

الكافي

AL-KAFI

ج 2

Volume 2

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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*) (8)**

TABLE OF CONTENTS

THE BOOK OF BELIEF (<i>Emān</i>) AND DISBELIEF (<i>KUFR</i>) (8).....	1
Chapter 99 –The <i>Momin</i>, and his signs, and his description	3
Chapter 100 – The smallness of the number of the <i>Momineen</i>	21
Chapter 101 – The satisfaction with the gift of the <i>Emān</i> and the patience upon everything after it.....	24
Chapter 102 – Regarding the tranquility of the <i>Momin</i> to the <i>Momin</i>.....	26
Chapter 103 – Regarding what Allah^{azwj} Fends off due to the <i>Momin</i>.....	26
Chapter 104 – Regarding that the <i>Momin</i> is of two types	27
Chapter 105 – What (Covenant) Allah^{azwj} has Taken upon the <i>Momin</i>, from the patience upon whatever he faces regarding what he has been afflicted with.....	28
Chapter 106 – The severity of the afflictions of the <i>Momin</i>.....	32
Chapter 107 – The merits for the poor Muslims	41
Chapter 108 – A Chapter.....	47

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 الْمُؤْمِنِ وَ عِلَامَاتِهِ وَ صِفَاتِهِ

Chapter 99 –The *Momin*, and his signs, and his description

مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنْ قَتَادَةَ الْحَرَّانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَامَ رَجُلٌ يُقَالُ لَهُ هَمَّامٌ وَ كَانَ عَابِدًا نَاسِكًا مُجْتَهِدًا إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ هُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَّا نَنْظُرُ إِلَيْهِ

Muhammad Bin Ja'far, from Muhammad Bin Ismail, from Abdullah Bin Dahir, from Al Hassan Bin Yahya, from Qusam Abu Qatada Al Harrany, from Abdullah Bin Yunus,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man called Hammam, and he was a worshipper, a performer of rituals, a striver, stood up to Amir Al *Momineen*^{asws} while he^{asws} was addressing, and he said, 'O Amir Al-*Momineen*^{asws}! Describe to us the description of the *Momin* (to the extent), as if we are looking at him'.

فَقَالَ يَا هَمَّامُ الْمُؤْمِنُ هُوَ الْكَيْسُ الْفَطْنُ بِشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَدْلُ شَيْءٍ نَفْسًا زَاجِرٌ عَنِ كُلِّ قَانٍ حَاضٍ عَلَى كُلِّ حَسَنٍ لَا حَقُودٌ وَ لَا حَسُودٌ وَ لَا وَثَابٌ وَ لَا سَبَابٌ وَ لَا عِيَابٌ وَ لَا مُعْتَابٌ يَكْرَهُ الرِّفْعَةَ وَ يَسْتَأْذِنُ السُّمْعَةَ طَوِيلَ الْعَمِّ بَعِيدُ الْهَمِّ كَثِيرُ الصَّمْتِ وَ قُورٌ ذَكُورٌ صَبُورٌ شَكُورٌ مَعْمُومٌ بِفِكْرِهِ مَسْرُورٌ بِفَقْرِهِ سَهْلُ الْخَلِيقَةِ لَيِّنُ الْعَرِيكَةِ رَصِينٌ الْوَفَاءِ قَلِيلُ الْأَدَى لَا مُنَافِقٌ وَ لَا مُنَهَتَكُ

So he^{asws} said: 'O Hammam! The *Momin*, he is the smart, the intelligent. His happiness is in his face and his grief is in his heart; the expansive thing being the chest and the humble thing being the self; restraining from everything and exhorting upon everything good; neither being spiteful, nor envious, nor leaping (quick to argue), nor abusive, nor a fault-finder, nor slanderous. He dislikes the elevation (status), and inimical to be heard of (fame), lengthy of grief, far from worrying, frequent of the silence, dignity, remembrance, gratefulness; being gloomy due to his thoughts and joyful due to his poverty, of the easygoing nature, soft flexibility, strong of loyalty, little hurtfulness, neither being a liar nor immoral.

إِنْ ضَحِكَ لَمْ يَجْرُقْ وَ إِنْ غَضِبَ لَمْ يَنْزُقْ ضِحْكُهُ تَبَسُّمٌ وَ اسْتِفْهَامُهُ تَعَلُّمٌ وَ مَرَاجَعَتُهُ تَفَهُمٌ كَثِيرٌ عِلْمُهُ عَظِيمٌ حِلْمُهُ كَثِيرٌ الرَّحْمَةُ لَا يَبْخُلُ وَ لَا يَعْجَلُ وَ لَا يَنْجُرُ وَ لَا يَنْطُرُ وَ لَا يَحْيِفُ فِي حُكْمِهِ وَ لَا يَجُورُ فِي عِلْمِهِ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَ مُكَادَحَتُهُ أَحْلَى مِنَ الشَّهْدِ لَا جَشِعٌ وَ لَا هَلَعٌ وَ لَا عَنَفٌ وَ لَا صَلْفٌ وَ لَا مُتَكَلِّفٌ وَ لَا مُتَعَمِّقٌ جَمِيلُ الْمُنَازَعَةِ كَرِيمُ الْمَرَاجَعَةِ عَدْلٌ إِنْ غَضِبَ رَفِيقٌ إِنْ طَلَبَ

If he laughs, he does not burst out, and if he is angered he is not reckless. His laughter is a smile, and his questioning is to learn, and his referring is to understand. Abundant is his knowledge, great is his forbearance, and abundant is his mercy. Neither is he stingy, nor hasty, nor annoying, nor reckless, nor is he prejudicial in his wisdom, nor is he preoccupied in his knowledge. His self is more solid than the slab, and his temperament is sweeter than the honey. He is neither greedy, nor does he

panic, nor is he violent, nor arrogant, nor pretentious. He is amicable in disputes, benevolent when referred to, judicial when angry, a friend when sought.

لَا يَتَهَوَّرُ وَلَا يَتَهَنَّكَ وَلَا يَتَجَبَّرُ خَالِصُ الْوَدِّ وَثَبُّ الْعَهْدِ وَفِي الْعَقْدِ شَفِيقٌ وَصَوْلٌ حَلِيمٌ خَمُولٌ قَلِيلُ الْفُضُولِ رَاضٍ عَنِ اللَّهِ عَزَّ وَجَلَّ مُخَالِفٌ لِهَوَاهُ لَا يَغْلُظُ عَلَى مَنْ دُونَهُ وَلَا يَخْوِضُ فِيمَا لَا يَبْغِيهِ نَاصِرٌ لِلَّذِينَ مُحَامٍ عَنِ الْمُؤْمِنِينَ كَهْفٌ لِلْمُسْلِمِينَ لَا يَخْرُقُ التَّنَاءُ سَمْعَهُ وَلَا يَنْكِي الطَّمَعُ قَلْبَهُ وَلَا يَصْرِفُ اللَّعْبُ حُكْمَهُ وَلَا يُطْلِعُ الْجَاهِلُ عِلْمَهُ

Neither does he jeopardise, nor does he expose (others), nor is he compulsive, being of sincere cordiality, reliable of the agreement, affectionate, maintainer of relationships, forbearing, calm, of little extravagance, being pleased from Allah^{azwj} Mighty and Majestic, opposes his own desires. Neither is he harsh upon the one below him, nor does he engage in what does not concern him. A helper of the Religion, a counsellor of the *Momineen*, a cave (shelter) for the Muslims. Neither does the praise affect him adversely nor does the greed affect his heart adversely, nor does the sport change his wisdom, nor is the ignorant notified of his knowledge.

قَوْلًا عَمَلًا عَالِمٌ حَازِمٌ لَا بَفْحَاشٍ وَلَا بَطْبَاشٍ وَصَوْلٌ فِي غَيْرِ غُنْفٍ بَدُولٌ فِي غَيْرِ سَرْفٍ لَا بَخْتَالٍ وَلَا بَعْدَارٍ وَلَا يَقْتَفِي أَثْرًا وَلَا يَحِيفُ بَشْرًا رَفِيقٌ بِالْخَلْقِ سَاحٍ فِي الْأَرْضِ عَوْنٌ لِلضَّعِيفِ عَوْتُ لِلْمَلْهُوفِ لَا يَهْتِكُ سِتْرًا وَلَا يَكْشِفُ سِرًّا كَثِيرُ النَّبَلَى قَلِيلُ الشُّكْوَى

(He is) of good vocabulary, a worker, a knowledgeable one, a prudent one. He is neither with immorality, nor with inconstancy, arriving without arrogance, spending without extravagance. Neither is he with treachery nor with betrayal, nor does he pursue the faults (of others) nor is he unjust to a person, being kind of nature. He strives in the land assisting the weak, and a helper of the helpless. Neither does he tear down a veil (expose anyone), nor does he uncover a secret, being afflicted numerously and is of few complaints.

إِنْ رَأَى خَيْرًا ذَكَرَهُ وَإِنْ عَافَى شَرًّا سَتَرَهُ يَسْتُرُ الْعَيْبَ وَيَحْفَظُ الْعَيْبَ وَيُقْبِلُ الْعُتْرَةَ وَيَعْوِرُ الزَّلَّةَ لَا يَطْلُعُ عَلَى نُصْحٍ فَيَذَرَهُ وَلَا يَدْعُ جَنْحَ حَيْفٍ فَيُصْلِحَهُ أَمِينٌ رَصِينٌ تَقِيٌّ تَقِيٌّ زَكِيٌّ رَضِيٌّ يَقْبِلُ الْعُدْرَ وَيُجَمِّلُ الذِّكْرَ وَيُحْسِنُ بِالنَّاسِ الظَّنَّ وَيَبْهَمُ عَلَى الْعَيْبِ نَفْسَهُ

If he sees a good, remembers it, and if he views an evil, he hides it, veiling the hidden and preserving the unseen, and he dismisses the stumbles and forgives the slips. He does not walk away from an advice that he can give, nor does he leave the blame of a crime but he corrects it. (He is) trustworthy, thoughtful, pious, pure, honest, agreeable. He accepts the excuse and is beautiful in mentioning (others) and thinks good of the people, and he accuses himself upon the faults.

يُحِبُّ فِي اللَّهِ بِفَقْهِهِ وَعِلْمٍ وَ يَقْطَعُ فِي اللَّهِ بِحَزْمٍ وَعَزْمٍ لَا يَخْرُقُ بِهِ فَرْخٌ وَلَا يَطِيشُ بِهِ مَرَحٌ مُذَكَّرٌ لِلْعَالِمِ مُعَلِّمٌ لِلْجَاهِلِ لَا يَتَوَقَّعُ لَهُ بَاقِيَةٌ وَلَا يُخَافُ لَهُ عَائِلَةٌ كُلُّ سَعْيٍ أَخْلَصُ عِنْدَهُ مِنْ سَعْيِهِ وَ كُلُّ نَفْسٍ أَصْلَحُ عِنْدَهُ مِنْ نَفْسِهِ عَالِمٌ بِعَيْبِهِ شَاغِلٌ بِعَمِّهِ لَا يَتَّقُ بَعِيرَ رَبِّهِ غَرِيبٌ وَحِيدٌ جَرِيدٌ حَزِينٌ

He loves for the Sake of Allah^{azwj} with understanding and knowledge, and he cut off (relationships) for the Sake of Allah^{azwj} with firmness and determination. Neither does happiness infringe upon him nor does he get excited with cheerfulness. He is a reminder for the knowledgeable one and a teacher of the ignorant. A disaster is not expected to be a disaster nor is an affliction feared from him. Every striving is more sincere in his presence than his own striving, and every self is more correct in his presence than his own self. He knows his own faults, pre-occupied with his sadness.

He does not rely with anyone apart from his Lord^{azwj}, a stranger, alone, dispossessed, sad.

يُحِبُّ فِي اللَّهِ وَ يُجَاهِدُ فِي اللَّهِ لِيَتَّبِعَ رِضَاهُ وَ لَا يَنْتَقِمُ لِنَفْسِهِ بِنَفْسِهِ وَ لَا يُؤَالِي فِي سَخَطِ رَبِّهِ مُجَالِسُ لِأَهْلِ الْفَقْرِ مُصَادِقٌ لِأَهْلِ الصَّدَقِ مُؤَاوِرٌ لِأَهْلِ الْحَقِّ عَوْنٌ لِلْقَرِيبِ أَبٌ لِلْيَتِيمِ بَعْلٌ لِلْأَرْمَلَةِ حَفِيٌّ بِأَهْلِ الْمَسْكَنَةِ مَرْجُوٌّ لِكُلِّ كَرِيهَةٍ مَأْمُولٌ لِكُلِّ شِدَّةٍ

He loves for the Sake of Allah^{azwj} and he struggles for the Sake of Allah^{azwj} in order to pursue His^{azwj} Pleasure, and he does not take revenge by himself on his own behalf, nor does he befriend (anyone) by incurring the Anger of his Lord^{azwj}. He sits for the poor, being a friend of the truthful, a supporter of the people of the truth; an aider of the near ones (relatives), and a father to the orphans, (like) a husband for the widows (looking after them), a hope for the destitute (for the removal) or every abhorrence, and an aspired one for every difficulty.

هَسَّاشٌ بَشَّاشٌ لَا بَعَّاسٌ وَ لَا بَجَسَّاسٌ صَلِيبٌ كَطَّامٌ بِسَامٌ دَفِيقٌ النَّظَرِ عَظِيمُ الْحَدَرِ لَا يَجْهَلُ وَ إِنْ جُهِلَ عَلَيْهِ يَحْلُمُ لَا يَبْخُلُ وَ إِنْ بُخِلَ عَلَيْهِ صَبَرَ عَقْلٌ فَاسْتَحْبَا وَ قَنَعَ فَاسْتَغْنَى حَيَاؤُهُ يَعْלוُ شَهْوَتَهُ وَ وَدُهُ يَعْلوُ حَسَدَهُ وَ عَفْوُهُ يَعْلوُ جَفْدَهُ

(He is) light and happy, neither being with a frown nor with slyness, controlling anger, smiling, having sharp insight, of great caution. He does not ignore, and if he is ignored upon, he forebears. He is not stingy, and if he is being stingy upon, he is patient. He (uses) intellect, so he is bashful and content, therefore he is self-sufficient. His bashfulness is higher than his lustful desires, and his cordiality is higher than his envy, and his pardoning is higher than his malice.

لَا يَنْطِقُ بِغَيْرِ صَوَابٍ وَ لَا يَلْبَسُ إِلَّا الْاِقْتِصَادَ مَسْنِيَهُ النَّوَاضِعُ خَاضِعٌ لِرَبِّهِ بِطَاعَتِهِ رَاضٍ عَنْهُ فِي كُلِّ حَالَاتِهِ نَبِيَّهُ خَالِصَةٌ أَعْمَالُهُ لَيْسَ فِيهَا غِشٌّ وَ لَا خَدِيعَةٌ نَظَرُهُ عِبْرَةٌ سَكُونُهُ فِكْرَةٌ وَ كَلَامُهُ حِكْمَةٌ مُنَاصِحًا مُتَّبِئًا لَا مُتَوَاضِعًا نَاصِحٌ فِي السَّرِّ وَ الْعَلَانِيَةِ

He neither speaks without correctness, nor does he wear except for the moderate (clothes). His walking is humble, submissive to his Lord^{azwj} in His^{azwj} obedience, being pleased from him in every state of his. His intention is sincere and his deed is such that there is neither a fraud or a deception in it. His observation is a lesson, and his silence is thoughtful, and his speech is wise, advising, charitable, brotherly, advising in the private as well as in public.

لَا يَهْجُرُ أَحَاهُ وَ لَا يَغْتَابُهُ وَ لَا يَمْكُرُ بِهِ وَ لَا يَأْسَفُ عَلَى مَا فَاتَهُ وَ لَا يَحْزَنُ عَلَى مَا أَصَابَهُ وَ لَا يَرْجُو مَا لَا يَجُوزُ لَهُ الرَّجَاءُ وَ لَا يَفْشَلُ فِي الشَّدَّةِ وَ لَا يَبْطُرُ فِي الرَّخَاءِ يَمْرُجُ الْجَلْمَ بِالْعِلْمِ وَ الْعَقْلَ بِالصَّبْرِ تَرَاهُ بَعِيدًا كَسَلَهُ دَائِمًا نَشَاطُهُ قَرِيبًا أَمَلُهُ قَلِيلًا رَزَقَهُ

He neither forsakes his brother, nor does he backbite him, nor does he plot against him, nor does he despair upon what he loses, nor does he grieve upon whatever hits him, nor does he wish for what is not allowed for him to wish for, nor does he fail in the difficulties, nor is he ungrateful during the prosperity. He blends the forbearance with the knowledge and the intellect with the patience. You will see him distant from laziness, always active, hoping short-term, few of errors.

مُتَوَقِّعًا لِأَجَلِهِ خَاشِعًا قَلْبُهُ ذَاكِرًا رَبَّهُ قَابِعَةً نَفْسُهُ مَنِيئًا جَهْلُهُ سَهْلًا أَمْرُهُ حَزِينًا لِدُنْيَاهُ مَيِّتَةً شَهْوَتُهُ كَظُومًا عَيْظُهُ صَافِيًا خَلْفَهُ أَمِنًا مِنْهُ جَارُهُ ضَعِيفًا كَبْرُهُ قَانِعًا بِالَّذِي قُدِّرَ لَهُ مَتِينًا صَبْرُهُ مُحْكَمًا أَمْرُهُ كَثِيرًا ذَكَرَهُ

There is expectancy from him, his heart is fearful remembering his Lord^{azwj}. His self is contented, his ignorance is negated, his affairs are easy, he grieves for his sins, his lustful desires are dead, his anger is suppressed, his manners are clear, his neighbours are safe from him, his arrogance is weak. He is content with that which is Ordained for him, his patience is firm, his affairs are decisive, his remembrance (of Allah^{azwj}) is abundant.

يُخَالِطُ النَّاسَ لِيَعْلَمَ وَ يَصْمُتُ لِيَسْلَمَ وَ يَسْأَلُ لِيَفْهَمَ وَ يَتَجَرُّ لِيَعْنَمَ لَا يُنْصِتُ لِلْخَيْرِ لِيَفْجُرَ بِهِ وَ لَا يَتَكَلَّمُ لِيَتَجَبَّرَ بِهِ عَلَى مَنْ سِوَاهُ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ أَنْعَبَ نَفْسَهُ لِأَخْرِيهِ فَأَرَاخَ النَّاسَ مِنْ نَفْسِهِ إِنْ بُعِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ الَّذِي يَنْتَصِرُ لَهُ بَعْدَهُ مِمَّنْ تَبَاعَدَ مِنْهُ بَغْضٍ وَ نَزَاهَةٌ وَ دُنُوهُ مِمَّنْ دَنَا مِنْهُ لِيْنٍ وَ رَحْمَةً لَيْسَ تَبَاعَدُهُ تَكْبُرًا وَ لَا عَظَمَةً وَ لَا دُنُوهُ خَدِيعَةً وَ لَا خِلَابَةً بَلْ يَقْتَدِي بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْخَيْرِ فَهُوَ إِمَامٌ لِمَنْ بَعْدَهُ مِنْ أَهْلِ الْبِرِّ

He mixes with the people in order to learn, and he is silent for safety, and he asks to understand, and he trades to earn. He does not listen to the 'Khabar' (news – the Ahadeeth) in order to do mischief with, nor does he speak in order to impress those who are in front of him. His own self is tired (due to his hard work) but the people are at rest from him. He exhausts himself for his Hereafter, the people are at rest with himself. If they rebel against him, he is patient until Allah^{azwj} happens to be the One Who Provides Help for him. His distancing from the ones who are to be distanced from him by hatred, is by integrity, and his approaching the ones who are approaching him, is by softness and mercy. His distancing is not by arrogance nor by (a feeling of) greatness, nor is his approach a deception nor a plot. But he follows with the ones who are before him, from the good people, so he is a leader for the ones who are after him from the righteous people'.

قَالَ فَصَاحَ هَمَامٌ صَاحَةً ثُمَّ وَقَعَ مَغْشِيًّا عَلَيْهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ وَ قَالَ هَكَذَا تَصْنَعُ الْمَوْعِظَةُ الْبَالِغَةُ بِأَهْلِهَا فَقَالَ لَهُ قَائِلٌ فَمَا بَالُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ إِنَّ لِكُلِّ أَجَلًا لَا يُعْدُوهُ وَ سَبَبًا لَا يُجَاوِزُهُ فَمَهْلًا لَا تُعْدُ فَإِنَّمَا نَفَثَ عَلَى لِسَانِكَ شَيْطَانٌ .

(The narrator) said, 'Hamman shrieked, then unconsciousness occurred upon him. So Amir Al-Momineen^{asws} said: 'But, by Allah^{azwj}, I^{asws} had been afraid of it upon him'. And he^{asws} said: 'This is what the delivered advised does to its rightful ones'. So a person said to him^{asws}, 'So what is the matter with you^{asws}, O Amir Al-Momineen^{asws}!' So he^{asws} said: 'For every term there is no transgressing and a cause which cannot be exceeded. Therefore wait, do not exceed, for rather Satan^{la} just blew upon your tongue'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانُ خِصَالٍ وَفُورٌ عِنْدَ الْهَزَاهِنِ صَبُورٌ عِنْدَ الْبَلَاءِ شُكُورٌ عِنْدَ الرَّخَاءِ قَانِعٌ بِمَا رَزَقَهُ اللَّهُ لَا يَظْلُمُ الْأَعْدَاءَ وَ لَا يَتَحَامَلُ لِلْأَصْدِقَاءِ بَدَنَهُ مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ إِنْ الْعَلَمَ خَلِيلُ الْمُؤْمِنِ وَ الْحَلَمَ وَ زِيرُهُ وَ الصَّبْرَ أَمِيرُ جُنُودِهِ وَ الرَّفْقَ أَخُوهُ وَ اللَّيْنَ وَالِدُهُ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Abdullah Bin Ghalib,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is befitting for the *Momin* that there happen to be worthwhile characteristics in him – dignity during the volatility, patience during the afflictions, gratefulness during the prosperity, contentment with whatever Allah^{azwj} has Graced him with, not oppressing the

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 1

enemies, nor being burdensome upon the friends. His body would be in exhaustion from it and the people would be at rest from him. The knowledge is a friend of the *Momin* and the forbearance is his Vizier, and the patience an Emir of his army, and the kindness is his brother, and the softness is his father'.²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُؤْمِنُ يَصْمُتُ لِيَسْلَمَ وَ يَنْطِقُ لِيَعْتَمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَ لَا يَكْتُمُ شَهَادَتَهُ مِنَ الْبُعْدَاءِ وَ لَا يَعْمَلُ شَيْئًا مِنَ الْخَيْرِ رِيَاءً وَ لَا يَتْرُكُهُ حَيَاءً إِنْ زَكَّى خَافَ مِمَّا يَقُولُونَ وَ يَسْتَغْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ لَا يَغْرُهُ قَوْلُ مَنْ جَهَلَهُ وَ يَخَافُ إِحْصَاءَ مَا عَمِلَهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Mansour Bin Yunus, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The *Momin* is silent to be safe, and speaks to benefit. He neither discusses his entrustments of the friends nor does he conceal his testimony from the remote ones, nor does he do anything from the goodness for showing off, nor does he neglect the bashfulness. If he pays *Zakāt* he fears from what (the people) might be saying, and he seeks Forgiveness of Allah^{azwj} for the ones who are not knowing. The words of the ignorant one do not tempt him, and he fears the 'counting' of what he does'.³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ مَنْ رَوَاهُ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُؤْمِنُ لَهُ قُوَّةٌ فِي دِينٍ وَ حَزْمٌ فِي لَيْنٍ وَ إِيمَانٌ فِي يَقِينٍ وَ حِرْصٌ فِي فِقْهِ وَ نَشَاطٌ فِي هُدًى وَ بِرٌّ فِي اسْتِقَامَةٍ وَ عِلْمٌ فِي حِلْمٍ وَ كَيْسٌ فِي رَفَقٍ وَ سَخَاءٌ فِي حَقٍّ وَ قَصْدٌ فِي غِنَى وَ تَجَمُّلٌ فِي فَاقَةِ وَ عَفْوٌ فِي فُدْرَةٍ وَ طَاعَةٌ لِلَّهِ فِي نَصِيحَةٍ وَ انْتِهَاءٌ فِي شَهْوَةٍ وَ وَرَعٌ فِي رَغْبَةٍ وَ حِرْصٌ فِي جِهَادٍ وَ صَلَاةٌ فِي شُغْلٍ وَ صَبْرٌ فِي شِدَّةٍ وَ فِي الْهَزَاهِرِ وَ قُوْرٌ وَ فِي الْمَكَارِهِ صَبُورٌ وَ فِي الرَّخَاءِ شُكُورٌ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone who reported it,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'The *Momin* has strength for him in Religion, and softness during determination, and *Emān* during conviction, and greed during his understanding, and activity during guidance, and righteousness during his standing, and knowledge during forbearance, and smartness during friendship, and generosity during truth, and moderation during richness, and gracefulness during destitution, and pardoning during his power, and obedience to Allah^{azwj} during advice, and restraint during lustful desires, and piety during wishes, and greed during *Jihād*, and *Salāt* during busy times, and patience during difficulties, and during the troubles he is dignified, and patient during coercion, and grateful during the prosperity.

وَ لَا يَغْتَابُ وَ لَا يَتَكَبَّرُ وَ لَا يَقْطَعُ الرَّحِمَ وَ لَيْسَ بِوَاهِنٍ وَ لَا فَظٌّ وَ لَا غَلِيظٌ وَ لَا يَسْبِقُهُ بَصَرُهُ وَ لَا يَفْضَحُهُ بَطْنُهُ وَ لَا يَغْلِبُهُ فَرْجُهُ وَ لَا يَحْسُدُ النَّاسَ يُعْبِرُ وَ لَا يُعْبَرُ وَ لَا يُسْرِفُ يَنْصُرُ الْمَظْلُومَ وَ يَرْحَمُ الْمَسْكِينِ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ لَا يَرْعَبُ فِي عِزِّ الدُّنْيَا وَ لَا يَجْرَعُ مِنْ دُلْهَا

He neither backbites, nor is he arrogant, nor does he cut off relationships, and he is neither with feebleness, nor rudeness, nor harshness, nor stubbornness. And his vision does not precede him, nor does his belly disgrace him, nor does his private part overcome him, nor does he envy the people. He is reproached but (he) does not

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

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 3

reproach (others), and he is not extravagant. He helps the oppressed, and he is merciful to the poor. His soul is tired from him but the people are at rest from him. He neither wishes for the honour of the world nor does he suffice from its disgrace.

لِلنَّاسِ هَمٌّ قَدْ أَقْبَلُوا عَلَيْهِ وَ لَهُ هَمٌّ قَدْ شَعَلَهُ لَا يُرَى فِي حُكْمِهِ نَقْصٌ وَ لَا فِي رَأْيِهِ وَهْنٌ وَ لَا فِي دِينِهِ ضَيَاعٌ يُرْشِدُ مَنْ اسْتَشَارَهُ وَ يُسَاعِدُ مَنْ سَاعَدَهُ وَ يَكْبِيحُ عَنِ الْخَنَا وَ الْجَهْلِ .

The concerns of the people have turned upon him, and for him there are concerns which pre-occupy him. Neither is a deficiency seen to be in his wisdom nor a weakness in his opinion, nor a wastage in his Religion. He guides the one who consults him, and he assists the one who wants his assistance, and shuns vulgarities and the ignorance'.⁴

عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) بِمَجْلِسٍ مِنْ قُرَيْشٍ فَإِذَا هُوَ بِقَوْمٍ بِيضٌ تَبَاهُهُمْ صَافِيَةٌ أَلْوَانُهُمْ كَثِيرٌ ضِحْكُهُمْ يُشِيرُونَ بِأَصَابِعِهِمْ إِلَى مَنْ يَمُرُّ بِهِمْ

From him, from one of our companions, raising it,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Amir Al-Momineen^{asws} passed by a gathering of Qureysh. So he^{asws} was with the group, their clothes were white, their complexion was clear, their laughter was frequent, gesturing with their fingers to the ones who pass by them.

ثُمَّ مَرَّ بِمَجْلِسٍ لِلأَوْسِ وَ الْخَزْرَجِ فَإِذَا قَوْمٌ بُلْبُيْتُ مِنْهُمْ الأَبْدَانُ وَ دَقَّتْ مِنْهُمْ الرِّقَابُ وَ اصْفَرَّتْ مِنْهُمْ الأَلْوَانُ وَ قَدْ تَوَاضَعُوا بِالكَلَامِ

Then he^{asws} passed by a gathering of Al-Aws and Al-Khazraj (two tribes). So he^{asws} was with a group, the bodies had worn out from them, and the necks had thinned from them, and the colours had paled from them, and they were humble with the speech.

فَتَعَجَّبَ عَلَيَّ (عَلَيْهِ السَّلَام) مِنْ ذَلِكَ وَ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا بَنِي أُمَّتِي وَ أُمَّيْ إِنِّي مَرَرْتُ بِمَجْلِسٍ لِأَلِ فُلَانٍ ثُمَّ وَصَفَهُمْ وَ مَرَرْتُ بِمَجْلِسٍ لِلأَوْسِ وَ الْخَزْرَجِ فَوَصَفَهُمْ ثُمَّ قَالَ وَ جَمِيعُ مُؤْمِنُونَ فَأَخْبِرْنِي يَا رَسُولَ اللَّهِ بِصِفَةِ الْمُؤْمِنِ

So Ali^{asws} was astounded from that and came over to Rasool-Allah^{saww} and he^{asws} said: 'By my^{asws} father^{as} and my^{asws} mother^{as}! I^{asws} passed by a gathering of the progeny of so and so', then he^{asws} described them, 'and I^{asws} passed by Al-Aws and Al-Khazraj', and he^{asws} described them. Then he^{asws} said: 'And the entirety of the Momineen. So inform me^{asws}, O Rasool-Allah^{saww}, with the description of the Momin'.

فَنَكَسَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ عَشْرُونَ خَصْلَةً فِي الْمُؤْمِنِ فَإِنْ لَمْ تَكُنْ فِيهِ لَمْ يَكْمُلْ إِيْمَانُهُ إِنَّ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ يَا عَلِيُّ الحَاضِرُونَ الصَّلَاةَ وَ المُسَارِعُونَ إِلَى الزَّكَاةِ وَ المُطْعَمُونَ المُسْكِينِ المُسَاحُونَ رَأْسَ النَّبِيِّ المُطَهَّرُونَ أَطْمَارَهُمْ المُتَزَرُّونَ عَلَيَّ أَوْسَاطِهِمْ

So Rasool-Allah^{azwj} lowered, then raised his^{saww} head, so he^{saww} said: 'There are twenty characteristics in the Momin, so if these do not happen to be in him, his Emān would not be complete. From the mannerism of the Momineen, O Ali^{asws} – They are

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 4

attending the *Salāt*, and are hastening to the *Zakāt*, and are feeding the poor, wiping the head of the orphan, cleaning their clothes, having waistbands upon their waists.

الَّذِينَ إِذَا حَدَّثُوا لَمْ يَكْذِبُوا وَإِذَا وَعَدُوا لَمْ يُخْلِفُوا وَإِذَا انْتُمِنُوا لَمْ يَخُونُوا وَإِذَا تَكَلَّمُوا صَدَقُوا رُهْبَانًا بِاللَّيْلِ أَسَدًا بِالنَّهَارِ صَائِمُونَ النَّهَارَ قَائِمُونَ اللَّيْلَ لَا يُؤْذُونَ جَارًا وَلَا يَتَّأَذَى بِهِمْ جَارَ الَّذِينَ مَشِيَهُمْ عَلَى الْأَرْضِ هَوْنًا وَحَطَاهُمْ إِلَى بُيُوتِ الْأَرَامِلِ وَعَلَى آثَرِ الْجَنَائِزِ جَعَلَنَا اللَّهُ وَإِيَّاكُمْ مِنَ الْمُتَّقِينَ .

Those, if they discuss (anything) are not lying, and when they are promising, are not breaking, and when they are entrusted do not betray, and when they speak, are truthful. They are monks at night and lions by the day. They are Fasting by the day, standing (for *Salāt*) at night. They are neither harming a neighbour nor does a neighbour experience harm due to them. Those who are walking upon the ground with tranquility, and their footsteps are to the houses of the widows (to assist), and upon the traces of the funerals. May Allah^{azwj} Make us^{asws} and you all to be from the pious ones'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Qasim Bin Gurwa, from Abu Al Abbas who said,

'Abu Abdullah^{asws} said: 'The one whose good deeds delight him, and his evil deeds disgust him, so he is a *Momin*'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زَعْلَانَ عَنْ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ شِيعَتُنَا هُمُ السَّاجِدُونَ الدَّابِلُونَ النَّاجِلُونَ الَّذِينَ إِذَا جَنَّهُمُ اللَّيْلُ اسْتَقْبَلُوهُ بِحُزْنٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Hasan Bin Za'lan, from Abu Is'haq Al Khurasany, from Amro Bin Jumi'e Al Abdy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Our^{asws} Shia are the pale, the withered, the slender, those, when the night covers them, they welcome it with grief'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ شِيعَتُنَا أَهْلُ الْهُدَى وَأَهْلُ النَّقَى وَأَهْلُ الْخَيْرِ وَأَهْلُ الْإِيمَانِ وَأَهْلُ الْفَتْحِ وَالظَّفَرِ .

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: 'Our^{asws} Shia are the people of guidance, and the people of piety, and the people of goodness, and the people of *Emān*, and people of victory and triumph'.⁸

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 5

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 6

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 7

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ بَرْزَجٍ عَنْ مُفَضَّلِ بْنِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِيَّاكَ وَالسَّفَلَةَ فَإِنَّمَا شِيعَةُ عَلِيٍّ مَنْ عَفَّ بَطْنُهُ وَفَرَّجَهُ وَاشْتَدَّ جِهَادُهُ وَعَمِلَ لِخَالِقِهِ وَرَجَا تَوَابَهُ وَخَافَ عِقَابَهُ فَإِذَا رَأَيْتَ أَوْلِيَّكَ فَأَوْلِيَّكَ شِيعَةُ جَعْفَرٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Mansour Buzuj, from Mufazzal who said,

‘Abu Abdullah^{asws} said: ‘Beware of the lowliness, for rather, a Shia of Ali^{azwj} is one who is chaste of his belly and his private part, and his *Jihād* is intense, and his deed is for his Creator, and he hopes for His^{azwj} Rewards, and fears His^{azwj} Punishment. So when you see those, so those are the Shias of Ja’far^{asws}’.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ شِيعَةَ عَلِيٍّ كَانُوا حُمَصَ الْبُطُونِ ذُبُلَ الشَّفَاهِ أَهْلَ رَأْفَةٍ وَعِلْمٍ وَحِلْمٍ يُعْرِفُونَ بِالرُّهْبَانِيَّةِ فَأَعِينُوا عَلَى مَا أَنْتُمْ عَلَيْهِ بِالْوَرَعِ وَالْإِجْتِهَادِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Shia of Ali^{asws} were of empty bellies, shrivelled lips, people of clemency, knowledge and forbearance. They were recognised with the monasticism, therefore assist (each other) on what you are upon, with the piety and the striving’.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ وَإِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي بَاطِلٍ وَإِذَا قَدَرَ لَمْ يَأْخُذْ أَكْثَرَ مِمَّا لَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Safwan Al Jammal who said,

‘Abu Abdullah^{asws} said: ‘But rather, the *Momin* is the one when he is angry, his anger does not exit him from a truth, and when is please, his pleasure does not enter him into a falsehood, and when he is able, he does not take any more than what is for him’.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا سُلَيْمَانُ أَتَدْرِي مَنْ الْمُسْلِمُ قُلْتُ جُعِلْتُ فِدَاكَ أَنْتَ أَعْلَمُ قَالَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Abu Ja’far^{asws} said: ‘O Suleyman! Do you know who is the Muslim?’ I said, ‘May I be sacrificed for you^{asws}! You^{asws} are more knowing’. He^{asws} said: ‘The Muslim is the one from whom the Muslims are safe from his tongue and his hands’.

تُمْ قَالَ وَتَدْرِي مَنْ الْمُؤْمِنُ قَالَ قُلْتُ أَنْتَ أَعْلَمُ قَالَ إِنَّ الْمُؤْمِنَ مَنْ اتَّيَمَّنَهُ الْمُسْلِمُونَ عَلَى أَمْوَالِهِمْ وَ أَنْفُسِهِمْ وَ الْمُسْلِمُ حَرَامٌ عَلَى الْمُسْلِمِ أَنْ يَظْلِمَهُ أَوْ يَخْدُلَهُ أَوْ يَدْفَعَهُ دَفْعَةً تُعَنُّهُ .

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 9

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 10

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 11

Then he^{asws} said: ‘And do you know who is the *Momin*?’ I said, ‘You are more knowing’. He^{asws} said: ‘The *Momin* is the one upon whom the Muslims can trust with their wealth, and their selves; and the Muslim is Prohibited upon the Muslim that he is unjust to him, or abandons him, or drive him away with intransigence’.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي إِيْمٍ وَلَا بَاطِلٍ وَإِذَا سَخَطَ لَمْ يُخْرِجْهُ سَخَطُهُ مِنْ قَوْلِ الْحَقِّ وَالَّذِي إِذَا قَدَرَ لَمْ تُخْرِجْهُ قُدْرَتُهُ إِلَى النَّعْدِيِّ إِلَى مَا لَيْسَ لَهُ بِحَقٍّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘But rather, the *Momin* is the one who when he is pleased, his pleasure does not enter him into a sin, nor a falsehood; and when he is angered, his anger does not exit him from the word of truth; and the one who when he is able, his ability (power) does not exit him to infringe to what is not for him by right’.¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ رَفَعَهُ قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُونَ هَيِّنُونَ لَيِّنُونَ كَالْجَمَلِ الْأَيْفِ إِذَا قِيدَ انْقَادَ وَإِنْ أُيْحِخَ عَلَى صَخْرَةٍ اسْتَنَاحَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Al Bakhtary, raising it, said,

‘I heard him^{asws} saying: ‘The *Momineen* are calm and lenient like the nosed camel when it is towed it goes (wherever guided to), and if it is knelt down upon a rock, it kneels down’.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ ثَلَاثَةٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ الْعِلْمُ بِاللَّهِ وَمَنْ يُحِبُّ وَمَنْ يَكْرَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Three are from the signs of the *Momin* – The knowledge in Allah^{azwj}, and whom he should love and whom he should dislike’.¹⁵

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُؤْمِنُ كَمِثْلِ شَجَرَةٍ لَا يَنْحَاتُ وَرَفْهًا فِي شِتَاءٍ وَلَا صَيْفٍ قَالُوا يَا رَسُولَ اللَّهِ وَمَا هِيَ قَالَ النَّخْلَةُ .

And by this chain,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘The *Momin* is like a tree who leaves neither fall off in the winter nor in the summer’. They said, ‘O Rasool-Allah^{saww}! And what is it?’ He^{asws} said: ‘The palm tree’.¹⁶

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 12

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 13

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 14

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 15

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 16

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ أَبِي إِبْرَاهِيمَ الْأَعْمِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُؤْمِنُ حَلِيمٌ لَا يَجْهَلُ وَ إِنْ جُهِلَ عَلَيْهِ يَحْتَلِمُ وَ لَا يَظْلِمُ وَ إِنْ ظَلِمَ عَفَرَ وَ لَا يَبْخُلُ وَ إِنْ بُخِلَ عَلَيْهِ صَبَرَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Abu Ibrahim Al A'jamy, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momin* is forbearing. Neither does he ignore (anyone), and if he is ignored upon, he forbears, nor does he oppress (anyone), and if he is oppressed, he forgives, nor is he stingy, and if he is been stingy upon, he is patient'.¹⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُنْذِرِ بْنِ جَنِيْفَرٍ عَنْ آدَمَ أَبِي الْحُسَيْنِ الْوَلَوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُؤْمِنُ مَنْ طَابَ مَكْسَبُهُ وَ حَسُنَتْ خَلِيقَتُهُ وَ صَحَّتْ سِرِّيَّتُهُ وَ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ كَلَامِهِ وَ كَفَى النَّاسَ شَرَّهُ وَ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Munzir Bin Ja'far, from Adam Bin Abu Al Husayn Al Lu'lu'i,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momin* is the one whose earnings are good (not unlawful), and his mannerisms are excellent, and his conscience is correct, and he spends from the excess of his wealth and withholds from the excess of his words, and the people are spared from his evil, and he dispenses justice to the people from himself'.¹⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي كَهْمَسٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَلَا أُتْبِكُمْ بِالْمُؤْمِنِ مَنْ اتَّئَمَّنَهُ الْمُؤْمِنُونَ عَلَى أَنْفُسِهِمْ وَ أَمْوَالِهِمْ أَلَا أُتْبِكُمْ بِالْمُسْلِمِ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ وَ الْمُهَاجِرُ مَنْ هَجَرَ السَّيِّئَاتِ وَ تَرَكَ مَا حَرَّمَ اللَّهُ وَ الْمُؤْمِنُ حَرَامٌ عَلَى الْمُؤْمِنِ أَنْ يَظْلِمَهُ أَوْ يَخْدُلَهُ أَوْ يَغْتَابَهُ أَوْ يَدْفَعَهُ دَفْعَةً .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali, from Abu Kahmasy, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Shall I^{saww} inform you all of the *Momin*? (He is) the one upon whom the *Momineen* are trusting with they own selves and their wealth. Shall I^{saww} inform you of the Muslim? (He is) the one from whom the Muslims are safe from his tongue and his hands; and the emigrant is the one who emigrates from the evil and leaves whatever Allah^{azwj} Prohibited; and the *Momin* is Prohibited upon the *Momin* that he oppresses him, or abandons him, or backbites him, or drives him away with a driving'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُفَضَّلِ بْنِ عَمْرٍ عَنْ أَبِي أَيُّوبَ الْعَطَّارِ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) إِنَّمَا شَيْعَةُ عَلِيِّ الْحُلَمَاءِ الْعُلَمَاءِ الَّذِينَ الشَّفَاهُ تُعْرَفُ الرَّهْبَانِيَّةُ عَلَى وَجُوهِهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar, from Abu Ayoub Al Attar, from Jabir who said,

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

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

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 19

'Abu Ja'far^{asws} said: 'But rather, Shias of Ali^{asws} are the forbearing, the knowledgeable, of shrivelled lips. You can recognise the monasticism upon their faces'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مَعْرُوفِ بْنِ خَرَبُودَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ صَلَّى أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) بِالنَّاسِ الصُّبْحَ بِالْعِرَاقِ فَلَمَّا انْصَرَفَ وَعَظَهُمْ فَبَكَى وَابْكَاهُمْ مِنْ خَوْفِ اللَّهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from Marouf Bin Kharbouz,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} prayed *Salāt* with the people (leading them), in Al-Iraq. So when he^{asws} finished, he^{asws} preached to them, and he^{asws} wept and made them weep from fear of Allah^{azwj}.'

ثُمَّ قَالَ أَمَا وَاللَّهِ لَقَدْ عَهَدْتُ أَقْوَاماً عَلَى عَهْدِ خَلِيلِي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِنَّهُمْ لَيَصْبِحُونَ وَ يُمَسُونَ شُعْنًا غُبْرًا خُمْصًا بَيْنَ أَعْيُنِهِمْ كَرُكَبِ الْمُعْزَى يَبِيئُونَ لِرَبِّهِمْ سُجْدًا وَ قِيَامًا يَرَاوِحُونَ بَيْنَ أَقْدَامِهِمْ وَ جِبَاهِهِمْ يُنَاجُونَ رَبَّهُمْ وَ يَسْأَلُونَهُ فَكَأَنَّكَ رِقَابِهِمْ مِنَ النَّارِ وَ اللَّهُ لَقَدْ رَأَيْتُهُمْ مَعَ هَذَا وَ هُمْ خَائِفُونَ مُشْفِقُونَ .

Then he^{asws} said: 'But, by Allah^{azwj}! I^{asws} lived with a group of people in the era of my^{asws} friend Rasool-Allah^{saww}, and they, in the morning and evening, becoming shaggy, dusty, slim-bellied, between their eyes was like the hoof of a goat due to their prostrations to their Lord^{azwj}. They were staying awake at nights for their Lord^{azwj}, prostrating and standing (for *Salāt*), rotating between their feet and their foreheads, whispering to their Lord^{azwj}, and asking Him^{azwj} to Free their necks from the Fire. By Allah^{azwj}! I^{asws} had seen them being with this, and they were fearful, anxious'.²¹

عَنْهُ عَنِ السَّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ صَلَّى أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) الْفَجْرَ ثُمَّ لَمْ يَزَلْ فِي مَوْضِعِهِ حَتَّى صَارَتِ الشَّمْسُ عَلَى قَيْدِ رُمْحٍ وَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ وَ اللَّهُ لَقَدْ أَدْرَكْتُ أَقْوَاماً يَبِيئُونَ لِرَبِّهِمْ سُجْدًا وَ قِيَامًا يَخَالِفُونَ بَيْنَ جِبَاهِهِمْ وَ رُكْبِهِمْ كَأَنَّ زَفِيرَ النَّارِ فِي آذَانِهِمْ إِذَا ذَكَرَ اللَّهُ عِنْدَهُمْ مَا دُوا كَمَا يَمِيدُ الشَّجَرُ كَأَنَّمَا الْقَوْمُ بَاتُوا غَافِلِينَ

From him, from Al Sindy Bin Muhammad, from Muhammad Bin Al Salt, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Amir Al-Momineen^{asws} prayed *Salāt* Al-Fajr, then he^{asws} did not cease to be in his^{asws} place until the (shadow of the) sun came to be to the length of a spear, and he^{asws} turned by his^{asws} face towards the people and he^{asws} said: 'By Allah^{azwj}! I^{asws} had come across a group of people who were staying awake at night for their Lord^{azwj}, prostrating and standing, interchanging between their foreheads and their knees, as if like the exhalation of the Fire (of Hell could be heard) in their ears. Whenever Allah^{azwj} was Mentioned in their presence, swaying like the swaying of the trees. It is as if the group of people has spent the nights oblivious (of the world)'.

قَالَ ثُمَّ قَامَ فَمَا رَأَيْ ضَاحِكًا حَتَّى قُبِضَ (صَلَوَاتِ اللَّهِ عَلَيْهِ) .

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 20

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 21

He (the narrator) said, 'Then he^{asws} arose, and he^{asws} was not seen laughing until he^{asws} passed away'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْمُفَضَّلِ بْنِ عَمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَرَدْتَ أَنْ تَعْرِفَ أَصْحَابِي فَانظُرْ إِلَى مَنْ اشْتَدَّ وَرَعُهُ وَخَافَ خَالِقَهُ وَرَجَا تَوَابَهُ وَإِذَا رَأَيْتَ هَوْلًا فِهَوْلًا أَصْحَابِي .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said: 'Whenever you want to recognise my^{asws} companions, so look at the one who is of most intense piety and fearing his Creator, and wishes for His^{azwj} Rewards, and when you see them, so they are my^{asws} companions'.²³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْأَشْعَثِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادِ الْأَنْصَارِيِّ عَنْ عَمْرٍو بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) شِبَعَتْنَا الْمُتَبَاذِلُونَ فِي وَلَايَتِنَا الْمُتَحَابُّونَ فِي مَوَدَّتِنَا الْمُتَرَاوِرُونَ فِي إِحْيَاءِ أَمْرِنَا الَّذِينَ إِنْ غَضِبُوا لَمْ يَظْلَمُوا وَإِنْ رَضُوا لَمْ يُسْرِفُوا بَرَكَهٌ عَلَى مَنْ جَاوَرُوا سَلِمَ لِمَنْ خَالَطُوا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash'as, from Abdullah Bin Hammad Al Ansary, from Amro bin Abu Al Miqdam, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Our^{asws} Shia are reciprocating (gifts etc.) regarding our^{asws} Wilayah, loving each other regarding our^{asws} cordiality, visiting each other reviving our^{asws} matters (Ahadeeth), those when they are angry are not oppressive, and if they are pleased, they are not being extravagant. They are a Blessing upon the ones who are their neighbours, a safety for the ones they are mixing with'.²⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عِيْسَى النَّهْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ عَرَفَ اللَّهَ وَعَظَمَهُ مَنَعَ فَاهُ مِنَ الْكَلَامِ وَبَطَنَهُ مِنَ الطَّعَامِ وَعَفَا نَفْسَهُ بِالصِّيَامِ وَالْقِيَامِ

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Isa Al Hureyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who recognises Allah^{azwj} and His^{azwj} Magnificence would prevent his mouth from the speech, and his belly from the food, and excuses himself with the Fasting and the standing (for *Salāt*)'.

قَالُوا يَا أَبَانِنَا وَ أُمَّهَاتِنَا يَا رَسُولَ اللَّهِ هَوْلًا أَوْلِيَاءَ اللَّهِ قَالَ إِنَّ أَوْلِيَاءَ اللَّهِ سَكَتُوا فَكَانَ سُكُوتُهُمْ ذِكْرًا وَ نَظَرُوا فَكَانَ نَظَرُهُمْ عِبْرَةً وَ نَطَقُوا فَكَانَ نُطْقُهُمْ حِكْمَةً وَ مَشَوْا فَكَانَ مَشْيُهُمْ بَيْنَ النَّاسِ بَرَكَهٌ لَوْ لَا الْأَجَالُ الَّتِي قَدْ كَتَبْتَ عَلَيْهِمْ لَمْ تَقَرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ خَوْفًا مِنَ الْعَذَابِ وَ شَوْقًا إِلَى التَّوَابِ .

They said, 'By our fathers and our mothers, O Rasool-Allah^{saww}! Are they the friends of Allah^{azwj}? He^{saww} said: 'The friends of Allah^{azwj} observed silence, so their silence was a Remembrance (of Allah^{azwj}); and they looked around, so their looking around was a lesson; and they spoke, so their speaking was wisdom; and they walked, so their walking between the people was a Blessing. Had it not been for the term which

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 22

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 23

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 24

had been Ordained upon them, their spirits would not have stayed in their bodies out of fear from the Punishment and desire to the Rewards'.²⁵

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ مِنَ الْعِرَاقِيِّينَ رَفَعَهُ قَالَ خَطَبَ النَّاسَ الْحَسَنُ بْنُ عَلِيٍّ (صلوات الله عليه) فَقَالَ أَيُّهَا النَّاسُ أَنَا أُخْبِرُكُمْ عَنْ أَحَدٍ لِي كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي وَكَانَ رَأْسَ مَا عَظَمَ بِهِ فِي عَيْنِي صِغَرَ الدُّنْيَا فِي عَيْنِهِ

From him, from one of his companions from the Iraqis, raising it, said,

'Al-Hassan^{asws} Bin Ali^{asws} addressed (the people), so he^{asws} said: 'O you people! I^{asws} am informing you of a brother of mine^{asws} who was from the greatest of the people in my^{asws} eyes, and it was so that the topmost of what made him to be the greatest in my^{asws} eyes was his belittling of the world in his eyes.

كَانَ خَارِجًا مِنْ سُلْطَانِ بَطْنِهِ فَلَا يَسْتَهَيِّ مَا لَا يَجِدُ وَلَا يَكْتُرُ إِذَا وَجَدَ كَانَ خَارِجًا مِنْ سُلْطَانِ فَرْجِهِ فَلَا يَسْتَخْفُ لَهُ عَقْلُهُ وَلَا رَأْيَهُ كَانَ خَارِجًا مِنْ سُلْطَانِ الْجَهَالَةِ فَلَا يَمُدُّ يَدَهُ إِلَّا عَلَى ثِقَةٍ لِمَنْفَعَةٍ

He was outside from the grasp of his belly, so he did not desire what he did not find, nor did he frequent it when he did find (it). He was outside the grasp of his private part, so it did not take his intellect and his opinion lightly. He was outside the grasp of the ignorance, so he did not extend his hand except towards a reliable benefit.

كَانَ لَا يَتَشَهَّى وَلَا يَتَسَخَّطُ وَلَا يَتَبَرَّمُ كَانَ أَكْثَرَ دَهْرِهِ صَمَاتًا فَإِذَا قَالَ بَدَّ الْقَائِلِينَ كَانَ لَا يَدْخُلُ فِي مِرَاءٍ وَلَا يُشَارِكُ فِي دَعْوَى وَلَا يُبْلِي بِحُجَّةٍ حَتَّى يَرَى قَاضِيًا وَكَانَ لَا يَفْعَلُ عَنْ إِخْوَانِهِ وَلَا يَخْصُ نَفْسَهُ بِشَيْءٍ دُونَهُمْ كَانَ ضَعِيفًا مُسْتَضْعَفًا فَإِذَا جَاءَ الْحُجْدُ كَانَ لَيْثًا عَادِيًا كَانَ لَا يَلُومُ أَحَدًا فِيمَا يَقَعُ الْعُدْرُ فِي مِثْلِهِ حَتَّى يَرَى اعْتِدَارًا كَانَ يَفْعَلُ مَا يَقُولُ وَيَفْعَلُ مَا لَا يَقُولُ

It was so that he was neither lustful, nor angry, nor impatient. Most of his lifetime he was silent. So when he did speak, he surpassed the speakers. He neither entered into disputes nor did he participate in allegations, nor did he cast an argument until he saw a judge, and he was not oblivious from his brethren, nor did he specialise himself with anything besides them. He was weak, weakened, so when there was a seriousness, he was an advancing lion. He did not blame anyone in what the excuse occurred in the likes of it until he saw an apology. He was doing what he was saying and (not do) what he was not saying.

كَانَ إِذَا ابْتَرَهُ أَمْرَانِ لَا يَدْرِي أَيُّهُمَا أَفْضَلُ نَظَرَ إِلَى أَقْرَبِهِمَا إِلَى الْهَوَى فَخَالَفَهُ كَانَ لَا يَشْكُو وَجَعًا إِلَّا عِنْدَ مَنْ يَرْجُو عِنْدَهُ الْبُرءَ وَلَا يَسْتَشِيرُ إِلَّا مَنْ يَرْجُو عِنْدَهُ النَّصِيحَةَ كَانَ لَا يَتَبَرَّمُ وَلَا يَتَسَخَّطُ وَلَا يَتَشَكَّى وَلَا يَتَشَهَّى وَلَا يَنْتَفِعُ وَلَا يَفْعَلُ عَنِ الْعَدُوِّ

When two matters presented to him, not knowing which of the two was superior, he look at the one closest to the desires, so he opposed it. He did not complain of a pain except in the presence of the one whom he hoped would have a cure for it, nor did he consult anyone except the one he hoped would have good advice with him. He was neither impatient, nor angry, nor doubtful, nor of lustful desired, nor revengeful, nor was he oblivious from the enemy.

فَعَلَيْكُمْ بِمِثْلِ هَذِهِ الْأَخْلَاقِ الْكَرِيمَةِ إِنْ أَطَقْتُمُوهَا فَإِنَّ لَمْ تُطِيفُوهَا كُلَّهَا فَاحْذُوا الْقَلِيلَ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 25

So, upon you is with the likes of these precious mannerisms if you are strong enough for it. But if you cannot endure all of these, so take the few best ones, leave the more. And there is neither a Might nor a Strength except with Allah^{azwj, 26}.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مِهْزَمٍ وَبَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْكَاهِلِيِّ وَابْنِ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ مِهْزَمِ الْأَسَدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا مِهْزَمُ شِيعَتُنَا مَنْ لَا يَعْدُو صَوْتَهُ سَمِعَهُ وَ لَا شَحْنَاؤُهُ بَدَنَهُ وَ لَا يَمْتَدِحُ بِنَا مُعَلِّناً وَ لَا يُجَالِسُ لَنَا عَائِباً وَ لَا يُخَاصِمُ لَنَا قَالِيّاً إِنْ لَقِيَ مُؤْمِناً أَكْرَمَهُ وَ إِنْ لَقِيَ جَاهِلاً هَجَرَهُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Mihzam and one our companions, from Muhammad Bin Ali, from Muhammad Bin Is'haq Al Kahily and Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Rabie Bin Muhammad, altogether from Mihzam Al Asady who said,

'Abu Abdullah^{asws} said: 'O Mihzam! Our Shia is one whose voice does not exceed his own ears, nor does his animosity (exceed) his own body, nor does he praise us^{asws} publicly, nor does he (participate in) gatherings finding flaws with us^{asws}, nor does he dispute a speaker for us^{asws}. If he meets a *Momin*, he honours him, and if he meets an ignoramus, flees (from him).'

قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ أَصْنَعُ بِهِؤَلَاءِ الْمُتَسَبِّعَةِ قَالَ فِيهِمُ التَّمْيِيزُ وَ فِيهِمُ التَّنْبِذِيلُ وَ فِيهِمُ التَّمْحِيطُ تَأْتِي عَلَيْهِمْ سُنُونَ تُفْنِيهِمْ وَ طَاعُونَ يُقْتُلُهُمْ وَ اخْتِلَافٌ يُبَدِّدُهُمْ شِيعَتُنَا مَنْ لَا يَهْرُ هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعَ الْغُرَابِ وَ لَا يَسْأَلُ عَدُوْنَا وَ إِنْ مَاتَ جُوعاً

I said, 'May I be sacrificed for you^{asws}! So how should I deal with these pretentious Shia?' He^{asws} said: 'Regarding them is the distinction, and regarding them is the variation, and regarding them is the screening. Years come upon them, perishing them, and plagues kill them, and differing scatter them. Our^{asws} Shia is the one who does not bark like the barking of the dog, and he does not covet like the greed of the crow, nor does he ask our^{asws} enemies and even if he dies of hunger'.

قُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ أَطْلُبُ هؤُلَاءِ قَالَ فِي أَطْرَافِ الْأَرْضِ أَوْلَئِكَ الْخَفِيضُ عَيْشُهُمُ الْمُتَنَقِّلَةُ دِيَارُهُمْ إِنْ شَهِدُوا لَمْ يُعْرِفُوا وَ إِنْ غَابُوا لَمْ يُنْقَدُوا وَ مِنَ الْمَوْتِ لَا يَجْزَعُونَ وَ فِي الْقُبُورِ يَتَرَاوَرُونَ وَ إِنْ لَجَأَ إِلَيْهِمْ ذُو حَاجَةٍ مِنْهُمْ رَحِمُوهُ لَنْ تَخْتَلِفَ قُلُوبُهُمْ وَ إِنْ اخْتَلَفَ بِهِمُ الدَّارُ

I said, 'May I be sacrificed for you^{asws}! So when shall I seek these ones?' He^{asws} said: 'In the outskirts of the land. They are the ones of basic (standards of) living. Their dwellings are temporary (keep changing). If they are present, they are not recognised, and when they are absent, they are not missed, and from the death they are not panicking, and in their graves they are visiting (each other); and if a need one comes over to them they are merciful to him. Their hearts are never differing and even if their houses are different'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَا الْمَدِينَةُ وَ عَلِيٌّ الْبَابُ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يَدْخُلُ الْمَدِينَةَ لَا مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُنِي عَلَيًّا (صلوات الله عليه) .

Then he^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} am the city and Ali^{asws} is the gate; and the one who claims that he can enter the city without (going through) its door has lied, and the one who claims that he loves me^{saww} while he hates Ali^{asws}, is a lair.²⁷

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 26

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمَهُمْ وَ حَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ وَ وَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ كَانَ مِمَّنْ حُرِّمَتْ عَيْنُهُ وَ كَمَلَتْ مَرْوَعَتُهُ وَ ظَهَرَ عَدْلُهُ وَ وَجِبَتْ أُخُوَّتُهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whoever in his dealings with people does not do injustice to them, in his speaking does not lie to them and in his promise does not fail to keep it is among those whose backbiting is unlawful, whose kindness is complete, whose justice has become public and it is necessary to establish brotherly relations with him.'²⁸

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثٌ خِصَالٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَتْ خِصَالُ الْإِيمَانِ إِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاؤُهُ فِي بَاطِلٍ وَ إِذَا غَضِبَ لَمْ يُخْرِجْهُ الْعُضْبُ مِنَ الْحَقِّ وَ إِذَا قَدَّرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ .

From him, from Ibn Fazzal, from Aasim Bin Humejd, from Abu Hamza Al Sumaly, from Abdullah Bin Al Hassan,

(It has been narrated) from his mother Fatima^{as} the daughter of Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'Three characteristics, the one in whom these are, the quality of the *Emān* would be complete – When he is pleased, his pleasure does not enter him into the falsehood, and when he is angry, the anger does not exit him from the truth, and when he is able, he does not exceed to what is not for him'.²⁹

عَنْهُ عَنِ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِنَّ لِأَهْلِ الدِّينِ عَلَامَاتٍ يُعْرَفُونَ بِهَا صِدْقَ الْحَدِيثِ وَ أَدَاءَ الْأَمَانَةِ وَ وِفَاءَ بِالْعَهْدِ وَ صَلَاةَ الْأَرْحَامِ وَ رَحْمَةَ الضُّعْفَاءِ وَ قَلَّةَ الْمُرَاقِبَةِ لِلنِّسَاءِ أَوْ قَالَ قَلَّةَ الْمَوَاتَاةِ لِلنِّسَاءِ وَ بَدَلَ الْمَعْرُوفِ وَ حُسْنَ الْخَلْقِ وَ سَعَةَ الْخَلْقِ وَ اتِّبَاعَ الْعِلْمِ وَ مَا يُقْرَبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ رُفَى

From him, from his father, from Abdullah Bin Al Qasim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'For the religious people there are signs which they are recognised by – truthful narration, and the paying of the entrustments, and loyalty with the agreements, and helping the relatives, and mercifulness with the weak, and scarcity of expectation from women', or said, 'scarcity of the obedience to the women', 'and extending the goodness, and good mannerisms, and vastness of morality, and following the knowledge and whatever gets one closed to Allah^{azwj} Mighty and Majestic in position.

طُوبَى لَهُمْ وَ حُسْنُ مَأَبٍ وَ طُوبَى شَجَرَةٍ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ النَّبِيِّ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي دَارِهِ عُصْنٌ مِنْهَا لَا يَخْطُرُ عَلَى قَلْبِهِ شَهْوَةٌ شَيْءٍ إِلَّا أَنَّهُ بِهِ ذَلِكَ وَ لَوْ أَنَّ رَاكِبًا مُجَدًّا سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ مَا خَرَجَ مِنْهُ وَ لَوْ طَارَ مِنْ أَسْفَلِهَا غَرَابٌ مَا بَلَغَ أَعْلَاهَا حَتَّى يَسْقُطَ هَرِمًا

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 27

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 28

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 29

Tooba is for them, as wells as the excellent end-result, and Tooba is a tree in the Paradise. Its roots are in the house of the Prophet Muhammad^{saww}, and there is none from a *Momin* except that in his house would be a branch from it. Not a desire would occur upon his heart except that they would come to him with that; and if a diligent rider were to run under its shade for a hundred years, he would not exit from it, and if a crow were to fly from its bottom it would not reach its top until it would fall down due to old age.

أَلَا فَيَ هَذَا فَارْغَبُوا إِنَّ الْمُؤْمِنَ مِنْ نَفْسِهِ فِي شُغْلٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ إِذَا جَنَّ عَلَيْهِ اللَّيْلُ افْتَرَشَ وَجْهَهُ وَ سَجَدَ لِلَّهِ عَزَّ وَ جَلَّ بِمَكَارِمِ بَدَنِهِ يَنَاجِي الَّذِي خَلَقَهُ فِي فَكَاكِ رَقَبَتِهِ أَلَا فَهَكَذَا كُونُوا .

Indeed! With regards to this you should be desiring (it). A *Momin* is pre-occupied with himself and the people are at rest from him. When the night covers upon him, he turns his face and prostrates to Allah^{azwj} Mighty and Majestic with the nobility of his body, whispering to the One^{azwj} Who Created him, with regards to freeing his neck. Indeed! So this is what (you) should (also) become'.³⁰

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النَّخَعِيِّ قَالَ وَ حَدَّثَنِي الْحُسَيْنُ بْنُ سَيْفٍ عَنْ أَخِيهِ عَلِيِّ بْنِ سُلَيْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ خِيَارِ الْعِبَادِ فَقَالَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَ إِذَا أَسَاءُوا اسْتَغْفَرُوا وَ إِذَا أُعْطُوا شَكَرُوا وَ إِذَا انْتَلُوا صَبَرُوا وَ إِذَا غَضِبُوا غَفَرُوا .

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro Al Nakhaie who said, 'And Al Husayn Bin Sayf narrated to me from his brother Ali, from Suleyman, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} was asked about the best of the servants, so he^{saww} said: 'Those who, when they do good deed, are joyful, and when they commit sins, seek Forgiveness, and when they are Given (something), they are thankful, and when they are afflicted, they are patient, and when they are angry, they forgive'.³¹

وَ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ خِيَارَكُمْ أَوْلُو النَّهْيِ قَبْلَ يَا رَسُولَ اللَّهِ وَ مَنْ أَوْلُو النَّهْيِ قَالَ هُمْ أَوْلُو الْأَخْلَاقِ الْحَسَنَةِ وَ الْأَحْلَامِ الرَّزِينَةِ وَ صَلَّةِ الْأَرْحَامِ وَ الْبِرَّةِ بِالْأُمَّهَاتِ وَ الْآبَاءِ وَ الْمُتَعَاهِدِينَ لِلْفُقَرَاءِ وَ الْجِيرَانِ وَ النَّيَامَى وَ يُطْعَمُونَ الطَّعَامَ وَ يُفْشُونَ السَّلَامَ فِي الْعَالَمِ وَ يُصَلُّونَ وَ النَّاسُ نِيَامٌ غَافِلُونَ .

And by his chain,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} said: 'The best of you are the possessors of the '*Nuha*'. It was said, 'O Rasool-Allah^{saww}! Who are the possessors of the '*Nuha*'?' He^{saww} said: 'The possessors of the excellent morals, and having strong power of reason, and the helpers of the relatives, and the righteous with the mothers and the fathers, and the ones who are committed to (help) the poor, and the neighbours, and the orphans, and are feeding the food, and they are disclosing the greetings (first) in the world, and they are praying *Salāt* while the people are sleeping being oblivious'.³²

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 30

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 31

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 32

عَنْهُ عَنِ الْهَيْثَمِ النَّهْدِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَيُّ الْخِصَالِ بِالْمَرْءِ أَجْمَلُ فَقَالَ وَقَارٌ بِلا مَهَابَةٍ وَ سَمَاحٌ بِلا طَلَبٍ مُكَافَأَةٌ وَ تَشَاغُلٌ بِغَيْرِ مَتَاعِ الدُّنْيَا .

From him, from Al Haysam, from Abdul Aziz Bin Umar, from one of his companions, from Yahya Bin Imran Al Halby who said,

'I said to Abu Abdullah^{asws}, 'Which is the most beautiful characteristics of the man?' So he^{asws} said: 'Dignity without a reverence, and open-handedness without seeking a recompense, and pre-occupation with other than the chattels of the world'.³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلاَدِ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَقُولُ إِنَّ الْمَعْرِفَةَ بِكَمَالِ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَا يَعْنِيهِ وَ قَلَّةَ مِرَائِهِ وَ جَلْمَهُ وَ صَبْرَهُ وَ حُسْنَ خُلُقِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullah^{asws} was saying: 'It was so that Ali^{asws} Bin Al-Husayn^{asws} was saying: 'The recognition of the completion of the Religion of a Muslim is in his leaving the speech in what is not befitting for him, and scarcity of his quibbling, and his forbearance, and his patience, and excellence of his manners'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ عَرْفَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) أَلَا أُخْبِرُكُمْ بِأَشْبَهَكُمْ بِي قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ أَحْسَنُكُمْ خُلُقًا وَ أَلْيَنُكُمْ كَنَفًا وَ أَبْرَكُمْ بِقَرَابَتِهِ وَ أَشَدُّكُمْ حُبًّا لِإِخْوَانِهِ فِي دِينِهِ وَ أَصْبَرُكُمْ عَلَى الْحَقِّ وَ أَكْظَمُكُمْ لِلْغَيْظِ وَ أَحْسَنُكُمْ عَفْوًا وَ أَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافًا فِي الرِّضَا وَ الْغَضَبِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Arafa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'Shall I^{saww} inform you all with the ones most resembling with me^{saww}? They said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'The most excellent of you in manners, and the softest of you in caring, and the most righteous of you with his relatives, and the most intense of you in love for his brethren in his Religion, and the most patient of you upon the truth, and the most swallowing of you of the anger, and the most excellent of you of forgiveness, and the most intense of you from himself in fairness during the happiness and the anger'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) (قَالَ مِنْ أَخْلَاقِ الْمُؤْمِنِ الْإِنْفَاقُ عَلَى قَدْرِ الْإِقْتَارِ وَ التَّوَسُّعُ عَلَى قَدْرِ التَّوَسُّعِ وَ إِنْصَافُ النَّاسِ وَ ابْتِدَاؤُهُ إِيَّاهُمْ بِالسَّلَامِ عَلَيْهِمْ .

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

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'From the mannerisms of the *Momin* is the spending upon a measurement of the standard of

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 33

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 34

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 35

living, and being capacious upon a measurement of the capacity, and fairness to the people, and initiating them with the greetings upon them'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ
الْمُؤْمِنُ أَصْلَبُ مِنَ الْجَبَلِ الْجَبَلُ يُسْتَفَلُّ مِنْهُ وَالْمُؤْمِنُ لَا يُسْتَفَلُّ مِنْ دِينِهِ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A *Momin* is stronger than a mountain. A mountain loses its parts but no loss takes place in the religion of a *Momin*'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ
الْمُؤْمِنُ حَسَنُ الْمَعُونَةِ خَفِيفُ الْمُنُونَةِ جَيِّدُ التَّدْبِيرِ لِمَعِيشَتِهِ لَا يُلْسَعُ مِنْ جُحْرِ مَرَّتَيْنٍ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A *Momin* is of good assistance, light of provisions, excellent of management for his life (and) does not allow to be bitten twice from the same opening'.³⁸

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بْنِ سَهْلٍ بْنِ الْحَارِثِ عَنِ الدَّلْهَاتِ مَوْلَى الرَّضَا (عَلَيْهِ السَّلَام) قَالَ
سَمِعْتُ الرَّضَا (عَلَيْهِ السَّلَام) يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ سُنَّةٌ مِنْ رَبِّهِ وَ سُنَّةٌ مِنْ نَبِيِّهِ وَ
سُنَّةٌ مِنْ وَلِيِّهِ

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Sahl Bin Al Haris,

(It has been narrated) from Al-Dilhat a slave of Al-Reza^{asws} who said, 'I heard Al-Reza^{asws} saying: 'A *Momin* cannot happen to be (a *Momin*) until there happen to be three characteristics in him – a Sunnah from his Lord^{azwj}, and a Sunnah from His^{azwj} Prophet^{saww}, and a Sunnah from His^{azwj} Guardian^{asws}.

فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكَيْتْمَانُ سِرِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

So as for the Sunnah from his Lord^{azwj}, so it is the concealment of His^{azwj} Secrets. Allah^{azwj} Mighty and Majestic Says [72:26] **The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Messenger.**

وَ أَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) بِمُدَارَاةِ النَّاسِ فَقَالَ خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبِئْسَاءِ وَ الضَّرَاءِ .

And as for the Sunnah from His^{azwj} Prophet^{saww}, so it is the politeness with the people, for Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Prophet^{saww} with being polite with the people, so He^{azwj} Said [7:199] **Take to Forgiveness and enjoin**

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 36

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 37

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 38

good and turn aside from the ignorant. And as for the Sunnah of His^{azwj} Guardian^{asws}, so it is the patience during the destitution and the adversities'.³⁹

بَابُ فِي قَلَّةِ عَدَدِ الْمُؤْمِنِينَ

Chapter 100 – The smallness of the number of the *Momineen*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ قُنَيْبَةَ الْأَعَشَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الْمُؤْمِنَةُ أَعَزُّ مِنَ الْمُؤْمِنِ وَ الْمُؤْمِنُ أَعَزُّ مِنَ الْكِبْرِيَةِ الْأَحْمَرِ فَمَنْ رَأَى مِنْكُمْ الْكِبْرِيَةَ الْأَحْمَرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Quteyba Al A'ash who said,

'I heard Abu Abdullah^{asws} saying: 'The *Momina* (female Believer) is more cherished than the *Momin*, and the *Momin* is more cherished than the alchemy. So who from you has (ever) seen alchemy?'.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُنْتَنَى الْحَنَاطِ عَنْ كَامِلِ النَّمَارِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ النَّاسُ كُلُّهُمْ بَهَائِمٌ ثَلَاثًا إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنُ غَرِيبٌ ثَلَاثَ مَرَّاتٍ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musa Al Hannat, from Kamil Al Tammar who said,

'I heard Abu Ja'far^{asws} saying: 'The people, all of them are beasts' – three times, 'except for a few from the *Momineen*; and the *Momin* is rare' – three times'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لِأَبِي بَصِيرٍ أَمَا وَ اللَّهِ لَوْ أَنِّي أُجِدُّ مِنْكُمْ ثَلَاثَةَ مُؤْمِنِينَ يَكْتُمُونَ حَدِيثِي مَا اسْتَحَلَلْتُ أَنْ أَكْتُمَهُمْ حَدِيثًا .

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

'I heard Abu Abdullah^{asws} saying to Abu Baseer: 'But, by Allah^{azwj}! If I^{asws} were to find three *Momineen* from you all who are concealing my^{asws} Ahadeeth, I^{asws} would not have considered it Permissible that I^{asws} should be concealing a single Hadeeth from them'.⁴²

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارٍ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادِ الْأَنْصَارِيِّ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ وَ اللَّهُ مَا يَسْعُكَ الْفُجُودُ فَقَالَ وَ لِمَ يَا سَدِيرُ قُلْتُ لِكَثْرَةِ مَوَالِيكَ وَ شِبَعَتِكَ وَ أَنْصَارِكَ وَ اللَّهِ لَوْ كَانَ لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَا لَكَ مِنَ الشَّيْعَةِ وَ الْأَنْصَارِ وَ الْمَوَالِي مَا طَمَعَ فِيهِ نَيْمٌ وَ لَا عَدِيٌّ

Muhammad Bin Al Hassan and Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad Al Ansary, from Sadeyr Al Sayrafi who said,

'I went over to Abu Abdullah^{asws} and I said to him^{asws}, 'By Allah^{azwj}! What affords you^{asws} to sit back (not rise up against the ruling authorities)?' So he^{asws} said: 'And why (Shouldn't I^{asws} do so) O Sadeyr!' I said, 'Due to the abundance of your^{asws}

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 39

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 1

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 2

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 3

friends and your^{asws} Shias, and your^{asws} helpers. By Allah^{azwj}! Had there been for Amir Al-Momineen^{asws} what is for you^{asws} from the Shias and the helpers and the friends, neither the (Clan of) Taym (Abu Bakr's clan), nor (the Clan of) Uday (Umar's clan) would have been greedy with regards to it (the Caliphate).

فَقَالَ يَا سَدَيْرُ وَ كَمْ عَسَى أَنْ يَكُونُوا قُلْتُ مِائَةَ أَلْفٍ قَالَ مِائَةَ أَلْفٍ قُلْتُ نَعَمْ وَ مِائَتِي أَلْفٍ قَالَ مِائَتِي أَلْفٍ قُلْتُ نَعَمْ وَ نِصْفَ الدُّنْيَا

So he^{asws} said: 'O Sadeyr! And how many could they (Shias) be?' I said, 'One hundred thousand'. He^{asws} said: 'One hundred thousand?' I said, 'Yes, and two hundred thousand'. He^{asws} said: 'Two hundred thousand?' I said, 'Yes, and half the world'.

قَالَ فَسَكَتَ عَنِّي ثُمَّ قَالَ يَخْفُفُ عَلَيْكَ أَنْ تَبْلُغَ مَعَنَا إِلَى بَيْتِ نَعْمَ فَأَمَرَ بِحِمَارٍ وَ بَعْلٍ أَنْ يُسْرَجَا فَبَادَرْتُ فَرَكِبْتُ الحِمَارَ فَقَالَ يَا سَدَيْرُ أَتَرَى أَنْ تُؤَثِّرَنِي بِالْحِمَارِ قُلْتُ البَعْلُ أَرِي وَأَنْبَلُ قَالَ الحِمَارُ أَرَفُّ بِي فَزَلْتُ فَرَكِبْتُ الحِمَارَ وَ رَكِبْتُ البَعْلَ

He (Sadeyr) said, 'So he^{asws} was silent from me, then said: 'Would it be light upon you if you were to come along with us^{asws} to Yanbu?' I said, 'Yes'. So he^{asws} ordered with a donkey and a mule to be saddled and harnessed. So I initiated and rode the donkey and he^{asws} said: 'O Sadeyr! What is your view if you were to prefer me^{asws} to be with the donkey?' I said, 'The mule is good (for me)'. He^{asws} said: 'The donkey is kinder with me^{asws}'. So I descended and he^{asws} rode the donkey and I rode the mule.

فَمَضَيْنَا فَحَانَتِ الصَّلَاةُ فَقَالَ يَا سَدَيْرُ أَنْزِلْ بِنَا نُصَلِّ ثُمَّ قَالَ هَذِهِ أَرْضٌ سَبِيحَةٌ لَا تَجُوزُ الصَّلَاةُ فِيهَا فَسِرْنَا حَتَّى صِرْنَا إِلَى أَرْضٍ حَمْرَاءَ وَ نَظَرُ إِلَى غَلَامٍ يَرْعَى جِدَاءً فَقَالَ وَ اللَّهُ يَا سَدَيْرُ لَوْ كَانَ لِي شِبَعَةٌ بَعْدَ هَذِهِ الجِدَاءِ مَا وَسِعَنِي القَعُودُ

So we went on and the *Salāt* (time) arrived, so he^{asws} said: 'O Sadeyr! Descend with us^{asws} to pray *Salāt*'. Then he^{asws} said: 'This is a marshy land, the *Salāt* is not allowed in it'. So we travelled until we arrived at red ground, and he^{asws} looked at a boy pasturing goats, so he^{asws} said: 'By Allah^{azwj}, O Sadeyr! Had there been for me^{asws} Shias of the number of these goats, there would not have been leeway for the sitting back (not rising against the ruling authorities) for me^{asws}'.

وَ نَزَلْنَا وَ صَلَّيْنَا فَلَمَّا فَرَعْنَا مِنَ الصَّلَاةِ عَطَفْتُ عَلَى الجِدَاءِ فَعَدَدْتُهَا فَإِذَا هِيَ سَبْعَةٌ عَشَرَ .

And we descended and we prayed *Salāt*. So when we were free from the *Salāt*, I turned towards the goats, and I counted them, and there were seventeen'.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ لِي عَبْدُ صَالِحٍ (صلوات الله عليه) يَا سَمَاعَةُ أَمِنُوا عَلَى فُرُشِهِمْ وَ أَخَافُونِي أَمَا وَ اللَّهُ لَقَدْ كَانَتِ الدُّنْيَا وَ مَا فِيهَا إِلَّا وَاحِدٌ يَعْبُدُ اللَّهَ وَ لَوْ كَانَ مَعَهُ غَيْرُهُ لَأَضَافَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ حَيْثُ يَقُولُ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَ لَمْ يَكُ مِنَ الْمُشْرِكِينَ

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

'Abd Salih^{asws} (7th Imam^{asws}) said: 'O Sama'at! They believed upon their beds and they are scaring me^{asws}. But, by Allah^{azwj}! It has been so that in the world and whatever was in it there was only one (person) who worshipped Allah^{azwj}, and had

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 4

there been anyone else along with him^{asws}, Allah^{azwj} Mighty and Majestic would have Added him in where He^{azwj} is Saying [16:120] **Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists.**

فَعَبَّرَ بِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ إِنَّ اللَّهَ أَنْسَهُ بِإِسْمَاعِيلَ وَ إِسْحَاقَ فَصَارُوا ثَلَاثَةً أَمَا وَ اللَّهُ إِنَّ الْمُؤْمِنَ لَقَلِيلٌ وَ إِنَّ أَهْلَ الْكُفْرِ لَكَثِيرٌ أَ تَدْرِي لِمَ ذَلِكَ فَقُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ فَقَالَ صَيِّرُوا أَنْسَا لِلْمُؤْمِنِينَ يَبْتُونُ إِلَيْهِمْ مَا فِي صُدُورِهِمْ فَيَسْتَتِرِيحُونَ إِلَى ذَلِكَ وَ يَسْكُنُونَ إِلَيْهِ .

So it remained like that for as long as Allah^{azwj} so Desired. Then Allah^{azwj} Comforted him^{as} with Ismail^{as} and Is'haq. Thus they^{as} became three. But, by Allah^{azwj}! The *Momineen* (have always been) few and the disbelievers numerous. Do you know why that is so?' So I said, 'I do not know, may I be sacrificed for you^{asws}!' So he^{asws} said: 'It became a comfort for the *Momineen* what is Sent to them, what is in their hearts, so they are resting to that, and being tranquil to it'.⁴⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ النَّضْرِ عَنْ يَحْيَى بْنِ أَبِي خَالِدٍ الْقَمَاطِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ مَا أَقَلْنَا لَوْ اجْتَمَعْنَا عَلَى شَاةٍ مَا أَفْنَيْنَاهَا فَقَالَ أَلَا أُحَدِّثُكَ بِأَعْجَبَ مِنْ ذَلِكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ دَهَبُوا إِلَّا وَ أَسَارَ بِيَدِهِ ثَلَاثَةٌ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Al Nazar, from Yahya Bin Abu Khalid Al Qammat, from Humran Bin Ayn who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! How few we are. If we were to gather together upon a sheep (feast), we would not (be able to) finish it'. So he^{asws} said: 'Shall I^{asws} narrate to you with something more strange than that? The Emigrants and the Helpers were gone (at the time of Amir Al-Momineen^{asws}) except for', and he^{asws} gestured with his^{asws} hand, 'three' (Salman^{as}, Abu Zarr^{as} and Miqdad^{as}).

قَالَ حُمْرَانُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا حَالُ عَمَّارٍ قَالَ رَحِمَ اللَّهُ عَمَّاراً أَبَا الْبَيْطَانَ بَايَعَ وَ قُتِلَ شَهِيداً فَقُلْتُ فِي نَفْسِي مَا شَيْءٌ أَفْضَلَ مِنَ الشَّهَادَةِ فَظَنَرَ إِلَيَّ فَقَالَ لَعَلَّكَ تَرَى أَنَّهُ مِثْلُ الثَّلَاثَةِ أَيَّهَاتُ أَيَّهَاتُ .

Humran (the narrator) said, 'So I said, 'May I be sacrificed for you^{asws}! What is the state of Ammar?' He^{asws} said: 'May Allah^{azwj} have Mercy on Ammar, the alert. He pledged allegiance (to Abu Bakr) and was killed as a martyr'. So I said within myself, 'What thing is more superior than the martyrdom?' So he^{asws} looked at me and he^{asws} said: 'Perhaps you view that he is like the (other) three. Far be it! Far be it!'.⁴⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَيْسَ كُلُّ مَنْ قَالَ بَوْلَايِنَا مُؤْمِناً وَ لَكِنْ جُعِلُوا أَنْسَا لِلْمُؤْمِنِينَ .

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja'far^{asws} who said, 'I heard Abu Al-Hassan^{asws} saying: 'Not every one who speaks as being with our^{asws} Wilayah is a *Momin*. But, it has been Made to be a comfort for the *Momineen*'.⁴⁶

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 5

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 6

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 7

بَابُ الرِّضَا بِمَوْهَبَةِ الْإِيمَانِ وَ الصَّبْرِ عَلَى كُلِّ شَيْءٍ بَعْدَهُ

Chapter 101 – The satisfaction with the gift of the *Emān* and the patience upon everything after it

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ عَبْدِ الْوَّاحِدِ بْنِ الْمُخْتَارِ الْأَنْصَارِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا عَبْدَ الْوَّاحِدِ مَا يَضُرُّ رَجُلًا إِذَا كَانَ عَلَى دَا الرَّأْيِ مَا قَالَ النَّاسُ لَهُ وَ لَوْ قَالُوا مَجْنُونٌ وَ مَا يَضُرُّهُ وَ لَوْ كَانَ عَلَى رَأْسِ جَبَلٍ يَعْْبُدُ اللَّهَ حَتَّى يَجِيئَهُ الْمَوْتُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Fuzayl Bin Yasaar, from Abdul Wahid Bin Al Mukhtar Al Ansary who said,

‘Abu Ja’far^{asws} said: ‘O Abdul Wahid! It would not harm a man when he was upon that view (of Al-Wilayah), what the people say for him, and even if they were to say he was insane; and it would not harm him and even if he was at the top of the mountain worshipping Allah^{azwj} until the death comes to him’.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لَوْ لَمْ يَكُنْ فِي الْأَرْضِ إِلَّا مُؤْمِنٌ وَاحِدٌ لَأَسْتَعْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَ لَجَعَلْتُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَحْتَاجُ إِلَى أَحَدٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Blessed and High Said: “If there does not happen to be in the earth except for one *Momin*, I^{azwj} would have Sufficed with him from the entirety of My^{azwj} creatures, and would have Made his *Emān* to be a comfort for him, he would not be needy to anyone (else)’.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَا يُبَالِي مَنْ عَرَفَهُ اللَّهُ هَذَا الْأَمْرَ أَنْ يَكُونَ عَلَى قَلَّةِ جَبَلٍ يَأْكُلُ مِنْ نَبَاتِ الْأَرْضِ حَتَّى يَأْتِيَهُ الْمَوْتُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Musa, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘What would he care, the one whom Allah^{azwj} Casues to recognise this matter (Al-Wilayah), if he happens to be upon the top of a mountain, eating from the vegetation of the earth until the death comes to him’.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ كَلْبِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَوْحِشَ إِلَى أَخِيهِ فَمَنْ دُونَهُ الْمُؤْمِنُ عَزِيزٌ فِي دِينِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Kuleyb Bin Muawiya,

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 1

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 2

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 3

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'It is not befitting for the *Momin* that he alienates to his brother from the ones below him (in understanding). The *Momineen* are highly valued people in their Religion'.⁵⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ وَ سَيْفِ بْنِ عَمِيرَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ كَحَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي مَرَضَةٍ مَرَضَهَا لَمْ يَبْقَ مِنْهُ إِلَّا رَأْسُهُ فَقَالَ يَا فَضَيْلُ إِنِّي كَثِيرًا مَا أَقُولُ مَا عَلَى رَجُلٍ عَرَفَهُ اللَّهُ هَذَا الْأَمْرَ لَوْ كَانَ فِي رَأْسِ جَبَلٍ حَتَّى يَأْتِيَهُ الْمَوْتُ

From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Fazalat Bin Ayoub, from Umar Bin Aban and Sayf Bin Ameyra, from Fuzayl Bin Yasaar who said,

'I went over to Abu Abdullah^{asws} during an illness which had spread and there did not remain from him^{asws} except for his^{asws} head (as unaffected). So he^{asws} said: 'O Fuzayl! It is very frequently what I^{asws} am saying, what is upon a man whom Allah^{azwj} Causes to recognise this matter (Al-Wilayah), if he were to be at the top of a mountain until the death comes to him?

يَا فَضَيْلُ بْنُ يَسَارٍ إِنَّ النَّاسَ أَخَذُوا يَمِينًا وَ شِمَالًا وَ إِنَّا وَ شَيْعَتِنَا هُدَيْنَا الصِّرَاطَ الْمُسْتَقِيمَ يَا فَضَيْلُ بْنُ يَسَارٍ إِنَّ الْمُؤْمِنَ لَوْ أَصْبَحَ لَهُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ كَانَ ذَلِكَ خَيْرًا لَهُ وَ لَوْ أَصْبَحَ مُقَطَّعًا أَعْضَاؤُهُ كَانَ ذَلِكَ خَيْرًا لَهُ يَا فَضَيْلُ بْنُ يَسَارٍ إِنَّ اللَّهَ لَا يَفْعَلُ بِالْمُؤْمِنِ إِلَّا مَا هُوَ خَيْرٌ لَهُ

O Fuzay Bin Yasaar! The people are taking to the right and the left, and we^{asws} and our^{asws} Shia, we are Guided to the Straight Path. O Fuzayl Bin Yasaar" The *Momin*, if there happens to be for him, what is between the east and the west, it would be better for him, and if he was to become of cut off limbs, that would be better for him. O Fuzayl Bin Yasaar! Allah^{azwj} does not Do with the *Momin* except for what is better for him.

يَا فَضَيْلُ بْنُ يَسَارٍ لَوْ عَدَلَتْ الدُّنْيَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ جَنَاحَ بُعُوضَةٍ مَا سَقَى عَدُوَّهُ مِنْهَا شَرْبَةً مَاءٍ يَا فَضَيْلُ بْنُ يَسَارٍ إِنَّهُ مَنْ كَانَ هَمُّهُ هَمًّا وَاحِدًا كَفَاهُ اللَّهُ هَمَّهُ وَ مَنْ كَانَ هَمُّهُ فِي كُلِّ وَادٍ لَمْ يُيَالِ اللَّهُ بِأَيِّ وَادٍ هَلَكَ .

O Fuzayl Bin Yasaar! Had the world in the Presence of Allah^{azwj} equated to a wing of a fly, He^{azwj} would not have Quenched His^{azwj} enemies from it a drink of water. O Fuzayl Bin Yasaar! The one who concerns himself with one concern, Allah^{azwj} would Suffice his concern, and the one whose concern was in every valley, Allah^{azwj} would not Care in which valley he perishes'.⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ مَنْصُورِ الصَّيْقَلِ وَ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَأَعْلَهُ كَثْرَتِي فِي مَوْتِ عَبْدِي الْمُؤْمِنِ إِنِّي لِأَجِبُ لِقَاءَهُ وَ يَكْرَهُ الْمَوْتَ فَأَصْرَفَهُ عَنْهُ وَ إِنَّهُ لَيَدْعُونِي فَأَجِيبُهُ وَ إِنَّهُ لَيَسْأَلُنِي فَأَعْطِيهِ وَ لَوْ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا وَاحِدٌ مِنْ عَبِيدِي مُؤْمِنٌ لَأَسْتَعْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَ لَجَعَلْتُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَسْتَوْجِحُ إِلَى أَحَدٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Mansour Al Sayqal and Al Moalla Bin Khunays who both said,

'We both heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: 'I^{azwj} do not Hesitate with regards to anything I^{azwj} Do like I^{azwj} Hesitate

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 4

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 5

regarding the death of My^{azwj} *Momin* servant. I^{azwj} Love to Meet him and he dislikes the death, so I^{azwj} Exchange it from him; and he supplicates to Me^{azwj}, so I^{azwj} Answer him, and he asks Me^{azwj}, so I^{azwj} Give him; and if there did not happen to be in the world except for one *Momin* from My^{azwj} servants, I^{azwj} would have Sufficed with him from the entirety of My^{azwj} creatures, and would have Made his *Emān* to be a comfort for him, (so that) he would not yearn to anyone'.⁵²

بَابُ فِي سُكُونِ الْمُؤْمِنِ إِلَى الْمُؤْمِنِ

Chapter 102 – Regarding the tranquility of the *Momin* to the *Momin*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُؤْمِنَ لَيَسْكُنُ إِلَى الْمُؤْمِنِ كَمَا يَسْكُنُ الظَّمَانُ إِلَى الْمَاءِ الْبَارِدِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momin* brings tranquillity to the *Momin* just as the thirsty one gets tranquillised to the cold water'.⁵³

بَابُ فِيمَا يَذْفَعُ اللَّهُ بِالْمُؤْمِنِ

Chapter 103 – Regarding what Allah^{azwj} Fends off due to the *Momin*

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ لَيَذْفَعُ بِالْمُؤْمِنِ الْوَاحِدِ عَنِ الْقَرْيَةِ الْفَنَاءَ .

Muhammad Bin Yahya, from Ali Bin Al Hassan Al Taymi, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Fends off the destruction from the whole town due to the (existence of just) one *Momin*'.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُصِيبُ قَرْيَةً عَذَابٌ وَفِيهَا سَبْعَةٌ مِنَ الْمُؤْمِنِينَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A town would not be hit by a Punishment while there are seven from the *Momineen* therein'.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قِيلَ لَهُ فِي الْعَذَابِ إِذَا نَزَلَ بِقَوْمٍ يُصِيبُ الْمُؤْمِنِينَ قَالَ نَعَمْ وَ لَكِنَّ يَخْلُصُونَ بَعْدَهُ .

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

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 101 H 6

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 102 H 1

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 103 H 1

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 103 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was said to him^{asws}, 'With regards to the Punishment when it befalls upon a group, would the *Momineen* be hit?' He^{asws} said: 'Yes, but they would be Saved after it'.⁵⁶

بَابُ فِي أَنَّ الْمُؤْمِنِينَ صِنْفَانِ

Chapter 104 – Regarding that the *Momin* is of two types

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ نُصَيْرِ أَبِي الْحَكَمِ الْخُنَعِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُؤْمِنُ مُؤْمِنَانِ فَمُؤْمِنٌ صَدَقَ بِعَهْدِ اللَّهِ وَوَفَى بِشَرْطِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَذَلِكَ الَّذِي لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ مِمَّنْ يُسْفَعُ وَ لَا يُسْفَعُ لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nusayr Abu Al Hakam Al Khash'amy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momineen* are of two (types of) *Momineen*. So there is a *Momin* who ratified with the Covenant of Allah^{azwj} and loyal with His^{azwj} Stipulation (Condition), and that is in the Words of Allah^{azwj} Mighty and Majestic **[33:23] From the Believers are men who ratified what Covenant Allah Made with them.** So that is the one who would not be hit by the horrors of the world and the Hereafter, and that is from the one who would interceded and would (be in no need) to be interceded for.

وَ مُؤْمِنٌ كَخَامَةِ الزَّرْعِ تَعْوَجُ أَحْيَانًا وَ تَقُومُ أَحْيَانًا فَذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ مِمَّنْ يُسْفَعُ لَهُ وَ لَا يُسْفَعُ .

And there is a *Momin* like the stalk (trunk) of the plants, sometimes he is crooked (bent towards sins) and sometimes he is straight. So that is from the one who would be hit by the horrors of the world and the horrors of the Hereafter, and that is from the one who would be interceded for and he would not be interceding (for anyone else).⁵⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ خَالِدِ الْعَمِّيِّ عَنْ خَضِرِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ مُؤْمِنَانِ مُؤْمِنٌ وَفَى لِلَّهِ بِشَرْطِهِ الَّتِي شَرَطَهَا عَلَيْهِ فَذَلِكَ مَعَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أَوْلَيْكَ رَفِيقًا وَ ذَلِكَ مَنْ يُسْفَعُ وَ لَا يُسْفَعُ لَهُ وَ ذَلِكَ مِمَّنْ لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdullah, from Khalid Al Amma, from Khazir Bin Amro,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The *Momin* are (two types of) *Momins*. A *Momin* who is loyal to Allah^{azwj} with His^{azwj} Stipulation which He^{azwj} Stipulated upon him. So that one would be with **[4:69] the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!** And that would be the one who would (be able to) intercede and (would not need to be (interceded for), and that one is from the one who would neither be hity by the horrors of the world nor the horrors of the Hereafter.

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 103 H 3

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 1

وَمُؤْمِنٌ زَلَّتْ بِهِ قَدَمٌ فَذَلِكَ كَخَامَةِ الزَّرْعِ كَيْفَمَا كَفَّاتَهُ الرِّيحُ انْكَفَأَ وَ ذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ الْآخِرَةِ وَ يُشْفَعُ لَهُ وَ هُوَ عَلَى خَيْرٍ .

And there is a *Momin* whose feet waver with him, so that one is like the stalk of the plants. He moves whichever way the wind moves him, and that one is from the ones who would be hit by the horrors of the world and the Hereafter, and he would be interceded for, and he is upon good'.⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَامَ رَجُلٌ بِالْبَصْرَةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنْ الْإِخْوَانِ فَقَالَ الْإِخْوَانُ صِنْفَانِ إِخْوَانُ التَّقَى وَ إِخْوَانُ الْمَكَاسِرَةِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Yunus Bin Yaquob, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man from Al-Basra stood up to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform us about the brethren'. So he^{asws} said: 'The brethren are of two types – The trustworthy brethren and the friendly brethren.

فَأَمَّا إِخْوَانُ التَّقَى فَهُمْ الْكَفُّ وَ الْجِنَاحُ وَ الْأَهْلُ وَ الْمَالُ فَإِذَا كُنْتَ مِنْ أَحْيِكَ عَلَى حَدِّ التَّقَى فَاذْئَلْ لَهُ مَالَكَ وَ بَدَنَكَ وَ صَافِ مَنْ صَافَاهُ وَ عَادِ مَنْ عَادَاهُ وَ اكْتُمْ بِيَرَّهُ وَ عَيْبَهُ وَ أَظْهَرِ مِنْهُ الْحَسَنَ وَ اغْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَقَلُّ مِنَ الْكِبْرِيَّتِ الْأَحْمَرِ

So as for the trustworthy brethren, so they are the palm, and the wing, and the family and the wealth. So when you were with a brother of yours who was upon the limit of trustworthiness, so spend the wealth and (exert) your body for him, and be sincere to those who are sincere to him, and assist those who assist him, and conceal his secrets and his faults and manifest the goodness from him. And know, O you people! They are scarcer than the red Ruby (in nature).

وَ أَمَّا إِخْوَانُ الْمَكَاسِرَةِ فَإِنَّكَ تُصِيبُ لَدُنْكَ مِنْهُمْ فَلَا تَقْطَعْ ذَلِكَ مِنْهُمْ وَ لَا تَطْلُبَنَّ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ وَ ابْدُلْ لَهُمْ مَا بَدَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَ حَلَاوَةِ اللِّسَانِ .

And as for the friendly brethren, so you would be attaining your pleasure from them, therefore do not cut that off from them, nor seek what is behind that from their consciences, and exert for them what they are exerting for you, from the relaxedness of the face and the sweetness of the tongue'.⁵⁹

بَابُ مَا أَخَذَهُ اللَّهُ عَلَى الْمُؤْمِنِ مِنَ الصَّبْرِ عَلَى مَا يَلْحَقُهُ فِيمَا ابْتُلِيَ بِهِ

Chapter 105 – What (Covenant) Allah^{azwj} has Taken upon the *Momin*, from the patience upon whatever he faces regarding what he has been afflicted with

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ دَاوُدَ بْنِ فَرَّقِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ عَلَى أَنْ لَا تُصَدَّقَ مَقَالَتُهُ وَ لَا يَنْتَصِفَ مِنْ عَدُوِّهِ وَ مَا مِنْ مُؤْمِنٍ يَشْفِي نَفْسَهُ إِلَّا بِفَضِيحَتِهَا لِأَنَّ كُلَّ مُؤْمِنٍ مُلْجَمٌ .

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 2

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 3

Muhammad Bin Yahya, from Ahmad Bin Isa, from Ali Bin Al numan, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Took a Covenant upon the *Momin* (to have patience) when his words are not accepted as true and he does not avenge his enemies. A *Momin* will not have any satisfaction without subjecting his soul to disgrace (before his own conscience) every *Momin* is harnessed (to control his worldly desires)'.⁶⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدِ بْنِ بَحْبِئِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى بَلَايَا أَرْبَعٍ أَيْسَرُهَا عَلَيْهِ مُؤْمِنٌ يَقُولُ بِقَوْلِهِ يَحْسُدُهُ أَوْ مُنَافِقٌ يَقْفُو أَثْرَهُ أَوْ شَيْطَانٌ يُغْوِيهِ أَوْ كَافِرٌ يَرَى جِهَادَهُ فَمَا بَقَاءَ الْمُؤْمِنِ بَعْدَ هَذَا .

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Took a Covenant with the *Momin* to exercise patience in the face of four kinds of misfortunes, the least (serious) of these is the envying of another *Momin* against him who has the same belief or a hypocrite who follows him (to harm him), or a Satan^{la} tempting him, or a disbeliever showing his struggle (against him). So what would remain of the *Momin* after this?'⁶¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا أَفْلَتَ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ وَ لَرُبَّمَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ إِمَّا بُغْضٌ مَنْ يَكُونُ مَعَهُ فِي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ أَوْ جَارٌ يُؤْذِيهِ أَوْ مَنْ فِي طَرِيقِهِ إِلَى حَوَائِجِهِ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِناً عَلَى قُلَّةٍ جَبَلٍ لَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ شَيْطَاناً يُؤْذِيهِ وَ يَجْعَلُ اللَّهُ لَهُ مِنْ إِيْمَانِهِ أَنْسَاءً لَا يَسْتَوْحِشُ مَعَهُ إِلَى أَحَدٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Ibn Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'No *Momin* would escape from one of the three, and perhaps all three would be gathered upon him – either the hatred of the one who happens to be with him in the house, closing the door upon him, bothering him; or a neighbour who would bother him; or the one in his way to his needs, would trouble him. And if a *Momin* were to be at the top of a mountain, Allah^{azwj} Mighty and Majestic would Send a Satan^{la} to him who would harm him, and Allah^{azwj} would Make his *Emān* to be a comfort for him, he would not yearn for anyone with it'.⁶²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ بَيْرَحَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ أَرْبَعٌ لَا يَخْلُو مِنْهُنَّ الْمُؤْمِنُ أَوْ وَاحِدَةً مِنْهُنَّ مُؤْمِنٌ يَحْسُدُهُ وَ هُوَ أَشَدُّهُنَّ عَلَيْهِ وَ مُنَافِقٌ يَقْفُو أَثْرَهُ أَوْ عَدُوٌّ يُجَاهِدُهُ أَوْ شَيْطَانٌ يُغْوِيهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan who said,

'I heard Abu Abdullah^{asws} saying: 'Four (matters), the Believer would not be devoid of, or one of these – a *Momin* who would envy him, and it is the most difficult of

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 1

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 2

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 3

these upon him; and a hypocrite removing his traces, or an enemy fighting against him, or a Satan^{la} tempting him'.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ وَلِيَّهُ فِي الدُّنْيَا عَرَضًا لِعَدُوِّهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Sent His^{azwj} friend into the world to endure His^{azwj} enemy's (opposition).⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَشَكَاَ إِلَيْهِ رَجُلٌ الْحَاجَةَ فَقَالَ لَهُ اصْبِرْ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرَجًا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

'I was in the presence of Abu Abdullah^{asws}, and a man complained to him^{asws} of his needs. So he^{asws} said to him: 'Be patient, from Allah^{azwj} would soon Make a relief to be for you'.

قَالَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ أَخْبِرْنِي عَنْ سِجْنِ الْكُوفَةِ كَيْفَ هُوَ فَقَالَ أَصْلَحَكَ اللَّهُ ضَيْقُ مُنْتَنٍ وَ أَهْلُهُ بِأَسْوَأِ حَالٍ قَالَ فَإِنَّمَا أَنْتَ فِي السِّجْنِ فَتُرِيدُ أَنْ تَكُونَ فِيهِ فِي سَعَةٍ أَمَا عَلِمْتَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ .

He (the narrator) said, 'Then he^{asws} remained silent for a while, then turned towards the man and he^{asws} said: 'Inform me about the prison of Al-Kufa, how is it?' So he said, 'May Allah^{azwj} Keep you^{asws} well! Narrow, smelly, and its inhabitants are in an evil state'. He^{asws} said: 'So rather, you are in the prison, and you are wanting that you happen to be capacious in it? Do you not know that the world is a prison for the *Momin*?'.⁶⁵

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ الْحَدَّاءِ عَنْ مُحَمَّدِ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الدُّنْيَا سِجْنُ الْمُؤْمِنِ فَأَيُّ سِجْنٍ جَاءَ مِنْهُ خَيْرٌ .

From him, from Muhammad Bin Ali, from Ibrahim Al Haza'a, from Muhammad Bin Sagheer, from his grandfather Shuayb who said,

'I heard Abu Abdullah^{asws} saying: 'The world is a prison for the *Momin*, so which prison is it that any good came from it?'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُؤْمِنُ مُكْفَرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Abu Yazeed,

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 4

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 5

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 6

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 7

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momin* is unappreciated'.

و فِي رِوَايَةٍ أُخْرَى وَ ذَلِكَ أَنَّ مَعْرُوفَهُ بَصَعْدُ إِلَى اللَّهِ فَلَا يُنْشَرُ فِي النَّاسِ وَ الْكَافِرُ مَشْكُورٌ .

And in another report, '(He^{asws} said): 'And that is because his good deeds ascend to Allah^{azwj}, therefore he is not publicised among the people, and the disbeliever is appreciated'.⁶⁷

عَلِيُّ بْنُ إِدْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ قَدْ وَكَّلَ اللَّهُ بِهِ أَرْبَعَةَ شَيْطَانًا يُغْوِيهِ بِرِيدُ أَنْ يُضِلَّهُ وَ كَافِرًا يُغْتَالُهُ وَ مُؤْمِنًا يَحْسُدُهُ وَ هُوَ أَشَدُّهُمْ عَلَيْهِ وَ مُنَافِقًا يَتَّبِعُ عَثْرَاتِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a *Momin* except that Allah^{azwj} has Allocated four Satans^{la} with him, tempting him, intending to stray him; and a disbeliever fighting him, and a *Momin* envying him – and it is the most difficult upon him, and a hypocrite pursuing his tracks'.⁶⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ خَلَى عَلَى جِيرَانِهِ مِنَ الشَّيَاطِينِ عِدَّةً رَبِيعَةً وَ مُضَرَ كَانُوا مُشْتَغِلِينَ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'When the *Momin* dies, the Satans^{la} of the number of the (tribes of) Rabi'e and Muzar are freed to be upon his neighbours, who used to be pre-occupied with him'.⁶⁹

سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا كَانَ وَ لَا يَكُونُ وَ لَا يَكُونُ بِكَائِنٍ مُؤْمِنٍ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِنًا فِي جَزِيرَةٍ مِنَ جَزَائِرِ الْبَحْرِ لَا يَتَعَثَّ اللَّهُ لَهُ مَنْ يُؤْذِيهِ .

Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither has there ever been, nor will there ever be, and there is no *Momin* existing except that there is a neighbour for him harming him; and if a *Momin* were to be in an island from the islands of the sea, Allah^{azwj} would Send someone (there) who would trouble him'.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا كَانَ فِيهَا مَضَى وَ لَا فِيهَا بَقِيَ وَ لَا فِيهَا أَنْتُمْ فِيهِ مُؤْمِنٌ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Is'haq Bin Ammar,

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 8

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 9

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 10

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 11

(It has been narrated) from Abu Abdullah^{asws} having said: 'It has not been in the past, nor in what remains (of the future), nor in (the time) what you are in, any *Momin* except that there is a neighbour for him troubling him'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ مَا كَانَ وَلَا يَكُونُ إِلَّا أَنْ تَقُومَ السَّاعَةُ مُؤْمِنًا إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'There has never happened to be, nor will there happen to be up to the Establishment of the Hour any *Momin*, except that there would be a neighbour for him troubling him'.⁷²

بَابُ شِدَّةِ ابْتِلَاءِ الْمُؤْمِنِ

Chapter 106 – The severity of the afflictions of the *Momin*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الْأُمَمَلُ فَالْأُمَمَلُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The most severely afflicted of the people are the Prophets^{as}. Then those who follow them^{as} (in status), then thereafter those similar to the previous group and so forth'.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ ذَكَرَ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْبَلَاءَ وَمَا يَخْصُ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْمُؤْمِنَ فَقَالَ سَأَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَشَدُّ النَّاسِ بَلَاءً فِي الدُّنْيَا فَقَالَ النَّبِيُّونَ ثُمَّ الْأُمَمَلُ فَالْأُمَمَلُ وَ يُبْتَلَى الْمُؤْمِنُ بَعْدَ عَلَى قَدْرِ إِيْمَانِهِ وَ حُسْنِ أَعْمَالِهِ فَمَنْ صَحَّ إِيْمَانُهُ وَ حَسُنَ عَمَلُهُ اسْتَدَّ بَلَاؤُهُ وَ مَنْ سَخَفَ إِيْمَانُهُ وَ ضَعَفَ عَمَلُهُ قَلَّ بَلَاؤُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

'The afflictions were mentioned in the presence of Abu Abdullah^{asws} and what Allah^{azwj} Mighty and Majestic has Particularised the *Momin* with. So he^{asws} said: 'Rasool-Allah^{saww} was asked, 'Who is the most severely afflicted of the people in the world?' So he^{saww} said: 'The Prophets^{as}, then the next most then thereafter those similar to the previous group and so forth'; and the *Momin* is afflicted in accordance to his *Emān* and the excellence of his deeds. So the one whose *Emān* is correct and his deeds are excellent, the more severe would be his afflictions, and the one whose *Emān* is light and his deeds are weak, would be with few afflictions'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ عَظِيمَ الْأَجْرِ لَمَعَ عَظِيمِ الْبَلَاءِ وَ مَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ .

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 12

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 13

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 1

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The great Recompense is with the great afflictions, and Allah^{azwj} does not Love a people except that He^{azwj} Afflicts them'.⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَوْصِيَاءُ ثُمَّ الْأَمَائِلُ فَلَا مَائِلٌ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Rabi'e Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The most severely afflicted of the people are the Prophets^{as}, then the successors^{as}, then the next most favourable, and the next most favourable'.⁷⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ عِبَاداً فِي الْأَرْضِ مِنْ خَالِصِ عِبَادِهِ مَا يُنْزِلُ مِنَ السَّمَاءِ نُحْفَةً إِلَى الْأَرْضِ إِلَّا صَرَفَهَا عَنْهُمْ إِلَى غَيْرِهِمْ وَ لَا بَلِيَّةَ إِلَّا صَرَفَهَا إِلَيْهِمْ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are servants from the sincere ones of His^{azwj} servants. No Gift descends from the sky to the earth except that He^{azwj} Exchanges it from them (for it to go) to others, and no affliction (descends) except that He^{azwj} Exchanges it (for it to go) to them'.⁷⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ عُبَيْدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ وَ عِنْدَهُ سَدِيرٌ إِنْ اللَّهُ إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَ إِنَّا وَ إِيَّاكُمْ يَا سَدِيرُ لَنُصْبِحُ بِهِ وَ نُمَسِي .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Ubeyd, from Al Husayn Bin Alwan,

(It has been narrated) from Abu Abdullah^{asws} having said, and in his^{asws} presence was Sadeyr: 'Allah^{azwj}, when He^{azwj} Loves a servant Immerses him in the afflictions with an immersion, and I^{asws} and you all, O Sadeyr, are with it, in the morning and evening'.⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْوَلِيدِ بْنِ عَلَاءٍ عَنْ حَمَّادِ بْنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَ تَجَّهُ بِالْبَلَاءِ تَجًّا فَإِذَا دَعَا قَالَ لَتَيْكَ عِبْدِي لَأُنَّ عَجَلْتُ لَكَ مَا سَأَلْتَ إِنِّي عَلَى ذَلِكَ لَقَادِرٌ وَ لَأُنَّ ادَّخَرْتُ لَكَ فَمَا ادَّخَرْتُ لَكَ فَهُوَ خَيْرٌ لَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Waleed Bin Ala'a, from Hammad, from his father,

⁷⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 3

⁷⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 4

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 5

⁷⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 6

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High, when He^{azwj} Loves a servant, Immerses him in afflictions with an immersion, and Bleeds him by the afflictions with a bleeding. So when he supplicates to Him^{azwj}, He^{azwj} Says: "Here I^{azwj} am, My^{azwj} servant! I^{azwj} can Hasten to you what you are asking for, I^{azwj} am Able upon that, and I^{azwj} can Set it aside for you, but whatever I^{azwj} Set aside for you, so it is better for you'.⁷⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ زَيْدِ الزَّرَّادِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ عَظِيمَ الْبَلَاءِ يُكَافَأُ بِهِ عَظِيمَ الْجَزَاءِ فَإِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ بِعَظِيمِ الْبَلَاءِ فَمَنْ رَضِيَ فَلَهُ عِنْدَ اللَّهِ الرَّضَا وَ مَنْ سَخَطَ الْبَلَاءَ فَلَهُ عِنْدَ اللَّهِ السَّخَطَ .

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Zayd Al Zarrad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The great affliction is matched with great Recompense. So when Allah^{azwj} Loves a servant, Afflicts him with the great affliction. So the one who is pleased, for him would be the Pleasure in the Presence of Allah^{azwj}, and the one who is angered by the affliction, for him would be the Anger in the Presence of Allah^{azwj}.⁸⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زَكَرِيَّا بْنِ الْهَرِّ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّمَا يُبْتَلَى الْمُؤْمِنُ فِي الدُّنْيَا عَلَى قَدْرِ دِينِهِ أَوْ قَالَ عَلَى حَسَبِ دِينِهِ .

From, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Zakariyya Bin Al Hurr, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather the *Momin* would be afflicted in the world in accordance with his Religion', or said, 'as per the status of his Religion'.⁸¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ الْحَضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ بُهْلُولِ بْنِ مُسْلِمِ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّمَا الْمُؤْمِنُ بِمَنْزِلَةِ كِفَّةِ الْمِيزَانِ كُلَّمَا زِيدَ فِي إِيْمَانِهِ زِيدَ فِي بَلَاءِهِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, from Muhammad Bin Al Musanna Al Hazramy, from Muhammad Bin Bahloul Bin Muslim Al Abdy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'But rather, the *Momin* is at the status of the hand of the scale. Every time his *Emān* increases, there is an increase in his afflictions'.⁸²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الْمُؤْمِنُ لَا يَمْضِي عَلَيْهِ أَرْبَعُونَ لَيْلَةً إِلَّا عَرَضَ لَهُ أَمْرٌ يَحْزَنُهُ يُذَكِّرُ بِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'The *Momin*, forty days would not pass over him except a matter would present itself to him, grieving him, preoccupying him with it'.⁸³

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 7

⁸⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 8

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 9

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 10

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَتْ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ الْمُغَيْرَةَ يَقُولُ إِنَّ الْمُؤْمِنَ لَا يُبْتَلَى بِالْجُدَامِ وَلَا بِالْبَرَصِ وَلَا بِكَذَا وَلَا بِكَذَا فَقَالَ إِنَّ كَانَ لَعَاقِلًا عَنْ صَاحِبِ يَاسِينَ إِنَّهُ كَانَ مُكْتَنَعًا ثُمَّ رَدَّ أَصَابِعَهُ فَقَالَ كَأَنِّي أَنْظُرُ إِلَى تَكْنِيْعِهِ أَنَاهُمْ فَأَنْدَرُهُمْ ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْعَدِّ فَفَقَتَلُوهُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

'I said to Abu Ja'far^{asws}, 'Al-Mugheira is saying that the *Momin* does not get afflicted by neither the leprosy nor by the vitiligo, nor by such and such'. So he^{asws} said: 'It is as if he is oblivious from 'Sahib Yaseen' (36:20). He was of a paralytic hand', then he^{asws} retracted his^{asws} fingers, and he^{asws} said: 'It is as if I^{asws} am looking at his^{asws} paralysis. He went over to them and warned them. Then he repeated to them the next day, so they killed him'.

ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مِيتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ .

Then he^{asws} said: 'The *Momin* could be afflicted with every affliction and he could be dying with every death except that he would not kill himself'.⁸⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْمُؤْمِنَ مِنَ اللَّهِ عَزَّ وَ جَلَّ لِبِأَفْضَلِ مَكَانٍ ثَلَاثًا إِنَّهُ لَيُبْتَلِيهِ بِالْبَلَاءِ ثُمَّ يَنْزِعُ نَفْسَهُ عُضْوًا عُضْوًا مِنْ جَسَدِهِ وَ هُوَ يَحْمَدُ اللَّهَ عَلَى ذَلِكَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{asws} saying that the *Momin* is in a superior place from Allah^{azwj} Mighty and Majestic' – thrice. 'He^{azwj} would Afflict him with afflictions, then He^{azwj} would Remov, part by part from his body, but he would be Praising Allah^{azwj} upon that'.⁸⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ فِي الْجَنَّةِ مَنْزِلَةً لَا يَبْلُغُهَا عَبْدٌ إِلَّا بِالْإِتِّبَالِ فِي جَسَدِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fuzayl Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Paradise there is a station which no servant can reach except by having been afflicted in his body'.⁸⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبِي يَحْيَى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا أَلْقَى مِنَ الْأَوْجَاعِ وَ كَانَ مِسْقَامًا فَقَالَ لِي يَا عَبْدَ اللَّهِ لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ مِنَ الْأَجْرِ فِي الْمَصَائِبِ لَتَمَنَّى أَنَّهُ فُرِضَ بِالْمَقَارِيطِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibrahim Bin Muhammad Al Ashary, from Abu Yahya Al Hannat, from Abdullah Bin Abu Yafour who said,

⁸³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 11

⁸⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 12

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 13

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 14

'I complained to Abu Abdullah^{asws} of what I face from the pains, and I was sick. So he^{asws} said to me: 'O Abdullah! If the *Momin* was to know what is for him from the Recompense in the difficulties, he would desire to be cut (into pieces) with the scissors'.⁸⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ يُونُسَ بْنِ رَبَاطٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ أَهْلَ الْحَقِّ لَمْ يَزَالُوا مُنْذُ كَانُوا فِي شِدَّةٍ أَمَا إِنَّ ذَلِكَ إِلَى مُدَّةٍ قَلِيلَةٍ وَ عَافِيَةٍ طَوِيلَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus Bin Ribat who said,

'I heard Abu Abdullah^{asws} saying: 'The people of the truth have not ceased to be in difficulties since they came into being. But, that is to a short time but for a lengthy well-being'.⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي أُسَامَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَنْعَاهُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَّعَاهُ الرَّجُلُ أَهْلَهُ بِالْهَدْيَةِ مِنَ الْعَيْبَةِ وَ يَحْمِيهِ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ .

Ali Bin Ibrahim, from his father, from one of his companions, from Al Husayn Bin Al Mukhtar, from Abu Asama, from Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic has Pledged the *Momin* to be with the affliction just as the man undertakes to (send) gifts to his family during the absence, and He^{azwj} Shields him from the world just as the physician shields the patient'.⁸⁹

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَنَعَمِيِّ عَنْ مُحَمَّدِ بْنِ بُهْلُولِ الْعَبْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَمْ يُؤْمِنِ اللَّهُ الْمُؤْمِنَ مِنْ هَذَا الدُّنْيَا وَ لَكِنَّهُ أَمَنَهُ مِنَ الْعَمَى فِيهَا وَ الشَّقَاءِ فِي الْآخِرَةِ .

Ali Bin Ibrahim, from Abdullah Bin Al Mugheira, from Muhammad Bin Yahya Al Khash'amy, from Muhammad Bin Bahloul Al Abdy who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} does not Secure the *Momin* from the turbulence of the world, but He^{azwj} Secures him from the blindness (disbelief) in it, and the misery in the Hereafter'.⁹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ نُعَيْمِ الصَّخَّافِ عَنْ ذَرِيحِ الْمُحَارَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يُعَاقَى فِي الدُّنْيَا فَلَا يُصِيبُهُ شَيْءٌ مِنَ الْمَصَائِبِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Nuaym Al Sahhaf, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'I^{asws} do not like it for the man that he be healthy in the world but is not hit by anything from the difficulties'.⁹¹

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 15

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 16

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 17

⁹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 18

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) دُعِيَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى طَعَامٍ فَلَمَّا دَخَلَ مَنْزِلَ الرَّجُلِ نَظَرَ إِلَى دَجَاجَةٍ فَوْقَ حَائِطٍ فَدَبَّحَتْ فَتَقَعُ النَّبِيضَةُ عَلَى وَتِدٍ فِي حَائِطٍ فَتَبَّتْ عَلَيْهِ وَ لَمْ تَسْقُطْ وَ لَمْ تَنْكَسِرْ

A number of our companions, from Ahmad bin Abu Abdullah, from Nuh Bin Shuayb, from Abu Dawood Al Mustariq, raising it, said,

‘Abu Abdullah^{asws} said: ‘The Prophet^{saww} was invited to a meal. So when he^{saww} entered the house of the man, he^{saww} looked at a chicken on top of a wall which had laid an egg. So the egg fell upon a crack in the wall, and it was affirmed upon it and did not fall (any further) and did not break.

فَتَعَجَّبَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْهَا فَقَالَ لَهُ الرَّجُلُ أَعْجِبْتَ مِنْ هَذِهِ النَّبِيضَةِ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا رَزَيْتُ شَيْئاً قَطُّ قَالَ فَتَهَضَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَمْ يَأْكُلْ مِنْ طَعَامِهِ شَيْئاً وَ قَالَ مَنْ لَمْ يَزُرْهُ فَمَا لِلَّهِ فِيهِ مِنْ حَاجَةٍ .

So the Prophet^{saww} was astounded from it. So the man said to him^{saww}, ‘Are you^{saww} astounded from this egg? By the One^{azwj} Who Sent you^{saww} with the Truth, I have never had a loss with anything at all’. So Rasool-Allah^{saww} arose and did not eat anything from his meal, and said: ‘The one who does not encounter losses/afflictions, so Allah^{azwj} does not Wish to do anything with him’.⁹²

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ وَ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا حَاجَةَ لِلَّهِ فِيمَنْ لَيْسَ لَهُ فِي مَالِهِ وَ بَدَنِهِ نَصِيبٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘If there is no share from the wealth and the body of a person for Allah^{azwj}, Allah^{azwj} does not Wish to do anything with him’.⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عُثْمَانَ النَّوَّائِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ وَ يُمِئْتُهُ بِكُلِّ مِئْتَةٍ وَ لَا يَبْتَلِيهِ بِذَهَابِ عَقْلِهِ أَمَا تَرَى أَيُّوبَ كَيْفَ سَلَّطَ إِبْلِيسُ عَلَى مَالِهِ وَ عَلَى وُلْدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلِّطْ عَلَى عَقْلِهِ تَرِكَ لَهُ لِيُوَحِّدَ اللَّهُ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Usman Al Nawwa'a, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Afflicts the *Momin* with every affliction, and Causes him to died with every (kind of) death, but He^{azwj} does not Afflict him with the departure of his intellect. But, do you not see Ayoub^{as} how Iblees^{la} overcame upon his^{as} wealth, and upon his^{as} children, and upon his^{as} wife, and upon everything from him^{saww} but could not overcome upon his^{as} intellect. It was left for him^{as} in order for him to (understand) the Oneness of Allah^{azwj} with it’.⁹⁴

⁹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 19

⁹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 20

⁹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 21

⁹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 22

مَحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقَيْبَةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّهُ لَيَكُونُ لِلْعَبْدِ مَنْزِلَةٌ عِنْدَ اللَّهِ فَمَا يَنَالُهَا إِلَّا بِإِحْدَى حَصَلَتَيْنِ إِمَّا بِذَهَابِ مَالِهِ أَوْ بِبَلِيَّةٍ فِي جَسَدِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There happens be a status for the servant in the Presence of Allah^{azwj}, but it cannot be attained except with one of the two qualities – either by the departure of his wealth or by affliction in his body’.⁹⁵

عَنْهُ عَنْ ابْنِ فَضَّالٍ عَنْ مُنْتَنَى الْحَنَاطِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ لَوْ لَا أَنْ يَجِدَ عَبْدِي الْمُؤْمِنُ فِي قَلْبِهِ لَعَصَبْتُ رَأْسَ الْكَافِرِ بِعَصَابَةِ حَدِيدٍ لَا يُصَدِّعُ رَأْسَهُ أَبَدًا .

From him, from Ibn Fazzal, from Musa Al Hannat, from Abu Asama,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said: “Had it not been for My^{azwj} *Momin* servant finding (sadness) in his heart, I^{azwj} would have Head-banded the heads of the disbelievers with an iron headband so his head would never (get) hurt, ever’.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَثَلُ الْمُؤْمِنِ كَمَثَلِ حَامَةِ الزَّرْعِ تُكْفِنُهَا الرِّيحُ كَذَا وَكَذَا وَكَذَا كَذَلِكَ الْمُؤْمِنُ تُكْفِنُهُ الْأَوْجَاعُ وَالْأَمْرَاضُ وَ مَثَلُ الْمُنَافِقِ كَمَثَلِ الْإِرْزِيَّةِ الْمُسْتَقِيمَةِ الَّتِي لَا يُصِيبُهَا شَيْءٌ حَتَّى يَأْتِيَهُ الْمَوْتُ فَيَقْصِفُهُ قَصْفًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘An example of the *Momin* is like an example of the sprouting plant, the wind sways it such and such; and similar to that is the *Momin*, The aches and the illnesses bend him; and an example of the hypocrite is like an example of the straight iron mallet which nothing can affect until the death comes to him, so it breaks it with a breakage’.⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَوْمًا لِأَصْحَابِهِ مَلْعُونٌ كُلُّ مَالٍ لَا يُرَكَّى لَا يُرَكَّى مَلْعُونٌ كُلُّ جَسَدٍ لَا يُرَكَّى وَ لَوْ فِي كُلِّ أَرْبَعِينَ يَوْمًا مَرَّةً فَقِيلَ يَا رَسُولَ اللَّهِ أَمَا زَكَاةُ الْمَالِ فَقَدْ عَرَفْنَاهَا فَمَا زَكَاةُ الْأَجْسَادِ فَقَالَ لَهُمْ أَنْ تُصَابَ بِأَقَةٍ

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘One day Rasool-Allah^{saww} said to his^{saww} companions: ‘Accursed is every wealth not purified! Accursed is everybody not purified, and even though it be once every forty days’. So it was said to him^{saww}, ‘O Rasool-Allah^{saww}! As for the *Zakāt* (purification) of the wealth, so we

⁹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 23

⁹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 24

⁹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 25

have recognised it, so what is the purification (*Zakāt*) of the bodies?' So he^{saww} said: 'Being hit by the afflictions'.

قَالَ فَتَغَيَّرَتْ وَجُوهُ الَّذِينَ سَمِعُوا ذَلِكَ مِنْهُ فَلَمَّا رَأَوْهُمْ قَدْ تَغَيَّرَتْ أَلْوَانُهُمْ قَالَ لَهُمْ أَ تَذَرُونَ مَا عَنَيْتُ بِقَوْلِي قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ بَلَى الرَّجُلُ يُحْدِثُ الْخَدَشَةَ وَ يُنْكَبُ التَّكْبَةَ وَ يَعْتَرُ الْعَثْرَةَ وَ يَمْرُضُ الْمَرَضَةَ وَ يُشَاكُ الشُّوْكَةَ وَ مَا أَشْبَهَ هَذَا حَتَّى ذَكَرَ فِي حَدِيثِهِ اخْتِلَاجَ الْعَيْنِ .

He^{asws} said: 'So the faces of those who heard that from him^{saww}, changed. So when he^{saww} saw their colours to have changed, said to them: 'Do you all know what I^{saww} meant by my^{saww} words?' They said, 'No, O Rasool-Allah^{saww}!' He^{saww} said: 'Afflictions of the man. He gets scratched by the scratch, and he has misfortune of a calamity, and he stumbles by tripping, and he gets sick by an illness, and he complains of the complaints (aches and pains), and whatever resembles this', to the extent that he^{saww} mentioned in his^{saww} Hadeeth, soreness of the eyes'.⁹⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيْبُنْتَلَى الْمُؤْمِنُ بِالْجُدَامِ وَ الْبَرَصِ وَ أَشْبَاهِ هَذَا قَالَ فَقَالَ وَ هَلْ كُتِبَ الْبَلَاءُ إِلَّا عَلَى الْمُؤْمِنِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ibn Bukeyr who said,

'I asked Abu Abdullah^{asws}, 'Does the *Momin* get afflicted by the leprosy and the vitiligo, and the likes of these'. So the Imam^{asws} asked: 'Is misfortune written for anyone other than the *Momin*?'.⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ رَوَاهُ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْمُؤْمِنَ لَيُكْرَمُ عَلَى اللَّهِ حَتَّى لَوْ سَأَلَهُ الْجَنَّةَ بِمَا فِيهَا أَعْطَاهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَوِصَ مِنْ مُلْكِهِ شَيْئًا وَ إِنَّ الْكَافِرَ لَيُهْرُونَ عَلَى اللَّهِ حَتَّى لَوْ سَأَلَهُ الدُّنْيَا بِمَا فِيهَا أَعْطَاهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَوِصَ مِنْ مُلْكِهِ شَيْئًا وَ إِنَّ اللَّهَ لَيَنْتَعَاهِدُ عَبْدَهُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَنْتَعَاهِدُ الْغَائِبَ أَهْلَهُ بِالطَّرْفِ وَ إِنَّهُ لَيُحْمِيهِ الدُّنْيَا كَمَا يَحْمِيهِ الطَّبِيبُ الْمَرِيضَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who reported it, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momin* is prestigious to Allah^{azwj} to the extent that if he was to ask Him^{azwj} for the Paradise and whatever is in it, He^{azwj} would Give him that from without there being a reduction from His^{azwj} Kingdom by anything; and that disbeliever is so abased to Allah^{azwj} to the extent that if he were to ask Him^{azwj} for the world with whatever is in it, He^{azwj} would Give him that from without there being a reduction from His^{azwj} Kingdom by anything; and Allah^{azwj} has Pledged His^{azwj} *Momin* servant with the affliction just as the absentee tends to undertake the sending of souvenirs to his family, but He^{azwj} Shields him from the world just as the physician shields the patient'.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ فِي كِتَابِ عَلِيِّ (عَلَيْهِ السَّلَام) أَنَّ أَشَدَّ النَّاسِ بَلَاءً النَّبِيُّونَ ثُمَّ الْوَصِيُّونَ ثُمَّ الْأُمَمَلُ فَالْأُمَمَلُ وَ إِنَّمَا يُبْتَلَى الْمُؤْمِنُ عَلَى قَدْرِ أَعْمَالِهِ الْحَسَنَةِ فَمَنْ صَحَّ دِينُهُ وَ حَسَّنَ عَمَلُهُ أَشَدَّ بَلَاؤُهُ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلِ الدُّنْيَا تَوَابًا لِمُؤْمِنٍ وَ لَا عُقُوبَةً لِكَافِرٍ وَ مَنْ سَخَفَ دِينَهُ وَ ضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ وَ أَنَّ الْبَلَاءَ أَسْرَعُ إِلَى الْمُؤْمِنِ النَّقِيِّ مِنَ الْمَطَرِ إِلَى قَرَارِ الْأَرْضِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Sama'at,

⁹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 26

⁹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 27

¹⁰⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 28

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Book of Ali^{asws} (it is written that): 'The most severely afflicted of the people are the Prophets^{as}, then the successors^{as}, then the next most favourable, and the next most favourable; and rather the *Momin* is afflicted upon a measurement of his good deeds. So the one whose Religion is correct, and his deeds are good, his afflictions would be more severe, and that is because Allah^{azwj} Mighty and Majestic did not Make the world to be a Reward for a *Momin* nor as a Punishment for the disbeliever; and the one whose religion is absurd and his deeds are weak, would be of fewer afflictions; and that the afflictions are quicker to the pious *Momin* than the rain is to the places of the earth'.¹⁰¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ هَذَا الَّذِي ظَهَرَ بِوَجْهِهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ لَمْ يَبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ قَالَ فَقَالَ لِي لَقَدْ كَانَ مُؤْمِنٌ آلَ فِرْعَوْنَ مَكَّنَعَ الْأَصَابِعِ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَيْهِ وَ يَقُولُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'This which has appeared in my face, the people are alleging that Allah^{azwj} does not Afflict a servant with it in whom He^{azwj} has a need'. So he^{asws} said to me: 'It was so that the *Momin* from the people of the Paharoh^{la} was of a paralytic fingers, and he was speaking like this, and he was extending his hands and saying, '**[36:20] O people! Follow the Rasools**'.

ثُمَّ قَالَ لِي إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيَهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ قُلْ

Then he^{asws} said to me: 'When it is the last third of the night, during its beginning, so perform ablution and stand to your *Salāt* which you tend to pay. So when you are in the last Sajda from the first two Cycles, say while you are in the Sajda,

وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اذْهَبْ عَنِّي بِهَذَا الْوَجَعِ وَ تُسَمِّيهِ فَإِنَّهُ قَدْ غَاطَنِي وَ أَحْزَنَنِي وَ أَلْحَ فِي الدُّعَاءِ

'O Exalted! O Beneficent! O Merciful! O Hearer of the supplications! O Given of the goodness! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Give me from the goodness of the world and the Hereafter what You^{azwj} are Rightful of, and Exchange from me the evil of the world and the Hereafter what You^{azwj} are Rightful of; and Remove this pain from me', and name it, 'For it has enrages me and grieved me'. And be insistent in the supplication'.

قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ .

He (the narrator) said, 'So I had not arrived in Al-Kufa until Allah^{azwj} had Removed it from me, all of it'.¹⁰²

¹⁰¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 29

¹⁰² Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 30

بَابُ فَضْلِ فَقَرَاءِ الْمُسْلِمِينَ**Chapter 107 – The merits for the poor Muslims**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ فَقَرَاءَ الْمُسْلِمِينَ يَنْقَلِبُونَ فِي رِيَاضِ الْجَنَّةِ قَبْلَ أَنْ يُغَيَّبَهُمْ بِأَرْبَعِينَ خَرِيفًا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Sinan, from Al A'ala, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The poor Muslims would be strolling in the Gardens of the Paradise before their rich ones do by forty autumns (years)'.

ثُمَّ قَالَ سَأَصْرِبُ لَكَ مِثْلَ ذَلِكَ إِنَّمَا مِثْلُ ذَلِكَ مِثْلُ سَوِيئَتَيْنِ مَرَّ بِهِمَا عَلَى عَاشِرٍ فَتَنْظَرُ فِي إِحْدَاهُمَا فَلَمْ يَرَ فِيهَا شَيْئًا فَقَالَ أَسْرِبُوهَا وَتَنْظَرُ فِي الْأُخْرَى فَإِذَا هِيَ مَوْفُورَةٌ فَقَالَ احْبِسُوهَا .

Then he^{asws} said: 'I^{asws} shall strike an example of that for you. But rather, an example of that is an example of two ships passing by a tax collector. So he looks into one of the two but does not see anything in it. So he says, 'Let it go'. And he looks into the other one, so it is fully laden. So he says, 'Withhold it'¹⁰³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (الْمَصَائِبُ مَنَحٌ مِنَ اللَّهِ وَالْفَقْرُ مَخْزُونٌ عِنْدَ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Sa'dan who said,

'Abu Abdullah^{asws} said: 'The difficulties are a Conferment from Allah^{azwj}, and the poverty is a Hoarded treasure in the Presence of Allah^{azwj}'¹⁰⁴

وَ عَنْهُ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا عَلِيُّ إِنَّ اللَّهَ جَعَلَ الْفَقْرَ أَمَانَةً عِنْدَ خَلْقِهِ فَمَنْ سَتَرَهُ أَعْطَاهُ اللَّهُ مِثْلَ أَجْرِ الصَّائِمِ الْقَائِمِ وَمَنْ أَفْشَاهُ إِلَى مَنْ يَقْدِرُ عَلَى قَضَائِهِ فَلَمْ يَفْعَلْ فَقَدْ قَتَلَهُ أَمَا إِنَّهُ مَا قَتَلَهُ بِسَيْفٍ وَلَا رُمْحٍ وَ لَكِنَّهُ قَتَلَهُ بِمَا نَكَى مِنْ قَلْبِهِ .

And from him, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! Allah^{azwj} Made the poverty to be an entrustment with His^{azwj} creatures. So the one who conceals it, Allah^{azwj} would Give him the likes of the Recompense of a Fasting one, and the one who publicises it to the one who is able upon fulfilling his need, but does not do so, so he has killed him (the questioner). But, he would not have killed him by a sword nor a spear, but he would have killed him by what hurt his heart'¹⁰⁵

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ دَاوُدَ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ عَنِ مُفَضَّلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (كُلَّمَا زَادَ الْعَبْدُ إِيمَانًا زَادَ ضَيْقًا فِي مَعِيشَتِهِ .

¹⁰³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 1

¹⁰⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 2

¹⁰⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 3

From him, from Muhammad Bin Ali, from Dawood Al Haza'a, from Muhammad Bin Sagheer, from his grandfather Shuayb, from Mufazzal who said,

'Abu Abdullah^{asws} said: 'Every time the *Emān* of the servant increases, the constriction in his livelihood increases'.¹⁰⁶

وَبِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَوْ لَا إِحْسَانُ الْمُؤْمِنِينَ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلَى حَالٍ أَضْيَقَ مِنْهَا .

And by his chain, said,

'Abu Abdullah^{asws} said: 'Had it not been for the pleading of the *Momineen* to Allah^{azwj} regarding seeking of the sustenance, He^{azwj} would have Transferred them from a state which they were in to a state more constricted than it'.¹⁰⁷

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا أُعْطِيَ عَبْدٌ مِنْ الدُّنْيَا إِلَّا اِغْتِبَارًا وَمَا زُوِيَ عَنْهُ إِلَّا اِخْتِبَارًا .

From him, from one of his companions, raising it, said,

'Abu Abdullah^{asws} said: 'Whatever Given to a servant from the world is only as a lesson, and whatever is Delayed from him is only as a Trial'.¹⁰⁸

عَنْهُ عَنْ نُوحِ بْنِ شُعَيْبٍ وَ أَبِي إِسْحَاقَ الْخَفَّافِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ لِمُصَاصٍ شَيْعَتَنَا فِي دَوْلَةِ الْبَاطِلِ إِلَّا الْقَوْتُ شَرَّفُوا إِنْ شِئْتُمْ أَوْ غَرَّبُوا لَنْ تُرْزَقُوا إِلَّا الْقَوْتُ .

From him, from Nuh Bin Shuayb and Abu Is'haq Al Khaffaf, from A man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is nothing for our^{asws} sincere Shia in the government of the falsehood except for the bare necessities. They can go east if they so like to, or west, they will never be Graced except with the bare necessities'.¹⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ عَنْ بَعْضِ مَشَائِخِهِ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا عَلِيُّ الْحَاجَةُ أَمَانَةُ اللَّهِ عِنْدَ خَلْقِهِ فَمَنْ كَتَمَهَا عَلَى نَفْسِهِ أَعْطَاهُ اللَّهُ ثَوَابَ مَنْ صَلَّى وَ مَنْ كَشَفَهَا إِلَى مَنْ يَفْدِرُ أَنْ يَفْرَجَ عَنْهُ وَ لَمْ يَفْعَلْ فَقَدْ قَتَلَهُ أَمَا إِنَّهُ لَمْ يَقْتُلْهُ بِسَيْفٍ وَ لَا سِنَانٍ وَ لَا سَهْمٍ وَ لَكِنْ قَتَلَهُ بِمَا نَكَى مِنْ قَلْبِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary, from one of his Sheykhs, from Idrees Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'O Ali^{asws}! There is a need in an Entrustment of Allah^{azwj} with His^{azwj} creatures. So the one who conceals it upon himself, Allah^{azwj} would Give him the Rewards of the one who prays *Salāt*, but if he reveals it to the one who is able to help and does not help

¹⁰⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 4

¹⁰⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 5

¹⁰⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 6

¹⁰⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 7

he has killed him, not with a sword or spears, but has killed him by breaking his heart'.¹¹⁰

وَعَنْهُ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَعْدَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ عَزَّ وَجَلَّ يَلْتَقِتُ يَوْمَ الْقِيَامَةِ إِلَى فُقَرَاءِ الْمُؤْمِنِينَ شَبِيهَا بِالْمُعْتَذِرِ إِلَيْهِمْ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي مَا أَفْقَرْتُكُمْ فِي الدُّنْيَا مِنْ هَوَانٍ بِكُمْ عَلَيَّ وَ لَتَرَوْنَّ مَا أَصْنَعُ بِكُمْ الْيَوْمَ فَمَنْ زُوِّدَ أَحَدًا مِنْكُمْ فِي دَارِ الدُّنْيَا مَعْرُوفًا فَخُذُوا بِيَدِهِ فَادْخُلُوهُ الْجَنَّةَ

And from him, from Ahmad, from Ali Bin Al Hakam, from Sa'dan who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} would be Turning (with Mercy) towards the poor *Momineen* on the Day of Judgement aimilar to being Apologetic towards them and He^{azwj} would be Saying: " By My^{azwj} Honour and My^{azwj} Majestic! I^{azwj} did not Impoverish you all in the world due to abasement with you upon Me^{azwj}, and you will be seeing what I^{azwj} shall be Doing with you today. So the one who provided any one of you in the house of the world with goodness, so grab him by the hand and enter him into the Paradise".

قَالَ فَيَقُولُ رَجُلٌ مِنْهُمْ يَا رَبِّ إِنَّ أَهْلَ الدُّنْيَا تَنَافَسُوا فِي دُنْيَاهُمْ فَكَحَكُوا النِّسَاءَ وَ لَبَسُوا الثِّيَابَ اللَّيْنَةَ وَ أَكَلُوا الطَّعَامَ وَ سَكَنُوا الدُّورَ وَ رَكَبُوا الْمَشْهُورَ مِنَ الدَّوَابِّ فَأَعْطَيْتَنِي مِثْلَ مَا أَعْطَيْتَهُمْ فَيَقُولُ تَبَارَكَ وَ تَعَالَى لَكَ وَ لِكُلِّ عَبْدٍ مِنْكُمْ مِثْلَ مَا أَعْطَيْتَ أَهْلَ الدُّنْيَا مُنْذُ كَانَتِ الدُّنْيَا إِلَى أَنْ انْفَضَّتِ الدُّنْيَا سَبْعُونَ ضِعْفًا .

He^{asws} said: 'So a man from them would be saying, 'O Lord^{azwj}! The people of the world used to compete with each other in regarding their world, so they married the women and wore the soft clothes, and ate the meals, and dwelled in the houses, and rode the distinguished from the riding animals, therefore Give me similar to what You^{azwj} had Given them'. So the Blessed and High would be Saying: "For you and for every servant from you all would be similar to what I^{azwj} had Given, seventy times over, to the people of the world (in the Paradise) since that World exist (forever) after the expiry of the (moral) world'.¹¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُفْبَةَ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ وَ إِسْمَاعِيلَ بْنِ عَبَّادٍ جَمِيعًا يَرْفَعَانِهِ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا كَانَ مِنْ وُلْدِ آدَمَ مُؤْمِنًا إِلَّا فَتِيرًا وَ لَا كَافِرًا إِلَّا عَنِيَّ حَتَّى جَاءَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَقَالَ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا فَصَيَّرَ اللَّهُ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً وَ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً .

A number of our companions, from Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Ismail Bin Sahl and Ismail Bin Abbad, altogether raising it to,

Abu Abdullah^{asws} having said: 'There was never a *Momin* from the sons of Adam^{as} except as poor, nor a disbeliever except as rich until Ibrahim^{as} came, so he^{as} said **[60:5] Our Lord! Do not make us a trial for those who disbelieve.** Thus, Allah^{azwj} Transferred wealth and needs to be in these ones, and wealth and needs to be in those ones'.¹¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ مُوسِرٌ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَقِي الثُّوبِ فَجَلَسَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَجَاءَ رَجُلٌ مُعْسِرٌ دَرَنُ الثُّوبِ فَجَلَسَ إِلَى جَنْبِ الْمُوَسِّرِ فَقَبِضَ الْمُوَسِّرُ تِيَابَهُ مِنْ تَحْتِ فَخَذِيهِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَعْطَيْتَ أَمْ لَا قَالَ لَا قَالَ فَخَفَّتْ أَنْ يُصِيبَهُ مِنْ غِنَاكَ شَيْءٌ قَالَ لَا قَالَ فَخَفَّتْ أَنْ يُوسَخَ تِيَابَكَ قَالَ لَا

¹¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 8

¹¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 9

¹¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 10

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'An affluent man came to Rasool-Allah^{saww} wearing clean clothes, and he sat by the side of Rasool-Allah^{saww}. And a poor man wearing dirty clothes came over and sat by the side of the affluent man. So the affluent man grabbed his clothes from beneath his thighs. So Rasool-Allah^{saww} said to him: 'Are you fearing that something from his poverty might touch you?' He said, 'No'. He^{saww} said: 'So did you fear that something from your riches might go to him?' He said, 'No'. He^{saww} said: 'So did you fear he might dirty your clothes?' He said, 'No'.

قَالَ فَمَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي قَرِينًا يُزِيئُنِي لِي كُلَّ قَبِيحٍ وَ يُبَيِّحُ لِي كُلَّ حَسَنٍ وَ قَدْ جَعَلْتُ لَهُ نَصْفَ مَالِي فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِلْمُعْسِرِ أَ تَقْبَلُ قَالَ لَا فَقَالَ لَهُ الرَّجُلُ وَ لِمَ قَالَ أَخَافُ أَنْ يَدْخُلَنِي مَا دَخَلَكَ .

He^{saww} said: 'So what carried you upon (doing) what you did?' So he said, 'O Rasool-Allah^{saww}! I have an associate (within myself) who adorns every ugly thing for me, and makes ugly for me every good thing, and I have (decided) make half my wealth for him (the poor man)'. So Rasool-Allah^{saww} said to the poor man: 'Do you accept?' He said, 'No'. So the (affluent) man said to him, 'And why not?' He said, 'I fear that there would enter into me (the feelings) what entered into you'.¹¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي مُنَاجَاةِ مُوسَى (عليه السلام) يَا مُوسَى إِذَا رَأَيْتَ الْفَقْرَ مُفْبِلًا فَقُلْ مَرْحَبًا بِشِعَارِ الصَّالِحِينَ وَ إِذَا رَأَيْتَ الْغِنَى مُفْبِلًا فَقُلْ ذَنْبٌ عَجَلْتُ عُقُوبَتُهُ .

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In a Whispering (of Allah^{azwj} to) Musa^{as}: "O Musa^{as}! Whenever you see the poverty coming, so say: 'Welcome to the banner of the righteous!'; and whenever you^{as} see the riches coming, so say: 'A sin, the Punishment of which has hastened'"'.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) طُوبَى لِلْمَسَاكِينِ بِالصَّبْرِ وَ هُمْ الَّذِينَ يَرَوْنَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'Tooba is for the poor ones due to the patience, and they are those who would be shown the Kingdoms of the skies and the earth'.¹¹⁵

وَ بِإِسْنَادِهِ قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) يَا مَعْشَرَ الْأَسَاكِينِ طَيَّبُوا نَفْسًا وَ أَعْطُوا اللَّهَ الرِّضَا مِنْ قُلُوبِكُمْ يُبَيِّحُ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ فَفَرِحْتُمْ فَإِنْ لَمْ تَفْعَلُوا فَلَا تَوَابَ لَكُمْ .

And by his chain,

¹¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 11

¹¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 12

¹¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 13

'He^{asws} said: 'The Prophet^{saww} said: 'O group of the poor ones! Pleasant yourselves and give the pleasure to Allah^{azwj} from your hearts, Allah^{azwj} Mighty and Majestic will Reward you upon your poverty. But, if you do not do it, so there would be no Rewards for you'.¹¹⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَيْسَى الْفَرَّاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى مُنَادِيًا يُنَادِي بَيْنَ يَدَيْهِ أَيْنَ الْفُقَرَاءُ فَيَقُومُ عَنْقُ مِنْ النَّاسِ كَثِيرٌ فَيَقُولُ عِبَادِي فَيَقُولُونَ لَيْتَنِكَ رَبَّنَا فَيَقُولُ إِنِّي لَمْ أَفْقِرْكُمْ لِهَوَانِ بِكُمْ عَلَيَّ وَ لَكِنِّي إِنَّمَا اخْتَرْتُكُمْ لِمِثْلِ هَذَا الْيَوْمِ تَصَفَّحُوا وَجُوهَ النَّاسِ فَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا لَمْ يَصْنَعْهُ إِلَّا فِي فَكَافُوهُ عَنِّي بِالْجَنَّةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Isa Al Farr'a, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When it will be the Day of Judgement, Allah^{azwj} Blessed and High will Command a Caller to Call out in front of Him^{azwj}: 'Where are the poor ones?' So a lot of necks from the people would be rising. So He^{azwj} would be Saying: "My^{azwj} servants!" So they would be saying, 'Here we are, our Lord^{azwj}!' So He^{azwj} would be Saying: "I^{azwj} did not Impoverish you all in order to Abase you, but rather, I Chose you all for the like of this Day. Browse through the faces of the people, so the ones who were good towards you, not being good except for Me^{azwj}, so compensate them from Me^{azwj}, with the Paradise"¹¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ الْحَدَّاءِ عَنْ مُحَمَّدِ بْنِ صَعْبِ بْنِ جَدِّهِ شُعْبَةَ عَنْ مُفَضَّلِ بْنِ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَوْ لَا الْخَاحُ هَذِهِ الشَّيْخَةَ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلَى مَا هُوَ أَضْيَقُ مِنْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibrahim Al Haza'a, from Muhammad Bin Sagheer, from his grandfather Shuayb, from Mufazzal who said,

'Abu Abdullah^{asws} said: 'Had these Shias not pleaded to Allah^{azwj} regarding seeking of the sustenance, He^{azwj} would have Transferred them from the state which they are in to what is more constricted than it'.¹¹⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ كَثِيرِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي أَمَا تَدْخُلُ السُّوقَ أَمَا تَرَى الْفَاكِهِةَ تَبَاعُ وَ الشَّيْءَ مِمَّا تَشْتَهِيهِ فَقُلْتُ بَلَى فَقَالَ أَمَا إِنَّ لَكَ بِكُلِّ مَا تَرَاهُ فَلَا تَقْدِرُ عَلَى شِرَائِهِ حَسَنَةً .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Muhammad Bin Al Husayn Bin Kaseer Al Khazzaz,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} said to me: 'Would you not like to enter the market and see the fruits and the things from whatever you desire, being sold?' So I said, 'Yes'. So he^{asws} said: 'But, for you, with everything what you see and are not able upon buying it, there is a good deed'.¹¹⁹

¹¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 14

¹¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 15

¹¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 16

¹¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 17

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ سِنَانَ عَنْ عَلِيِّ بْنِ عَفَّانَ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ جَلَّ تَنَاهُ لِيَعْتَذِرُ إِلَيَّ عَبْدِهِ الْمُؤْمِنِ الْمُحْجُوجِ فِي الدُّنْيَا كَمَا يَعْتَذِرُ الْأَخُ إِلَى أَخِيهِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي مَا أَحْوَجْتُكَ فِي الدُّنْيَا مِنْ هَوَانٍ كَانِ بِكَ عَلَيَّ فَارْفَعْ هَذَا السَّجْفَ فَانظُرْ إِلَيَّ مَا عَوَّضْتُكَ مِنَ الدُّنْيَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ali Bin Affan, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj}, Majestic is His^{azwj} Praise Apologises to His^{azwj} Momin servant, the one needy in the world, just as the brother apologises to his brother, so He^{azwj} Saying: ‘By My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} did not Impoverish you in the world for Humiliation with you. So raise this Curtain and look at what I^{azwj} have Compensated you from (instead of) the world”.

قَالَ فَيَرْفَعُ فَيَقُولُ مَا ضَرَّنِي مَا مَنَعَنِي مَعَ مَا عَوَّضْتَنِي .

He^{asws} said: ‘So he would raise it, and he would be saying, ‘It did not harm me what You^{azwj} Prevented from me, with You^{azwj} have Compensated to me”.¹²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ قَامَ عُنُقُ مِنَ النَّاسِ حَتَّى يَأْتُوا بَابَ الْجَنَّةِ فَيَضْرِبُوا بَابَ الْجَنَّةِ فَيَقَالُ لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ الْفُقَرَاءُ فَيَقَالُ لَهُمْ أ قَبْلَ الْحِسَابِ فَيَقُولُونَ مَا أَعْطَيْتُمُونَا شَيْئاً تُحَاسِبُونَا عَلَيْهِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقُوا ادْخُلُوا الْجَنَّةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When it will be the Day of Judgement, necks from the people would rise until they come over to the Door of the Paradise, so they would be knocking the Door of the Paradise. So it would be said to them: ‘Who are you all?’ So they would be saying, ‘We are the poor ones’. So it would be said to them: ‘Before the Reckoning?’ So they would be saying, ‘You^{azwj} did not Give us anything for us to be Reckoned upon’. So Allah^{azwj} Mighty and Majestic would be Saying: “They are speaking the truth. Enter them into the Paradise”.¹²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عِيسَى عَنْ مُبَارِكِ بْنِ غَلَامٍ سُعَيْبٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عليه السلام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنِّي لَمْ أَعْنِ الْعَنِي لِكِرَامَةِ بِهِ عَلِيٍّ وَ لَمْ أَفْقِرِ الْفَقِيرَ لِهَوَانِ بِهِ عَلِيٍّ وَ هُوَ مِمَّا أَنْبَلَيْتُ بِهِ الْأَغْنِيَاءَ بِالْفُقَرَاءِ وَ لَوْ لَا الْفُقَرَاءُ لَمْ يَسْتَوْجِبِ الْأَغْنِيَاءُ الْجَنَّةَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Mubarak, a slave of Shuayb who said,

‘I heard Abu Al-Hassan Musa^{asws} saying: ‘Allah^{azwj} Mighty and Majestic is Saying: “I^{azwj} do not Enrich the rich in order to Honour him with it to Me^{azwj}, and I^{azwj} do not Impoverish the poor in order to Humiliate him with it to Me^{azwj}, and it is from what I^{azwj} Test the rich by the poor; and had it not been for the poor, the Paradise would not be Obligated upon the rich’.¹²²

¹²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 18

¹²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 19

¹²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 20

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ الْمُفَضَّلِ بْنِ عَمَرَ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَيَّاسِيرُ شِيَعَتِنَا أَمَانُونَا عَلَى مَحَاوِجِهِمْ فَاحْفَظُونَا فِيهِمْ يَحْفَظْكُمْ اللَّهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is'haq Bin Isa, from Is'haq Bin Ammar and Al Mufazzal Bin Umar who both said,

'Abu Abdullah^{asws} said: 'The affluent ones of our^{asws} Shias are our trustees upon their needy ones, therefore safeguard us^{asws} regarding them, may Allah^{azwj} Safeguard you all'.¹²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) الْفَقْرُ أَرْزِينٌ لِلْمُؤْمِنِ مِنَ الْعِذَارِ عَلَى خَدِّ الْفَرَسِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The poverty is more of an adornment for the *Momin* that the harness is upon the cheek of the horse'.¹²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً قَالَ عَنَى بِذَلِكَ أُمَّةٌ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَكُونُوا عَلَى دِينٍ وَاحِدٍ كُفَّاراً كُلَّهُمْ لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفُفًا مِنْ فِضَّةٍ وَ لَوْ فَعَلَ اللَّهُ ذَلِكَ بِأُمَّةٍ مُحَمَّدٍ (صلى الله عليه وآله) لَحَزَرَ الْمُؤْمِنُونَ وَ غَمَّهُمْ ذَلِكَ وَ لَمْ يُنَاكِحُوهُمْ وَ لَمْ يُورَثُوهُمْ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab who said,

'I asked Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} Mighty and Majestic [43:33] **And were it not that all people had been a single nation.** He^{asws} said: 'It Means by that the community of Muhammad^{saww}, if they had happened to be upon one Religion, they would have been disbeliever, all of them **We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses.** And had Allah^{azwj} Done that with the community of Muhammad^{saww}, the *Momineen* would have grieved and that would have saddened them, and would not have married them and would not have inherited them'.¹²⁵

بَاب

Chapter 108 – A Chapter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبَانَ بْنِ عَدِيٍّ الْمَلِكِ قَالَ حَدَّثَنِي بَكْرُ الْأَرْقَطُ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ دَخَلَ عَلَيْهِ وَاحِدٌ فَقَالَ أَصْلَحَكَ اللَّهُ إِنِّي رَجُلٌ مُنْقَطِعٌ إِلَيْكُمْ بِمَوَدَّتِي وَ قَدْ أَصَابْتَنِي حَاجَةٌ شَدِيدَةٌ وَ قَدْ تَقَرَّبْتُ بِذَلِكَ إِلَى أَهْلِ بَيْتِي وَ قَوْمِي فَلَمْ يَزِدْنِي بِذَلِكَ مِنْهُمْ إِلَّا بُعْدًا قَالَ فَمَا آتَاكَ اللَّهُ خَيْرٌ مِمَّا أَخَذَ مِنْكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Aban Bin Abdul Malik who said, 'Bakr Al Arqat narrated to me, from Abu Abdullah,

¹²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 21

¹²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 22

¹²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 23

(It has been narrated) from Shuayb, from Abu Abdullah^{asws}, that he went over to him^{asws} alone and he said, 'May Allah^{azwj} Keep you^{asws} well! I am a man who has been cut-off to you^{asws} due to my cordiality and I have been hit by a severe need. I had approached with that to my family and my people but that did not increase me from them except for the distance'. He^{asws} said: 'So whatever Allah^{azwj} has Given you is better than what He^{azwj} has Taken from you'.

قَالَ جُعِلْتُ فِدَاكَ ادْعُ اللَّهَ لِي أَنْ يُغْنِيَنِي عَنْ خَلْقِهِ قَالَ إِنَّ اللَّهَ فَسَمَ رِزْقَ مَنْ شَاءَ عَلَى يَدَيَّ مِنْ شَاءَ وَ لَكِنْ سَلِ اللَّهَ أَنْ يُغْنِيَكَ
عَنِ الْحَاجَةِ الَّتِي تَضْطَرُّكَ إِلَى لِنَامِ خَلْقِهِ .

He said, 'May I be sacrificed for you^{asws}! Supplicate for me that He^{azwj} Makes me to be needless from His^{azwj} creatures'. He^{asws} said: 'Allah^{azwj} Distributes sustenance to whoever He^{azwj} so Desires to, upon the hands of the ones whom He^{azwj} so Desires to. But, ask Allah^{azwj} that He^{azwj} Makes you to be self-sufficient from the needs which are making you desperate to the ignoble ones of His^{azwj} creatures'.¹²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْفَقْرُ الْمَوْتُ
الْأَحْمَرُ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْفَقْرُ مِنَ الدِّينَارِ وَ الدَّرْهَمِ فَقَالَ لَا وَ لَكِنْ مِنَ الدِّينِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The poverty is the red death'. So I said to Abu Abdullah^{asws}, '(Is it) the poverty from the Dinars and the Dirhams?' So he^{asws} said: 'No, but from the Religion'.¹²⁷

¹²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 108 H 1

¹²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 108 H 2