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Volume 2

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

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

Who died in the year 329 H

كتاب الإيمان و الكفر

**THE BOOK OF
BELIEF (*Emān*) AND DISBELIEF (*KUFR*) (7)**

TABLE OF CONTENTS

THE BOOK OF BELIEF (<i>Emān</i>) AND DISBELIEF (<i>KUFR</i>) (7).....	1
Chapter 84 – The striving regarding a need of the <i>Momin</i>	3
Chapter 85 – Relieving the suffering of the <i>Momin</i>	6
Chapter 86 – Feeding the <i>Momin</i>	7
Chapter 87 – The one who clothes a <i>Momin</i>	13
Chapter 88 – Regarding kindness to the <i>Momin</i> and honouring him	14
Chapter 89 – Regarding serving him (the <i>Momin</i>).....	17
Chapter 90 – Advising the <i>Momin</i>	17
Chapter 91 – The Reconciliation between the people.....	19
Chapter 92 – Regarding revival of the <i>Momin</i>	21
Chapter 93 – Regarding the inviting the people to the <i>Emān</i>	22
Chapter 94 – Regarding leaving out inviting the people.....	22
Chapter 95 – Allah ^{azwj} , rather, Gives the Religion to the one whom He ^{azwj} Loves	25
Chapter 96 – The safety of the Religion.....	26
Chapter 97 – The Dissimulation (<i>Taqiyya</i>)	28
Chapter 98 – The Concealment	34

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 السَّعْيِ فِي حَاجَةِ الْمُؤْمِنِ

Chapter 84 – The striving regarding a need of the *Momin*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ مَشَى الرَّجُلُ فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يُكْتَبُ لَهُ عَشْرُ حَسَنَاتٍ وَ يُمَحَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَ يُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The walking of the man regarding a need of his *Momin* brother would have ten good deeds Written for him, and ten sins Deleted from him, and ten levels would be Elevated for him’.

قَالَ وَ لَا أَعْلَمُهُ إِلَّا قَالَ وَ يَعْدِلُ عَشْرَ رِقَابٍ وَ أَفْضَلُ مِنْ اغْتِكَافِ شَهْرٍ فِي الْمَسْجِدِ الْحَرَامِ .

He (the narrator) said, ‘And I do not know it except that he^{asws} said: ‘And it equates to (freeing) ten necks, and superior than performing *Itikaaf* for a month in the Sacred Masjid’.¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ لِلَّهِ عِبَادًا فِي الْأَرْضِ يَسْعَوْنَ فِي حَوَائِجِ النَّاسِ هُمْ الْأَمْنُونَ يَوْمَ الْقِيَامَةِ وَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا فَرَّحَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ .

From him, from Ahmad Bin Muhammad, from Moammar Bin Khallad who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘For Allah^{azwj} there are servants in the earth striving regarding the needs of the people. They would be secure on the Day of Judgement. And the one who causes the gladness to enter upon a Believer, Allah^{azwj} would Gladden his heart on the Day of Judgement’.²

عَنْهُ عَنْ أَحْمَدَ بْنِ عُثْمَانَ بْنِ عِيْسَى عَنْ رَجُلٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ أَظَلَّهُ اللَّهُ بِخَمْسَةِ وَ سَبْعِينَ أَلْفَ مَلَكٍ وَ لَمْ يَرْفَعْ قَدَمًا إِلَّا كَتَبَ اللَّهُ لَهُ حَسَنَةً وَ حَطَّ عَنْهُ بِهَا سَيِّئَةً وَ يُرْفَعُ لَهُ بِهَا دَرَجَةٌ فَإِذَا فَرَّغَ مِنْ حَاجَتِهِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا أَجْرَ حَاجٍ وَ مُعْتَمِرٍ .

From him, from Ahmad Bin Usman Bin Isa, from a man, from Abu Ubeyda Al Haza’a who said,

‘Abu Ja’far^{asws} said: ‘The one who walks regarding a need of his Muslim brother, Allah^{azwj} would Shade him by seventy thousand Angels, and he would not raise a foot except that Allah^{azwj} would Write a good deed for him, and drop a sin from him due to it, and Elevate a level for him due to it. So when he is free from his need,

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 1

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

Allah^{azwj} Mighty and Majestic would Write for him, due to it, the Recompense of a performer of a Hajj and an Umrah'.³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ صَدَقَةَ عَنْ رَجُلٍ مِنْ أَهْلِ حُلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَأَنْ أَمْشِيَ فِي حَاجَةِ أَخٍ لِي مُسْلِمٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَلْفَ نَسَمَةٍ وَأُحْمَلَ فِي سَبِيلِ اللَّهِ عَلَى أَلْفِ فَرَسٍ مُسْرَجَةٍ مُلْجَمَةٍ .

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Haroun Bin Kharjat, from Sadaqa, from a man from the people of Hulwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If I^{asws} were to walk regarding a Muslim brother of mine^{asws}, it would be more beloved to me^{asws} than if I^{asws} were to free the necks of a thousand persons, and load a thousand horses in the Way of Allah^{azwj}, saddled and harnessed'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ مُؤْمِنٍ يَمْشِي لِأَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ إِلَّا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَحَطَّ عَنْهُ بِهَا سَيِّئَةٌ وَرَفَعَ لَهُ بِهَا دَرَجَةً وَزَيْدٌ بَعْدَ ذَلِكَ عَشْرَ حَسَنَاتٍ وَشُفِعَ فِي عَشْرِ حَاجَاتٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a *Momin* who walks for his *Momin* brother regarding a need, except that Allah^{azwj} Mighty and Majestic Writes a good deed for him with each step taken, and Drop a sin from him due to it, and Elevate a level for him, Increasing ten good deeds after that, and (Allow) intercession regarding ten needs'.⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ طَلَبَ وَجْهَ اللَّهِ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ يَغُورُ فِيهَا لِأَقْرَبِهِ وَجِيرَانِهِ وَ إِخْوَانِهِ وَمَعَارِفِهِ وَمَنْ صَنَعَ إِلَيْهِ مَعْرُوفًا فِي الدُّنْيَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Ayoub Al Khazzaz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who strives regarding a need of his Muslim brother seeking the Face of Allah^{azwj}, Allah^{azwj} Mighty and Majestic would Write a thousand thousand (million) deeds, Forgiving during it, his relatives, and his neighbours, and his brethren, and his acquaintances, and the ones who had done something good for him in the world.

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قِيلَ لَهُ ادْخُلِ النَّارَ فَمَنْ وَجَدْتَهُ فِيهَا صَنَعَ إِلَيْكَ مَعْرُوفًا فِي الدُّنْيَا فَأَخْرَجَهُ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ إِلَّا أَنْ يَكُونَ نَاصِبًا .

So when it will be the Day of Judgement, it would be Said to him: 'Enter the Fire. So the one whom you find who had done something good to you in the world, extract

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

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 4

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 5

him by the Permission of Allah^{azwj} Mighty and Majestic, unless if he happens to be a Hostile one (*Nasibi*).⁶

عَنْهُ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ فَأَجْتَهَدَ فِيهَا فَأَجْرَى اللَّهُ عَلَى يَدَيْهِ قَضَاءَهَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَجَّةً وَ عُمْرَةً وَ اعْتِكَافَ شَهْرَيْنِ فِي الْمَسْجِدِ الْحَرَامِ وَ صِيَامَهُمَا وَ إِنْ اجْتَهَدَ فِيهَا وَ لَمْ يُجْرِ اللَّهُ قَضَاءَهَا عَلَى يَدَيْهِ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَجَّةً وَ عُمْرَةً .

From him, from his father, from Khalaf Bin Hammad, from Is'haq Bin Ammar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who strive regarding a need of his Muslim brother, but he struggles regarding it, Allah^{azwj} would Cause its fulfilment to flow upon his hands. Allah^{azwj} Mighty and Majestic would Write for him a Hajj, and an Umrah and *Itikaaf* of two months in the Sacred Masjid, and its Fasts; and if he struggles regarding it and Allah^{azwj} does not Cause its fulfilment to flow upon his hands, Allah^{azwj} Mighty and Majestic would Write for him a Hajj and an Umrah'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَفَى بِالْمَرْءِ اعْتِمَادًا عَلَى أَخِيهِ أَنْ يُنْزَلَ بِهِ حَاجَتُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It suffices with the person as a reliance upon his brother, if he were to place his need with him'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنِ ابْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ اللَّهُ عَزَّ وَجَلَّ الْخَلْقَ عِيَالِي فَأَحْبَبُّهُمْ إِلَيَّ الْأَطْفَالُ بِهِمْ وَ أَسْعَاهُمْ فِي حَوَائِجِهِمْ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Abu Jameela, from Ibn Sinan who said,

'Abu Abdullah^{asws} said: 'The creatures are My^{azwj} dependants, and the most Beloved of them to me it the most kind of them and the most striving of them regarding their needs'.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عُمَارَةَ قَالَ كَانَ حَمَّادُ بْنُ أَبِي حَنِيْفَةَ إِذَا لَفَيْتَنِي قَالَ كَرَّرَ عَلَيَّ حَدِيثَكَ فَأَحَدْتُهُ قُلْتُ رَوَيْنَا أَنَّ عَابِدَ بْنَ إِسْرَائِيلَ كَانَ إِذَا بَلَغَ الْعَايَةَ فِي الْعِبَادَةِ صَارَ مَشَاءً فِي حَوَائِجِ النَّاسِ عَانِيًا بِمَا يُصْلِحُهُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from one of his companions, from Abu Umara who said,

'When Hammad Bin Abu Haneefa met me, said, 'Reiterate your Hadeeth upon me'. So I narrated it saying, 'We are reporting, 'It was so that a worshipper of the Children of Israel, when he reached the peak in the worship, became a walker regarding the needs of the people, enduring with what was correct for them'.¹⁰

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 6

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 7

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 8

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 10

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 11

بَابُ تَفْرِيجِ كَرْبِ الْمُؤْمِنِ**Chapter 85 – Relieving the suffering of the *Momin***

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ أَعَاثَ أَخَاهُ الْمُؤْمِنَ اللَّهْفَانَ اللَّهْفَانَ عِنْدَ جَهْدِهِ فَنَفَسَ كُرْبَتَهُ وَ أَعَانَهُ عَلَى نَجَاحِ حَاجَتِهِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ ثِنْتَيْنِ وَ سَبْعِينَ رَحْمَةً مِنَ اللَّهِ يُعَجَّلُ لَهُ مِنْهَا وَاحِدَةٌ يُصَلِّحُ بِهَا أَمْرَ مَعِيشَتِهِ وَ يَدْخِرُ لَهُ إِحْدَى وَ سَبْعِينَ رَحْمَةً لِأَفْرَاحِ يَوْمِ الْقِيَامَةِ وَ أَهْوَالِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Zayd Al Shahham who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who assists his *Momin* brother, the grieved, gasping for breath during his struggle, so he relieves his suffering and helps him upon the success of (fulfilling) his need, Allah^{azwj} Mighty and Majestic would Write for him, due to that, seventy two Mercies from Allah^{azwj}, Making one of these as being correction by it the affairs of his life, and Hoards seventy Mercies for him for the panic of the Day of Judgement and its horrors’.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَعَانَ مُؤْمِنًا نَفَسَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ ثَلَاثًا وَ سَبْعِينَ كُرْبَةً وَاحِدَةً فِي الدُّنْيَا وَ ثِنْتَيْنِ وَ سَبْعِينَ كُرْبَةً عِنْدَ كُرْبِهِ الْعُظْمَى قَالَ حَيْثُ يَتَسَاعَلُ النَّاسُ بِأَنْفُسِهِمْ .

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: ‘The one who assists a *Momin*, Allah^{azwj} Mighty and Majestic would Relieve seventy three sufferings from him – one in the world and seventy two sufferings during the great distress (of the Day of Judgement), where the people would be pre-occupied with themselves’.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ نُعَيْمٍ عَنْ مِسْمَعِ أَبِي سَيَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً نَفَسَ اللَّهُ عَنْهُ كُرْبَ الْآخِرَةِ وَ خَرَجَ مِنْ قَبْرِهِ وَ هُوَ تَلِجُ الْفُؤَادِ وَ مَنْ أَطْعَمَهُ مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَاهُ شَرْبَةً سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Nuaym, from Misma'a Abu Sayyar who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who relieves a suffering from a *Momin*, Allah^{azwj} would Relieve him from the suffering of the Hereafter, and he would come out from his grave as being of a clear heart; and the one who feeds a hungry one, Allah^{azwj} would Feed him from the fruits of the Paradise; and the one who quenches (a *Momin*) with a drink, Allah^{azwj} would Quench him from the Sealed Nectar (الرَّحِيقِ الْمَخْتُومِ)’.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَّاءِ عَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ مَنْ فَرَّجَ عَنْ مُؤْمِنٍ فَرَّجَ اللَّهُ عَنْ قَلْبِهِ يَوْمَ الْقِيَامَةِ .

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 1

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 2

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 3

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

(It has been narrated) from Al-Reza^{asws} having said: 'The one who relieves (a suffering) from a *Momin*, Allah^{azwj} would Relieve from his heart on the Day of Judgement'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ دَرِيحِ الْمَخَارِبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ أَيَّمَا مُؤْمِنٍ نَفْسٍ عَنْ مُؤْمِنٍ كُرْبَةً وَهُوَ مُعْسِرٌ يَسِّرَ اللَّهُ لَهُ حَوَائِجَهُ فِي الدُّنْيَا وَالْآخِرَةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Zareeh Al Muhariby who said,

'I heard Abu Abdullah^{asws} saying: 'Whichever *Momin* relieves a suffering from a *Momin* and he is insolvent, Allah^{azwj} would Ease his needs for him in the world and the Hereafter'.

قَالَ وَمَنْ سَتَرَ عَلَى مُؤْمِنٍ عَوْرَةً يَخَافُهَا سَتَرَ اللَّهُ عَلَيْهِ سَبْعِينَ عَوْرَةً مِنْ عَوْرَاتِ الدُّنْيَا وَالْآخِرَةِ قَالَ وَ اللَّهُ فِي عَوْنِ الْمُؤْمِنِ مَا كَانَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ فَانْتَفِعُوا بِالْعِظَةِ وَ ارْغَبُوا فِي الْخَيْرِ .

He^{asws} said: 'And the one who veils upon a *Momin* an exposure which he fears, Allah^{azwj} would Veil seventy exposures from the exposures of the world and the Hereafter. And Allah^{azwj} Assists upon the *Momin* what the *Momin* was in assisting his brother, therefore benefit yourselves with the advice and be desiring regarding the goodness'.¹⁵

بَابُ إِطْعَامِ الْمُؤْمِنِ

Chapter 86 – Feeding the *Momin*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَشْبَعَ مُؤْمِنًا وَجَبَّتْ لَهُ الْجَنَّةُ وَ مَنْ أَشْبَعَ كَافِرًا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَمْلَأَ جَوْفَهُ مِنَ الرَّقُومِ مُؤْمِنًا كَانَ أَوْ كَافِرًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who satiates a *Momin*, the Paradise would be Obligated for him; and the one who satiates an infidel, he would have a right upon Allah^{azwj} that He^{azwj} Fills his inside with 'Al-Zaqoum' (a bitter fruit of Hell), whether he was a *Momin* or an Infidel'.¹⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عُثْمَانَ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لِأَنَّ أُطْعِمَ رَجُلًا مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُطْعِمَ أَفْقًا مِنَ النَّاسِ قُلْتُ وَ مَا الْأَفْقُ قَالَ مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ .

From him, from Ahmad Bin Muhammad, from Usman Bin Isa, from one of our companions, from Abu Baseer,

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 4

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 5

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'Feeding a man from the Muslims is more beloved to me than feeding an 'Afqa' from the people'. I said, 'And what is the 'Afqa'?' He^{asws} said: 'A hundred thousand, or more'.¹⁷

عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ بْنِ بَحْبِيٍّ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ أَطْعَمَهُ اللَّهُ مِنْ ثَلَاثِ جَنَّاتٍ فِي مَلَكُوتِ السَّمَاوَاتِ الْفِرْدَوْسِ وَ جَنَّةِ عَدْنٍ وَ طُوبَى [و] شَجَرَةٍ تَخْرُجُ مِنْ جَنَّةِ عَدْنٍ غَرَسَهَا رَبُّنَا بِيَدِهِ .

From him, from Ahmad, from Safwan Bin Yahya, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who feeds three persons from the Muslims, Allah^{azwj} would Feed him from three Gardens in the kingdom of the skies – Al-Firdows, and the Garden of Eden, and Tooba, and it is a tree coming out from the Garden of Eden. Our Lord^{azwj} Planted it with His^{azwj} own Hands'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ رَجُلٍ يَدْخُلُ بَيْتَهُ مُؤْمِنِينَ فَيُطْعِمُهُمَا شَيْعَهُمَا إِلَّا كَانَ ذَلِكَ أَفْضَلَ مِنْ عَتَقِ نَسَمَةٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a man in whose house two *Momins* enter, so he feeds them and satiates them, except that, it would be superior than freeing a person'.¹⁹

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَطْعَمَ مُؤْمِنًا مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَى مُؤْمِنًا مِنْ ظَمَأٍ سَفَّاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ .

From him, from his father, from Hammad, from Ibrahim, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The one who feeds a *Momin* from hunger, Allah^{azwj} would Feed him from the fruits of the Paradise; and the one who quenches a *Momin* from thirst, Allah^{azwj} would Quench him from the Sealed Nectar (المَخْتُومِ الرَّحِيقِ)'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَطْعَمَ مُؤْمِنًا حَتَّى يُشْبِعَهُ لَمْ يَدْرُ أَحَدٌ مِنْ خَلْقِ اللَّهِ مَا لَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ ثُمَّ قَالَ مِنْ مَوْجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّعْبَانَ ثُمَّ تَلَا قَوْلَ اللَّهِ عَزَّ وَ جَلَّ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْجَبَةٍ يَبْنِيماً ذَا مَقْرَبَةٍ أَوْ مَسْكِيناً ذَا مَتْرَبَةٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who feeds a *Momin* until he satiates him, no one from the creatures of Allah^{azwj} would know what

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 2

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 3

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 4

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 5

is for him from the Recompense in the Hereafter, neither an Angel of Proximity, nor a *Mursil* Prophet^{as}, except for the Lord^{azwj} of the worlds’.

ثُمَّ قَالَ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّعْبَانَ ثُمَّ تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ أَوْ إِطْعَامٍ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ .

Then he^{asws} said: ‘From the Obligatory Forgiveness is feeding the starving Muslim’. Then he^{asws} recited the Words of Allah^{azwj} Mighty and Majestic **[90:13] (It is) the setting free of a slave, [90:14] Or the giving of food in a day of hunger [90:15] To an orphan, having relationship, [90:16] Or to the poor man lying in the dust.**²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ سَقَى مُؤْمِنًا شَرِبَهُ مِنْ مَاءٍ مِنْ حَيْثُ يَفْذَرُ عَلَى الْمَاءِ أَعْطَاهُ اللَّهُ بِكُلِّ شَرْبَةٍ سَبْعِينَ أَلْفَ حَسَنَةٍ وَإِنْ سَقَاهُ مِنْ حَيْثُ لَا يَفْذَرُ عَلَى الْمَاءِ فَكَأَنَّمَا أَعْتَقَ عَشْرَ رِقَابٍ مِنْ وُلْدِ إِسْمَاعِيلَ .

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: ‘The one who quenches a *Momin* with a drink of water from wherever he is able upon the water, Allah^{azwj} would Give him, with each drink, seventy thousand good deeds; and if he were to quench him from where he has no ability upon the water, so it is as if he as freed ten necks from the children of Ismail^{as}’.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ حُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَلْتُحِبُّ إِخْوَانَكَ يَا حُسَيْنُ قُلْتُ نَعَمْ قَالَ تَنْفَعُ فَقَرَاءَهُمْ قُلْتُ نَعَمْ قَالَ أَمَا إِنَّهُ يَحِقُّ عَلَيْكَ أَنْ تُحِبَّ مَنْ يُحِبُّ اللَّهُ أَمَا وَاللَّهِ لَا تَنْفَعُ مِنْهُمْ أَحَدًا حَتَّى تُحِبَّهُ أَوْ تَدْعُوهُمْ إِلَى مَنْزِلِكَ قُلْتُ نَعَمْ مَا أَكُلُ إِلَّا وَ مَعِيَ مِنْهُمْ الرَّجُلَانِ وَ الثَّلَاثَةُ وَ الْأَقْلُ وَ الْأَكْثَرُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Husayn Bin Nuaym Al Sahhaf who said,

‘Abu Abdullah^{asws} said: ‘Do you love your brethren, O Husayn?’ I said, ‘Yes’. He^{asws} said: ‘Do you benefit their poor ones?’ I said, ‘Yes’. He^{asws} said: ‘But, it is an entitlement upon you that you love the one whom Allah^{azwj} loves. But, by Allah^{azwj}, you will not benefit anyone from them until you love him. Are you inviting them to your house?’ I said, ‘Yes. I do not eat unless there are two of them with me, and three, and less, and more’.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَمَا إِنَّ فَضْلَهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ فَقُلْتُ فَذَلِكَ أَطْعَمُهُمْ طَعَامِي وَ أَوْطَيْتُهُمْ رَحْلِي وَ يَكُونُ فَضْلُهُمْ عَلَيَّ أَعْظَمَ قَالَ نَعَمْ إِنَّهُمْ إِذَا دَخَلُوا مَنْزِلَكَ دَخَلُوا بِمَغْفِرَتِكَ وَ مَغْفِرَةِ عِيَالِكَ وَ إِذَا خَرَجُوا مِنْ مَنْزِلِكَ خَرَجُوا بِذُنُوبِكَ وَ ذُنُوبِ عِيَالِكَ .

So Abu Abdullah^{asws} said: ‘But their merit upon you is greater than your merit upon them’. So I said, ‘May I be sacrificed for you^{asws}! I feed them my food, and I give them my ride, and their merit upon me happens to be greater?’ He^{asws} said: ‘Yes. When they come over to your house, they enter with the Forgiveness for you, and

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 6

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 7

Forgiveness for your dependants, and when they go out from your house, they go out with your sins (having been Forgiven) and the sins of your dependants'.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ قَالَ ذَكَرَ أَصْحَابُنَا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ مَا أَنْعَدَى وَلَا أَتَعَسَى إِلَّا وَمَعِيَ مِنْهُمْ الْإِثْنَانِ وَالثَّلَاثَةُ وَالْأَقْلُ وَكَأَثَرُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَضَلُّهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Muhammad Al Wabishy who said,

'Our companions were mentioned in the presence of Abu Abdullah^{asws}, so I said, 'I neither have lunch nor dinner except there are two of them with me, and the three, and less and more'. So Abu Abdullah^{asws} said: 'Their merit upon you is greater than your merit upon them'.

فَقُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ وَ أَنَا أُطْعِمُهُمْ طَعَامِي وَ أَنْفُقُ عَلَيْهِمْ مِنْ مَالِي وَ أَخْدِمُهُمْ عِيَالِي فَقَالَ إِنَّهُمْ إِذَا دَخَلُوا عَلَيْكَ دَخَلُوا بِرِزْقٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ كَثِيرٍ وَ إِذَا خَرَجُوا خَرَجُوا بِالْمَغْفِرَةِ لَكَ .

So I said, 'May I be sacrificed for you^{asws}! How come and I am feeding them my food, and spending upon them from my wealth, and my dependants are serving them?' So he^{asws} said: 'They, when they come over to you, enter with a lot of sustenance from Allah^{azwj} Mighty and Majestic, and when they exit, they go out with the Forgiveness for you'.²⁴

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مَقْرَنٍ عَنْ عَبْدِ اللَّهِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لِأَنَّهُ أُطْعِمَ رَجُلًا مُسْلِمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَفْقًا مِنَ النَّاسِ قُلْتُ وَ كِمِ الْأَفْقُ فَقَالَ عَشْرَةُ آلَافٍ .

From him, from his father, from Ibn Abu Umeyr, from Muhammad Bin Muqarrin, from Ubeydullah Al Wassafy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'If I were to feed a Muslim man, it would be more beloved to me^{asws} than if I^{asws} were to free an 'Afqa' from the people'. I said, 'And how may is the 'Afqa'?' So he^{asws} said: 'Ten thousand'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ أَطْعَمَ أَخَاهُ فِي اللَّهِ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَنْ أَطْعَمَ فِيمَا مِنَ النَّاسِ قُلْتُ وَ مَا الْفِيئَامُ مِنَ النَّاسِ قَالَ مِائَةُ آلَافٍ مِنَ النَّاسِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie who said,

'Abu Abdullah^{asws} said: 'The one who feeds his brother regarding Allah^{azwj} would have for him from the Recompense, the like of the one who feeds a 'Fiama' from the people'. I said, 'And what is the 'Fiama'?' He^{asws} said: 'One hundred thousand from the people'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا مَنَعَكَ أَنْ تُعْتِقَ كُلَّ يَوْمٍ نَسَمَةً قُلْتُ لَا يَحْتَمِلُ مَالِي ذَلِكَ قَالَ تُطْعِمُ كُلَّ يَوْمٍ مُسْلِمًا فَقُلْتُ مُوسِرًا أَوْ مُعْسِرًا قَالَ فَقَالَ إِنَّ الْمُسِيرَ قَدْ يَسْتَهِي الطَّعَامَ .

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 8

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 9

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 10

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 11

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Sadeyr Al Sayrafi who said,

'Abu Abdullah^{asws} said to me: 'What prevents you from freeing a person every day?' I said, 'My wealth cannot bear that'. He^{asws} said: 'Feeding a Muslim every day?' So I said, 'Rich or poor?' So he^{asws} said: 'The rich (also) tend to desire the food'.²⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَكَلَةُ يَأْكُلَهَا أَخِي الْمُسْلِمُ عِنْدِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'A meal which my Muslim brother eats with me^{asws} is more beloved to me^{asws} than if I^{asws} were to free a neck'.²⁸

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِأَنَّ أُشْبِعَ رَجُلًا مِنْ إِخْوَانِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُدْخَلَ سُوقَكُمْ هَذَا فَأَبْتَأَعَ مِنْهَا رَأْسًا فَأَعْتَقَهُ .

From him, from Ismail Bin Mihran, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If I were to satiate a man from my brethren, it would be more beloved to me than if I^{asws} were to enter this market of theirs, and buy a head from him, so I^{asws} free him'.²⁹

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِأَنَّ أَخَذَ خَمْسَةَ دَرَاهِمٍ وَأَدْخَلَ إِلَى سُوقِكُمْ هَذَا فَأَبْتَأَعَ بِهَا الطَّعَامَ وَأَجْمَعَ نَفْرًا مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً .

From him, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If I^{asws} were to take five Dirhams and enter into this market of yours, and I buy some food by it, and gather a number of Muslims (to partake from it), it would be more beloved to me^{asws} than if I^{asws} were to free a person'.³⁰

عَنْهُ عَنِ الْوَشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سِئِلَ مُحَمَّدُ بْنُ عَلِيٍّ (صلوات الله عليه) مَا يَعْدِلُ عِتْقَ رَقَبَةٍ قَالَ إِطْعَامُ رَجُلٍ مُسْلِمٍ .

From him, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Muhammad Bin Ali^{asws} was asked, 'What equates to freeing a neck?' He^{asws} said: 'Feeding a Muslim man'.³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي شَيْبَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَرَى شَيْئًا يَعْدِلُ زِيَارَةَ الْمُؤْمِنِ إِلَّا إِطْعَامُهُ وَحَقُّ عَلَى اللَّهِ أَنْ يُطْعِمَ مَنْ أَطْعَمَ مُؤْمِنًا مِنْ طَعَامِ الْجَنَّةِ .

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 12

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 13

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 14

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 15

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 16

Muhammad Bin Yahya, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Shibli who said,

'Abu Abdullah^{asws} said: 'I^{asws} do not see anything equating to visiting the *Momin* except for feeding him, and it is a right upon Allah^{azwj} that He^{azwj} feeds the one who fed the *Momin*, from the food of the Paradise'.³²

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَأَنْ أُطْعِمَ مُؤْمِنًا مُحْتَاجًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُزُورَهُ وَ لَأَنْ أُزُورَهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ عَشْرَ رِقَابٍ .

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Rifa'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If I^{asws} were to feed a needy *Momin*, it would be more beloved to me^{asws} than if I^{asws} were to visit him; and if I^{asws} were to visit him, it would be more beloved to me^{asws} than if I^{asws} were to free ten necks'.³³

صَالِحُ بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ وَ بَزِيدِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أُطْعِمَ مُؤْمِنًا مُوسِرًا كَانَ لَهُ يُعْدِلُ رَقَبَةً مِنْ وُلْدِ إِسْمَاعِيلَ يُنْقِذُهُ مِنَ الذَّبْحِ وَ مَنْ أُطْعِمَ مُؤْمِنًا مُحْتَاجًا كَانَ لَهُ يُعْدِلُ مِائَةَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ يُنْقِذُهَا مِنَ الذَّبْحِ .

Salih Bin Uqba, from Abdullah Bin Muhammad and Yazeed Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who feeds an affluent *Momin* would have for him (Recompense) equating (freeing of) a neck from the children of Ismail^{as} and retrieving him from the slaughter; and the one who feeds a needy *Momin*, would have for him (Recompense) equating to (freeing) one hundred necks from the children of Ismail^{as}, retrieving them from the slaughter'.³⁴

صَالِحُ بْنُ عُقْبَةَ عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لِأَطْعَامِ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عِتْقِ عَشْرِ رِقَابٍ وَ عَشْرٍ حَجَّجٍ قَالَ فُلْتُ عَشْرَ رِقَابٍ وَ عَشْرَ حَجَّجٍ قَالَ يَا نَصْرُ إِنْ لَمْ تُطْعِمُوهُ مَاتَ أَوْ تَدُلُونَهُ فَيَجِيءُ إِلَى نَاصِبٍ فَيَسْأَلُهُ وَ الْمَوْتُ خَيْرٌ لَهُ مِنْ مَسْأَلَةِ نَاصِبٍ يَا نَصْرُ مَنْ أَحْيَا مُؤْمِنًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا فَإِنْ لَمْ تُطْعِمُوهُ فَقَدْ أَمْتُمُوهُ وَ إِنْ أُطْعِمْتُمُوهُ فَقَدْ أَحْيَيْتُمُوهُ .

Salih Bin Uqba, from Nasr Bin Qabous,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The feeding of a *Momin* is more beloved to me^{asws} than freeing ten necks and performing ten Hajj'. I said, 'Ten necks and ten Hajj?' So he^{asws} said: 'O Nasr! If you do not feed him, he would either die, or you would have indicated him (to go elsewhere), so he would go to a Hostile one (*Nasibi*) and ask him; and the death would be better for him than asking a Hostile one (*Nasibi*). O Nasr! The one who revives a *Momin*, so it is as if he has revived the people altogether. So if you do not feed him, so you have caused him to died, and if you do feed him, so you have revived him'.³⁵

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 17

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 18

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 19

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 20

Chapter 87 – The one who clothes a Momin

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ كَسَا أَخَاهُ كِسْوَةَ نِسَاءٍ أَوْ صَبْفٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَكْسُوهُ مِنْ ثِيَابِ الْجَنَّةِ وَ أَنْ يَهْوَنَ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ أَنْ يُوسَّعَ عَلَيْهِ فِي قَبْرِهِ وَ أَنْ يَلْفَى الْمَلَائِكَةَ إِذَا خَرَجَ مِنْ قَبْرِهِ بِالْبُشْرَى وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ تَتَلَفَأُهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who clothes his brother with a cloth or a sword, would have a right upon Allah^{azwj} that He^{azwj} Clothes him from the clothes of the Paradise, and Ease upon him the pangs of the death, and that He^{azwj} Expands for him in his grave, and that he meets the Angels when he exits from his grave with the glad tidings; and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [21:103] **The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised**’.³⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ كَسَا أَحَدًا مِنْ فَقَرَاءِ الْمُسْلِمِينَ تَوْبًا مِنْ عُرْيٍ أَوْ أَعَانَهُ بِشَيْءٍ مِّمَّا يَفُوتُهُ مِنْ مَعِيشَتِهِ وَكَلَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ سَبْعَةَ أَلْفِ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُلِّ ذَنْبٍ عَمِلَهُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ .

From him, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ja'far Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who clothes someone from the poor Muslims by a cloth from bareness, or assists him with something from what he is living on from his life, Allah^{azwj} Mighty and Majestic would Allocate seven thousand Angels from the Angels seeking Forgiveness for every sin he had committed, up to the Blowing into the trumpet (Day of Judgement)’.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كَسَا أَحَدًا مِنْ فَقَرَاءِ الْمُسْلِمِينَ تَوْبًا مِنْ عُرْيٍ أَوْ أَعَانَهُ بِشَيْءٍ مِّمَّا يَفُوتُهُ مِنْ مَعِيشَتِهِ وَكَلَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُلِّ ذَنْبٍ عَمِلَهُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who clothes someone from the poor Muslims with a cloth from bareness, or assists him with something from what he lives on from his life, Allah^{azwj} Mighty and Majestic would Allocate with him seven thousand angels from the Angels seeking Forgiveness for every sin he had committed up to the Blowing into the trumpet (Day of Judgement)’.³⁸

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 1

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 2

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ مَنْ كَسَا مُؤْمِناً كَسَاهُ اللَّهُ مِنَ الثِّيَابِ الْخَضِرِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The one who clothes a *Momin*, Allah^{azwj} would Clothe him from the green clothes'.

وَقَالَ فِي حَدِيثٍ آخَرَ لَا يَزَالُ فِي ضَمَانِ اللَّهِ مَا دَامَ عَلَيْهِ سِلْكٌ .

And he^{asws} said in another Hadeeth: 'He will not cease to be in the Guarantee of Allah^{azwj} for as long as there is a fibre (from that cloth) upon him'.³⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَقُولُ مَنْ كَسَا مُؤْمِناً تَوْباً مِنْ عَزِي كَسَاهُ اللَّهُ مِنْ إِسْتَبْرَقِ الْجَنَّةِ وَ مَنْ كَسَا مُؤْمِناً تَوْباً مِنْ غَنَى لَمْ يَزَلْ فِي سِتْرٍ مِنَ اللَّهِ مَا بَقِيَ مِنَ التَّوْبِ خَرْقَةٌ .

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

(It has been narrated) from Abu Abdullah^{asws}, that he^{asws} used to say: 'The one who clothes a *Momin* with a cloth from bareness, Allah^{azwj} would Clothe him from the brocades of the Paradise; and the one who clothes a *Momin* with a cloth from adequacy, would not cease to be in a Veil from Allah^{azwj} for as long as there remains a rag from the cloth'.⁴⁰

بَابُ فِي إِطْفَافِ الْمُؤْمِنِ وَ إِكْرَامِهِ

Chapter 88 – Regarding kindness to the *Momin* and honouring him

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ الْحُسَيْنِ بْنِ هَاشِمٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَخَذَ مِنْ وَجْهِ أَخِيهِ الْمُؤْمِنِ قَدَاةً كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَشْرَ حَسَنَاتٍ وَ مَنْ تَبَسَّمَ فِي وَجْهِ أَخِيهِ كَانَتْ لَهُ حَسَنَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Hashim, from Sa'dan Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who takes out a speck from the face of his *Momin* brother, Allah^{azwj} Mighty and Majestic would Write ten good deeds for him; and the one who smiles in the face of his brother, it would be a good deed for him'.⁴¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ لِأَخِيهِ الْمُؤْمِنِ مَرْحَباً كَتَبَ اللَّهُ تَعَالَى لَهُ مَرْحَباً إِلَى يَوْمِ الْقِيَامَةِ .

From him, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 4

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 87 H 5

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says to his *Momin* brother, 'Welcome!', Allah^{azwj} the Exalted would Write a 'Welcome' for him up to the Day of Judgement'.⁴²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَتَاهُ أَخُوهُ الْمُسْلِمِ فَأَكْرَمَهُ فَإِنَّمَا أَكْرَمَ اللَّهُ عَزَّ وَجَلَّ .

From him, from Ahmad Bin Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who goes over to his Muslim brother and honours him, so rather he has honoured Allah^{azwj} Mighty and Majestic'.⁴³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ نَصْرِ بْنِ إِسْحَاقَ عَنِ الْحَارِثِ بْنِ النُّعْمَانَ عَنِ الْهَيْثَمِ بْنِ حَمَّادٍ عَنْ أَبِي دَاوُدَ عَنِ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا فِي أُمَّتِي عَبْدٌ أَلْطَفَ أَخَاهُ فِي اللَّهِ بِشَيْءٍ مِنْ لُطْفٍ إِلَّا أَخَذَهُ اللَّهُ مِنْ خَدَمِ الْجَنَّةِ .

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Nasr Bin Is'haq, from Al Haris Bin Al Numan, from Al Haysam Bin Hammad, from Abu Dawood, from Zayd Bin Arqam who said,

'Rasool-Allah^{saww} said: 'There is no servant in my^{saww} community who is kind to his brother regarding Allah^{azwj} with anything from the kindness, except that Allah^{azwj} would have him served by the servants of the Paradise'.⁴⁴

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَكْرَمَ أَخَاهُ الْمُسْلِمَ بِكَلِمَةٍ يُلْطَفُ بِهَا وَ فَرَّجَ عَنْهُ كُرْبَتَهُ لَمْ يَزَلْ فِي ظِلِّ اللَّهِ الْمَمْدُودِ عَلَيْهِ الرَّحْمَةُ مَا كَانَ فِي ذَلِكَ .

And from him, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ja'far Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who honours his Muslim brother with a word being kind to him with it, and relieve his suffering from him, would not cease to be in the extended Shade of Allah^{azwj}. Upon him would be the Mercy for as long as he was in that'.⁴⁵

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِمَّا خَصَّ اللَّهُ عَزَّ وَجَلَّ بِهِ الْمُؤْمِنَ أَنْ يُعْرِفَهُ بِرِّ إِخْوَانِهِ وَ إِنَّ قَلَّ وَ لَيْسَ الْبِرُّ بِالْكَثْرَةِ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ

From him, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'From what Allah^{azwj} Mighty and Majestic Specialised the *Momin* with, is that he recognises the righteousness with his brethren, and even if it was little; and the righteousness is not with the abundance, and that is because Allah^{azwj} Mighty and Majestic is Saying

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 2

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 3

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 4

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

in His^{azwj} Book [59:9] and they are preferring (them) over their own selves and even though poverty was with them’.

ثُمَّ قَالَ وَ مَنْ يُوقِ شَحْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَ مَنْ عَرَفَهُ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَفَأَهُ أَجْرُهُ يَوْمَ الْقِيَامَةِ بِغَيْرِ حِسَابٍ

Then He^{azwj} Said [59:9] and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones; and the one whom Allah^{azwj} Mighty and Majestic Recognises with that, Allah^{azwj} would Love him, and the one whom Allah^{azwj} Blessed and High Loves, He^{azwj} would Fulfil his Recompense on the Day of Judgement without a Reckoning’.

ثُمَّ قَالَ يَا جَمِيلُ ارْوِ هَذَا الْحَدِيثَ لِإِخْوَانِكَ فَإِنَّهُ تَرَعِيبُ فِي الْبِرِّ .

Then he^{asws} said: ‘O Jameel! Report this Hadeeth to your brethren, for it arouses desire regarding the righteousness’.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُؤْمِنَ لَيُنْحَفُ أَحَاهُ التَّحَفَةَ فَلْتُ وَ أَيُّ شَيْءٍ التَّحَفَةُ قَالَ مِنْ مَجْلِسٍ وَ مَنَكَا وَ طَعَامٍ وَ كِسْوَةٍ وَ سَلَامٍ فَتَطَاوُلُ الْجَنَّةُ مُكَافَأَةً لَهُ وَ يُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا أَنِّي قَدْ حَرَمْتُ طَعَامَكَ عَلَى أَهْلِ الدُّنْيَا إِلَّا عَلَى نَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Al Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The *Momin*, let him present his brother with a gift’. I said, ‘And which thing is the gift?’ He^{asws} said: ‘From (allocating) a seat, and a pillow, and food, and clothing, and a greeting. So the Paradise prolongs the Rewards for him, and Allah^{azwj} Mighty and Majestic Reveals unto it: “I^{azwj} have Prohibited your food upon the people of the world except upon a Prophet^{saww}, or a successor^{as} of a Prophet^{as}’.

فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا أَنْ كَافِيَّ أَوْلِيَائِي يُتَحَفَهُمْ فَيَخْرُجُ مِنْهَا وَصَفَاءً وَ وَصَائِفُ مَعَهُمْ أَطْبَاقُ مَعْطَاةً بِمَنَادِيلٍ مِنْ لَوْلُؤٍ فَإِذَا نَظَرُوا إِلَى جَهَنَّمَ وَ هَوَّلَهَا وَ إِلَى الْجَنَّةِ وَ مَا فِيهَا طَارَتْ عُقُولُهُمْ وَ ائْتَنَعُوا أَنْ يَأْكُلُوا فَيَنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ حَرَّمَ جَهَنَّمَ عَلَى مَنْ أَكَلَ مِنْ طَعَامِ جَنَّتِهِ فَيَمْدُ الْقَوْمُ أَيْدِيَهُمْ فَيَأْكُلُونَ .

So when it will be the Day of Judgement, Allah^{azwj} Mighty and Majestic would Reveal unto it: “Reward My^{azwj} servants for their gifts!” So male and female attendants would be coming out from it having platters with them covered by towels of pearls. So when they look towards Hell and its horrors, and towards the Paradise and what is therein, their intellects would fly off and they would refuse to eat. So a Caller would Call out from beneath the Throne: ‘Allah^{azwj} Mighty and Majestic has Prohibited Hell upon the one who eat from the good of His^{azwj} Paradise’. So the group of people would be extending their hands, and they would be eating’.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً .

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 6

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 7

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is an Obligation for the *Momin* upon the *Momin* that he veils upon him seventy major sins'.⁴⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَدِيِّ قَالَ أَمَلَى عَلِيٌّ مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَحْسِنَ يَا إِسْحَاقُ إِلَى أَوْلِيَائِي مَا اسْتَطَعْتَ فَمَا أَحْسَنَ مُؤْمِنٌ إِلَى مُؤْمِنٍ وَ لَا أَعَانَهُ إِلَّا خَمَشَ وَجْهَهُ إِبْلِيسَ وَ قَرَّحَ قَلْبَهُ .

Ali Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Aslam, from Muhammad Bin Ali Bin Adayy who said, 'Muhammad Bin Suleyman dictated upon me, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'O Is'haq! Be good to my^{asws} friends whatever your capacity (may be). So a *Momin* will not be good to a *Momin*, nor assist him, except that the face of Iblees^{la} would be scratched and his^{la} heart ulcerated'.⁴⁹

بَابُ فِي خِدْمَتِهِ

Chapter 89 – Regarding serving him (the *Momin*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّقْفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ رَفَعَهُ عَنْ أَبِي الْمُعْتَمِرِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَيُّمَا مُسْلِمٍ خَدَمَ قَوْمًا مِنَ الْمُسْلِمِينَ إِلَّا أَعْطَاهُ اللَّهُ مِثْلَ عَدَدِهِمْ خَدَامًا فِي الْجَنَّةِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Salih Bin Abu Al Aswad, raising it from Abu Al Mo'tamar who said,

'I heard Amir Al-Momineen^{asws} saying: 'Rasool-Allah^{saww} said: 'Whichever Muslim serves a group of Muslims, Allah^{azwj} would Give him the like of their number of servants in the Paradise'.⁵⁰

بَابُ نَصِيحَةِ الْمُؤْمِنِ

Chapter 90 – Advising the *Momin*

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يُنَاصِحَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is an Obligation for the *Momin* upon the *Momin* that he advises him'.⁵¹

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 8

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 9

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 89 H 1

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 1

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is an Obligation for the *Momin* upon the *Momin*, the advice during the presence and the absence'.⁵²

ابْنُ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ .

Ibn Mahboub, from Ibn Ri'ab, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is an Obligation for the *Momin* upon the *Momin*, the advice'.⁵³

ابْنُ مَحْبُوبٍ عَنْ عَمْرُو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِيُنْصَحَ الرَّجُلُ مِنْكُمْ أَحَاهُ كَنَصِيحَتِهِ لِنَفْسِهِ .

Ibn Mahboub, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Let the man from you advise his brother like his correcting his own self'.⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ أَعْظَمَ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَمْشَاهُمْ فِي أَرْضِهِ بِالنَّصِيحَةِ لِحُلُقِهِ .

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: 'The greatest of the people in status in the Presence of Allah^{azwj} on the Day of Judgement is the one most striving in His^{azwj} earth with the advising to His^{azwj} creatures'.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ عَلَيْكُمْ بِالنَّصِيحَةِ لِلَّهِ فِي خَلْقِهِ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ .

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

'I heard Abu Abdullah^{asws} saying: 'Upon you is with the advising for the Sake of Allah^{azwj} among His^{azwj} creatures, for you will never (be able to) meet Him^{azwj} with a deed more superior than it'.⁵⁶

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 2

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 3

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 4

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 5

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 90 H 6

بَابُ الْإِصْلَاحِ بَيْنَ النَّاسِ**Chapter 91 – The Reconciliation between the people**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ حَبِيبِ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ صَدَقَةٌ يُجِبُهَا اللَّهُ إِصْلَاحَ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا وَتَقَارَبُ بَيْنَهُمْ إِذَا تَبَاعَدُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Habeeb Al Ahowl who said,

'I heard Abu Abdullah^{asws} saying: 'A charity which Allah^{azwj} Loves is reconciling between the people when their (relationship) is spoilt, and bringing them close when they are distant'.

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَهُ .

From him, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour, from Abu Abdullah^{asws} – similar to it.⁵⁷

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِأَنَّ أَصْلِحَ بَيْنِ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ .

From him, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If I^{asws} were to reconcile between two, it would be more beloved to me^{asws} than if I were to give charity with two Dinars'.⁵⁸

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ مُفَضَّلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا رَأَيْتَ بَيْنَ اثْنَيْنِ مِنْ شِيعَتِنَا مُنَازَعَةً فَاقْتَدِهَا مِنْ مَالِي .

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Mufazzal who said,

'Abu Abdullah^{asws} said: 'When you see a dispute between two from our^{asws} Shia, so redeem it from my^{asws} wealth'.⁵⁹

ابْنُ سِنَانَ عَنْ أَبِي حَنِيفَةَ سَابِقِ الْحَاجِّ قَالَ مَرَّ بِنَا الْمُفَضَّلُ وَ أَنَا وَ خَتْمِي نَتَشَاجِرُ فِي مِيرَاثٍ فَوَقَفَ عَلَيْنَا سَاعَةً ثُمَّ قَالَ لَنَا تَعَالَوْا إِلَى الْمَنْزِلِ فَاتَيْنَاهُ فَأَصْلَحَ بَيْنَنَا بِأَرْبَعِمِائَةِ دِرْهَمٍ فَدَفَعَهَا إِلَيْنَا مِنْ عِنْدِهِ حَتَّى إِذَا اسْتَوْتَقَ كُلُّ وَاحِدٍ مِنَّا مِنْ صَاحِبِهِ قَالَ أَمَا إِنَّهَا لَيْسَتْ مِنْ مَالِي وَ لَكِنْ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَمَرَنِي إِذَا تَنَازَعَ رَجُلَانِ مِنْ أَصْحَابِنَا فِي شَيْءٍ أَنْ أَصْلِحَ بَيْنَهُمَا وَ أَقْتَدِيهَا مِنْ مَالِهِ فَهَذَا مِنْ مَالِ أَبِي عَبْدِ اللَّهِ (عليه السلام) .

Ibn Sinan, from Abu Haneefa Sabiq Al Hajj who said,

'Al-Mufazzal passed by us and I and my brother in law were quarrelling regarding an inheritance. So he paused by us for a while, then said to us, 'Come, let us go to the house. So we went with him and he reconciled between us with four hundred Dirhams. So he handed it over from himself until each one of us was confident from

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 1

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 2

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 3

his companion. He said, 'But, it is from my wealth, but Abu Abdullah^{asws} ordered me that whenever two men from our Shias dispute with regards to anything, that I should reconcile between them and redeem if from his^{asws} wealth. Thus, this is from the wealth of Abu Abdullah^{asws}.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْمُصْلِحُ لَيْسَ بِكَاذِبٍ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The reconciliation is not (supposed to be) with lies'.⁶¹

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَا تَجْعَلُوا اللَّهَ عُرْضَةً لِإِيمَانِكُمْ أَنْ تَبَرُّوا وَ تَتَّقُوا وَ تَصْلِحُوا بَيْنَ النَّاسِ قَالَ إِذَا دُعِيتَ لِصُلْحٍ بَيْنَ اثْنَيْنِ فَلَا تُقُلْ عَلَيَّ يَمِينٌ أَلَا أَفْعَلُ .

Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic

[2:224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly and reconciling between the people. He^{asws} said: 'Whenever you are called to effect reconciliation between two, so do not say, 'Upon me there is an oath. I will not do it'.⁶²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ أَوْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَتْلُغُ عَنِّي كَذَا وَ كَذَا فِي أَشْيَاءٍ أَمَرَ بِهَا فُلْتُ فَأَبْلَغُهُمْ عَنكَ وَ أَقُولُ عَنِّي مَا قُلْتَ لِي وَ غَيْرَ الَّذِي قُلْتَ قَالَ نَعَمْ إِنَّ الْمُصْلِحَ لَيْسَ بِكَذَّابٍ إِنَّمَا هُوَ الصُّلْحُ لَيْسَ بِكَذِبٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Muawiya Bin Wahab, or Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Deliver from me^{asws} such and such regarding things I^{asws} am ordering with'. I said, 'So I should deliver them from you^{asws}, and can I be saying from me what you^{asws} said to me, and other than that which you^{asws} said?' He^{asws} said: 'Yes. The reconciler is not a liar. But rather, it is the reconciliation not being with a lie'.⁶³

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 4

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 5

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 6

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 7

Chapter 92 – Regarding revival of the Momin

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic [5:32] **whoever slays a soul, it is as though he slew all the people; and whoever keeps it alive, it is as though he kept alive all the people?**' He^{asws} said: 'The one who extracts it from straying to Guidance, so it is as if he revived it, and the one who extracts it from Guidance to straying, so he has killed it'.⁶⁴

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مِنْ حَرَقٍ أَوْ غَرِقٍ قُلْتُ فَمَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى قَالَ ذَلِكَ تَأْوِيلُهَا الْأَعْظَمُ .

From him, from Ali Bin Al Hakam, from Aban Bin Usman, from Fuzayl Bin Yasaar who said,

'I said to Abu Ja'far^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [5:32] **and whoever keeps it alive, it is as though he kept alive all the people?**' He^{asws} said: 'From burning or drowning'. I said, 'So (what about) the one who extracts it from straying to Guidance?' He^{asws} said: 'That is the magnificent interpretation'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ مِثْلَهُ .

Muhammad Bin Yahya, from Ahmad and Abdullah the two sons of Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban – similar to it.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَانَ الْحَلْبِيِّ عَنْ أَبِي خَالِدٍ الْقَمَاطِيِّ عَنْ حُمْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَسْأَلُكَ أَصْلَحَكَ اللَّهُ فَقَالَ نَعَمْ فَقُلْتُ كُنْتُ عَلَى حَالٍ وَ أَنَا الْيَوْمَ عَلَى حَالٍ أُخْرَى كُنْتُ أَدْخُلُ الْأَرْضَ فَأَدْعُو الرَّجُلَ وَ الْإِثْنَيْنِ وَ الْمَرْأَةَ فَيُنْفِقُ اللَّهُ مِنْ شَاءَ وَ أَنَا الْيَوْمَ لَا أَدْعُو أَحَدًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abu Khalid Al Qammat, from Humran who said,

'I said to Abu Abdullah^{asws}, 'Can I ask you^{asws} (something)? May Allah^{azwj} Keep you^{asws} well!' So he^{asws} said: 'Yes'. So I said, 'I was upon a (particular) state, and today I am upon another state. I used to enter the land, so I would invite (to Religion) the man, and the two, and the woman, and Allah^{azwj} would Rescue the one whom He^{azwj} so Desired to; and today I am not inviting anyone'.

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 92 H 1

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 92 H 2

فَقَالَ وَ مَا عَلَيْكَ أَنْ تُخَلِّيَ بَيْنَ النَّاسِ وَ بَيْنَ رَبِّهِمْ فَمَنْ أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ مِنْ ظُلْمَةٍ إِلَى نُورٍ أَخْرَجَهُ

So he^{asws} said: 'And there is nothing upon you if you were to leave between the people and their Lord^{azwj}. So the one whom Allah^{azwj} Intends to Extract from darkness to Light, would Extract him'.

ثُمَّ قَالَ وَ لَا عَلَيْكَ إِنْ آتَسْتَ مِنْ أَحَدٍ خَيْرًا أَنْ تَنْبِذَ إِلَيْهِ الشَّيْءَ نَبْذًا قُلْتُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مِنْ حَرِّ أَوْ عَرَقٍ ثُمَّ سَكَتَ ثُمَّ قَالَ تَأْوِيلُهَا الْأَعْظَمُ أَنْ دَعَاها فَاسْتَجَابَتْ لَهُ .

Then he^{asws} said: 'Nor is it upon you if you know of goodness from anyone that you introduce the thing to him with an introduction'. I said, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic [5:32] and whoever keeps it alive, it is as though he kept alive all the people'. He^{asws} said: 'From drowning or burning'. Then he^{asws} was silent, then said: 'Its magnificent interpretation is that you invite him, so he responds to it'.⁶⁶

بَابُ فِي الدُّعَاءِ لِلْأَهْلِ إِلَى الْإِيمَانِ

Chapter 93 – Regarding the inviting the people to the *Emān*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ لِي أَهْلًا نَبِيْتُ وَ هُمْ يَسْمَعُونَ مِنِّي أ فَادْعُهُمْ إِلَى هَذَا الْأَمْرِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا وَ قُودُهَا النَّاسُ وَ الْحِجَارَةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{asws}, 'I have a family and they are listening to me, so shall I invite them to this matter (Al-Wilayah)?' So he^{asws} said: 'Yes. Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book [66:6] *O you who believe! Save yourselves and your families from a Fire whose fuel are the human beings and stones*'.⁶⁷

بَابُ فِي تَرْكِ دُعَاءِ النَّاسِ

Chapter 94 – Regarding leaving out inviting the people

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ كَلْبِ بْنِ مُعَاوِيَةَ الصِّدِّدَاوِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِيَّاكُمْ وَ النَّاسَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْنَةً فَتَرَكَهُ وَ هُوَ يَجُولُ لِذَلِكَ وَ يَطْلُبُهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Kuleyb Bin Muawiya Al Saydawi who said,

'Abu Abdullah^{asws} said to me: 'Beware of the people! Allah^{azwj} Mighty and Majestic, whenever He^{azwj} Intends good with a servant, Imprints a spot in his heart, but He^{azwj} Neglects him, and he wanders around due to that and seeks it (the true Religion)'.

ثُمَّ قَالَ لَوْ أَنَّكُمْ إِذَا كَلَّمْتُمُ النَّاسَ قُلْتُمْ دَهَبْنَا حَيْثُ دَهَبَ اللَّهُ وَ اخْتَرْنَا مِنْ اخْتَارَ اللَّهُ وَ اخْتَارَ اللَّهُ مُحَمَّدًا وَ اخْتَرْنَا آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ .

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 92 H 3

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 93 H 1

Then he^{asws} said: 'If you all were to speak to the people, say to them, 'We go where Allah^{azwj} Send us, and we choose whatever Allah^{azwj} Chooses (for us), and Allah^{azwj} Chose Muhammad^{saww} and chose us^{asws}, the Progeny^{asws} of Muhammad^{saww}, 68

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ ثَابِتِ أَبِي سَعِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا ثَابِتُ مَا لَكُمْ وَاللَّيْسَ كُفُوا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ فَوَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هُدَاهُ مَا اسْتَطَاعُوا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ibn Muskan, from Sabit Abu Saeed who said,

'Abu Abdullah^{asws} said: 'O Sabit! What is it with you and the people?' Refrain from the people and do not invite anyone to your matter (Al-Wilayah), for by Allah^{azwj}, even if the inhabitants of the sky and the inhabitants of the earth were to gather together upon straying a servant whom Allah^{azwj} Intends to Guide, they would not have the capacity for it.

كُفُوا عَنِ النَّاسِ وَ لَا يَقُولُ أَحَدُكُمْ أَخِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ ثُمَّ يَقْذِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ .

Refrain from the people and not one of you should be saying, 'My brother', and 'my cousin', and 'my neighbour', for Allah^{azwj} Mighty and Majestic, when He^{azwj} Intends goodness with a servant, Better his spirit, so he does not hear a good act except that he would recognise it, nor of a evil deed except that he would deny it. Then Allah^{azwj} would Imprint a Word in his heart by which his affairs would be gathered'.⁶⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَجْبِي عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ الْفَضِيلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ يَا فَضِيلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكًا فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Al Fuzayl who said,

'I said to Abu Abdullah^{asws}, 'We tend to invite the people to this matter (Al-Wilayah)'. So he^{asws} said: 'O Fuzayl! Whenever Allah Intends goodness with a servant, Commands an Angels, so he seizes him by his neck until he enter him into this matter (Al-Wilayah), willingly or unwillingly'.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ وَ لَا تَخَاصِمُوا بَيْنَكُمْ النَّاسَ فَإِنَّ الْمَخَاصِمَةَ مَمْرُضَةٌ لِلْقُلُوبِ

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah^{asws} said: 'Make this matter of yours for the sake of Allah^{azwj} and do not make it to be for the people for whatever was for the sake of Allah^{azwj}, so it is for

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 1

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 2

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 3

Allah^{azwj}, and whatever was for the people, so it would not ascend to the sky; and do not dispute with the people with your Religion, for the disputing is a sickness of the heart.

إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ قَالَ أ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ذُرُّوا النَّاسَ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ وَ إِنَّكُمْ أَخَذْتُمْ عَنِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلَيَّ (عَلَيْهِ السَّلَامُ) وَ لَا سَوَاءَ وَ إِنِّي سَمِعْتُ أَبِي يَقُولُ إِذَا كَتَبَ اللَّهُ عَلَى عَبْدٍ أَنْ يُدْخِلَهُ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ .

Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} **[28:56] Surely you cannot guide whom you love, but Allah Guides whom He Desires to, and He is more Knowing of the recipients of Guidance.** And He^{azwj} Said **[10:99] will you then force the people until they become Believers?** Leave off the people, for the people are taking (their Religion) from the people, and you all are taking from Rasool-Allah^{saww} and Ali^{asws}, and there is no equation, and I^{asws} heard my^{asws} father^{asws} saying: ‘When Allah^{azwj} Ordains for a servant to enter into this matter (Al-Wilayah)), he would be quicker to it than the bird it’s to its nest’.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ أُدَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ قَوْمًا لِلْحَقِّ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ قَبِلْتَهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ إِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ أَنْكَرْتَهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ خَلَقَ قَوْمًا لَعَبْرٍ ذَلِكَ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ أَنْكَرْتَهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ إِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ قَبِلْتَهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ .

Ali Bin Ibrahim, from his father, from Usman, from Ibn Azina,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Created a people for the truth. So when they pass by the door of the truth, their hearts accept it and even if it was so that they are not recognising it; and when they pass by the door of the falsehood, their hearts reject it and even though they are not recognising it. And He^{azwj} Created a people for other than that. So whenever they pass by the door of the truth, their hearts reject it and even if they are not recognising it; and when they pass by the door of the falsehood, their hearts accept it, and even if they were not recognising it’.⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ فَأَضَاءَ لَهَا سَمْعَهُ وَ قَلْبُهُ حَتَّى يَكُونَ أَحْرَصَ عَلَى مَا فِي أَيْدِيكُمْ مِنْكُمْ وَ إِذَا أَرَادَ بِعَبْدٍ سُوءًا نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ فَأَظْلَمَ لَهَا سَمْعَهُ وَ قَلْبُهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Hameed Bin Abu Al A’ala,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic, when He^{azwj} intends goodness with a servant, Imprints a spot of Noor (light) in his heart, so it illuminates his hearing and his heart for him to the extent that he becomes greedy upon what is in your hands (Al-Wilayah) among you; and when He^{azwj} Intends evil with a servant, Imprints a black spot in his heart, so it darkens his hearing and his heart to it’.

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 4

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 5

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ .

Then he^{asws} recited this Verse [6:125] **Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam, and (for) whomsoever He Intends that He should Let him to err, He makes his chest straitened and narrow as though he were ascending to the sky**.⁷³

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ أَنْ نَكْتُ فِي قَلْبِهِ نُكْتَةً بَيَاضًا وَفَتَحَ مَسَامِعَ قَلْبِهِ وَوَكَّلَ بِهِ مَلَكًا يَسُدُّهُ وَإِذَا أَرَادَ بَعْدَ سُوءٍ أَنْ نَكْتُ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ وَسَدَّ مَسَامِعَ قَلْبِهِ وَوَكَّلَ بِهِ شَيْطَانًا يُضِلُّهُ .

From him, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic, when He^{azwj} Intends goodness with a servant, Imprints a white spot in his heart and Opens the ears of his heart, and Allocates an Angel with him guiding him; and when He^{azwj} Intends evil with a servant, Imprints a black spot in his heart, and Shuts the ears of his heart, and Allocates a Satan^{la} with him to stray him’.⁷⁴

بَابُ أَنَّ اللَّهَ إِنَّمَا يُعْطِي الدِّينَ مَنْ يُحِبُّهُ

Chapter 95 – Allah^{azwj}, rather, Gives the Religion to the one whom He^{azwj} Loves

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ قَالَ لِي أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا أَبَا الصَّخْرِ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَيُبْغِضُ وَلَا يُعْطِي هَذَا الْأَمْرَ إِلَّا صَفْوَتَهُ مِنْ خَلْقِهِ أَنْتُمْ وَاللَّهُ عَلَى دِينِي وَدِينِ آبَائِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ لَا أَعْنِي عَلَيَّ بَنُ الْحُسَيْنِ وَلَا مُحَمَّدَ بْنَ عَلِيٍّ وَإِنْ كَانَ هُوَ لَأَعْنِي عَلَى دِينِ هُوَ لَأَعْنِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran, from Umar Bin Hanzala who said,

‘Abu Abdullah^{asws} said to me: ‘O Abu Al-Sakhr! Allah^{azwj} Gives the world to the ones He^{azwj} Loves and (the ones) He^{azwj} Hates, and (but) He^{azwj} does not Give this matter (Al-Wilayah) except for the elites from His^{azwj} creatures. (All of) you, by Allah^{azwj}, are upon my^{asws} Religion and the Religion of my^{asws} forefathers^{asws}, Ibrahim^{as} and Ismail^{as}. I^{asws} do not mean Ali^{asws} Bin Al-Husayn^{asws}, nor Muhammad^{asws} Bin Ali^{asws}, and even though they^{asws} are upon the Religion of those^{as}.⁷⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ يَا مَالِكُ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَيُبْغِضُ وَلَا يُعْطِي دِينَهُ إِلَّا مَنْ يُحِبُّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aasim Bin Humeyd, from Malik Bin Ayn Al Juhny who said,

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 6

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 7

⁷⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 95 H 1

'I heard Abu Ja'far^{asws} saying: 'O Malik! Allah^{azwj} Gives the world to the one whom He^{azwj} Loves and (the ones whom) He^{azwj} Hates, and (but) does not Gives His^{azwj} Religion except to the one whom He^{azwj} Loves'.⁷⁶

عَنْهُ عَنْ مُعَلَّى عَنِ الْوَشَاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخَثْعَمِيِّ عَنْ عُمَرَ بْنِ حَنْظَلَةَ وَ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ هَذِهِ الدُّنْيَا يُعْطِيهَا اللَّهُ الْبَرَّ وَالْفَاجِرَ وَلَا يُعْطِي الْإِيمَانَ إِلَّا صَفْوَتَهُ مِنْ خَلْقِهِ .

From him, from Moalla, from Al Washa, from Abdul Kareem Bin Amro Al Khash'amy, from Umar Bin Hanzala, and from Haza Bin Humran, from Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'This world, Allah^{azwj} Gives it to the righteous and the immoral, and (but) He^{azwj} does not Give the Eman except to His^{azwj} from His^{azwj} creatures'.⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ أَبِي سُلَيْمَانَ عَنْ مُيَسَّرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ الدُّنْيَا يُعْطِيهَا اللَّهُ عَزَّ وَ جَلَّ مَنْ أَحَبَّ وَ مَنْ أَبْغَضَ وَ إِنَّ الْإِيمَانَ لَا يُعْطِيهِ إِلَّا مَنْ أَحَبَّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Abu Suleyman, from Muyassar who said,

'Abu Abdullah^{asws} said: 'The world, Allah^{azwj} Mighty and Majestic Gives it to the one He^{azwj} Loves and the one He^{azwj} Hates, and the *Emān*, He^{azwj} does not Give it except to the one He^{azwj} Loves'.⁷⁸

بَابُ سَلَامَةِ الدِّينِ

Chapter 96 – The safety of the Religion

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا فَقَالَ أَمَا لَقَدْ بَسَطُوا عَلَيْهِ وَ قَتَلُوهُ وَ لَكِنْ أَ تَذَرُونَ مَا وَقَاهُ وَقَاهُ أَنْ يَفْتَنُوهُ فِي دِينِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ayoub Bin Al Hurr,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[40:45] So Allah Saved him from the evil of what they planned.** He^{asws} said: 'But, they had extended (their hands) upon him, and killed him, but do you know what He^{azwj} Saved him (from)? He^{azwj} Saved him from their strife in his Religion'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لِأَصْحَابِهِ اعْلَمُوا أَنَّ الْقُرْآنَ هُدَى اللَّيْلِ وَ النَّهَارِ وَ نُورُ اللَّيْلِ الْمُظْلَمِ عَلَى مَا كَانَ مِنْ جَهْدٍ وَ فَاقَةٍ فَإِذَا حَضَرَتْ بَلِيَّةٌ فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ وَ إِذَا نَزَلَتْ نَازِلَةٌ فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ

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

⁷⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 95 H 2

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 95 H 3

⁷⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 95 H 4

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 96 H 1

'Abu Abdullah^{asws} said: 'It was in the bequest of Amir Al-Momineen^{asws} to his^{asws} companions: 'Know, that the Quran is a Guidance, day and night, and a light in the darkness of the night upon whatever was from the stress and destitution. So when an affliction presents itself, so make your wealth to be below your own selves, and when the descent (affliction) descends, so make yourselves to be below your Religion.

وَ اعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ دِينُهُ وَ الْحَرِيبَ مَنْ حُرِبَ دِينُهُ أَلَا وَ إِنَّهُ لَا فَقْرَ بَعْدَ الْجَنَّةِ أَلَا وَ إِنَّهُ لَا غِنَى بَعْدَ النَّارِ لَا يُفَكُّ أَسِيرَهَا وَ لَا يَبْرَأُ ضَرِيرَهَا .

And know, that the destroyed one, is the one whose Religion is destroyed, and the ruined one is the one whose Religion is ruined. Indeed! There is no poverty after the (entry into the) Paradise, nor a richness after (entry into the) Hell. There is neither a freedom for its captives nor is there a cure for its harmed ones'.⁸⁰

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَلَامَةُ الدِّينِ وَ صِحَّةُ الْبَدَنِ خَيْرٌ مِنَ الْمَالِ وَ الْمَالُ زِينَةٌ مِنْ زِينَةِ الدُّنْيَا حَسَنَةٌ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Safety of the Religion and good health of the body is better than the wealth, and the wealth is an adornment from the adornments of the world, an excellence'.

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ رَبِيعٍ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مِثْلَهُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad, from Rabie, from Al Fuzayl, from Abu Ja'far^{asws} – similar to it.⁸¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ كَانَ رَجُلٌ يَدْخُلُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِنْ أَصْحَابِهِ فَعَبَّرَ زَمَانًا لَا يَحْجُ فِدْخَلَ عَلَيْهِ بَعْضُ مَعَارِفِهِ فَقَالَ لَهُ فَلَانٌ مَا فَعَلَ قَالَ فَجَعَلَ يُضَجُّ الْكَلَامَ يَظُنُّ أَنَّهُ إِثْمًا يَعْنِي الْمَيْسِرَةَ وَ الدُّنْيَا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَيْفَ دِينُهُ فَقَالَ كَمَا تُحِبُّ فَقَالَ هُوَ وَ اللَّهُ الْغِنَى .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Yunus Bin Yaqaub, from one of his companions who said,

'A man from his^{asws} used to come over to Abu Abdullah^{asws}, but he was absent for a time not performing Hajj. So one of his acquaintances came over to him^{asws}. So he^{asws} said to him: 'So and so, what happened?' So he went on laying down the speech, thinking that he, rather, had become rich, the affluent, and the worldly. So Abu Abdullah^{asws} said: 'How is his Religion?' So he said, 'Just as you^{asws} love'. So he^{asws} said: 'By Allah^{azwj}! It is the richness'.⁸²

⁸⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 96 H 2

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 96 H 3

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 96 H 4

Chapter 97 – The Dissimulation (Taqiyya)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ بِمَا صَبَرُوا عَلَى التَّقِيَّةِ وَ يَدْرُونَ بِالْحَسَنَةِ السَّيِّئَةَ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الإِذَاعَةُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [28:54] **These shall be Granted their reward twice, because they were patient.** He^{asws} said: 'Due to what they were patient upon the dissimulation (Taqiyya) and they repelled evil with good. He^{asws} said: 'The good deed is the dissimulation (Taqiyya), and the evil is the broadcasting'.⁸³

ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُمَرَ الْأَعْمِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا عُمَرَ إِنَّ تَسْعَةَ أَغْسَارِ الدِّينِ فِي التَّقِيَّةِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ التَّقِيَّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي النَّبِيذِ وَ الْمَسْحِ عَلَى الْخَفَيْنِ .

Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Umar Al A'ajamy who said,

'Abu Abdullah^{asws} said: 'O Abu Umar! Nine-tenths of the Religion is in dissimulation (Taqiyya), and there is no Religion for the one who does not practice dissimulation (Taqiyya); and the dissimulation (Taqiyya) is regarding everything except regarding Al-Nabeez (an intoxicating drink) and the wiping upon the two socks (during ablution)'.⁸⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (التَّقِيَّةُ مِنْ دِينِ اللَّهِ فَلْتُمْ مِنْ دِينِ اللَّهِ قَالَ إِي وَ اللَّهُ مِنْ دِينِ اللَّهِ وَ لَقَدْ قَالَ يُوسُفُ (عليه السلام) أَيُّهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَرَفُوا شَيْئاً وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عليه السلام) إِنِّي سَقِيمٌ وَ اللَّهُ مَا كَانَ سَقِيماً .

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

(It has been narrated) from Abu Baseer who said, 'Abu Abdullah^{asws} said: 'The dissimulation (Taqiyya) is from the Religion of Allah^{azwj}'. I said, 'From the Religion of Allah^{azwj}?' He^{asws} said: 'Yes, by Allah^{azwj}! From the Religion of Allah^{azwj}, and Yusuf^{as} has said [12:70] **O caravan! You are stealing.** By Allah^{azwj}! They had not stolen anything. And Ibrahim^{as} had said [37:89] **Then he said: I feel sick.** By Allah^{azwj}! He^{as} was not sick'.⁸⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَانَ الْخَلْبِيِّ عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ حَبِيبِ بْنِ بَشْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) سَمِعْتُ أَبِي يَقُولُ لَا وَ اللَّهِ مَا عَلَى وَجْهِ الْأَرْضِ شَيْءٌ أَحَبُّ إِلَيَّ مِنَ التَّقِيَّةِ يَا حَبِيبُ إِنَّهُ مَنْ كَانَتْ لَهُ تَقِيَّةٌ رَفَعَهُ اللَّهُ يَا حَبِيبُ مَنْ لَمْ تَكُنْ لَهُ تَقِيَّةٌ وَضَعَهُ اللَّهُ يَا حَبِيبُ إِنَّ النَّاسَ إِنَّمَا هُمْ فِي هُدْنَةٍ فَلَوْ قَدْ كَانَ ذَلِكَ كَانَ هَذَا .

⁸³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 1

⁸⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 2

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 3

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed altogether from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Husayn Bin Abu Al A'ala, from Habeeb Bin Bishr who said,

'Abu Abdullah^{asws} said: 'I heard my^{asws} father^{asws} saying: 'No, by Allah^{azwj}! There is nothing on the face of the earth more beloved to me^{asws} than the dissimulation (*Taqiyya*). O Habeeb! The one who had dissimulation for him, Allah^{azwj} would Elevate him. O Habeeb! The one who does not happen to have dissimulation (*Taqiyya*) for him, Allah^{azwj} would Place him down. O Habeeb! The people, rather, they are in a truce (cessation of hostilities). So if that (hostilities) had been there, this (dissimulation) would be there'.⁸⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرِ الْمُكْفُوفِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اتَّقُوا عَلَى دِينِكُمْ فَاحْجُبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ تَعْلَمُ مَا فِي أَجْوَابِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلْتُهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَابِكُمْ أَنْكُمْ تُحِبُّونَا أَهْلَ الْبَيْتِ لِأَكْلُوكُمْ بِالسِّنِّيَّةِ وَ لَنَحْلُوكُمْ فِي السَّرِّ وَ الْعَلَانِيَةِ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَى وَ لَابَيْتِنَا .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Jabir Al Makouf, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Be fearful upon your Religion, and veil upon it with the dissimulation (*Taqiyya*), for there is no Eman for the one who has not dissimulation (*Taqiyya*) for him. But rather, you all are among the people like the bees are among the birds. If the birds come to know what is in the interior of the bees, nothing would remain from it except that they would eat it up, and if the people come to know what is in your insides, that you are loving us^{asws}, the People^{asws} of the Household, they would eat you up with their tongues, and destroy you in private as well as public. May Allah^{azwj} be Merciful upon a servant from you all who was upon our^{asws} Wilayah'.⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَسْنُوِي الْحَسَنَةَ وَ لَا السَّيِّئَةَ قَالَ الْحَسَنَةُ النَّقِيَّةُ وَ السَّيِّئَةُ الْإِدَاعَةُ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[41:34] And the good and the evil are not alike.** He^{asws} said: 'The good deed is the dissimulation (*Taqiyya*), and the evil is the broadcasting'.

وَ قَوْلُهُ عَزَّ وَ جَلَّ اذْفَعْ بِالتِّي هِيَ أَحْسَنُ السَّيِّئَةِ قَالَ التِّي هِيَ أَحْسَنُ النَّقِيَّةِ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ .

And (about) the Words of the Mighty and Majestic **[41:34] Refute (evil) with what is best.** He^{asws} said: 'That which is the best, is the dissimulation (*Taqiyya*) **So if there is enmity between you and him, as if it is an intimate friend**'.⁸⁸

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 4

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 5

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَمْرٍو الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا أَبَا عَمْرٍو أَرَأَيْتَكَ لَوْ حَدَّثْتُكَ بِحَدِيثٍ أَوْ أَقْبَيْتُكَ بِفُنْيَا ثُمَّ جِئْتَنِي بَعْدَ ذَلِكَ فَسَأَلْتَنِي عَنْهُ فَأَخْبَرْتُكَ بِخِلَافِ مَا كُنْتُ أَخْبَرْتُكَ أَوْ أَقْبَيْتُكَ بِخِلَافِ ذَلِكَ بَأَيِّهِمَا كُنْتَ تَأْخُذُ قُلْتُ بِأَحَدْتَهُمَا وَ أَدْعُ الْآخَرَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Amro Al Kinany who said,

'Abu Abdullah^{asws} said: 'O Abu Amro! What is your view if I^{asws} were to narrate to you a Hadeeth or issue a Verdict to you, then you come over to me after that and ask me about it, so I^{asws} inform you with different to what I^{asws} had informed you beforehand, or issue a verdict different (statement) to that, which of the two would you be taking with?' I said, 'With the latest of the two and leave the other one'.

فَقَالَ قَدْ أَصَبْتَ يَا أَبَا عَمْرٍو أَبِي اللَّهِ إِلَّا أَنْ يُعْبَدَ سِرًّا أَمَا وَاللَّهِ لَئِنْ فَعَلْتُمْ ذَلِكَ إِنَّهُ لَخَيْرٌ لِي وَ لَكُمْ وَ أَبِي اللَّهِ عَزَّ وَ جَلَّ لَنَا وَ لَكُمْ فِي دِينِهِ إِلَّا التَّقِيَّةَ .

So he^{asws} said: 'You are correct, O Abu Amro! Allah^{azwj} Refused except that He^{azwj} be worshipped in secret. But, by Allah^{azwj}, if you all were to do that it would be better for me^{asws} and for you all; and Allah^{azwj} Mighty and Majestic Refused for us^{asws} and you all with regards to His^{azwj} Religion, except for the dissimulation'.⁸⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَمْرٍو عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دُرُسْتِ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ أَصْحَابِ الْكَهْفِ إِنْ كَانُوا لَيَسْهَدُونَ الْأَعْيَادَ وَ يَشُدُّونَ الزَّنَانِيرَ فَأَعْطَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ .

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Dorost Al Wasity who said,

'Abu Abdullah^{asws} said: 'No dissimulation (*Taqiyya*) of any one of you has reached the dissimulation (*Taqiyya*) of the Companions of the cave (As'hab Al-Kahf). They used to attend the festivals and were tightening the sashes, so Allah^{azwj} would be Giving them their Recompense, twice'.⁹⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَمْرٍو عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ حَمَادِ بْنِ وَاقِدِ اللَّحَامِ قَالَ اسْتَفْتَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي طَرِيقٍ فَأَعْرَضْتُ عَنْهُ بِوَجْهِهِ وَ مَضَيْتُ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي لَأَلْفَاكَ فَأَصْرَفُ وَجْهِي كَرَاهَةً أَنْ أَشُقَّ عَلَيْكَ فَقَالَ لِي رَحِمَكَ اللَّهُ وَ لَكِنَّ رَجُلًا لَقِيَنِي أَمْسٍ فِي مَوْضِعٍ كَذَا وَ كَذَا فَقَالَ عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ مَا أَحْسَنَ وَ لَا أَجْمَلَ .

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Hammad Bin Waqad Al Lahaam who said,

'I met Abu Abdullah^{asws} in a road, but I turned my face away from him^{asws} and continued. Then I went over to him^{asws} after that, so I said, 'May I be sacrificed for you^{asws}! I met you^{asws} but I turned my face away (but I) disliked it that it would be grievous upon you^{asws}'. So he^{asws} said to me: 'May Allah^{azwj} have Mercy on you! A man met me^{asws} yesterday in such and such a place, so he said, 'Upon you^{asws} be the greetings, O Abu Abdullah^{asws}!' How good (is your action), but (his pronouncing it in public was) not beautiful'.⁹¹

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 7

⁹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 8

⁹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 9

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ النَّاسَ يَرُوءُونَ أَنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) قَالَ عَلِيٌّ مِنْبِرَ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُونِي ثُمَّ تُدْعَوْنَ إِلَى الْبِرَاءَةِ مِنِّي فَلَا تَبْرَأُوا مِنِّي فَقَالَ مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ (عَلَيْهِ السَّلَامُ)

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'It was said to Abu Abdullah^{asws}, 'The people are reporting that Ali^{asws} said upon the Pulpit of Al-Kufa: 'O you people! You will be called to insulting me^{asws}, so insult me^{asws}. Then you would be called to denounce me^{asws}, but you will not denounce me^{asws}'. So he^{asws} said: 'How frequently the people lie against Ali^{asws}'.

ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُونِي ثُمَّ سَتُدْعَوْنَ إِلَى الْبِرَاءَةِ مِنِّي وَ إِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَقُلْ لَا تَبْرَأُوا مِنِّي

Then he^{asws} said: 'But rather, he^{asws} said: 'You would be called to insult me^{asws}, so insult me^{asws}, then you would be called to the disavowment from me^{asws}, and I^{asws} am upon the Religion of Muhammad^{saww}, but he^{asws} did not say: 'Do not disavow from me^{asws}'.

فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلَ دُونَ الْبِرَاءَةِ فَقَالَ وَ اللَّهُ مَا ذَلِكَ عَلَيْهِ وَ مَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حَيْثُ أَكْرَهُهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَّا مَنْ أَكْرَهُ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَقَالَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) عِنْدَهَا يَا عَمَّارُ إِنْ عَادُوا فَعُدَّ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عُذْرَكَ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا .

So the questioner said to him^{asws}, 'What is your view if I choose being killed instead of disavowment?' So he^{asws} said: 'By Allah^{azwj}! That would not be upon him, and what would be for him except what Ammar Bin Yasir passed upon where the people of Makkah coerced him, and his heart was at rest with the Eman? So Allah^{azwj} Mighty and Majestic Revealed with regards to it **[16:106] except the one who is compelled while his heart is at rest on account of faith**. So the Prophet^{saww} said to him during it: 'O Ammar! If they were to repeat (coercing you), so repeat (what you said before), for Allah^{azwj} Mighty and Majestic has Revealed and Excused you, and Commanded you to repeat if they were to repeat (coercing you)'.⁹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ الْكِنْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا يُعْبِرُونَ بِهِ فَإِنَّ وَلَدَ السَّوِّءِ يُعْبِرُ وَالِدَهُ بِعَمَلِهِ كُونُوا لِمَنْ انْفَطَعْتُمْ إِلَيْهِ زِينًا وَ لَا تَكُونُوا عَلَيْهِ شِينًا صَلُّوا فِي عَشَائِرِهِمْ وَ عُوذُوا مَرْضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ لَا يَسْبِقُونَكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ وَ اللَّهُ مَا عَبْدِ اللَّهِ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخَبَاءِ قُلْتُ وَ مَا الْخَبَاءُ قَالَ النَّقِيَّةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Al Kindy who said,

'I heard Abu Abdullah^{asws} saying: 'Beware of doing a deed we^{asws} would be faulted with, for the evil child shames his father with his deed. Become an adornment for the one you cut yourselves off to and do not become a disgrace upon him. Help out among their clan, and console their sick ones, and attend their funerals, and do not let them precede you to the goodness, for you all are closer with it than them, and

⁹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 10

Allah^{azwj} has not been worshipped with anything more Beloved to Him^{azwj} than *Al-Khab*. I said, 'And what is *Al-Khab*?' He^{asws} said: 'The dissimulation (*Taqiyya*)'.⁹³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْقِيَامِ لِلْوَلَاةِ فَقَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) التَّقِيَّةُ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ .

From him, from Ahmad Bin Muhammad, from Moammad Bin Khallad who said,

'I asked Abu Al-Hassan^{asws} about the standing up to the ruler. So he^{asws} said: 'Abu Ja'far^{asws} said: 'The dissimulation (*Taqiyya*) is from my^{asws} Religion and the Religion of my^{asws} forefathers^{asws}, and there is no Eman for the one who has no dissimulation (*Taqiyya*) for him'.⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ .

Ali Bin Ibrahim, from his father, from Hammad, from Rabi'e, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The dissimulation (*Taqiyya*) (is to be done) during every necessity, and its performer is more knowing with it where he should be indulging in it'.⁹⁵

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) يَقُولُ وَ أَيُّ شَيْءٍ أَقْرَ لِعَيْنِي مِنَ التَّقِيَّةِ إِنَّ التَّقِيَّةَ جُنَّةُ الْمُؤْمِنِ .

Ali, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'And which thing is more delighting to my^{asws} eyes than the dissimulation (*Taqiyya*). The dissimulation (*Taqiyya*) is a shield of the *Momin*'.⁹⁶

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا مُنِعَ مِنْهُ رَحْمَةُ اللَّهِ مِنَ التَّقِيَّةِ فَوَ اللَّهُ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ .

Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

'Abu Abdullah^{asws} said to me: 'What prevented Meysam, may Allah^{azwj} have Mercy on him, from the dissimulation (*Taqiyya*)? By Allah^{azwj}, he had known that this Verse was Revealed regarding Ammar and his companions **[16:106] except the one who is compelled while his heart is at rest on account of faith**'.⁹⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ شُعَيْبِ بْنِ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّمَا جُعِلَتِ التَّقِيَّةُ لِيُحْفَنَ بِهَا الدَّمُ فَإِذَا بَلَغَ الدَّمُ فَلَيْسَ تَقِيَّةً .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Shuayb Al Haddad, from Muhammad Bin Muslim,

⁹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 11

⁹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 12

⁹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 13

⁹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 14

⁹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 15

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather, the dissimulation (*Taqiyya*) has been Made to be for saving the blood by it. So when it comes to the blood (to be spilt anyway), then there would be no dissimulation (*Taqiyya*)'.⁹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ
كُلَّمَا تَقَارَبَ هَذَا الْأَمْرُ كَانَ أَشَدَّ لِلتَّقِيَّةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every time this matter (rising of Al-Qaim^{asws}) comes closer, the (need for) dissimulation (*Taqiyya*) intensifies'.⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ مَعْمَرِ بْنِ يَحْيَى بْنِ سَامٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالُوا سَمِعْنَا أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ التَّقِيَّةُ فِي كُلِّ شَيْءٍ يُضْطَرُّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحْلَهُ اللَّهُ لَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Ismail Al Ju'fy and Moammar Bin Yahya Bin Sam and Muhammad Bin Muslim and Zurara who all said:

'We heard Abu Ja'far^{asws} saying: 'The dissimulation (*Taqiyya*) is with regards to everything the son of Adam^{as} is compelled to. So Allah^{azwj} has Permitted it for him'.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ التَّقِيَّةُ
رُؤْسُ اللَّهِ بَيْنَهُ وَ بَيْنَ خَلْقِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The dissimulation (*Taqiyya*) is a shield of Allah^{azwj}, between Him^{azwj} and His^{azwj} creatures'.¹⁰¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَحْمَدَ بْنِ حَمَزَةَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ
قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) خَالِطُوهُمْ بِالْبِرِّائِيَّةِ وَ خَالِفُوهُمْ بِالْجَوَائِيَّةِ إِذَا كَانَتْ الْإِمْرَةُ صِبْيَانِيَّةً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ahmad Bin Hamza, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

'Abu Ja'far^{asws} said: 'Mix with them with outwardly (apparent) and oppose them inwardly (hidden) when the ruler is childish'.¹⁰²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ قُلْتُ لِأَبِي
جَعْفَرٍ (عَلَيْهِ السَّلَام) رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ أَخَذَا فَقِيلَ لَهُمَا ابْرَأَا مِنْ أَمِيرِ الْمُؤْمِنِينَ فَبَرَى وَ أَحَدٌ مِنْهُمَا وَ أَبِي الْآخَرَ فَخَلَى
سَبِيلَ الَّذِي بَرَى وَ قَبِلَ الْآخَرَ فَقَالَ أَمَا الَّذِي بَرَى فَرَجُلٌ فَقِيهٌ فِي دِينِهِ وَ أَمَا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ .

⁹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 16

⁹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 17

¹⁰⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 18

¹⁰¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 19

¹⁰² Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 20

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Zakariyya Al Momin, from Abdullah Bin Asad, from Abdullah Bin Ata'a who said,

'I said to Abu Ja'far^{asws}, 'Two men from the people of Al-Kufa were seized, and it was said to them, 'Disavow from Amir Al-Momineen^{asws}'. So one of the two disavowed and the other one refused. So they freed the way of the one who did disavow and killed the other one'. So he^{asws} said: 'But as for the one who disavowed, so he is an understanding man in his Religion, and as for the one did not disavow, so he is a man who hastened to the Paradise'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اخَذَرُوا عَوَاقِبَ الْعَنَزَاتِ .

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

'Abu Abdullah^{asws} said: 'Beware of the consequences of the slips (of the tongues)'.¹⁰⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النَّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ التَّوْبَةُ تَرُسُ الْمُؤْمِنِ وَ التَّوْبَةُ جِرَزُ الْمُؤْمِنِ وَ لَا إِيْمَانَ لِمَنْ لَا تَوْبَةَ لَهُ إِنَّ الْعَبْدَ لَيَفْعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فِيمَا بَيْنَهُ وَ بَيْنَهُ فَيَكُونُ لَهُ عِزًّا فِي الدُّنْيَا وَ نُورًا فِي الْآخِرَةِ وَ إِنَّ الْعَبْدَ لَيَفْعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيُذْبِعُهُ فَيَكُونُ لَهُ ذُلًّا فِي الدُّنْيَا وَ يَنْزِعُ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ النُّورَ مِنْهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abdullah Bin Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'The dissimulation (*Taqiyya*) is a shield of the *Momin*, and the dissimulation (*Taqiyya*) is a protection of the *Momin*; and there is no *Emān* for the one who has no dissimulation (*Taqiyya*) for him. The servant to whom comes the Hadeeth from our^{asws} Ahadeeth, so he makes it a Religion of Allah^{azwj} Mighty and Majestic with it, in what is between him and Him^{azwj}, so there happens to be honour for him in the world and a light in the Hereafter; and the servant to whom comes the Hadeeth from our^{asws} Ahadeeth, but he broadcasts it, so there happens to be disgrace for him in the world, and Allah^{azwj} Mighty and Majestic Removes that light from him'.¹⁰⁵

بَابُ الْكُتْمَانِ

Chapter 98 – The Concealment

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ وَدِدْتُ وَ اللَّهُ أَنِّي أَفْتَدَيْتُ خَصَلَتَيْنِ فِي الشَّيْبَةِ لَنَا بِبَعْضِ لَحْمِ سَاعِدِي النَّزَقِ وَ قِلَّةِ الْكُتْمَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

¹⁰³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 21

¹⁰⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 22

¹⁰⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 23

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'By Allah^{azwj}! I^{asws} wish I^{asws} could redeem two characteristics which are in our^{asws} Shias with part of the flesh of my^{asws} arms – the rashness and scarcity of the concealment'.¹⁰⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَمَرَ النَّاسُ بِخَصْلَتَيْنِ فَضَيَعُوهُمَا فَصَارُوا مِنْهُمَا عَلَى غَيْرِ شَيْءٍ الصَّبْرِ وَالْكَثْمَانِ .

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Abu Asama Zayd Al Shahaam who said,

'Abu Abdullah^{asws} said: 'The people have been commanded with (having) two characteristics, but they wasted these. Thus, they came to be upon something else. (These two things are – the patience and the concealment)'.¹⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا سُلَيْمَانُ إِنَّكُمْ عَلَى دِينٍ مِنْ كَثْمَةِ أَعْرَةَ اللَّهِ وَمَنْ أَدَاعَهُ أَذَلَّهُ اللَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Ammar, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} said: 'O Suleyman! You all are upon such a Religion that the one who conceals it, Allah^{azwj} Honours him, and the one who broadcasts it, Allah^{azwj} Humiliates him'.¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ دَخَلْنَا عَلَيْهِ جَمَاعَةٌ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ إِنَّا نُرِيدُ الْعِرَاقَ فَأَوْصِنَا فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لِيُقَوِّ شِدِيدُكُمْ ضَعِيفُكُمْ وَ لِيُعَدَّ غَيْبُكُمْ عَلَى فَتِيرِكُمْ وَ لَا تَبْتُوا سِرَّنَا وَ لَا تُدْبِعُوا أَمْرَنَا وَ إِذَا جَاءَكُمْ عَنَّا حَدِيثٌ فَوَجِدْتُمْ عَلَيْهِ شَاهِدًا أَوْ شَاهِدَيْنِ مِنْ كِتَابِ اللَّهِ فَخُذُوا بِهِ وَ إِلَّا فَفَقُوا عِنْدَهُ ثُمَّ رُدُّوهُ إِلَيْنَا حَتَّى يَسْتَبِينَ لَكُمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'We went over to him^{asws} as a group, so we said, 'O son^{asws} of Rasool-Allah^{saww}! We want (to go to) Al-Iraq, so advise us'. So Abu Ja'far^{asws} said: 'Let your strong ones strengthen your weak ones, and let your rich ones assist your poor ones, and neither divulge our^{asws} secrets nor broadcast our^{asws} matter. And, whenever a Hadeeth comes to you from us^{asws}, and you find a proof over it, or two proofs from the Book of Allah^{azwj}, then take with it, or else, pause during it, then refer it back to us^{asws} until it is clarified for you.

وَ اعْلَمُوا أَنَّ الْمُنْتَظَرَ لِهَذَا الْأَمْرِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ وَ مَنْ أَدْرَكَ قَائِمَنَا فَخَرَجَ مَعَهُ فَقَتَلَ عَدُوَّنَا كَانَ لَهُ مِثْلُ أَجْرِ عَشْرِينَ شَهِيداً وَ مَنْ قَتَلَ مَعَ قَائِمَنَا كَانَ لَهُ مِثْلُ أَجْرِ خَمْسَةِ وَ عَشْرِينَ شَهِيداً .

And know that the one awaiting for this matter (rising of Al-Qaim^{asws}), for him would be a Recompense like for the Fasting one (during the day), the standing one (for the Salat during the night). And the one who comes across our^{asws} Qaim^{asws}, so he goes out with him^{asws} and kills our^{asws} enemies, for him would be a Recompense like for

¹⁰⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 1

¹⁰⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 2

¹⁰⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 3

twenty martyrs. And the one who is killed with our^{asws} Qaim^{asws}, would have for him a Recompense like for twenty five martyrs'.¹⁰⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّهُ لَيْسَ مِنْ أَحْتِمَالِ أَمْرِنَا التَّصَدِيقُ لَهُ وَالْقَبُولُ فَقَطْ مِنْ أَحْتِمَالِ أَمْرِنَا سِتْرُهُ وَصِيَانَتُهُ مِنْ غَيْرِ أَهْلِهِ فَأَقْرَبُهُمُ السَّلَامَ وَقُلْ لَهُمْ رَحِمَ اللَّهُ عَبْدًا اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَى نَفْسِهِ حَدَّثُوهُمْ بِمَا يَعْرِفُونَ وَاسْتُرُوا عَنْهُمْ مَا يُنْكِرُونَ

From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul A'ala who said,

'I heard Abu Abdullah^{asws} saying: 'The bearing of our^{asws} matter is not the ratification of it and the acceptance only. From the bearing of our^{asws} matter is the veiling it and the safeguarding it from other than its deserving ones. So convey the greetings to them and say to them, 'May Allah^{azwj} have Mercy on a servant who attracts the cordiality of the people to himself, narrating to them with what they are recognising, and concealing from them what they are denying'.

ثُمَّ قَالَ وَ اللَّهُ مَا النَّاصِبُ لَنَا حَرْبًا بِأَسَدِّ عَلَيْنَا مُنُونَةً مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكَرَهُ فَإِذَا عَرَفْتُمْ مِنْ عَبْدِ إِذَاعَةً فَاْمَشُوا إِلَيْهِ وَ رُدُّوهُ عَنْهَا فَإِنْ قَبِلَ مِنْكُمْ وَ إِلَّا فَتَحَمَّلُوا عَلَيْهِ بِمَنْ يُثَقَّلُ عَلَيْهِ وَ يَسْمَعُ مِنْهُ

Then he^{asws} said: 'The Hostile ones (*Nasibis*) who establish war with weapons against us^{asws} are not more difficult upon us^{asws} than the speaker upon us^{asws} with what we^{asws} dislike. So when you recognise a broadcast from a servant, then walk to him and repel him from it. So if he accepts from you (fine), or else load upon him with the one who is heavy upon him, and he would listen from him.

فَإِنَّ الرَّجُلَ مِنْكُمْ يَطْلُبُ الْحَاجَةَ فَيَطْلُفُ فِيهَا حَتَّى تُفْضَى لَهُ فَالْطُّفُوفُ فِي حَاجَتِي كَمَا تَلْطُفُونَ فِي حَوَائِجِكُمْ فَإِنْ هُوَ قَبِلَ مِنْكُمْ وَ إِلَّا فَادْفِنُوا كَلَامَهُ تَحْتِ أَقْدَامِكُمْ وَ لَا تَقُولُوا إِنَّهُ يَقُولُ وَ يَقُولُ فَإِنَّ ذَلِكَ يُحْمَلُ عَلَيَّ وَ عَلَيْكُمْ أَمَا وَ اللَّهُ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ لَأَقْرَبْتُ أَنْكُمْ أَصْحَابِي

So if the man from you were to seek the need, then let him be moderate during it until it is fulfilled for him, and therefore you should be moderate regarding my^{asws} needs just as you are being moderate regarding your own needs. So if he were to accept from you (fine), or else repulse his words to be under your feet and do not be saying, 'He is saying, and he is saying', for that would be loaded upon me^{asws} and upon you. But, by Allah^{azwj}, if you all were to be saying what I^{asws} am saying, I^{asws} would have acknowledge that you are my^{asws} companions.

هَذَا أَبُو حَنِيفَةَ لَهُ أَصْحَابٌ وَ هَذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ وَ أَنَا أَمْرٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ عَلِمْتُ كِتَابَ اللَّهِ وَ فِيهِ نَبِيَّانِ كُلُّ شَيْءٍ بَدَأَ الْخَلْقَ وَ أَمْرَ السَّمَاءِ وَ أَمْرَ الْأَرْضِ وَ أَمْرَ الْأَوَّلِينَ وَ أَمْرَ الْآخِرِينَ وَ أَمْرٌ مَا كَانَ وَ أَمْرٌ مَا يَكُونُ كَأَنِّي أَنْظَرُ إِلَى ذَلِكَ نَصَبَ عَيْنِي .

This is Abu Haneefa for whom there are companions, and this is Al-Hassan Al-Basry for whom there are companions, and I^{asws} am a man from Qureysh who has been born unto Rasool-Allah^{saww}, and I^{asws} know the Book of Allah^{azwj}, and therein is an explanation of everything, the beginning of the creation, and the matters of the sky, and matters of the earth, and matters of the former ones, and matters of the later

¹⁰⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 4

ones, and matters of what has happened, and matters of what will be happening. It is as if I^{asws} am looking at that established in front of my^{asws} eyes'.¹¹⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي مَا زَالَ سِرُّنَا مَكْتُومًا حَتَّى صَارَ فِي يَدَيَّ وَوَلَدِ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَفَرَى السَّوَادِ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws} having said to me: 'Our^{asws} secrets have not ceased to be concealed until they came to be in my^{asws} hands. The children of Kaysan are narrating with it in the roads and towns of multitude'.¹¹¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ وَاللَّهِ إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعُهُمْ وَأَفْقَهُهُمْ وَأَكْنَمُهُمْ لِحَدِيثِنَا وَإِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَأَمْقَتَهُمْ لِلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَيُرَوَّى عَنَّا فَلَمْ يَقْبَلْهُ إِسْمَارًا مِنْهُ وَجَدَّهُ وَكَفَرَ مَنْ دَانَ بِهِ وَهُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَإِلَيْنَا أُسَيْدٌ فَيَكُونُ بِذَلِكَ خَارِجًا عَنَّا وَلَا يَتِينَا .

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{asws} saying: 'By Allah^{azwj}! The most beloved of my^{asws} companions to me^{asws} is the most pious of them, and most understanding of the, and the most concealing of them of our^{asws} Hadeeth; and the one of the most evil of states of them in my^{asws} presence and the most detestable is the one who when he hears the Hadeeth linked to us^{asws}, and is being reports as being from us^{asws}, but he does not accept it and is constricted from it, and fights against it, and disbelieves from making a Religion with it, and he does not know perhaps the Hadeeth is coming out from us^{asws}, and to us^{asws} is the link, therefore, due to that, he would happen to exit from our^{asws} Wilayah'.¹¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ حَرِيزٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا مُعَلَّى اكْنَمِ أَمْرَنَا وَ لَا تُذَعِّعْ فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَ لَمْ يُذَعِّعْهُ أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ جَعَلَهُ نُورًا بَيْنَ عَيْنَيْهِ فِي الآخِرَةِ يُفُودُهُ إِلَى الْجَنَّةِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Yahya, from Hareyz, from Moalla Bin Khunays who said,

'Abu Abdullah^{asws} said: 'O Moalla! Conceal our^{asws} matter and do not broadcast it, for the one who conceals our^{asws} matter and does not broadcast would be Honoured by Allah^{azwj} in the world due to it, and He^{azwj} would Make a light to be in between his eyes in the Hereafter, guiding him to the Paradise.

يَا مُعَلَّى مَنْ أَدَاعَ أَمْرَنَا وَ لَمْ يَكْتُمْهُ أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ نَزَعَ النُّورَ مِنْ بَيْنِ عَيْنَيْهِ فِي الآخِرَةِ وَ جَعَلَهُ ظُلْمَةً تُفُودُهُ إِلَى النَّارِ

¹¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 5

¹¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 6

¹¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 7

O Moalla! The one who broadcasts our^{asws} matter and does not conceal it, Allah^{azwj} would Humiliate him in the world due to it, and Remove the light from in between his eyes in the Hereafter, and Make a darkness to be for him, guiding him to the Fire.

يَا مُعَلَّى إِنَّ النَّفْيَةَ مِنْ دِينِي وَ دِينَ آبَائِي وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ

O Moalla! The dissimulation is from my^{asws} Religion and the Religion of my^{asws} forefathers^{asws}; and there is no Religion for the one who has no dissimulation (*Taqiyya*) for him.

يَا مُعَلَّى إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ

O Moalla! Allah^{azwj} Loves to be worshipped in the privacy just as He^{azwj} Loves to be worshipped openly.

يَا مُعَلَّى إِنَّ الْمُنْبِعَ لِأَمْرِنَا كَالْجَاحِدِ لَهُ .

O Moalla! The broadcaster of our^{asws} matter is like the rejector of it'.¹¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَخْبَرْتَنِي بِمَا أَخْبَرْتَنِي بِهِ أَحَدًا قُلْتُ لَا إِلَّا سُلَيْمَانَ بْنَ خَالِدٍ قَالَ أَحْسَنْتَ أَمَا سَمِعْتَ قَوْلَ الشَّاعِرِ . فَلَا يَعْدُونَ سِرِّي وَ سِرِّكَ نَالِنَا إِلَّا كُلُّ سِرٍّ جَاوَزَ اثْنَيْنِ شَانِعٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Marwan Bin Muslim, from Ammar who said,

'Abu Abdullah^{asws} said to me: 'Did you inform anyone with what I^{asws} informed you with?' I said, 'No, except for Suleyman Bin Khalid'. He^{asws} said: 'You have done well. Have you not heard the words of the poet – 'Do not be repeating my secret and your secret to a third one! Indeed! Every secret exceeding two (has become) common (knowledge)'.¹¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ مَسْأَلَةِ قَابِي وَ أَمْسَكَ ثُمَّ قَالَ لَوْ أُعْطِينَاكُمْ كُلَّمَا تُرِيدُونَ كَانَ شَرًّا لَكُمْ وَ أَخَذَ بِرَقَبَةِ صَاحِبِ هَذَا الْأَمْرِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al-Hassan Al-Reza^{asws} a question, but he^{asws} refused (to answer) and withheld, then said: 'If^{asws} were to give you everything what you want, it would (bring about) evil to you and the one (found to be) with this matter would be seized by the neck.

قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ لَأَيُّهُ اللَّهُ أَسْرَهَا إِلَى جَبْرِئِيلَ (عَلَيْهِ السَّلَامُ) وَ أَسْرَهَا جَبْرِئِيلُ إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ أَسْرَهَا مُحَمَّدٌ إِلَى عَلِيٍّ (عَلَيْهِ السَّلَامُ) وَ أَسْرَهَا عَلِيٌّ إِلَى مَنْ شَاءَ اللَّهُ ثُمَّ أَنْتُمْ تُذْبَعُونَ ذَلِكَ مِنَ الَّذِي أَمْسَكَ حَرْفًا سَمِعَهُ

¹¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 8

¹¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 9

Abu Ja'far^{asws} said: 'The Wilayah of Allah^{azwj} was secretly conveyed to Jibraeel^{as}, and Jibraeel^{as} secretly conveyed it to Muhammad^{saww}, and Muhammad^{saww} secretly conveyed it to Ali^{asws}, and Ali^{asws} secretly conveyed it to whoever Allah^{azwj} so Desired it (to be conveyed to). Then, you all are broadcasting that. Who is the one who has withheld (even) a single word which he heard?'

قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي حِكْمَةِ آلِ دَاوُدَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكًا لِنَفْسِهِ مُقْبِلًا عَلَى شَأْنِهِ عَارِفًا بِأَهْلِ زَمَانِهِ فَاتَّقُوا اللَّهَ وَ لَا تَدْبِعُوا حَدِيثَنَا فَلَوْ لَا أَنَّ اللَّهَ يُدَافِعُ عَنْ أَوْلِيَائِهِ وَ يَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ

Abu Ja'far^{asws} said: 'In the wisdom of the progeny of Dawood^{as} (it is), 'it is befitting for the Muslim that he happens to be in control of himself, determined upon his affairs, recognising the people of his time period. Therefore fear Allah^{azwj} and do not be broadcasting our^{asws} Ahadeeth, if not, Allah^{azwj} would Defend His^{azwj} friends and exact Retribution from His^{azwj} enemies.

أَمَا رَأَيْتَ مَا صَنَعَ اللَّهُ بِآلِ بَرْمَكٍ وَ مَا أَنْتَقَمَ اللَّهُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ قَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى خَطَرٍ عَظِيمٍ فَدَفَعَ اللَّهُ عَنْهُمْ بِوَلَايَتِهِمْ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفَرَاغَةِ وَ مَا أَمَهَلَ اللَّهُ لَهُمْ فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَ لَا تَعْرَنُكُمْ الْحَيَاةُ الدُّنْيَا وَ لَا تَعْتَرُوا بِمَنْ قَدْ أَمَهَلَ لَهُ فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ .

Have you not seen what Allah^{azwj} Did with the progeny of Barmak and what Retribution Allah^{azwj} Exacted for Abu Al-Hassan^{asws}? And it was so that the Clan of Al-Ash'as was upon a great danger, so Allah^{azwj} Defended them due to their Wilayah for Abu Al-Hassan^{asws}. And you all are in Al-Iraq. You are seeing the deeds of these Pharaohs (tyrants), and what Respite Allah^{azwj} has for them. Therefore, it is upon you with the fearing of Allah^{azwj}, and neither be deceived by the life of the world nor deceived by the one who has Respite for him, for it is as if the matter (Rising of Al-Qaim^{asws}) have (almost) arrived to you'.¹¹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) طُوبَى لِعَبْدٍ نَوْمَهُ عَرَفَهُ اللَّهُ وَ لَمْ يَعْرِفْهُ النَّاسُ أَوْلَيْكَ مَصَابِيحُ الْهُدَى وَ يَابِيعُ الْعِلْمِ يَنْجِلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ لَيْسُوا بِالْمَدَائِيعِ الْبُدْرِ وَ لَا بِالْجُفَاءَةِ الْمُرَائِينَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Umar Bin Aban, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'Touba (a tree in Paradise) is for the obscure servant. Allah^{azwj} Recognises him and the people do not recognise him. They are the lanterns of guidance and fountains of knowledge, every dark strife brightens up. They are not with the broadcasting of the seeding (imparted knowledge), nor are they with the quarrelsome hypocrites'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) طُوبَى لِكُلِّ عَبْدٍ نَوْمَهُ لَا يُؤْبَهُ لَهُ يَعْرِفُ النَّاسُ وَ لَا يَعْرِفُهُ النَّاسُ يَعْرِفُهُ اللَّهُ مِنْهُ بَرَضُونَ أَوْلَيْكَ مَصَابِيحُ الْهُدَى يَنْجِلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ وَ يَفْتَحُ لَهُمْ بَابَ كُلِّ رَحْمَةٍ لَيْسُوا بِالْمَدَائِيعِ الْبُدْرِ وَ لَا الْجُفَاءَةِ الْمُرَائِينَ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Hassan Al Isbahany,

¹¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 10

¹¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 11

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Touba (a tree in Paradise) is for every obscure servant. It is irrelevant whether the people know him or they do not know him (famous or not). Allah^{azwj} does Recognise him from them with Pleasure. They are the lanterns of guidance. Every dark strife brightens up from them, and the door of every Mercy opens up for them. They are neither with the broadcasting of the seeding (imparted knowledge), nor are they with the quarrelsome hypocrites’.

وَقَالَ قُولُوا الْخَيْرَ نُرَفُوا بِهِ وَاعْمَلُوا الْخَيْرَ تَكُونُوا مِنْ أَهْلِهِ وَ لَا تَكُونُوا عَجُلًا مَدَابِيعَ فَإِنَّ خِيَارَكُمْ الَّذِينَ إِذَا نُظِرَ إِلَيْهِمْ ذَكَرَ اللَّهُ وَ شَرَارَكُمْ الْمَشَاوُونَ بِالنَّمِيمَةِ الْمَفْرُقُونَ بَيْنَ الْأَحِبَّةِ الْمُتَبَعُونَ لِلزَّرَاءِ الْمَعَايِبِ .

And he^{asws} said: ‘Speak well, you will be recognised by it, and do good works, you would become from its rightful ones, and do not become hasty broadcasters, for the best ones of you are those who they are looked at, Allah^{azwj} is remembered; and the most evil ones of you are the slanderers with the gossip, the separators between the loved ones, the seekers of the faults of the righteous ones’.¹¹⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ أَخْبَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كُفُّوا أَلْسِنَتَكُمْ وَ الزَّمُوا بُيُوتَكُمْ فَإِنَّهُ لَا يُصِيبُكُمْ أَمْرٌ تَخْصُونَ بِهِ أَبَدًا وَ لَا تَزَالُ الزَّيْدِيَّةُ لَكُمْ وَقَاءً أَبَدًا .

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from the one who informed him who said,

‘Abu Abdullah^{asws} said: ‘Restrain your tongues and bind (yourselves) to your houses, so no matter would hit you specialising you with it, ever, nor would the Zaidites cease to be shielding you, ever!’¹¹⁸

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْحَسَنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ فَافْعَلْ

From him, from Usman Bin Isa,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘If it was so that this matter (Al-Wilayah) was in your hands and you have the capacity that you do not teach this, then do so’.

قَالَ وَ كَانَ عِنْدَهُ إِنْسَانٌ فَتَذَاكُرُوا الْإِدَاعَةَ فَقَالَ احْفَظْ لِسَانَكَ تَعَزَّ وَ لَا تُمْكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتَذَلَّ .

He (the narrator) said, ‘And it was so that in his^{asws} presence were some people, and they mentioned the broadcasting, so he^{asws} said: ‘Preserve your tongues, you would be honoured, and do not enable the people to sit upon your necks, for you would be disgraced’.¹¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ أَمَرْنَا مَسْنُورٌ مُقَنَّعٌ بِالْمِيثَاقِ فَمَنْ هُنَاكَ عَلَيْنَا أَذَلُّهُ اللَّهُ .

¹¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 12

¹¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 13

¹¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 14

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Our^{asws} matter is veiled, masked by the Covenant. So the one who tears (the veil) upon us, Allah^{azwj} would Disgrace him'.¹²⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْوَانَ
عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ نَفْسُ
الْمَهْمُومِ لَنَا الْمَعْنَمُ لِيُظْلَمَنَا تَسْبِيحٌ وَ هَمُّهُ لِأَمْرِنَا عِبَادَةٌ وَ كَيْفَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Muhammad Bin Saeed Bin Gazwan, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Mansour who said,

'I heard Abu Abdullah^{asws} saying: 'A concerned sigh for us^{asws} due the grief for the injustices upon us^{asws}, is a Glorification, and thinking of our^{asws} matter is a worship, and concealment of our^{asws} secrets is *Jihād* in the Way of Allah^{azwj}'.

قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ اَكْتُبْ هَذَا بِالذَّهَبِ فَمَا كَتَبْتَ شَيْئاً أَحْسَنَ مِنْهُ .

Muhammad Bin Saeed said to me, 'Write this in gold, for you will not be writing anything more excellent than it'.¹²¹

¹²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 15

¹²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 16