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

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

Who died in the year 329 H

كتاب الإيمان و الكفر

**THE BOOK OF
BELIEF (*Emān*) AND DISBELIEF (*KUFR*) (9)**

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

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

بَابُ أَنْ لِلْقَلْبِ أُذُنَيْنِ يُنْفُثُ فِيهِمَا الْمَلَكُ وَالشَّيْطَانُ

Chapter 109 – For the heart there are two ears into which blow the Angel and the Satan^{la}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُذُنَانِ عَلَى أَحَدَاهُمَا مَلَكٌ مُرْتَبِدٌ وَعَلَى الْأُخْرَى شَيْطَانٌ مُفْتِنٌ هَذَا يَأْمُرُهُ وَ هَذَا يَرْجُرُهُ الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي وَالْمَلَكُ يَرْجُرُهُ عَنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ عَنِ الْيَمِينِ وَ عَنِ الشَّمَالِ قَعِيدٌ مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from heart except that there are two ears for it, upon one of the two is a guiding Angel, and upon the other is a tempting Satan^{la}. This one instructs him and this one rebukes him. The Satan^{la} instructs him with the disobedience and the Angel rebukes him from it, and these are the Words of Allah^{azwj} Mighty and Majestic **[50:17] seated on the right and on the left [50:18] He utters not a word but there is by him a watcher at hand**.¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلْقَلْبِ أُذُنَيْنِ فَإِذَا هَمَّ الْعَبْدُ بِذَنْبٍ قَالَ لَهُ رُوحُ الْإِيمَانِ لَا تَفْعَلْ وَ قَالَ لَهُ الشَّيْطَانُ افْعَلْ وَ إِذَا كَانَ عَلَى بَطْنِهَا نُزِعَ مِنْهُ رُوحُ الْإِيمَانِ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For the 'Qalub' heart there are two ears. So when the servant thinks of sinning, the spirit of *Emān* says, 'Don't do it'; but the Satan^{la} says to him, 'Do it'. And when he was upon its belly (about to sin), the spirit of *Emān* is Removed from him'.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ لِقَلْبِهِ أُذُنَانِ فِي جَوْفِهِ أُذُنٌ يَنْفُثُ فِيهَا الْوَسْوَاسُ الْخَنَاسُ وَ أُذُنٌ يَنْفُثُ فِيهَا الْمَلَكُ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنَ بِالْمَلَكِ فَذَلِكَ قَوْلُهُ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ .

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a *Momin* except for his heart would be two ears in its interior – an ear into which the slinking whisperer (Satan^{la}) would blow, and an ear into which the Angel would blow.

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 1

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

Thus Allah^{azwj} Assists the *Momin* with the Angel, and these are His^{azwj} Words [58:22] and He has Supported them with a Spirit from Him'.³

بَابُ الرُّوحِ الَّذِي أُيِّدَ بِهِ الْمُؤْمِنُ

Chapter 110 – The spirit which the *Momin* is Aided with

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي خَدِيجَةَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فَقَالَ لِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أُيِّدُ الْمُؤْمِنَ بِرُوحٍ مِنْهُ تَحْضُرُهُ فِي كُلِّ وَقْتٍ يُحْسِنُ فِيهِ وَ يَتَّقِي وَ تَغِيْبُ عَنْهُ فِي كُلِّ وَقْتٍ يُذْنِبُ فِيهِ وَ يَعْتَدِي فِيهِ مَعَهُ تَهْتَزُّ سُرُوراً عِنْدَ إِحْسَانِهِ وَ تَسِيخُ فِي التَّرَى عِنْدَ إِسَاءَتِهِ

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Abu Salma, from Muhammad Bin Saeed Bin Gazwan, from Ibn Abu Najran, from Muhammad Bin Sinan, from Abu Khadeeja who said,

'I went over to Abu Al-Hassan^{asws}, and he^{asws} said to me: 'Allah^{azwj} Blessed and High Aids the *Momin* with a spirit from Him^{azwj}, cautioning him during every time he does a good deed in it, and it is absent from him during every time he sins in it and transgresses. So it is with him, vibrating joyfully during his good deeds and falling into the earth during his sinning.

فَتَعَاهَدُوا عِبَادَ اللَّهِ نِعْمَهُ بِإِصْلَاحِكُمْ أَنْفُسَكُمْ تَرْدَادُوا يَقِيناً وَ تَرَبُّحُوا نَفِيساً ثَمِيناً رَحِمَ اللَّهُ أَمراً هَمَّ بِخَيْرٍ فَعَمِلَهُ أَوْ هَمَّ بِشَرٍّ فَارْتَدَعَ عَنْهُ

Therefore, make a pact for His^{azwj} Blessings, servants of Allah^{azwj}, by correcting yourselves, you will be increasing your conviction and you will be profiting by a good price. May Allah^{azwj} have Mercy upon a man who thinks of doing good, so he does it, or thinks of doing evil, but retracts from it'.

ثُمَّ قَالَ نَحْنُ نُؤَيِّدُ الرُّوحَ بِالطَّاعَةِ لِلَّهِ وَ الْعَمَلِ لَهُ.

Then said: We^{asws} assist the spirit by the obedience to Allah^{azwj} and working for Him^{azwj}.⁴

بَابُ الذُّنُوبِ

Chapter 111 – The Sins

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَام) يَقُولُ مَا مِنْ شَيْءٍ أَفْسَدَ لِلْقَلْبِ مِنْ خَطِيئَةٍ إِلاَّ الْقَلْبَ لِيُوقَعَ الْخَطِيئَةَ فَمَا تَزَالَ بِهِ حَتَّى تَغْلِبَ عَلَيْهِ فَيَصِيرَ أَعْلَاهُ أَسْفَلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'There is none from the things which is more spoiling for the heart than a sin.

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 3

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 110 H 1

If the heart falls for the sin, so it (the sin) does not cease to be with it until it overcomes it (the heart), and its upper part comes to be its lower'.⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ فَقَالَ مَا أَصْبَرَهُمْ عَلَى فِعْلٍ مَا يَعْلَمُونَ أَنَّهُ يُصِيرُهُمْ إِلَى النَّارِ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:175] so what is their patience upon the Fire**. So he^{asws} said: 'What caused them to be patient upon a deed what they knew was going to take them to the Fire'.⁶

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمَا إِنَّهُ لَيْسَ مِنْ عِرْقٍ يَضْرِبُ وَلَا نَكْبَةٍ وَلَا صُدَاعٍ وَلَا مَرَضٍ إِلَّا بِذَنْبٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ قَالَ ثُمَّ قَالَ وَ مَا يَعْفُو اللَّهُ أَكْثَرَ مِمَّا يُؤَاخِذُ بِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no vein being struck, nor a calamity, nor a headache, nor an illness except due to a sin, and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book **[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults)**'. Then he^{asws} said: 'And what He^{azwj} Forgive is more than what He^{azwj} Seizes with'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرِ بْنِ حَرْبٍ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَا مِنْ نَكْبَةٍ تُصِيبُ الْعَبْدَ إِلَّا بِذَنْبٍ وَ مَا يَعْفُو اللَّهُ عَنْهُ أَكْثَرَ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a calamity hitting the servant except due to a sin, and what Allah^{azwj} Forgives from, is more'.⁸

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ لَا تُبْدِينَ عَنْ وَاضِحَةٍ وَ قَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ وَ لَا يَأْمَنُ النَّبِيَّاتُ مِنْ عَمَلِ السَّيِّئَاتِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'You should not show (your teeth) clearly and you have done the shameful deed, nor should he sleep securely, the one who committed the sins'.⁹

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ تَعَوَّدُوا بِاللَّهِ مِنْ سَطَوَاتِ اللَّهِ بِاللَّيْلِ وَ النَّهَارِ قَالَ قُلْتُ لَهُ وَ مَا سَطَوَاتُ اللَّهِ قَالَ الْأَخْذُ عَلَى الْمَعَاصِي .

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 1

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

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 3

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 4

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 5

From him, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Seek Refuge with Allah^{azwj} from the Assaults of Allah^{azwj} by the night and the day'. I said, 'And what are the Assaults of Allah^{azwj}? He^{asws} said: 'The Seizing upon the disobedience'.¹⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ إِحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الذُّنُوبُ كُلُّهَا شَدِيدَةٌ وَأَشَدُّهَا مَا نَبَتَ عَلَيْهِ اللَّحْمُ وَالذَّمُّ لِأَنَّهُ إِمَّا مَرْحُومٌ وَإِمَّا مُعَذَّبٌ وَالْجَنَّةُ لَا يَدْخُلُهَا إِلَّا طَيِّبٌ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Suleyman Al Ja'fary, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The sins, all of these are severe, and the most severe is what the flesh and the blood is built upon (unlawful food and drinks), because it (sins) are either Forgiven or Punished, and the Paradise, none can enter it except for the good (purified from the sins)'.¹¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيُرْوَى عَنْهُ الرِّزْقُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The servant commits the sin, so the sustenance is Impeded from him'.¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَلْعُونٌ مَلْعُونٌ مَنْ عَبَدَ الدِّينَارَ وَالدَّرْهَمَ مَلْعُونٌ مَلْعُونٌ مَنْ كُفَّ أَعْمَى مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بَهِيمَةً .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Ibrahim Al Nowfaly, from Al Husayn Bin Mukhtar, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Accursed! Accursed is the one who worships the Dinar and the Dirham! Accursed! Accursed is the one completely blind (from the Truth)! Accursed! Accursed is the one who copulates with an animal'.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّ لَهَا طَالِبًا يَقُولُ أَحَدُكُمْ أَذِنَبٌ وَاسْتَعْفِرُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَنَكْتُبُ مَا قَدَّمُوا وَآتَاهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ وَقَالَ عَزَّ وَجَلَّ إِنَّهَا إِنْ تَكَ مِنْتَقَالَ حَبَّةٌ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 6

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 7

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 8

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 9

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Fear the insignificant sins, for there is a seeker for it. One of you is saying, 'I shall commit sin and seek Forgiveness'. Allah^{azwj} Mighty and Majestic is Saying **[36:12] Surely We Revive the dead, and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam.** And Allah^{azwj} Mighty and Majestic Said **[31:16] Surely if it is the very weight of the grain of a mustard-seed, even though it is inside a rock, or in the skies or in the earth, Allah will Bring it; surely Allah is Knower of subtleties, Aware**'.¹⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ تَعْلَبَةَ عَنْ سُلَيْمَانَ بْنِ طَرِيفٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الدَّنْبَ يَحْرِمُ الْعَبْدَ الرَّزْقَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba, from Suleyman Bin Tareyf, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The sins impede the sustenance from the servant'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الرَّجُلَ لِيُذِيبُ الدَّنْبَ فَيُدْرَأَ عَنْهُ الرَّزْقُ وَ تَلَا هَذِهِ الْآيَةَ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ وَ لَا يَسْتَنْتُونَ فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَ هُمْ نَائِمُونَ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Al Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The man commits the sin so the sustenance is staved off from him', and he^{asws} recited this Verse **[68:17] Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning, [68:18] And they were not willing to set aside a portion [68:19] Then there encompassed it a visitation from your Lord while they were sleeping**'.¹⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا أَدْنَبَ الرَّجُلُ خَرَجَ فِي قَلْبِهِ نُكْنَةُ سَوْدَاءٍ فَإِنْ تَابَ أُنْمَحَتْ وَ إِنْ زَادَ زَادَتْ حَتَّى تَغْلِبَ عَلَى قَلْبِهِ فَلَا يُفْلِحُ بَعْدَهَا أَبَدًا .

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Whenever the man sins a black dot appears in his heart. So if he repents, it is erased, and if he increases, it (also) increases until it overcomes upon his heart so he would not be successful after it, ever'.¹⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْعَبْدَ يَسْأَلُ اللَّهَ الْحَاجَةَ فَيَكُونُ مِنْ شَأْنِهِ قَضَاؤُهَا إِلَى أَجَلٍ قَرِيبٍ أَوْ إِلَى وَقْتٍ بَطِيءٍ فَيُذِيبُ الْعَبْدَ دَنْبًا فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَلْمَلِكِ لَا تَقْضِ حَاجَتَهُ وَ أَحْرَمَهُ إِيَّاهَا فَإِنَّهُ تَعَرَّضَ لِسَخَطِي وَ اسْتَوْجَبَ الْحَرَمَانَ مِنِّي .

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 10

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 11

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 12

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 13

(It has been narrated) from Abu Ja'far^{asws} having said: 'The servant asks Allah^{azwj} for the need, and it happens to be from his status for it to be Fulfilled to a near term or a longer term. So the servant commits a sin, and Allah^{azwj} Blessed and High is Saying to the Angel: "Do not fulfil his need and deprive him of it, for he has been exposed to My^{azwj} Anger and it Obligates the deprivation from Me^{azwj},"¹⁸

ابْنُ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّهُ مَا مِنْ سَنَةٍ أَقَلَّ مَطَرًا مِنْ سَنَةٍ وَ لَكِنَّ اللَّهَ بَصَعُهُ حَيْثُ يَشَاءُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا عَمَلَ قَوْمٌ بِالْمَعَاصِي صَرَفَ عَنْهُمْ مَا كَانَ قَدَرَهُ لَهُمْ مِنَ الْمَطَرِ فِي تِلْكَ السَّنَةِ إِلَى غَيْرِهِمْ وَ إِلَى الْفَيْفِي وَ الْبِحَارِ وَ الْجِبَالِ وَ إِنَّ اللَّهَ لَيُعَذِّبُ الْجُعَلَ فِي جُحْرِهَا بِحَبْسِ الْمَطَرِ عَنِ الْأَرْضِ الَّتِي هِيَ بِمَحَلِّهَا بِخَطَايَا مَنْ بَحَضَرَتْهَا وَ قَدْ جَعَلَ اللَّهُ لَهَا السَّبِيلَ فِي مَسَلِّكَ سِوَى مَحَلَّةِ أَهْلِ الْمَعَاصِي

Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza, from Abu Ja'far^{asws}, said,

'I heard him^{asws} saying: 'There is none from a year with less rain from a year, but Allah^{azwj} Places wherever He^{azwj} so Desires to. When a people act in disobedience, it gets Exchanged from them what was Ordained for them, from the rain during that year, to other than them, and to the deserts and the oceans and the mountains; and Allah^{azwj} Punishes the dung beetle in its hole by Withholding the rain from the earth which is (to fall) in its place due to the sins of the ones in its vicinity, and Allah^{azwj} has Made a way for it in route besides the place of the disobedient people'.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَأَعْتَبُوا يَا أُولِي الْأَبْصَارِ .

He (the narrator) said, 'Then Abu Ja'far^{asws} said: 'So take a lesson, O people of insight!'¹⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الرَّجُلَ يُذْنِبُ الذَّنْبَ فَيُحْرَمُ صَلَاةَ اللَّيْلِ وَ إِنَّ الْعَمَلَ السَّيِّئَ أَسْرَعُ فِي صَاحِبِهِ مِنَ السَّكِّينِ فِي اللَّحْمِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The man commits the sin, so he is deprived of the night *Salāt*, and that the evil deed goes quicker into its performer than the knife does into the flesh'²⁰

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ هَمَّ بِسَيِّئَةٍ فَلَا يَمْلِكُهَا فَإِنَّهُ رَبَّمَا عَمَلَ الْعَبْدُ السَّيِّئَةَ فَيَرَاهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ عِزَّتِي وَ جَلَالِي لَا أَعُورُ لَكَ بَعْدَ ذَلِكَ أَبَدًا .

From him, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who thinks of an evil deed, so he should not do it, for perhaps the servant does the evil deed, and the Lord^{azwj} Blessed and High Sees him and He^{azwj} would be Saying: "By My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} will not Forgive you after that, ever!"²¹

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 14

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 15

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 16

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 17

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ حَقٌّ عَلَى اللَّهِ أَنْ لَا يُعْصَى فِي دَارٍ إِلَّا أَضْحَاهَا لِلشَّمْسِ حَتَّى تَطْهَرَهَا .

Al Hassan Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Amro Bin Usman, from a man,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'It is a right upon Allah^{azwj} that He^{azwj} would not be disobeyed in a house except that He^{azwj} Exposes it to the sun until it cleans it (by ruining it)'.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (عليه السلام) إِنَّ الْعَبْدَ لِيُحْبَسُ عَلَى ذَنْبٍ مِنْ ذُنُوبِهِ مِائَةَ عَامٍ وَ إِنَّهُ لَيَنْظُرُ إِلَى أَرْوَاجِهِ فِي الْجَنَّةِ يَتَنَعَّمُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Mism'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The servant may be Withheld, upon the commission of a sin from his sins, for a hundred years. He would be looking at his wives in the Paradise, enjoying the Bounties'.²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عَيْسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْرَبَارَ عَنْ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ مَا مِنْ عَبْدٍ إِلَّا وَ فِي قَلْبِهِ نُكْتَةٌ بَيْضَاءُ فَإِذَا أَذْنَبَ ذَنْبًا خَرَجَ فِي النُّكْتَةِ سُودَاءُ فَإِنْ تَابَ ذَهَبَ ذَلِكَ السُّوَادُ وَ إِنْ تَمَادَى فِي الذُّنُوبِ زَادَ ذَلِكَ السُّوَادَ حَتَّى يَغْطِيَ الْبَيْضَاءَ فَإِذَا غَطَى الْبَيْضَاءَ لَمْ يَرْجِعْ صَاحِبُهُ إِلَى خَيْرٍ أَبَدًا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ .

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Qasim Bin Urwat, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a servant except that there is a white spot in his heart. So when he commits a sin, a black spot appears in the (white) spot. So if he repents, that (black spot) goes away, and if he deliberates in the sins, that black (spot) increases until it covers the white (spot). So when the white (spot) is covered upon, its owner would not return to the goodness, ever! And these are the Words of Allah^{azwj} Mighty and Majestic **[83:14] Nay! rather, what they used to do has become like rust upon their hearts'**.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَا تُبْدِينَ عَنْ وَاضِحَةٍ وَ قَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ وَ لَا تَأْمِنِ الْبَيْتَاتِ وَ قَدْ عَمِلْتَ السَّيِّئَاتِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Amir Al-Momineen^{asws} said: 'You should not show (your teeth) clearly and you have done the

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 18

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 19

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 20

shameful deed, nor should he sleep securely, the one who had committed the sins'.²⁵

مُحَمَّدُ بْنُ يَحْيَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَمْرٍو الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ كَانَ أَبِي (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ اللَّهَ قَضَى قَضَاءً حَتْمًا أَلَّا يُنْعَمَ عَلَى الْعَبْدِ بِنِعْمَةٍ فَيَسْلُبَهَا إِيَّاهُ حَتَّى يُحْدِثَ الْعَبْدُ ذَنْبًا يَسْتَحِقُّ بِذَلِكَ النَّقْمَةَ .

Muhammad Bin Yahya and Abu Ali Al Ashary, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Hammad Bin Isa, from Abu Amro Al Madainy,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'My^{asws} father^{asws} was saying: 'Allah^{azwj} has Judged an absolute Judgement that He^{azwj} would not Favour upon a servant with a Bounty then He^{azwj} would Confiscate it from him unless the servant commits a new sin becoming deserving of that Vengeance'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَ ظَلَمُوا أَنْفُسَهُمُ الْآيَةَ فَقَالَ هَؤُلَاءِ قَوْمٌ كَانَتْ لَهُمْ قُرَى مُتَّصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ أَنْهَارٌ جَارِيَةٌ وَ أَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا نِعَمَ اللَّهِ عَزَّ وَ جَلَّ وَ عَيَّرُوا مَا بَأْتَفْسَهُمْ مِنْ عَافِيَةِ اللَّهِ فَعَيَّرَ اللَّهُ مَا بِهِمْ مِنْ نِعْمَةٍ وَ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّى يُعَيِّرُوا مَا بَأْتَفْسَهُمْ فَأَرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلَ الْعَرِمِ فَغَرَّقَ قُرَاهُمْ وَ خَرَّبَ دِيَارَهُمْ وَ أَذْهَبَ أَمْوَالَهُمْ وَ أَبْدَلَهُمْ مَكَانَ جَنَابِهِمْ جَنَّتِينَ ذَوَاتِي أَكْلِ خَمْطٍ وَ أَتْلٍ وَ شَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ثُمَّ قَالَ ذَلِكَ جَزَائَهُمْ بِمَا كَفَرُوا وَ هَلْ نُجَازِي إِلَّا الْكَفُورَ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said,

'A man asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[34:19] So they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves** – the Verse. So he^{asws} said: 'He^{asws} said: 'They were a people who lived in two inter-connected villages and were able to see each other, and rivers which flowed, and had phenomenal wealth. They denied the Favours of Allah^{azwj} and changed what was in themselves, so Allah^{azwj} Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of the bitter tamarisk (a troublesome weed) and a few Lotus trees. Then Allah^{azwj} Mighty and Majestic Said: **[34:17] That was our Recompense due to what they disbelieved in; and do We Punish any but the ungrateful?**²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَسَلَبَهَا إِيَّاهُ حَتَّى يُذْنِبَ ذَنْبًا يَسْتَحِقُّ بِذَلِكَ السَّلْبَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sama'at who said,

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 21

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 22

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 23

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} does not Favour upon a servant by a bounty then He^{azwj} Confiscates it from him, unless he commits a sin to be deserving of that Confiscation'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَقْدِ الْجَزْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ نَبِيًّا مِنْ أَنْبِيَائِهِ إِلَى قَوْمِهِ وَأَوْحَى إِلَيْهِ أَنْ قُلْ لِقَوْمِكَ إِنَّهُ لَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَلَا أَنْاسٍ كَانُوا عَلَى طَاعَتِي فَأَصَابَهُمْ فِيهَا سَرَاءٌ فَتَحَوَّلُوا عَمَّا أَحَبُّ إِلَيَّ مَا أَكْرَهُ إِلَّا تَحَوَّلْتُ لَهُمْ عَمَّا يُحِبُّونَ إِلَيَّ مَا يَكْرَهُونَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Al haysam Bin Waqad Al Jazry who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Sent a Prophet^{as} from His^{azwj} Prophets^{as} to his^{as} people and Revealed unto him^{as}: "Say to your^{as} people: 'There are none from the inhabitants of a town nor a people who used to be upon My^{azwj} obedience and they attained happiness therein, so they changed over from what I^{azwj} Love to what I^{azwj} Dislike, except that I^{azwj} Changed over for them from what they were loving to what they were disliking.

وَلَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَلَا أَهْلِ بَيْتٍ كَانُوا عَلَى مَعْصِيَتِي فَأَصَابَهُمْ فِيهَا ضَرَاءٌ فَتَحَوَّلُوا عَمَّا أَكْرَهُ إِلَيَّ مَا أَحَبُّ إِلَيَّ إِلَّا تَحَوَّلْتُ لَهُمْ عَمَّا يَكْرَهُونَ إِلَيَّ مَا يُحِبُّونَ

And there are none from a people of a town nor a family who used to be upon My^{azwj} disobedience, so they were hit by harm therein, So they changed over from what I^{azwj} Dislike to what I^{azwj} Love, except that I^{azwj} Changed for them from what they were disliking to what they were loving'.

وَقُلْ لَهُمْ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي فَلَا تَقْنَطُوا مِنْ رَحْمَتِي فَإِنَّهُ لَا يَنْعَظُمُ عِنْدِي ذَنْبٌ أَغْفِرُهُ

And say to them: 'My^{azwj} Precedes My^{azwj} Anger, therefore do not despair from My Mercy, so there is no sins greater in My^{azwj} Presence which I^{azwj} Forgive'.

وَقُلْ لَهُمْ لَا يَتَعَرَّضُوا مُعَانِدِينَ لِسَخَطِي وَلَا يَسْتَخْفُوا بِأَوْلِيَائِي فَإِنَّ لِي سَطَوَاتٍ عِنْدَ غَضَبِي لَا يَقُومُ لَهَا شَيْءٌ مِنْ خَلْقِي .

And say to them: 'They should not expose themselves stubbornly to My^{azwj} Anger, nor belittle My^{azwj} Guardians^{asws}, for Me^{azwj} there are such Assaults during My^{azwj} Anger that nothing from My^{azwj} creation can withstand it".²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ عَنْ جَدِّهِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ مِنْ الْأَنْبِيَاءِ إِذَا أَطَعْتُ رَضِيْتُ وَإِذَا رَضِيْتُ بَارَكْتُ وَ لَيْسَ لِبِرْكَتِي نَهَائَةٌ وَإِذَا غَضِبْتُ غَضِبْتُ وَإِذَا غَضِبْتُ لَعْنَتْ وَ لَعْنَتِي تَبْلُغُ السَّابِعَ مِنَ الْوَرَى .

Ali Bin Ibrahim Al Hashimy, from his grandfather Muhammad Bin Al Hassan Bin Muhammad Bin Ubeydullah, from Suleyman Al Ja'fary,

(It has been narrated) from Al-Reza^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto a Prophet^{as} from His^{azwj} Prophets^{as}: "When I^{azwj} am obeyed, I^{azwj} am Pleased, and when I^{azwj} am Pleased, I^{azwj} Bless, and there is no upper limit to My^{azwj}

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 24

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 25

Blessings. And when I^{azwj} am disobeyed, I^{azwj} am Angered, and when I^{azwj} am Angry, I^{azwj} Curse, and My^{azwj} Curse reaches the seven (generations) from the posterity”³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ بَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ إِنَّ أَحَدَكُمْ لَيُكْتَرُ بِهِ الْخَوْفُ مِنَ السُّلْطَانِ وَمَا ذَلِكَ إِلَّا بِالذَّنُوبِ فَتَوَقَّوْهَا مَا اسْتَطَعْتُمْ وَلَا تَمَادُوا فِيهَا .

Muhammad Bin yahya, from Ali Bin Al Hassan Bin Ali, from Muhammad Bin Al Waleed, from Yunus Bin Yaqaub,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘If one of you is frequently afraid from the Sultan (ruling authority), and that is not except due to the sins. Therefore abstain up to what is your capacity, and do not be deliberate in it’³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَا وَجَعَ أَوْجَعَ لِلْقُلُوبِ مِنَ الذَّنُوبِ وَلَا خَوْفَ أَشَدُّ مِنَ الْمَوْتِ وَكَفَى بِمَا سَلَفَ تَفَكُّراً وَكَفَى بِالْمَوْتِ وَاعْظَاءً .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, raising it, said,

‘Amir Al-Momineen^{asws} said: ‘There is no pain more painful to the hearts than the sins, and there is no fear more intense than (fear of) the death, and suffice with what is past for pondering, and suffice with the death as a preaching’³²

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنِ الْعَبَّاسِ بْنِ هِلَالِ الشَّامِيِّ مَوْلَى لِأَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُ الرَّضَا (عَلَيْهِ السَّلَام) يَقُولُ كُلَّمَا أَحْدَثَ الْعِبَادُ مِنَ الذَّنُوبِ مَا لَمْ يَكُونُوا يَعْمَلُونَ أَحْدَثَ اللَّهُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعْرِفُونَ .

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan Al Maysami,

(It has been narrated) from Al-Abbas Bin Hilal Al-Shamy, a slave of Abu Al-Hassan Musa^{asws} who said, ‘I heard Al-Reza^{asws} saying: ‘Every time the servants innovate a sin what did not happened to be performed beforehand, Allah^{azwj} Innovates for them, from the afflictions, what they did not happened to be recognising (New type of affliction)’³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ إِذَا عَصَانِي مَنْ عَرَفَنِي سَلَطْتُ عَلَيْهِ مَنْ لَا يَعْرِفَنِي .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abbad Bin Suheyb,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Saying: “When the one who recognises Me^{azwj} disobeys Me^{azwj}, I^{azwj} Cause him to be overcome by the one who does not recognise Me^{azwj}”³⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ ابْنِ عَرَفَةَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مُنَادِيًا يُنَادِي مَهْلًا مَهْلًا عِبَادَ اللَّهِ عَنْ مَعْاصِي اللَّهِ فَلَوْ لَا بَهَائِمُ رُتِعَ وَ صَبِيئَةٌ رُضِعَ وَ سُيُوخٌ رُكِعَ لَصَبَّ عَلَيْكُمْ الْعَذَابُ صَبًّا تُرَضُّونَ بِهِ رَضًّا .

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 26

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 27

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 28

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 29

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 30

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Arafat,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there is a Caller who Calls out during every day and night: 'Stop! Servants of Allah^{azwj}, stop from disobeying Allah^{azwj}. So had it not been for the animals grazing and the children breast-feeding, and elderly bent down, the Punishment would have Poured upon you all with a pouring, shattering you with a shattering'.³⁵

بَابُ الْكَبَائِرِ

Chapter 112 – The Major Sins

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ تَجَنَّبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مَدْخَلًا كَرِيمًا قَالَ الْكَبَائِرُ الَّتِي أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهَا النَّارَ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honourable place of entering.** He^{asws} said: 'The major sins are those upon which Allah^{azwj} Mighty and Majestic Obligated the Fire'.³⁶

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ قَالَ كَتَبَ مَعِيَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَسْأَلُهُ عَنِ الْكَبَائِرِ كَمْ هِيَ وَ مَا هِيَ فَكَتَبَ الْكَبَائِرُ مَنْ اجْتَنَبَ مَا وَعَدَ اللَّهُ عَلَيْهِ النَّارَ كَفَّرَ عَنْهُ سَيِّئَاتِهِ إِذَا كَانَ مُؤْمِنًا وَ السَّبْعُ الْمَوْجِبَاتُ قَتْلُ النَّفْسِ الْحَرَامِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرِّبَا وَ التَّعَرُّبُ بَعْدَ الْهَجْرَةِ وَ قَدْفُ الْمُحْصَنَاتِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ الْفِرَارُ مِنَ الرَّحْفِ .

From him, from Ibn Mahboub who said,

'One of our companions wrote along with me, to Abu Al-Hassan^{asws}, asking him^{asws} about the major sins, how many they are and what they are. So he^{asws} wrote: 'The major sins one should avoid are what Allah^{azwj} has Promised the Fire upon to expiate his sins from him, when he was a *Momin*; and the seven Obligating (such) are – killing a self unlawfully, and disloyalty to the parents, and consuming the usury, and the adoption of Pre-Islamic practices after the emigration, and slandering the married woman, and consuming the wealth of the orphans, and fleeing from the battle march'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ الْكَبَائِرُ سَبْعٌ قَتْلُ الْمُؤْمِنِ مُنْعَمًا وَ قَدْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الرَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهَجْرَةِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ أَكْلُ الرِّبَا بَعْدَ النَّيِّتَةِ وَ كُلُّ مَا أَوْجَبَ اللَّهُ عَلَيْهِ النَّارَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskan, from Muhammad Bin Muslim,

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 31

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 1

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 2

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The major sins are seven – killing the *Momin* deliberately, and slandering the married woman, and fleeing from the battle field, and the adoption of Pre-Islamic practices after the Emigration, and consuming the wealth of the orphans unjustly, and consuming the usury after the clarification, and everything what Allah^{azwj} Obligated the Fire upon'.³⁸

يُونُسُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ مِنَ الْكَبَائِرِ عُقُوقَ الْوَالِدَيْنِ وَ الْيَأْسَ مِنْ رَوْحِ اللَّهِ وَ الْأَمْنَ لِمَكْرِ اللَّهِ وَ قَدْ رُوِيَ أَنَّ أَكْبَرَ الْكَبَائِرِ الشِّرْكَ بِاللَّهِ .

Yunus, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'From the major sins are – disloyalty to the parents, and the despair from the Spirit (Assistance) of Allah^{azwj}, and the security from the Plan of Allah^{azwj}'. And it has been reported that the biggest of the major sins is the association (Shirk) with Allah^{azwj}.³⁹

يُونُسُ عَنْ حَمَّادٍ عَنْ نُعْمَانَ الرَّازِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ زَنَى خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ شَرِبَ الْخَمْرَ خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا خَرَجَ مِنَ الْإِيمَانِ .

Yunus, from Hammad, from Nu'man Al Razy who said,

'I heard Abu Abdullah^{asws} saying: 'The one who commits adultery exits from the *Emān*, and the one who drinks the wine exits from the *Emān*, and the one who breaks the Fast for a day from the Month of Ramazan deliberately, exits from the *Emān*'.⁴⁰

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا يَزْنِي الزَّانِي وَ هُوَ مُؤْمِنٌ قَالَ لَا إِذَا كَانَ عَلَى بَطْنِهَا سَلَبَ الْإِيمَانَ مِنْهُ فَإِذَا قَامَ رُدَّ إِلَيْهِ فَإِذَا عَادَ سَلَبَ قُلْتُ فَإِنَّهُ يُرِيدُ أَنْ يَعُودَ فَقَالَ مَا أَكْثَرَ مَنْ يُرِيدُ أَنْ يَعُودَ فَلَا يَعُودُ إِلَيْهِ أَبَدًا .

From him, from Muhammad Bin Abdat who said,

'I said to Abu Abdullah^{asws}, 'The adulterer would not commit adultery while he is a *Momin*?' He^{asws} said: 'No, when he was upon her belly, the *Emān* was Confiscated from him. So when he stands, it is returned to him. So when he repeats, it is Confiscated (again)'. I said, 'Supposing he intends to return?' So he^{asws} said: 'How may there are who intend to repeat, so he should not return to it, ever!'.⁴¹

يُونُسُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْفَوَاحِشُ الزَّانِي وَ السَّرِيفَةُ وَ اللَّمَمُ الرَّجُلُ يُلْمُ بِالذَّنْبِ فَيَسْتَعْفِرُ اللَّهَ مِنْهُ قُلْتُ بَيْنَ الضَّلَالِ وَ الْكُفْرِ مَنْزِلَةٌ فَقَالَ مَا أَكْثَرَ عَرَى الْإِيمَانِ .

Yunus, from Ishaq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [53:32] **Those who keep aloof from the great sins and the**

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 3

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 4

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 5

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 6

immoralities except for the ‘Lamam’, he^{asws} said: ‘The immoralities – The adultery and the theft. And the ‘Lamam’ – The man commits the sin, so he asks Forgiveness of Allah^{azwj} from it’. I asked, ‘Is there a level between the straying and the infidelity?’ He^{asws} said: ‘More numerous than the bonds of *Emān*’.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ عَبْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْكَبَائِرِ فَقَالَ هُنَّ فِي كِتَابِ عَلِيِّ (عَلَيْهِ السَّلَامُ) سَبْعُ الْكُفْرِ بِاللَّهِ وَ قَتْلُ النَّفْسِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرَّبَا بَعْدَ الْبَيْئَةِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ الْفِرَارُ مِنَ الزَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهَجْرَةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullah^{asws} about the major sins, so he^{asws} said: ‘These are seven in the Book of Ali^{asws} – the disbelief in Allah^{azwj}, and killing the soul (unjustly), and disloyalty to the parents, and consuming the usury after the clarification, and consuming the wealth of the orphans unjustly, and fleeing from the battle field, and the adoption of pre-Islamic practices after the emigration (Hijra)’.

قَالَ فَقُلْتُ فَهَذَا أَكْبَرُ الْمَعَاصِي قَالَ نَعَمْ قُلْتُ فَأَكُلُ دِرْهَمٍ مِنْ مَالِ الْيَتِيمِ ظُلْمًا أَكْبَرُ أَمْ تَرَكْتُ الصَّلَاةَ قَالَ تَرَكْتُ الصَّلَاةَ قُلْتُ فَمَا عَدَدْتُ تَرَكْتُ الصَّلَاةَ فِي الْكَبَائِرِ فَقَالَ أَيُّ شَيْءٍ أَوْلَى مَا قُلْتُ لَكَ قَالَ قُلْتُ الْكُفْرُ قَالَ فَإِنَّ تَرَكْتُ الصَّلَاةَ كَافِرٌ يَعْنِي مَنْ غَيْرِ عِلَّةٍ .

He (the narrator) said, ‘I said, ‘So these are the greatest disobediences’. He^{asws} said: ‘Yes’. I said, ‘So is the consuming of one Dirham of the wealth of an orphan unjustly is more grievous or the neglecting the *Salāt*?’ He^{asws} said: ‘Neglecting the *Salāt*’. I said, ‘But you^{asws} did not number the neglecting of the *Salāt* in the major sins’. So he^{asws} said: ‘Which thing was the first of what I^{asws} said to you?’ I said, ‘The disbelief’. He^{asws} said: ‘So the neglecter of the *Salāt* is a disbeliever, meaning (neglecting) from without a (valid) reason’.⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَا مِنْ عَبْدٍ إِلَّا وَ عَلَيْهِ أَرْبَعُونَ جَنَّةً حَتَّى يَعْمَلَ أَرْبَعِينَ كَبِيرَةً فَإِذَا عَمِلَ أَرْبَعِينَ كَبِيرَةً انْكَشَفَتْ عَنْهُ الْجَنَّةُ فَيُوحِي اللَّهُ إِلَيْهِمْ أَنْ اسْتُرُوا عَبْدِي بِأَجْنَحَتِكُمْ فَتَسْتُرُهُ الْمَلَائِكَةُ بِأَجْنَحَتِهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Habeeb, from Abdullah Bin Abdul Rahman Al Samma, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘There is none from a servant except upon him are forty shields, until he commits forty major sins. So when he commits forty major sins, the shields are removed from him and Allah^{azwj} Reveals unto them (Angels): “Veil My^{azwj} servant by your wings”. So the Angels veil him with their wings’.

قَالَ فَمَا يَدْعُ شَيْئًا مِنَ الْقَبِيحِ إِلَّا قَارَفَهُ حَتَّى يَمْتَدِّحَ إِلَى النَّاسِ بِفِعْلِهِ الْقَبِيحِ فَيَقُولُ الْمَلَائِكَةُ يَا رَبِّ هَذَا عَبْدُكَ مَا يَدْعُ شَيْئًا إِلَّا رَكِبَهُ وَ إِنَّا لَنَسْتَحْيِي مِمَّا يَصْنَعُ فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ أَنْ أَرْفَعُوا أَجْنَحَتَكُمْ عَنْهُ

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 7

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 8

He^{asws} said: ‘So he does not leave anything from the ugliness until he is praised to the people by doing his ugly deed. So the Angels are saying: ‘O Lord^{azwj}! This servant of Yours^{azwj} has not left anything except that he rode it, and we are embarrassed from what he does’. So Allah^{azwj} Mighty and Majestic Reveals unto them: “Raise your wings from him”.

فَإِذَا فَعِلَ ذَلِكَ أَخَذَ فِي بُعْضِنَا أَهْلَ النَّبِيِّ فَعِنْدَ ذَلِكَ يَنْهَتُكَ سِتْرُهُ فِي السَّمَاءِ وَ سِتْرُهُ فِي الْأَرْضِ فَيَقُولُ الْمَلَائِكَةُ يَا رَبِّ هَذَا عَبْدُكَ قَدْ بَقِيَ مَهْنُوكِ السِّتْرِ فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ لَوْ كَانَتْ لِي فِيهِ حَاجَةٌ مَا أَمَرْتُكُمْ أَنْ تَرْفَعُوا أَجْنِحَتَكُمْ عَنْهُ .

So when they do that, he takes to hating us^{asws}, the People^{asws} of the Household. Thus, that tears apart his veil in the sky and his veil in the earth. So the Angels are saying: ‘O Lord^{azwj}! This servant of Your^{azwj} has nor remained with torn veils’. So Allah^{azwj} Mighty and Majestic Reveals unto them: “Had there been a need for Allah^{azwj} regarding him, He^{azwj} would not have Commanded you to raise your wings from him’.

وَ رَوَاهُ ابْنُ فَضَّالٍ عَنِ ابْنِ مُسْكَانٍ .

And it has (also) been reported by Ibn Fazzal, from Ibn Muskan.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْكِبَائِرُ الْقُنُوطُ مِنْ رَحْمَةِ اللَّهِ وَ النَّيَاسُ مِنْ رُوحِ اللَّهِ وَ الْأَمْنُ مِنْ مَكْرِ اللَّهِ وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَ عُفُوقُ الْوَالِدَيْنِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ أَكْلُ الرِّبَا بَعْدَ الْبَيْئَةِ وَ التَّعَرُّبُ بَعْدَ الْهَجْرَةِ وَ قَدْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الرَّحْفِ

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

‘I heard Abu Abdullah^{asws} saying: ‘The hopelessness from the Mercy of Allah^{azwj}, and the despair from Spirit (Assistance) of Allah^{azwj}, and the security from the Plan of Allah^{azwj}, and killing the soul which Allah^{azwj} has Prohibited, and disloyalty to the parents, and consuming the wealth of the orphans unjustly, and consuming the usury after the clarification, and the adoption of the Pre-Islamic practices after the emigration, and slandering the married woman, and the fleeing from the battle field’.

فَقِيلَ لَهُ أَرَأَيْتَ الْمُرْتَكِبُ لِلْكَبِيرَةِ يَمُوتُ عَلَيْهَا أَمْ تُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنْ عُدَّ بِهَا فَيَكُونُ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ أَوْ لَهُ انْقِطَاعٌ قَالَ يُخْرِجُ مِنَ الْإِسْلَامِ إِذَا رَعَمَ أَنَّهَا حَلَالٌ وَ لِذَلِكَ يُعَذَّبُ أَشَدَّ الْعَذَابِ

So it was said to him^{asws}, ‘What is your view of the perpetrator of the major sins dying upon it, would he exit from the *Emān*? And if he is Punished due to it, so would his Punishment happen to be like the Punishment of the Polytheists, or would there be a cutting-off for him’. He^{asws} said: ‘He would exit from Al-Islam, when he claims that it is Permissible, and due to that he would be Punished by the most severe of the Punishments.

وَ إِنْ كَانَ مُعْتَرِفًا بِأَنَّهَا كَبِيرَةٌ وَ هِيَ عَلَيْهِ حَرَامٌ وَ أَنَّهُ يُعَذَّبُ عَلَيْهَا وَ أَنَّهَا غَيْرُ حَلَالٍ فَإِنَّهُ مُعَذَّبٌ عَلَيْهَا وَ هُوَ أَهْوَنُ عَذَابًا مِنَ الْأَوَّلِ وَ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ لَا يُخْرِجُهُ مِنَ الْإِسْلَامِ .

And if he was acknowledging that it is a major sins and that it is Prohibited upon him, and he would be Punished over it, and that it is not Permissible, so he would be

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 9

Punished over it and it would be a lesser Punishment than the first one, and he would exit from the *Emān* and he would not exit from Al-Islam'.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا زَنَى الرَّجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ قَالَ هُوَ قَوْلُهُ وَ أَيْدَهُمْ بِرُوحٍ مِنْهُ ذَلِكَ الَّذِي يُفَارِقُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

'I said to Abu Ja'far^{asws} regarding the words of Rasool-Allah^{saww}: 'When the man commits adultery, the spirit of the *Emān* separates from him'. He^{asws} said: 'These are His^{azwj} Words [58:22] and He has Supported them with a Spirit from Him. That is which separates from him'.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُسَلَّبُ مِنْهُ رُوحُ الْإِيمَانِ مَا دَامَ عَلَى بَطْنِهَا فَإِذَا نَزَلَ عَادَ الْإِيمَانُ قَالَ قُلْتُ لَهُ أَرَأَيْتَ إِنْ رَأَيْتَ إِنْ هَمَّ أَنْ يَسْرِقَ أُنْفِطَعُ يَدُهُ .

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from Al Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The spirit of the *Emān* would be Confiscated from him for as long as he is upon her belly. So when he descends, the *Emān* returns'. I said to him^{asws}, 'What is your^{asws} view if he (only) considers it (without committing it)?' He^{asws} said: 'No. Do you see that if he considers stealing, would his hand be cut?'⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ صَبَّاحِ بْنِ سَيَّابَةَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزَّائِنِيِّ وَ هُوَ مُؤْمِنٌ قَالَ لَا إِذَا كَانَ عَلَى بَطْنِهَا سَلِبَ الْإِيمَانِ مِنْهُ فَإِذَا قَامَ رَدَّ عَلَيْهِ قُلْتُ فَإِنَّهُ أَرَادَ أَنْ يَعُودَ قَالَ مَا أَكْثَرَ مَا يَهُمُّ أَنْ يَعُودَ ثُمَّ لَا يَعُودُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Sabbah Bin Sayaba who said,

'I was in the presence of Abu Abdullah^{asws}, so Muhammad Bin Abdat said to him^{asws}, 'Would the adulterer commit adultery while he is a *Momin*?' He^{asws} said: 'No. When he was upon her belly, the *Emān* was Confiscated from him. So when he arose, it was returned to him'. I said, 'Supposing he intends to return?' He^{asws} said: 'How often do they consider returning then they do not return'.⁴⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِيَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْكَبَائِرُ سَبْعَةٌ مِنْهَا قَتْلُ النَّفْسِ مُتَعَمِّدًا وَ السَّرْكَ بِإِلَهِ الْعَظِيمِ وَ قَذْفُ الْمُحْصَنَةِ وَ أَكْلُ الرِّبَا بَعْدَ النَّيِّئَةِ وَ الْفِرَارُ مِنَ الرَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهَجْرَةِ وَ عَفْوُ الْوَالِدِينَ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا قَالَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The major sins are seven. From these is – killing the soul deliberately, and the association with Allah^{azwj} the Magnificent, and slandering the married woman, and

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 10

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 11

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 12

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 13

consuming the interest (please change all) after the clarification, and fleeing from the battle-field, and adopting the pre-Islamic practices before the emigration (Hijra), and disloyalty to the parents, and consuming the wealth of the orphan unjustly’.

وَ التَّعَرُّبُ وَ الشَّرْكُ وَ اِحْدٌ .

And the adoption of the pre-Islamic practices and the association (Shirk), is one (same)⁴⁹

أَبَانٌ عَنْ زِيَادِ الْكُنَاسِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ الَّذِي إِذَا دَعَاهُ أَبُوهُ لَعَنَ أَبَاهُ وَ الَّذِي إِذَا أَجَابَهُ ابْنُهُ يَضْرِبُهُ .

Aban, from Ziyad Al Kunasy who said,

‘Abu Abdullah^{asws} said: ‘And the one who, when his father calls him, curses his father, and the one who, when his son answers him, strikes him (is one and the same)⁵⁰’.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ دَاوُدَ الْغَنَوِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ نَاسًا زَعَمُوا أَنَّ الْعَبْدَ لَا يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَشْرَبُ الْخَمْرَ وَ هُوَ مُؤْمِنٌ وَ لَا يَأْكُلُ الرِّبَا وَ هُوَ مُؤْمِنٌ وَ لَا يَسْفِكُ الدَّمَ الْحَرَامَ وَ هُوَ مُؤْمِنٌ فَقَدْ ثَقُلَ عَلَيَّ هَذَا وَ حَرَجَ مِنْهُ صَدْرِي حِينَ أَرَعُمُ أَنَّ هَذَا الْعَبْدَ يُصَلِّي صَلَاتِي وَ يَدْعُو دُعَائِي وَ يَنَاجِيَنِي وَ أَنَا كُفْرُهُ وَ يُوَارِثُنِي وَ أُوَارِثُهُ وَ قَدْ خَرَجَ مِنَ الْإِيمَانِ مِنْ أَجْلِ ذَنْبٍ يَسِيرٍ أَصَابَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it from Muhammad in Dawood Al Ghanawy, from Al Asbagh Bin Nubata who said,

‘A man came over to Amir Al-Momineen^{asws} and he said, ‘O Amir Al-Momineen^{asws}! The people are alleging that the servant neither commits adultery while he is a *Momin*, nor steal while he is a *Momin*, nor drink the wine while he is a *Momin*, nor consume the usury while he is a *Momin*, nor shed the blood unlawfully while he is a *Momin*. So this has been heavy upon me, and my chest is constricted from him where I claim that this servant is pray my (kind of) *Salāt*, and supplicating my (kind of) supplication, and is marrying into my (family) and I marry into his, and he inherits me and I inherit him, and he has exited from the *Emān* for the reason of the few sins hitting him’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) صَدَقْتَ سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ وَ الدَّلِيلُ عَلَيْهِ كِتَابُ اللَّهِ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ النَّاسَ عَلَى ثَلَاثِ طَبَقَاتٍ وَ أَنْزَلَهُمْ ثَلَاثَ مَنَازِلَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي الْكِتَابِ أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ وَ السَّابِقُونَ

So Amir Al-Momineen^{asws} said: ‘You speak the truth. I^{asws} heard Rasool-Allah^{saww} saying, and the Book of Allah^{azwj} evidenced upon it. Allah^{azwj} Mighty and Majestic Created the people upon three categories and Gave them three statuses, and these are the Words of Allah^{azwj} Mighty and Majestic in the Book being the companions of the right and the companions of the left and the foremost ones.

فَأَمَّا مَا ذَكَرَ مِنْ أَمْرِ السَّابِقِينَ فَإِنَّهُمْ أَنْبِيَاءُ مُرْسَلُونَ وَ غَيْرُ مُرْسَلِينَ جَعَلَ اللَّهُ فِيهِمْ خَمْسَةَ أَرْوَاحِ الرُّوحِ الْقُدْسِ وَ رُوحِ الْإِيمَانِ وَ رُوحِ الْقُوَّةِ وَ رُوحِ الشَّهْوَةِ وَ رُوحِ الْبَدَنِ فَيُرُوحُ الْقُدْسِ بُعِثُوا أَنْبِيَاءَ مُرْسَلِينَ وَ غَيْرُ مُرْسَلِينَ وَ بِهَا عَلِمُوا الْأَشْيَاءَ وَ

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 14

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 15

بِرُوحِ الْإِيمَانِ عَبَدُوا اللَّهَ وَ لَمْ يُشْرِكُوا بِهِ شَيْئاً وَ بِرُوحِ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ وَ عَالَجُوا مَعَاشَهُمْ وَ بِرُوحِ الشَّهْوَةِ أَصَابُوا لَذِيذِ الطَّعَامِ وَ نَكَحُوا الْحَالَاتِ مِنْ شَبَابِ النِّسَاءِ وَ بِرُوحِ الْبَدَنِ دَبُّوا وَ دَرَجُوا فَهَؤُلَاءِ مَغْفُورٌ لَهُمْ مَصْفُوحٌ عَنْ ذُنُوبِهِمْ

So, as for what He^{azwj} Metioned from the matter of the foremost ones, so they are the Prophets^{as}, being Sent with a Law and without a Law. Allah^{azwj} made five spirits to be in them – the Holy spirit, and the spirit of the *Emān*, and the spirit of the strength, and the spirit of the desires, and the spirit of the body. So, by the Holy spirit the Prophets^{as} are Sent, Mursils and non-Mursils, and by it they^{as} know the things; and by the spirit of the *Emān*, they^{as} worship Allah^{azwj} and they do not associate anything with Him^{azwj}; and by the spirit of the strength they^{as} fight against their^{as} enemies they handle their^{as} lives; and by the spirit of the desire, they^{as} attain the pleasure of the good, and Permissible marriages from the youthful women; and by the spirit of the body, they^{as} come and go. So they^{as} are the Forgiven, being Forgiven from their^{as} sins’.

ثُمَّ قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الرُّسُلُ فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ آيَّدْنَاهُ بِرُوحِ الْقُدُسِ ثُمَّ قَالَ فِي جَمَاعَتِهِمْ وَ آيَّدَهُمْ بِرُوحٍ مِنْهُ يَقُولُ أَكْرَمَهُمْ بِهَا فَفَضَّلَهُمْ عَلَى مَنْ سِوَاهُمْ فَهَؤُلَاءِ مَغْفُورٌ لَهُمْ مَصْفُوحٌ عَنْ ذُنُوبِهِمْ

Then He^{azwj} Said [2:253] **We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit.** Then Said [58:22] **and He has Supported them with a Spirit from Him.** He^{azwj} Saying that He^{azwj} Honoured them with it, Preferred them^{as} over the ones besides them. So they^{as} are the Forgiven, being Forgiven from their^{as} sins.

ثُمَّ ذَكَرَ أَصْحَابَ الْمِيمَنَةِ وَ هُمْ الْمُؤْمِنُونَ حَقًّا بِأَعْيَانِهِمْ جَعَلَ اللَّهُ فِيهِمْ أَرْبَعَةَ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ فَلَا يَزَالُ الْعَبْدُ يَسْتَكْمِلُ هَذِهِ الْأَرْوَاحَ الْأَرْبَعَةَ حَتَّى تَأْتِي عَلَيْهِ حَالَاتٌ فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْحَالَاتُ

Then He^{azwj} Mentioned the companions of the right, and they are the *Momineen* truly in the meaning. Allah^{azwj} Made four spirits to be in them – the spirit of the *Emān*, and the spirit of the strength, and the spirit of the desires, and spirit of the body. So the servant would not cease to complete these spirits until there come to him certain states’. So the man said, ‘O Amir Al-Momineen^{asws}! What are these states?’

فَقَالَ أَمَّا أَوْلَاهُنَّ فَهُوَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً فَهَذَا يَنْتَقِصُ مِنْهُ جَمِيعُ الْأَرْوَاحِ وَ لَيْسَ بِالَّذِي يَخْرُجُ مِنْ دِينِ اللَّهِ لِأَنَّ الْفَاعِلَ بِهِ رَدُّهُ إِلَى أَرْدَلِ عُمُرِهِ فَهُوَ لَا يَعْرِفُ لِلصَّلَاةِ وَقْتاً وَ لَا يَسْتَطِيعُ التَّهَجُّدَ بِاللَّيْلِ وَ لَا بِالنَّهَارِ وَ لَا الْقِيَامَ فِي الصَّفِّ مَعَ النَّاسِ فَهَذَا نَقْصَانٌ مِنْ رُوحِ الْإِيمَانِ وَ لَيْسَ يَضُرُّهُ شَيْئاً

So he^{asws} said: ‘As for the first of these, so it is just as Allah^{azwj} Mighty and Majestic [22:5] **and of you is he who is Brought back to the lowest part of life, so that after having knowledge he does not know anything.** So the entirety of the spirits are deficient from him, and it is not by which he exits from the Religion of Allah^{azwj}, because the performer of it is returned to the lowest part of his life. Thus, he neither recognises the timings of the *Salāt*, nor does he have the capacity of the vigil by the night, nor by the day, nor for the standing in the row along with the people (for the *Salāt*). So this is a reduction from the spirit of the *Emān*, and it is not which would harm him by anything.

وَمِنْهُمْ مَنْ يَنْتَقِصُ مِنْهُ رُوحُ الْقُوَّةِ فَلَا يَسْتَطِيعُ جِهَادَ عَدُوِّهِ وَلَا يَسْتَطِيعُ طَلَبَ الْمَعِيشَةِ

And from them is one from whom the spirit of the strength is deficient, so he is not able upon fighting his enemies, and he is not able upon seeking the livelihood.

وَمِنْهُمْ مَنْ يَنْتَقِصُ مِنْهُ رُوحُ الشَّهْوَةِ فَلَوْ مَرَّتْ بِهِ أَصْبَحُ بَنَاتِ آدَمَ لَمْ يَحِنَّ إِلَيْهَا وَلَا لَمْ يَقُمْ وَتَبَقَى رُوحُ النُّبْدَانِ فِيهِ فَهُوَ يَدْبُ و
يُذْرَجُ حَتَّى يَأْتِيَهُ مَلَكُ الْمَوْتِ

And from them is one from whom the spirit of the desire is deficient, so were he to pass by the daughter of Adam^{as}, he would not incline towards her and he does not stand, and there would remain the spirit of the body in him. So he would be coming and going until the Angel of death comes over.

فَهَذَا الْحَالُ خَيْرٌ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ الْفَاعِلُ بِهِ وَ قَدْ تَأْتِي عَلَيْهِ حَالَاتٌ فِي قُوَّتِهِ وَ شَبَابِهِ فِيهِمْ بِالْخَطِيئَةِ فَيَسْجَعُهُ رُوحُ
الْقُوَّةِ وَ يُزَيِّنُ لَهُ رُوحُ الشَّهْوَةِ وَ يَفُودُهُ رُوحُ النُّبْدَانِ حَتَّى تُؤَقِعَهُ فِي الْخَطِيئَةِ فَإِذَا لَامَسَهَا نَقَصَ مِنَ الْإِيمَانِ وَ تَقَصَّى مِنْهُ فَلَيْسَ
يَعُودُ فِيهِ حَتَّى يُنْتَوَبَ فَإِذَا تَابَ تَابَ اللَّهُ عَلَيْهِ وَ إِنْ عَادَ أَخَذَهُ اللَّهُ نَارَ جَهَنَّمَ

So this state is better, because Allah^{azwj} Mighty and Majestic, He^{azwj} is the Doer with it, and there had come states upon him during his strength and his youth, so he thought of the sins and the spirit of the strength had encouraged him, and the spirit of the desire had adorned it for him, and the spirit of the body had guided him until he indulged in the sin. So when he touches it (the sin) there would be a reduction from the *Emān* and he would be rid from it. So he would not repeat in it until he repents. So when he does repent, Allah^{azwj} would Turn towards him (with Mercy), and if he repeats, Allah^{azwj} would Enter him into the Fire of Hell.

فَأَمَّا أَصْحَابُ الْمَشْأَمَةِ فَهُمْ الْيَهُودُ وَ النَّصَارَى يَقُولُ اللَّهُ عَزَّ وَجَلَّ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
يَعْرِفُونَ مُحَمَّدًا وَ الْوَلَايَةَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ فِي مَنَازِلِهِمْ وَ إِنْ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَ هُمْ
يَعْلَمُونَ الْحَقَّ مِنْ رَبِّكَ أَنْكَ الرَّسُولُ إِلَيْهِمْ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

So as for the companions of the left, so they are the Jews and the Christians. Allah^{azwj} Mighty and Majestic is Saying [2:146] **Those whom We have Given the Book recognise him as they are recognising their own sons.** They are recognising Muhammad^{saww} and the Wilayah in the Torah and the Evangel just as they are recognising their fathers in their own houses **and a party of them are concealing the Truth while they know (it).** [2:147] **The Truth is from your Lord** that you^{saww} are the Rasool^{saww} to them **therefore you should not be of the doubters.**

فَلَمَّا جَعَدُوا مَا عَرَفُوا ابْتَلَاهُمْ اللَّهُ بِذَلِكَ فَسَلَبَهُمْ رُوحَ الْإِيمَانِ وَ أَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ أَرْوَاحِ رُوحِ الْقُوَّةِ وَ رُوحِ الشَّهْوَةِ وَ رُوحِ
النُّبْدَانِ ثُمَّ أَصَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ لِأَنَّ الدَّابَّةَ إِنَّمَا تَحْمِلُ بِرُوحِ الْقُوَّةِ وَ تَعْتَلِفُ بِرُوحِ الشَّهْوَةِ وَ تَسِيرُ
بِرُوحِ النُّبْدَانِ

So when they fought against what they recognised, Allah^{azwj} Afflicted them due to that and Confiscate the spirit of the *Emān* from them, and three spirits settled in their bodies – the spirit of the strength, and the spirit of the desire, and spirit of the body. Then He^{azwj} Added them to the cattle, so He^{azwj} Said [25:44] **They are nothing but like cattle**, because the animals rather, carry (load) by the spirit of the strength and feed by the spirit of the desire, and they travel by the spirit of the body’.

فَقَالَ لَهُ السَّائِلُ أَحْيَيْتَ قَلْبِي بِإِذْنِ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ .

So the questioner said to him^{asws}, 'You^{asws} have revived my heart, O Amir Al-Momineen^{asws}'⁵¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ دَاوُدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا زَنَى الرَّجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ قَالَ فَقَالَ هُوَ مِثْلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَا تَيْمَمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ ثُمَّ قَالَ غَيْرُ هَذَا أَبْيَنُ مِنْهُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ أَيْدَهُمْ بِرُوحٍ مِنْهُ هُوَ الَّذِي فَارَقَهُ .

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

'I asked Abu Abdullah^{asws} about the words of Rasool-Allah^{saww}: 'When the man commits adultery the spirit of the *Emān* separates from him'. So he^{asws} said: 'It is like the Words of Allah^{azwj} Mighty and Majestic [58:22] and He has Supported them with a Spirit from Him. This is which separates from him'⁵².

يُونُسُ عَنِ ابْنِ بُكَيْرٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ الْكَبَائِرُ فَمَا سِوَاهَا قَالَ قُلْتُ دَخَلَتِ الْكَبَائِرُ فِي الْإِسْتِثْنَاءِ قَالَ نَعَمْ .

Yunus, from Ibn Bukeyr, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} does not Forgive if associated with and He^{azwj} Forgives what is besides that to the one whom He^{azwj} so Desires to of the major sins and what is besides that'. I said, 'Are the major sins included in the exception?' He^{asws} said: 'Yes'⁵³.

يُونُسُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْكَبَائِرُ فِيهَا اسْتِثْنَاءٌ أَنْ يَغْفِرَ لِمَنْ يَشَاءُ قَالَ نَعَمْ .

Yunus, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'The major sins, are there excepts in these that He^{azwj} would Forgive for the one whom He^{azwj} so Desires to?' He^{asws} said: 'Yes'⁵⁴.

يُونُسُ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ وَ مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا قَالَ مَعْرِفَةُ الْإِمَامِ وَ اجْتِنَابُ الْكَبَائِرِ الَّتِي أَوْجَبَ اللَّهُ عَلَيْهَا النَّارَ .

Yunus, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: '[2:269] and whoever is Give the Wisdom, he indeed is Given a lot of good. He^{asws} said: 'Recognition of the Imam^{asws} and staying away from the major sins which Allah^{azwj} has Obligated the Fire upon'⁵⁵.

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 16

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 17

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 18

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 19

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 20

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) الْكَبَائِرُ تُخْرِجُ مِنَ الْإِيمَانِ فَقَالَ نَعَمْ وَمَا دُونَ الْكَبَائِرِ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ وَهُوَ مُؤْمِنٌ .

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

'I said to Abu Al-Hassan^{asws}, 'The major sins exits one from the *Emān*? So he^{asws} said: 'Yes, and what is besides the major sins. Rasool-Allah^{saww} said: 'The adulterer would not commit the adultery while he is a *Momin*, and the thief would not steal while he is a *Momin*'.⁵⁶

ابْنُ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ الزِّيَّاتِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ دَخَلَ ابْنُ قَيْسِ الْمَاصِرِ وَ عَمْرُو بْنُ ذَرٍّ وَ أَظُنُّ مَعَهُمَا أَبُو حَنِيْفَةَ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَتَكَلَّمَ ابْنُ قَيْسِ الْمَاصِرِ فَقَالَ إِنَّا لَا نَخْرُجُ أَهْلَ دَعْوَتِنَا وَ أَهْلَ مِلَّتِنَا مِنَ الْإِيمَانِ فِي الْمَعَاصِي وَ الذَّنُوبِ قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا ابْنَ قَيْسِ أَمَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَدْ قَالَ لَا يَزْنِي الزَّانِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ وَ هُوَ مُؤْمِنٌ فَادْهَبْ أَنْتَ وَ أَصْحَابُكَ حَيْثُ شِئْتُمْ .

Ibn Abu Umeyr, from Ali Bin Al Zayyat, from Ubeyd Bin Zurara who said,

'Ibn Qays Al-Masir and Amro Bin Zarr and I think with the two of them was Abu Haneefa, came over to Abu Ja'far^{asws}. So Ibn Qays Al-Masir spoke and he said, 'We do not expel the people of our calling, and the people of our religion from the *Emān* regarding the disobedience and the sins'. So Abu Ja'far^{asws} said to him: 'O Ibn Qays! As for Rasool-Allah^{saww}, so he^{saww} said: 'The adulterer would not commit adultery while he is a *Momin*, nor would the thief steal while he is a *Momin*'. So you and your companions can go wherever you so desire to'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَزْنِي الْكَبِيرَةَ مِنَ الْكَبَائِرِ فَيَمُوتُ هَلْ يُخْرِجُهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ إِنْ عُدَّ كَانَ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ أَمْ لَهُ مُدَّةٌ وَ انْقِطَاعٌ فَقَالَ مَنْ ارْتَكَبَ كَبِيرَةً مِنَ الْكَبَائِرِ فَرَعَمَ أَنَّهَا حَلَالٌ أَخْرَجَهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ عُدَّ أَشَدَّ الْعَذَابِ وَ إِنْ كَانَ مُعْتَرِفًا أَنَّهُ أَذْنَبَ وَ مَاتَ عَلَيْهِ أَخْرَجَهُ مِنَ الْإِيمَانِ وَ لَمْ يُخْرِجْهُ مِنَ الْإِسْلَامِ وَ كَانَ عَذَابُهُ أَهْوَنَ مِنْ عَذَابِ الْأَوَّلِ .

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

'I asked Abu Abdullah^{asws} about the man committing the major sin from the major sins, and he dies. Would that exit him from Al-Islam? And if he was Punished, would his Punishment be like the Punishment of the Polytheists, or would there be a time limit for him and a cutting off?' So he^{asws} said: 'The one who commits a major sin from the major sins, and he alleges that it is Permissible, that would exit him from Al Islam and he would be Punished with the severest of the Punishments; and if he was acknowledging that he is sinning, and he dies upon it, that would exit him from the *Emān* and it would not exit him from Al-Islam, and his Punishment would be lesser than the Punishment of the first one'.⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَلَمَّا سَلَّمَ وَ جَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشِ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا أَسْكَتَكَ قَالَ أَحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 21

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 22

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 23

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

'Abu Ja'far^{asws} narrated to me saying: 'I^{asws} heard my^{asws} father^{asws} saying: 'I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying: 'Amro Bin Ubeyd came over to Abu Abdullah^{asws}. So when he greeted and was seated, recited this Verse **[53:32] Those who keep aloof from the great sins and the immoralities**, then held back. So Abu Abdullah^{asws} said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic'.

فَقَالَ نَعَمْ يَا عَمْرُو أَكْبُرُ الْكِبَائِرِ الْإِشْرَاكَ بِاللَّهِ يَقُولُ اللَّهُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ بَعْدَهُ الْإِيْسَاسُ مِنْ رَوْحِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّهُ لَا نِيْءَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

So he^{asws} said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah^{azwj}. Allah^{azwj} is Saying; "And the one who Associates with Allah^{azwj}, so Allah^{azwj} has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying **[12:87] and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people.**

ثُمَّ الْأَمْنُ لِمَكَرِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Then is the security from the Plan of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying **[7:99] What! do they then feel secure from Allah's Plan? But none feels secure from Allah's plan except the people who lose out.**

وَ مِنْهَا عُتُوقُ الْوَالِدِينَ لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ أَلْعَاقَ جَبَّاراً شَقِيئاً وَ قَتْلَ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَجَزَاؤُهُ جَهَنَّمُ خَالِداً فِيهَا إِلَى آخِرِ الْآيَةِ

And from it is the disobedience to the parents, because Allah^{azwj}, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah^{azwj} has Prohibited to kill except with the right to do so, because Allah^{azwj} the Mighty and Majestic is Saying **[4:93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it** – up to the end of the Verse.

وَ قَذْفُ الْمُحْصَنَةِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: لُعْنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah^{azwj} Mighty and Majestic is Saying **[24:23] Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and they shall have a grievous Punishment.**

وَ أَكْلُ مَالِ الْيَتِيمِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعِيراً،

And the devourer of the wealth of the orphan, because Allah^{azwj} Mighty and Majestic is Saying **[4:10] (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter Blazing Fire.**

و الفرار من الزحف، لأن الله عز و جل يقول: **وَمَنْ يُؤَلِّمُ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بئْسَ الْمَصِيرُ،**

And the fleer from the battlefield, because Allah^{azwj} Mighty and Majestic is Saying **[8:16] If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!**

و أكل الربا، لأن الله عز و جل يقول: **الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ،**

And the consumer of the usury (interest) because Allah^{azwj} Mighty and Majestic is Saying **[2:275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.**

و السحر، لأن الله عز و جل يقول: **وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ،**

And the sorcery, because Allah^{azwj} Mighty and Majestic **[2:102] And they knew that the buyers of (sorcery) would have no share in the happiness of the Hereafter.**

و الزنا، لأن الله عز و جل يقول: **وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدُ فِيهِ مُهَانًا،**

And the adultery, because Allah^{azwj} Mighty and Majestic is Saying **[25:68] and whosoever does this shall pay the penalty [25:69] The Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy.**

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: **الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،**

The immersing oath in the immorality, because Allah^{azwj} Mighty and Majestic is Saying **[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter.**

و الغلول ، لأن الله عز و جل يقول: **وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ،**

And the embezzlement, because Allah^{azwj} Mighty and Majestic is Saying **[3:161] Whosever embezzles will bring what he embezzled with him on the Day of Judgement.**

و منع الزكاة المفروضة لأن الله عز و جل يقول: **فَنُكْوَىٰ بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،**

The prevention (Non-payment) of the obligatory Zakat **[9:35] then their foreheads and their sides and their backs shall be branded with it.**

و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: **وَمَنْ يَكْتُمهَا فَإِنَّهُ آتِمٌ قَلْبُهُ،**

And perjury and the concealment of the testimony, because Allah^{azwj} Mighty and Majestic is Saying **[2:283] and do not conceal testimony, and whoever conceals it, his heart is surely sinful.**

و شرب الخمر، لأن الله عز و جل نهى عنها، كما نهى عن عبادة الأوثان، و ترك الصلاة متعمداً، أو شيئاً مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمداً فقد برىء من ذمة الله و ذمة رسوله،

And drinking of the intoxicants, because Allah^{azwj} Mighty and Majestic has Prohibited from it just as He^{azwj} has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah^{azwj} has Obligated, because Rasool-Allah^{saww} said: 'The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah^{azwj} and the responsibility of His^{azwj} Rasool^{saww}'.

و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah^{azwj} Mighty and Majestic is Saying [13:25] **For them is the Curse and theirs the ill abode**'.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge'.⁵⁹

بَابُ اسْتِصْغَارِ الذَّنْبِ

Chapter 113 – Belittling the sins

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أُسَامَةَ زَيْدِ السَّحَّامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) انْقَفَا الْمُحَقَّرَاتِ مِنَ الذَّنُوبِ فَإِنَّهَا لَا تُعْفَرُ قُلْتُ وَ مَا الْمُحَقَّرَاتِ قَالَ الرَّجُلُ يُذْنِبُ الذَّنْبَ فَيَقُولُ طُوبَى لِي لَوْ لَمْ يَكُنْ لِي غَيْرُ ذَلِكَ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama Zayd Al Shahham who said,

'Abu Abdullah^{asws} said: 'Fear the belittled ones from the sins, for these would not be Forgiven'. I said, 'And what are the belittled ones from the sins?' He^{asws} said: 'The man commits the sin, so he is saying, 'Tooba (A tree in the Paradise) would have been for me if there had not happened to be for me other than that (belittled sin)'.⁶⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا تَسْتَكْبِرُوا كَثِيرَ الْخَيْرِ وَ لَا تَسْتَقَلُّوا قَلِيلَ الذَّنُوبِ فَإِنَّ قَلِيلَ الذَّنُوبِ يَجْتَمِعُ حَتَّى يَكُونَ كَثِيراً وَ خَافُوا اللَّهَ فِي السَّرِّ حَتَّى تُعْطُوا مِنْ أَنْفُسِكُمْ النَّصْفَ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Sama'at who said,

'I heard Abu Al-Hassan^{asws} saying: 'Do not consider as a lot, the abundant goodness, nor belittle the little sins, for the little sins would accumulate until they become a lot;

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 113 H 1

and fear Allah^{azwj} in the privacy until you can give the fairness (to others) from yourself'.⁶¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ وَ الْحَجَّالِ جَمِيعاً عَنْ ثَعْلَبَةَ عَنْ زِيَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَزَلَ بِأَرْضٍ قَرَعَاءَ فَقَالَ لِأَصْحَابِهِ أَنْتُمْ بَحْطَبٍ فَقَالُوا يَا رَسُولَ اللَّهِ نَحْنُ بِأَرْضٍ قَرَعَاءَ مَا بِهَا مِنْ حَطَبٍ قَالَ فَلَيَاتِ كُلُّ إِنْسَانٍ بِمَا قَدَرَ عَلَيْهِ فَجَاءُوا بِهِ حَتَّى رَمَوْا بَيْنَ يَدَيْهِ بَعْضُهُ عَلَى بَعْضٍ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَكَذَا تَجْتَمِعُ الذُّنُوبُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal and Al Hajjal, altogether from Sa;alba, from Ziyad who said,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} descended in a barren land, so he^{saww} said to his^{saww} companions: ‘Bring me^{saww} some firewood’. So they said, ‘O Rasool-Allah^{saww}! We are in a barren land, there is no firewood in it’. He^{saww} said: ‘So let every person bring in whatever he is able upon’. So they came over until they threw it in front of him^{saww}, on top of each other. So Rasool-Allah^{saww} said: ‘This is how the sins tend to accumulate’.

ثُمَّ قَالَ إِيَّاكُمْ وَ الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّ لِكُلِّ شَيْءٍ طَالِباً أَوْ إِنِّ طَالِبَهَا يَكْتُمُ مَا قَدَّمُوا وَ آثَارَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ .

Then he^{saww} said: ‘Beware of the belittled ones from the sins, and for every thing there is a seeker. Indeed! And if you were to seek it, He^{azwj} would **[36:12] Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam**’.⁶²

بَابُ الْإِصْرَارِ عَلَى الذَّنْبِ

Chapter 114 – The Persistence upon the sin

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ النَّهَيْكِيِّ عَنْ عَمَّارِ بْنِ مَرْوَانَ الْقَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا صَغِيرَةَ مَعَ الْإِصْرَارِ وَ لَا كَبِيرَةَ مَعَ الْإِسْتِغْفَارِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdullah Bin Muhammad Al Naheyki, from Ammar Bin Marwan Al Qandy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is neither a small (sin) along with the persistence (upon it), nor is there a major (sin) along with the (seeking of) Forgiveness’.⁶³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ قَالَ الْإِصْرَارُ هُوَ أَنْ يَذْنِبَ الذَّنْبَ فَلَا يَسْتَغْفِرُ اللَّهُ وَ لَا يُحَدِّثُ نَفْسَهُ بِتَوْبَةٍ فَذَلِكَ الْإِصْرَارُ .

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

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 113 H 2

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 113 H 3

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 1

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[3:135] and (who) do not knowingly persist in what they have done.** He^{asws} said: 'The persistence, it is when he commits the sins, but he does not seek the Forgiveness of Allah^{azwj} nor does he discuss the repentance with himself. So that is the persistence'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا وَاللَّهِ لَا يَقْبَلُ اللَّهُ شَيْئًا مِنْ طَاعَتِهِ عَلَى الْإِصْرَارِ عَلَى شَيْءٍ مِنْ مَعَاصِيهِ .

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

'I heard Abu Abdullah^{asws} saying: 'No, by Allah^{azwj}! Allah^{azwj} will not Accept anything from his obedience, upon his persistence upon something from his disobedience'.⁶⁵

بَابُ فِي أَصُولِ الْكُفْرِ وَ أَرْكَانِهِ

Chapter 115 – The origins of the disbelief and its corner-stones

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَصُولُ الْكُفْرِ ثَلَاثَةٌ الْجِرْصُ وَالْإِسْتِكْبَارُ وَالْحَسَدُ فَأَمَّا الْجِرْصُ فَإِنَّ آدَمَ (عَلَيْهِ السَّلَامُ) حِينَ نَهِيَ عَنِ الشَّجَرَةِ حَمَلَهُ الْجِرْصُ عَلَى أَنْ أَكَلَ مِنْهَا وَ أَمَّا الْإِسْتِكْبَارُ فَإِبْلِيسُ حَيْثُ أَمَرَ بِالسُّجُودِ لِآدَمَ فَأَبَى وَ أَمَّا الْحَسَدُ فَأَبْنَا آدَمَ حَيْثُ قَتَلَ أَحَدَهُمَا صَاحِبَهُ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The origins of the disbelief are three – the greed, and the arrogance, and the envy. So, as for the greed, so when Adam^{as} was Forbidden from the tree, the greed carried him^{as} upon eating from it; and as for the arrogance, so when Iblees^{la} was Commanded with the prostration to Adam^{as}, he^{la} refused; and as for the envy, so when the two sons of Adam^{as}, one of the two killed his companion'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَرْكَانُ الْكُفْرِ أَرْبَعَةٌ الرَّغْبَةُ وَ الرَّهْبَةُ وَ السَّخَطُ وَ الْعُضْبُ .

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: 'The corner-stones of the disbelief are four – the desire, and the awe, and the resentment, and the anger'.⁶⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ الدَّهْقَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ أَوَّلَ مَا عَصَى اللَّهُ عَزَّ وَ جَلَّ بِهِ سِتُّ حُبِّ الدُّنْيَا وَ حُبِّ الرَّئَاسَةِ وَ حُبِّ الطَّعَامِ وَ حُبِّ النَّوْمِ وَ حُبِّ الرَّاحَةِ وَ حُبِّ النِّسَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Nuh Bin Shuayb, from Abdullah Al Dihqan, from Abdullah Bin Sinan,

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 2

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 3

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 1

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The first of what Allah^{azwj} Mighty and Majestic was disobeyed with were six – love of the world, and love of the governing, and love of the food, and love of the sleep, and love of the rest, and love of the women’.⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ رَجُلًا مِنْ خَتَمِ جَاءَ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ أَيُّ الْأَعْمَالِ أْبْغَضُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَقَالَ الشَّرْكَ بِاللَّهِ قَالَ ثُمَّ مَاذَا قَالَ فَطَبِعَهُ الرَّجْمُ قَالَ ثُمَّ مَاذَا قَالَ الْأَمْرُ بِالْمُنْكَرِ وَالنَّهْيُ عَنِ الْمَعْرُوفِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws}, ‘A man from Khas’am came over to the Prophet^{saww} and he said, ‘Which of the deeds is the most Hated one to Allah^{azwj} Mighty and Majestic?’ So he^{asws} said: ‘The association (Shirk) with Allah^{azwj}’. He said, ‘Then what?’ He^{asws} said: ‘Cutting off the relationship’. He said, ‘Then what?’ He^{asws} said: ‘Enjoining of the evil and forbidding from the good’.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَسَنِ بْنِ عَطِيَّةَ عَنْ يَزِيدَ الصَّانِعِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ عَلَى هَذَا الْأَمْرِ إِنْ حَدَّثَ كَذَبًا وَإِنْ وَعَدَ أَخْلَفَ وَإِنْ أَنْشَمَنَ خَانَ مَا مَنَزَلَتْهُ قَالَ هِيَ أَدْنَى الْمَنَازِلِ مِنَ الْكُفْرِ وَ لَيْسَ بِكَافِرٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hasan Bin Atiyya, from Yazeed Al Sa'ig who said,

‘I said to Abu Abdullah^{asws}, ‘A man of this matter (*Al-Willayah*), if he narrates he lies, and if he promises he breaks, and if he is entrusted he betrays. What is his status?’ He^{asws} said: ‘It is the closest of the levels from the disbelief, but he is not a disbeliever’.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ عَلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسْوَةُ الْقَلْبِ وَ شِدَّةُ الْحَرْصِ فِي طَلْبِ الدُّنْيَا وَ الْإِصْرَارُ عَلَى الدُّنْيَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘From the signs of the wretchedness is the lustfulness of the eyes, and the harshness of the heart, and the intenseness of the greed in seeking the world, and the persistence upon the sin’.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ دَاوُدَ بْنِ النُّعْمَانَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ خَطَبَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) النَّاسَ فَقَالَ أَلَا أُخْبِرُكُمْ بِشِيرَارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَمْنَعُ رِفْدَهُ وَ يَضْرِبُ عَيْدَهُ وَ يَنْزَوُدُ وَحْدَهُ فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Dawood Bin Al Nu'man, from Abu Hamza,

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 3

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 4

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 5

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 6

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} addressed the people, so he^{saww} said: 'Shall I^{saww} inform you of the most evil of you all?' They said, 'Yes, O Rasool-Allah^{saww}! The one who prevents his gifts, and strikes his slave, and provides from himself alone. Allah^{azwj} did not Create a creature who is more evil than this'.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا

Then he^{saww} said: 'Shall I^{saww} inform you of the one who is more evil than that?' They said, 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'The one whose goodness is not hoped for nor is there a safety from his evil'. So they thought that Allah^{azwj} has not Created a creature who is more evil than this.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْمُتَفَحِّشُ اللَّعَانُ الَّذِي إِذَا ذُكِرَ عِنْدَهُ الْمُؤْمِنُونَ لَعَنَهُمْ وَإِذَا ذُكِرُوا لَعَنُوهُ .

Then he^{asws} said: 'Shall I^{saww} inform you of the one who is more evil than that?' They said, 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'He is a foulmouth, profane person. The one who, when the *Momineen* are mentioned in his presence, he curses them, and when they mention him, (they) condemn him'.⁷²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا وَإِنْ صَامَ وَصَلَّى وَرَعِمَ أَنَّهُ مُسْلِمٌ مَنْ إِذَا انْتَمَيْنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي كِتَابِهِ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ وَقَالَ أَنْ لَعَنْتَ اللَّهَ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَفِي قَوْلِهِ عَزَّ وَجَلَّ وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا .

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Abdullah Bin Sinan,

(It has been narrated) from Abdu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Three (things), the one who has these in him, would be a hypocrite, and even if he were to Fast, and pray *Salāt*, and claims that he is a Muslim. The one who, when entrusted, betrays, when he narrates, lies, and when he promises, breaks. Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book [8:58] **surely Allah does not love the treacherous.** And He^{azwj} Said [24:7] **then the Curse of Allah be on him if he was one of the liars.** And in the Words of the Mighty and Majestic [19:54] **And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet.**⁷³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَلَا أُخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي سَبَّهَا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْفَاحِشُ الْمُتَفَحِّشُ الْبَذِيءُ الْبَخِيلُ الْمُخْتَالُ الْحَقُودُ الْحَسُودُ الْقَاسِي الْقَلْبُ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ يُرْجَى غَيْرُ الْمَأْمُونِ مِنْ كُلِّ شَرٍّ يَنْتَقَى .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Shall I^{saww} inform you of the ones who are the most remote from me^{saww} in likeness?'

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 7

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 8

They said, 'Yes, O Rasool-Allah^{saww}!'. He^{saww} said: 'The immoral, the scandalous, the foul-mouthed, the stingy, the rogue, the malicious, the envious, the hard of heart, the one remote from every hope of goodness without any safety from every evil feared'.⁷⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ إِلَى سَلْمَانَ قَالَ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ هَلَاكَ عَبْدٍ نَزَعَ مِنْهُ الْحَيَاءَ فَإِذَا نَزَعَ مِنْهُ الْحَيَاءَ لَمْ تَلْقَهُ إِلَّا خَائِنًا مَخُونًا فَإِذَا كَانَ خَائِنًا مَخُونًا نَزَعَتْ مِنْهُ الْأَمَانَةُ فَإِذَا نَزَعَتْ مِنْهُ الْأَمَانَةَ لَمْ تَلْقَهُ إِلَّا فَظًّا غَلِيظًا فَإِذَا كَانَ فَظًّا غَلِيظًا نَزَعَتْ مِنْهُ رِبْقَةُ الْإِيمَانِ فَإِذَا نَزَعَتْ مِنْهُ رِبْقَةَ الْإِيمَانِ لَمْ تَلْقَهُ إِلَّا شَيْطَانًا مَلْعُونًا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from Ali Bin Asbat, raising it to Salman who said,

'(He^{asws} said): 'Whenever Allah^{azwj} Mighty and Majestic Intends to Destroy a servant, Removes the bashfulness from him. So when the bashfulness is Removed from him, you will not meet him except as a deceitful and causing deception. So when he was deceitful and causing deception, the entrustments would be removed from him. So when the entrustments are Removed from him, you will not meet him except as rude and harsh. So when he was rude and harsh, the yoke of *Emān* is Removed from him, you will not meet him except as a Satan^{la}, accursed'.⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ زِيَادِ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثُ مَلْعُونَاتٍ مَلْعُونٌ مَنْ فَعَلَهُنَّ الْمُتَعَوِّطُ فِي ظِلِّ النَّزَالِ وَ الْمَانِعُ الْمَاءَ الْمُتَنَابِ وَ السَّادُّ الطَّرِيقَ الْمُعَرَّبَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad Al Karkhy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Three (things) are cursed. Accursed is the one who does these – The defecation in the shade of encampments (public places), and the prevention of the allocated water, and the blocking of public roads'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثُ مَلْعُونٌ مَنْ فَعَلَهُنَّ الْمُتَعَوِّطُ فِي ظِلِّ النَّزَالِ وَ الْمَانِعُ الْمَاءَ الْمُتَنَابِ وَ السَّادُّ الطَّرِيقَ الْمَسْلُوكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Three (things) are cursed. Accursed is the one who does this – The defecation in the shade of encampments (public places), and the prevention of the allocated water, and the blocking of the travelled road'.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنْ أَبِي حَمْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَلَا أُخْبِرُكُمْ بِشِرَارِ رِجَالِكُمْ فَلَنَا بَلَى يَا رَسُولَ اللَّهِ فَقَالَ إِنَّ مِنْ شِرَارِ رِجَالِكُمُ الْبَهَاتِ الْجَرِيءِ الْفَحَّاشِ الْأَكْلِ وَحَدَهُ وَ الْمَانِعِ رِفْدَهُ وَ الضَّارِبِ عَبْدَهُ وَ الْمُلْجِي عِيَالَهُ إِلَى غَيْرِهِ .

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 9

⁷⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 10

⁷⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 11

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 12

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

(It has been narrated) from Jabir Bin Abdullah who said, ‘Rasool-Allah^{saww} said: ‘Shall I^{saww} inform you all with the most evil of your men?’ We said, ‘Yes, O Rasool-Allah^{saww}! So he^{saww} said: ‘From the most evil of your men is the slanderer, the audaciously immoral, the lone eater, and the preventer of the gifts, and the whipper of his slave, and the causer of his family taking shelter with others’.⁷⁸

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَيْسَرٍ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَمْسَةٌ لَعْنَتُهُمْ وَكُلُّ نَبِيٍّ مَجَابٍ الزَّائِدُ فِي كِتَابِ اللَّهِ وَالتَّارِكُ لِسُنَّتِي وَالمُكذِّبُ بِقَدْرِ اللَّهِ وَالمُسْتَحِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ وَالمُسْتَأْتِرُ بِأَلْفِيءٍ وَالمُسْتَحِلُّ لَهُ .

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

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There are five that I^{saww} curse, and so did every Prophet^{saww} who was Answered – The increaser in the Book of Allah^{azwj}, and the neglecter of my^{saww} Sunnah, and the belier of the Ordainment of Allah^{azwj}, and the legalizer from my^{saww} offspring what Allah^{azwj} has Prohibited, and the mis-appropriator of Al-Fey (*Khums*) and the legalizer for himself’.⁷⁹

بَابُ الرِّيَاءِ

Chapter 116 – The showing-off

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ وَيْلَكَ يَا عَبَّادُ أَيَّاكَ وَ الرِّيَاءَ فَإِنَّهُ مِنْ عَمَلٍ لِعَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said to Abd Bin Kaseer Al-Basry in the Masjid: ‘Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah^{azwj}. Allah^{azwj} will Allocate him to the one he worked for’.⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى اللَّهِ .

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

‘I heard Abu Abdullah^{asws} saying: ‘Make this matter of yours (*Al-Wilayah*) to be for Allah^{azwj}, and do not make it to be for the people, for whatever was (performed) for

⁷⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 13

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 14

⁸⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 1

Allah^{azwj}, so it would be for Allah^{azwj}, and whatever was (performed) for the people, so it would not ascend to Allah^{azwj}.⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمُغْرَاءِ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كُنْ رِيَاءً شِرْكٌ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ وَ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Yazeed Bin Khaleefa who said,

'Abu Abdullah^{asws} said: 'Showing-off is Shirk (association with Allah^{azwj}). The one who does a deed for the people, his rewards would be upon the people, and the one who does a deed for Allah^{azwj}, his Reward would be upon Allah^{azwj}.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا قَالَ الرَّجُلُ يَعْمَلُ شَيْئًا مِنَ الثَّوَابِ لَا يَطْلُبُ بِهِ وَجْهَ اللَّهِ إِنَّمَا يَطْلُبُ تَرْكِيَةَ النَّاسِ يَشْتَهِي أَنْ يُسْمَعَ بِهِ النَّاسُ فَهَذَا الَّذِي أَشْرَكَ بِعِبَادَةِ رَبِّهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [18:110] **therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate anyone in the worship of his Lord.** He^{asws} said: 'The man does something from the Reward-able deeds, not seeking the Face of the Allah^{azwj} by it, but rather for purifying the people desiring that the people would hear him with it (become famous). So this is the one who is associating (committing Shirk) with the worship of his Lord^{azwj}'.

ثُمَّ قَالَ مَا مِنْ عَبْدٍ أَسْرَّ خَيْرًا فَذَهَبَتِ الْأَيَّامُ أَبَدًا حَتَّى يُظْهِرَ اللَّهُ لَهُ شَرًّا .

Then he^{asws} said: 'There is none from a servant who does good deeds secretly, so the days go by for ever until Allah^{azwj} would Manifest goodness for him, and there is none from a servant who does an evil deed secretly, so the days would go by forever until Allah^{azwj} would Manifest the evil for him'.⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَرَفَةَ قَالَ قَالَ لِي الرِّضَا (عَلَيْهِ السَّلَامُ) وَيْحَكَ يَا ابْنَ عَرَفَةَ اْعْمَلُوا لِغَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَّهُ اللَّهُ إِلَى مَا عَمَلَ وَيْحَكَ مَا عَمِلَ أَحَدٌ عَمَلًا إِلَّا رَدَّاهُ اللَّهُ إِنْ خَيْرًا فَخَيْرٌ وَ إِنْ شَرًّا فَشَرٌّ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafa who said,

'Al-Reza^{asws} said to me: 'Woe be unto you, O Ibn Arafa! For it is such that the one who does a deed for other than Allah^{azwj}, Allah^{azwj} would Allocate it to what he

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 2

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 3

⁸³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 4

worked for. Woe be unto you! There is no deed which anyone does except Allah^{azwj} Returns it as such – so if it is good, so good, and if evil, so evil'.⁸⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ إِنِّي لَأَتَعَشَّى مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقَى مَعَاذِيرَهُ يَا أَبَا حَفْصٍ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَّقِرَبَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِخِلَافٍ مَا يَعْلَمُ اللَّهُ تَعَالَى إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَقُولُ مَنْ أَسْرَرَ سَرِيرَةً رَدَّاهُ اللَّهُ رَدَّاءَهَا إِنْ خَيْرًا فَخَيْرٌ وَ إِنْ شَرًّا فَشَرٌّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

'I was having dinner with Abu Abdullah^{asws} when he^{asws} recited this Verse [75:14] **But! The human being is evidence against himself [75:15] Although he puts forth his excuses.** O Abu Hafs! The human being cannot get closer to Allah^{azwj} Mighty and Majestic by going against what Allah^{azwj} the Exalted Knows. Rasool-Allah^{saww} was saying: 'The one who does a secretive deed, Allah^{azwj} would Return it with a Returning - if it was good, so good, and if it was evil, so evil'.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنْ الْمَلِكُ لَيَسْعُدُ بِعَمَلِ الْعَبْدِ مُبْتَهَجًا بِهِ فَإِذَا صَعِدَ بِحَسَنَاتِهِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ اجْعَلُوهَا فِي سَجِينٍ إِنَّهُ لَيْسَ إِيَّايَ أَرَادَ بِهَا .

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: 'The Angel joyfully ascends with the deed of the servant. So when he ascends with his good deed, Allah^{azwj} Mighty and Majestic is Saying: "Make it to be in the Sijjeen (a Register of deeds of evil people), it is not I^{azwj} He^{azwj} intended with it'.⁸⁶

وَ بِإِسْنَادِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) ثَلَاثُ عَلَامَاتٍ لِلْمُرَائِي يَنْشَطُ إِذَا رَأَى النَّاسَ وَ يَكْسَلُ إِذَا كَانَ وَحْدَهُ وَ يُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ .

And by his chain,

'He^{asws} said: 'Amir Al-Momineen^{asws} said: 'There are three signs for the show-off – He is active when he sees the people (around him), and he is lazy when he is alone, and he loves to be praised in the entirety of his affairs'.⁸⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا خَيْرُ شَرِيكَ مِنْ أَشْرَاكَ مَعِيَ غَيْرِي فِي عَمَلٍ عَمَلُهُ لَمْ أَقْبَلْهُ إِلَّا مَا كَانَ لِي خَالِصًا .

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

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Says: "I^{azwj} am the best Associate. The one who associates someone else with Me^{azwj} in a deed he does, I^{azwj} will not Accept it except what was (done) for Me^{azwj} purely'.⁸⁸

⁸⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 5

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 6

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 7

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَظْهَرَ لِلنَّاسِ مَا يُحِبُّ اللَّهُ وَ بَارَزَ اللَّهُ بِمَا كَرِهَهُ لِقِيَّ اللَّهُ وَ هُوَ مَاتَ لَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who displays to the people what Allah^{azwj} Loves and opposes Allah^{azwj} with what He^{azwj} Dislikes (showoff), he will find Allah^{azwj} at war with him'.⁸⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ فَضْلِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا يَصْنَعُ أَحَدُكُمْ أَنْ يُظْهَرَ حَسَنًا وَ يُسِرَّ سَيِّئًا أَلَيْسَ يَرْجِعُ إِلَى نَفْسِهِ فَيَعْلَمُ أَنَّ ذَلِكَ لَيْسَ كَذَلِكَ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ إِنْ السَّرِيرَةَ إِذَا صَحَّتْ قَوِيَّتْ الْعَلَانِيَةَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Fazl Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What is one of you doing if he does a good deed in the apparent and does the evil deed in private. Does he not return it to his own self, so he knows that, that is not like that? And Allah^{azwj} Mighty and Majestic is Saying [75:14] **But! The human being is evidence against himself.** The secretive deeds, when it is correct, strengthens the deed done in the open'.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ عَنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat, from Muawiya, from Al Fuzayl, from Abu Abdullah^{asws} – similar to it.⁹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا مِنْ عَبْدٍ يُسِرُّ خَيْرًا إِلَّا لَمْ تَذْهَبِ الْأَيَّامُ حَتَّى يُظْهَرَ اللَّهُ لَهُ خَيْرًا وَ مَا مِنْ عَبْدٍ يُسِرُّ شَرًّا إِلَّا لَمْ تَذْهَبِ الْأَيَّامُ حَتَّى يُظْهَرَ اللَّهُ لَهُ شَرًّا .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'There is none from a servant who does a good deed secretly except that the days would not pass by until Allah^{azwj} Manifests goodness to him; and there is none from a servant who does an evil deed secretly except that the days would not go by until Allah^{azwj} Manifests the evil to him'.⁹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَحْيَى بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِالْقَلِيلِ مِنْ عَمَلِهِ أَنْ يَكْتَرَهُ مِمَّا أَرَادَ وَ مَنْ أَرَادَ النَّاسُ بِالْكَثِيرِ مِنْ عَمَلِهِ فِي تَعَبٍ مِنْ بَدَنِهِ وَ سَهَرٍ مِنْ لَيْلِهِ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا أَنْ يُقْلَلَهُ فِي عَيْنٍ مَنْ سَمِعَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Yahya Bin Bashir, from his father,

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 9

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 10

⁹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 11

⁹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 12

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who intends Allah^{azwj} Mighty and Majestic with the little from his deeds, Allah^{azwj} would Manifest a lot for him from what he intended; and the one who intends the people with the more from his deeds during the exhaustion from his body and staying awake from his night, Allah^{azwj} Mighty and Majestic would Refuse except that He^{azwj} Belittles it in the eyes of the ones whom he (intended to) hear him’.⁹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَيَاتِي عَلَى النَّاسِ زَمَانٌ تَحْبُثُ فِيهِ سَرَائِرُهُمْ وَتَحْسُنُ فِيهِ عِلَانِيَتُهُمْ طَمَعًا فِي الدُّنْيَا لَا يُرِيدُونَ بِهِ مَا عِنْدَ رَبِّهِمْ يَكُونُ دِينُهُمْ رِيَاءً لَا يُخَالِطُهُمْ خَوْفُ يَعْمَهُمُ اللَّهُ بِعِقَابٍ فَيَدْعُونَهُ دُعَاءَ الْغَرِيقِ فَلَا يَسْتَجِيبُ لَهُمْ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There would be coming a time upon the people, their secretive matters would be wicked and they would be good in the public in greed regarding the world, not intending by it what is in the Presence of their Lord^{azwj}. Their religion would happen to be show-off, the fear not blending in them. Allah^{azwj} would Punish them generally. So they would be supplicating with the Supplication of the drowning one (Dua Al-Ghareek), but it would not be Answered for them’.⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ إِنِّي لَأَتَعَشَّى مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقَى مَعَاذِيرَهُ يَا أَبَا حَفْصٍ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَعْذِرَ إِلَى النَّاسِ بِخِلَافِ مَا يَعْلَمُ اللَّهُ مِنْهُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَقُولُ مَنْ أَسْرَسَ سَرِيرَةً أَلْبَسَهُ اللَّهُ رِدَاءَهَا إِنْ خَيْرًا فَخَيْرٌ وَ إِنْ شَرًّا فَشَرٌّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

‘I was having dinner with Abu Abdullah^{asws} when he recited this Verse [75:14] **But! The human being is evidence against himself [75:15] Although he puts forth his excuses.** (He^{asws} said): ‘O Abu Hafs! What is the human doing if he apologises to the people with against what Allah^{azwj} Knows from him. Rasool-Allah^{saww} was saying: ‘The one does something secretly, Allah^{azwj} would Clothe it in return – if good, so good, and if evil, so evil’.⁹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ الْإِنْفَاءُ عَلَى الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ قَالَ وَ مَا الْإِنْفَاءُ عَلَى الْعَمَلِ قَالَ يَصِلُ الرَّجُلُ بِصِلَةٍ وَ يُنْفِقُ نَفَقَةً لِلَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ فَكُتِبَ لَهُ سِرًّا ثُمَّ يَذْكُرُهَا وَ تُمَحَى فَنُكْتُبُ لَهُ عِلَانِيَةً ثُمَّ يَذْكُرُهَا فَتُمَحَى وَ تُكْتُبُ لَهُ رِيَاءً .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘The remaining upon the deed is more difficult than the deed itself’. He said, ‘And what is the remaining upon the deed?’ He^{asws} said: ‘The man maintains relationships by helping (a relative) and he spends an expenditure for the Sake of Allah^{azwj} Alone, there being no associates for Him^{azwj}, so a secretive good deed is Recorded for him. Then he mentions it and it

⁹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 13

⁹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 14

⁹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 15

gets Deleted, and an open good deed is Recorded for him. Then he mentions it (again), and a showing-off is Recorded for him'.⁹⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) أَحْسَبُوا اللَّهَ حَسْبِي لَيْسَتْ بِتَعْذِيرٍ وَاعْمَلُوا لِلَّهِ فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى عَمَلِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Fear Allah^{azwj} with a fear not with an excuse, and perform deeds for Allah^{azwj} without any showing off and not to be heard of, for the one who does a deed for other than Allah^{azwj}, Allah^{azwj} would Allocate him to his deeds'.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَعْمَلُ الشَّيْءَ مِنَ الْخَيْرِ فَيَرَاهُ إِنْسَانٌ فَيَسُرُّهُ ذَلِكَ فَقَالَ لَا بَأْسَ مَا مِنْ أَحَدٍ إِلَّا وَهُوَ يُحِبُّ أَنْ يَظْهَرَ لَهُ فِي النَّاسِ الْخَيْرُ إِذَا لَمْ يَكُنْ صَنَعَ ذَلِكَ لِذَلِكَ .

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the man who does something from the good works. So a person sees him, and that cheers him up'. So he^{asws} said: 'There is no problem. There is no one except that he loves it that the goodness be made apparent for him among the people, so long as he did not do that, for that'.⁹⁷

بَابُ طَلَبِ الرَّئِيسَةِ

Chapter 117 – Seeking the leadership

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَنَّهُ ذَكَرَ رَجُلًا فَقَالَ إِنَّهُ يُحِبُّ الرَّئِيسَةَ فَقَالَ مَا دُنْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهَا بِأَضْرَّ فِي دِينِ الْمُسْلِمِ مِنَ الرَّئِيسَةِ .

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

(It has been narrated) from Abu Al-Hassan^{asws}. A man was mentioned and he (the narrator) said, 'He loves the leadership'. So he^{asws} said: 'Two fierce wolves among the sheep separated from their shepherd are not more harmful than the leadership is in the Religion of the Muslim'.⁹⁸

عَنْهُ عَنْ أَحْمَدَ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَخِيهِ أَبِي عَامِرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ طَلَبَ الرَّئِيسَةَ هَلَكَ .

From him, from Ahmad, from Saeed Bin Janah, from his brother Abu Aamir, from a man,

⁹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 16

⁹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 17

⁹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 18

⁹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who seeks the leadership, is destroyed'.⁹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِيَّاكُمْ وَ هُوَ لَاءِ الرُّؤَسَاءِ الَّذِينَ يَتْرَاسُونَ قَوْلَ اللَّهِ مَا حَفَقَتِ النَّعَالُ خَلْفَ رَجُلٍ إِلَّا هَلَكَ وَ أَهْلَكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan who said,

'I heard Abu Abdullah^{asws} saying: 'Beware of those leaders who are assuming the leadership, for by Allah^{azwj}, no slipper would tap behind a man (i.e., have one follower) except that he would be destroyed and cause destruction (to him - the leader)'.¹⁰⁰

عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ وَ غَيْرِهِ رَفَعُوهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَلْعُونٌ مَنْ تَرَأَسَ مَلْعُونٌ مَنْ هَمَّ بِهَا مَلْعُونٌ مَنْ حَدَّثَ بِهَا نَفْسَهُ .

From him, from Muhammad Bin Ismail Bin Bazie, and someone else, raising it, said,

'Abu Abdullah^{asws} said: 'Accursed is the one who is a leader! Accursed is the one who intends with it! Accursed is the one who discusses to himself with it!'.¹⁰¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ أَيُّوبَ عَنْ أَبِي عَقِيلَةَ الصَّيْرَفِيِّ قَالَ حَدَّثَنَا كَرَامٌ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِيَّاكَ وَ الرِّئَاسَةَ وَ إِيَّاكَ أَنْ تَطَأَ أَعْقَابَ الرَّجَالِ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ أَمَا الرِّئَاسَةُ فَقَدْ عَرَفْتُهَا وَ أَمَا أَنْ أَطَأَ أَعْقَابَ الرَّجَالِ فَمَا تَلْنَا مَا فِي يَدِي إِلَّا مِمَّا وَطِئَتْ أَعْقَابَ الرَّجَالِ فَقَالَ لِي لَيْسَ حَيْثُ تَذْهَبُ إِيَّاكَ أَنْ تَنْصِبَ رَجُلًا دُونَ الْحُجَّةِ فَتُصَدِّقَهُ فِي كُلِّ مَا قَالَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hasan Bin Ayoub, from Abu Aqela Al Sayrafi who said, 'Karram narrated to me from Abu Hamza Al Sumaly who said,

'Abu Abdullah^{asws} said to me: 'Beware of the leadership, and beware of following the heels of men!' I said, 'May I be sacrificed for you^{asws}! As for the leadership, so I have recognised it, and as for following the heels of men, so there is no two-thirds of whatever there is in my hands except that it is from following the heels of men'. So he^{asws} said to me: 'This is not where you are going with it. Beware of establishing a man besides the Proof^{asws}, so you ratify him with regards to everything what he says (blind following)'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي وَيْحَكَ يَا أَبَا الرَّبِيعِ لَا تَطْلُبَنَّ الرِّئَاسَةَ وَ لَا تَكُنْ ذَنْبًا وَ لَا تَأْكُلْ بِنَا النَّاسِ فَيُفْقِرَكَ اللَّهُ وَ لَا تَقُلْ فِينَا مَا لَا نَقُولُ فِي أَنْفُسِنَا فَإِنَّكَ مَوْفُوفٌ وَ مَسْئُولٌ لَا مَحَالَةَ فَإِنْ كُنْتَ صَادِقًا صَدَقْنَاكَ وَ إِنْ كُنْتَ كَاذِبًا كَذَبْنَاكَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Rabie al Shamy,

(It has been narrated) from Abu Ja'far^{asws} having said to me: 'Woe be unto you, O Abu Al-Rabie! You should neither seek the leadership, nor become a wolf, nor devour the people by us^{asws} so Allah^{azwj} would Impoverish you, and do not say

⁹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 2

¹⁰⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 3

¹⁰¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 4

¹⁰² Al Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 5

regarding us^{asws} what we^{asws} are not saying regarding ourselves^{asws}, for you would be made to pause and would inevitably be questioned. So if you were truthful, we^{asws} would ratify you, and if you were a liar, we^{asws} would belie you'.¹⁰³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ ابْنِ مِيَّاحٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ أَرَادَ الرَّئِيسَةَ هَلَكَ .

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ibn Mayyah, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'The one who wants the leadership, is destroyed!'.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا تَرَى لَا أَعْرِفُ خِيَارَكُمْ مِنْ شِرَارِكُمْ بَلَى وَاللَّهِ وَ إِنْ شِرَارَكُمْ مِنْ أَحَبِّ أَنْ يُوطَأَ عَقْبُهُ إِنَّهُ لَا بَدَّ مِنْ كَذَابٍ أَوْ عَاجِزٍ الرَّأْيِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'Do you view that I^{asws} do not recognise your good ones from your evils ones? Yes, by Allah^{azwj} (I^{asws} do), and the most evils ones of you is the one who loves to be followed. It is inevitable that he would be from the liars, or one frustrated from the opinion'.¹⁰⁵

بَابُ اخْتِتَالِ الدُّنْيَا بِالدِّينِ

Chapter 118 – Confusing the world by the Religion

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَيْلٌ لِلَّذِينَ يَخْتَلُونَ الدُّنْيَا بِالدِّينِ وَ وَيْلٌ لِلَّذِينَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ وَ وَيْلٌ لِلَّذِينَ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ أَمْ يَعْتَرُونَ أَمْ عَلَيَّ يَجْتَرِعُونَ فَبِي حَلَفْتُ لِأَنْ يَحْضَرَ لَهُمْ فِتْنَةٌ تَنْتَرِكُ الْحَلِيمَ مِنْهُمْ حَيْرَانٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic is Saying: "Woe be unto those who are confusing the world by (using) the Religion, and woe be unto those who are killing those who are ordering with the fairness from the people, and woe be unto those who are causing the *Momin* among them to walk upon the dissimulation. Is it Me^{azwj} they are deceiving or upon Me^{azwj} they are being audacious? So it is by Me^{azwj} that I^{azwj} Swear by, I^{azwj} shall Cause such strife to arrive to them which would leave the most forbearing of them as (completely) confused'.¹⁰⁶

¹⁰³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 6

¹⁰⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 7

¹⁰⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 117 H 8

¹⁰⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 118 H 1

بَابُ مَنْ وَصَفَ عَدْلًا وَ عَمَلَ بَعْضَهُ**Chapter 119 – The one who portrays justice and acts without it**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُوسُفَ الْبَزَّازِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ إِنَّ مِنْ أَشَدِّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ عَمَلَ بَعْضَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yusuf Al Bazzaz, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one with the most intense of regrets on the Day of Judgment would be the one who portrayed the justice, then acted without it'.¹⁰⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ قُنَيْبَةَ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا وَ عَمَلَ بَعْضَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Quteyba Al A'asha,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one with the most intense of Punishments on the Day of Judgment would be the one who portrayed the justice and acted without it'.¹⁰⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ مِنْ أَعْظَمِ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one with the greatest of regrets on the Day of Judgment would be the one who portrayed justice, then opposed it to something else'.¹⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَكَبَّكُوا فِيهَا هُمْ وَ الْعَاوُونَ قَالَ يَا أَبَا بَصِيرٍ هُمْ قَوْمٌ وَصَّفُوا عَدْلًا بِاللِّسَانِ ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ .

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic [26:94] **So they shall be flung into it, they and the erring ones.** He^{asws} said: 'O Abu Baseer! They were a people who were portraying justice with their tongues, then were opposing to something else'.¹¹⁰

¹⁰⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 1

¹⁰⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 2

¹⁰⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 3

¹¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ خَيْثَمَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أُبَلِّغُ شِيعَتَنَا أَنَّهُ لَنْ يُنَالَ مَا عِنْدَ اللَّهِ إِلَّا بِعَمَلٍ وَأُبَلِّغُ شِيعَتَنَا أَنَّ أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ يُخَالِفُهُ إِلَى غَيْرِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Atyiya, from Khaseyma who said,

‘Abu Ja’far^{asws} said to me: ‘Deliver to our^{asws} Shias that whatever is in the Presence of Allah^{azwj} cannot be attained except by deeds; and deliver to our^{asws} Shias that the people with the utmost of regrets on the Day of Judgment would be the one who portrayed justice, then opposed it to something else’.¹¹¹

بَابُ الْمِرَاءِ وَالْخُصُومَةِ وَمُعَادَاةِ الرَّجَالِ

Chapter 120 – The quarreling, and the disputing, and the animosity to the men

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِيَّاكُمْ وَالْمِرَاءَ وَالْخُصُومَةَ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى الْإِخْوَانِ وَ يَنْبُتُ عَلَيْهِمَا النِّفَاقُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Beware of the quarrelling and the disputing for these two create ill feelings towards the brothers (in *Eman*) and upon these two hypocrisy grows’.¹¹²

وَ بِإِسْنَادِهِ قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثٌ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِهِنَّ دَخَلَ الْجَنَّةَ مِنْ أَيِّ بَابٍ شَاءَ مَنْ حَسَنَ خُلُقَهُ وَ خَشِيَ اللَّهَ فِي الْمَغِيبِ وَ الْمَحْضَرِ وَ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحَقًّا

And by his chain,

‘He^{asws} said: ‘The Prophet^{saww} said: ‘Three (things), the one who meets Allah^{azwj} Mighty and Majestic with these would enter the Paradise from whichever Door he so desires to – The one whose manners are excellent, and he fears Allah^{azwj} in private and the public, and neglecting the quarrelling and even if he was right’.¹¹³

وَ بِإِسْنَادِهِ قَالَ مَنْ نَصَبَ اللَّهُ عَرَضًا لِلْخُصُومَاتِ أَوْ شَكَ أَنْ يُكْتَرَّ الْإِنْتِقَالَ .

And by his chain, ‘He^{asws} said: Whoever targets Allah in a quarrel (fighting against Just) may go through quick transition (from truth to falsehood)’.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ تَشِيرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا تُمَارِينَ حَلِيمًا وَ لَا سَفِيهًا فَإِنَّ الْحَلِيمَ يَقْلِبُكَ وَ السَّفِيهَ يُؤْذِيكَ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Ammar Bin Marwan who said,

¹¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 119 H 5

¹¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 1

¹¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 2

¹¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 3

'Abu Abdullah^{asws} said: 'Do not quarrel with a forbearing one nor with a foolish one, for the forbearing one would detest you and the foolish one would harm you'.¹¹⁵

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا كَادَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) يَأْتِينِي إِلَّا قَالَ يَا مُحَمَّدُ اتَّقِ شَحْنََاءَ الرَّجَالِ وَ عَدَاوَتَهُمْ .

Ali, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Almost every time Jibraeel^{as} came to me, said: 'O Muhammad^{saww}! Fear the hatred of the men and their animosity'.¹¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْكُتَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) لِلنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِيَّاكَ وَ مَلَاحَةَ الرَّجَالِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Hassan Bin Al Husayn Al Kindy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} said to the Prophet^{saww}: 'Beware of disputing the men'.¹¹⁷

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِيَّاكُمْ وَ الْمَشَارَةَ فَإِنَّهَا تُورِثُ الْمَعْرَةَ وَ تَظْهَرُ الْمَعْوَرَةَ .

From him, from Usman Bin Isa, from Abdul Rahman Bin Sayaba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Beware of the disputes for it inherits the disgrace and manifests the vulnerability'.¹¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَنبَسَةَ الْعَابِدِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِيَّاكُمْ وَ الْخُصُومَةَ فَإِنَّهَا تَشْغَلُ الْقَلْبَ وَ تُورِثُ النِّفَاقَ وَ تَكْسِبُ الصَّغَائِنَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Anbasa Al Aabid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Beware of the disputes, for these tend to occupy the heart and inherit the hypocrisy and earn the grudges'.¹¹⁹

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا كَادَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) يَأْتِينِي إِلَّا قَالَ يَا مُحَمَّدُ اتَّقِ شَحْنََاءَ الرَّجَالِ وَ عَدَاوَتَهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed,

¹¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 4

¹¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 5

¹¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 6

¹¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 7

¹¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 8

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Almost every time Jibraeel^{as} came to me^{saww}, said: 'O Muhammad^{saww}! Fear disputing the men and their animosity'.¹²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ مَهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا أَتَانِي جِبْرَائِيلُ (عَلَيْهِ السَّلَام) قَطُّ إِلَّا وَعَظَّنِي فَأَخْرَجُ قَوْلَهُ لِي إِيَّاكَ وَ مُشَارَةَ النَّاسِ فَإِنَّهَا تَكْثِفُ الْعُورَةَ وَ تَذْهَبُ بِالْعِزِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Mihran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} did not come to me at all except he^{as} advised me^{saww}, and the last of his^{as} words to me^{saww} were: 'Beware of Beware disputing with the people for it uncovers the bareness and removes the honour'.¹²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا عَهَدَ إِلَيَّ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) فِي شَيْءٍ مَا عَهَدَ إِلَيَّ فِي مُعَادَاةِ الرَّجَالِ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} did not pledge to me^{as} with anything (more) than what he^{as} pledged to me regarding the animosity of the men'.¹²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ زَرَعَ الْعَدَاوَةَ حَصَدَ مَا بَدَرَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, raising it, said,

'Abu Abdullah^{asws} said: 'The one who cultivates the enmity would reap what he sows'.¹²³

بَابُ الْعُضْبِ

Chapter 121 – The anger

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْعُضْبُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The anger spoils the *Emān* just as the vinegar spoils the honey'.¹²⁴

¹²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 9

¹²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 10

¹²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 11

¹²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 12

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ مُبَسَّرٍ قَالَ ذَكَرَ الْغَضَبُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ إِنَّ الرَّجُلَ لَيُغْضَبُ فَمَا يَرْضَى أَبَدًا حَتَّى يَدْخُلَ النَّارَ فَأَيُّمَا رَجُلٍ غَضِبَ عَلَى قَوْمٍ وَ هُوَ قَائِمٌ فَلْيَجْلِسْ مِنْ قَوْمِهِ ذَلِكَ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رِجْزُ الشَّيْطَانِ وَ أَيُّمَا رَجُلٍ غَضِبَ عَلَى ذِي رَحْمٍ فَلْيَذُنْ مِنْهُ فَلْيَمْسَسْهُ فَإِنَّ الرَّحِمَ إِذَا مُسَّتْ سَكَتَتْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from his father, from Muyassar who said,

'The anger was mentioned in the presence of Abu Ja'far^{asws}, so he^{asws} said: 'When the man is angered, so he would not be pleased ever, until he enters the Fire. Therefore, whenever a man gets angry upon a people while he is standing, so let him sit down straight away, so the filth of Satan^{la} would go away from him; and whenever a man is angered upon a relative, so let him go closer to him and let him touch him, for the relative, when touched, calms down'.¹²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, fro Dawood Bin Farqad who said,

'Abu Abdullah^{asws} said: 'The anger is a key to every evil'.¹²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُ أَبِي (عَلَيْهِ السَّلَامُ) يَقُولُ أَتَى رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلٌ بَدَوِيٌّ فَقَالَ إِنِّي أَسْكُنُ الْبَادِيَةَ فَعَلَّمْنِي جَوَامِعَ الْكَلَامِ فَقَالَ أَمْرُكَ أَنْ لَا تَغْضَبَ فَأَعَادَ عَلَيْهِ الْأَعْرَابِيُّ الْمَسْأَلَةَ ثَلَاثَ مَرَّاتٍ حَتَّى رَجَعَ الرَّجُلُ إِلَى نَفْسِهِ فَقَالَ لَا أَسْأَلُ عَنْ شَيْءٍ بَعْدَ هَذَا مَا أَمَرَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَّا بِالْخَيْرِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard my^{asws} father^{asws} saying: 'A Bedouin man came over to Rasool-Allah^{saww} and he said, 'I dwell in the desert, so teach me the comprehensive words'. So he^{saww} said: 'I^{saww} order you that you should not get angry'. So the Bedouin reiterated the question upon him^{saww} three times, until the man retracted it to himself and he said, 'I shall not ask about anything after this. Rasool-Allah^{saww} did not order me except with the good'.

قَالَ وَ كَانَ أَبِي يَقُولُ أَيُّ شَيْءٍ أَشَدُّ مِنَ الْغَضَبِ إِنَّ الرَّجُلَ لَيُغْضَبُ فَيَقْتُلُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ يَفْزِفُ الْمُحْصَنَةَ .

He^{asws} said: 'And my^{asws} father^{asws} was saying: 'Which thing is more difficult than the anger. Once the man gets angry so he kills the soul which Allah^{azwj} has Prohibited and he slanders the married woman'.¹²⁷

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْأَشْعَرِيِّ عَنْ عَبْدِ الْأَعْلَى قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَلَّمْنِي عِظَةً اتَّعِظُ بِهَا فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَاهُ رَجُلٌ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ عَلَّمْنِي عِظَةً اتَّعِظُ بِهَا فَقَالَ لَهُ أَنْطَلِقْ وَ لَا تَغْضَبْ ثُمَّ أَعَادَ إِلَيْهِ فَقَالَ لَهُ أَنْطَلِقْ وَ لَا تَغْضَبْ ثَلَاثَ مَرَّاتٍ .

¹²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 1

¹²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 2

¹²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 3

¹²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 4

From him, from Ibn Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Abdul A'ala who said,

'I said to Abu Abdullah^{asws}, 'Teach me an advice which I can be advised with'. So he^{asws} said: 'A man came over to Rasool-Allah^{saww} and he said, 'O Rasool-Allah^{saww}! Teach me an advice I can be advised with'. So he^{saww} said to him: 'Go, and don't be angry'. Then he reiterated to him^{saww}. So he^{saww} said to him: 'Go, and don't be angry' – three times'.¹²⁸

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ .

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from the one who heard Abu Abdullah^{asws} saying: 'The one who restrains his anger, Allah^{azwj} would Veil his bareness'.¹²⁹

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَكْتُوبٌ فِي التَّوْرَةِ فِيمَا نَجَّى اللَّهُ عَزَّ وَجَلَّ بِهِ مُوسَى (عَلَيْهِ السَّلَام) يَا مُوسَى أَمْسِكْ غَضَبَكَ عَمَّنْ مَلَكَكَ عَلَيْهِ أَكْفٌ عَنْكَ غَضَبِي .

From him, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is Written in the Torah, among what Allah^{azwj} Mighty and Majestic Whispered to Musa^{as} with: "O Musa^{as}! Withhold your^{as} anger from the one who you^{as} have control upon, I^{azwj} shall Restrain My^{azwj} Anger from you^{as}'.¹³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ بَحْيِيِّ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى بَعْضِ أَنْبِيَائِهِ يَا ابْنَ آدَمَ اذْكُرْنِي فِي غَضَبِكَ اذْكُرْكَ فِي غَضَبِي لَا أَمْحَقُكَ فِيمَنْ أَمْحَقَ وَ ارْضَ بِي مُنْتَصِراً فَإِنَّ ائْتِصَارِي لَكَ خَيْرٌ مِنْ ائْتِصَارِكَ لِنَفْسِكَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yahya Bin Amro, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Revealed unto one of His^{azwj} Prophets^{as}: "O son of Adam^{as}! Remember Me^{azwj} during your anger, I^{azwj} shall Remember you during My^{azwj} Anger and will not Eliminate you among the ones I^{azwj} Eliminate; and be pleased with My^{azwj} Support, for My^{azwj} Support for you is better than your support for yourself".¹³¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِثْلَهُ وَ زَادَ فِيهِ وَ إِذَا ظَلِمْتَ بِمَظْلَمَةٍ فَارْضَ بِاِئْتِصَارِي لَكَ فَإِنَّ ائْتِصَارِي لَكَ خَيْرٌ مِنْ ائْتِصَارِكَ لِنَفْسِكَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Abdullah Bin Sinan,

¹²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 5

¹²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 6

¹³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 7

¹³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 8

(It has been narrated) from Abu Abdullah^{asws}, similar to it, and there is an increase in it, “And when you are oppressed with an injustice, so be please with My^{azwj} Support for you, for My^{azwj} Support for you is better than your support for yourself!”¹³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ فِي التَّوْرَةِ مَكْتُوبًا يَا ابْنَ آدَمَ اذْكُرْنِي حِينَ تَغْضَبُ اذْكُرْكَ عِنْدَ غَضَبِي فَلَا أَمْحُوكَ فِيمَنْ أَمْحُو وَ إِذَا ظَلَمْتَ بِمَظْلَمَةٍ فَارْضَ بِانْتِصَارِي لَكَ فَإِنَّ انْتِصَارِي لَكَ خَيْرٌ مِنْ انْتِصَارِكَ لِنَفْسِكَ .

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

‘I heard Abu Abdullah^{asws} saying: ‘It is Written in the Torah: “O son of Adam^{as}! Remember me when you are angered, I^{azwj} shall Remember you during My^{azwj} Anger, so I^{azwj} shall not Eliminate you among the ones I^{azwj} do Eliminate; and whenever you are oppressed with an injustice, so be pleased with My^{azwj} Support for you, for My^{azwj} Support for you is better than your support for yourself”’.¹³³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا رَسُولَ اللَّهِ عَلَّمَنِي قَالَ أَذْهَبُ وَ لَا تَغْضَبُ فَقَالَ الرَّجُلُ قَدْ اكَتَفَيْتُ بِذَلِكَ فَمَضَى إِلَى أَهْلِهِ فَإِذَا بَيْنَ قَوْمِهِ حَرْبٌ قَدْ قَامُوا صُفُوفًا وَ لَبَسُوا السَّلَاحَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man said to the Prophet^{saww}, ‘O Rasool-Allah^{saww}! Teach me (something)’. He^{saww} said: ‘Go and don’t be angry’. So the man said, ‘I have suffice with that’. So he went to his family and he found that there was a battle in between his people, and they had lined up in rows and wearing the weapons.

فَلَمَّا رَأَى ذَلِكَ لَبَسَ سِلَاحَهُ ثُمَّ قَامَ مَعَهُمْ ثُمَّ ذَكَرَ قَوْلَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَغْضَبْ فَرَمَى السَّلَاحَ ثُمَّ جَاءَ يَمْشِي إِلَى الْقَوْمِ الَّذِينَ هُمْ عَدُوُّ قَوْمِهِ فَقَالَ يَا هَؤُلَاءِ مَا كَانَتْ لَكُمْ مِنْ جِرَاحَةٍ أَوْ قَتْلِ أَوْ ضَرْبٍ لَيْسَ فِيهِ أَثَرٌ فَعَلَيْ فِي مَالِي أَنَا أَوْ فَيْكُمْ فَفَقَالَ الْقَوْمُ فَمَا كَانَ فَهُوَ لَكُمْ نَحْنُ أَوْلَى بِذَلِكَ مِنْكُمْ

So when he saw that, he (also) wore his weapon, then stood along with them. Then he remembered the words of Rasool-Allah^{saww}, ‘Don’t be angry’. So he threw down the weapon, then went walking over to the people who were the enemies of his people, and he said, ‘O you all! Whatever injuries were with you, or (if) a killing, or a strike in which there were no effects, so upon me is (the compensation for it) from my wealth. I shall fulfil it’. So the people said, ‘So whatever it was, so it is for you, (although) we are first for it with that than you are (i.e. we don’t want anything)’.

قَالَ فَاصْطَلَحَ الْقَوْمُ وَ ذَهَبَ الْعُضْبُ .

¹³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 9

¹³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 10

He^{asws} said: 'So the people reconciled and the hostility was gone'.¹³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائٍ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ هَذَا الْعَضْبُ جَمْرَةٌ مِنَ الشَّيْطَانِ تُوَقَّدُ فِي قَلْبِ ابْنِ آدَمَ وَإِنَّ أَحَدَكُمْ إِذَا غَضِبَ أَحْمَرَّتْ عَيْنَاهُ وَ انْتَفَخَتْ أَوْدَاجُهُ وَ دَخَلَ الشَّيْطَانُ فِيهِ فَإِذَا خَافَ أَحَدُكُمْ ذَلِكَ مِنْ نَفْسِهِ فَلْيُلْزِمِ الْأَرْضَ فَإِنَّ رَجَزَ الشَّيْطَانِ لَيَذْهَبُ عَنْهُ عِنْدَ ذَلِكَ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'This anger is an ember from the Satan^{la}, being inflamed in the head of the son of Adam^{as}, and that one of you, when he gets angered, his eyes turn red, his veins puff up and Satan^{la} enters in him. So when one of you fears that from himself, so let him hold on to the earth, for the filth of the Satan^{la} would go away from him during that'.¹³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْعَضْبُ مَمْحَقَةٌ لِقَلْبِ الْحَكِيمِ وَ قَالَ مَنْ لَمْ يَمْلِكْ غَضْبَهُ لَمْ يَمْلِكْ عَقْلَهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, raising it, said,

'Abu Abdullah^{asws} having said: 'The anger is darkness for the wise heart'. And he^{asws} said: 'The one who does not control his anger, would not (be able to) control his intellect'.¹³⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ أَقَالَ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَفَّ غَضْبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who restrains himself from the vanities of the world, Allah^{azwj} would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allah^{azwj} Blessed and High would Restrain the Punishment from him on the Day of Judgment'.¹³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ كَفَّ غَضْبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ .

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

¹³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 11

¹³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 12

¹³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 13

¹³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 14

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who restrains his anger from the people, Allah^{azwj} would Restrain the Punishment from him on the Day of Judgment'.¹³⁸

¹³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 15