



تأليف
الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني
الأول

(٥) كتاب الأيمان والكفر

الكتاب الثاني

المؤسسة العالمية للنسخات الإسلامية





AL-KĀFĪ

BY

ASH-SHAYKH ABŪ JA'FAR MUḤAMMAD IBN YA'QŪB
IBN ISHĀQ AL-KULAYNĪ AR-RĀZĪ

Volume Two

AL-UṢŪL

5) THE BOOK OF BELIEF AND UNBELIEF

Chapter 1 to 22

WOFIS

World Organization for Islamic Services
Tehran-Iran



AL-KULAYNĪ A-R-RĀZĪ

AL-KĀFĪ

اَلْكَافِی

AL-USUL

5

الكتاب في

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني

الأصول

(٥) كتاب الأيمان والكفر

الكتاب ١، الجزء ٢٣

المؤسسة العالمية للخدمات الإسلامية

Title: *Uṣūl al-Kāfi*
Volume: Two
Author: ash-Shaykh al-Kulaynī
Publisher: World Organization for Islamic Services
(WOFIS)
Edition: First edition – 1432/2011
Printed copies: 1,000
ISBN: 964-6521-39-8

نام کتاب: الأُصول من الكافي
مؤلف: الشيخ الكليني
جلد: أول
ناشر: مؤسسه جهاني خدمات اسلامي
چاپ: أول . ۱۳۸۹ شمسي
ليتوگرافي: تيزهوش
چاپخانه: وفا
تيراژ: ۱۰۰۰ نسخه
شابک: ۹۶۴-۶۵۲۱-۳۹-۸

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English translation with Arabic text
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http: //www.wofis.com

Translated and published by:
World Organization for Islamic Services,
P. O. Box 11165–1545,
Tehran – 1584853353.
ISLAMIC REPUBLIC OF IRAN.

... عَنْ هِشَامِ بْنِ سَالِمٍ وَحَمَّادِ بْنِ عُثْمَانَ وَغَيْرِهِ قَالُوا: سَمِعْنَا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ:
 حَدِيثِي حَدِيثُ أَبِي وَحَدِيثُ أَبِي حَدِيثُ جَدِّي وَحَدِيثُ جَدِّي
 حَدِيثُ الْحُسَيْنِ وَحَدِيثُ الْحُسَيْنِ حَدِيثُ الْحَسَنِ وَحَدِيثُ
 الْحَسَنِ حَدِيثُ أَمِيرِ الْمُؤْمِنِينَ وَحَدِيثُ أَمِيرِ الْمُؤْمِنِينَ حَدِيثُ
 رَسُولِ اللَّهِ ﷺ وَحَدِيثُ رَسُولِ اللَّهِ ﷺ قَوْلُ اللَّهِ عَزَّ وَجَلَّ.

(الكافي ج: ١ ص: ٥١)

... from Hishām ibn Sālim and Ḥammād ibn ‘Uthmān and others, said: We heard Abū ‘Abdillāh (‘a.s.) saying:

*My Tradition is the Tradition of my father;
 and the Tradition of my father is the Tradition of my grandfather;
 and the Tradition of my grandfather is the Tradition of al-Ḥusayn;
 and the Tradition of al-Ḥusayn is the Tradition of al-Ḥasan;
 and the Tradition of al-Ḥasan is the Tradition of Amīru
 ‘l-Mu‘minīn (‘a.s.);
 and the Tradition of Amīru ‘l-Mu‘minīn is the Tradition of the
 Messenger of Allāh (s.a. ‘a.w.a.);
 and the Tradition of the Messenger of Allāh (s.a. ‘a.w.a.) is the
 Word of Allāh, to Whom belong Might and Majesty.*

(al-Kāfi, vol.1, p.51)

***In the Name of Allāh
The All-Compassionate, The All-Merciful***

*Praise belongs to Allāh, the Lord of all Being;
the All-Compassionate, the All-Merciful;
the Master of the Day of Judgement.
Thee only we serve; and to Thee alone we pray
for succour.*

*Guide us in the straight path,
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

*O' Allāh! Send your blessings to the head of
your messengers and the last of
your prophets,
Muḥammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
 مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
 أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
 سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ
 مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
 وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِ

الصَّلَاةُ عَلَى النَّبِيِّ ﷺ

النبي الاعظم ﷺ جواباً علي سؤالهم: كيف نصلي عليك؟ قال:

قولوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

سنن أبي داود ج ١ ص ٢٢٤

Benediction upon the Prophet (s)

The Holy Prophet replies to their question: "How can we invoke blessings on you?" He replied:

Say:

*O' Allāh! Send blessings on Muhammad
and the Household of Muhammad.*

Ibn Dawud, as-Sunan, vol. 1, p. 224

CONTENTS

	Page
A Chronological List of the Fourteen Infallibles, the Holy Prophet, his Daughter and the Twelve Holy Imāms	xii
Transliteration	xiv
Caution	xv
List of Technical Terms and Special Signs used in the Traditions	xvi
Introduction to the Second Volume of Uṣūl al-Kāfi	xix

5) THE BOOK OF BELIEF AND UNBELIEF:

1. Chapter on: The Clay of the Believer and the Unbeliever..... 3
2. Another Chapter: From the Above Containing A Supplement
for the First Commandments..... 13
3. Another Chapter: From the Above..... 16
4. Chapter on: That the Messenger of Allāh (ṣ.a. 'a.w.a.) was
the First Who Answered and Testified to the Lordship of
Allāh, to Whom belong Might and Majesty..... 23
5. Chapter on: How did They Answer While They were Specks... 26

6. Chapter on: Natural Disposition on the Divine Unity	27
7. Chapter on: The Existence of the Believer in the Loins of the Unbeliever	30
8. Chapter on: When Allāh, to Whom Belong Might and Majesty, Intends to Create the Believer	31
9. Chapter on: That the Baptism (<i>aṣ-Ṣibghah</i>) is Islam	31
10. Chapter on: That <i>as-Sakīnah</i> is the Faith	33
11. Chapter on: Devotion	35
12. Chapter on: The Revealed Laws	38
13. Chapter on: The Pillers of Islam	41
14. Chapter on: That by Islam, One's Blood is Spared (and Trust is Upheld) and that (Spiritual) Answered (Rests) Upon Faith	54
15. Chapter on: That <i>al-Īmān</i> Associates with <i>al-Islām</i> But <i>al-Islām</i> does not Associates with <i>al-Īmān</i>	57
16. Another Chapter: From the Above that <i>al-Islām</i> is Before <i>al-Īmān</i>	62
17. Chapter	64
18. Chapter on: That <i>al-Īmān</i> is Spread Out in all the Limbs of The Body	77
19. Chapter on: Precedence in <i>al-Īmān</i>	91
20. Chapter on: Ranks of <i>al-Īmān</i>	95
21. Another Chapter: From the Above	99
22. Chapter on: The Attribution of Islam	102

- 1) A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES: THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS
- 2) TRANSLITERATION
- 3) CAUTION
- 4) LIST OF TECHNICAL TERMS AND SPECIAL SIGNS USED IN THE TRADITIONS.

APPENDIX 'A'
A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES
THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS

NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agnomen (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by Means of	Place of Burial
1.	The Last Prophet of Allāh.	Abu 'l-Qāsim	Muhammad (Ahmad) (al-Mustaḥḍar)	'Abdullāh,	Rasūlu 'llāh, Nabiyyu 'llāh, an-Nabiyy, Khāṭamū 'n-Nabiyyīn	1 st Rabi' I, in the Year of Elephant, (2578/570 AD).	28 th Ṣafar, 11 AH, (25/5/632 AD).	Natural	Holy Madīnah, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles.	Umm Abihā	Fāṭimah	Muhammad	az-Zahra', as-Ṣiddiqah, al-Batol, Sayyidatu 'n-Nisā'	20 th Jumādā II, in the fifth year after the declaration of the Prophethood, (2/1/615 AD).	3 rd Jumādā II, 11 AH, (26/8/632 AD).	Injured	Holy Madīnah, Saudi Arabia.
3.	1 st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Ali	Abū Ṭalīb	Amīr al-Mu'minīn, al-Wasiyy, al-Murīdā, (Haydar).	13 th Rajab, 10 years before the declaration of the Prophethood, (25/5/600 AD).	Struck on 19 th Ramaḍān (25 th January); died on 21 st Ramaḍān 40 AH, (27/1/661 AD).	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq (al-Gharyyy).
4.	2 nd Imām	Abū Muḥammad	al-Ḥasan	'Ali	al-Mujtabā, as-Sibḡ (al-Akbar).	15 th Ramaḍān, 3 AH, (1/3/625 AD).	7 th Ṣafar, 50 AH, (6/3/670 AD).	Poison	Holy Madīnah, Saudi Arabia.
5.	3 rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Ali	Sayyidu 'sh-Shuhadā', as-Sibḡ (al-Aṣghar).	3 rd Sha'bān, 4 AH, (8/1/626 AD).	10 th Muharram, 61 AH, (10/10/680 AD).	Sword – in the Battle of 'Ashūrā.	Holy Karbalā', (at-Taff), Iraq.
6.	4 th Imām	Abū Muḥammad	'Ali	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjīdīn, as-Sajjād.	5 th Sha'bān, 38 AH, (6/1/659 AD).	25 th Muharram, 94/95 AH, (31/10/712 or 20/10/713 AD).	Poison	Holy Madīnah, Saudi Arabia.

7. 5 th Imām	Abū Ja'far	Muḥammad	'Alī	al-Bāqir	3 rd Šafar, 57 AH, (16/12/676 AD).	7 th Dhi 'l-ḥijjah, 114 AH, (28/1/733 AD).	Poison	Holy Madīnah, Saudi Arabia.
8. 6 th Imām	Abū 'Abdillāh, Abū Mūsā.	Ja'far	Muḥammad	aš-Šādiq	17 th Rabī' I, 83 AH, (20/4/702 AD).	25 th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Madīnah, Saudi Arabia.
9. 7 th Imām	Abu 'l-Ḥasan (<i>al-Awwal</i> = The First), Abū Ibrāhīm.	Mūsā	Ja'far	al-Kāzim, al-'Abdu š-Šāliḥ, al-'Ālim.	7 th Šafar, 129 AH, (28/10/746 AD).	25 th Rajab, 183 AH, (1/9/799 AD).	Poison	Holy al-Kāzimīyyah, Iraq.
10. 8 th Imām	Abu 'l-Ḥasan (<i>alḥ-Thānī</i> = The Second).	'Alī	Mūsā	ar-Riḍā	11 th Dhi 'l-qi'dah, 148 AH, (29/12/765 AD).	17 th Šafar, 203 AH, (24/8/818 AD).	Poison	Holy Mashhad, (Tūs – Khurāsān), Iran.
11. 9 th Imām	Abū Ja'far (<i>alḥ-Thānī</i> = The Second).	Muḥammad	'Alī	ar-Taql, al-Jawād.	10 th Rajab, 195 AH, (8/4/811 AD).	30 th Dhi 'l-qi'dah, 220 AH, (25/11/835 AD).	Poison	Holy Kāzimīyyah, Iraq.
12. 10 th Imām	Abu 'l-Ḥasan (<i>alḥ-Thānī</i> = The Third).	'Alī	Muḥammad	an-Naql, al-Ḥādī.	2 nd Rajab, 212 AH, (27/9/827 AD).	3 rd Rajab, 254 AH, (28/6/868 AD).	Poison	Holy Sāmarrā' (Surra-man-rā'ḡ) Iraq.
13. 11 th Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-'Askarī	8 th Rabī' II, 232 AH, (3/12/846 AD).	8 th Rabī' I, 260 AH, (1/1/874 AD).	Poison	Holy Sāmarrā', Iraq.
14. 12 th Imām	Abu 'l-Qāsim	Muḥammad	al-Ḥasan	al-Mahdi, al-Qāsim, al-Ḥujjah, al-Ghaib, Šāhibu 'z-Zamān, Šāhibu 'l-Amr, al-Murtaza.	15 th Sha'bān, 255 AH, (29/7/869 AD).	Still alive, but in occultation.	---	---

TRANSLITERATION

Symbol	Transliteration Symbol	Transliteration
ع	'	ك
ب	b	ل
ت	t	م
ث	th	ن
ج	j	ه
ح	h	و
خ	kh	ي
د	d	ة
ذ	dh	ah, at (construct state)
ر	r	ال
ز	z	article al- and 'l (even before the antepalatals)
س	s	
ش	sh	
ص	ṣ	
ض	ḍ	
ط	ṭ	
ظ	ẓ	
ع	'	
غ	gh	
ف	f	
ق	q	

Long Vowels

آ	ā
و	ū
ي	ī

Short Vowels

َ	a
ُ	u
ِ	i

CAUTION

I – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi* "A group of our associated", quoting from Aḥmad ibn Muḥammad ibn 'Īsā, the Group here means the following five persons: -

1. Abū Ja'far Muḥammad ibn Yaḥyā al-'Aṭṭār al-Qummī;
2. 'Alī ibn Mūsā ibn Ja'far al-Kamandānī;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummī;
4. Abū 'Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash'arī al-Qummī; and
5. Abu 'l-Ḥasan 'Alī ibn Ibrāhīm ibn Hāshim al-Qummī.

II – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi* "A group of our associates", quoting from Aḥmad ibn Muḥammad ibn Khālid al-Barqī, the Group here means the following four persons:-

1. Abu 'l-Ḥasan 'Alī ibn Ibrāhīm ibn Hāshim al-Qummī;
2. Muḥammad ibn 'Abdillāh ibn Udhaynah;
3. Aḥmad ibn 'Abdillāh ibn Umayyah; and
4. 'Alī ibn al-Ḥusayn as-Sa'd-Ābādī.

III – Wherever the author (al-Kulaynī) says in the the book of *al-Kāfi* "A group of our associates", quoting from Sahl ibn Ziyād, the Group here means the following four person:-

1. Abu 'l-Ḥasan 'Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzī, who is renowned with 'Allān al-Kulaynī;
2. Abu 'l-Ḥusayn Muḥammad ibn Abī 'Abdillāh Ja'far ibn Muḥammad ibn 'Awn al-Asadī al-Kūfī, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aṣ-Ṣaffār al-Qummī; and
4. Muḥammad ibn 'Aqīl al-Kulaynī.

IV – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi* "A Group of our associates", quoting from Ja'far ibn Muḥammad who quoted from al-Ḥasan ibn 'Alī ibn Faḍḍāl, one of them is, Abū 'Abdillāh al-Ḥusayn ibn Muḥammad ibn 'Imrān ibn Abī Bakr al-Ash'arī al-Qummī.

* * * * *

LIST OF Technical terms and special signs used in the Traditions

- أخبرنا - أنبأنا = that is: "informed us" or "told us".
- روى = that is: "narrated to us".
- حدّثنا = that is: "related" or "reported to us".
- رفعه - يرفعه = that is: a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.
- عن = (-) = that is: "quoted from", signified by the signs (-).
- مرسلاً - ارسله = that is: quoting (a Tradition) from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
- * = that is: starting of a new chain of narration.
- صلى الله عليه وآله وسلم = that is: peace and blessing of Allāh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).
- عليه/عليها السلام = that is: peace be upon him/her (p.b.u.h.).
- عليهم/عليهما السلام = that is: peace be upon them (p.b.u.t.).

* * * * *

INTRODUCTION

INTRODUCTION TO THE SECOND VOLUME OF *UṢŪL AL-KĀFĪ*

Our infinite thanks are due to the Beneficent Allāh that after a painful delay that took place in the translation and publication of an-other part of *Us)ūl* from the book of *al-Kāfī*, now, by the Grace of the Almighty Allāh, this Organization has seriously decided to expedite the work of translation and publication of the second volume of the book.

Though we lost the services of most of the scholarly group who worked in the translation of the first volume, nevertheless, we have been able – by the Help of the Almighty Allāh – to acquire valuable resources with renewed scholarly control. This has given us the initiative for rapid progress of the work.

The question of morality is one of the most important issues of the day. Whenever forces of materialism indulge in excesses, the necessity to work in the field of morality becomes more obvious and urgent. Materialism leads to oppression, humiliation, degradation of human character and increases social insecurity. Fortunately, this second volume of *Us)ūl al-Kāfī* generally deals with morality and a part of it deals with supplication and the Holy Qur'ān.

According to undeniable *Hadīthu 'th-Thaqalayn* and most of the indisputable narrations from the Shī'ah and the Sunnī that the Holy Qur'ān and the Household of the Holy Prophet (*Ahlu 'l-Bayt*), peace be upon them, are the Two Inseparable Entities, each perfect in itself, reflecting the others. Thus, it is necessary that we should hold fast to these Two Inseparable Ones so that we remain safe from getting astray.

This collection of *al-Kāfi* is the teachings of the *Ahlu 'l-Bayt* ('a.s.), and they should be thought along with the Holy Qur'ān for the guidance of the *ummah*.

Finally, we implore upon Allāh to affect our work purely for His pleasure, and to help us to complete this work, which we have started. May Allāh guide us in this step which we have taken and in the future steps, for He is the best Master and the best Helper.

World Organization for Islamic Services
(W.O.F.I.S.)

17/3/1432

21/2/2011

Tehran – Iran.

UṢŪL AL-KĀFĪ



**The Book of
BELIEF AND UNBELIEF
Chapter 1 to 22**

- ١ -

باب طِينَةِ الْمُؤْمِنِ وَالْكَافِرِ

١٤٥٢/١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِيعِيِّ بْنِ عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ النَّبِيِّينَ مِنْ طِينَةِ عَلِيِّ بْنِ أَبِي تَالِبٍ وَأَبْدَانَهُمْ^١ وَخَلَقَ قُلُوبَ

١. الطينة: الخلقة والجلبة. و عليين جمع علي، يقال للجنة والسماء السابعة والملائكة الحفظة الرافعين لاعمال عباد الله سبحانه والمراد به أعلي الأمكنة وأشرف المراتب وأقربها من الله وله درجات كما يدل عليه ما ورد في بعض الاخبار الآتية من قولهم «اعلي عليين». وسجن فعيل من سجن ويقال للنار والارض السفلي (في).

* * * * *

- 1 -

Chapter on The Clay of the Believer and the Unbeliever

1452-1. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Rib'ī ibn 'Abdillāh (-) a man that 'Alī ibn al-Ḥusayn ('a.s.') said:

"Allāh, to Whom belong Might and Majesty, created the prophets from the clay (*aṭ-ṭīnah*) of 'illiyīn: their hearts and their bodies². And created

1. 'a.s. = 'alayhi/'alayhā/'alayhimā or 'alayhimu 's-salām [peace be upon him/her/both or them].

2. *aṭ-ṭīnah*: Natural disposition; and 'illiyīn: is the plural of the word 'illī, meaning 'highest'. Thus, 'illiyīn means the highest places and most exalted in grades, the nearest approach to divinity, where the records of the righteous ones are preserved. It is in contrast to 'sijjīn' [Qur., 83:7].

الْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ وَجَعَلَ خَلْقَ أَبْدَانِ الْمُؤْمِنِينَ مِنْ دُونِ ذَلِكَ وَخَلَقَ الْكَافِرَ
 مِنْ طِينَةٍ سَحِجٍ قُلُوبُهُمْ وَأَبْدَانُهُمْ فَخَلَطَ بَيْنَ الطِّينَتَيْنِ فَمِنْ هَذَا يَلِدُ الْمُؤْمِنُ الْكَافِرَ
 وَيَلِدُ الْكَافِرُ الْمُؤْمِنَ وَمِنْ هَاهُنَا يُصِيبُ الْمُؤْمِنُ السَّيِّئَةَ وَمِنْ هَاهُنَا يُصِيبُ الْكَافِرُ الْحَسَنَةَ
 فَقُلُوبُ الْمُؤْمِنِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ وَقُلُوبُ الْكَافِرِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ.

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the hearts of the believers from that clay, and He created the bodies of the believers from what is beneath that. Then He created the unbelievers from the clay of *sijjīn*: their hearts and their bodies, and then he mixed the two clay. Thus, from this [mixture] a believer begets an unbeliever and an unbeliever begets a believer, and from here the believer is afflicted with misdeed, and from here the unbeliever is blessed with good deeds. Therefore, the hearts of the believers yearn for that from which they were created, and the hearts of the unbelievers long for that from which they were created^{3, 114}

3. i.e.: To which they show eagerness and desire.

4. The traditions (*aḥādīth*) on *aḥ-ḥīnah* (clay) in this chapter and in some other similar chapters create some questions, and especially for some individuals that sometime they put forth this conception of compulsion (*jabr*) and lack of freedom of will. Therefore, it is necessary to draw our attention to the following some points in this regard:

1. Being bound to demonstrate freedom of will and its positiveness, some individuals, due to the environment, conditions, nature and moralities, are closer to the righteousness and virtuousness. On the contrary, some others are closer to impurities and evils, this is a clear fact that purport to most of the precious verses (of the Holy Qur'ān) and noble Traditions. Therefore, we reach this fact, according to the famous saying from the infallible Imāms, peace be upon them: "There is neither (complete) compulsion (nor constraint) (on human beings), nor (complete) delegation (or freedom), but the matter is midway between the two (extremes), [*lā jabra wa lā tafwīḍ bal amrun bayna*

'[amrayn]. In between the two ways: 'compulsion' and 'freedom' which both ways are misleading and void, there is middle way, and that is the only right way. The meaning of some interpretations of the Traditions in the (related) chapter is the nearness of their nature, and not compulsion and lack of freedom of will.

Meanwhile, it should be noted that Allāh, the Sublime, would reward someone, who struggles to attain prosperity, according to the extent of efforts he/she makes, and according to the inconveniences he/she has tolerated in the cause of prosperity. (*Afḍalu 'l-a'māl aḥmazuḥā* = The most excellent of deeds is the most painful.) It is obvious that this effort concerning someone whose conditions draw him nearer to corruption is more difficult and harder than other person.

With reference to this middle way that 'Allāmah al-Majlisī - may Allāh sanctify his secret! - in his great commentary work on *al-Kāfi*, entitled *Mir'ātu 'l-'uqūl*, says, while adducing to explain what has been narrated in these Traditions: "There is no any doubt that the tendencies and capabilities of individuals are not equal. For example: The holy Prophet (peace be upon him and his progeny) and Abū Jahl are not on one level of tendency and capability, still these differences in tendencies do not cause compulsion and negation of freedom of will."

2. Thus, it is interesting to see that this fact can be found in most of these Traditions regarding 'nature' (*aṭ-ṭīnāh*). For example, in the text of the first Tradition of this chapter, where the differences of 'natural disposition' is discussed, it is concluded thus: "the hearts of the believers yearn for that from which they were created." The word '*taḥinnu*' which means 'yearn for' proclaims the fact that the heart of the believer yearns for purity and goodness, but is not obliged. In another conclusion there is: "the heart of the unbelievers long for that from which they were created". Thus, it declares the tendency of the unbelievers' heart, not its obligation. In the fourth Tradition of this chapter we read: "Their (our Shi'ahs') hearts yearn (*taḥwī*) for us, because they are created from that which we are created." Here by using the word '*taḥwī*', also shows the tendency and will. It declares the closeness of groups to goodness or evil, not compulsion.
3. Another point that should be taken in view in these Traditions is the past tense of the verb (creation) and alike, where it has been used (in the Traditions), and not the present and future tense that denotes the present and future. The said creation in the Traditions belongs to the past and to the invisible world, not to this secular creation and this soil and clay that are visible, which belongs to present time and future. It is obvious that this mysterious world and this wonderful human cannot be content to what is visible only. It is also important here to note this point that even in the unseen stages of this world, according to the explicit statements of the Traditions freedom of will was in practice and not compulsion. In some of the Traditions of this chapter as well as in some other chapters, it is proclaimed that in the unseen world, the Divine Decree was issued for souls to distinguish between the obedient and disobedient; By obedience of a group and disobedience of others, some other groups were distinguished, even the disobedient group requested for another chance for their rehabilitation and when they were granted, they again disobeyed, and did not surrendered to Allāh's decree.

The great scholar 'Allāmah al-Majlisī - may Allāh have mercy upon him - in his commentary on *al-Kāfi* about one of the possible meanings of these Traditions, states: "This is because their true bodies are the ones which are in the hidden part of their skins and they manage these (apparent) bodies, and their racial bodies are, in fact, the bodies

for their bodies." It means the true bodies of people are not these racial bodies of this world, and these apparent racial bodies are, in fact, the bodies for those true hidden bodies.

4. Regarding these Traditions another point that must be taken in view is the literal meaning of the word '*aṭ-ṭīnah*' (clay) that has been used in these Traditions. The late 'Allāmah al-Majlisī in his commentary (vol.7, p.2), according to the book of an-Nihāyah does not count the meaning of *aṭ-ṭīnah* as clay or soil, but: 'nature' and 'inborn disposition.' He narrates from an-Nihāyah an example and says: "It is said, '*Ṭayyanah 'alayhi*' or '*jubila 'alayhi*', i.e., 'He has been created with natural disposition'; and it is said, '*Ṭānahu Allāh 'alā ṭīnatihi*' or '*Khalaqahu 'alā jibillatihi*', i.e., 'Allāh has created him on his nature'; and the natural disposition of a man is his creation and nature". In this manner, he interpretes the meaning of *aṭ-ṭīnah* as 'individual's nature' and his special character. Obviously, the characters are different, but they are in control and are not the cause of compulsion.
5. Meanwhile, we must also point out to what has been mentioned in the Introduction, when we started the work of translation of *al-Kāfi*, which stressed upon the fact that belief and faith are based on a pillar which is much stronger than one or a couple of Traditions that require many decisive evidences and/or rational reasons which are not disputable.
6. In the end, we deem it necessary to announce that human's freedom of will and absence of compulsion in his deed is a certain fact which, firstly: is understood by self evidence of human wisdom; secondly: is the subject of many verses of the Holy *Qur'ān*; thirdly: there are numerous Traditions of the Holy Prophet and the Infallible Imāms, peace be upon him and his progeny, in that regard; and, fourthly: all commands and interdictions of the *sharī'ah* and its entire promises and warnings point to the freedom of will of mankind. Without the existence and certainty of freedom of will, the command and interdiction as well as the promise or warning has no any meaning. Therefore, the question of 'freedom of will' is not something that one, by referring to some special Traditions, can hurt it, but rather, in such cases, it is required to correct our perception from that Tradition, or sometimes do not comment on them; and according to the interpretation of some Traditions, we should leave their knowledge at the discretion of our great religious leaders.

٢/١٤٥٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْغَفَّارِ الْجَارِزِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمُؤْمِنَ مِنْ طِينَةِ الْجَنَّةِ وَخَلَقَ الْكَافِرَ مِنْ طِينَةِ النَّارِ وَقَالَ إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ وَجَسَدَهُ فَلَا يَسْمَعُ شَيْئًا مِنَ الْخَيْرِ إِلَّا عَرَفَهُ وَلَا يَسْمَعُ شَيْئًا مِنَ الْمُنْكَرِ إِلَّا أَنْكَرَهُ. قَالَ وَسَمِعْتُهُ يَقُولُ: الطِّينَاتُ ثَلَاثٌ: طِينَةُ الْأَنْبِيَاءِ وَالْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ إِلَّا أَنَّ الْأَنْبِيَاءَ هُمْ مِنْ صَفْوَتِهَا هُمْ الْأَصْلُ وَلَهُمْ فَضْلُهُمْ وَالْمُؤْمِنُونَ الْفَرْعُ مِنْ طِينٍ لَا زِبَّ كَذَلِكَ لَا يَفْرُقُ اللَّهُ عَزَّ وَجَلَّ بَيْنَهُمْ وَبَيْنَ شِعَتِهِمْ. وَقَالَ طِينَةُ النَّاصِبِ مِنْ حِمَاٍ مَسْنُونٍ وَأَمَّا الْمُسْتَضْعَفُونَ فَمِنْ تُرَابٍ لَا يَتَحَوَّلُ مُؤْمِنٌ عَنْ إِيْمَانِهِ وَلَا نَاصِبٌ عَنْ نَصْبِهِ وَلِلَّهِ الْمَشِيئَةُ فِيهِمْ.

٣/١٤٥٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَبُّوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ:

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1453-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥasan (-) an-Naḍr ibn Shu'ayb (-) 'Abdu 'l-Ghaffār al-Jāzī⁵ that Abū 'Abdillāh ('a.s.) said:

"Allāh, to Whom belong Might and Majesty, created the believer from the clay of the Garden and created the unbeliever from the clay of the Fire." Also, he ['a.s.] said: "If Allāh, to Whom belong Might and Majesty, wishes good for His servant, He sweetens, both, his soul and body, so that he [may] recognizes the good, as soon as he hears of it and ignores the abominable, as soon as he hears of it." He [the narrator] said: "I heard him ['a.s.] also say: 'There are three [kinds of] clay: The prophets' clay and the believers, are from that [same] clay, except that the prophets' clay is the best, they are the roots, and their superiority is preserved, while the believers are the branches of a sticking clay. Therefore, Allāh, to Whom belong Mighty and Majesty, does not differentiate between the prophets and their partisans.' And he ['a.s.] said: 'The clay of the Nāṣibī is from a rotten black mud (*ḥamāin masnūn*), while the weak ones (*al-mustaḍ'afūn*) are from soil, that will not turn away the believer from his belief, nor the Nāṣibī from his hostility, and there is Allāh's Will in them.'"

1454-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb that Ṣāliḥ ibn Sahl said:

5. In other copies: al-Ḥārithī.

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ مِنْ أَيِّ شَيْءٍ خَلَقَ اللَّهُ عَزَّ وَجَلَّ طِينَةَ الْمُؤْمِنِينَ؟ فَقَالَ مِنْ طِينَةِ الْأَنْبِيَاءِ فَلَمْ تَنْجَسْ أَبَدًا.

٤٥٥/١. مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ أَبِي نَهْشَلٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَنَا مِنْ أَعْلَى عَلَيَيْنَ وَخَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقْنَا مِنْهُ وَخَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ وَقُلُوبُهُمْ تَهْوِي إِلَيْنَا لِأَنَّهَا خُلِقَتْ مِمَّا خَلَقْنَا مِنْهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ «كَلَّا إِنَّ كِتَابَ الْأَنْبِيَاءِ لَفِي عِلِّيِّينَ وَمَا أَذْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ» وَخَلَقَ عَدُوَّنَا مِنْ سَحَابٍ وَخَلَقَ قُلُوبَ شِيعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَأَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ تَهْوِي إِلَيْهِمْ لِأَنَّهَا خُلِقَتْ مِمَّا خَلَقُوا مِنْهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ «كَلَّا إِنَّ كِتَابَ الْفُجَّارِ

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"I said to Abū 'Abdillāh ('a.s.) 'May I be made your ransom! From what did Allāh, to Whom belong Might and Majesty, created the clay of the believer?' He ['a.s.] said: 'From the clay of the prophets; thus it would never be tainted ⁶ (spiritually).'"

1455-4. Muḥammad ibn Yaḥyā and others (—) Aḥmad ibn Muḥammad and others (—) Muḥammad ibn Khalaf that Abū Nahshal said: Muḥammad ibn Ismā'īl narrated to me that Abū Ḥamzah ath-Thumālī said: I heard Abū Ja'far ('a.s.) saying:

"Allāh, to Whom belong Might and Majesty, created us from the uppermost part of 'illiyīn, and He created the hearts of our partisans (Shī'ahs) from that, from which He created us. And He created their bodies from what is beneath that. Their hearts yearn (*tahwī*) for us, because they are created from that which we are created." Then he ['a.s.] recited this verse: "No indeed; the Book of the pious is in 'illiyīn; and what shall teach thee what is 'illiyūn? A book inscribed, witnessed by those brought nigh; (Qur., 83:18-21); and [said]: He created our enemies from *sijjīn* and created the hearts of their partisans from that which He created them from; and their bodies from what is lower than that. And their hearts yearn for them, because they are created from what they are created from." Then he ['a.s.] recited this verse: No indeed; the Book of the libertines [al-fujjār] is

6. i.e.: With the taint of polytheism and disbelief.

لَفِي سِجِّينٍ وَمَا أَذْرَاكَ مَا سِجِّينٌ كِتَابٌ مَرْقُومٌ وَتِلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ».

٥/١٤٥٦. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَغَيْرِ وَاحِدٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عُثْمَانَ بْنِ يُونُسَ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَنَا مَوْلَاكَ عَبْدُ اللَّهِ بْنُ كَيْسَانَ قَالَ أَمَّا التَّسَبُّ فَأَعْرِفُهُ وَأَمَّا أَنْتَ فَلَسْتُ أَعْرِفُكَ قَالَ قُلْتُ لَهُ إِنِّي وَلَدْتُ بِالْحَبْلِ وَنَشَأْتُ فِي أَرْضِ فَارِسَ وَإِنِّي أُخَالِطُ النَّاسَ فِي التَّجَارَاتِ وَغَيْرِ ذَلِكَ فَأُخَالِطُ الرَّجُلَ فَأَرَى لَهُ حُسْنَ السَّمْتِ وَحُسْنَ الْخُلُقِ وَكَثْرَةَ أَمَانَةٍ ثُمَّ أُفْتَشُهُ فَأَتَبَيَّنُهُ عَنْ عَدَاوَتِكُمْ وَأُخَالِطُ الرَّجُلَ فَأَرَى مِنْهُ سُوءَ الْخُلُقِ وَقِلَّةَ أَمَانَةٍ وَزَعَارَةً ثُمَّ أُفْتَشُهُ فَأَتَبَيَّنُهُ عَنْ وَلَايَتِكُمْ فَكَيْفَ يَكُونُ ذَلِكَ؟

قَالَ لِي أَمَا عَلِمْتَ يَا ابْنَ كَيْسَانَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَخَذَ طِينَةً مِنَ الْجَنَّةِ وَطِينَةً

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in sijjīn; and what shall teach thee what is sijjīn? A book inscribed. Woe that day unto those who cry it lies; (Qur., 83:7-10)."

1456-5. A group of our associates (-) Sahl ibn Ziyād and other, more than one (-) al-Husayn ibn al-Hasan, both of them (-) Muḥammad ibn Ūramah (-) Muḥammad ibn 'Alī (-) Ismā'īl ibn Yasār that 'Uthmān ibn Yūsuf said: 'Abdullāh ibn Kaysān informed me from Abū 'Abdillāh ('a.s.). He ['Abdullāh ibn Kaysān] said:

"I said to him ['a.s.]: 'May I be made your ransom! I am your [obedient] servant 'Abdullāh ibn Kaysān.' He ['a.s.] said: 'As for the lineage, I know it, but I do not know you.'" He said: "I said to him: 'I was born on the mountain and brought up in Persia. I mix with people in commerce and other transactions. So, sometimes I associate with a man and I see him to have good manner (*husnu 's-samt*)⁷, good moral character and very trustable. When I inquire about him, I find out that he is an enemy of you. Then I associate with another man and I find that he has bad moral character, lack of trust and meanness. When I inquire about him, I find out that he is [the follower] of your mastership [*wilāyah*]. How is that?"

"Then he ['a.s.] said to me: 'O Ibn Kaysān! Don't you know that Allāh, to Whom belong Might and Majesty, took a clay from the Garden and a clay

7. *as-Samt*: Society of good people.

مِنَ النَّارِ فَخَلَطَهُمَا جَمِيعاً ثُمَّ نَزَعَ هَذِهِ مِنْ هَذِهِ وَهَذِهِ مِنْ هَذِهِ فَمَا رَأَيْتَ مِنْ أَوْلَيْكَ مِنَ
الْأَمَانَةِ وَحُسْنِ الْخُلُقِ وَحُسْنِ السَّمْتِ فَمِمَّا مَسَّتْهُمْ مِنْ طِينَةِ الْجَنَّةِ وَهُمْ يَعُودُونَ إِلَى
مَآخِلِقُوا مِنْهُ وَمَا رَأَيْتَ مِنْ هَؤُلَاءِ مِنْ قَلَّةِ الْأَمَانَةِ وَسُوءِ الْخُلُقِ وَالزَّعَاةِ فَمِمَّا مَسَّتْهُمْ مِنْ
طِينَةِ النَّارِ وَهُمْ يَعُودُونَ إِلَى مَآخِلِقُوا مِنْهُ.

٦/١٤٥٧. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمُؤْمِنُونَ مِنْ طِينَةِ الْأَنْبِيَاءِ؟ قَالَ نَعَمْ.

٧/١٤٥٨. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ
عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ عَلَيْهِ السَّلَامُ بَعَثَ جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ
الْجُمُعَةِ فَقَبَضَ بِيَمِينِهِ قَبْضَةً بَلَغَتْ قَبْضَتُهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا وَأَخَذَ مِنَ

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from the Fire and mixed them together. Then He extracted this [clay] from that, and [extracted] that from this. So, what you saw of trustworthiness, goodness of the moral character and good manner in those [i.e., our adversaries], is of what had touched them from the clay of the Garden [before they were separated from each other]. However, they will return to what they were created from. And what you saw from those of lack of trust, bad moral character and meanness is of what had touched them from the clay of the Fire. Hence, they will too return to what they were created from."

1457-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Khālid that Ṣāliḥ ibn Sahl said:

"I said to Abū 'Abdillāh ('a.s.): 'Are the believers from the clay of the prophets?' He said: 'Yes.'"

1458-7. 'Alī ibn Muḥammad (-) Ṣāliḥ ibn Abī Ḥammād (-) al-Ḥusayn ibn Yazīd⁸ (-) al-Ḥasan ibn 'Alī ibn Abī Ḥamzah (-) Ibrāhīm that Abū 'Abdillāh ('a.s.) said:

"When Allāh, to Whom belong Might and Majesty, decided to create Ādam ('a.s.), He sent Jibrīl, on the first hour of Friday; so he grasped with his right hand, a seizure of the distance from the seventh heaven to the lower ones, and took, from each heaven, a portion of clay; and he grasped

8. In other copies it is al-Ḥusayn ibn Zayd.

كُلِّ سَمَاءٍ تُرْبَةٌ وَقَبْضٌ قَبْضَةٌ أُخْرَى مِنْ الْأَرْضِ السَّابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْقُصْوَى.
فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ كَلِمَتَهُ فَأَمْسَكَ الْقَبْضَةَ الْأُولَى بِيَمِينِهِ وَالْقَبْضَةَ الْأُخْرَى بِشِمَالِهِ
فَفَلَقَ الطِّينَ فَلَقَّتَيْنِ فَذَرَا مِنَ الْأَرْضِ ذَرَوًا وَمِنَ السَّمَاوَاتِ ذَرَوًا فَقَالَ لِلَّذِي بِيَمِينِهِ مِنْكَ
الرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَوْصِيَاءُ وَالصَّادِقُونَ وَالْمُؤْمِنُونَ وَالسَّعْدَاءُ وَمَنْ أُرِيدَ كَرَامَتُهُ فَوَجِبَ لَهُمْ
مَا قَالَ كَمَا قَالَ وَقَالَ لِلَّذِي بِشِمَالِهِ مِنْكَ الْجَبَّارُونَ وَالْمُشْرِكُونَ وَالْكَافِرُونَ وَالطَّوَاعِثُ
وَمَنْ أُرِيدَ هَوَانُهُ وَشِقْوَتُهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ ثُمَّ إِنَّ الطِّينَتَيْنِ خُلِطَتَا جَمِيعًا وَذَلِكَ
قَوْلُ اللَّهِ عَزَّ وَجَلَّ ﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى﴾ فَالْحَبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللَّهُ
عَلَيْهَا مَحَبَّتَهُ وَالنَّوَى طِينَةُ الْكَافِرِينَ الَّذِينَ نَاوُوا عَنْ كُلِّ خَيْرٍ وَإِنَّمَا سُمِّيَ النَّوَى مِنْ أَجْلِ
أَنَّهُ نَأَى عَنْ كُلِّ خَيْرٍ وَتَبَاعَدَ عَنْهُ وَقَالَ اللَّهُ عَزَّ وَجَلَّ ﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ

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another seizure from the highest [part of the] seventh earth to the lowest [part of the] seventh earth.

"Then Allāh, to Whom belong Might and Majesty, ordered His Word (Jibril) to grasp the first seizure with his right hand and the second seizure with his left hand. Then He split the clay into two halves, and He sprinkled from the earth a sprinkling, and from the heavens a sprinkling, and said to the one on His right hand: 'From you will come out the messengers, the prophets, the trustees, the righteous, the believers, the prosperous ones, and for whom I wish honour.' So, they were granted what He said as He said. And He said to the one on His left hand: 'From you will come out the tyrants, the polytheists, the unbelievers, the false deities, and for whom I wish disgrace and misfortune.' So they were granted what He said as He said. Then the two clay were mixed together; and this is the Word of Allāh, to Whom belong Might and Majesty: *Indeed Allāh is the splitter of the grain and the pit*; (Qur., 6:95). So, the grain is the clay of the believers, which Allāh has inspired His love on it; and the pit is the clay of the unbelievers, who are far away from every good. And it (the pit) has been named *an-nawā* (lit. 'that which is remote or distant') because it is kept away from every good and stays away from it. Allāh, to Whom belong Might and Majesty, said: *He brings forth the living from the dead and He*

الْمَيِّتِ مِنَ الْحَيِّ ﴿فَالْحَيُّ الْمُؤْمِنُ الَّذِي تَخْرُجُ طِينَتُهُ مِنْ طِينَةِ الْكَافِرِ وَالْمَيِّتُ الَّذِي يَخْرُجُ مِنَ الْحَيِّ هُوَ الْكَافِرُ الَّذِي يَخْرُجُ مِنْ طِينَةِ الْمُؤْمِنِ فَالْحَيُّ الْمُؤْمِنُ وَالْمَيِّتُ الْكَافِرُ وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ ﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ﴾ فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ وَكَانَ حَيَاتُهُ حِينَ فَرَّقَ اللَّهُ عَزَّ وَجَلَّ بَيْنَهُمَا بِكَلِمَتِهِ كَذَلِكَ يُخْرِجُ اللَّهُ عَزَّ وَجَلَّ الْمُؤْمِنَ فِي الْمِيلَادِ مِنَ الظُّلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ وَيُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلْمَةِ بَعْدَ دُخُولِهِ إِلَى التَّوَدُّعِ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ ﴿لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾.

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brings forth the dead from the living; (Qur., ibid.). So, the living is the believer whose clay emanates from the clay of the unbeliever; and the dead is the unbeliever who emanates from the believer's clay. Thus, the living is the believer and the dead is the unbeliever, and that is His, to Whom belong Might and Majesty's Word: Why is he who was dead, and We gave him life, . . . (Qur., 6:122). So, his death was the mixing of his clay with the clay of the unbeliever, and his life was at the time when Allāh, to Whom belong Might and Majesty, separated them by His Word. Thus, Allāh, to Whom belong Might and Majesty, brings forth the believer, [at the time] of his birth, after being in darkness, to the light; and He brings forth the unbeliever from the light to the darkness, after being in it. and that is His Word, to Whom belong Mighty and Majesty: So that anyone who is alive may be warned, and that the word may come due against the faithless; (Qur., 36:70)."

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بَابُ آخِرِ مَنْهُ وَفِيهِ زِيَادَةُ وَقُوعِ التَّكْلِيفِ الْأَوَّلِ

١٤٥٩/١. أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

لَوْ عَلِمَ النَّاسُ كَيْفَ ابْتِدَاءُ الْخَلْقِ مَا اخْتَلَفَ اثْنَانِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ كُنْ مَاءٌ عَذْبًا أَخْلُقُ مِنْكَ جَنَّتِي وَأَهْلَ طَاعَتِي وَكُنْ مِلْحًا أُجَاعًا أَخْلُقُ مِنْكَ نَارِي وَأَهْلَ مَعْصِيَتِي ثُمَّ أَمَرَهُمَا فَاِمْتَزَجَا فَمِنْ ذَلِكَ صَارَ يَلِدُ الْمُؤْمِنُ الْكَافِرَ وَالْكَافِرُ الْمُؤْمِنَ ثُمَّ أَخَذَ طِينًا مِنْ أَدِيمِ الْأَرْضِ فَعَرَّكَهُ عَرَكًا شَدِيدًا فَإِذَا هُمْ كَالذَّرِّ يَدْبُونَ فَقَالَ لِأَصْحَابِ الْيَمِينِ إِلَى الْجَنَّةِ بِسَلَامٍ وَقَالَ لِأَصْحَابِ الشِّمَالِ إِلَى النَّارِ وَلَا أُبَالِي ثُمَّ أَمَرَ نَارًا فَأُسْعِرَتْ

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Another Chapter

From the Above Containing

A Supplement for the First Commandments

1459-1. Abū 'Alī al-Ash'arī and Muḥammad ibn Yaḥyā (-) Muḥammad ibn Ismā'īl (-) 'Alī ibn al-Ḥakam (-) Abān ibn 'Uthmān (-) Zurārah that Abū Ja'far ('a.s.) said:

"Had people known how the creation began no two persons would have differed [with each other on religious matter]. Surely Allāh, to Whom belong Might and Majesty, before creating the creation said: 'Be sweet water so that I create from you My Garden and those who obey Me; and be bitter, salty water so that I create from you My Fire and those who disobey Me.' Then He ordered them both to mix together, since then the believer started giving birth to the unbeliever and the unbeliever giving birth to the believer. Then He took a portion of clay from the surface of the earth and rubbed it strongly, so they began to creep like specks, and He said to the People of the Right Hand: '(Go) to the Garden with peace!' and said to the People of the Left Hand: '(Go) to the Fire and I don't care.' Then He ordered a fire to be kindled and said to the People of the

فَقَالَ لِأَصْحَابِ الشَّمَالِ ادْخُلُوهَا فَهَابُوهَا فَقَالَ لِأَصْحَابِ الْيَمِينِ ادْخُلُوهَا فَدَخَلُوهَا
فَقَالَ كُونِي بَرْدًا وَسَلَامًا فَكَانَتْ بَرْدًا وَسَلَامًا فَقَالَ أَصْحَابُ الشَّمَالِ يَارَبِّ أَقْلَنَّا فَقَالَ
قَدْ أَقْلَنْتُكُمْ فَادْخُلُوهَا فَدَخَبُوهَا فَهَابُوهَا فَتَمَّ ثَبَتُ الطَّاعَةِ وَالْمَعْصِيَةِ فَلَا يَسْتَطِيعُ هَؤُلَاءِ أَنْ
يَكُونُوا مِنْ هَؤُلَاءِ وَلَا هَؤُلَاءِ مِنْ هَؤُلَاءِ.

٤٦٠ / ٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ أَنَّ رَجُلًا
سَأَلَ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ﴾ إِلَى آخِرِ الْآيَةِ، فَقَالَ -وَأَبُوهُ
عَلَيْهِ السَّلَامُ يَسْمَعُ:-

حَدَّثَنِي أَبِي أَنَّ اللَّهَ عَزَّ وَجَلَّ قَبَضَ قَبْضَةً مِنْ تُرَابِ التُّرْبَةِ الَّتِي خَلَقَ مِنْهَا آدَمَ عَلَيْهِ السَّلَامُ
فَصَبَّ عَلَيْهَا الْمَاءَ الْعَذْبَ الْفَرَاتَ ثُمَّ تَرَكَهَا أَرْبَعِينَ صَبَاحًا ثُمَّ صَبَّ عَلَيْهَا الْمَاءَ الْمَالِحَ

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Left Hand: 'Enter it,' but they were afraid of it; then He said to the People of the Right Hand: 'Enter it!' and they entered. Then He said: 'Be cool and safe!' So, it became cool and safe. Then the People of the Left Hand said: 'O Lord! Forgive us our slip,' He said: 'I have forgiven your slip, so enter it.' They went to it, but they were [again] afraid. Thereupon, the obedience and the disobedience were confirmed. So, neither these [obedients] can be like those [disobedients] nor those [can be like] these."

1460-2. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr (–) Ibn Udhaynah (–) Zurārah that a man asked Abū Ja'far ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *When your Lord took from the Children of Adam, from their loins, their descendants and made them bear witness over themselves, [He said to them]: "Am I not your Lord?" They said: "Yes indeed! We bear witness." . . .* (Qur., 7:172). Then he ('a.s.) said – and his father was listening:

"My father related to me that Allāh, to Whom belong Might and Majesty, grasped a handful of clay from the earth out of which He created Ādam ('a.s.) and poured on it a sweet refreshing water, then He left it for forty consecutive days, after which He poured on it a bitter salty water and left it

الْأَجَاجَ فَتَرَكَهَا أَرْبَعِينَ صَبَاحاً فَلَمَّا اخْتَمَرَتِ الطِّينَةُ أَخَذَهَا فَعَرَكَهَا عَرَكاً شَدِيداً فَخَرَجُوا كَالذَّرِّ مِنْ يَمِينِهِ وَشِمَالِهِ وَأَمَرَهُمْ جَمِيعاً أَنْ يَقْعُوا فِي النَّارِ فَدَخَلَ أَصْحَابُ الْيَمِينِ فَصَارَتْ عَلَيْهِمْ بَرْدٌ وَسَلامٌ وَأَبَى أَصْحَابُ الشِّمَالِ أَنْ يَدْخُلُوهَا.

٣/١٤٦١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ عَلَيْهِ السَّلَامُ أَرْسَلَ الْمَاءَ عَلَى الطِّينِ ثُمَّ قَبَضَ قَبْضَةً فَعَرَكَهَا ثُمَّ فَرَقَهَا فِرْقَتَيْنِ بِيَدِهِ ثُمَّ ذَرَأَهُمْ فَإِذَا هُمْ يَدْبُونَ ثُمَّ رَفَعَ لَهُمْ نَاراً فَأَمَرَ أَهْلَ الشِّمَالِ أَنْ يَدْخُلُوهَا فَذَهَبُوا إِلَيْهَا فَهَا بُوْهَا فَلَمْ يَدْخُلُوهَا ثُمَّ أَمَرَ أَهْلَ الْيَمِينِ أَنْ يَدْخُلُوهَا فَذَهَبُوا فَدَخَلُوهَا فَأَمَرَ اللَّهُ جَلَّ وَعَزَّ النَّارَ فَكَانَتْ عَلَيْهِمْ بَرْدٌ وَسَلامٌ فَلَمَّا رَأَى ذَلِكَ أَهْلُ الشِّمَالِ قَالُوا رَبَّنَا أَقْلَنَّا فَأَقْلَهُهُمْ ثُمَّ قَالَ لَهُمْ أَدْخُلُوهَا فَذَهَبُوا فَقَامُوا عَلَيْهَا وَلَمْ يَدْخُلُوهَا فَأَعَادَهُمْ طِيناً

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for another forty days. So, when the clay fermented He took it and rubbed it firmly so they emerged like specks from His Right and Left Hand, and He ordered them all to fall in the Fire. So, the People of the Right Hand entered and it turned cool and safe for them, but the People of the Left Hand refused to enter it."

1461-3. 'Alī ibn Ibrāhīm (-) his father (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Abān ibn 'Uthmān (-) Muḥammad ibn 'Alī al-Ḥalabī that Abū 'Abdillāh ('a.s.) said:

"When Allāh, to Whom belong Might and Majesty, desired to create Ādam, He sent water on the clay, then He grasped a handful of it and rubbed it. Then He divided it into two halves with His hand. He then scattered them, so they began to crawl. After that He raised for them a Fire and ordered the People of the Left Hand to enter it, they went towards it but they were afraid of it and they did not enter it. Then He ordered the People of the Right Hand to enter it, so they went and entered it. Thereupon, Allāh, to Whom belong Majesty and Might, ordered the Fire and it was cool and safe for them. So, when the People of the Left Hand saw that they said: 'O our Lord! Forgive us our slip,' so He forgave them. Then He said to them: 'Enter it,' so they went towards it and stood before it but did not enter it. He then turned them (all) into clay, and out of it He created Adam ('a.s.)."

وَخَلَقَ مِنْهَا آدَمَ عَلَيْهِ السَّلَامُ وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَلَنْ يَسْتَطِيعَ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ وَلَا هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ قَالَ:
فَيَمُرُّونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَوَّلُ مَنْ دَخَلَ تِلْكَ النَّارَ فَذَلِكَ قَوْلُهُ جَلَّ وَعَزَّ قُلْ ﴿إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ﴾.

- ٣ -

بَابُ آخَرٍ مِنْهُ

١/١٤٦٢. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعِجْلِيِّ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَيْثُ خَلَقَ الْخَلْقَ خَلَقَ مَاءً عَذْبًا وَمَاءً مَالِحًا أُجَاجًا

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Then Abū 'Abdillāh ('a.s.) said: "So, neither these [obedients] can be like those [disobedients] nor those can be like these."

He ('a.s.) said: "Thus they (*Ahlu 'l-Bayt*, 'a.s.) believe that the Messenger of Allāh (ṣ.a. 'a.w.a.) was the first person to enter that fire, according to His, to Whom belong Majesty and Might's Word: Say, 'If the All-Beneficent had a son, I would have been the first to worship [him]'; (Qur., 44:81)."

- 3 -

Another Chapter From the Above

1462-1. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) 'Alī ibn al-Ḥakam (—) Dāwūd al-'Ijlī (—) Zurārah (—) Ḥumrān that Abū Ja'far ('a.s.) said:

9. ṣ.a. 'a.w.a. = ṣallā Allāh 'alayhi wa ālih [the blessing of Allāh be upon him and his progeny].

فَامْتَزَجَ الْمَاءَانِ فَأَخَذَ طِينًا مِنْ أَدَمِ الْأَرْضِ فَعَرَكَهُ عَرَكًا شَدِيدًا فَقَالَ لِأَصْحَابِ الْيَمِينِ وَهُمْ كَالذَّرِّ يَدْبُونَ إِلَى الْجَنَّةِ بِسَلَامٍ وَقَالَ لِأَصْحَابِ الشَّمَالِ إِلَى النَّارِ وَلَا أَبَالِي ثُمَّ قَالَ «أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ» ثُمَّ أَخَذَ الْمِيثَاقَ عَلَى النَّبِيِّينَ فَقَالَ أَلَسْتُ بِرَبِّكُمْ وَأَنَّ هَذَا مُحَمَّدٌ رَسُولِي وَأَنَّ هَذَا عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ قَالُوا بَلَى فَتَبَيَّنَتْ لَهُمُ النَّبُوءَةُ وَأَخَذَ الْمِيثَاقَ عَلَى أُولِي الْعِزَمِ أَنَّنِي رَبُّكُمْ وَمُحَمَّدٌ رَسُولِي وَعَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ وَأَوْصِيَاؤُهُ مِنْ بَعْدِهِ وَلَا أَمْرِي وَخِزَانُ عَلِيٍّ عَلَيْهِ السَّلَامُ وَأَنَّ الْمَهْدِيَّ أَنْتَصِرَ بِهِ لِدِينِي وَأُظْهِرَ بِهِ دَوْلَتِي وَأُنْتَقِمَ بِهِ مِنْ أَعْدَائِي وَأُعْبُدَ بِهِ طَوْعًا وَكَرْهًا قَالُوا أَقَرَرْنَا يَا رَبِّ وَشَهِدْنَا وَلَمْ يَجْحَدْ آدَمُ وَلَمْ يُقِرَّ فَتَبَيَّنَتْ الْعَزِيمَةُ لِهَؤُلَاءِ الْخَمْسَةِ فِي الْمَهْدِيِّ وَلَمْ يَكُنْ لِآدَمَ عَزَمٌ عَلَى الْإِقْرَارِ بِهِ وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ «وَلَقَدْ عَهِدْنَا إِلَى آدَمَ

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"Surely, when Allāh, the Blessed, the Sublime, created the creation, He [first] created sweet water and bitter salty water. Then He mixed [these] two water together. After that He took some clay from the surface of the earth and rubbed it firmly; then He said to the People of the Right Hand, who were like specks crawling: 'To the Garden with peace.' And He said to the People of the Left Hand: 'To the Hell and I don't care.' Then He said: 'Am I not your Lord?' They said, 'Yes, indeed! We bear witness.' [This,] lest you should say on the Day of Resurrection, 'Indeed we were unaware of this;' (Qur., 7:172). Then He took a compact with the Prophets and said: 'Am I not your Lord and that this Muḥammad is My Messenger and that this 'Alī is the Commander of the Believers?' They said: 'Yes, indeed.' So their prophethood were confirmed; and He took compact with the *Ūlu 'l-'Azm* [of the Apostles] that I am your Lord and Muḥammad is my Messenger, and 'Alī is the Commander of the Believers; and the successors after him are the Masters of My affairs and the treasurers of My knowledge, and that al-Mahdī will defend my Religion, make manifest My Power, take revenge from My enemies and through him I will be worshipped willingly or unwillingly. They said: 'O Lord! We have confessed and witnessed.' But Ādam neither denied nor confessed. Thus, the resolution was confirmed for those five (Apostles) concerning al-Mahdī. But there was no any resoluteness in Adam to acknowledge it, as per His, to Whom belong

مِنْ قَبْلُ فَتَنَسَى وَلَمْ يَجِدْ لَهُ عَزْماً. قَالَ إِنَّمَا هُوَ: فَتَرَكَ. ثُمَّ أَمَرَ نَاراً فَأُجِجَتْ فَقَالَ لِأَصْحَابِ الشَّامِ ادْخُلُوهَا فَهَابُوهَا وَقَالَ لِأَصْحَابِ الْيَمِينِ ادْخُلُوهَا فَدَخَلُوهَا فَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا فَقَالَ أَصْحَابُ الشَّامِ يَا رَبِّ أَقْلُنَا فَقَالَ قَدْ أَقْلَنْتُكُمْ أَذْهَبُوا فَادْخُلُوا فَهَابُوهَا فَتَمَّ ثَبَّتِ الطَّاعَةُ وَالْوَلَايَةُ وَالْمَعْصِيَةُ.

٢/١٤٦٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَخْرَجَ ذُرِّيَّةَ آدَمَ عليه السلام مِنْ ظَهْرِهِ لِيَأْخُذَ عَلَيْهِمِ الْمِيثَاقَ بِالرُّبُوبِيَّةِ لَهُ وَبِالنَّبُوَّةِ لِكُلِّ نَبِيٍّ فَكَانَ أَوَّلَ مَنْ أَخَذَ لَهُ عَلَيْهِمِ الْمِيثَاقَ نَبِيُّنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ صلوات الله عليه ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ لَادِمَ أَنْظُرْ مَاذَا تَرَى؟ قَالَ فَتَنَظَّرَ آدَمُ عليه السلام إِلَى ذُرِّيَّتِهِ وَهُمْ ذَرٌّ قَدْ مَلَكُوا السَّمَاءَ قَالَ آدَمُ عليه السلام يَا رَبِّ مَا

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Might and Majesty's Word: *Certainly We had enjoined Adam earlier; but he forgot, and We did not find any resoluteness in him* (Qur., 20:115)." He [*'a.s.*] said: "Here the word *forgot* means 'he gave up'. So He ordered a fire to be kindled and said to the People of the Left Hand: 'Enter it,' but they were afraid of it. Then he said to the People of the Right Hand: 'Enter it,' and they entered it, and it was cool and safe for them. Thereupon, the People of the Left Hand said: 'O Lord! Forgive us our slip.' He then said: 'I have forgiven you your slip, so, go and enter it', but they were [again] afraid of it. Thereupon obedience and guardianship [*wilāyah*] and disobedience were confirmed."

1463–2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad* and 'Alī ibn Ibrāhīm (–) his father (–) al-Ḥasan ibn Maḥbūb (–) Hishām ibn Sālim that Ḥabīb as-Sajistānī said:

"I heard Abū Ja'far (*'a.s.*) saying: 'Surely, when Allāh, to Whom belong Might and Majesty, brought forth the offspring of Ādam (*'a.s.*) from his back so that He may take compact with them for His Own Lordship and for the Prophet-hood of every prophet, the first person concerning whose Prophet-hood He took compact with the prophets was Muḥammad ibn 'Abdillāh (*ṣ.a. 'a.w.a.*). Then, Allāh, to Whom belong Might and Majesty, said to Ādam: "Look, what do you see?"'

"He [*'a.s.*] said: 'Then Ādam (*'a.s.*) looked at his offspring, and they

أَكْثَرَ ذُرِّيَّتِي وَلَا أَمْرَ مَا خَلَقْتَهُمْ؟ فَمَا تُرِيدُ مِنْهُمْ بِأَخْذِكَ الْمِيثَاقَ عَلَيْهِمْ؟ قَالَ اللَّهُ عَزَّ وَجَلَّ يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئاً وَيُؤْمِنُونَ بِرُسُلِي وَيَتَّبِعُونَهُمْ قَالَ آدَمُ عَلَيْهِ السَّلَامُ يَا رَبِّ فَمَا لِي أَرَى بَعْضَ الذَّرِّ أَعْظَمَ مِنْ بَعْضٍ وَبَعْضُهُمْ لَهُ نُورٌ كَثِيرٌ وَبَعْضُهُمْ لَهُ نُورٌ قَلِيلٌ وَبَعْضُهُمْ لَيْسَ لَهُ نُورٌ فَقَالَ اللَّهُ عَزَّ وَجَلَّ كَذَلِكَ خَلَقْتُهُمْ لِابْتِلَاؤِهِمْ فِي كُلِّ حَالِهِمْ.

قَالَ آدَمُ عَلَيْهِ السَّلَامُ يَا رَبِّ فَتَأْذُنُ لِي فِي الْكَلَامِ فَأَتَكَلَّمَ قَالَ اللَّهُ عَزَّ وَجَلَّ تَكَلَّمْ فَإِنَّ رُوحَكَ مِنْ رُوحِي وَطَبِيعَتَكَ [مِنْ] خِلَافِ كَيْفُونِي قَالَ آدَمُ يَا رَبِّ فَلَوْ كُنْتُ خَلَقْتَهُمْ عَلَى مِثَالِ وَاحِدٍ وَقَدِيرٍ وَاحِدٍ وَطَبِيعَةٍ وَاحِدَةٍ وَجِبَلَةٍ وَاحِدَةٍ وَأَلْوَانٍ وَاحِدَةٍ وَأَعْمَارٍ وَاحِدَةٍ وَأَرْزَاقٍ سَوَاءٍ لَمْ يَبْغِ بَعْضُهُمْ عَلَى بَعْضٍ وَلَمْ يَكُنْ بَيْنَهُمْ تَحَاسُدٌ وَلَا تَبَاغُضٌ وَلَا اخْتِلَافٌ فِي شَيْءٍ مِنَ الْأَشْيَاءِ قَالَ اللَّهُ عَزَّ وَجَلَّ يَا آدَمُ بِرُوحِي نَطَقْتَ وَبِضَعْفِ طَبِيعَتِكَ تَكَلَّمْتَ مَا لَا عِلْمَ لَكَ بِهِ وَأَنَا الْخَالِقُ

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were specks who filled up the sky. Thereupon, Ādam ('a.s.) said: "O Lord! What a lot of offspring do I have? For what purpose you have created them, and what do you want from them by taking compact with them?" Allāh, to Whom belong Mighty and Majesty, said: "They may worship Me without associating anything with me; and to believe in My Messengers and follow them." Ādam ('a.s.) said: "O Lord! Why do I see some of the specks bigger than the others, and some of them have a lot of light, while some of them have a little light; and some of them have no light [at all]?" Then Allāh, to Whom belong Might and Majesty, said: "Thus, I have created them as such in order to try them, in all their conditions."

"Ādam ('a.s.) said: "O Lord! If you allow me to speak, then I will speak?" Allāh, to Whom belong Might and Majesty, said: "Speak, for your soul is from My spirit, and your nature is different from My being." Ādam said: "O Lord! Had you created all of them alike and of one measure, possessing one peculiarity, one nature, one colour, one duration of life and one level of provision, then none of them would have oppressed the others, and there would not have been between them mutual envy, nor hatred, nor any disagreement in anything whatsoever." Allāh, to Whom belong Might and Majesty, said: "O Ādam! Through My spirit you have uttered, and due to the weakness of your nature you have concerned

الْعَالَمُ، بِلَعْلَمِي خَالَفْتُ بَيْنَ خَلْقِهِمْ وَبِمَشِيتِي يَمْضِي فِيهِمْ أَمْرِي وَإِلَى تَدْبِيرِي وَنَقْدِيرِي صَائِرُونَ لَا تَبْدِيلَ لِحَلْقِي إِنَّمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ لِيُعْبُدُونَ وَخَلَقْتُ الْجَنَّةَ لِمَنْ أَطَاعَنِي وَعَبَدَنِي مِنْهُمْ وَاتَّبَعَ رُسُلِي وَلَا أُبَالِي وَخَلَقْتُ النَّارَ لِمَنْ كَفَرَ بِي وَعَصَانِي وَلَمْ يَتَّبِعْ رُسُلِي وَلَا أُبَالِي وَخَلَقْتُكَ وَخَلَقْتُكَ دُرُوتَكَ مِنْ غَيْرِ فَاقَةٍ بِي إِلَيْكَ وَإِلَيْهِمْ وَإِنَّمَا خَلَقْتُكَ وَخَلَقْتُهُمْ لَابْلُوكَ وَأَبْلُوهُمْ أَتَيْكُمْ أَحْسَنُ عَمَلًا فِي دَارِ الدُّنْيَا فِي حَيَاتِكُمْ وَقَبْلَ مَمَاتِكُمْ.

فَلِذَلِكَ خَلَقْتُ الدُّنْيَا وَالْآخِرَةَ وَالْحَيَاةَ وَالْمَوْتَ وَالطَّاعَةَ وَالْمَعْصِيَةَ وَالْجَنَّةَ وَالنَّارَ وَكَذَلِكَ أَرَدْتُ فِي تَقْدِيرِي وَتَدْبِيرِي وَبِلَعْلَمِي النَّافِذِ فِيهِمْ خَالَفْتُ بَيْنَ صُورِهِمْ وَأَجْسَامِهِمْ وَأَلْوَانِهِمْ وَأَعْمَارِهِمْ وَأَرْزَاقِهِمْ وَطَاعَتِهِمْ وَمَعْصِيَتِهِمْ فَجَعَلْتُ مِنْهُمْ الشَّقِيَّ وَالسَّعِيدَ وَالْبَصِيرَ وَالْأَعْمَى وَالْقَصِيرَ وَالطَّوِيلَ وَالْجَمِيلَ وَالْدَمِيمَ وَالْعَالِمَ وَالْجَاهِلَ وَالْغَنِيَّ وَالْفَقِيرَ وَالْمُطِيعَ وَالْعَاصِيَّ وَالصَّحِيحَ وَالسَّقِيمَ وَمَنْ بِهِ الزَّمَانَةُ وَمَنْ لَا عَاهَةَ بِهِ فَيَنْظُرُ الصَّحِيحُ إِلَى الَّذِي بِهِ الْعَاهَةُ فَيَحْمَدُنِي

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yourself with what you have no knowledge of, while I am the Creator, the Knower. By My Knowledge I made dissimilarity in their creation, and by My Will My decree is accomplished in them; and they proceed towards My plan and decree. There is no alteration in My creation. Indeed, I have created the jinn and the men in order to worship Me, and I have created the Garden for those who obey me and worship Me and follow My messengers, and I don't care. Also, I created the Fire for those who disbelieve in Me and disobey Me; and they do not follow my messengers; and I don't care. I created you and created your offspring without any need of you and them, but I created you and them in order to try you and them as who among you is the best in deed in this world, during your lifetime and before your death.

""It is for this reason that I have created this World and the Hereafter, life and death, obedience and disobedience, the Garden and the Fire. Likewise, I determined – in My management and predestination, and through My effective knowledge in them – to make dissimilarity in their features, their bodies, their colours, their life-spans, their provisions, their obedience and their disobedience. Then, I created among them, a wretched and a felicitous; with an eyesight and a blind; a short and a tall; handsome and ugly; learned and ignorant; rich and poor; obedient and disobedient; healthy and sick; paralytic and malady. So, when a healthy (person) looks at the one with malady he thanks Me for his health; then

عَلَى عَافِيَتِهِ وَيَنْظُرُ الَّذِي بِهِ الْعَاهَةُ إِلَى الصَّحِيحِ فَيَدْعُونِي وَيَسْأَلُونِي أَنْ أَعَافِيَهُ وَيَضْبِرُ عَلَى بِلَافِي فَأُثْبِتُهُ حَزِيلَ عَطَائِي وَيَنْظُرُ الْغَنَى إِلَى الْفَقِيرِ فَيَحْمَدُنِي وَيَشْكُرُنِي وَيَنْظُرُ الْفَقِيرُ إِلَى الْغَنَى فَيَدْعُونِي وَيَسْأَلُونِي وَيَنْظُرُ الْمُؤْمِنُ إِلَى الْكَافِرِ فَيَحْمَدُنِي عَلَى مَا هَدَيْتُهُ فَلِذَلِكَ خَلَقْتُهُمْ لَأَبْلُوَهُمْ فِي السَّرَّاءِ وَالضَّرَّاءِ وَفِيمَا أَعَافَيْهِمْ وَفِيمَا أَبْتَلَيْهِمْ وَفِيمَا أُعْطِيَهُمْ وَفِيمَا أَمْنَعُهُمْ وَأَنَا اللَّهُ الْمَلِكُ الْقَادِرُ وَلِي أَنْ أَمْضِيَ جَمِيعَ مَا قَدَرْتُ عَلَى مَا دَبَّرْتُ وَلِي أَنْ أُغَيِّرَ مِنْ ذَلِكَ مَا شِئْتُ إِلَى مَا شِئْتُ وَأَقْدَمَ مِنْ ذَلِكَ مَا أَخَّرْتُ وَأُخَّرَ مِنْ ذَلِكَ مَا قَدَّمْتُ وَأَنَا اللَّهُ الْفَعَّالُ لِمَا أُرِيدُ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَأَنَا أَسْأَلُ خَلْقِي عَمَّا هُمْ فَاعِلُونَ.

٣/١٤٦٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ وَعُقْبَةَ جَمِيعاً عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْخَلْقَ فَخَلَقَ مَنْ أَحَبَّ مِمَّا أَحَبَّ وَكَانَ مَا أَحَبَّ أَنْ يَخْلُقَهُ مِنْ

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the one with malady looks at a healthy one, he asks and prays to Me to grant him (good) health; and he remains patient with My trial that I may grant him abundant of rewards. Also, when a rich (person) looks at a poor, he praises Me and thanks Me; and when a poor looks at a rich, he prays to Me and requests Me. When a believer looks at an unbeliever, he praises Me because I guided him, that is why I created them, in order to try them in happiness and hardship, in (good) health and affliction; in what I grant them and in what I abstain from them. Hence, I am Allāh, the Omnipotent King. So, I have the right to execute all what I have decreed according to My arrangement, or to alter from that what I wish to, as far as I wish to, or to advance what I had postponed from that, and to postpone what I had advanced. So, I am Allāh, the Accomplisher of what I desire. None can question Me what I do, rather I question My creation as to what they do."'''

1464-3. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā'īl (-) Šāliḥ ibn 'Uqbah (-) 'Abdullāh ibn Muḥammad al-Ju'fī and 'Uqbah, both of them, that Abū Ja'far ('a.s.) said:

"Surely, Allāh, to Whom belong Might and Majesty, created the creation, and created whom He loved from what He loved. Those whom He loved were created out of the clay of the Garden, and He created whom

طِينَةِ الْجَنَّةِ وَخَلَقَ مِنْ أْبْعَضَ مِمَّا أْبْعَضَ وَكَانَ مَا أْبْعَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النَّارِ ثُمَّ بَعَثَهُمْ فِي الظَّلَالِ.

فَقُلْتُ وَأَيُّ شَيْءِ الظَّلَالُ؟ فَقَالَ: أَلَمْ تَرَ إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْئًا وَلَيْسَ بِشَيْءٍ ثُمَّ بَعَثَ مِنْهُمْ النَّبِيِّينَ فَدَعَوْهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ عَزَّ وَجَلَّ وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ «وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ» ثُمَّ دَعَوْهُمْ إِلَى الْإِقْرَارِ بِالنَّبِيِّينَ فَأَقَرَّ بَعْضُهُمْ وَأَنْكَرَ بَعْضٌ ثُمَّ دَعَوْهُمْ إِلَى وَلَايَتِنَا فَأَقَرَّ بِهَا وَاللَّهُ مِنْ أَحَبِّ وَأَنْكَرَهَا مِنْ أْبْعَضَ وَهُوَ قَوْلُهُ «فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ».

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: كَانَ التَّكْذِيبُ. ثُمَّ.

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He hated from what He hated; and what He hated of their creation was from the clay of the Fire. Then He sent them under the shade [*az-ẓilāl*]."

"I [the narrator] said: 'What is *az-ẓilāl*?' He said: 'Don't you see your shade under the sun is something but [in fact] is nothing. Then He sent, amongst them, the Prophets, who called them to the confession [of the existence] of Allāh, to Whom belong Might and Majesty; and it is His, to Whom belong Might and Majesty's Word,: *If thou askest them, 'Who created you?' they will surely say, 'Allāh.'* (Qur., 43:87). Then He called them to the confession of the prophet-hood of the Prophets; so, some of them confessed and some denied. Then He called them to our mastership [*wilāyah*] to which, by Allāh, only those whom He loved confessed, while those whom He hated denied it; and that is [the meaning of] His Word: . . . *they were not the ones to believe in what they had denied (it) earlier* . . . (Qur., 7:101)."

"Then Abū Ja'far ('a.s.) said: 'Hence the denial was there.'"

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بَابُ أَنَّ رَسُولَ اللَّهِ ﷺ أَوَّلُ مَنْ أَجَابَ وَأَقَرَّ لِلَّهِ عَزَّ وَجَلَّ بِالرُّبُوبِيَّةِ

١/١٤٦٥. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ بَعْضَ قُرَيْشٍ قَالَ لِرَسُولِ اللَّهِ ﷺ:

بِأَيِّ شَيْءٍ سَبَقْتَ الْأَنْبِيَاءَ وَأَنْتَ بَعِثْتَ أَخْرَجَهُمْ وَخَاتَمَهُمْ؟ فَقَالَ: إِنِّي كُنْتُ أَوَّلَ مَنْ آمَنَ بِرَبِّي وَأَوَّلَ مَنْ أَجَابَ حَيْثُ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ. فَكُنْتُ أَنَا أَوَّلَ نَبِيٍّ قَالَ بَلَى فَسَبَقْتُهُمْ بِالْإِقْرَارِ بِاللَّهِ عَزَّ وَجَلَّ.

٢/١٤٦٦. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ إِنِّي لَأَرَى بَعْضَ أَصْحَابِنَا يَغْتَرِبُهُ التَّرَقُّ وَالْحِدَّةُ

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Chapter on

That the Messenger of Allāh (s.a. 'a.w.a.) was the First Who Answered and Testified to the Lordship of Allāh, to Whom belong Might and Majesty

1465-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn Maḥbūb (-) Ṣāliḥ ibn Sahl (-) Abū 'Abdillāh ('a.s.) that some of the Quraysh said to the Messenger of Allāh (s.a. 'a.w.a.):

"What made you precede [in rank all] the prophets while you were sent as their last of them and as their seal?" Then he [the Holy Prophet] said: "I was the first to believe in my Lord and the first to respond when Allāh took compact with the prophets and made them bear witness over themselves: 'Am I not your Lord?' Thus, I was the first prophet to say: 'Yes, indeed.' So, I surpassed them in the confession [of the existence] of Allāh, to Whom belong Might and Majesty."

1466-2. Aḥmad ibn Muḥammad (-) Muḥammad ibn Khālid (-) one of our co-sectarians, that 'Abdillāh ibn Sinān said:

"I said to Abū 'Abdillāh ('a.s.): 'May I be made your ransom! I see some of our co-sectarians afflicted with lightheadedness, wrath and frivolity. So,

وَالطَّيِّثُ فَأَعْتَمْتُ لِدَلِكْ عَمَّا شَدِيداً وَأَرَى مَنْ خَالَفَنَا فَأَرَاهُ حَسَنَ السَّمْتِ قَالَ لَا تَقُلْ حَسَنَ السَّمْتِ فَإِنَّ السَّمْتِ سَمْتُ الطَّرِيقِ وَلَكِنْ قُلْ حَسَنَ السَّيْمَاءِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ ﴿سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ﴾.

قَالَ قُلْتُ فَأَرَاهُ حَسَنَ السَّيْمَاءِ وَلَهُ وَقَارَ فَأَعْتَمْتُ لِدَلِكْ قَالَ لَا تَعْتَمَّ لِمَا رَأَيْتَ مِنْ نَزَقِ أَصْحَابِكَ وَلِمَا رَأَيْتَ مِنْ حُسْنِ سَيِّمَاءٍ مَنْ خَالَفَكَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ خَلَقَ تِلْكَ الطَّيِّتَيْنِ ثُمَّ فَرَّقَهُمَا فَرَقَتَيْنِ فَقَالَ لِأَصْحَابِ الْيَمِينِ كُونُوا خَلْقاً يَبِاذُنِي فَكَانُوا خَلْقاً بِمَنْزِلَةِ الذَّرِّ يَسْعَى وَقَالَ لِأَهْلِ الشَّامِلِ كُونُوا خَلْقاً يَبِاذُنِي فَكَانُوا خَلْقاً بِمَنْزِلَةِ الذَّرِّ يَذْرُجُ ثُمَّ رَفَعَ لَهُمْ نَاراً فَقَالَ أَدْخُلُوهَا يَبِاذُنِي فَكَانَ أَوَّلَ مَنْ دَخَلَهَا مُحَمَّدٌ ﷺ ثُمَّ اتَّبَعَهُ أُولُو الْعِزِّ مِنَ الرُّسُلِ وَأَوْصِيَائِهِمْ وَاتَّبَاعُهُمْ ثُمَّ قَالَ لِأَصْحَابِ الشَّامِلِ أَدْخُلُوهَا يَبِاذُنِي فَقَالُوا رَبَّنَا خَلَقْتَنَا لِتُحْرِقَنَا فَعَصَوْا فَقَالَ لِأَصْحَابِ الْيَمِينِ اخْرُجُوا يَبِاذُنِي مِنَ النَّارِ لَمْ تَكَلِمِ النَّارُ مِنْهُمْ

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I grieve by that with severe grief. And [on the contrary] I see those who oppose us [non-Shī'ah] with *husnu 's-samt* [good way]. He [a.s.] said: 'Do not say *husnu 's-samt* since *as-samt* is a way, rather say "with good mark" [*husnu 's-simā*'], because Allāh, to Whom belong Might and Majesty, says: *Their mark is on their faces, the trace of prostration,*' (Qur., 48:29)."

He [the narrator] said: "I said: 'So I see him to have a good mark and possessing dignity; so I grieve by that.' He [a.s.]: said 'Do. not grieve by what you see of frivolity in your companions and what you see of good mark in your adversaries. When Allāh, the Blessed, the Sublime, wanted to create Ādam He created those two clay, then He split them into two halves. He said to the People of the Right Hand: 'Be a creation with My permission,' and they became a creation running like specks. Then He said to the People of the Left Hand: 'Be a creation, with My permission' and they became a creation moving like specks. Then He kindled a fire for them and said: 'Enter it with My permission.' The first to enter it was Muḥammad (s.a. 'a.w.a.), and then he was followed by Ulu 'l-'Azm of the Apostles, their trustees and followers. Then He said to the People of the Left Hand: 'Enter it, with My permission.' But they said: "Our Lord! Did you create us to burn us?" So, they disobeyed. Then He said to the People of the Right Hand: 'Come out from the Fire, with My permission.' [They came out] without the Fire injuring them or leaving any effect on them.

كَلِمًا وَلَمْ تُؤْتَرْ فِيهِمْ أَثَرًا فَلَمَّا رَأَوْهُمْ أَصْحَابُ الشَّمَالِ قَالُوا رَبَّنَا نَرَى أَصْحَابَنَا قَدْ سَلِمُوا فَأَقْبَلْنَا وَمُرْنَا بِالْدُّخُولِ قَالَ قَدْ أَقْبَلْتُكُمْ فَادْخُلُوهَا فَلَمَّا دَنَوْا وَأَصَابَهُمُ الْوَهْجُ رَجَعُوا فَقَالُوا يَا رَبَّنَا لَا صَبْرَ لَنَا عَلَى الْأَخْتِرَاقِ فَعَصَوْا فَأَمَرَهُمْ بِالْدُّخُولِ ثَلَاثًا كُلَّ ذَلِكَ يَعْصُونَ وَيَرْجِعُونَ وَأَمَرَ أُولَئِكَ ثَلَاثًا كُلَّ ذَلِكَ يُطِيعُونَ وَيَخْرُجُونَ فَقَالَ لَهُمْ كُونُوا طِينًا بِإِذْنِي فَخَلَقَ مِنْهُ آدَمَ.
قَالَ فَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ
وَمَا رَأَيْتَ مِنْ نَزَقٍ أَصْحَابِكَ وَخُلُقِهِمْ فَمِمَّا أَصَابَهُمْ مِنْ لَطَخِ أَصْحَابِ الشَّمَالِ وَمَا رَأَيْتَ مِنْ حُسْنِ سِيَمَاءٍ مَنْ خَالَفَكُمْ وَوَقَّارِهِمْ فَمِمَّا أَصَابَهُمْ مِنْ لَطَخِ أَصْحَابِ الْيَمِينِ.
١٤٦٧/٣. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
سُئِلَ رَسُولُ اللَّهِ ﷺ بِأَيِّ شَيْءٍ سَبَقَتْ وَلَدَ آدَمَ قَالَ إِنِّي أَوَّلُ مَنْ أَقَرَّ بِرَبِّي إِنْ

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When the People of the Left Hand saw them, they said: 'Our Lord! We see that our companions are safe, forgive us our slip and order us to enter.' He said: 'I have forgiven you, so enter it.' However when they got near it and got affected by the heat, they returned and said: 'O our Lord! We cannot endure the burning,' so they disobeyed. Then He ordered them three times to enter it, but every time they disobeyed and returned. Then He ordered the other, three times, [to enter], every time they obeyed and came out of it [unharmd]. So, He said to them: 'Be clay, by My permission.' Then out of it He created Ādam.

"Then He [*a.s.*] said: 'Whoever is from those cannot be from these and whoever is from these cannot be from those. So, what you noticed in your companions of frivolity and their behaviour, is what they were afflicted with as a stain from the People of the Left Hand and what you have noticed in your adversaries of good mark and dignity, is what they were touched with from the People of the Right Hand.'"

1467-3. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) 'Alī ibn Ismā'īl (-) Muḥammad ibn Ismā'īl (-) Su'dān ibn Muslim (-) Ṣāliḥ ibn Sahl that Abū 'Abdillāh (*a.s.*) said:

"The Messenger of Allāh (*ṣ.a. 'a.w.a.*) was asked: 'What made you precede the Children of Adam?' He said: 'I was the first to acknowledge my

اللَّهُ أَخَذَ مِيثَاقَ النَّبِيِّينَ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَكُنْتُ أَوَّلَ مَنْ أَجَابَ.

- ٥ -

بَابُ كَيْفَ أَجَابُوا وَهُمْ ذُرٌّ

١٤٦٨ / ١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ أَجَابُوا وَهُمْ ذُرٌّ قَالَ جَعَلَ فِيهِمْ مَا إِذَا سَأَلَهُمْ أَجَابُوهُ يَعْنِي فِي الْمِيثَاقِ.

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Lord. Indeed Allāh took a compact with the Prophets and made them bear witness over themselves: "Am I not your Lord?" They said: "Yes indeed." Then I was the first to answer."

- 5 -

Chapter on How did They Answer While They were Specks?

1468-1. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abī 'Umayr (—) one of our co-sectarians that Abū Baṣīr said:

"I said to Abū 'Abdillāh ('a.s.): 'How did they answer while they were specks?' He said: 'He created [such power] in them that if He asked them, they answer; that is, concerning the compact.'"

- ٦ -

بَابُ فِطْرَةِ الْخَلْقِ عَلَى التَّوْحِيدِ

١/١٤٦٩. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قُلْتُ «فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا». قَالَ: التَّوْحِيدُ.

٢/١٤٧٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا» مَا تِلْكَ الْفِطْرَةُ؟ قَالَ: هِيَ الْإِسْلَامُ فَطَرَهُمُ اللَّهُ حِينَ أَخَذَ مِيثَاقَهُمْ عَلَى التَّوْحِيدِ قَالَ «أَلَسْتُ بِرَبِّكُمْ» وَفِيهِ الْمُؤْمِنُ وَالْكَافِرُ:

٣/١٤٧١. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ زُرَّارَةَ قَالَ:

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- 6 -

Chapter on Natural Disposition on the Divine Unity

1469-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim that he asked Abū 'Abdillāh ('a.s.) [about this verse]: *The origination of Allāh upon which He originated mankind* (Qur., 30:30). He [a.s.] said: "The Divine Unity (*at-tawhīd*)."

1470-2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) 'Abdullāh ibn Sinān (-) Abū 'Abdillāh ('a.s.) that he ['Abdullāh ibn Sinān] said: I asked him [a.s.] about the Word of Allāh, to Whom belong Might and Majesty: *The origination of Allāh upon which He originated mankind*, (Qur., 30:30):

"What is that (natural) disposition [*fiṭrah*]?" He [a.s.] said: "It (*fiṭrah*) is Islām that Allāh originated them on (as a natural disposition) when He took their compact on Divine Unity (*at-tawhīd*). He said: '*Am I not your Lord?*'" (Qur., 7:172). And in that they [became], the believer and the unbeliever."

1471-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) 'Alī ibn Riāb that Zurārah said:

"I asked Abū 'Abdillāh about the Word of Allāh, to Whom belong

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا»
قَالَ: فَطَرَهُمْ جَمِيعاً عَلَى التَّوْحِيدِ.

٤٧٢/١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي
جَعْفَرٍ عَلَيْهِ السَّلَامُ:

قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ» قَالَ: الْحَنِيفِيَّةُ مِنَ
الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ قَالَ فَطَرَهُمْ عَلَى الْمَعْرِفَةِ بِهِ.

قَالَ زُرَّارَةُ وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى» الْآيَةَ قَالَ: أَخْرَجَ مِنْ ظَهْرِ آدَمَ
ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالذَّرِّ فَعَرَفَهُمْ وَأَرَاهُمْ نَفْسَهُ وَلَوْ لَا ذَلِكَ لَمْ يَعْرِفَ أَحَدٌ رَبَّهُ

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Might and Majesty: *The origination of Allāh upon which He originated mankind* (ibid.). He [‘a.s.] said: ‘He brought them forth altogether upon the Divine Unity (*at-Tawhīd*).’”

1472-4. ‘Alī ibn Ibrāhīm (→) his father (→) Ibn Abī ‘Umayr (→) Ibn Udhaynah (→) Zurārah (→) Abū Ja‘far (‘a.s.):

He [Zurārah] said: “I asked him [‘a.s.] about the Word of Allāh, to Whom belong Might and Majesty: *as true believers (ḥunafā’)* in Allāh *not ascribing partners to Him*, (Qur., 22:31). He [‘a.s.] said: ‘The True Religion (*al-ḥanīfiyyah*) is from the natural disposition which Allāh [s.w.t.] created mankind for it – there is no change in the creation of Allāh.’ He [‘a.s.] said: ‘He created them with the realization of it.’”

Zurārah said: “I also asked him about the Word of Allāh, to Whom belong Might and Majesty: *And when thy Lord took from the Children of Adam, from their loins, their descendants and made them bear witness over themselves: ‘Am I not your Lord?’ They said, ‘Yes indeed! We bear witness.’* (Qur., 7:172) He [‘a.s.] said: ‘From the loins of Ādam came out his descendants to the Day of Judgement, and they came out like specks. Then He introduced and showed Himself to them. Had He not done so nobody would have known His Lord.’ Also, he [‘a.s.] said: ‘The Messenger

10. * s.w.t. = *subḥānahu wa ta‘ālā* [Glorified be He and High Exalted]. (tr.)

وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ يَعْنِي الْمَعْرِفَةَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَالِقُهُ كَذَلِكَ قَوْلُهُ «وَلَيْزِنَ سَأَلَتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ».

٥/١٤٧٣ هـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا» قَالَ:

فَطَرَهُمْ عَلَى التَّوْحِيدِ.

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of Allāh (s.a. 'a.w.a.) said: "Every infant is born on the natural constitution, that is, with this knowledge that Allāh, to Whom belong Might and Majesty, is his/her Creator. Thus, it is His Word: *And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'Allāh.'*" (Qur., 31:25).

1473-5. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Faḍḍāl (-) [Ibn] Abī Jamīlah (-) Muḥammad [ibn 'Alī] al-Ḥalabī that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *The origination of Allāh upon which He originated mankind* (Qur., 30:30).

"He originated them upon the Divine Unity (*at-Tawḥīd*)."

- ٧ -

بَابُ كَوْنِ الْمُؤْمِنِ فِي صُلْبِ الْكَافِرِ

١٤٧٤/١. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيٍّ بْنِ مَيْسَرَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ نُطْفَةَ الْمُؤْمِنِ لَتَكُونُ فِي صُلْبِ الْمُشْرِكِ فَلَا يُصِيبُهُ مِنَ الشَّرِّ شَيْءٌ حَتَّى إِذَا صَارَ فِي رَحِمِ الْمُشْرِكَةِ لَمْ يُصِبْهَا مِنَ الشَّرِّ شَيْءٌ حَتَّى تَضَعُهُ فَإِذَا وَضَعَتْهُ لَمْ يُصِبْهُ مِنَ الشَّرِّ شَيْءٌ حَتَّى يَجْرِيَ عَلَيْهِ الْقَلَمُ.

١٤٧٥/٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ بْنِ يَقْطِينٍ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ إِنِّي قَدْ أَشْفَقْتُ مِنْ دَعْوَةِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى يَقْطِينٍ وَمَا وَلَدَ فَقَالَ يَا أَبَا الْحَسَنِ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا الْمُؤْمِنُ فِي صُلْبِ الْكَافِرِ بِمَنْزِلَةِ الْحَصَاةِ فِي اللَّبَنَةِ يَجِيءُ الْمَطَرُ فَيَغْسِلُ اللَّبَنَةَ وَلَا يَضُرُّ الْحَصَاةَ شَيْئًا.

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- 7 -

Chapter on The Existence of the Believer in the Loins of the Unbeliever

1474-1. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) al-Ḥasan ibn ‘Alī al-Washshā’ that ‘Alī ibn Maysarah said:

"Abū ‘Abdillāh (‘a.s.) said: 'Indeed a sperm of the believer may be placed in the loins of the polytheist and no evil will affect it; even when it comes into the womb of the female polytheist; no evil will affect it; until she gives birth to him/her; again no evil will affect him/her until the decree is enforced upon him/her.'"

1475-2. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) ‘Alī ibn Yaqṭīn (–) Abū ‘l-Ḥasan Mūsā (‘a.s.) that he [‘Alī ibn Yaqṭīn] said:

"I said to him [Abū ‘l-Ḥasan Mūsā, ‘a.s.]: 'I worry about the curse of Abū ‘Abdillāh on Yaqṭīn and his children.' He [‘a.s.] said: 'O Abū ‘l-Ḥasan! It is not what you think to be. Rather, the believer may be within the loins of the unbeliever, like the pebble within the brick; the rain comes and washes the brick and nothing harms the pebble at all.'"

- ٨ -

بَابُ إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَخْلُقَ الْمُؤْمِنَ

١/١٤٧٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ الْحُلَوَانِيِّ عَنْ أَبِي إِسْمَاعِيلَ الصَّقَلِ الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 إِنَّ فِي الْجَنَّةِ لَشَجَرَةً تُسَمَّى الْمُزْنُ فَإِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ مُؤْمِنًا أَقْطَرَ مِنْهَا قَطْرَةً فَلَا تُصِيبُ بَقْلَةً وَلَا ثَمَرَةً أَكَلَ مِنْهَا مُؤْمِنٌ أَوْ كَافِرٌ إِلَّا أَخْرَجَ اللَّهُ عَزَّ وَجَلَّ مِنْ صُلْبِهِ مُؤْمِنًا.

- ٩ -

بَابُ فِي أَنَّ الصَّبْغَةَ هِيَ الْإِسْلَامُ

١/١٤٧٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ

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- 8 -

Chapter on

When Allāh, to Whom Belong Might and Majesty, Intends to Create the Believer

1476-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Ibrāhīm ibn Muslim al Ḥulwānī (-) Abū Ismā'īl aṣ-Ṣayqal ar-Rāzī that Abū 'Abdillāh said:

"Surely, there is a tree in the Garden called al-Muzn. When Allāh desires to create a believer, He drips out of it a drop that if it falls on a vegetable or a fruit, and no believer or an unbeliever eats from that, except that Allāh, to Whom belong Might and Majesty, creates from his loins a believer."

- 9 -

Chapter on

That the Baptism (aṣ-Ṣibghah) is Islām

1477-1. 'Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad, both of them (-) Ibn Maḥbūb (-) 'Abdillāh ibn

مُحِبُّوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً» قَالَ الْإِسْلَامُ.
وَقَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ «فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى» قَالَ هِيَ الْإِيمَانُ بِاللَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ.

٢/١٤٧٨. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ عَبْدِ اللَّهِ بْنِ قُرَيْدٍ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً» قَالَ: الصَّبْغَةُ هِيَ الْإِسْلَامُ.

٣/١٤٧٩. مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً». قَالَ: الصَّبْغَةُ هِيَ الْإِسْلَامُ وَقَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ «فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى» قَالَ: هِيَ الْإِيمَانُ.

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Sinān that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *The baptism of Allāh, and who baptizes better than Allāh?* (Qur., 2:138): "Islām."

"He ['a.s.], also, said about His, to Whom belong Might and Majesty's Word: . . . *has held fast to the firmest handle* . . . ; (Qur., 2:256): 'It is the belief in Allāh alone Who has no partner or equal to Him.'"

1478-2. A group of our co-sectarians (—) Sahl ibn Ziyād (—) Aḥmad ibn Muḥammad ibn Abī Naṣr (—) Dāwūd ibn Sirḥān (—) 'Abdullāh ibn Farqad (—) Ḥumrān that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *The baptism of Allāh, and who baptizes better than Allāh?*: "The baptism is Islām."

1479-3. Ḥumayd ibn Ziyād (—) al-Ḥasan ibn Muḥammad ibn Samā'ah (—) more than one [narrator] (—) Abān (—) Muḥammad ibn Muslim that one of them ('a.s.), said about the Word of Allāh, to Whom belong Might and Majesty: *The baptism of Allāh, and who baptizes better than Allāh?*:

"The baptism is Islām." He ['a.s.] also said about His, to Whom belong Might and Majesty's Word: *So one who disavows the Rebels [aṭ-Ṭāghūt] and has faith in Allāh has held fast to the firmest handle [al-'urwatu 'l-wuṭḥā] . . . ;* (Qur., 2:256). He ['a.s.] said: "That is the *al-īmān* [Faith or Belief]"

- ١٠ -

بَابُ فِي أَنَّ السَّكِينَةَ هِيَ الْإِيمَانُ

١/١٤٨٠. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ» قَالَ:

هُوَ الْإِيمَانُ. قَالَ وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ» قَالَ: هُوَ الْإِيمَانُ. ٢/١٤٨١. عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ عَنْ أَبَانَ عَنْ فَضِيلٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَوَّلُكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ» هَلْ هُمْ فِي مَا كَتَبَ فِي قُلُوبِهِمْ صُنْعٌ؟ قَالَ لَا.

٣/١٤٨٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ مُحَبُّوبٍ عَنِ الْعَلَاءِ

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- 10 -

Chapter on That as-Sakīnah is the Faith

1480-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) Abū Ḥamzah (-) Abū Ja'far ('a.s.), that he [Abū Ḥamzah] said: I asked him ['a.s.] about the Word of Allāh, to Whom belong Might and Majesty: *He Who sent down composure [as-sakīnah] into the hearts of the believers;* (Qur., 48:4). He ['a.s.] said:

"That is Faith [*al-īmān*]." He [Abū Ḥamzah] said: "Then I asked him ['a.s.] about the Word of Allāh, to Whom belong Might and Majesty: . . . *and strengthened them with a spirit from Him;* (Qur., 58:22). He ['a.s.] said: 'That is Faith.'"

1481-2. From him [Muḥammad ibn Yaḥyā] (-) Aḥmad (-) Ṣafwān (-) Abān that Fuḍayl said:

"I said to Abū 'Abdillāh ('a.s.) [about the verse]: [For] *such, He has written faith into their hearts;* (Qur., 58:22). 'Do they have access to what has been written into their hearts?' He ['a.s.] said: 'No.'"

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: السَّكِينَةُ الْإِيمَانُ. ٤٨٣/٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ وَهَشَامِ بْنِ سَالِمٍ وَغَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ ﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ﴾ قَالَ: هُوَ الْإِيمَانُ.

٤٨٤/٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ جَبِيلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ عَزَّ وَجَلَّ ﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ﴾. قَالَ: هُوَ الْإِيمَانُ. قَالَ: وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ. قَالَ: هُوَ الْإِيمَانُ، وَعَنْ قَوْلِهِ ﴿وَأَلَزَمَهُمْ كَلِمَةَ التَّقْوَى﴾ قَالَ: هُوَ الْإِيمَانُ.

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1482-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Maḥbūb (-) al-'Alā' (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"as-Sakīnah is Faith."

1483-4. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥafṣ ibn al-Bakhtarī and Hishām ibn Sālim and others that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *It is He Who sent down composure [as-sakīnah] into the hearts of the believers;* (Qur., 48:4): "That is Faith."

1484-5. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā ibn 'Ubayd (-) Yūnus that Jamīl said:

"I asked Abū 'Abdillāh ('a.s.) about His, to Whom belong Might and Majesty's Word: *It is He Who sent down composure [as-sakīnah] into the hearts of the believers;* (Qur., 48:4): He ['a.s.] said: 'That is Faith.'" Then he [Jamīl] said: "I said [about the verse]: . . . *and strengthened them with a spirit from Him;* (Qur., 58:22). He said: 'That is Faith.' And [what about] His Word: . . . *and made them abide by the Word of God-wariness,* . . . ; (Qur., 48:26). He ['a.s.] said: 'That is Faith'"

- ١١ -

باب الإخلاص

١٤٨٥/١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «حَنِيفًا مُسْلِمًا».
قَالَ خَالِصًا مُخْلِصًا لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ الْأَوْثَانِ.

١٤٨٦/٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ يَا أَيُّهَا النَّاسُ إِنَّمَا هُوَ اللَّهُ وَالشَّيْطَانُ وَالْحَقُّ وَالْبَاطِلُ وَالْهُدَى
وَالضَّلَالَةُ وَالرُّشْدُ وَالْغَيُّ وَالْعَاجِلَةُ وَالْإِجْلَةُ وَالْعَاقِبَةُ وَالْحَسَنَاتُ وَالسَّيِّئَاتُ فَمَا كَانَ مِنْ
حَسَنَاتٍ فَلِلَّهِ وَمَا كَانَ مِنْ سَيِّئَاتٍ فَلِلشَّيْطَانِ لَعَنَهُ اللَّهُ.

١٤٨٧/٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا

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- 11 -

Chapter on
Devotion

1485-1. 'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Īsā (–) Yūnus (–) 'Abdullāh ibn Muskān that Abū 'Abdillāh ('a.s.) said, about the Word of Allāh, to Whom belong Might and Majesty: . . . *upright in faith, a Muslim*; (Qur., 3:67):

"[That is] pure and devoted, bearing no trace of idols worship."

1486-2. A group of our co-sectarians (–) Aḥmad ibn Abī 'Abdillāh (–) his father (*rafa'ahu*) to Abū Ja'far ('a.s.) that he said:

"The Messenger of Allāh (ṣ.a. 'a.w.a.) said: 'O people! Surely, there is Allāh and the Satan; the truth and the falsehood; the guidance and the error; maturity and transgression; the present life and the hereafter and the fate; the good deeds and the misdeeds. So whatever are from good they are for Allāh and whatever are from evil they are for Satan, may Allāh curse him!'"

1487-3. A group of our co-sectarians (–) Sahl ibn Ziyād (–) 'Alī ibn Asbāṭ (–) Abu 'l-Ḥasan ar-Riḍā ('a.s.) that Amīru 'l-Mu'minīn, the

عَلَيْهِ السَّلَامُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ:

طَوَى لِمَنْ أَخْلَصَ لِلَّهِ الْعِبَادَةَ وَالِدُعَاءَ وَلَمْ يَشْغَلْ قَلْبُهُ بِمَا تَرَى عَيْنَاهُ وَلَمْ يَنْسَ ذِكْرَ اللَّهِ بِمَا تَسْمَعُ أُذُنَاهُ وَلَمْ يَحْزَنْ صَدْرُهُ بِمَا أُعْطِيَ غَيْرُهُ.

٤٨٨/٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ ﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ قَالَ: لَيْسَ يَعْني أَكْثَرَ عَمَلًا وَلَكِنْ أَصَوَّبَكُمْ عَمَلًا وَإِنَّمَا الْإِصَابَةُ خَشْيَةُ اللَّهِ وَالتَّيَّةُ الصَّادِقَةُ وَالْحَسَنَةُ ثُمَّ قَالَ الْإِبْقَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَالْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهَ عَزَّ وَجَلَّ وَالتَّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ أَلَا وَإِنَّ التَّيَّةَ هِيَ الْعَمَلُ ثُمَّ تَلَا قَوْلَهُ عَزَّ وَجَلَّ ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ﴾ يَعْنِي عَلَى نِيَّتِهِ.

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blessings of Allāh be upon him, used to say:

"Blessed is he who devotes his worship and prayer to Allāh [only]; and he does not busy his heart with what his eyes see; and he does not forget Allāh's remembrance because of what his ears hear; and his heart does not sadden by what others have been granted."

1488-4. 'Aī ibn Ibrāhīm (—) his father (—) al-Qāsim ibn Muḥammad (—) al- Minqarī (—) Sufyān ibn 'Uyaynah that Abū 'Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: . . . *that He may try you which of you is best in deeds*; (Qur., 67:2):

"It (*best in deeds*) does not mean 'more deeds', but 'righteous deeds' because righteousness is the fear of Allāh, and true and good intention." Then he ['a.s.] said: "To persevere in a work [*amal*] until it purifies, is more difficult than the work itself; pure work is that for which you do not need anyone to praise you except Allāh, to Whom belong Might and Majesty. So, intention is better than action, indeed intention is action [itself]." Then he ['a.s.] recited His, to Whom belong Might and Majesty's Word: "Say: 'Every one works according to his own manner;' (Qur., 17:84) that is 'on his own intention'."

٥/١٤٨٩. وَهَذَا الْإِسْنَادُ قَالَ:

سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ» قَالَ: الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَلَيْسَ فِيهِ أَحَدٌ سِوَاهُ قَالَ وَكُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ وَإِنَّمَا أَرَادُوا الزُّهْدَ فِي الدُّنْيَا لِتَفْرِغَ قُلُوبُهُمْ لِآخِرَةِ.

٦/١٤٩٠. هَذَا الْإِسْنَادُ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ السَّنْدِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

مَا أَخْلَصَ الْعَبْدُ الْإِيمَانَ بِاللَّهِ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا أَوْ قَالَ: مَا أَجْمَلَ عَبْدٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا إِلَّا زَهَّدَهُ اللَّهُ عَزَّ وَجَلَّ فِي الدُّنْيَا وَبَصَّرَهُ دَاءَهَا وَدَوَاءَهَا فَأَثَبَتْ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ ثُمَّ تَلَا «إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَاهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ» فَلَا تَرَى صَاحِبَ بَدْعَةٍ إِلَّا ذَلِيلًا وَمُفْتَرِيًا عَلَى اللَّهِ عَزَّ وَجَلَّ وَعَلَى رَسُولِهِ ﷺ وَعَلَى أَهْلِ بَيْتِهِ عَلَيْهِ السَّلَامُ إِلَّا ذَلِيلًا.

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1489-5. By the same chain of transmission, he [Sufyān ibn 'Uyaynah] said:

"I asked him about the Word of Allāh, to Whom belong Might and Majesty: *except for him who comes to Allāh with a pure heart*, (Qur., 26:89). He ['a.s.] said: 'The pure heart is that which meets its Lord and there is none in it except He [s.w.t.].' He ['a.s.] continued: 'And in any heart in which there is *shirk* [polytheism] or doubt, that is null; On the contrary, they [the Apostles of Allāh] chose asceticism so as to free their hearts for the hereafter.'"

1490-6. By the same chain of transmission (—) Sufyān ibn 'Uyaynah (—) as-Suddī that Abū Ja'far ('a.s.) said:

"No slave [of Allāh] has purified his belief to Allāh, to Whom belong Might and Majesty, for forty days; — or he ['a.s.] said: "No slave [of Allāh] has adorned the remembrance of Allāh, to Whom belong Might and Majesty, for forty days but Allāh made him renounce the pleasures in this life and made him see its malady and its remedy. So, He established wisdom in his heart and made his tongue utter by it." Then he ['a.s.] recited [this verse]: *Surely those who took to themselves the calf — anger shall overtake them from their Lord, and abasement in this present life; so We recompense those who are forgers*; (Qur., 7:152). "So, you will never see an innovator but he is abased, and fabricates a lie against Allāh, to Whom belong Might and Majesty, His Messenger (s.a. 'a. w.a.) and his Household ('a.s.) but he is (too) abased."

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بَابُ الشَّرَائِعِ

١/١٤٩١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ وَعِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ مُحَمَّدٍ بْنِ مَرْوَانَ جَمِيعاً عَنْ أَبَانَ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا قَالَ:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَعْطَى مُحَمَّدًا ﷺ شَرَائِعَ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى عَلَيْهِمُ السَّلَامُ التَّوْحِيدَ وَالْإِخْلَاصَ وَخَلَعَ الْأَنْدَادَ وَالْفِطْرَةَ الْحَنِيفِيَّةَ السَّمْحَةَ وَلَا زُهْبَانِيَّةَ وَلَا سِيَاحَةَ أَحَلَّ فِيهَا الطَّيِّبَاتِ وَحَرَّمَ فِيهَا الْخَبَائِثَ وَوَضَعَ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ثُمَّ افْتَرَضَ عَلَيْهِ فِيهَا الصَّلَاةَ وَالزَّكَاةَ وَالصَّيَامَ وَالْحَجَّ وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ

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- 12 -

Chapter on The Revealed Laws

1491-1. 'Alī ibn Ibrāhīm (-) his father (-) Aḥmad ibn Muḥammad ibn Abī Naṣr* and a group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibrāhīm ibn Muḥammad ath-Thaqafī (-) Muḥammad ibn Marwān, both of them (-) Abān ibn 'Uthmān, someone whose name he mentioned that Abū 'Abdillāh ('a.s.) said:

"Allāh, the Blessed, the Sublime, gave Muḥammad (ṣ.a. 'a.w.a.) the revealed laws [*sharā'i*] of Nūḥ, Ibrāhīm, Mūsā and 'Īsā ('a.s.); [and they were]: the Unity of Allāh (*at-tawhīd*), devotion (*al-ikhlaṣ*), renouncing equals [to Allāh] and the natural disposition [*al-fiṭrah*] of the true and tolerant religion [i.e., Islām], without monasticism or *as-siyāḥah*¹¹ in which He made lawful all the good things and forbade all the vicious things and relieved them [people] of their burdens and the shackles that were upon them. Then He decreed upon him the prayer (*aṣ-ṣalāt*), the alms-giving (*az-zakāt*), the fasting (*aṣ-ṣiyām*), the pilgrimage (*al-hajj*), the bidding of what is right and forbidding what is wrong (*al-amr bi 'l-ma'rūf wa 'n-nahy*

11. i.e.: Journeying through the land for the purpose of devoting oneself to religious services. (ed.)

وَالْحَلَالَ وَالْحَرَامَ وَالْمَوَارِيثَ وَالْحُدُودَ وَالْفَرَائِضَ وَالْجِهَادَ فِي سَبِيلِ اللَّهِ وَزَادَهُ الْوُضُوءَ وَفَضَّلَهُ بِفَاتِحَةِ الْكِتَابِ وَبِخَوَاتِيمِ سُورَةِ الْبَقَرَةِ وَالْمُفَصَّلِ وَأَحَلَّ لَهُ الْمَغْنَمَ وَالْفَنَاءَ وَنَصَرَهُ بِالرُّعْبِ وَجَعَلَ لَهُ الْأَرْضَ مَسْجِدًا وَطَهُورًا وَأَرْسَلَهُ كَافَّةً إِلَى الْأَبْيَضِ وَالْأَسْوَدِ وَالْجِنِّ وَالْإِنْسِ وَأَعْطَاهُ الْجِزْيَةَ وَأَسَرَ الْمُشْرِكِينَ وَفَدَاهُمْ ثُمَّ كَلَّفَ مَا لَمْ يُكَلِّفْ أَحَدٌ مِنَ الْأَنْبِيَاءِ وَأُنْزِلَ عَلَيْهِ سَيْفٌ مِنَ السَّمَاءِ فِي غَيْرِ غَمٍّ وَقِيلَ لَهُ «فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ».

١٤٩٢/٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ «فَاصْبِرْ كَمَا صَبَرَ أُولَا الْعِزْمِ مِنَ الرُّسُلِ» فَقَالَ:

نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ ﷺ قُلْتُ: كَيْفَ صَابَرُوا أُولَى الْعِزْمِ قَالَ: لِأَنَّ نُوحًا

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'ani 'l-munkar); what is lawful and what is unlawful; the inheritance (*al-mawārith*), the religious sanctions (*al-hudūd*), the religious obligations (*al-farā'id*) and waging *al-jihād* in the way of Allāh. And He added for him the ablution (*al-wuḍū'*) and honoured him with [the *sūrah* of] 'The Opening of the Book' (*al-Fātiḥah*) and the [verses at the] end of the *sūrah* of 'The Cow' (*al-Baqarah*) as well as *al-Mufaṣṣal* (from the *sūrah* of Muḥammad to the end of the Holy Qur'ān). Then He made lawful for him *al-maghnam* (the booty) and *al-fay'* (the spoil)¹²; and He helped him by [creating] fear [in the heart of his enemy]; and He made for him the whole earth a place of worship and clean. He sent him [as a Messenger] to all: the white, the black, the jinn and the mankind. He also granted him *al-jizyah* and the capture of the polytheists and the collection of *al-fidyah* from them. Then he was assigned to what other prophets were not assigned to, and a sword without a sheath was sent down to him from the heaven and it was said to him: *So do thou fight in the way of Allāh; thou art charged only with thyself*, . . . (Qur., 4:84)."

1492-2. A group of our co-sectarians (—) Aḥmad ibn Muḥammad ibn Khālid (—) 'Uthmān ibn 'Isā that Samā'ah ibn Mihrān said: I said to Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *So be thou patient, as the Messengers possessed of constancy were also patient*, (Qur., 46:35). He ['a.s.] said:

"Nūḥ, Ibrāhīm, Mūsā, 'Isā and Muḥammad (ṣ.a. 'a.w.a.).' I said: 'How did they become of the 'Possessors of Constancy?' He said: 'Because Nūḥ was

12. i.e.: The property and wealth gained from the unbelievers without war. (ed.)

بُعِثَ بِكِتَابٍ وَشَرِيعَةٍ وَكُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَشَرِيعَتِهِ وَمِنْهَاجِهِ حَتَّى جَاءَ
 إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ بِالصُّحُفِ وَبِعَزِمَةِ تَرْكِ كِتَابِ نُوحٍ لَا كُفْرًا بِهِ فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ
 أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ وَمِنْهَاجِهِ وَبِالصُّحُفِ حَتَّى جَاءَ مُوسَى بِالتَّوْرَةِ وَشَرِيعَتِهِ وَمِنْهَاجِهِ
 وَبِعَزِمَةِ تَرْكِ الصُّحُفِ وَكُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى عَلَيْهِ السَّلَامُ أَخَذَ بِالتَّوْرَةِ وَشَرِيعَتِهِ وَمِنْهَاجِهِ
 حَتَّى جَاءَ الْمَسِيحُ عَلَيْهِ السَّلَامُ بِالْإِنْجِيلِ وَبِعَزِمَةِ تَرْكِ شَرِيعَةِ مُوسَى وَمِنْهَاجِهِ فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ
 الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَمِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ ﷺ فَجَاءَ بِالْقُرْآنِ وَبِشَرِيعَتِهِ وَمِنْهَاجِهِ
 فَحَلَالُهُ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ وَحَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ فَهَؤُلَاءِ أُولُو الْعِزِّ مِنَ الرُّسُلِ
 عَلَيْهِمُ السَّلَامُ .

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sent with a book and *sharī'ah* [a revealed law], and whoever came after Nūḥ had to act on his Book, his *sharī'ah* and his way until Ibrāhīm ('a.s.) came with the scriptures [*aṣ-ṣuḥuf*] and with the resolution for giving up the Book of Nūḥ ('a.s.), but not neglecting it. So every prophet came after Ibrāhīm ('a.s.) had to adhere to the *sharī'ah* of Ibrāhīm, his way and the scriptures until Mūsā came with the Torah [*at-Tawrāt*], his *sharī'ah* and his way, with the resolution for giving up the scriptures [of Ibrāhīm]. Thus, every prophet who came after Mūsā ('a.s.) had to adhere to the Torah, his *sharī'ah* and his way until Masīḥ ('a.s.) came with the Evangel [*al-Injīl*] and with the resolution for giving up the *sharī'ah* of Mūsā and his way. And every prophet who came after Masīḥ (would have)¹³ had to adhere to his *sharī'ah* and his way, until Muḥammad (ṣ.a. 'a.w.a.) came. So, He [ṣ.a. 'a.w.a.] came with the Qur'ān and with his *sharī'ah* and his way. Hence, whatever he made lawful is lawful till the Day of Resurrection and whatever he made unlawful is unlawful till the Day of Resurrection. Thus, these are "Possessors of Constancy" from the Messengers, peace be upon them."

13. The Masīḥ is Jesus, peace be on him, and there was no prophet between him and the Final Messenger, Muḥammad (ṣ.a. 'a.w.a.). (tr.)

- ١٣ -

بَابُ دَعَائِمِ الْإِسْلَامِ

١/١٤٩٣. حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ الزِّيَادِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ قَالَ حَدَّثَنَا أَبَانُ بْنُ عُثْمَانَ عَنْ فَضِيلٍ عَنْ أَبِي حمزة عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَلَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ.

٢/١٤٩٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام أَوْقَفْنِي عَلَى حُدُودِ الْإِيمَانِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَالْإِقْرَاءُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَصَلَوَاتُ الْخَمْسِ وَأَدَاءُ الزَّكَاةِ وَصَوْمُ

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- 13 -

Chapter on
The Pillars of Islām

1493-1. al-Ḥusayn ibn Muḥammad al-Ash'arī informed (*haddathanī*) me (-) Mu'allā ibn Muḥammad az-Ziyādī (-) al-Ḥasan ibn 'Alī al-Washshā' said: Abān ibn 'Uthmān informed us (-) Fuḍayl (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"Islām was founded on five pillars: the prayer (*aṣ-ṣalāt*), the alms-giving (*az-zakāt*), the fasting (*aṣ-ṣawm*), the pilgrimage (*al-ḥajj*) and *al-wilāyah* (the Guardianship, i.e., Imāmate). And it was not proclaimed for anything as it was proclaimed for *wilāyah*."

1494-2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus ibn 'Abdī 'r-Raḥmān that 'Ajlān Abī Šāliḥ said:

"I said to Abū 'Abdillāh ('a.s.): 'Inform me about the limits of the belief' So he [*a.s.*] said: 'Bearing witness that there is no god but Allāh and that Muḥammad is His Messenger, confirming what was revealed to him from Allāh; the five [daily] prayers; the giving of alms; fasting during

شَهْرِ رَمَضَانَ وَحُجَّ الْبَيْتِ وَوَلَايَةَ وَلِيِّنَا وَعَدَاوَةَ عَدُوِّنَا وَالذُّخُولَ مَعَ الصَّادِقِينَ.
 ١٤٩٥/٣. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانَ
 بْنِ عُثْمَانَ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَلَمْ يُنَادَ بِشَيْءٍ
 كَمَا نُودِيَ بِالْوَلَايَةِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَتَرَكُوا هَذِهِ - يَعْنِي الْوَلَايَةَ -.
 ١٤٩٦/٤. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ
 الْقُرَزَمِيِّ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ: أَتَانِي الْإِسْلَامُ ثَلَاثَةَ: الصَّلَاةُ، وَالزَّكَاةُ، وَالْوَلَايَةُ. لَا تَصِحُّ وَاحِدَةٌ مِنْهُنَّ إِلَّا
 بِصَاحِبَتَيْهَا.

١٤٩٧/٥. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَعَبْدُ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ
 حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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the month of Ramaḍān; pilgrimage to the House; supporting the *wilāyah* [Guardianship] of our *waliyy* [Guardian, i.e., the Imām]; and enmity with our enemy; and to be with the truthful ones."

1495-3. Abū 'Alī al-Ash'arī (-) al-Ḥasan ibn 'Alī al-Kūfī (-) 'Abbās ibn 'Āmir (-) Abān ibn 'Uthmān (-) Fuḍayl ibn Yasār that Abū Ja'far ('a.s.) said:

"Islām was founded on five pillars: i) the prayer, ii) the alms-giving, iii) the fasting, iv) the pilgrimage and, v) the *wilāyah*; and no such a call was made for anything as it was made for the *wilāyah*. And yet people adhered to the four [pillars] and neglected this one, (that is, the *wilāyah*)."

1496-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥusayn ibn Sa'īd (-) Ibnu 'l-'Arzamī (-) his father that aṣ-Ṣādiq ('a.s.) said:

"The trivets of Islām are three: i) the prayer, ii) the alms-giving, and, iii) the *wilāyah*, none of them is valid without the other."

1497-5. 'Alī ibn Ibrāhīm (-) his father and 'Abdullāh ibn aṣ-Ṣalt, both of them (-) Ḥammād ibn 'Īsā (-) Ḥarīz ibn 'Abdillāh (-) Zurārah that Abū Ja'far ('a.s.) said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالْحَجِّ وَالصَّوْمِ وَالْوَلَايَةِ قَالَ: زُرَّارَةُ فَقُلْتُ: وَأَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ؟ فَقَالَ: الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهَا وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهَا. قُلْتُ: ثُمَّ الَّذِي يَلِي ذَلِكَ فِي الْفَضْلِ. فَقَالَ: الصَّلَاةُ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الصَّلَاةُ عَمُودُ دِينِكُمْ.

قَالَ قُلْتُ: ثُمَّ الَّذِي يَلِيهَا فِي الْفَضْلِ. قَالَ: الزَّكَاةُ، لِأَنَّهُ قَرَنَهَا بِهَا وَبَدَأَ بِالصَّلَاةِ قَبْلَهَا وَقَالَ رَسُولُ اللَّهِ ﷺ: الزَّكَاةُ تُذْهِبُ الذُّنُوبَ. قُلْتُ: وَالَّذِي يَلِيهَا فِي الْفَضْلِ. قَالَ: الْحَجُّ. قَالَ اللَّهُ عَزَّ وَجَلَّ ﷻ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ. وَ قَالَ رَسُولُ اللَّهِ ﷺ: لِحَجَّةٍ مَقْبُولَةٍ خَيْرٌ مِنْ عَشْرِينَ صَلَاةً نَافِلَةً وَمَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافًا أَحْصَى فِيهِ أَسْبُوعَهُ وَأَحْسَنَ رُكْعَتَيْهِ غُفِرَ اللَّهُ لَهُ وَقَالَ فِي يَوْمٍ عَرَفَةَ

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"Islām was founded on five things: The prayer, the alms-giving, the pilgrimage, the fasting and the *wilāyah*." Zurārah said: "I said: 'Which of them is the best?' He [*a.s.*] said: 'The *wilāyah* is the best, since it is their key and the *wālī* [Imām] is the proof on them.' I said: 'Then what follows that in excellence?' He [*a.s.*] said: 'The prayer, because the Messenger of Allāh (*ṣ.a. 'a.w.a.*) said: 'The prayer is the pillar of your religion'"

He [Zurārah] said: "I said: 'Then what follows it in excellence?' He [*a.s.*] said: 'The alms-giving, since He connected it with it [prayer] and He started with the (mention of) prayer before it'¹⁴; and the Messenger of Allāh (*ṣ.a. 'a.w.a.*) said: 'The alms-giving wipes out sins.'" Then I asked him [*a.s.*]: 'And what follows it in excellence?' He [*a.s.*] said: 'The pilgrimage. Allāh, to Whom belong Might and Majesty, said: *And it is the duty of mankind toward Allāh to make pilgrimage to the House – for those who can afford to journey to it – and should anyone renege [on his obligation], Allāh is indeed without need of the creatures;* (Qur., 3:97). The Messenger of Allāh (*ṣ.a. 'a.w.a.*) said: 'Surely an accepted pilgrimage is better than twenty supererogatory prayers and whoever circumambulates this House, counting its seven rounds, then ameliorates its two *rak'ahs*, Allāh will forgive him,'" and he [*ṣ.a. 'a.w.a.*] said what he [*ṣ.a. 'a.w.a.*] said

14. As found in numerous verses of the Holy Qur'ān: 'establish the prayer and alms-giving' or 'those who establish the prayer and alms-giving . . .' (*tr.*)

وَيَوْمَ الْمُزْدَلِفَةِ مَا قَالَ.

قُلْتُ فَمَاذَا يَتَّبِعُهُ قَالَ الصَّوْمُ قُلْتُ وَمَا بَالُ الصَّوْمِ صَارَ آخِرَ ذَلِكَ أَجْمَعَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ قَالَ ثُمَّ قَالَ إِنَّ أَفْضَلَ الْأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تُكُنْ مِنْهُ تَوْبَةً دُونَ أَنْ تَرْجِعَ إِلَيْهِ فِتْوَايَهُ بِعَيْنِهِ إِنَّ الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالْوَلَايَةَ لَيْسَ يَقَعُ شَيْءٌ مَكَانَهَا دُونَ أَذَائِهَا وَإِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ قَصُرْتَ أَوْ سَافَرْتَ فِيهِ أَذِيَتْ مَكَانَهُ أَيَّامًا غَيْرَهَا وَحَزِيَتْ ذَلِكَ الذَّنْبُ بِصَدَقَةٍ وَلَا قَضَاءٍ عَلَيْكَ وَلَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْءٌ يُجْزِيكَ مَكَانَهُ غَيْرُهُ .

قَالَ: ثُمَّ قَالَ ذِرْوَةُ الْأَمْرِ وَسَنَامُهُ وَمِفْتَاحُهُ وَبَابُ الْأَشْيَاءِ وَرِضَا الرَّحْمَنِ الطَّاعَةُ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ هَمَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَالِهِ وَحَجَّ جَمِيعَ دَهْرِهِ

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on the day of 'Arafah and on the day of al-Muzdalifah.'

"I said: 'Then what comes after that?' He ['a.s.] said: 'The fast.' I said: 'Why the fast is the last of all?' He ['a.s.] said: 'The Messenger of Allāh (s.a. 'a.w.a.) said: "The fast is a shield against the Fire."'" He said: "Then he ['a.s.] said: 'Surely, the best things are those when they escape you, there is no repentance for them except that you go back to it and perform it exactly the same. Surely, nothing can take the place of the prayer, the alms-giving, the pilgrimage and the *wilāyah* unless they are performed. But as for the fast [during the month of Ramaḍān], if it escaped you or you neglected it [fast], or went on journey, you can fulfill it [the fast] on other days beside that [Ramaḍān]. And you can recompensate for that sin by giving charity or fasting. But none of those four [pillars¹⁵] can be replaced by anything.'"

He [Zurārah] said: "Then he ['a.s.] said: 'The top and the peak of the (religious) matter, its key and the gate of everything as well as the pleasure of the All-Compassionate is obedience to the Imām, after recognizing him. Allāh, to Whom belong Might and Majesty, says: *Whoever obeys the Messenger certainly obeys Allāh; and whoever turns his back, We have not sent you to be a watcher over them*; (Qur., 4:80). If someone stands up [in worship] the whole night, fasts the whole day, gives all his wealth in charity and makes

15. i.e.: *aṣ-ṣalāt, az-zakāt, al-ḥajj and al-wilāyah*. (ed.)

وَلَمْ يَعْرِفْ وَلَا يَتَذَكَّرْ وَلِيَّ اللَّهِ فَيُؤَالِيَهُ وَيَكُونَ جَمِيعَ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ مَا كَانَ لَهُ عَلَى اللَّهِ جَلٌّ وَعَزٌّ حَقٌّ فِي ثَوَابِهِ وَلَا كَانَ مِنْ أَهْلِ الْإِيمَانِ. ثُمَّ قَالَ: أُولَئِكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ.

٦/١٤٩٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيسَى بْنِ السَّرِيِّ أَبِي النَّسَبِ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَخْبِرْنِي بِدَعَائِمِ الْإِسْلَامِ الَّتِي لَا يَسَعُ أَحَدًا التَّقْصِيرُ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا الَّذِي مَنْ قَصَرَ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا فَسَدَ دِينُهُ وَلَمْ يَقْبَلِ [اللَّهُ] مِنْهُ عَمَلَهُ وَمَنْ عَرَفَهَا وَعَمِلَ بِهَا صَلَحَ لَهُ دِينُهُ وَقَبِلَ مِنْهُ عَمَلُهُ وَلَمْ يَضُقْ بِهِ مِمَّا هُوَ فِيهِ لِجَهْلٍ شَيْءٍ مِنَ الْأُمُورِ جَهْلُهُ. فَقَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالْإِيمَانُ بِأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَحَقٌّ فِي الْأَمْوَالِ الزَّكَاةُ وَالْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا وَلَايَةَ آلِ مُحَمَّدٍ ﷺ

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the pilgrimage [to the House] all his life, but fails to recognize the *wilāyah* of the *waliyy* [saint] of Allāh so that he may support him, and all his deeds should be carried out under his guidance, he does not deserve to receive any reward from Allāh, to Whom belong Majesty and Might, and he is not among the believers.' Then he ['a.s.]: 'Allāh will admit the virtuous among them [ahlu 'l-wilāyah] to the Garden by the Grace of His Mercy.'"

1498–6. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ṣafwān ibn Yaḥyā that 'Īsā ibn as-Sariyy Abu 'l-Yasa' said:

"I said to Abū 'Abdillāh ('a.s.): 'Inform me about the pillars of Islām that are not acceptable for any one to fall short of in their recognition; and if any one neglects any of them in their recognition, he has spoiled his religion, and Allāh will not accept his work. And whoever recognizes them and acts upon them, has appropriated his religion, and his work will be accepted. Thus, he will not be straitened in what he is involved because of the ignorance of any other affair that is ignorant of?' He ['a.s.]: 'Bearing witness that there is no god but Allāh; the belief that Muḥammad (ṣ.a. 'a.w.a.) is the Messenger of Allāh and confessing to what he [ṣ.a. 'a.w.a.] brought from Allāh; and a share in the wealth [to be given] as alms, and the *wilāyah* (succession) which Allāh, to Whom belong Might and Majesty, ordained: the *wilāyah* of the progeny of Muḥammad [ṣ.a. 'a.w.a.]'"

قَالَ فَقُلْتُ لَهُ هَلْ فِي الْوَلَايَةِ شَيْءٌ دُونَ شَيْءٍ فَضَّلَ يُعْرِفُ لِمَنْ أَخَذَ بِهِ؟ قَالَ: نَعَمْ
 قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾
 وَقَالَ رَسُولُ اللَّهِ ﷺ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَكَانَ رَسُولُ اللَّهِ ﷺ
 وَكَانَ عَلِيًّا عَلَيْهِ السَّلَامُ: وَقَالَ الْآخَرُونَ كَانَ مُعَاوِيَةَ ثُمَّ كَانَ الْحَسَنُ عَلَيْهِ السَّلَامُ ثُمَّ كَانَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ وَقَالَ
 الْآخَرُونَ يَزِيدُ بْنُ مُعَاوِيَةَ وَحُسَيْنَ بْنِ عَلِيٍّ وَلَا سِوَاءَ وَلَا سِوَاءَ.

قَالَ: ثُمَّ سَكَتَ. ثُمَّ قَالَ: أَرِيدُكُمْ؟ فَقَالَ لَهُ حَكَمُ الْأَعْوَرُ نَعَمْ جُعِلْتُ فِدَاكَ. قَالَ: ثُمَّ
 كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ثُمَّ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ أَبَا جَعْفَرٍ وَكَانَتِ الشَّيْعَةُ قَبْلَ أَنْ يَكُونَ أَبُو
 جَعْفَرٍ وَهُمْ لَا يَعْرِفُونَ مَنَاسِكَ حَجَّهِمْ وَحَلَالَهُمْ وَحَرَامَهُمْ حَتَّى كَانَ أَبُو جَعْفَرٍ فَفَتَحَ لَهُمْ وَبَيَّنَّ
 لَهُمْ مَنَاسِكَ حَجَّهِمْ وَحَلَالَهُمْ وَحَرَامَهُمْ حَتَّى صَارَ النَّاسُ يَحْتَاجُونَ إِلَيْهِمْ مِنْ بَعْدِ مَا كَانُوا
 يَحْتَاجُونَ إِلَى النَّاسِ وَهَكَذَا يَكُونُ الْأَمْرُ وَالْأَرْضُ لَا تَكُونُ إِلَّا بِإِمَامٍ وَمَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ

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He [Abu 'l-Yasa'] said: "Then I said to him: 'Is there any special condition and merit to be known in the *wilāyah* for one who adheres to it?' He ['a.s.] said: 'Yes. Allāh, to Whom belong Might and Majesty, said: *O you who believe! Obey Allāh and obey the Messenger and those vested with authority among you;* (Qur., 4:59). Also, the Messenger of Allāh (ṣ.a. 'a.w.a.) said: "Whoever dies not knowing his Imām, dies a death of *jāhiliyyah* (pre-Islāmic times)." [Those vested with authority were] the Messenger of Allāh (ṣ.a. 'a.w.a.), then 'Alī ('a.s.), and others said: Mu'āwiyah, then al-Ḥasan ('a.s.) then al-Ḥusayn ('a.s.); and others said: Yazīd ibn Mu'āwiyah and Ḥusayn ibn 'Alī, and (yet they, Mu'āwiyah and 'Alī are) no equal and [Yazīd and al-Ḥusayn are] no equal."

He [the narrator] said: "Then he ['a.s.] was silent, after a while he ['a.s.] said: 'Shall I tell you more?' Ḥakam al-A'war said to him: 'Yes. May I be made your ransom!' He ['a.s.] said: 'Then it was 'Alī ibn al-Ḥusayn, then Muḥammad ibn 'Alī Abū Ja'far. However, the Shī'ahs existed before Abū Ja'far's time, but did not know the rites of their pilgrimage and what was lawful and unlawful for them, until Abū Ja'far came and opened the gates of knowledge for them and explained the rites of their pilgrimage, their lawfulness and unlawfulness to that extent that people became in need of them [Shī'ahs] after they [Shī'ahs] had been in need of people. Such is the decree, that the earth cannot be without an imām, so whoever dies without

مَاتَ مِيتَةً جَاهِلِيَّةً وَأَخْوَجَ مَا تَكُونُ إِلَى مَا أَنْتَ عَلَيْهِ إِذْ بَلَغْتَ نَفْسَكَ هَذِهِ - وَأَهْوَى يَدِهِ إِلَى خَلْقِهِ - وَانْقَطَعَتْ عَنْكَ الدُّنْيَا تَقُولُ لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ.

*أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عِمْسَى بْنِ السَّرِيِّ أَبِي الْيَسَعِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلَهُ.

١٤٩٩/٧. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُثَنَّى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ الْوَلَايَةِ وَالصَّلَاةِ وَالزَّكَاةِ وَصَوْمِ شَهْرِ رَمَضَانَ وَالْحَجِّ. ١٥٠٠/٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبَانَ عَنْ فَضِيلِ بْنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَلَمْ يُنَادَ بِشَيْءٍ مَا نُودِيَ بِالْوَلَايَةِ يَوْمَ الْغَدِيرِ.

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knowing his imām, dies a death of *jāhiliyyah*. Thus, the greatest need you will find in what you are in [i.e., belief], will be at a time when your soul will reach here' – pointing to his [*a.s.*']s throat – 'and when this life has been cut off from you. At that time you will say: "Certainly I was upon a good belief."'

*Abū 'Alī al-Ash'arī (–) Muḥammad ibn 'Abdī 'l-Jabbār (–) Ṣafwān (–) 'Īsā ibn as-Sariyy Abu 'l-Yasa' (–) Abū 'Abdillāh: the same tradition.

1499–7. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Aḥmad ibn Muḥammad ibn Abī Naṣr (–) Muthannā al-Ḥannāṭ (–) 'Abdullāh ibn 'Ajlan that Abū Ja'far (*a.s.*) said:

"Islām was founded on five [pillars]: *al-Wilāyah*, the prayer, the alms-giving, fasting during the month of Ramaḍān and the pilgrimage."

1500–8. 'Alī ibn Ibrāhīm (–) Ṣāliḥ ibn as-Sindī (–) Ja'far ibn Bashīr (–) Abān (–) Fudayl that Abū Ja'far said:

"Islām was founded on five [pillars]: The prayer, the alms-giving, fasting, the pilgrimage and *al-wilāyah*. And no such a call was made for anything as it was made for the *wilāyah* on the day of al-Ghadīr."

٩/١٥٠١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عِيسَى بْنِ السَّرِيِّ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: حَدَّثَنِي عَمَّا بُنِيَ عَلَيْهِ دَعَائِمُ الْإِسْلَامِ إِذَا أَنَا أَخَذْتُ بِهَا زَكَاةَ عَمَلِي وَلَمْ يَضُرِّيَّ جَهْلُ مَا جَهِلْتُ بَعْدَهُ. فَقَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَحَقُّ فِي الْأَمْوَالِ مِنَ الزَّكَاةِ وَالْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا وَلَايَةُ آلِ مُحَمَّدٍ ﷺ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ مَاتَ وَلَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً. قَالَ اللَّهُ عَزَّ وَجَلَّ «أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ» فَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ ثُمَّ صَارَ مِنْ بَعْدِهِ الْحَسَنُ ثُمَّ مِنْ بَعْدِهِ الْحُسَيْنُ ثُمَّ مِنْ بَعْدِهِ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مِنْ بَعْدِهِ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ هَكَذَا يَكُونُ الْأَمْرُ إِنَّ الْأَرْضَ لَا تَصْلُحُ إِلَّا بِإِمَامٍ وَمَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَأَخْوَجُ مَا يَكُونُ أَحَدُكُمْ إِلَى مَعْرِفَتِهِ إِذَا بَلَغَتْ نَفْسُهُ هَاهُنَا

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1501-9. 'Alī ibn Ibrāhīm (—) Muḥammad ibn 'Īsā (—) Yūnus (—) Hammād ibn 'Uthmān that 'Īsā ibn as-Sariyy said:

"I said to Abū 'Abdillāh ('a.s.): 'Tell me on which pillars Islām was founded, that if I adhere to them, my deeds will be purified and that ignorance would not harm me afterwards because of what I was not aware?' He ['a.s.] said: 'Bearing witness that there is no god but Allāh and that Muḥammad (ṣ.a. 'a.w.a.) is His Messenger; and confirming what has been revealed to him from Allāh; and the right of [collecting] alms from the wealth, [accepting] the *wilāyah* which Allāh, to Whom belong Might and Majesty had ordained to it: the *wilāyah* of the Family of Muḥammad (ṣ.a. 'a.w.a.), since the Messenger of Allāh (ṣ.a. 'a.w.a.) said: "He who dies, not knowing his imām, dies the death of the *jāhiliyyah* (pre-Islāmic time)." Allāh, to Whom belong Might and Majesty said: *Obey Allāh and obey the Messenger and those vested with authority among you* (Qur., 4:59). So, 'Alī ('a.s.) was [the *waliyy* after the Holy Prophet], then after him came al-Ḥasan; then after him al-Ḥusayn, then after him 'Alī ibn al-Ḥusayn; then after him Muḥammad ibn 'Alī; then the affair will continue like this. The earth cannot be redressed except by an imām and he who dies not knowing his imām, dies the death of *jāhiliyyah*. Thus, the greatest need that one of you will find of his [Imām's] knowledge will be at that time when his soul

قَالَ وَأَهْوَى بِيَدِهِ إِلَى صَدْرِهِ يَقُولُ حِينَئِذٍ لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ.

١٥٠٢/١٠. عَنْ أَبِي الْجَارُودِ قَالَ:

قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام: يَا ابْنَ رَسُولِ اللَّهِ هَلْ تَعْرِفُ مَوَدَّتِي لَكُمْ وَانْقِطَاعِي إِلَيْكُمْ وَمُؤَالَاتِي إِيَّاكُمْ.

قَالَ فَقَالَ: نَعَمْ. قَالَ: فَقُلْتُ: فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُجِيبُنِي فِيهَا فَإِنِّي مَكْهُوفُ الْبَصَرِ قَلِيلُ الْمَشْيِ وَلَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ. قَالَ: هَاتِ حَاجَتَكَ. قُلْتُ: أَخْبِرْنِي بِدِينِكَ الَّذِي تَدِينُ اللَّهُ عَزَّ وَجَلَّ بِهِ أَنْتَ وَأَهْلُ بَيْتِكَ لِأَدِينُ اللَّهَ عَزَّ وَجَلَّ بِهِ. قَالَ: إِنَّ كُنْتُ أَقْصَرْتُ الْخُطْبَةَ فَقَدْ أَعْظَمْتُ الْمَسْأَلَةَ وَاللَّهُ لَا عِطِيَّتَكَ دِينِي وَدِينُ آبَائِي الَّذِي تَدِينُ اللَّهُ عَزَّ وَجَلَّ بِهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا صلى الله عليه وآله رَسُولُ اللَّهِ صلى الله عليه وآله وَالْإِقْرَارَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَالْوَلَايَةَ لَوْلِيِّنَا وَالْبَرَاءَةَ مِنْ عَدُوِّنَا وَالتَّسْلِيمَ لَأَمْرِنَا وَانْتِظَارَ قَائِمِنَا

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will reach here.'" – He [the narrator] said: "He [*a.s.*] then stretched his hand to his chest – 'saying, at that moment: "Certainly I was upon a good belief!"'"

1502–10. From him [*ʿIsā ibn as-Sariyy*] that Abu 'l-Jārūd said:

"I said to Abū Ja'far (*a.s.*): 'O Son of the Messenger of Allāh! Do you know of my love for you, my devotion and loyalty to you?'"

He [Abu 'l-Jārūd] said: "Then he [*a.s.*] said: 'Yes.'" He said: "Then I said to him: 'Thus, I will ask you a question and I want your answer, since I am blind and I can hardly walk, I cannot visit you often.' He [*a.s.*] said: 'Express your need.' I said: 'Inform me about your belief, by which you and your family devote to Allāh, to Whom belong Might and Majesty, so that, I may too devote to Allāh, to Whom belong Might and Majesty, by that [devotion].' He [*a.s.*] said: 'Though you have shortened the discourse, yet you have propounded an important question. By Allāh! I will offer you my religion and the religion of my fore-fathers, by which we devote (ourselves) to Allāh, to Whom belong Might and Majesty: Bearing witness that there is no god but Allāh and that Muḥammad (*s.a. 'a.w.a.*) is the Messenger of Allāh, confirming what he [*s.a. 'a.w.a.*] came with from Allāh; [accepting] the *wilāyah* of our *waliyy* (the Imām); keeping aloof from our enemies; submitting to our command; waiting for our al-Qāim [to

والأجتهاد والورع.

١١/١٥٠٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُهُ يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ:

جُعِلَتْ فِدَاكَ أَخْبِرْنِي عَنِ الدِّينِ الَّذِي افْتَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْعِبَادِ مَا لَا يَسْعُهُمْ جَهْلُهُ وَلَا يُقْبَلُ مِنْهُمْ غَيْرُهُ، مَا هُوَ؟ فَقَالَ: أَعِدْ عَلَيَّ فَأَعَادَ عَلَيْهِ. فَقَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَصَوْمُ شَهْرِ رَمَضَانَ. ثُمَّ سَكَتَ قَلِيلًا. ثُمَّ قَالَ: وَالْوَلَايَةُ مَرَّتَيْنِ. ثُمَّ قَالَ: هَذَا الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ وَلَا يَسْأَلُ الرَّبُّ الْعِبَادَ يَوْمَ الْقِيَامَةِ فَيَقُولُ أَلَا زِدْتَنِي عَلَى مَا افْتَرَضْتُ عَلَيْكَ وَلَكِنْ مَنْ زَادَ زَادَهُ اللَّهُ إِنَّ رَسُولَ اللَّهِ ﷺ سَنَّ سُنَنًا حَسَنَةً حَمِيلَةً يَنْبَغِي لِلنَّاسِ الْأَخْذُ بِهَا.

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come]; [practicing] *ijtihād*¹⁶ and [observing] piety."

1503–11. 'Alī ibn Ibrāhīm (–) Šāliḥ ibn as-Sindī (–) Ja'far ibn Bashīr that 'Alī ibn Abī Ḥamzah said:

"I heard Abū Baṣīr asking Abū 'Abdillāh ('a.s.) and said to him: 'May I be made your ransom! Inform me about the religion which Allāh, to Whom belong Might and Majesty, made incumbent upon the servants [*al-'ibād*] that it is not allowed for them to remain ignorant of it, and it will not be accepted from them beside that. What is that [religion]?' He ['a.s.] said: 'Repeat it [the question] for me.' So, I repeated it for him. He ['a.s.] said: 'Bearing witness that there is no god but Allāh and that Muḥammad (ṣ.a. 'a.w.a.) is the Messenger of Allāh, performing the ritual prayer, giving the alms, making pilgrimage to the House – if he is able to make his way there – and fasting during the month of Ramaḍān.' Then he ['a.s.] was silent for a bit. Then he said: 'And *al-wilāyah*,' twice. He ['a.s.] then said: 'This is what Allāh had made incumbent upon the servants, and the Lord will not question the servants, on the Day of Reckoning, saying: "Why did you not add to what I had made incumbent upon you?" But whoever adds to that, Allāh [s.w.a.] will increase His reward for him. Surely, the Messenger of Allāh (ṣ.a. 'a.w.a.) had prescribed certain good and sanctified practices, that people are ought to take hold of them.'"

16. i.e.: To observe religious obligations as far as *ḥalāl* and *ḥarām* is concerned.

١٢/١٥٠٤. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمهُورٍ عَنْ فَضَّالَةَ بْنِ أَيُّوبَ عَنْ أَبِي زَيْدٍ الْحَلَّالِ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ الْأَزْدِيِّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَى خَلْقِهِ خَمْسًا فَرَضَ فِي أَرْبَعٍ وَلَمْ يَرْتَحِصْ فِي وَاحِدَةٍ.

١٣/١٥٠٥. عَنْهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ: دَخَلَ رَجُلٌ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَمَعَهُ صَحِيفَةٌ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: هَذِهِ صَحِيفَةٌ مُخَاصِمٌ يَسْأَلُ عَنِ الدِّينِ الَّذِي يُقْبَلُ فِيهِ الْعَمَلُ. فَقَالَ: رَحِمَكَ اللَّهُ هَذَا الَّذِي أُرِيدُ. فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ وَتَقَرُّ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَالْوَلَايَةُ لَنَا أَهْلِ الْبَيْتِ وَالْبِرَاءَةُ مِنْ عَدُوِّنَا وَالتَّسْلِيمُ لِأَمْرِنَا وَالْوَرَعُ وَالتَّوَاضُّعُ وَانْتِظَارُ قَائِمِنَا فَإِنَّ لَنَا دَوْلَةً إِذَا شَاءَ اللَّهُ جَاءَ بِهَا.

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1504–12. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) Muḥammad ibn Jumhūr (–) Faḍālah ibn Ayyūb (–) Abū Zayd al-Ḥallāl that ‘Abdu ‘l-Ḥamīd ibn Abi ‘l-‘Alā’ al-Azdī said:

"I heard Abū ‘Abdillāh (‘a.s.) saying: "Allāh, to Whom belong Might and Majesty, enjoined upon his creatures five [obligations] of which He permitted concession in four but didn't permit concession in one."¹⁷

1505–13. From him [al-Ḥusayn ibn Muḥammad] (–) Mu‘allā ibn Muḥammad (–) al-Washshā’ (–) Abān that Ismā‘īl al-Ju‘fī said:

"A man came to see Abū Ja‘far (‘a.s.) and with him was a *ṣaḥīfah* [notebook]. Abū Ja‘far (‘a.s.) said to him: 'This *ṣaḥīfah* belongs to a man who has come for a debate, inquiring about the religion in which the deeds are accepted.' He said: 'May Allāh have mercy upon you! This is what I want.'

"Abū Ja‘far (‘a.s.) said: 'Testifying that there is no god but Allāh, the One, Who has no partner, and that Muḥammad (ṣ.a. ‘a.w.a) is His servant and Messenger; confirming what has come from Allāh; and [accepting] our *walāyah* of the *Ahlu ‘l-Bayt* [the Household of the Holy Prophet]; keeping aloof from our enemies and submitting to our command; [observing] piety

17. Meaning in *ṣalāt*, women are excused from it during their menses, and the *zakāt* is excused to one who has nothing to give. The *hajj* is not obligatory on one who cannot afford the journey and the fasting also has concessions for one whose health does not permit it. But there is no excuse or concession for neglecting the *wilāyah*.

١٥٠٦/١٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَهُوَ فِي مَنْزِلٍ أَخِيهِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ فَقُلْتُ: لَهُ جُعِلْتُ فِدَاكَ مَا حَوَّلَكَ إِلَى هَذَا الْمَنْزِلِ؟ قَالَ: طَلَبْتُ الثَّرَاهَةَ. فَقُلْتُ: جُعِلْتُ فِدَاكَ أَلَا أَقْصُ عَلَيْكَ دِينِي؟ فَقَالَ: بَلَى. قُلْتُ: أَدِينُ اللَّهَ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﴿وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصَوْمِ شَهْرِ رَمَضَانَ وَحِجِّ الْبَيْتِ وَالْوَلَايَةِ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ رَسُولِ اللَّهِ ﷺ وَالْوَلَايَةِ لِلْحَسَنِ وَالْحُسَيْنِ وَالْوَايَةِ لِعَلِيِّ بْنِ الْحُسَيْنِ وَالْوَلَايَةِ لِمُحَمَّدِ بْنِ عَلِيٍّ وَلَكَ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَأَنْتُمْ أَتَمَّتِي عَلَيْهِ أَحْيَا وَعَلَيْهِ أَمُوتُ وَأَدِينُ اللَّهَ بِهِ. فَقَالَ: يَا عَمْرُو هَذَا دِينُ اللَّهِ وَدِينُ آبَائِي الَّذِي أَدِينُ اللَّهَ بِهِ فِي السِّرِّ وَالْعَلَانِيَةِ فَاتَّقِ اللَّهَ وَكُفَّ

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and modesty, and waiting for our Qāim [to come]. Surely, for us there is a government whenever Allāh wishes will bring it forth."

1506-14. 'Alī ibn Ibrāhīm (-) his father* and Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār, both of them (-) Ṣafwān that 'Amr ibn Ḥurayth said:

"I went to see Abū 'Abdillāh ('a.s.) while he was in the house of his brother 'Abdullāh ibn Muḥammad and said to him: 'May I be made your ransom! What made you move to this house?' He ['a.s.] said: 'Seeking a change.'¹⁸ Then I said: 'May I be made your ransom! Shall I not relate to you about my religion?' He ['a.s.] said: 'Of course!' I said: 'I serve Allāh by testifying that there is no god but Allāh, the One Who has no partner to Himself; and that Muḥammad is His servant and His Messenger; and the Hour is bound to come, there is no doubt in it, and Allāh will surely resurrect those who are in the graves [Qur., 22:7]; and keeping up prayer, giving alms; and fasting during the month of Ramaḍān; and pilgrimage to the House; and the wilāyah (succession) of 'Alī, the Commander of the faithful after the Messenger of Allāh (s.a. 'a.w.a.), then the wilāyah of al-Ḥasan and al-Ḥusayn, then the wilāyah of 'Alī ibn al-Ḥusayn, then the wilāyah of Muḥammad ibn 'Alī and of you after him, blessing of Allāh be upon them all, that you are all my imāms. Upon this [belief] I live and upon it I will die, and I serve Allāh by it.' Then he ['a.s.] said: 'O 'Amr! This is, by Allāh, the religion

18. Or according to another meaning, 'seeking isolation from people'. (tr.)

لِسَانَكَ إِلَّا مِنْ خَيْرٍ وَلَا تَقُلْ إِنِّي هَدَيْتُ نَفْسِي بَلِ اللَّهُ هَدَاكَ فَادَّ شُكْرَ مَا أَنْعَمَ اللَّهُ عَزَّ وَجَلَّ بِهِ عَلَيْكَ وَلَا تَكُنْ مِمَّنْ إِذَا أَقْبَلَ طُعِنَ فِي عَيْنَيْهِ وَإِذَا أَدْبَرَ طُعِنَ فِي قَفَاهُ وَلَا تَحْمِلِ النَّاسَ عَلَى كَاهِلِكَ فَإِنَّكَ أَوْشَكَ أَنْ تَحْمَلَ النَّاسَ عَلَى كَاهِلِكَ أَنْ يُصَدَّعُوا شَعْبَ كَاهِلِكَ.

١٥٠٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

أَلَا أُخْبِرُكَ بِالْإِسْلَامِ أَصْلُهُ وَفَرْعُهُ وَذُرْوَةُ سَنَامِهِ. قُلْتُ: بَلَى، جُعِلْتُ فِدَاكَ. قَالَ: أَمَّا أَصْلُهُ فَالصَّلَاةُ وَفَرْعُهُ الزَّكَاةُ وَذُرْوَةُ سَنَامِهِ الْجِهَادُ. ثُمَّ قَالَ: إِنْ شِئْتَ أَخْبِرْتُكَ بِأَبْوَابِ الْخَيْرِ. قُلْتُ: نَعَمْ جُعِلْتُ فِدَاكَ. قَالَ: الصَّوْمُ جُنَّةٌ مِنَ النَّارِ وَالصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ وَقِيَامُ الرَّجُلِ فِي حَوْفِ اللَّيْلِ بِذِكْرِ اللَّهِ. ثُمَّ قرأ عَلَيْهِ السَّلَامُ ﴿تَتَحَفَّى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾.

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of Allāh and the religion of my forefathers that I serve Allāh by it, secretly and openly. Therefore, fear Allāh and refrain your tongue except for good utterance; and do not say that I guided myself, instead it is Allāh Who guided you. So, thank Allāh, to Whom belong Might and Majesty, for what He had granted you; and do not be like he when he is approached he smites in face, and when he turns back he backbites. And do not carry people on your shoulders¹⁹ – if you do so – then you will almost have your shoulders break down."

1507–15. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) 'Alī ibn an-Nu'mān (–) Ibn Muskān (–) Sulaymān ibn Khālid that Abū Ja'far ('a.s.) said:

"Shall I inform you about the root, the branch and the peak of Islām?" "I said: 'Yes, may I be made your ransom!' He ['a.s.] said: 'As to its root is the prayer [aṣ-ṣalāt], its branch is the alms-giving [az-zakāt] and its peak is the holy war [al-jihād].' Then he ['a.s.] said: 'If you like, I can inform you about the gates of the good [deeds]?' I said: 'Yes, may I be made your ransom!' He ['a.s.] said: 'Fasting is a protection against the Fire; charity [aṣ-ṣadaqah] wipes out the sin; and a man getting up in the middle of the night for remembering Allāh.' Then he ('a.s.) recited: *Their sides vacate their beds* . . . (Qur., 32:16)."

19. i.e.: You should not predominate people over yourself by either forsaking caution or showing weakness or to be moderate with them to such extent that you incur loss. For instance, to stand guarantee for them; or suffer from something on their behalf that you cannot endure it; or make them covetous so that you give judgement against just; or to agree with them in what is not allowable. (al-Majlisī)

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بَابُ أَنَّ الْإِسْلَامَ يُحَقِّنُ بِهِ الدِّمَّ [وَتُؤَدَّى بِهِ الْأَمَانَةُ] وَأَنَّ الثَّوَابَ عَلَى الْإِيمَانِ

١/١٥٠٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيُّمَنْ عَنِ الْقَاسِمِ الصَّبْرِيِّ شَرِيكَ الْمُفَضَّلِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ الْإِسْلَامُ يُحَقِّنُ بِهِ الدِّمَّ وَتُؤَدَّى بِهِ الْأَمَانَةُ وَتُسْتَحَلُّ بِهِ الْفُرُوجُ وَالثَّوَابُ عَلَى الْإِيمَانِ.

٢/١٥٠٩. عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ:

الْإِيمَانُ إِقْرَارٌ وَعَمَلٌ وَالْإِسْلَامُ إِقْرَارٌ بِلا عَمَلٍ.

٣/١٥١٠. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا

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- 14 -

Chapter on

That by Islām, One's Blood is Spared (and Trust is Upheld) and that (Spiritual) Reward (Rests) Upon Faith

1508-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Ḥakam ibn Ayman that al-Qāsīm aṣ-Ṣayrafī, the partner of al-Mufaḍḍal, said:

"I heard Abū 'Abdillāh ('a.s.) saying: '[Through embracing] Islām blood is spared, trust is upheld and marriage [with other Muslims] is made lawful, while (spiritual) reward is upon the Faith.'"

1509-2. 'Alī (-) his father (-) Ibn Abī 'Umayr (-) al-'Alā (-) Muḥammad ibn Muslim that one [either al-Bāqir or aṣ-Ṣādiq] of them ('a.s.) said:

"Faith (*al-īmān*) is confirmation and action, whereas Islām is confirmation without action (to support the confirmation)."

1510-3. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus that Jamīl ibn Darrāj said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *The bedouins say: 'We have faith.' Say: 'You do not*

أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَالَ لِي: أَلَا تَرَى أَنَّ الْإِيمَانَ غَيْرُ الْإِسْلَامِ؟
 ٤/١٥١١. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ:
 سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْإِسْلَامِ وَالْإِيمَانِ مَا الْفَرْقُ بَيْنَهُمَا
 فَلَمْ يُجِبْهُ. ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ التَّقْيَا فِي الطَّرِيقِ وَقَدْ أَرَفَ مِنَ الرَّجُلِ
 الرَّجُلُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَأَنَّهُ قَدْ أَرَفَ مِنْكَ رَجُلًا.
 فَقَالَ: نَعَمْ. فَقَالَ: فَالْقَنِي فِي النَّبِيِّ فَلَقِيَهُ فَسَأَلَهُ عَنِ الْإِسْلَامِ وَالْإِيمَانِ مَا الْفَرْقُ
 بَيْنَهُمَا. فَقَالَ: الْإِسْلَامُ هُوَ الظَّاهِرُ الَّذِي عَلَيْهِ النَّاسُ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
 شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحُجُّ النَّبِيِّ وَصِيَامُ شَهْرِ
 رَمَضَانَ فَهَذَا الْإِسْلَامُ. وَقَالَ: الْإِيمَانُ مَعْرِفَ هَذَا الْأَمْرِ مَعَ هَذَا فَإِنْ أَقَرَّ بِهَا وَلَمْ يَعْرِفْ هَذَا
 الْأَمْرَ كَانَ مُسْلِمًا وَكَانَ ضَالًّا.

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have faith yet; 'rather say: 'We have submitted, for faith has not yet entered into your hearts;' (Qur., 49:14). Then he ('a.s.) said to me: 'Don't you see that Faith (*al-īmān*) is other than Islām.'

15011-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam that Sufyān ibn as-Samṭ said:

"A man asked Abū 'Abdillāh ('a.s.) about Islām and *al-īmān* (Faith): 'What is the difference between them?' But he ['a.s.] did not answer him. Then he repeated the same question, but he ['a.s.] did not answer him. So, [once] they met each other on the way when the man was preparing to depart, and Abū 'Abdillāh ('a.s.) said to him: 'It seems that your departure is drawing near?'

"He said: 'Yes.' Then he ['a.s.] said: 'Meet me in the house.' So he met him and asked him about Islām and *al-īmān*, as to what is the difference between them? Then he ['a.s.] said: 'Islām is the apparent that people are upon: [i.e.] testifying that: there is no god but Allāh, the One Who has no partner to Himself and that Muḥammad is His servant and His Messenger; keeping up prayer, giving alms, pilgrimage to the House and fasting during the month of Ramaḍān. This is the Islām.' He ['a.s.] then said: '*al-Īmān* is the knowledge of this affair [*amr*], nevertheless, if one acknowledges them and does not acknowledge this *amr* [of *wilāyah*], he is a Muslim but misguided.'"

٥/١٥١٢. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَعِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ: «قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا» فَمَنْ زَعَمَ أَنَّهُمْ آمَنُوا فَقَدْ كَذَبَ وَمَنْ زَعَمَ أَنَّهُمْ لَمْ يُسْلِمُوا فَقَدْ كَذَبَ.

٦/١٥١٣. أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَكَمِ بْنِ أَكْبَمٍ عَنْ قَاسِمِ شَرِيكِ الْمُفَضَّلِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: الْإِسْلَامُ يُحَقِّنُ فِي الدِّمِّ وَتُؤَدَّى بِهِ الْأَمَانَةُ وَتُسْتَحَلُّ بِهِ الْفُرُوجُ وَالتَّوَابُ عَلَى الْإِيمَانِ.

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1512-5. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad and a group of our co-sectarians (—) Aḥmad ibn Muḥammad, both of them (—) al-Washshā’ (—) Abān that Abū Baṣīr said:

"I heard Abū Ja‘far (‘a.s.) saying: *'The Bedouins say: 'We have faith.' Say: "You do not have faith yet; rather say: "We have submitted." (Qur., 49:14). So, he who claims that they believed, he has surely lied; and he who claims that they did not submit, has also lied.'*"

1513-6. Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa‘īd (—) Ḥakam ibn Ayman that Qāsim, the partner of al-Mufaḍḍāl, said:

"I heard Abū ‘Abdillāh (‘a.s.) saying: *'Islām is (that by which) blood is spared, trust is upheld and matrimonies are made lawful, while (spiritual) reward is (based) on Faith.'*"

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بَابُ أَنَّ الْإِيمَانَ يُشْرِكُ الْإِسْلَامَ وَالْإِسْلَامَ لَا يُشْرِكُ الْإِيمَانَ

١/١٥١٤. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَمَاعَةَ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَخْبِرْنِي عَنِ الْإِسْلَامِ وَالْإِيمَانِ أَهْمَا مُخْتَلِفَانِ؟ فَقَالَ: إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ وَالْإِسْلَامَ لَا يُشَارِكُ الْإِيمَانَ. فَقُلْتُ: فَصِفْهُمَا لِي. فَقَالَ: الْإِسْلَامُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالتَّصْدِيقُ بِرَسُولِ اللَّهِ ﷺ بِهِ حُقِنَتِ الدَّمَاءُ وَعَلَيْهِ جَرَتِ الْمَنَاقِحُ وَالْمَوَارِيثُ وَعَلَى ظَاهِرِهِ جَمَاعَةُ النَّاسِ وَالْإِيمَانُ الْهُدَى وَمَا يُثَبِّتُ فِي الْقُلُوبِ مِنْ صِفَةِ الْإِسْلَامِ وَمَا ظَهَرَ مِنَ الْعَمَلِ بِهِ وَالْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ فِي الظَّاهِرِ وَالْإِسْلَامَ لَا يُشَارِكُ الْإِيمَانَ فِي الْبَاطِنِ وَإِنْ اجْتَمَعَا فِي الْقَوْلِ وَالصِّفَةِ.

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Chapter on That *al-Īmān* Associates with *al-Islām* But *al-Islām* does not Associate with *al-Īmān*

1514-1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥasan ibn Maḥbūb (–) Jamīl ibn Ṣāliḥ that Samā'ah said:

"I said to Abū 'Abdillāh: 'Inform me about *al-Islām* and *al-īmān* [Faith]. Do they differ with each other?' He [‘a.s.] said: '*al-Īmān* associates with *al-Islām* but *al-Islām* does not associate with *al-īmān*.' I said: 'Describe them to me?' Then he [‘a.s.] said: '*al-Islām* is a testimony that: There is no god save Allāh, and belief in the Messenger of Allāh (ṣ.a. 'a.w.a.). By this, blood is spared, marriages and inheritances take place, and upon its apparent feature is the community [of Islām]. While the Faith [*al-īmān*]: The guidance and what stands firm in the hearts of the attribute of *al-Islām*; and what has become manifest of the action to it. Hence *al-īmān* is higher than *al-Islām* in rank. Surely, *al-īmān* associates with *al-Islām* in the apparent, but *al-Islām* does not associate with *al-īmān* in the hidden, even if they both unite in word and characteristic.'"

١٥١٥/٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الإيمان يُشَارِكُ الإسلامَ والإسلامَ لا يُشَارِكُ الإيمانَ.

١٥١٦/٣. عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ الإِيمَانَ يُشَارِكُ الإسلامَ وَلَا يُشَارِكُهُ الإسلامُ إِنَّ الإِيمَانَ مَا وَقَرَ فِي الْقُلُوبِ وَالإِسْلَامَ مَا عَلَيْهِ الْمَنَاجِحُ وَالْمَوَارِيثُ وَحَقُّ الدِّمَاءِ وَالإِيمَانَ يُشْرِكُ الإسلامَ وَالإِسْلَامَ لَا يُشْرِكُ الإيمانَ.

١٥١٧/٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيُّهُمَا أَفْضَلُ الإِيمَانُ أَوْ الإسلامُ؟ فَإِنَّ مَنْ قَبَلْنَا يَقُولُونَ إِنَّ الإسلامَ أَفْضَلُ مِنَ الإِيمَانِ. فَقَالَ: الإِيمَانُ أَرْفَعُ مِنَ الإسلامِ. قُلْتُ: فَأَوْجِدُنِي ذَلِكَ قَالَ مَا

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1515-2. 'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Isā (–) Yūnus ibn 'Abdī 'r-Rahmān (–) Mūsā ibn Bakr (–) Fuḍayl ibn Yasār that Abū 'Abdillāh ('a.s.) said:

"*al-Īmān* associates with *al-Islām* but *al-Islām* does not associate with *al-īmān*."

1516-3. 'Alī (–) his father (–) Ibn Abī 'Umayr (–) Jamīl ibn Darrāj that Fuḍayl ibn Yasār said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Surely, *al-īmān* associates with *al-Islām* but *al-Islām* does not associate with *al-īmān*. Indeed, *al-īmān* is what is established in the hearts and *al-Islām* is that which deals with marriages, inheritances and the sparing of bloods. So, *al-īmān* associates with *al-Islām* but *al-Islām* does not associate with *al-īmān*.'"

1517-4. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) al-Ḥasan ibn Maḥbūb that Abu 'ṣ-Ṣabbāḥ al-Kinānī said:

"I said to Abū 'Abdillāh ('a.s.): 'Which one is better: *al-Īmān* or *al-Islām*? Since those who are with us say that *al-Islām* is better than *al-īmān*.' He ['a.s.] said: '*al-Īmān* is higher than *al-Islām*.' I said: 'So, enlighten me with that.' He ['a.s.] said: 'What will you say about someone

تَقُولُ: فِيمَنْ أَحَدَتْ فِي الْمَسْجِدِ الْحَرَامِ مُتَعَمِّدًا؟
 قَالَ قُلْتُ: يُضْرَبُ ضَرْبًا شَدِيدًا. قَالَ: أَصَبْتَ. قَالَ: فَمَا تَقُولُ فِيمَنْ أَحَدَتْ
 فِي الْكَعْبَةِ مُتَعَمِّدًا. قُلْتُ: يُقْتَلُ. قَالَ: أَصَبْتَ أَلَا تَرَى أَنَّ الْكَعْبَةَ أَفْضَلُ مِنَ الْمَسْجِدِ
 وَأَنَّ الْكَعْبَةَ تَشْرِكُ الْمَسْجِدَ وَالْمَسْجِدُ لَا يَشْرِكُ الْكَعْبَةَ وَكَذَلِكَ الْإِيمَانُ يَشْرِكُ الْإِسْلَامَ
 وَالْإِسْلَامُ لَا يَشْرِكُ الْإِيمَانَ.

١٥١٨/٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا
 عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
 سَمِعْتُهُ يَقُولُ: الْإِيمَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ وَأَفْضَى بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَصَدَقَهُ الْعَمَلُ
 بِالطَّاعَةِ لِلَّهِ وَالتَّسْلِيمِ لِأَمْرِهِ، وَالْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ وَهُوَ الَّذِي عَلَيْهِ جَمَاعَةُ
 النَّاسِ مِنَ الْفِرَقِ كُلِّهَا وَبِهِ حُقِنَتِ الدَّمَاءُ وَعَلَيْهِ جَرَتِ الْمَوَارِيثُ وَجَارَ النَّكَاحُ وَاجْتَمَعُوا

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who commits ritual impurity²⁰ in the Masjidu 'l-Ḥarām, intentionally?"

He [Abu 'ṣ-Ṣabbāh] said: "I said: 'He will be beaten severely.' He ['a.s.] said: 'You are right.' He ['a.s.] said: 'What will you say about someone who commits ritual impurity in the Ka'bah, intentionally?' I said: 'He must be killed.' He ['a.s.] said: 'You are right. Don't you see that the Ka'bah is better than the Masjidu 'l-Ḥarām, and that the Ka'bah is associated with the Masjid but the Masjid is not associated with the Ka'bah; likewise *al-īmān* is associated with *al-Islām* but *al-Islām* is not associated with *al-īmān*.'"

1518-5. A group of our co-sectarians (–) Sahl ibn Ziyād* and Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad, both of them (–) Ibn Maḥbūb (–) 'Alī ibn Riāb that Ḥumrān ibn A'yan said:

"I heard Abū Ja'far ('a.s.) saying: '*al-īmān* is what is established in the heart and leads one to Allāh, to Whom belong Might and Majesty; and obedience to Allāh and submission to His command certifies that. But *al-Islām* is what is obvious from word or deed, upon which all the sects of the Muslim community are, by which bloods are spared, inheritances take place, marriages are carried out, and all [people] unite in: *ṣalāt*, *zakāt*,

20. i.e.: Excretes or urinates. (tr.)

عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ وَأُضِيفُوا إِلَى الْإِيمَانِ وَالْإِسْلَامِ لَا يَشْرِكُ الْإِيمَانُ وَالْإِيمَانُ يَشْرِكُ الْإِسْلَامَ وَهُمَا فِي الْقَوْلِ وَالْفِعْلِ يَجْتَمِعَانِ كَمَا صَارَتِ الْكُفَّةُ فِي الْمَسْجِدِ وَالْمَسْجِدُ لَيْسَ فِي الْكُفَّةِ وَكَذَلِكَ الْإِيمَانُ يَشْرِكُ الْإِسْلَامَ وَالْإِسْلَامُ لَا يَشْرِكُ الْإِيمَانُ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: «قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا» وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقُولُوا اللَّهُ عَزَّ وَجَلَّ أَصْدَقُ الْقَوْلِ فَعَلَ فَلَهُ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْفَضَائِلِ وَالْأَحْكَامِ وَالْحُدُودِ وَغَيْرِ ذَلِكَ. فَقَالَ: لَا هُمَا يَجْزِيَانِ فِي ذَلِكَ جُزَى وَاحِدٍ وَلَكِنْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَمَا يَتَقَرَّبَانِ بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ. قُلْتُ: أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا» وَزَعَمْتَ أَنَّهُمْ يُجْتَمِعُونَ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ مَعَ الْمُؤْمِنِ. قَالَ: أَلَيْسَ قَدْ قَالَ اللَّهُ

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ṣawm and *hajj*. So, in that manner, they have come out from the unbelief and were attached to *al-īmān*. However, *al-Islām* does not associate with *al-īmān* but *al-īmān* associates with *al-Islām*, (though) both of them agree in word and deed, in the same manner as the Ka'bah is in the Masjid and the Masjid is not in the Ka'bah. Thus, *al-īmān* associates with *al-Islām* while *al-Islām* does not associate with *al-īmān*. Indeed, Allāh, to Whom belong Might and Majesty said: *The Bedouins say: "We have faith." Say: "You do not have faith yet; rather say: "We have submitted," for faith has not yet entered into your hearts;* (Qur., 49:14); and the Word of Allāh, to Whom belong Might and Majesty, is the most truthful Word.' I said: 'Is there any preference for the believer over the Muslim in terms of virtues, jurisdictions, divine ordinances and so on?' Then he [*a.s.*] said: 'No, both of them are one in this case, but as for the believer, there is a precedence over the Muslim in their deeds and in what draws them nearer to Allāh, to Whom belong Might and Majesty.' I said: 'Does not Allāh, to Whom belong Might and Majesty, say: *Whoso brings a good deed shall have ten the like of it;* (Qur., 6:160), while you alleged that they all agree on *aṣ-ṣalāt*, *az-zakāt*, *aṣ-ṣawm*, and *al-ḥajj* with the believers?' He [*a.s.*] said: 'Has not Allāh, to Whom belong Might and Majesty, said: *He may multiply*

عَزَّ وَجَلَّ: ﴿فِيضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾ فَأَلْمُؤْمِنُونَ هُمُ الَّذِينَ يُضَاعِفُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ حَسَنَاتِهِمْ لِكُلِّ حَسَنَةٍ سَبْعُونَ ضِعْفًا فَهَذَا فَضْلُ الْمُؤْمِنِ وَيَزِيدُهُ اللَّهُ فِي حَسَنَاتِهِ عَلَى قَدْرِ صِحَّةِ إِيْمَانِهِ أَضْعَافًا كَثِيرَةً وَيَفْعَلُ اللَّهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ. قُلْتُ: أَرَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَلَيْسَ هُوَ دَاخِلًا فِي الْإِيْمَانِ. فَقَالَ: لَا وَلَكِنَّهُ قَدْ أَضِيفَ إِلَى الْإِيْمَانِ وَخَرَجَ مِنَ الْكُفْرِ، وَسَاضْرِبُ لَكَ مَثَلًا تَعْقِلُ بِهِ فَضْلَ الْإِيْمَانِ عَلَى الْإِسْلَامِ. أَرَأَيْتَ لَوْ بَصُرْتَ رَجُلًا فِي الْمَسْجِدِ أَكُنْتَ تَشْهَدُ أَنَّكَ رَأَيْتَهُ فِي الْكَعْبَةِ. قُلْتُ: لَا يَجُوزُ لِي ذَلِكَ. قَالَ: فَلَوْ بَصُرْتَ رَجُلًا فِي الْكَعْبَةِ أَكُنْتَ شَاهِدًا أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ. قُلْتُ: نَعَمْ. قَالَ: وَكَيْفَ ذَلِكَ. قُلْتُ: إِنَّهُ لَا يَصِلُ إِلَى دُخُولِ الْكَعْبَةِ حَتَّى يَدْخُلَ الْمَسْجِدَ. فَقَالَ: قَدْ أَصَبْتَ وَأَحْسَنْتَ. ثُمَّ قَالَ: كَذَلِكَ الْإِيْمَانُ وَالْإِسْلَامُ.

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it for him manifold? (Qur., 2:245). Thus, the believers are those for whom Allāh, to Whom belong Might and Majesty, multiply their virtues – for every virtue – seventy fold. So, this is the superiority of the believer and Allāh increases in his virtues manifold according to the rightness of his belief, and Allāh does to the believers what He wills of good.' I said: 'Don't you think that if one enters *al-Islām*, has he not entered *al-īmān* [Faith]?' He ['a.s.] said: 'No, but he is attached to belief after he has come out from unbelief. Now, I will give you an example so that you may understand the excellence of belief over *al-Islām*: If you see a man in the Masjid [al-Ḥarām], will you give witness that you saw him in the Ka'bah?' I said: 'I cannot say that.' He ['a.s.] said: 'Then if you see a man in the Ka'bah will you testify that he had entered al-Masjidu 'l-Ḥarām?' I said: 'Yes.' He ['a.s.] said: 'And how is that?' I said: 'Since he cannot get to the Ka'bah without first entering the Masjid (first).' He ['a.s.] said: 'That's right! Well Done!' Then he ['a.s.] said: 'Likewise is *al-īmān* and *al-Islām*.'"

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بَابُ آخَرُ مِنْهُ وَفِيهِ أَنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ

١٥١٩/١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ:

كَتَبْتُ مَعَ عَبْدِ الْمَلِكِ بْنِ أُعَيْنٍ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنِ الْإِيمَانِ مَا هُوَ؟ فَكَتَبَ إِلَيَّ مَعَ عَبْدِ الْمَلِكِ بْنِ أُعَيْنٍ: سَأَلْتُ رَحِمَكَ اللَّهُ عَنِ الْإِيمَانِ وَالْإِيمَانِ هُوَ الْإِقْرَارُ بِاللِّسَانِ وَعَقْدُ فِي الْقَلْبِ وَعَمَلٌ بِالْأَرْكَانِ وَالْإِيمَانُ بَعْضُهُ مِنْ بَعْضٍ وَهُوَ دَارٌ وَكَذَلِكَ الْإِسْلَامُ دَارٌ وَالْكَفَرُ دَارٌ فَقَدْ يَكُونُ الْعَبْدُ مُسْلِمًا قَبْلَ أَنْ يَكُونَ مُؤْمِنًا وَلَا يَكُونُ مُؤْمِنًا حَتَّى يَكُونَ مُسْلِمًا فَالْإِسْلَامُ قَبْلَ الْإِيمَانِ وَهُوَ يُشَارِكُ الْإِيمَانَ فَإِذَا أَتَى الْعَبْدَ كَبِيرَةٌ مِنْ كَبَائِرِ الْمَعَاصِي أَوْ صَغِيرَةٌ مِنْ صَغَائِرِ الْمَعَاصِي الَّتِي نَهَى اللَّهُ عَزَّ وَجَلَّ عَنْهَا كَانَ خَارِجًا مِنَ

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- 16 -

Another Chapter

From the Above that *al-Islām* is Before *al-Īmān*

1519-1. 'Alī ibn Ibrāhīm (–) al-'Abbās ibn Ma'rūf (–) 'Abdu'r-Raḥmān ibn Abī Najrān (–) Ḥammād ibn 'Uthmān that 'Abdu'r-Raḥīm al-Qaṣīr said:

"I wrote to Abū 'Abdillāh ('a.s.) asking him about *al-īmān* (faith) – 'What is that?' – and sent it with 'Abdu'l-Malik ibn A'yan to him. Then he ['a.s.] wrote [back] to me and sent it with 'Abdu'l-Malik ibn A'yan: 'You asked – may Allāh have mercy upon you – about *al-īmān*. It is the confirmation by the tongue and a contract in the heart, and acting with limbs. *al-Īmān* possesses some parts connected to one another like a house; likewise *Islām* is a house and unbelief is a house too. A servant (of God) can be a Muslim before being a believer but cannot become a believer unless he is a Muslim. Thus, *al-Islām* is before *al-īmān*, it associates with *al-īmān*. Then, if a servant commits one of the great sins or one of the minor sins, which Allāh, to Whom belong Might and Majesty, has

الإِيمَانِ سَاقِطاً عَنْهُ اسْمُ الإِيمَانِ وَثَابِتاً عَلَيْهِ اسْمُ الإِسْلَامِ فَإِنْ تَابَ وَاسْتَغْفَرَ عَادَ إِلَى دَارِ الإِيمَانِ وَلَا يُخْرِجُهُ إِلَى الْكُفْرِ إِلَّا الْجُحُودُ وَالْأَسْتِحْلَالُ أَنْ يَقُولَ لِلْحَلَالِ هَذَا حَرَامٌ وَلِلْحَرَامِ هَذَا حَلَالٌ وَدَانَ بِذَلِكَ فَعِنْدَهَا يَكُونُ خَارِجاً مِنَ الإِسْلَامِ وَالْإِيمَانِ دَاخِلاً فِي الْكُفْرِ وَكَانَ بِمَنْزِلَةِ مَنْ دَخَلَ الْحَرَّمَ ثُمَّ دَخَلَ الْكَعْبَةَ وَأَحْدَثَ فِي الْكَعْبَةِ حَدَثاً فَأَخْرَجَ عَنِ الْكَعْبَةِ وَعَنِ الْحَرَمِ فَضْرِبَتْ عَنْقُهُ وَصَارَ إِلَى النَّارِ.

٢/١٥٢٠. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُهُ عَنِ الإِيمَانِ وَالْإِسْلَامِ قُلْتُ لَهُ أَفَرَّقَ بَيْنَ الإِسْلَامِ وَالْإِيمَانِ قَالَ فَأَضْرِبْ لَكَ مَثَلَهُ قَالَ قُلْتُ أَوْرَدَ ذَلِكَ قَالَ مَثَلُ الإِيمَانِ وَالْإِسْلَامِ مَثَلُ الْكَعْبَةِ الْحَرَامِ مِنَ الْحَرَمِ قَدْ يَكُونُ فِي الْحَرَمِ وَلَا يَكُونُ فِي الْكَعْبَةِ وَلَا يَكُونُ فِي الْكَعْبَةِ حَتَّى يَكُونُ فِي الْحَرَمِ وَقَدْ يَكُونُ مُسْلِماً وَلَا يَكُونُ مُؤْمِناً وَلَا يَكُونُ مُؤْمِناً حَتَّى يَكُونُ مُسْلِماً قَالَ قُلْتُ فَيُخْرِجُ مِنَ الإِيمَانِ شَيْءٌ قَالَ

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forbidden it, he exits from *al-īmān*. The title of *al-īmān* will fall from him and the title of *al-Islām* will (still) remain on him. So, if he repents and asks Allāh's forgiveness, he will return to the abode of *al-īmān* and nothing will lead him to unbelief, except negation [*juhd*] and *istiḥlāl*: that is, to say, to what is lawful: 'This is unlawful'; and what is unlawful: 'This is lawful,' and adhere to that; at this stage he will be out from *al-Islām* and *al-īmān* entering into unbelief. It is like a person who entered the Ḥaram [Masjidu 'l-Ḥarām], then entered the Ka'bah and excreted in the Ka'bah; he would be driven out from the Ka'bah and the Ḥaram, then he would beheaded and would eventually be thrown into the [Hell-]Fire."

1520-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Uthmān ibn 'Isā that Samā'ah ibn Mihrān said:

"I asked him [the Imām, 'a.s.] about *al-īmān* and *al-Islām* saying: 'Is there any difference between *al-Islām* and *al-īmān*?' He ['a.s.] said: 'May I give you an example?' He [Samā'ah] said: 'I said: 'Please explain it.' He ['a.s.] said: The difference between *al-īmān* and *al-Islām* is like the Holy Ka'bah and the Ḥaram. Someone can be in the Ḥaram and not be in the Ka'bah, but cannot be in the Ka'bah unless he is in the Ḥaram. Thus, he can be a Muslim but not a believer and cannot be a believer unless he is already a Muslim.'" He said: "I said: 'Is there anything that can drive one

نَعَمْ قُلْتُ فَيُصَيِّرُهُ إِلَى مَاذَا؟ قَالَ إِلَى الْإِسْلَامِ أَوْ الْكُفْرِ وَقَالَ لَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ فَأَقْلَعَتْ مِنْهُ بَوْلُهُ أُخْرِجَ مِنَ الْكَعْبَةِ وَلَمْ يُخْرَجْ مِنَ الْحَرَمِ فَغَسَلَ ثَوْبَهُ وَتَطَهَّرَ ثُمَّ لَمْ يُمْنَعْ أَنْ يَدْخُلَ الْكَعْبَةَ وَلَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ فَبَالَ فِيهَا مُعَانِدًا أُخْرِجَ مِنَ الْكَعْبَةِ وَمِنَ الْحَرَمِ وَضُرِبَتْ عُنُقُهُ.

- ١٧ -

بَابُ

١/١٥٢١. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ الرَّزَّاقِ بْنِ مِهْرَانَ عَنِ الْحُسَيْنِ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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from *al-īmān*?' He [*a.s.*] said: 'Yes.' I said: 'So, where will he proceed to?' He [*a.s.*] said: 'To al-Islām or to infidelity [*kufṛ*].' Then he [*a.s.*] said: 'If a man enters the Ka'bah and urine slipped away from him suddenly, he will be taken out from the Ka'bah, but not from the Ḥaram; he can wash his garments and purify himself [*ṭaṭahhara*], then he will not be hindered from entering the Ka'bah (again). But, if a man enters the Ka'bah and urinate there willfully, he will be dismissed from the Ka'bah and from the Ḥaram, and his head will be cut off.'

- 17 -

Chapter²¹

1521-1. 'Alī ibn Muḥammad (-) some of his companions (-) Ādam ibn Ishāq (-) 'Abdu'r-Razzāq ibn Mihrān (-) al-Ḥusayn ibn Maymūn (-) Muḥammad ibn Sālim that Abū Ja'far (*a.s.*) said:

21. Since this chapter like the two past chapters is about *al-Islām* and *al-īmān* and is a part of the said two, therefore, the author has not chosen any special title for it. On the other hand, since it consists of detail explanations and many advantages so he has chosen a separate chapter for it. [al-Majlisī]

إِنَّ [١] نَاسًا تَكَلَّمُوا فِي هَذَا الْقُرْآنِ بِغَيْرِ عِلْمٍ وَذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾ الْآيَةُ فَالْمُنْسَوخَاتُ مِنَ الْمُتَشَابِهَاتِ وَالْمُحْكَمَاتُ مِنَ النَّاسِخَاتِ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ نُوحًا إِلَى قَوْمِهِ ﴿أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا﴾ ثُمَّ دَعَاهُمْ إِلَى اللَّهِ وَخَدَّهُ وَأَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا ثُمَّ بَعَثَ الْأَنْبِيَاءَ ﷺ عَلَى ذَلِكَ إِلَى أَنْ بَلَغُوا مُحَمَّدًا ﷺ فَدَعَاهُمْ إِلَى أَنْ يَعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَقَالَ ﴿سَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾ فَبَعَثَ الْأَنْبِيَاءَ إِلَى قَوْمِهِمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالْإِقْرَارِ بِمَا جَاءَ [بِهِ] مِنْ

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"Indeed, some people spoke about this Qur'ān without any knowledge and that is why Allāh, to Whom belong Might and Majesty, said: *It is He who sent down upon thee the Book, wherein are verses clear that are the Essence of the Book, and others ambiguous. As for those in whose hearts is swerving, they follow the ambiguous part, desiring dissension, and desiring its interpretation; and none knows its interpretation save only Allāh . . .* (Qur., 3:7). So, the abrogated [verses] are among the ambiguous ones, and the clear [verses] are among the abrogative ones. Surely, Allāh, to Whom belong Might and Majesty, sent Nūh to his people [saying]: *'Worship Allāh, and fear Him and obey me;'* (Qur., 71:3). Then he called them to Allāh alone, to worship Him, and should not associate anything with Him. Then He sent the Prophets, peace be upon them, with the same message until Muḥammad (s.a. 'a.w.a.) came, so he called them to worship Allāh and not associate anything with Him and said: *He has laid down for you as religion that He charged Noah with, and that We have revealed to thee, and that We charged Abraham with, Moses and Jesus: 'Perform the religion, and scatter not regarding it.' Very hateful is that for the idolaters that thou callest them to. Allāh chooses unto Himself whomsoever He will, and He guides to Himself whomsoever turns, penitent;* (Qur., 42:13). So, He sent the prophets to their people with the testimony that: 'there is no god except Allāh', and the confirmation of what came down [to him] from Allāh, so

عِنْدَ اللَّهِ فَمَنْ آمَنَ مُخْلِصاً وَمَاتَ عَلَى ذَلِكَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِذَلِكَ وَذَلِكَ ﴿أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ﴾ وَذَلِكَ أَنَّ اللَّهَ لَمْ يَكُنْ يُعَذِّبْ عَبْدًا حَتَّى يُغْلِظَ عَلَيْهِ فِي الْقَتْلِ وَالْمَعَاصِي الَّتِي أَوْجَبَ اللَّهُ عَلَيْهِ بِهَا النَّارَ لِمَنْ عَمِلَ بِهَا فَلَمَّا اسْتَجَابَ لِكُلِّ نَبِيٍّ مَنِ اسْتَجَابَ لَهُ مِنْ قَوْمِهِ مِنَ الْمُؤْمِنِينَ جَعَلَ لِكُلِّ نَبِيٍّ مِنْهُمْ شِرْعَةً وَمِنْهَاجًا وَالشَّرْعَةُ وَالْمِنْهَاجُ سَبِيلٌ وَسُنَّةٌ وَقَالَ اللَّهُ لِمُحَمَّدٍ ﷺ ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ وَأَمَرَ كُلَّ نَبِيٍّ بِالْأَخْذِ بِالسَّبِيلِ وَالسُّنَّةِ وَكَانَ مِنَ السُّنَّةِ وَالسَّبِيلِ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا مُوسَى عَلَيْهِ السَّلَامُ أَنْ جَعَلَ اللَّهُ عَلَيْهِمُ السَّبْتَ وَكَانَ مَنْ أَعْظَمَ السَّبْتَ وَلَمْ يَسْتَحِلَّ أَنْ يَفْعَلَ ذَلِكَ مِنْ خَشْيَةِ اللَّهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَمَنْ اسْتَحَفَّ بِحَقِّهِ وَاسْتَحَلَّ مَا حَرَّمَ اللَّهُ عَلَيْهِ مِنَ الْعَمَلِ الَّذِي نَهَاهُ اللَّهُ عَنْهُ فِيهِ أَدْخَلَهُ اللَّهُ عَزَّ وَجَلَّ النَّارَ وَذَلِكَ حَيْثُ اسْتَحَلُّوا الْحَيْثَانِ وَاحْتَبَسُوهُمَا وَأَكَلُوهُمَا يَوْمَ السَّبْتِ غَضِبَ اللَّهُ عَلَيْهِمْ مِنْ غَيْرِ أَنْ يَكُونُوا أَشْرَكُوا بِالرَّحْمَنِ وَلَا شَكُّوا فِي شَيْءٍ مِمَّا

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whosoever believed sincerely and died upon that, Allāh will admit him to the Garden by that, *and because Allāh is not tyrannical to the servants* [Qur., 3:182], and Allāh will not punish a slave unless He becomes harsh with regards to murder and the sins for which Allāh [s.w.t.] made the Fire incumbent for those who commit such crimes. When the call of each prophet was answered by the believers of his community, Allāh appointed for each prophet, a law [*sharī'ah*] and a [clear] way [*minhāj*]. So, the law and the way are a means and practices [*sunnah*]. Allāh said to Muḥammad (s.a. 'a.w.a.): *We have indeed revealed to you as We revealed to Noah and the prophets after him, . . .* (Qur., 4:136). Then He ordained each prophet to follow the way and the practice; and among the way and the practice which Allāh, to Whom belong Might and Majesty, ordained Mūsā ('a.s.) was that He appointed for them the sabbath. So, whoever revered the Sabbath and did not count it lawful to practice that, out of fear of Allāh; Allāh will admit him to the Garden. And whoever consider its right insignificant and allowed what Allāh has made unlawful for him of the act which Allāh has forbidden him of it, Allāh, to Whom belong Might and Majesty, will make him enter the Fire; and that is because when they considered detaining fish and eating them to be lawful on the sabbath. So, Allāh became wrathful to them, although they did not associate anything to the Compassionate,

جَاءَ بِهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾.

ثُمَّ بَعَثَ اللَّهُ عِيسَى عَلَيْهِ السَّلَامُ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالْإِقْرَارِ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَجَعَلَ لَهُمْ شَرْعَةً وَمَنْهَاجًا فَهَدَمَتِ السَّبْتَ الَّذِي أُمِرُوا بِهِ أَنْ يُعَظَّمُوهُ قَبْلَ ذَلِكَ وَعَامَّةَ مَا كَانُوا عَلَيْهِ مِنَ السَّبِيلِ وَالسُّنَّةِ الَّتِي جَاءَ بِهَا مُوسَى فَمَنْ لَمْ يَتَّبِعْ سَبِيلَ عِيسَى أَدْخَلَهُ اللَّهُ النَّارَ وَإِنْ كَانَ الَّذِي جَاءَ بِهِ النَّبِيُّونَ جَمِيعًا أَنْ لَا يُشْرِكُوا بِاللَّهِ شَيْئًا.

ثُمَّ بَعَثَ اللَّهُ مُحَمَّدًا ﷺ وَهُوَ بِمَكَّةَ عَشْرَ سِنِينَ فَلَمْ يَمُتْ بِمَكَّةَ فِي تِلْكَ الْعَشْرِ سِنِينَ أَحَدٌ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا ﷺ رَسُولُ اللَّهِ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِإِقْرَارِهِ وَهُوَ لِيَمَانِ التَّصْدِيقِ وَلَمْ يُعَذِّبِ اللَّهُ أَحَدًا مِمَّنْ مَاتَ وَهُوَ مُتَّبِعٌ لِمُحَمَّدٍ ﷺ عَلَى ذَلِكَ إِلَّا مَنْ أَشْرَكَ بِالرَّحْمَنِ وَتَصْدِيقُ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ عَلَيْهِ فِي سُورَةِ بَنِي إِسْرَائِيلَ بِمَكَّةَ

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nor did they doubt about what has been revealed to Mūsā ('a.s.). Allāh, to Whom belong Might and Majesty said: *And well you know there were those among you that transgressed the Sabbath, and We said to them: 'Be you apes, miserably slinking!'* (Qur., 2:65).

"Then Allāh (s.w.t.) sent 'Īsā ('a.s.) with the testimony that 'there is no god except Allāh', and the confirmation of what was revealed to him ('a.s.) from Allāh (s.w.t.) and appointed for them a law and a way. Then, the Sabbath to which they were commanded to glorify, before that, and most of the way and practices, which were brought by Mūsā, were pulled down. So, whoever did not follow 'Īsā, Allāh made him enter the Fire, although whatever revealed to all prophets, was not to associate anything with Allāh.

"Then Allāh sent Muḥammad (ṣ.a. 'a.w.a.), and he (ṣ.a. 'a.w.a.), was in Makkah for ten years. During that period no-one died in Makkah testifying that 'there is no god except Allāh' and that 'Muḥammad (ṣ.a. 'a.w.a.) is His Messenger', but Allāh admitted him/her to the Garden for his confirmation, and that is the attested belief [īmānu 't-taṣḍīq]. Also, Allāh did not punish anyone who died while he/she was the follower of Muḥammad (ṣ.a. 'a.w.a.) upon that [confirmation], except those who associated something to the Compassionate. The attestation of that, is that, Allāh, to Whom belong Might and Majesty, revealed to him (ṣ.a. 'a.w.a.) in the chapter of 'The

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ إِلَىٰ قَوْلِهِ تَعَالَىٰ ﴿إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا﴾ أَدَبٌ وَعِظَةٌ وَتَعْلِيمٌ وَنَهْيٌ خَفِيفٌ وَلَمْ يَعِدْ عَلَيْهِ وَلَمْ يَتَوَاعَدْ عَلَىٰ اجْتِرَاحِ شَيْءٍ مِّمَّا نَهَىٰ عَنْهُ وَأَنْزَلَ نَهْيًا عَنْ أَشْيَاءَ حَذَرٌ عَلَيْهَا وَلَمْ يُغْلَظْ فِيهَا وَلَمْ يَتَوَاعَدْ عَلَيْهَا وَقَالَ ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا لَقِئْتُمْ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِرِوَيْهِ سُلْطَانًا فَلَا يُشْرَفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ

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Children of Israel' [i.e. *al-Isrā'*] in Makka: *Thy Lord has decreed that you shall not serve any but Him, and to be kind to parents, – upto His, the Sublime's Word – surely He is aware of and sees His servants;* (Qur., 17:23-30). [In these verses there is] a good approach, a warning, teaching and slight prohibition and no more. And He did not threaten against committing something of what He had prohibited. Also, He revealed a prohibition on [certain] things that He warned against that, and was not harsh in that respect nor did He threaten, and said: *And kill not your children for fear of poverty; We will provide for you and them; surely the killing of them is a great sin. And approach not fornication; surely it is an indecency and evil as a way. And kill not the soul Allāh has forbidden, except by right. Whosoever is killed unjustly, We have appointed to his next-of-kin authority; but let him not exceed in killing; for he shall be helped. And do not approach the property of the orphan save in the best manner, until he is of age. And fulfil the covenant; surely the covenant shall be questioned of. And fill up the measure when you measure, and weigh with the straight balance; that is better and fairer in the issue. And pursue not that thou hast no knowledge of; indeed the hearing, the sight, and the heart – all of those shall be questioned of. And walk not in the earth exultantly; certainly thou wilt never tear the earth open, nor attain*

وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَذْهُورًا.
وَأَنْزَلَ فِي اللَّيْلِ إِذَا يَغْشَى ﴿فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَتَوَلَّى﴾ فَهَذَا مُشْرِكٌ.

وَأَنْزَلَ فِي إِذَا السَّمَاءُ انْشَقَّتْ ﴿وَأَمَّا مَنْ أُوِّيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُورًا وَيَصْلَى سَعِيرًا إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ بَلَى﴾ فَهَذَا مُشْرِكٌ.
وَأَنْزَلَ فِي [سُورَةِ] تَبَارَكَ ﴿كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ﴾ فَهَؤُلَاءِ مُشْرِكُونَ.
وَأَنْزَلَ فِي الْوَاقِعَةِ ﴿وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزِّلُ مِنْ حَمِيمٍ وَتَصْلِيَةٍ جَحِيمٍ﴾ فَهَؤُلَاءِ مُشْرِكُونَ.

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the mountains in height. All of that – the wickedness of it is hateful in the sight of thy Lord. That is of the wisdom thy Lord has revealed to thee: set not up with Allāh another god, or thou wilt be cast into Hell, reproached and rejected; (Qur., 17:31-39).

"He revealed in ('By the night enshrouding'): *Now I have warned of a Fire that flames, whereat none but the most wretched shall be roasted, even he who cried lies, and turned away; (Qur., 92:14-16).* So, this is an idolater.

"And He revealed in ('When the sky is split open;'): *But as for him who is given his record from behind his back, he will pray for annihilation, and he will enter the Blaze. Indeed he used to be joyful among his folk, and indeed he thought he would never return. Yes indeed, . . . (Qur., 84:10-15).* This is also an idolater.

"He also revealed in [the chapter of] 'The Blessed' ['The Kingdom']: *As often as a group is cast into it, its keepers ask them, 'Came there no warner to you?' They say, 'Yes indeed, a warner came to us; but we cried lies, saying, "Allāh has not sent down anything;"' (Qur., 67:8-9).* So, these are idolaters.

"Then He revealed in [the chapter of] 'The Terror': *But if he be of those who belied, went astray, he shall have an entertainment of a boiling water, and the roasting in Hell; (Qur., 56:92-94).* These too are idolaters.

"And He revealed in [the chapter of] 'The Indubitable': *But as for*

وَأَنْزَلَ فِي الْحَاقَّةِ ﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهُ وَلَمْ أَدْرِ مَا حِسَابِيهِ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَىٰ عَنِّي مَالِيهِ﴾ إِلَىٰ قَوْلِهِ ﴿إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ﴾ فَهَذَا مُشْرِكٌ.

وَأَنْزَلَ فِي طه ﴿وَبُرَزَتِ الْجَحِيمُ لِلْغَاوِينَ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُم أَوْ يَنْتَصِرُونَ فَكُفُّوا فِيهَا هُمْ وَالْغَاوُونَ وَجَحُودُ إِبْلِيسَ أَجْمَعُونَ﴾ جَحُودُ إِبْلِيسَ ذُرِّيَّتُهُ مِنَ الشَّيَاطِينِ وَقَوْلُهُ ﴿وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ﴾ يَعْنِي الْمُشْرِكِينَ الَّذِينَ اقْتَدَوْا بِهِمْ هَؤُلَاءِ فَاتَّبَعُوهُمْ عَلَىٰ شِرْكِهِمْ وَهُمْ قَوْمُ مُحَمَّدٍ ﷺ لَيْسَ فِيهِمْ مِنَ الْيَهُودِ وَالنَّصَارَىٰ أَحَدٌ وَتَصْدِيقُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ ﴿كَذَّبَتْ قَوْمُ نُوحٍ﴾ كَذَّبَ أَصْحَابُ الْاِيْكَةِ ﴿كَذَّبَتْ قَوْمُ لُوطٍ﴾.

لَيْسَ فِيهِمْ الْيَهُودُ الَّذِينَ قَالُوا غُزَيْرُ ابْنِ اللَّهِ وَلَا النَّصَارَى الَّذِينَ قَالُوا الْمَسِيحُ ابْنُ اللَّهِ

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him who is given his book in his left hand, he shall say, 'I wish I had not been given my book, nor had I ever known what my account is! I wish death had been the end of it all! My wealth did not avail me.' – to His saying – 'Indeed he had no faith in Allāh, the All-Supreme, (Qur., 69:25-33). So, this one is an idolater.

"Then He revealed in [the chapter of] 'Tā.Sīn.Mīm.' ['The Poets']: and Hell advanced for the perverse. It shall be said to them, 'Where is that you were serving apart from Allāh? Do they help you or help themselves?' Then they shall be pitched into it, they and the perverse and the hosts of Iblīs, altogether; (Qur., 26:91-95). The hosts of Iblīs are his offspring from shayāṭīn [satans]. And His Word: And no one led us astray except the guilty, (ibid:99); that is, the idolaters, who were imitated by those [guilty], who followed them in their idolatry; and they [the guilty] were the people [qawm] of Muḥammad (s.a. 'a.w.a.). None among them was from the Jews or the Christians; and the proof of that is the Word of Allāh, to Whom belong Might and Majesty: Cried lies before them the people of Noah . . .; (Qur., 38:12). The men of the Thicket cried lies . . . (Qur., 26:176). The people of Lot cried lies . . . (Qur., 26:160).

"There were no Jews among them who said: 'Ezra is the son of Allāh,' or the Christians who said: 'The Messiah is the son of Allāh,' (Qur., 9:30). Allāh [s.w.t.] will make the Jews and the Christians enter the Fire; and will

سَيُدْخِلُ اللَّهُ الْيَهُودَ وَالنَّصَارَى النَّارَ وَيُدْخِلُ كُلَّ قَوْمٍ بِأَعْمَالِهِمْ.
 وَقَوْلُهُمْ «وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ» إِذْ دَعَوْنَا إِلَى سَبِيلِهِمْ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فِيهِمْ
 حِينَ جَمَعَهُمْ إِلَى النَّارِ «قَالَتْ أَخْرَاهُمِ لَأَوْلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَأَتَيْنَاهُمْ عَذَابًا ضِعْفًا مِّنَ
 النَّارِ» وَقَوْلُهُ «كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا» بَرَى بَعْضُهُمْ مِّنَ
 بَعْضٍ وَلَعَنَ بَعْضُهُمْ بَعْضًا يُرِيدُ بَعْضُهُمْ أَنْ يَخْرُجَ بَعْضًا رِجَاءَ الْفَلَاحِ فَيُفْلِتُوا مِّنْ عَظِيمِ مَا
 نَزَلَ بِهِمْ وَلَيْسَ بِأَوَّانٍ يَلْوَى وَلَا اخْتِيَارٍ وَلَا قَبُولٍ مَّعْذِرَةٍ وَلَا تِجَارَةٍ حِينَ نَجَاةٍ وَالْآيَاتُ وَأَشْبَاهُهَا
 مِمَّا نَزَلَ بِهِ بِمَكَّةَ وَلَا يُدْخِلُ اللَّهُ النَّارَ إِلَّا مُشْرِكًا.

فَلَمَّا أَذِنَ اللَّهُ لِمُحَمَّدٍ ﷺ فِي الْخُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ بَنَى الْإِسْلَامَ عَلَى
 خَمْسٍ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا ﷺ عَبْدُهُ وَرَسُولُهُ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ

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make every community to enter [the Fire], according to their deeds.

"Hence their saying: 'And no one led us astray except the guilty,' since they invited us to their way; that is the Word of Allāh, to Whom belong Might and Majesty, about them when He will gather them in the Fire: . . . the last of them shall say to the first of them: 'O our Lord, these led us astray; so give them a double chastisement of the Fire.' (Qur., 7:38). Also, His word: *Whenever any nation enters [hell], it curses its sister[-nation]; till, when they have all successively come there, [ibid.].* Thus, some will withdraw from the others and some will curse one another, intending to confute one another with the hope of splitting, that they may escape from the great embarrassment that has fallen on them. But at that time it will not be the time for trial, test or accepting any excuse, nor the time for deliverance. These verses and their likes are among those revealed in Mecca, and Allāh will not make anyone enter the Fire except an idolater.

"So, when Allāh granted permission to Muḥammad (ṣ.a. 'a.w.a.) to leave Mecca for Medina, Islām was then founded on five pillars:

to bear witness that there is no god save Allāh and that Muḥammad (ṣ.a. 'a.w.a.) is His servant and His Messenger;

to perform the prayer;

to pay the alms;

to go on a pilgrimage to the House; and

وَحَجَّ النَّبِيِّ وَصِيَامَ شَهْرِ رَمَضَانَ.
وَأَنْزَلَ عَلَيْهِ الْحُدُودَ وَقِسْمَةَ الْفَرَائِضِ وَأَخْبَرَهُ بِالْمَعَاصِي الَّتِي أَوْجَبَ اللَّهُ عَلَيْهَا وَبِمَا النَّارُ
لِمَنْ عَمِلَ بِهَا وَأَنْزَلَ فِي بَيَانِ الْقَاتِلِ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَعَظِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ وَلَا يَلْعَنُ اللَّهُ مُؤْمِنًا.
قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ
وَلِيًّا وَلَا نَصِيرًا﴾ وَكَيْفَ يَكُونُ فِي الْمَشِيقَةِ وَقَدْ أَلْحَقَ بِهِ حِينَ جَزَاهُ جَهَنَّمَ الْغَضَبَ وَاللَّعْنَةَ
وَقَدْ بَيَّنَّ ذَلِكَ مِنَ الْمَلْعُونُونَ فِي كِتَابِهِ.
وَأَنْزَلَ فِي مَالِ الْيَتِيمِ مَنْ أَكَلَهُ ظُلْمًا ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا
يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ وَذَلِكَ أَنَّ أَكَلَ مَالِ الْيَتِيمِ يَجِيءُ يَوْمَ
الْقِيَامَةِ وَالنَّارُ تَلْتَهُبُ فِي بَطْنِهِ حَتَّى يَخْرُجَ لَهُبُ النَّارِ مِنْ فِيهِ حَتَّى يَعْرِفَهُ كُلُّ أَهْلِ

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to observe fast in the month of Ramadān.

"Then He revealed to him [the Holy Prophet] the limits [*hudūd*] and the distribution of inheritance. And He informed him about the sins which Allāh made – through them and by that – the Fire incumbent for whoever commits them. Thus, He revealed about the penalty for the killer: *And whoso slays a believer wilfully, his recompense is Hell, therein dwelling forever, and Allāh will be wroth with him and will curse him, and prepare for him a mighty chastisement*; (Qur., 4:93). Thus, Allāh does not curse a believer.

"Allāh, to Whom belong Might and Majesty, said: *Allāh has cursed the unbelievers, and prepared for them a Blaze, therein to dwell forever; they shall find neither protector nor helper*; (Qur., 33:64-65). How can the case [of the killer] is subject to the Will [of Allāh] – when his chastisement is the Hell – by wroth and curse; and He has clarified it in His Book that he is among the cursed ones?

"Also, He revealed about the property of the orphan for one who devours it unjustly: *Indeed those who devour the property of orphans unjustly, devour fire in their bellies, and shall assuredly roast in a Blaze*; (Qur., 4:10), that is, one who devours the property of an orphan, will come on the Day of Judgement while the fire is burning in his belly, to the extent that the flame will come out of his mouth so that everyone in that gathering will recognize him/her as the consumer of the orphan's property.

الْجَمْعُ أَنَّهُ أَكَلَ مَالِ الْيَتِيمِ.
وَأَنْزَلَ فِي الْكَئِيلِ ﴿وَوَيْلٌ لِلْمُطَفِّفِينَ﴾ وَلَمْ يَجْعَلِ الْوَيْلَ لِأَحَدٍ حَتَّى يُسَمِّيَهُ كَافِرًا. قَالَ
اللَّهُ عَزَّ وَجَلَّ ﴿وَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ﴾.
وَأَنْزَلَ فِي الْعَهْدِ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ
فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾
وَالْخَلَاقُ النَّصِيبُ فَمَنْ لَمْ يَكُنْ لَهُ نَصِيبٌ فِي الْآخِرَةِ فَبِأَيِّ شَيْءٍ يَدْخُلُ الْجَنَّةَ.
وَأَنْزَلَ بِالْمَدِينَةِ ﴿الرَّائِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ
مُشْرِكٌ وَحَرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ﴾ فَلَمْ يُسَمِّ اللَّهَ الرَّائِي مُؤْمِنًا وَلَا الزَّانِيَةَ مُؤْمِنَةً. وَقَالَ
رَسُولُ اللَّهِ ﷺ لَيْسَ يَمْتَرِي فِيهِ أَهْلُ الْعِلْمِ أَنَّهُ قَالَ لَا يَزْنِي الرَّائِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ
وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ خَلَعَ عَنْهُ الْإِيمَانَ كَخَلَعَ
الْقَمِيصَ.

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"Then He revealed concerning the measure: *Woe to the defrauders who use short measures*; (Qur., 83:1) He did not say woe unto anyone, until He had called him an unbeliever. Allāh, to Whom belong Might and Majesty, said: *Then woe to those who disbelieve for the scene of a dreadful day*; (Qur., 19:37).

"Then He revealed about the covenant: *Those who sell Allāh's covenant, and their oaths, for a little price, there shall be no share for them in the Hereafter; and Allāh will not speak to them nor will He look at them on the Day of Resurrection, nor will He purify them; and there is a painful chastisement for them*; (Qur., 3:77). So, *al-khalāq* is share, and he who has no share in the Hereafter, by what means will he enter the Garden?

"And He revealed in Medina: *The fornicator shall marry none but a fornicatress or an idolatress; and the fornicatress none shall marry her but a fornicator or an idolater, and that is forbidden for the believers*; (Qur., 24:3). Here Allāh did not call the fornicator a believer, or the fornicatress a believer. The Messenger of Allāh (s.a. 'a.w.a.) said – and the scholars have no doubt in this saying: "The fornicator, at the time of committing fornication, is not a believer; and the thief, at the time of stealing, is not a believer [too], because if he has done that, it means that Faith has slipped off from him like a garment slips off."

"Also, it was revealed in Medina: *And those who accuse [chaste] women*

وَنَزَلَ بِالْمَدِينَةِ ﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ فَبَرَّاهُ اللَّهُ مَا كَانَ مُقِيمًا عَلَى الْفِرْيَةِ مِنْ أَنْ يُسَمَّى بِالْإِيمَانِ قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ﴾ وَجَعَلَهُ اللَّهُ مُنَافِقًا قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾ وَجَعَلَهُ عَزَّ وَجَلَّ مِنْ أَوْلِيَاءِ إِبْلِيسَ قَالَ ﴿إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾ وَجَعَلَهُ مَلْعُونًا فَقَالَ ﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾ وَلَيْسَتْ تَشْهَدُ الْجَوَارِحُ عَلَى مُؤْمِنٍ إِنَّمَا تَشْهَدُ عَلَى مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ فَأَمَّا الْمُؤْمِنُ فَيُعْطَى كِتَابُهُ بِيَمِينِهِ قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا﴾

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in wedlock, and then do not bring four witnesses, scourge them with eighty stripes and do not accept any testimony of theirs ever; and these are the transgressors, save those who repent after that and amend themselves, for Allāh is indeed All-Forgiving, All-Merciful; (Qur., 24:4-5). So, Allāh will rid him [the accuser] of being called a believer as long as he remains constant in slandering. Allāh, to Whom belong Might and Majesty, said: [What?] Is he who has been a believer like unto him who has been ungodly? They are not equal; (Qur., 32:18). So, Allāh made him a hypocrite. Allāh, to Whom belong Might and Majesty, said: The hypocrites – they are the ungodly; (Qur., 9:67); and He, to Whom belong Might and Majesty, made him among the friends of Iblīs. He said: . . . save Iblīs; he was one of the jinn and committed ungodliness against his Lord's command; (Qur., 18:50). So, He cursed him and said: Surely those who accuse the believing [chaste] women in wedlock who are unaware [of the accusation] shall be accursed in this world and the Hereafter, and there awaits them a mighty chastisement; on the day when their tongues, their hands and their feet shall testify against them as to what they were doing; (Qur., 24:23-24). The bodily organs will not testify against a believer, rather against whom the word of chastisement is realized. As for the believer he will be given his book in his right hand. Allāh, to Whom belong Might and Majesty, said: . . . and whoso is given his book in his right hand – they will read their book, and they will not be wronged a single date-thread;

وَسُورَةُ الثَّوْرِ أُنْزِلَتْ بَعْدَ سُورَةِ النَّسَاءِ وَتَصْدِيقُ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ عَلَيْهِ فِي سُورَةِ النَّسَاءِ ﴿وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاذْنَبْتُهُنَّ عَلَيْهِنَّ أَرْبَعَةٌ مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا﴾ وَالسَّبِيلُ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ الرَّائِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ﴾.

٢/١٥٢٢. مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَنْ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ كَانَ مُؤْمِنًا؟ قَالَ فَأَيُّ فَرَائِضِ اللَّهِ؟

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(Qur., 17:71). The chapter of "The Light" was revealed after the chapter of "The Women", and the proof of that is that Allāh, to Whom belong Might and Majesty, revealed to him [the Holy Prophet] in the chapter of "The Women": *Should any of your women commit indecency; call four witnesses against them from yourselves, and if they witness, then detain them in their houses until death takes them, or Allāh appoints for them a way;* (Qur., 4:15). Thus, the way [as-sabīl] is what, Allāh, to Whom belong Might and Majesty, said [in the following verses]: *A sūrah that We have sent down and prescribed it; and We have sent down in it clear signs, so that you may remember. The fornicatress and the fornicator – scourge each one of them a hundred stripes, and in the matter of Allāh's religion, let no tenderness for them seize you if you believe in Allāh and the Last Day; and let a party of the believers witness their chastisement;* (Q., 24:1-2).

1522-2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Ismā'īl (–) Muḥammad ibn Fuḍayl (–) Abū 's-Ṣabbāḥ al-Kinānī that Abū Ja'far ('a.s.) said:

"It was said to the Commander of the Faithful ('a.s.): 'If someone bears witness that "There is no god save Allāh and that Muḥammad (ṣ.a. 'a.w.a.) is the Messenger of Allāh" is he a believer?' He ['a.s.] said: "Then where are the ordinances (farā'id) of Allāh?""

قَالَ وَسَمِعْتُهُ يَقُولُ كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ لَوْ كَانَ الْإِيمَانُ كَلَامًا لَمْ يَنْزِلْ فِيهِ صَوْمٌ وَلَا صَلَاةٌ وَلَا حَلَالٌ وَلَا حَرَامٌ قَالَ وَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ إِذَا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ فَهُوَ مُؤْمِنٌ قَالَ فَلِمَ يُضْرَبُونَ الْحُدُودَ وَلَمْ تُقَطَّعْ أَيْدِيهِمْ وَمَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ خَلْقًا أَكْرَمَ عَلَى اللَّهِ عَزَّ وَجَلَّ مِنَ الْمُؤْمِنِينَ لِأَنَّ الْمَلَائِكَةَ خُدَّامُ الْمُؤْمِنِينَ وَأَنَّ جِوَارَ اللَّهِ لِلْمُؤْمِنِينَ وَأَنَّ الْجَنَّةَ لِلْمُؤْمِنِينَ وَأَنَّ الْحَوْرَ الْعَيْنَ لِلْمُؤْمِنِينَ ثُمَّ قَالَ فَمَا بَالُ مَنْ جَحَدَ الْفَرَائِضَ كَانَ كَافِرًا.

٣/١٥٢٣. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ سَلَامٍ الْجُعْفِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْإِيمَانِ فَقَالَ الْإِيمَانُ أَنْ يُطَاعَ اللَّهُ فَلَا يُعْصَى.

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He [al-Kinānī] said: "And I heard him [Abū Ja'far, 'a.s.] saying: 'Alī ('a.s.) used to say: 'If *al-īmān* had been merely an utterance,²² then neither fasting nor prayer nor *halāl* or *ḥarām* would have been sent down.'"" He [al-Kinānī] said: "And I said to Abū Ja'far ('a.s.): 'There is a group among us who say: 'If one bears witness that 'there is no god save Allāh and that Muḥammad (ṣ.a. 'a.w.a.) is the Messenger of Allāh', then he is a believer.'" He ['a.s.] said: 'Why then – for executing the Divine ordinance – are they whipped [when one commits adultery or drinks alcohol]; and why are their hands cut [when they steal]? Allāh, to Whom belong Might and Majesty, has not created a creature more honorable to Allāh, to Whom belong Might and Majesty, than a believer, for even the angels are the servants of the believers; and that the close proximity to Allāh is (reserved) for the believers; and that the Garden is for the believers; and that the wide-eyed Houris are for the believers.' Then he ['a.s.] said: 'Why then, is one who rejects the religious obligations, an unbeliever?'"

1523–3. 'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Īsā (–) Yūnus that Salām al-Ju'fī said:

"I asked Abū 'Abdillāh ('a.s.) about *al-īmān*. He ['a.s.] said: '*al-īmān* is that Allāh should be obeyed and that He should not be disobeyed.'"

22. i.e.: By pronouncing the *shahādātayn* [there is no god save Allāh and that Muḥammad (ṣ.a. 'a.w.a.) is the Messenger of Allāh].

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بَابُ فِي أَنَّ الْإِيمَانَ مَبْنُوثٌ لِحَوَارِجِ الْبَدَنِ كُلِّهَا

١/١٥٢٤. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرِو الزُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ أَيُّهَا الْعَالَمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يَقْبَلُ اللَّهُ شَيْئًا إِلَّا بِهِ قُلْتُ وَمَا هُوَ؟ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَأَشْرَفُهَا مَنَزَلَةً وَأَسَنَّاها حَقًّا.

قَالَ: قُلْتُ أَلَا تُخْبِرُنِي عَنِ الْإِيمَانِ أَقُولُ هُوَ وَعَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ فَقَالَ: الْإِيمَانُ عَمَلٌ كُلُّهُ وَالْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللَّهِ بَيْنَ فِي كِتَابِهِ وَاضِحٌ نُورُهُ ثَابِتَةٌ حُجَّتُهُ يَشْهَدُ لَهُ بِهِ الْكِتَابُ وَيَدْعُوهُ إِلَيْهِ.

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Chapter on That *al-Īmān* is Spread Out in all The Limbs of The Body

1524-1. 'Alī ibn Ibrāhīm (—) his father (—) Bakr ibn Ṣāliḥ that al-Qasim ibn Burayd, said: Abū 'Amr az-Zubayrī related to us from Abū 'Abdillāh ('a.s.). He said:

"I said to him: 'O learned man! Tell me which of the deeds is the best before Allāh?' He ['a.s.] said: 'That without which Allāh does not accepts anything else.' I said: 'And what is that?' He ['a.s.] said: '*al-Īmān* (Faith) in Allāh, besides Whom there is no other god except He, the highest deed in rank, the noblest in status and the most sublime in rank.'"

He (Abū 'Amr) said: "I said: 'Would you inform me (more) about *al-īmān*, is it words and action or words without action?' He ['a.s.] said: '*al-Īmān* is all an action (in itself) and the words are (only) a part of the action; as an ordinance from Allāh that is clarified in His Book, its light is manifest and its proof is established. The Book (Qur'ān) bears witness to it²³ and it invites towards that (*al-īmān*).'"

23. 'It' referring to the fact that *al-īmān* is not just words but an action, part of which is the words.

قَالَ قُلْتُ صِفْهُ لِي جُعِلْتُ فِدَاكَ حَتَّى أَفْهَمَهُ قَالَ الْإِيمَانُ حَالَاتٌ وَدَرَجَاتٌ وَطَبَقَاتٌ وَمَنَازِلُ فَمِنْهُ التَّامُّ الْمُتَنَهَى تَمَامُهُ وَمِنْهُ النَّاقِصُ الْبَيِّنُ نُقْصَانُهُ وَمِنْهُ الرَّاجِحُ الرَّائِدُ رُجْحَانُهُ قُلْتُ إِنَّ الْإِيمَانَ لَيَسَّ وَيَنْقُصُ وَيَزِيدُ قَالَ نَعَمْ قُلْتُ كَيْفَ ذَلِكَ قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ ابْنِ آدَمَ وَقَسَمَهُ عَلَيْهَا وَفَرَّقَهُ فِيهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَقَدْ وَكَلْتُ مِنَ الْإِيمَانِ بَعْضَ مَا وَكَلْتُ بِهِ أَخْتُهَا فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَفْعَلُ وَيَفْقَهُ وَيَفْهَمُ وَهُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تَرُدُّ الْجَوَارِحُ وَلَا تَصْدُرُ إِلَّا عَنْ رَأْيِهِ وَأَمْرِهِ وَمِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَأُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَيَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَرِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَفَرْجُهُ الَّذِي الْبَاهُ مِنْ قَبْلِهِ وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ وَرَأْسُهُ الَّذِي فِيهِ وَجْهُهُ فَلَيْسَ مِنْ هَذِهِ جَارِحَةٌ إِلَّا وَقَدْ وَكَلْتُ مِنَ الْإِيمَانِ بَعْضَ مَا وَكَلْتُ بِهِ أَخْتُهَا بِفَرَضٍ مِنَ اللَّهِ تَبَارَكَ اسْمُهُ يَنْطِقُ بِهِ الْكِتَابُ لَهَا وَيَشْهَدُ بِهِ عَلَيْهَا.

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He [the narrator] said: "I said: 'Describe it to me, may I be made your ransom! So that I may understand it?' He [‘a.s.] said: ‘*al-Īmān* has states, levels, degrees and stations. Some of it is perfect, the complete in its perfection, and some of it is defective, which is clear in its deficiency and some of it is preponderant whose preponderance is incremental.’ I said: ‘Then Faith (*al-īmān*) can be perfect, defective and incremental.’ He [‘a.s.] said: “Yes.” I said: ‘How is that? He [‘a.s.] said: “Because Allāh, the Blessed and the Sublime, enjoined *al-īmān* upon the limbs of the Children of Adam, then He divided it and separated it among them. So, there is not among its limbs even one limb but it is charged with *al-īmān* other than what other limb is charged with. Then there is his heart, by which he reasons, perceives and understands, and it is the commander of his body, that other limbs do not let in or out (anything) without its opinion and order. And among them are his eyes, by which he sees; his ears by which he hears; his hands by which he stretches; his legs by which he walks; his private parts by which he has sexual intercourse; his tongue by which he speaks and his head which contains his face. So, there is not even one limb but it is charged with *al-īmān*, different from what other limb is charged with by an ordinance from Allāh, Blessed is His name. The Book speaks of it and bears witness to it.

فَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَفَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَفَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ وَفَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى اليَدَيْنِ وَفَرَضَ عَلَى اليَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرَّجْلَيْنِ وَفَرَضَ عَلَى الرَّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَفَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَالْإِقْرَارُ وَالْمَعْرِفَةُ وَالْعَقْدُ وَالرِّضَا وَالتَّسْلِيمُ بِأَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﷺ وَالْإِقْرَارُ بِمَا جَاءَ مِنَ عِنْدِ اللَّهِ مِنْ نَبِيٍّ أَوْ كِتَابٍ فَذَلِكَ مَا فَرَضَ اللَّهُ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ ﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا﴾ وَقَالَ ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ وَقَالَ ﴿الَّذِينَ آمَنُوا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ﴾ وَقَالَ ﴿إِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَخَاسِبَكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ

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"So, what He ordained for the heart is different from what He ordained for the hearing; what He ordained for the hearing is different from what He ordained for the two eyes; what He ordained for the two eyes is different from what He ordained for the tongue; what He ordained for the tongue is different from what He ordained for the two hands; what He ordained for the two hands is different from what He ordained for the two legs; what He ordained for the two legs is different from what He ordained for the private parts; and what He ordained for the private parts is different from what He ordained for the face. As for what He ordained for the heart from *al-īmān* is: the confession, cognition, compect, contentment and submission that there is no god save Allāh, Alone, He has no partner; the One God; has not taken to Himself either a consort or a son; and that Muḥammad (s.a. 'a.w.a.) is His servant and His Messenger, and the confession to what came from Allāh whether a prophet or a book. So, that is what Allāh enjoined upon the heart, in terms of confession and cognition, that is its action which is the Word of Allāh, to Whom belong Might and Majesty: . . . *excepting him who has been compelled, and his heart is still at rest in his belief [Faith], but whosoever's breast is expanded in unbelief, . . .* (Qur., 16:106). And He said: *Certainly! By Allāh's remembrance are the hearts at rest;* (Qur., 13:28); and He said: . . . *such as those who say with their mouths "We believe" but their hearts believe not;*" (Qur., 5:41); and He said: . . . *and whether you reveal what is in your hearts or hide it, Allāh*

يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ» فَذَلِكَ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ وَهُوَ رَأْسُ الْإِيمَانِ.

وَفَرَضَ اللَّهُ عَلَى اللِّسَانِ الْقَوْلَ وَالتَّعْبِيرَ عَنِ الْقَلْبِ بِمَا عَقَدَ عَلَيْهِ وَأَقَرَّ بِهِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى «وَقُولُوا لِلنَّاسِ حُسْنًا» وَقَالَ «وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِنَّا وَإِهْلُكُمْ وَوَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ» فَهَذَا مَا فَرَضَ اللَّهُ عَلَى اللِّسَانِ وَهُوَ عَمَلُهُ.

وَفَرَضَ عَلَى السَّمْعِ أَنْ يَتَنَزَّهَ عَنِ الْأَسْتِمَاعِ إِلَى مَا حَرَّمَ اللَّهُ وَأَنْ يُعْرِضَ عَمَّا لَا يَحِلُّ لَهُ بِمَا نَهَى اللَّهُ عَزَّ وَجَلَّ عَنْهُ وَالْإِصْغَاءِ إِلَى مَا أَسْخَطَ اللَّهُ عَزَّ وَجَلَّ فَقَالَ فِي ذَلِكَ «وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ» ثُمَّ اسْتَنْتَى اللَّهُ عَزَّ وَجَلَّ مَوْضِعَ النَّسِيَانِ فَقَالَ «وَإِنَّمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ»

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shall make reckoning with you for it. Then He will forgive whomever He wishes and chastise whomever He wishes, . . . (Qur., 2:284). So, that is, what Allāh, to Whom belong Might and Majesty, has enjoined upon the heart of confession and cognition, is its action which is the root of al-īmān.

""And Allāh made incumbent upon the tongue: speech, and expression from the heart of what it has believed and confessed. Allāh, the Blessed and the Sublime, said: . . . *and speak kindly to people, . . . (Qur., 2:83); and He said: Say: "We believe in Allāh, and in that which has been sent down on us, (2:136) and what has been sent down to you; our God and your God is One, and to Him we have surrendered; (Qur., 29:46). So, this is what Allāh enjoined on the tongue and it is its action.*

""And He made incumbent upon the ears to refrain from listening to what Allāh has forbidden and to turn away from what is not lawful for it of what Allāh, to Whom belong Might and Majesty, has prohibited it, and to lend an ear to what displeases Allāh, to Whom belong Might and Majesty. So, He said in this respect: *Certainly, He has sent down upon you in the Book that when you hear Allāh's signs being disbelieved and made mock of, do not sit with them until they plunge into some other talk, . . . (Qur., 4:140). Then Allāh, to Whom belong Might and Majesty, made exception in the case of forgetfulness and said: . . . but if Satan makes thee forget, then do not sit, after remembering, with the people of the evildoers; (Qur., 6:68).*

وَقَالَ ﴿فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ﴾ وَقَالَ عَزَّ وَجَلَّ ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾ وَقَالَ ﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ﴾ وَقَالَ ﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُضْغِي إِلَى مَا لَا يَحِلُّ لَهُ وَهُوَ عَمَلُهُ وَهُوَ مِنَ الْإِيمَانِ .

وَفَرَضَ عَلَى الْبَصَرِ أَنْ لَا يَنْظُرَ إِلَى مَا حَرَّمَ اللَّهُ عَلَيْهِ وَأَنْ يُعْرِضَ عَمَّا نَهَى اللَّهُ عَنْهُ مِمَّا لَا يَحِلُّ لَهُ وَهُوَ عَمَلُهُ وَهُوَ مِنَ الْإِيمَانِ فَقَالَ تَبَارَكَ وَتَعَالَى ﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾ فَتَنَاهَاهُمْ أَنْ يَنْظُرُوا إِلَى عَوْرَاتِهِمْ وَأَنْ يَنْظُرَ الْمَرْءُ إِلَى فَرْجِ أَخِيهِ وَيَحْفَظَ فَرْجَهُ أَنْ يَنْظُرَ إِلَيْهِ وَقَالَ ﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ

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And He said: *So give thou good tidings to my servants who give ear to the word [of Allāh] and follow the best of it. They are the ones whom Allāh has guided, and it is they who possess intellect;* (Qur., 39:17-18). Also, He, to Whom belong Might and Majesty, said: *Prosperous are the believers, who in their prayers are humble and from idle talk turn away and at alms giving are active;* (Qur., 23:1-4). And He said: *When they hear idle talk, they turn away from it and say: "We have our deeds, and you have your deeds;* (Qur., 28:55). And He said: . . . *and when they pass by idle talk, pass by with dignity;* (Qur., 25:72). So, this is what Allāh made incumbent upon the ears in terms of Faith (*al-īmān*), not to listen to what is unlawful, and that is its action, and it is a part of Faith.

"And He made incumbent upon the eyes not to look at what Allāh [s.w.t.] has forbidden and to refrain from what Allāh [s.w.t.] has prohibited as being unlawful to it, and that is its action which is a part of Faith. So, He, the Blessed and the Sublime, said: *Say to the believers, that they cast down their eyes and guard their private parts;* (Qur., 24:30). So, He prohibited men from looking at their private parts, and that a man should not look at his brother's private parts, and should guard his private parts against the watch of others. And He said: *And say to the believing women, that they cast down their eyes and guard their private parts,* (Qur., 24:31) from looking at one's sister's private parts, and should guard her private parts against

أَبْصَارَهُنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ» مِنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا وَتَحْفَظَ فَرْجَهَا مِنْ أَنْ يَنْظُرَ إِلَيْهَا وَقَالَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنَ الزَّنا إِلَّا هَذِهِ الْآيَةُ فَإِنَّهَا مِنَ النَّظَرِ.

ثُمَّ نَظَّمَ مَا فَرَضَ عَلَى الْقَلْبِ وَاللِّسَانِ وَالسَّمْعِ وَالْبَصَرِ فِي آيَةٍ أُخْرَى فَقَالَ «وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ» يَعْني بِالْجُلُودِ الْفُرُوجَ وَالْأَفْحَاذَ وَقَالَ «وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا» فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْعَيْنَيْنِ مِنْ غَضِّ الْبَصَرِ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ وَهُوَ عَمَلُهُمَا وَهُوَ مِنَ الْإِيمَانِ.

وَفَرَضَ اللَّهُ عَلَى الْيَدَيْنِ أَنْ لَا يَبْطِشَ بِيَمَا إِلَى مَا حَرَّمَ اللَّهُ وَأَنْ يَبْطِشَ بِيَمَا إِلَى مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ وَفَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَصَلَةِ الرَّحِمِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ وَالطَّهْرِ لِلصَّلَاةِ فَقَالَ «يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ

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being watched at.' And he [a.s.] said: 'Whatever is in the Qur'ān about guarding the private parts, it is against fornication except this verse, which is about (the prohibition of) looking at.

"Then He arranged what He made incumbent upon the heart, the tongue, the ears and the eyes in another verse and said: *Not so did you cover yourselves, that your hearing, your eyes and your skins should not bear witness against you*; (Qur., 41:22). The skins here mean the private parts and thighs. And He said: *And pursue not that thou hast no knowledge of; the hearing, the sight, the heart – all of those shall be questioned of*; (Qur., 17:36). So, this is what Allāh has made incumbent upon the two eyes, by casting down the eyes at what Allāh, to Whom belong Might and Majesty, has forbidden, and that is its action and it is a part of Faith (*al-īmān*).

"And Allāh made incumbent upon the (two) hands that they should not be extended to what Allāh has forbidden but to extend them towards what He, to Whom belong Might and Majesty, has commanded. Also, He made incumbent on them the (giving of) alms, keeping the ties of kinship, struggling in the way of Allāh and the cleanness for prayer; So, He said: *O believers, when you stand up to pray wash your faces, and your hands up to the elbows, and wipe your heads, and your feet up to the ankles*; (Qur.,

وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلُكُمْ إِلَى الْكَعْبَيْنِ ۖ وَقَالَ ۖ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْنَتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ لِأَنَّ الضَّرْبَ مِنْ عِلَاجِهِمَا. وَفَرَضَ عَلَى الرَّجْلَيْنِ أَنْ لَا يَمْشِي بِيَمَا إِلَى شَيْءٍ مِنْ مَعَاصِي اللَّهِ وَفَرَضَ عَلَيْهِمَا الْمَشْيَ إِلَى مَا يُرِضِي اللَّهَ عَزَّ وَجَلَّ فَقَالَ ۖ «وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا» وَقَالَ ۖ «وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ» وَقَالَ ۖ فِيمَا شَهِدَتِ الْأَيْدِي وَالْأَرْجُلُ عَلَى أَنْفُسِهِمَا وَعَلَى أَرْبَابِهِمَا مِنْ تَضْيِيعِهِمَا لِمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ وَفَرَضَهُ عَلَيْهِمَا ۖ «الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ» فَهَذَا أَيْضًا مِمَّا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ وَعَلَى الرَّجْلَيْنِ وَهُوَ عَمَلُهُمَا وَهُوَ مِنَ الْإِيمَانِ.

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5:6). And He said: *When you meet the unbelievers, smite their necks, then, when you have made wide slaughter among them, tie fast the bonds; then set them free, either by grace or ransom, till the war lays down its loads;* (Qur., 47:4). This is what Allāh made incumbent upon the hands, because the striking is a part of their cure.

"And He made incumbent upon the [two] feet not to walk with them towards something that is in disobedience to Allāh, and He, instead, made incumbent upon them to walk towards what pleases Allāh, to Whom belong Might and Majesty. So, He said: *And walk not in the earth exultantly; certainly thou wilt never tear the earth open, nor attain the mountains in height;* (Qur., 17:37). And He said: *Be modest in thy walk, and lower thy voice; the most hideous of voices is the ass's;* (Qur., 31:19). Then He said about what the hands and the feet have witnessed against their selves, and about their owners in neglecting what Allāh, to Whom belong Might and Majesty, has commanded to and made incumbent upon them: *On that day (of Judgement) We shall set a seal on their mouths, and their hands shall speak to Us, and their feet shall bear witness as to what they used to earn;* (Qur., 36:65). So, this too is what Allāh made incumbent upon the (two) hands and the (two) feet, and it is their actions and is a part of Faith.

"And He made incumbent upon the face to prostrate before Him in the day and night; and during the times of the prayers. Then He said: *O you*

وَفَرَضَ عَلَى الْوَجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَالنَّهَارِ فِي مَوَاقِيتِ الصَّلَاةِ فَقَالَ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ فَهَذِهِ فَرِيضَةٌ جَامِعَةٌ عَلَى الْوَجْهِ وَالْيَدَيْنِ وَالرِّجْلَيْنِ وَقَالَ فِي مَوْضِعٍ آخَرَ ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ وَقَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطَّهُورِ وَالصَّلَاةِ بِهَا وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا صَرَفَ نَبِيَّهُ ﷺ إِلَى الْكَعْبَةِ عَنِ النَّبْتِ الْمُقَدَّسِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ﴾ فَسَمَّى الصَّلَاةَ إِمَانًا فَمَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ حَافِظًا لِمَا وَجَّهَ مُؤَفِّيًا كُلَّ جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهَا لَقِيَ اللَّهَ عَزَّ وَجَلَّ مُسْتَكْمِلًا لِإِيمَانِهِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ وَمَنْ خَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ فِيهَا لَقِيَ اللَّهَ عَزَّ وَجَلَّ

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have faith! Bow down and prostrate yourselves, and worship your Lord, and do good, so that you may prosper; (Qur., 22:77). So, this is an all-inclusive ordinance that includes the face, the hands and the feet. And He said in another place: The places of worship belong to Allāh, so do not invoke anyone along with Allāh; (Qur., 72:18). He also said concerning what He made incumbent upon the limbs in terms of ablution and prayers with them – and that is when Allāh, to Whom belong Might and Majesty, sent His Prophet (s.a. 'a.w.a.) to the Ka'bah from al-Baytu 'l-Muqaddas²⁴ – So, Allāh, to Whom belong Might and Majesty, revealed: Allāh would never leave your faith (al-īmān) to waste. Indeed Allāh is All-gentle with the people, All-compassionate; (Qur., 2:143). Thus, He called the prayer: "al-īmān"; so whoever meets Allāh, to Whom belong Might and Majesty, having guarded all his limbs, and fulfilled what Allāh, to Whom belong Might and Majesty, made incumbent upon every limb of limbs, will meet Allāh, to Whom belong Might and Majesty, with his perfected al-īmān, and he will be of the inhabitants of the Garden. And whoever betrays anything of it (that was entrusted to him) or exceeded what Allāh, to Whom belong Might and Majesty, commanded about them, will meet Allāh, to Whom belong Might and Majesty, with imperfect al-īmān.'

24. The Night of Ascension (al-mi'rāj).

وَجَلَّ نَاقِصَ الْإِيمَانِ.

قُلْتُ قَدْ فَهِمْتُ نَقْصَانَ الْإِيمَانِ وَتَمَامَهُ فَمِنْ أَيْنَ جَاءَتْ زِيَادَتُهُ؟ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ «وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَكُنْمْ زَادَتْهُ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَزَدَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ» وَقَالَ «لَنَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَزِدَانَهُمْ هُدًى» وَلَوْ كَانَ كُلُّهُ وَاحِدًا لَا زِيَادَةَ فِيهِ وَلَا نَقْصَانَ لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَلَا سَتَوَتْ النِّعَمُ فِيهِ وَلَا سَتَوَى النَّاسُ وَبَطَلَ التَّفْضِيلُ وَلَكِنْ بَتَمَامِ الْإِيمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَبِالزِّيَادَةِ فِي الْإِيمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالذَّرَجَاتِ عِنْدَ اللَّهِ وَبِالنَّقْصَانِ دَخَلَ الْمُفْرِطُونَ النَّارَ.

١٥٢٥/٢. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى جَمِيعًا عَنْ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ

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"I said: 'I have understood (the meaning of) the perfection and imperfection of *al-īmān*, so where does its increment come from?' So, he [*a.s.*] said: 'The Word of Allāh, to Whom belong Might and Majesty: *Whenever a sūrah is sent down, some of them*²⁵ *say, "Which of you has this increased in belief?" As for those who have faith, it increases them in faith and they rejoice. But as for those in whose heart is sickness, it increases in them abomination to their abomination, . . .* (Qur., 9:124-5); and He said: *We relate to thee their story with the truth; they were indeed youths who had faith in their Lord, and We increased them in guidance;* (Qur., 18:13). Thus, if *al-īmān* was only monotony, having neither increment nor any imperfection, no one would have had any excellence over the other. Thus, the (Divine) graces would have been equal and people would have all been on the same level, while excelling (each other) would have been negated. However, it is by the perfection of *al-īmān* that the believers will enter the Garden, and by the increment in *al-īmān* that the believers excel (each other) in degrees before Allāh; and it is by imperfection that the neglectful will enter the Fire."

1525-2. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father; *and Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ʿĪsā, both of them (–) al-Barqī (–) an-Naḍr ibn Suwayd (–) Yaḥyā ibn ʿImrān al-Ḥalabī (–) ʿUbaydullāh ibn [a]l-Ḥasan (–) a]l-Ḥasan ibn] Hārūn who said:

25. i.e.: The hypocrites.

عَنْ عَبْدِ اللَّهِ بْنِ [الْحَسَنِ بْنِ] هَارُونَ قَالَ:
 قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولٌ»
 قَالَ يُسْأَلُ السَّمْعُ عَمَّا سَمِعَ وَالْبَصَرُ عَمَّا نَظَرَ إِلَيْهِ وَالْفؤَادُ عَمَّا عَقَدَ عَلَيْهِ.
 ١٥٢٦/٣. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ أَوْ غَيْرِهِ عَنِ الْعَلَاءِ عَنْ
 مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 سَأَلْتُهُ عَنِ الْإِيمَانِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ [وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ] وَالْإِقْرَارُ
 بِمَا جَاءَ مِنَ عِنْدِ اللَّهِ وَمَا اسْتَقَرَّ فِي الْقُلُوبِ مِنَ التَّصَدِيقِ بِذَلِكَ.
 قَالَ: قُلْتُ الشَّهَادَةُ أَلَيْسَتْ عَمَلًا؟ قَالَ: بَلَى قُلْتُ: الْعَمَلُ مِنَ الْإِيمَانِ؟ قَالَ: نَعَمْ
 الْإِيمَانُ لَا يَكُونُ إِلَّا بِعَمَلٍ وَالْعَمَلُ مِنْهُ وَلَا يَثْبُتُ الْإِيمَانُ إِلَّا بِعَمَلٍ.
 ١٥٢٧/٤. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ

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"Abū 'Abdillāh ('a.s.) said to me: 'Indeed the hearing, the eyesight, the heart – all of these are accountable; (Qur., 17:36).' He ['a.s.] said: 'The hearing will be questioned about what it heard; and the eyesight, what it saw; and the heart, what it attached itself to.'"

1526–3. Abū 'Alī al-Ash'arī (–) Muḥammad ibn 'Abdi'l-Jabbār (–) Ṣafwān or someone else (–) al-'Alā' (–) Muḥammad ibn Muslim (–) Abū 'Abdillāh ('a.s.), that he [Muḥammad ibn Muslim] said:

"I asked him about *al-īmān* and he ['a.s.] said: 'Testifying that there is no god except Allāh [and that Muḥammad is the Messenger of Allāh]; and confirming what came from Allāh [*s.w.t.*] and what is established in the hearts, of the Faith by that.'"

He [the narrator] said: "I said: 'Isn't the testimony an action?' He ['a.s.] said: 'Yes, indeed.' I said: 'Is the action a part of *al-īmān*?' He ['a.s.] said: 'Yes, *al-īmān* cannot exist without action, and action is from it. So, *al-īmān* is not proven except by action.'"

1527–4. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) 'Uthmān ibn 'Īsā (–) 'Abdullāh ibn Muskān (–) some of his companions (–) Abū 'Abdillāh ('a.s.), that he (Ibn Muskān) said:

اللَّهُ بْنُ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
 قُلْتُ لَهُ مَا الْإِسْلَامُ؟ فَقَالَ دِينُ اللَّهِ اسْمُهُ الْإِسْلَامُ وَهُوَ دِينُ اللَّهِ قَبْلَ أَنْ تَكُونُوا حَيْثُ كُنْتُمْ
 وَبَعْدَ أَنْ تَكُونُوا. فَمَنْ أَقَرَّ بِدِينِ اللَّهِ فَهُوَ مُسْلِمٌ وَمَنْ عَمِلَ بِمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ فَهُوَ مُؤْمِنٌ.
 ٥/١٥٢٨. عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ
 عَنْ أَبِي بَصِيرٍ قَالَ:

كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ سَلَامٌ إِنَّ خَيْثَمَةَ ابْنَ أَبِي خَيْثَمَةَ يُحَدِّثُنَا عَنْكَ أَنَّهُ
 سَأَلَكَ عَنِ الْإِسْلَامِ فَقُلْتَ لَهُ إِنَّ الْإِسْلَامَ مَنْ اسْتَقْبَلَ قِبَلَتَنَا وَشَهِدَ شَهَادَتَنَا وَنَسَكَ نُسْكَانَا
 وَوَالَى وَلِيَّنَا وَعَادَى عَدُوَّنَا فَهُوَ مُسْلِمٌ فَقَالَ صَدَقَ خَيْثَمَةُ قُلْتُ وَسَأَلَكَ عَنِ الْإِيمَانِ فَقُلْتَ
 الْإِيمَانُ بِاللَّهِ وَالتَّصَدِيقُ بِكِتَابِ اللَّهِ وَأَنْ لَا يُغْصَى اللَّهُ فَقَالَ صَدَقَ خَيْثَمَةُ.
 ٦/١٥٢٩. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ

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"I said to him: 'What is Islām?' He [*'a.s.*] said: 'The religion of Allāh, its name is al-Islām. It is the religion of Allāh before you are where you were and even after you are.'²⁶ So, whoever acknowledges the religion of Allāh, then he is a Muslim; and whoever acts on what Allāh, to Whom belong Might and Majesty, has commanded to, then he is a believer."

1528-5. From him ('Abdullāh ibn Muskān) (-) his father (-) an-Naḍr ibn Suwayd (-) Yaḥyā ibn 'Imrān al-Ḥalabī (-) Ayyūb ibn al-Ḥurr that Abū Baṣīr said:

"I was with Abū Ja'far (*'a.s.*), and Salām said to him [*'a.s.*]: 'Khaythamah ibn Abī Khaythamah relates to us from you that he asked you about Islām and you told him: "The Islām is (followed by) one who faces our direction, bears witness to our testimony, devouts to our devoutness, loves (supports) our waliyy (guardian), and is the enemy of our enemies, then he is (a true) Muslim.'" He [*'a.s.*] then said: 'Khaythamah is right.' I said: 'He also asked you about *al-īmān* [Faith] and you said: "To have Faith in Allāh, belief in the Book of Allāh and should not disobey Allāh.'" He [*'a.s.*, again] said: 'Khaythamah is right.'"

1529-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Ibn Abī 'Umayr that Jamīl ibn Darrāj said:

26. Meaning 'before you existed in any world and even after you come to exist in one of the worlds.' [al-Majlisī]

دَرَجَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْإِيمَانِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ قُلْتُ أَلَيْسَ هَذَا عَمَلٌ قَالَ بَلَى قُلْتُ فَالْعَمَلُ مِنَ الْإِيمَانِ قَالَ لَا يَثْبُتُ لَهُ الْإِيمَانُ إِلَّا بِالْعَمَلِ وَالْعَمَلُ مِنْهُ.

٧/١٥٣٠. بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ مُيَسَّرٍ عَنْ حَمَّادِ بْنِ عَمْرٍو النَّصَبِيِّ قَالَ:

سَأَلَ رَجُلٌ الْعَالِمَ عَلَيْهِ السَّلَامُ فَقَالَ أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ؟ قَالَ مَا لَا يُقْبَلُ عَمَلٌ إِلَّا بِهِ فَقَالَ وَمَا ذَلِكَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَأَسْنَاهَا حِطًّا وَأَشْرَفُهَا مَنْزِلَةً.

قُلْتُ أَخْبِرْنِي عَنِ الْإِيمَانِ أَقَوْلٌ وَعَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ قَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَالْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللَّهِ بَيْنَهُ فِي كِتَابِهِ وَاضِحٌ نُورُهُ ثَابِتَةٌ حُجَّتُهُ يَشْهَدُ بِهِ الْكِتَابُ

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"I asked Abū 'Abdillāh ('a.s.) about *al-īmān*, he ['a.s.] said: 'The testimony that there is no god except Allāh and that Muḥammad is the Messenger of Allāh.'" He [Jamīl] said: "I said: 'Is this is not an action (*al-'amal*)?' He ['a.s.] said: 'Yes, indeed.' I said: 'So, action is a part of *al-īmān*?' He ['a.s.] said: 'His (the believer's) Faith is not confirmed except by action, and action is a part of it (*al-īmān*).'"

1530-7. One of our co-sectarians (-) 'Alī ibn al-'Abbās (-) 'Alī ibn Maysir that Ḥammād ibn 'Amr an-Naṣībī said:

"A man asked the Learned (*al-'Ālim*, i.e., Mūsā al-Kāzīm), peace be upon him: 'O al-'Ālim! Tell me which action is best with Allāh?' He ['a.s.] said: 'Something that no any action is accepted without that.' So, he [the man] said: 'And what is that?' He ['a.s.] said: 'Faith in Allāh, which is the top of the actions in rank, the most sublime in degree, and the noblest in status.'

"I said: 'Tell me about Faith, is it a word and action, or a word without action?' He ['a.s.] said: 'Faith is action in entirety, and the word is a part of that action, as an ordinance from Allāh that He has clarified it in His Book: manifest is its light, perminant is its proof; the Book [Qur'ān] bear witness to it and invites towards it [*al-īmān*].' I said: 'Describe for me that so that I understand it.' So, he ['a.s.] said: 'In fact, Faith has different

وَيَدْعُو إِلَيْهِ قُلْتُ صِفْ لِي ذَلِكَ حَتَّى أَفْهَمَهُ فَقَالَ إِنَّ الْإِيمَانَ حَالَاتٌ وَدَرَجَاتٌ وَطَبَقَاتٌ وَمَنَازِلٌ فَمِنْهُ التَّامُّ الْمُتَنَهِي تَمَامُهُ وَمِنْهُ النَّاقِصُ الْمُتَنَهِي نُقْصَانُهُ وَمِنْهُ الرَّائِدُ الرَّاجِحُ زِيَادَتُهُ قُلْتُ وَإِنَّ الْإِيمَانَ لَيَتِمُّ وَيَزِيدُ وَيُنْقُصُ قَالَ نَعَمْ قُلْتُ وَكَيْفَ ذَلِكَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ وَقَسَمَهُ عَلَيْهَا وَفَرَّقَهَا فَلَيْسَ مِنْ جَوَارِحِهِمْ جَارِحَةٌ إِلَّا وَهِيَ مُؤَكَّلَةٌ مِنَ الْإِيمَانِ بِغَيْرِ مَا وَكَّلَتْ بِهِ أُخْتَهَا فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَيَفْقَهُ وَيَفْهَمُ وَهُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تَوَرَّدُ الْجَوَارِحُ وَلَا تَصْدُرُ إِلَّا عَنْ رَأْيِهِ وَأَمْرِهِ وَمِنْهَا يَدَاهُ اللَّتَانِ يَبْتَطِشُ بِهِمَا وَرِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَفَرْجُهُ الَّذِي الْبَاءُ مِنْ قَبْلِهِ وَلِسَانُهُ الَّذِي يَنْطَلِقُ بِهِ الْكِتَابُ وَيَشْهَدُ بِهِ عَلَيْهَا وَعَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَأُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا.

وَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ وَفَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَفَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَفَرَضَ عَلَى السَّمْعِ غَيْرَ مَا

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states, ranks, classes and stations. Some of it is perfect that has attained the utmost perfection; and some of it is imperfect that has attained the utmost imperfection; and some of it is excessive which excess has preponderance.' I said: 'Then Faith can be complete, more or less?' He [*a.s.*] said: 'Yes.' I said: 'How is that?' He [*a.s.*] said: 'Verily, Allāh, the Blessed, the Sublime, ordained Faith upon the limbs of the Children of Ādam, and devided and distributed it among them. So, there is not among its limbs even one limb but it was charged by Faith other than what other limb was charged with. Then there is his heart, by which he reasons, perceives and understands, and it is the commander of his body, that other limbs do not let in or out (anything) without its opinion and order. And among them are his hands, by which he stretches them, and his legs by which he walks with them, and his private parts by which he has sexual intercourse, his tongue to which the Book will speak to it and bear witness to it; and his eyes by which he sees, and his ears, by which he hears.

"" And He ordained for the heart what He did not ordain for the tongue; and He ordained for the tongue what He did not ordain for the eyes; and He ordained for the eyes what He did not ordain for the ears; and He ordained for the ears what He did not ordain for the hands; and He ordained for the hands what He did not ordain for the feet; and He ordained for the feet what

فَرَضَ عَلَى الْيَدَيْنِ وَفَرَضَ عَلَى الرَّجْلَيْنِ وَفَرَضَ عَلَى الرَّجُلَيْنِ
غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَفَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ فَأَمَّا مَا فَرَضَ عَلَى
الْقَلْبِ مِنَ الْإِيمَانِ فَالْإِقْرَارُ وَالْمَعْرِفَةُ وَالتَّصَدِيقُ وَالتَّسْلِيمُ وَالْعَقْدُ وَالرِّضَا بِأَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَأَنَّ مُحَمَّدًا ﷺ عَبْدُهُ وَرَسُولُهُ.
٨/١٥٣١ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَشْعَثِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ
حَفْصِ بْنِ خَارِجَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ وَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ الْمُزْجَةِ فِي الْكُفْرِ وَالْإِيمَانِ وَقَالَ
إِنَّهُمْ يَخْتَجُونَ عَلَيْنَا وَيَقُولُونَ كَمَا أَنَّ الْكَافِرَ عِنْدَنَا هُوَ الْكَافِرُ عِنْدَ اللَّهِ فَكَذَلِكَ نَجِدُ
الْمُؤْمِنَ إِذَا أَقَرَّ بِإِيمَانِهِ أَنَّهُ عِنْدَ اللَّهِ مُؤْمِنٌ فَقَالَ سُبْحَانَ اللَّهِ وَكَيْفَ يَسْتَوِي هَذَانِ وَالْكَفَرُ
إِقْرَارٌ مِنَ الْعَبْدِ فَلَا يُكَلِّفُ بَعْدَ إِقْرَارِهِ بَيِّنَةٌ وَالْإِيمَانُ دَعْوَى لَا تَجُوزُ إِلَّا بِبَيِّنَةٍ وَيَبَيِّنُهُ عَمَلُهُ

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He did not ordain for the private parts; and He ordained for the private parts what He did not ordain for the face. As for what He ordained for the heart from Faith is: the confirmation, realization, assent, submission, conclusion and satisfaction that there is no god but Allāh, the only One without any partner, uniquely One, All-Embracing, He has not taken a spouse nor a son, and that Muḥammad (s.a. 'a.w.a.) is His servant and His Messenger."

1531-8. Muḥammad ibn al-Ḥasan (—) one of our co-sectarians (—) al-Ash'ath ibn Muḥammad that Muḥammad ibn Ḥaḥṣ ibn Khārijah said:

"I heard Abū 'Abdillāh ('a.s.) saying, when a man asked him about what the Murjiah say about disbelief (*kufṛ*) and belief (*al-īmān*): 'They argue against us and say: "Just as we consider one to be unbeliever, is also unbeliever before Allāh. Likewise, we find a believer confessing his Faith (*al-īmān*) then he is a believer before Allāh.'" Then he ('a.s.) said: 'Glory be to Allāh! And how can these two be equal? Unbelief is a confession from the servant (of Allāh, that there is no god), after his confession, he is not obliged to present a proof; while *al-īmān* (Faith) is a claim that is not valid except by proof; and its proof is his action and intention; when they (action and intention) are united, then the servant is a believer before Allāh. But unbelief is present in every aspect of these three aspects: intention,

وَبَيَّنَهُ فَإِذَا اتَّفَقَا فَالْعَبْدُ عِنْدَ اللَّهِ مُؤْمِنٌ وَالْكَفَرُ مَوْجُودٌ بِكُلِّ جِهَةٍ مِنْ هَذِهِ الْجِهَاتِ الثَّلَاثِ مِنْ بَيِّنَةٍ أَوْ قَوْلٍ أَوْ عَمَلٍ وَالْأَحْكَامُ تَجْرِي عَلَى الْقَوْلِ وَالْعَمَلِ فَمَا أَكْثَرَ مَنْ يَشْهَدُ لَهُ الْمُؤْمِنُونَ بِالْإِيمَانِ وَيَجْرِي عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ وَهُوَ عِنْدَ اللَّهِ كَافِرٌ وَقَدْ أَصَابَ مَنْ أَجْرَى عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ بِظَاهِرِ قَوْلِهِ وَعَمَلِهِ.

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بَابُ السَّبْقِ إِلَى الْإِيمَانِ

١/١٥٣٢. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرٍو الزُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قُلْتُ لَهُ إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَمَنَازِلَ يَتَفَاضَلُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللَّهِ قَالَ نَعَمْ قُلْتُ صِفْهُ لِي رَحِمَكَ اللَّهُ حَتَّى أَفْهَمَهُ قَالَ إِنَّ اللَّهَ سَبَقَ

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word or action. Verdicts are passed on the word and action. So, how many are there whom the believers testify him with *al-īmān*, and the verdicts of the believers are passed (in favour) of him, yet he is an unbeliever before Allāh. Verily, he who has passed the verdicts of the believers on him, on apparent word and action, has done right."

- 19 -

Chapter on Precedence in *al-īmān*

1532-1. 'Alī ibn Ibrāhīm (-) his father (-) Bakr ibn Ṣāliḥ that al-Qāsim ibn Burayd said: Abū 'Amr and az-Zubayrī related to us from Abū 'Abdillāh ('a.s.) that he [az-Zubayrī] said:

"I said to him: 'Is there any degree and rank for *al-īmān* (Faith) that the believers have preference over it with Allāh?' He ['a.s.] said: 'Yes' I said: 'Would you describe it to me, may Allāh have mercy upon you, so that I can understand it?' He ['a.s.] said: 'Allāh made the believers to compete with one another as the horses do on the day of competition. Then He gives them preference (over others) according to their ranks in competition

بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَبِّقُ بَيْنَ الْخَيْلِ يَوْمَ الرِّهَانِ ثُمَّ فَضَّلَهُمْ عَلَى دَرَجَاتِهِمْ فِي السَّبْقِ إِلَيْهِ
فَجَعَلَ كُلَّ امْرِيٍّ مِنْهُمْ عَلَى دَرَجَةٍ سَبَقَهُ لَا يَنْقُصُهُ فِيهَا مِنْ حَقِّهِ وَلَا يَتَقَدَّمُ مَسْبُوقٌ سَابِقاً
وَلَا مَفْضُولٌ فَاضِلاً تَفَاضَلَ بِذَلِكَ أَوَائِلُ هَذِهِ الْأُمَّةِ وَأَوَاخِرُهَا وَلَوْ لَمْ يَكُنْ لِلْسَّابِقِ إِلَى
الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ إِذَا لِلْحَقِّ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلُهَا نَعَمْ وَلَتَقَدَّمُوهُمْ إِذَا لَمْ يَكُنْ
لِمَنْ سَبَقَ إِلَى الْإِيمَانِ الْفَضْلُ عَلَى مَنْ أَسْطَأَ عَنْهُ وَلَكِنْ بِدَرَجَاتِ الْإِيمَانِ قَدَّمَ اللَّهُ السَّابِقِينَ
وَبِالْإِبْطَاءِ عَنِ الْإِيمَانِ أَخَّرَ اللَّهُ الْمُقْصِرِينَ لِأَنَّا نَجِدُ مِنَ الْمُؤْمِنِينَ مِنَ الْآخِرِينَ مَنْ هُوَ أَكْثَرُ
عَمَلًا مِنَ الْأَوَّلِينَ وَأَكْثَرُهُمْ صَلَاةً وَصَوْمًا وَحَجًّا وَزَكَاةً وَجِهَادًا وَإِنْفَاقًا وَلَوْ لَمْ يَكُنْ سَوَابِقُ
يَفْضُلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضًا عِنْدَ اللَّهِ لَكَانَ الْآخِرُونَ بِكَثْرَةِ الْعَمَلِ مُقَدِّمِينَ عَلَى
الْأَوَّلِينَ وَلَكِنْ أَبِي اللَّهُ عَزَّ وَجَلَّ أَنْ يُذَرِكَ آخِرُ دَرَجَاتِ الْإِيمَانِ أَوَّلُهَا وَيُقَدَّمَ فِيهَا مَنْ أَخَّرَ

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towards Him; and He appoints every one of them according to the rank of his precedence. His right will not be lessened from that rank, and none can precede the precedented one, nor the eminent one can be surpassed by the lesser one. Thus, the foremost of this *ummah* surpass the ultimate one by that. Had there been no any merit for the one who preceded in Faith over the precedented one, then the last of this *ummah* would have reached the first. Yes, indeed, you would have rather preceded them in Faith, in case, there was no precedence over those who held it back. But due to the ranks of Faith Allāh has given precedence to the outstrippers, and due to tarrying for Faith Allāh has delayed the negligents because we see some of the believers who came later and had more acts (*a'māl*) than the former in terms of prayer (*ṣalāt*), fast (*ṣawm*), pilgrimage (*hajj*), alms-giving (*zakāt*), striving in His way (*jihād*) and disbursement (*infāq*). Had there not been antecedents, by which the believers excel one another with Allāh, the last ones would have preceded the first, owing to the abundance of their deeds. But Allāh, to Whom belong Might and Majesty, refused to make one who is at the last ranks of Faith reach the first, and to advance one whom He left behind, or to leave behind one whom He had advanced.¹²⁷

27. Firstly, priority and rank, in view of Allāh, is not due to abundance of good acts (*a'māl*). Secondly, the predecessors in *al-imān* (Faith) have precedence over the later ones, and their Faith has been the cause of the later ones' Faith, in spite of many difficulties and hardships they had to face in their Faith through dissimulation and insufficiency of their number as well as the persecution of the polytheists.

اللَّهُ أَوْ يُؤَخَّرَ فِيهَا مَنْ قَدَّمَ اللَّهُ.

قُلْتُ أَخْبِرْنِي عَمَّا نَدَّبَ اللَّهُ عَزَّ وَجَلَّ الْمُؤْمِنِينَ إِلَيْهِ مِنَ الْأَسْتَبَاقِ إِلَى الْإِيمَانِ فَقَالَ
قَوْلُ اللَّهِ عَزَّ وَجَلَّ ﴿سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ﴾ وَقَالَ ﴿السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ﴾ وَقَالَ
﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ﴾ فَبَدَأَ بِالْمُهَاجِرِينَ الْأَوَّلِينَ عَلَى دَرَجَةٍ سَبَقَهُمْ ثُمَّ تَنَّى بِالْأَنْصَارِ ثُمَّ تَلَتْ
بِالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ فَوَضَعَ كُلَّ قَوْمٍ عَلَى قَدَرِ دَرَجَاتِهِمْ وَمَنَازِلِهِمْ عِنْدَهُ ثُمَّ ذَكَرَ مَا فَضَّلَ
اللَّهُ عَزَّ وَجَلَّ بِهِ أَوْلِيَائَهُ بَعْضُهُمْ عَلَى بَعْضٍ فَقَالَ عَزَّ وَجَلَّ ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ
عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ﴾ إِلَى آخِرِ الْآيَةِ وَقَالَ

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"I said: 'Would you tell me what Allāh, to Whom belong Might and Majesty, has assigned the believers to Himself in taking precedence in Faith?' He [‘a.s.] said: 'The Word of Allāh, to Whom belong Might and Majesty: *Race to forgiveness from your Lord, and a Garden as vast as the heavens and the earth, prepared for those who have faith in Allāh and His Messenger;* (Qur., 57:21); and He said: *And the Foremost Ones are the foremost ones: they are the ones brought near [to Allāh],* (Qur., 56:10-11). And He said: *And the Foremost Ones are the first of the Emigrants and the Helpers and those who followed them in virtue, Allāh is pleased with them and they are pleased with Him;* (Qur., 9:100). So, He started with the early Emigrants, as first, owing to the rank of their precedence; then He seconded the Helpers, and, the third, those who followed them in virtue. Thus, He placed every group according to their stations and ranks, with Himself. Then, Allāh, to Whom belong Might and Majesty, mentioned what advantage He has granted some of His walīs (Saints) above others. So, He, to Whom belong Might and Majesty, said: *These are the apostles, some of whom We gave an advantage over others: of them are those to whom Allāh spoke, and some of them He raised in rank,* . . . (Qur., 2:253). Then He said: *Certainly We gave some prophets an advantage over others,* . . . (Qur., 17:55); and He said: *See how We have made some of them to excel others, and certainly*

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ﴾ وَقَالَ ﴿انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَآ آخِرَةَ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾ وَقَالَ ﴿هُم دَرَجَاتٌ عِنْدَ اللَّهِ﴾ وَقَالَ ﴿وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ﴾ وَقَالَ ﴿الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ﴾ وَقَالَ ﴿فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً﴾ وَقَالَ ﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتِلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا﴾ وَقَالَ ﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ وَقَالَ ﴿ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ﴾ وَقَالَ ﴿وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ﴾ وَقَالَ ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ فَهَذَا ذِكْرُ دَرَجَاتِ الْإِيمَانِ وَمَنَازِلِهِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ.

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the Hereafter is greater in ranks and greater in excellence; (Qur., 17:21); and He said: They are in ranks with Allāh, . . . (Qur., 3:163); and He said: . . . and He will give of His bounty to every man of grace, . . . (Qur., 11:3); and He said: Those who believe, and have emigrated, and have struggled in the way of Allāh with their possessions and their selves are mightier in rank with Allāh, . . . (Qur., 9:20); and He said: . . . Allāh has preferred those who struggle over the ones who sit back a mighty reward: ranks from Him, forgiveness, and mercy, . . . (Qur., 4:95-96); and He said: Not equal is he among you who spent, and who fought before the victory; those are mightier in rank than they who spent and fought afterwards; . . . (Qur., 57:10); and He said: . . . Allāh will raise up in rank those of you who believe and have been given knowledge, . . . (Qur., 58:11). Then He said: . . . that is because they are smitten neither by thirst, nor fatigue, nor emptiness in the way of Allāh, neither tread they any tread enraging the unbelievers, nor gain any gain from any enemy, but a righteous deed is thereby written to their account; . . . (Qur., 9:120). Then He said: . . . whatever good that you send ahead for your souls, you shall find it with Allāh; . . . (Qur., 2:110); and He said: So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it, (Qur., 99:7-8). This is the account of the ranks of al-īmān (Faith) and their stations with Allāh, to Whom belong Might and Majesty.'

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بَابُ دَرَجَاتِ الْإِيمَانِ

١/١٥٣٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمَّارِ بْنِ أَبِي الْأَخْوَصِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ الْإِيمَانَ عَلَى سَبْعَةِ أَشْهُمٍ عَلَى الْبِرِّ وَالصَّدَقِ وَالْيَقِينِ وَالرِّضَا وَالْوَفَاءِ وَالْعِلْمِ وَالْحِلْمِ ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ فَمَنْ جَعَلَ فِيهِ هَذِهِ السَّبْعَةَ الْأَشْهُمَ فَهُوَ كَامِلٌ مُحْتَمِلٌ وَقَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَلِبَعْضِ السَّهْمَيْنِ وَلِبَعْضِ الثَّلَاثَةِ حَتَّى انْتَهَوْا إِلَى السَّبْعَةِ ثُمَّ قَالَ لَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ وَلَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةً فَيَبْهُتُوهُمْ ثُمَّ قَالَ كَذَلِكَ حَتَّى يَنْتَهِيَ إِلَى السَّبْعَةِ.

٢/١٥٣٤. أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَمُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ

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Chapter on
Ranks of *al-Īmān*

1533-1. A group of our co-sectarians (–) Aḥmad ibn Abī ‘Abdillāh (–) al-Ḥasan ibn Maḥbūb (–) ‘Ammār ibn Abi ‘l-Aḥwaṣ that Abū ‘Abdillāh (‘a.s.) said:

"Allāh, to Whom belong Mighty and Majesty, has set up *al-īmān* (Faith) on seven shares: piety, sincerity, certainty, contentment, faithfulness, knowledge and forbearance. Then, He distributed that among the people, so whoever has been granted with these seven shares is perfect and likely. To some people He gave one share, to some others two shares, and others three until it ended with seven." Then he [‘a.s.] said: "Do not burden someone who possesses one share with two or who possesses two with three so as to over load them (with what they cannot bear)." So, he [‘a.s.] continued in that manner until he ended with [the] seven.

1534-2. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār* and Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā, both of them

عِيسَى جَمِيعاً عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْيَقْظَانِ عَنْ يَعْقُوبَ بْنِ الصَّحَّاحِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا سَرَّاجٍ وَكَانَ خَادِماً لِأَبِي عَبْدِ اللَّهِ ع قَالَ:
 بَعَثَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَاجَةٍ وَهُوَ بِالْحِيرَةِ أَنَا وَجَمَاعَةٌ مِنْ مَوَالِيهِ قَالَ فَأَنْطَلَقْنَا فِيهَا
 ثُمَّ رَجَعْنَا مُغْتَمِّينَ قَالَ وَكَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نُزُولاً فَجِئْتُ وَأَنَا بِحَالٍ فَرَمَيْتُ
 بِنَفْسِي قَبِينَا أَنَا كَذَلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَدْ أَقْبَلَ قَالَ فَقَالَ قَدْ أَتَيْتَكَ أَوْ قَالَ جِئْتُكَ
 فَاسْتَوَيْتُ جَالِساً وَجَلَسَ عَلَى صَدْرِ فِرَاشِي فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ فَأَخْبَرْتُهُ فَحَمِدَ اللَّهُ ثُمَّ
 جَرَى ذِكْرُ قَوْمٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّا نَبَرَأُ مِنْهُمْ إِنَّهُمْ لَا يَقُولُونَ مَا نَقُولُ قَالَ فَقَالَ يَتَوَلَّوْنَا
 وَلَا يَقُولُونَ مَا تَقُولُونَ تَبَرَّءُونَ مِنْهُمْ. قَالَ قُلْتُ: نَعَمْ. قَالَ: فَهُوَ ذَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ
 فَيَنْتَبِغِي لَنَا أَنْ نَبَرَأَ مِنْكُمْ قَالَ قُلْتُ: لَا جُعِلْتُ فِدَاكَ قَالَ: وَهُوَ ذَا عِنْدَ اللَّهِ مَا لَيْسَ عِنْدَنَا
 أَفْتَرَاهُ أَطْرَحَنَا. قَالَ قُلْتُ: لَا وَاللَّهِ جُعِلْتُ فِدَاكَ مَا نَفْعُ. قَالَ: فَتَوَلَّوْهُمْ وَلَا تَبَرَّءُوا مِنْهُمْ إِنَّ

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(-) Ibn Faḍḍāl (-) al-Hasan ibn al-Jahm (-) Abu 'l-Yaḳḍān (-) Ya'qūb ibn aḍ-Ḍaḥḥāk (-) a man among our co-sectarians who was a saddler and a servant to Abū 'Abdillāh ('a.s.) said:

"When Abū 'Abdillāh ('a.s.) was in al-Ḥīrah, (one day) he ['a.s.] sent me (away) for a task along with some of his companions." He [the saddler] said: "So, we went there and returned at sunset." He said: "My bed was situated in the enclosure where we were staying. So, I returned while I was tired and throw myself on it [bed]; suddenly Abū 'Abdillāh ('a.s.) approached me and said: 'Here we are.' So, I sat up and he sat on the bed. Then he ('a.s.) asked me about what he had sent me for, and I informed him; so he thanked Allāh. Then a discussion took place about some people (*qawm*), I said: 'May I be made your ransom! We quit them because they do not believe in what we believe.'" The saddler said: "He ['a.s.] said: 'They love us, and they do not believe in what you believe. Do you quit them?'" He said: "I said: 'Yes.' He ['a.s.] said: 'So, there are certain facts with us that are not with you; then is it right for us to quit you?'" He said: "I said: 'No. May I be made your ransom!' He ['a.s.] said: 'Also, there are certain facts with Allāh that are not with us. Do you think that He would discard us?'" He said: "I said: 'No, by Allāh. May I be made your ransom! We will not do?'²⁸ He ['a.s.] then said: 'So turn towards them and do not quit them, for there are, among the

28. i.e., "We shall not quit them." [ed.]

مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْمٌ وَمِنْهُمْ مَنْ لَهُ سَهْمَانِ وَمِنْهُمْ مَنْ لَهُ ثَلَاثَةُ أَشْهُمٍ وَمِنْهُمْ مَنْ لَهُ
أَرْبَعَةُ أَشْهُمٍ وَمِنْهُمْ مَنْ لَهُ خَمْسَةُ أَشْهُمٍ وَمِنْهُمْ مَنْ لَهُ سِتَّةُ أَشْهُمٍ وَمِنْهُمْ مَنْ لَهُ سَبْعَةُ أَشْهُمٍ.
فَلَيْسَ يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السَّهْمِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّهْمَيْنِ وَلَا صَاحِبُ
السَّهْمَيْنِ عَلَى مَا عَلَيْهِ صَاحِبُ الثَّلَاثَةِ وَلَا صَاحِبُ الثَّلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْأَرْبَعَةِ
وَلَا صَاحِبُ الْأَرْبَعَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْخَمْسَةِ وَلَا صَاحِبُ الْخَمْسَةِ عَلَى مَا عَلَيْهِ
صَاحِبُ السَّتَّةِ وَلَا صَاحِبُ السَّتَّةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّبْعَةِ وَسَاضِرْبُ لَكَ مَثَلًا إِنَّ
رَجُلًا كَانَ لَهُ حَارٌّ وَكَانَ نَصْرَانِيًّا فَدَعَاهُ إِلَى الْإِسْلَامِ وَزَيَّنَهُ لَهُ فَأَجَابَهُ فَأَتَاهُ سُخَيْرًا فَقَرَعَ
عَلَيْهِ الْبَابَ. فَقَالَ لَهُ: مَنْ هَذَا؟ قَالَ: أَنَا فُلَانٌ. قَالَ: وَمَا حَاجْتُكَ. فَقَالَ: تَوَضَّأُ وَالْبَسَ
تَوْبَتِكَ وَمُرَّ بِنَا إِلَى الصَّلَاةِ. قَالَ: فَتَوَضَّأَ وَلَبَسَ تَوْبَتِي وَخَرَجَ مَعَهُ. قَالَ: فَصَلَّيَا مَا شَاءَ
اللَّهُ ثُمَّ صَلَّيَا الْفَجْرَ ثُمَّ مَكَّنَا حَتَّى أَصْبَحَا فَقَامَ الَّذِي كَانَ نَصْرَانِيًّا يُرِيدُ مَنْزِلَهُ. فَقَالَ لَهُ
الرَّجُلُ: أَيْنَ تَذْهَبُ النَّهَارُ قَصِيرٌ وَالَّذِي بَيْنَكَ وَبَيْنَ الظُّهْرِ قَلِيلٌ قَالَ فَجَلَسَ مَعَهُ إِلَى أَنْ

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Muslims, some who possess one share, some two, some three, some four, some five, some six and some who possess seven shares.

"So, it is not appropriate to burden the possessor of one share with what is with the possessor of two, nor the possessor of two shares with what is with the possessor of three, nor the possessor of three shares with what is with the possessor of four, nor the possessor of four shares with what is with the possessor of five, nor the possessor of five shares with what is with the possessor of six, nor the possessor of six shares with what is with the possessor of seven shares. Now, I will strike a similitude for you: A [Muslim] man had a Christian neighbour whom he invited to embrace Islām after having decked out fair to him, so he accepted [Islam]. Then he came, at dawn, and knocked at his door. The latter asked: "Who is it?" He said: "I am so-and-so." He asked him: "What do you want?" He [the man] said: "Make your ablution, wear your garments and let's go for the prayer." He ['a.s.] said: 'So, he made his ablution, wore his garments and went out with him,' He ['a.s.] said: 'So, they prayed whatever Allāh wished (*mā shā'a llāh*), then they prayed *fajr* (dawn) prayer, and stayed [in the mosque] until the morning. Then the ex-Christian stood up with the intention of going home. So, the man said to him: "Where are you going? The day is short and what is left between you and midday (*zuhr*) prayer is a little time?" He ['a.s.]

صَلَّى الظُّهْرَ ثُمَّ قَالَ: وَمَا بَيْنَ الظُّهْرِ وَالْعَصْرِ قَلِيلٌ فَاخْتَبَسَهُ حَتَّى صَلَّى الْعَصْرَ قَالَ ثُمَّ قَامَ وَأَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّ هَذَا آخِرُ النَّهَارِ وَأَقْلُ مِنْ أَوَّلِهِ فَاخْتَبَسَهُ حَتَّى صَلَّى الْمَغْرِبَ ثُمَّ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّمَا بَقِيَتْ صَلَاةٌ وَاحِدَةٌ قَالَ فَمَكَثَ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ ثُمَّ تَفَرَّقَا فَلَمَّا كَانَ سَحِيرٌ غَدَا عَلَيْهِ فَضَرَبَ عَلَيْهِ الْبَابَ فَقَالَ: مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَمَا حَاجَتُكَ قَالَ تَوَضَّأُ وَالْبَسَ ثَوْبَيْكَ وَاخْرُجْ بِنَا فَصَلَّ قَالَ اطْلُبْ لِهَذَا الدِّينِ مَنْ هُوَ أَفْرَغُ مِنِّي وَأَنَا إِنْسَانٌ مِسْكِينٌ وَعَلَيَّ عِيَالٌ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَدْخَلَهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ أَوْ قَالَ أَدْخَلَهُ مِنْ مِثْلِ ذِهِ وَأَخْرَجَهُ مِنْ مِثْلِ هَذَا.

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said: "Then he sat down with him until they prayed the midday prayer. Then he said: "There is only a short time between the midday and the afternoon ('*asr*') prayer." So, he seized him until they prayed the afternoon prayer. Then he stood up (again) and wanted to go home. He [the man] said to him: "This is the last part of the day which is shorter than the beginning." So he made him stay until the sunset (*maghrib*) prayer, after which the man wanted to leave for home but he said to him: "There is only one more prayer left." He [*'a.s.*] said: "Then he remained there until he said the night ('*ishā*') prayer – the last [prayer], after that they separated. So, next day, at dawn, he knocked at his [new convert's] door who inquired: "Who is it?" He said: "I am so-and-so." He said: "What do you want?" The man said: "Make your ablution, wear your garments and come out for the prayer." He [the convert] said: "Look, for this religion, someone who is freer than me, for I am a poor man with a large family." Abū 'Abdillāh (*'a.s.*) said: "So, he made him enter in something then drove him out from that." or he [*'a.s.*] said: "He admitted him like this, and drove him out like this."

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- باب آخر منه -

١/١٥٣٥. أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ يَحْيَى بْنِ أَبَانَ عَنْ شَهَابٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى هَذَا الْخَلْقَ لَمْ يَلْمُ أَحَدٌ أَحَدًا. فَقُلْتُ أَصْلَحَكَ اللَّهُ فَكَيْفَ ذَاكَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ أَجْزَاءَ بَلَغَ بِهَا تِسْعَةً وَأَرْبَعِينَ جُزْءًا ثُمَّ جَعَلَ الْأَجْزَاءَ أَعْشَارًا فَجَعَلَ الْجُزْءَ عَشْرَةَ أَعْشَارٍ ثُمَّ قَسَمَهُ بَيْنَ الْخَلْقِ فَجَعَلَ فِي رَجُلٍ عَشْرَ جُزْءٍ وَفِي آخَرَ عَشْرِي جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءًا تَامًا وَفِي آخَرَ جُزْءًا وَعَشْرَ جُزْءٍ وَآخَرَ جُزْءًا وَعَشْرِي جُزْءٍ وَآخَرَ جُزْءًا وَثَلَاثَةَ أَعْشَارٍ جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءَيْنِ تَامَيْنِ ثُمَّ بِحَسَابِ ذَلِكَ حَتَّى بَلَغَ بِأَرْفَعِهِمْ تِسْعَةً وَأَرْبَعِينَ جُزْءًا فَمَنْ لَمْ يَجْعَلْ فِيهِ إِلَّا عَشْرَ جُزْءٍ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعُشْرَيْنِ وَكَذَلِكَ صَاحِبُ الْعُشْرَيْنِ لَا يَكُونُ

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- 21 -

Another Chapter from the Above

1535-1. Aḥmad ibn Muḥammad (–) al-Ḥasan ibn Mūsā (–) Aḥmad ibn 'Umara (–) Yahyā ibn Abān that Shahāb said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Had people knew how Allāh, the Blessed, the Sublime, created this creation, none would have blamed one another?' Then I said: 'May Allāh make you prosper.! How is that?' He ['a.s.] said: 'Allāh, the Blessed, the Sublime, created parts which reached upto forty-nine parts. Then He divided each part into ten parts and distributed them between the creation. He gave to a man one-tenth of a part, and to another two-tenth of a part until it ended with a complete part. And He gave to another one part and one-tenth; and to another one part and two-tenth; and to another one part and three-tenth, until He made them two complete parts. Then following that order He went so far as giving the best man forty-nine parts. So, one who has only one-tenth of the part cannot be like the one who has two-tenth, neither one who has two-tenth can be

مِثْلَ صَاحِبِ الثَّلَاثَةِ الْأَعْشَارِ وَكَذَلِكَ مَنْ تَمَّ لَهُ جُزْءٌ لَا يَقْدِرُ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ وَلَوْ عَلِمَ النَّاسُ أَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ هَذَا الْخَلْقَ عَلَى هَذَا لَمْ يَلُمُّ أَحَدٌ أَحَدًا؛

٢/١٥٣٦. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ حَمَادٍ الْخَزَّازِ عَنْ عَبْدِ الْعَزِيزِ الْقَرَّاطِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا عَبْدَ الْعَزِيزِ إِنَّ الْإِيمَانَ عَشْرُ دَرَجَاتٍ بِمَنْزِلَةِ السُّلَمِ يَصْعَدُ مِنْهُ مَرْقَاةٌ بَعْدَ مَرْقَاةٍ فَلَا يَقُولَنَّ صَاحِبُ الْأَثْنَيْنِ لِصَاحِبِ الْوَاحِدِ لَسْتُ عَلَى شَيْءٍ حَتَّى يَنْتَهِيَ إِلَى الْعَاشِرِ فَلَا تُسْقِطْ مَنْ هُوَ دُونَكَ فَيُسْقِطَكَ مَنْ هُوَ فَوْقَكَ وَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلَ مِنْكَ بِدَرَجَةٍ فَارْقَعَهُ إِلَيْكَ بِرَفْقٍ وَلَا تَحْمِلَنَّ عَلَيْهِ مَا لَا يُطِيقُ فَتَكْسِرَهُ فَإِنَّ مَنْ كَسَرَ مُؤْمِنًا فَعَلَيْهِ جَبْرُهُ.

٣/١٥٣٧. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ:

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like the one who has three-tenth. Likewise, he who has one complete part cannot be like the one who has two parts. Had people knew that Allāh, to Whom belong Might and Majesty, created this creation on this condition, none would have blamed one another."

1536–2. Muḥammad ibn Yaḥyā (–) Muḥammad ibn Aḥmad (–) some of his co-sectarians (–) al-Ḥasan ibn 'Alī ibn Abī 'Uthmān (–) Muḥammad ibn 'Uthmān (–) Muḥammad ibn Ḥammād al-Khazzāz that 'Abdu 'l-'Azīz al-Qarāṭīsī said:

"Abū 'Abdillāh ('a.s.) said to me: 'O 'Abdu 'l-'Azīz! *al-Īmān* (Faith) has ten steps like a ladder that one climbs stair by stair. So, one who is on the second stair cannot say to the one who is on the first: "You stand on nothing," and so on up to the one who is on the tenth (stair). So, do not tumble the one who is beneath you otherwise you will be tumbled by the one who is above you. Thus, when you see someone who is lower than you in a rank, attract him towards yourself with kindness and do not impose on him with what he cannot endure so as to brake him down, because he who brakes a believer will have to compensate him."

1537–3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Muḥammad ibn Sinān (–) Ibn Muskān that Sadīr said:

قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّ الْمُؤْمِنِينَ عَلَى مَنَازِلَ مِنْهُمْ عَلَى وَاحِدَةٍ وَمِنْهُمْ عَلَى اثْنَتَيْنِ وَمِنْهُمْ عَلَى ثَلَاثٍ وَمِنْهُمْ عَلَى أَرْبَعٍ وَمِنْهُمْ عَلَى خَمْسٍ وَمِنْهُمْ عَلَى سِتٍّ وَمِنْهُمْ عَلَى سَبْعٍ فَلَوْ ذَهَبَتْ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ اثْنَتَيْنِ لَمْ يَقْوَ وَعَلَى صَاحِبِ اثْنَتَيْنِ ثَلَاثًا لَمْ يَقْوَ وَعَلَى صَاحِبِ الثَّلَاثِ أَرْبَعًا لَمْ يَقْوَ وَعَلَى صَاحِبِ الْأَرْبَعِ خَمْسًا لَمْ يَقْوَ وَعَلَى صَاحِبِ الْخَمْسِ سِتًّا لَمْ يَقْوَ وَعَلَى صَاحِبِ السَّتِّ سَبْعًا لَمْ يَقْوَ وَعَلَى هَذِهِ الدَّرَجَاتِ.

٤/١٥٣٨. عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا أَنْتُمْ وَالْبِرَاءَةُ يَبْرَأُ بَعْضُكُمْ مِنْ بَعْضٍ إِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ وَبَعْضُهُمْ أَكْثَرُ صَلَاةً مِنْ بَعْضٍ وَبَعْضُهُمْ أَنْفَذُ بَصَرًا مِنْ بَعْضٍ وَهِيَ الدَّرَجَاتُ.

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"Abū Ja'far ('a.s.) said to me: 'The believers have different degrees. Some of them have one; some have two; some have three; some have four; some have five; some have six and some have seven. So, if you burden the owner of one (degree) with two he cannot manage with; or the owner of two with three, he cannot manage with; or the owner of three with four he cannot manage with; or the owner of four with five, he cannot manage with; or the owner of five with six, he cannot manage with; or the owner of six with seven, he cannot manage with; and so on.'"

1538-4. From him [Sadīr] (—) 'Alī ibn al-Ḥakam (—) Muḥammad ibn Sinān (—) aṣ-Ṣabbāḥ ibn Sayābah that Abū 'Abdillāh ('a.s.) said:

"What's the matter with you and the withdrawal, that quits you from one another. Surely, some believers are better than others; some of them offer more prayers than others, and some have more discernment than others, and these are the ranks (of Faith)."

- ٢٢ -

- باب في نسبة الإسلام -

١٥٣٩/١. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ :
 قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَا يُنسَبُ الْإِسْلَامُ نِسْبَةً لَا يُنسَبُ أَحَدٌ قَبْلِي وَلَا يُنسَبُ أَحَدٌ
 بَعْدِي إِلَّا بِمِثْلِ ذَلِكَ إِنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَالتَّسْلِيمُ هُوَ الْيَقِينُ وَالْيَقِينُ هُوَ التَّصَدِيقُ
 وَالتَّصَدِيقُ هُوَ الْإِقْرَارُ وَالْإِقْرَارُ هُوَ الْعَمَلُ وَالْعَمَلُ هُوَ الْأَدَاءُ إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنْ
 رَأْيِهِ وَلَكِنْ آتَاهُ مِنْ رَبِّهِ فَأَخَذَهُ إِنَّ الْمُؤْمِنَ يَرَى يَقِينَهُ فِي عَمَلِهِ وَالْكَافِرُ يَرَى إنْكَارَهُ فِي عَمَلِهِ
 فَوَالَّذِي نَفْسِي بِيَدِهِ مَا عَرَفُوا أَمْرَهُمْ فَأَعْتَبُوا إنْكَارَ الْكَافِرِينَ وَالْمُنَافِقِينَ بِأَعْمَالِهِمْ الْخَبِيثَةِ.
 ١٥٤٠/٢. عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ
 اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :

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- 22 -

Chapter on The Attribution of Islām

1539-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid that one of our co-sectarians *rafa'ahu* said:

"The Commander of the Faithful ('a.s.) said: 'I shall surely attribute Islām (to you) with the attribute that no-one had attributed it before me and no-one will attribute it after me just like this (attribution). Indeed, Islām is submission, submission is certainty, certainty is belief (faith), belief is confession, confession is action and action is execution. Verily, a believer has not taken his religion from his own opinion, but he has been given by his Lord and he has taken it. Surely, the believer sees his certainty in his action and the unbeliever (too) sees his denial in his action. I swear by He Who has my soul in His hand that they have not perceived their (religious) affairs. So, take a warning from the denial of the unbelievers and the hypocrites by their wicked actions.'"

1540-2. From him [Aḥmad ibn Muḥammad ibn Khālid] (-) his father (-) 'Abdullāh ibn al-Qāsim (-) Mudrik ibn 'Abdi'r-Raḥmān that

قَالَ رَسُولُ اللَّهِ ﷺ الْإِسْلَامُ عُرْيَانٌ فَلِبَاسُهُ الْحَيَاءُ وَزِينَتُهُ الْوَقَارُ وَمُرُوءَتُهُ الْعَمَلُ الصَّالِحُ وَعِمَادُهُ النُّورُ وَلِكُلِّ شَيْءٍ أَسَاسٌ وَأَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ.

*عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مُذْرِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلَهُ.

١٥٤١/٣. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ جَدِّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ خَلَقَ الْإِسْلَامَ فَجَعَلَ لَهُ عَرَصَةً وَجَعَلَ لَهُ نُورًا وَجَعَلَ لَهُ حِصْنًا وَجَعَلَ لَهُ نَاصِرًا فَأَمَّا عَرَصَتُهُ فَالْقُرْآنُ وَأَمَّا نُورُهُ فَالْحِكْمَةُ وَأَمَّا حِصْنُهُ فَالْمَعْرُوفُ وَأَمَّا أَنْصَارُهُ فَأَنَا وَأَهْلُ بَيْتِي وَشِيعَتُنَا فَأَحِبُّوا أَهْلَ بَيْتِي وَشِيعَتَهُمْ وَأَنْصَارَهُمْ فَإِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَنَسَبَنِي جَبْرِئِيلُ عَلَيْهِ السَّلَامُ لِأَهْلِ السَّمَاءِ اسْتَوْدَعَ اللَّهُ حُبِّي وَحُبَّ أَهْلِ بَيْتِي وَشِيعَتِهِمْ فِي قُلُوبِ الْمَلَائِكَةِ فَهُوَ عِنْدَهُمْ وَدِيعَةٌ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ هَبَطَ بِي إِلَى أَهْلِ

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Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s.a. 'a.w.a.) said: 'Islām is nude, its dress is shyness, its beauty is dignity, its manliness is a righteous deed and its pillar is piety, and to everything there is a foundation, and the foundation of Islām is our love – the *Ahlu 'l-bayt*."

* Alī ibn Ibrāhīm (–) his father (–) Alī ibn Ma'bad (–) 'Abdullāh ibn al-Qāsim (–) Mudrik ibn 'Abdi 'r-Raḥmān (–) Abū 'Abdillāh ('a.s.) – the same tradition.

1541–3. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) 'Abdu 'l-'Azīm ibn 'Abdillāh al-Ḥasanī (–) Abū Ja'far, II ('a.s.) (–) his father that his grandfather, the blessing of Allāh be upon them, said:

"The Commander of the Faithful, peace be upon him, said: 'The Messenger of Allāh (s.a. 'a.w.a.) said: "Verily, Allāh created Islām and made for it a court-yard, (with) a light, a fortress and a helper. As for its courtyard is Qur'ān, its light is wisdom, its fortress is courtesy and its helper are: I, my *Ahlu 'l-bayt* and our partisans (*shī'atunā*, i.e., Shī'ahs). Then, love my *Ahlu 'l-bayt*, their partisans and their helpers, because when I was carried to the near heaven, Jibrīl ('a.s.) attributed me to the inhabitants of the heaven; Allāh filled my love and the love of my *Ahlu 'l-bayt* and the love of their

الأَرْضِ فَتَسْبِي إِلَى أَهْلِ الْأَرْضِ فَاسْتَوْدَعَ اللَّهُ عَزَّ وَجَلَّ حُبِّي وَحُبَّ أَهْلِ بَيْتِي وَشِيعَتِهِمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي فَمُؤْمِنُو أُمَّتِي يَحْفَظُونَ وَدِيعَتِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ أَلَا فَلَوْ أَنَّ الرَّجُلَ مِنْ أُمَّتِي عَبْدَ اللَّهِ عَزَّ وَجَلَّ عُمَرُهُ أَيَّامَ الدُّنْيَا ثُمَّ لَقِيَ اللَّهَ عَزَّ وَجَلَّ مُبْغِضًا لِأَهْلِ بَيْتِي وَشِيعَتِي مَا فَرَّجَ اللَّهُ صَدْرَهُ إِلَّا عَنِ النَّفَاقِ.

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partisans in the hearts of the Angels. Thus, it (the love) is a trust with them till the Day of Judgment. Then he (Jibrīl) made me descend to the people of the earth and he attributed me to the people of the earth. Thereupon Allāh, to Whom belong Might and Majesty, filled my love and the love of my *Ahlu 'l-bayt* and their partisans in the hearts of the (true) believers of my *ummah*. Thus, the (true) believers of my *ummah* are protecting my trust in my *Ahlu 'l-bayt* till the Day of Judgment. Verily, if a man from my *ummah* worshipped Allāh, to Whom belong Might and Majesty, all his lifetime, then he comes to meet Allāh, to Whom belong Might and Majesty, with hatred towards my *Ahlu 'l-bayt* and my followers (*shī'atī*), Allāh will not clear away his breast but with hypocrisy."'''