way of Allah^{azwj} for a year'.¹³⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْعَبْدَ لَيَكُونُ بَارًّا بِوَالِدَيْهِ فِي حَيَاتِهِمَا ثُمَّ يَمُوتَانِ فَلَا يَقْضِي عَنْهُمَا دِيُونَهُمَا وَ لَا يَسْتَعْفِرُ لَهُمَا فَيَكْتُبُهُ اللَّهُ عَاقًا وَ إِنَّهُ لَيَكُونُ عَاقًا لَهُمَا فِي حَيَاتِهِمَا غَيْرَ بَارًّا بِهِمَا فَإِذَا مَاتَا قَضَى دِيُونَهُمَا وَ اسْتَعْفَرَ لَهُمَا فَيَكْتُبُهُ اللَّهُ عَزَّ وَ جَلَّ بَارًّا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Abdllah Bin Sinan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The servant may happened to have been righteous with his parents during their lifetime, they died, but he did not pay off their debts of their behalf, nor sought Forgiveness for them, so Allah^{azwj} Writes him as a disloyal one; and he may have happened to have been disloyal during their lifetime, without being righteous with them, but when they died, so he paid off their debts and sought Forgiveness for them, so Allah^{azwj} Mighty and Majestic Writes him as righteous'.¹³⁵

¹³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 18

¹³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 19

¹³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 20

¹³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 21