



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 150 to 209

**WOFIS**

**World Organization for Islamic Services**  
**Tehran-Iran**



AL-KULAYMI AR-RĀZĪ  
AL-KĀFĪ  
AL-ḤUSŪL  
Ch. 150 - 209



تأليف  
السَّيِّدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ إِسْمَاعِيلَ الْكَلِينِيِّ الرَّازِيِّ

الجزء الثاني  
الأول

(٥) كتاب الإيمان والكفر

الكتاب ١٥٠ إلى ٢٠٩

المؤسسة العالمية للخدمات الإسلامية



# الإكفاف

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الثاني

الأصول

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المؤسسة العالمية للخدمات الإسلامية

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# **AL-KĀFĪ**

*BY*

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

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**Ṭāhir Riḍā Ja'far**

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... عَنْ هِشَامِ بْنِ سَالِمٍ وَحَمَّادِ بْنِ عُثْمَانَ وَغَيْرِهِ قَالُوا: سَمِعْنَا أَبَا عَبْدِ اللَّهِ عليه السلام 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 Hammād 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 (ṣ.a.‘a.w.a.);  
and the Tradition of the Messenger of Allāh (ṣ.a. ‘a.w.a.) is the  
Word of Allāh, to Whom belong Might and Majesty.*

(al-Kāfī, 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  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 مَلَائِكَةِ طَهْرٍ إِلَهِكَ تَعْبُدُ إِلَاحُكَ تَسْتَعِينُ  
 أَمْدُكَ الصِّرَاطُ الْمُسْتَقِيمُ صِرَاطُكَ الدَّرَجَاتُ  
 أَنْتَ عَلَيْنَا غَيْرُ الْمَصُونِ عَلَيْهِمْ  
 وَلَا الْمُنَابِرِ

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 Holy Prophet (s)**

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

*Say:*

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

Ibn Dāwūd, as-Sunan, vol.1, p.224.

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- 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                      | Agnomens (Kunyah)                         | Name                             | Father's Name | Title (Laqab)                                               | Date of Birth                                                                                         | Date of Death                                                                                                         | Martyred by Means of                     | Place of Burial                             |
|---------|----------------------------------|-------------------------------------------|----------------------------------|---------------|-------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|------------------------------------------|---------------------------------------------|
| 1.      | The Last Prophet of Allah.       | Abu 'l-Qāsim                              | Muḥammad (Almuḥadd) (al-Mustafī) | 'Abdullāh,    | Rasūlu 'llāh, Nabīyyu 'llāh, an-Nabīyy, Khāṭamū 'n-Nabīyyīn | 17 <sup>th</sup> Rabī' I, in the Year of Elephant, (25/8/570 AD).                                     | 28 <sup>th</sup> Šafar, 11 AH, (25/5/632 AD).                                                                         | Natural                                  | Holy Madīnah, al-Minawwarah, Saudi Arabia.  |
| 2.      | One of the Fourteen Infallibles. | Umm Abīḥā                                 | Fāṭimah                          | Muḥammad      | az-Zahrah, as-Šiddiqah, al-Batīn, Sayyidah 'n-Nisā'         | 20 <sup>th</sup> Jumādā II, in the fifth year after the declaration of the Prophethood, (2/1/615 AD). | 3 <sup>rd</sup> Jumādā II, 11 AH, (26/8/632 AD).                                                                      | Injured                                  | Holy Madīnah, Saudi Arabia.                 |
| 3.      | 1 <sup>st</sup> Imām             | Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abu Turāb. | 'Alī                             | Abu Tālib     | Amīr al-Mu'mīnīn, al-Waṣīyy, al-Murtaḍā, (Haydar).          | 13 <sup>th</sup> Rajab, 10 years before the declaration of the Prophethood, (25/5/600 AD).            | Struck on 19 <sup>th</sup> Ramaḍān (25 <sup>th</sup> January); died on 21 <sup>st</sup> Ramaḍān 40 AH, (27/1/661 AD). | Sword – while he was engaged in prayers. | Holy an-Niḡaf al-Ashraf, Iraq (al-Charīyy). |
| 4.      | 2 <sup>nd</sup> Imām             | Abu Muḥammad                              | al-Ḥasan                         | 'Alī          | al-Mujtabā, as-Sibī (al-Akbar).                             | 15 <sup>th</sup> Ramaḍān, 3 AH, (1/3/625 AD).                                                         | 7 <sup>th</sup> Šafar, 50 AH, (6/3/670 AD).                                                                           | Poison                                   | Holy Madīnah, Saudi Arabia.                 |
| 5.      | 3 <sup>rd</sup> Imām             | Abu 'Abdillāh                             | al-Ḥusayn                        | 'Alī          | Sayyidu 'sh-Shuhadā', as-Sibī (al-Aṣghar).                  | 3 <sup>rd</sup> Sha'bān, 4 AH, (8/1/626 AD).                                                          | 10 <sup>th</sup> Muḥarram, 61 AH, (10/10/680 AD).                                                                     | Sword – in the Battle of 'Ashūrā.        | Holy Karbalā' (at-Tāf), Iraq.               |
| 6.      | 4 <sup>th</sup> Imām             | Abu Muḥammad                              | 'Alī                             | al-Ḥusayn     | Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjīdīn, as-Sajjād.           | 5 <sup>th</sup> Sha'bān, 38 AH, (6/1/659 AD).                                                         | 25 <sup>th</sup> Muḥarram, 94/95 AH, (31/10/712 or 20/10/713AD).                                                      | Poison                                   | Holy Madīnah, Saudi Arabia.                 |

|     |                       |                                                                    |          |          |                                                                                                |                                                            |                                                            |        |                                             |
|-----|-----------------------|--------------------------------------------------------------------|----------|----------|------------------------------------------------------------------------------------------------|------------------------------------------------------------|------------------------------------------------------------|--------|---------------------------------------------|
| 7.  | 5 <sup>th</sup> Imām  | Abu Ja'far                                                         | Muhammad | 'Ali     | al-Baqir                                                                                       | 3 <sup>rd</sup> Šafar, 57 AH,<br>(16/12/676 AD).           | 7 <sup>th</sup> Dhi 'l-Hijjah, 114 AH,<br>(28/1/733 AD).   | Poison | Holy Madinah,<br>Saudi Arabia.              |
| 8.  | 6 <sup>th</sup> Imām  | Abu 'Abdillah,<br>Abu Musa.                                        | Ja'far   | Muhammad | as-Sādiq                                                                                       | 1 <sup>st</sup> Rabi' I, 83 AH,<br>(20/4/702 AD).          | 25 <sup>th</sup> Shawwāl, 148 AH,<br>(14/12/765 AD).       | Poison | Holy Madinah,<br>Saudi Arabia.              |
| 9.  | 7 <sup>th</sup> Imām  | Abu 'l-Hasan<br>( <i>al-Awwal</i> =<br>The First),<br>Abu Ibrahim. | Musa     | Ja'far   | al-Kāzim,<br>al-'Abdu 'l-Šūh,<br>al-'Ālim.                                                     | 7 <sup>th</sup> Šafar, 129 AH,<br>(28/10/746 AD).          | 25 <sup>th</sup> Rajab, 183 AH,<br>(1/9/799 AD).           | Poison | Holy<br>al-Kāzimiyyah,<br>Iraq.             |
| 10. | 8 <sup>th</sup> Imām  | Abu 'l-Hasan<br>( <i>al-Thāni</i> =<br>The Second).                | 'Ali     | Musa     | as-Riḍā                                                                                        | 11 <sup>th</sup> Dhi 'l-qi'dah, 148 AH,<br>(29/12/765 AD). | 17 <sup>th</sup> Šafar, 203 AH,<br>(24/8/818 AD).          | Poison | Holy Mashhad,<br>(Tus -<br>Khurāsān), Iran. |
| 11. | 9 <sup>th</sup> Imām  | Abu Ja'far<br>( <i>al-Thālith</i> =<br>The Second).                | Muhammad | 'Ali     | at-Taḥi,<br>al-Jawād.                                                                          | 10 <sup>th</sup> Rajab, 195 AH,<br>(8/4/811 AD).           | 30 <sup>th</sup> Dhi 'l-qi'dah, 220 AH,<br>(25/11/835 AD). | Poison | Holy<br>Kāzimiyyah,<br>Iraq.                |
| 12. | 10 <sup>th</sup> Imām | Abu 'l-Hasan<br>( <i>al-Thābiṭ</i> =<br>The Third).                | 'Ali     | Muhammad | an-Naqi,<br>al-Hādī.                                                                           | 2 <sup>nd</sup> Rajab, 212 AH,<br>(27/9/827 AD).           | 3 <sup>rd</sup> Rajab, 254 AH,<br>(28/6/868 AD).           | Poison | Holy Sāmarrā'<br>(Surrā-man-rā'i)<br>Iraq.  |
| 13. | 11 <sup>th</sup> Imām | Abu Muhammad                                                       | al-Hasan | 'Ali     | al-'Askari                                                                                     | 8 <sup>th</sup> Rabi' II, 232 AH,<br>(3/12/846 AD).        | 8 <sup>th</sup> Rabi' I, 260 AH,<br>(1/1/874 AD).          | Poison | Holy Sāmarrā',<br>Iraq.                     |
| 14. | 12 <sup>th</sup> Imām | Abu 'l-Qāsim                                                       | Muhammad | al-Hasan | al-Mahdi, al-Qāim,<br>al-Hujjah, al-Ghāib,<br>Šaybu 'z-Zamān,<br>Šaybu 'l-Amr,<br>al-Muntazar. | 15 <sup>th</sup> Shawwāl, 255 AH,<br>(29/7/869 AD).        | Still alive, but in<br>occultation.                        | ---    | ---                                         |

## TRANSLITERATION

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

  

| <u>Long Vowels</u> |   |
|--------------------|---|
| آ                  | ā |
| و                  | ū |
| ي                  | ī |

  

| <u>Short Vowels</u> |   |
|---------------------|---|
| ا                   | a |
| و                   | u |
| ي                   | i |

## CAUTION

I – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi*: "A group of our associates", 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         | = | "informed us" or "told us".                                                                                                                             |
| روى                     | = | "narrated to us".                                                                                                                                       |
| حدّثنا                  | = | "related" or "reported to us".                                                                                                                          |
| رفعه - يرفعه            | = | (rafa'ahu/yarfa'ahu) a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.                  |
| (-) = عن                | = | ('an) "quoted from", signified by the signs (-).                                                                                                        |
| مرسلاً - ارسله          | = | (mursalan/arsalahu) quoting (a Tradition) from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām. |
| *                       | = | starting of a new chain of narration.                                                                                                                   |
| صلى الله عليه وآله وسلم | = | (ṣalla'llāhu 'alayhi wa ālihi wa sallam) peace and blessing of Allāh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).                        |
| عليه/عليها السلام       | = | peace be upon him/her (p.b.u.h.).                                                                                                                       |
| عليهم/عليهما السلام     | = | 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 Beneficient Allāh that after a painful delay that took place in the translation and publication of another part of *Uṣūl* 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 *Uṣūl al-Kāfī* generally deals with morality and a part of it deals with supplication and the Holy Qur'ān.

According to undeniable *Ḥadīthu '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.)

13/7/1438  
11/04/2017  
Tehran – Iran.

# UṢŪL AL-KĀFĪ



**The Book of  
BELIEF AND UNBELIEF  
Chapter 150 to 209**



- ١٥٠ -

## بَابُ الشَّمَاتَةِ

١/٢٧٦٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: لَا تُبْدِي الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَ يُصْبِرَهَا بِكَ وَ قَالَ مَنْ شِمْتَ بِمُصِيبَةٍ نَزَلَتْ بِأَخِيهِ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُفْتَتَرَ.

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## Chapter on

## Gloating (Rejoicing at Another's Misfortune)

2766-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) al-Ḥasan ibn 'Alī ibn Faḍḍāl (-) Ibrāhīm ibn Muḥammad al-Ash'arī (-) Abān ibn 'Abdi 'l-Malik that Abū 'Abdillāh ('a.s.) said:

"Do not rejoice at your brother's misfortune as Allāh will remove it from him and afflict you with the same." He ['a.s.] also said: "He who rejoices at a calamity that afflicts his brother (in faith) shall not leave this world until it befalls him."

- ١٥١ -

## بَابُ السَّبَابِ

١/٢٧٦٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ سَبَابُ الْمُؤْمِنِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ.

٢/٢٧٦٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ سَبَابُ الْمُؤْمِنِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ وَ أَكْلُ لَحْمِهِ مَعْصِيَةٌ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ.

٣/٢٧٦٩ - عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ ﷺ فَقَالَ أَوْصِنِي فَكَانَ فِيمَا أَوْصَاهُ أَنْ قَالَ لَا تَسُبُّوا

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Chapter on  
Abusing

2767-1. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ﷺ) said: 'Abusing believers is just like falling into perdition.'"

2768-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥusayn ibn Sa'īd (-) Faḍālah ibn 'Ayyūb (-) 'Abdullāh ibn Bukayr (-) Abū Baṣīr that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ﷺ), said: 'Abusing believers is sin and fighting against them is disbelief, eating their flesh (talking behind their back) is disobedience, and their wealth is to be respected just like their lives.'"

2769-3. From him (-) al-Ḥasan ibn Maḥbūb (-) Hishām ibn Sālim (-) Abū Baṣīr that Abū Ja'far ('a.s.) said:

"A man from the tribe of Banū Tamīm came to the Prophet (ﷺ), and said: 'Advise me.' So one of the advices he gave to him was: 'Do not abuse

النَّاسِ فَتَكْتَسِبُوا الْعَدَاوَةَ بَيْنَهُمْ.

٢٧٧٠/٤ - ابن محبوب عن عبد الرحمن بن الحجاج عن أبي الحسن موسى عليه السلام في رجلين يتسابان قال:

الْبَادِي مِنْهُمَا أَظْلَمُ وَوِزْرُهُ وَوِزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَدِرْ إِلَى الْمَظْلُومِ.

٢٧٧١/٥ - أبو علي الأشعري عن محمد بن سالم عن أحمد بن النضر عن عمرو بن شمير عن جابر عن أبي جعفر عليه السلام قال:

مَا شَهِدَ رَجُلٌ عَلَى رَجُلٍ بِكُفْرٍ قَطُّ إِلَّا بَاءَ بِهِ أَحَدُهُمَا إِنْ كَانَ شَهِدَ بِهِ عَلَى كَافِرٍ صَدَقَ وَإِنْ كَانَ مُؤْمِنًا رَجَعَ الْكُفْرُ عَلَيْهِ فَإِيَّاكُمْ وَالطَّغْنَ عَلَى الْمُؤْمِنِينَ.

٢٧٧٢/٦ - الحسن بن محمد عن معلى بن محمد عن الحسن بن علي الوشاء عن علي بن أبي حمزة عن أحدهما عليه السلام قال:

سَمِعْتُهُ يَقُولُ إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ فَإِنْ وَجَدَتْ مَسَاغًا وَ إِلَّا رَجَعَتْ عَلَى صَاحِبِهَا.

\* \* \* \* \*

people thereby earning their enmity towards you.' "

2770-4. Ibn Maḥbūb (-) 'Abdu'r-Raḥmān ibni 'l-Ḥajjāj (-) Abu 'l-Ḥasan Mūsā ('a.s.) said about two men who abuse each other:

"He who starts abusing first is the greater oppressor. He will bear both his sin and the sin of the other as long as he does not apologize to the [one whom he has] oppressed."

2771-5. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Sālim (-) Aḥmad ibni 'n-Naḍr (-) Amr ibn Shīmr (-) Jābir that Abū Ja'far ('a.s.) said:

"No man bears witness about the disbelief of another but that it shall return to one of them. If the one he bears witness against is a disbeliever, he has spoken the truth, but if he is a believer, then disbelief shall return to the one who bore witness. Therefore, beware of accusing the believers."

2772-6. al-Ḥasan ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) 'Alī ibn Abī Ḥamzah that one of them ('a.s.) said:

"When a curse is uttered, it comes out of the mouth of the person and wanders about - if it finds a place to rest, it does so, otherwise it returns to the one who uttered it."

٢٧٧٣/٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ  
بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ:  
إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ بَيْنَهُمَا فَإِنْ وَجَدَتْ مَسَاغًا وَ إِلَّا رَجَعَتْ  
عَلَى صَاحِبِهَا.

٢٧٧٤/٨- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدٍ بْنِ حَسَّانَ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ مُحَمَّدٍ بْنِ  
الْفَضِيلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:  
إِذَا قَالَ الرَّجُلُ لِأَخِيهِ الْمُؤْمِنِ أَوْ خَرَجَ مِنْ وَلَايَتِهِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرَ أَحَدُهُمَا وَ  
لَا يَقْبَلُ اللَّهُ مِنْ مُؤْمِنٍ عَمَلًا وَ هُوَ مُضْمِرٌ عَلَى أَخِيهِ الْمُؤْمِنِ سُوءًا.  
٢٧٧٥/٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ  
رَبِيعٍ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:  
مَا مِنْ إِنْسَانٍ يَطْعُنُ فِي عَيْنِ مُؤْمِنٍ إِلَّا مَاتَ بِشَرِّ مِيتَةٍ وَ كَانَ قَمِينًا أَنْ لَا يَرْجِعَ إِلَى خَيْرٍ.

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2773-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn 'Alī (-) 'Alī ibn 'Uqbah (-) 'Abdullāh ibn Sinān that Abū Ḥamzah ath-Thumālī said:

"I heard Abū Ja'far (a.s.) saying: 'When a curse comes out from the mouth of a person it sways between the two individuals; if it finds a place to rest, it does so, otherwise it returns to its utterer.'"

2774-8. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Ḥassān (-) Muḥammad ibn 'Alī (-) Muḥammad ibn 'l-Fuḍayl that Abū Ḥamzah said:

"I heard Abū 'Abdillāh (a.s.) say: 'When a man says to his brother in faith, "Uff" (this is the least abusive word), he exits from his (religious) bond [with him.] And if he says: "You are my enemy," then one of them has surely entered into disbelief. Indeed, Allāh does not accept any deed from a believer who has harbors bad intentions about his brother in faith.'"

2775-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Sinān (-) Ḥammād ibn 'Uthmān (-) Rib'ī (-) al-Fuḍayl that Abū Ja'far (a.s.) said:

"He who maligns a believer shall meet death in its worst form and he does not deserve to return to righteousness."

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## بَابُ التَّهْمَةِ وَ سُوءِ الظَّنِّ

٢٧٧٦/١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا اتَّهَمَ الْمُؤْمِنُ أَخَاهُ اتَّمَاثَ الْإِيمَانِ مِنْ قَلْبِهِ كَمَا يَنْمِثُ الْمِلْحُ فِي الْمَاءِ.

٢٧٧٧/٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ حَازِمٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ اتَّهَمَ أَخَاهُ فِي دِينِهِ فَلَا حُرْمَةَ بَيْنَهُمَا وَ مَنْ عَامَلَ أَخَاهُ بِمِثْلِ مَا عَامَلَ بِهِ النَّاسَ فَهُوَ بَرِيءٌ مِمَّا يَنْتَحِلُ.

٢٧٧٨/٣ - عَنْهُ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي كَلَامٍ لَهُ صَغَرَ أَمْرُ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيكَ مَا يَغْلِبُكَ

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Chapter on  
Accusation and Mistrust

2776-1. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Īsā (-) Ibrāhīm ibn 'Umar al-Yamānī that Abū 'Abdillāh ('a.s.) said:

"When a believer accuses his brother, faith shall dissipate from his heart just as salt gets dissolved in water."

2777-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) some of his co-sectarians (-) al-Ḥusayn ibn Ḥāzīm (-) Ḥusayn ibn 'Umar ibn Yazīd that his father said:

"I heard Abū 'Abdillāh ('a.s.) say: 'If a man accuses his brother (in faith), there shall remain no respect between them, and one who treats his brother in faith as he treats other people (who are non-believers), he detaches himself from what he was bonded to.'"

2778-3. From him (-) his father (-) whom he narrated it to him (-) al-Ḥusayn ibn 'l-Mukhtār that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful ('a.s.) said in his speech: 'Take what-

مِنْهُ وَ لَا تَظُنُّنَّ بِكَلِمَةٍ خَرَجْتَ مِنْ أَخِيكَ سُوءًا وَ أَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمِلًا.

- ١٥٣ -

### بَابُ مَنْ لَمْ يُنَاصِحْ أَخَاهُ الْمُؤْمِنَ

١/٢٧٧٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ أَبِي خَفْصٍ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَعَى فِي حَاجَةِ لِأَخِيهِ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ.

٢/٢٧٨٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّمَا مُؤْمِنٌ مَشَى فِي حَاجَةِ أَخِيهِ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ.

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ever your brother (in faith) does in its most positive light, until he does something that cannot be taken positively in any way. Do not mistrust what your brother says as long as you are able to find a positive meaning for it.' "

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### Chapter on

### He Who does not Advise his Brother Sincerely

2779-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn 'Alī ibn 'n-Nu'mān (-) Abū Ḥafṣ al-A'shā that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s), used to say: 'He whose brother asks for his help yet he does not advise him well he has betrayed Allāh and his Messenger.' "

2780-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Īsā that Samā'ah said:

"I heard Abū 'Abdillāh ('a.s.) say: 'Any believer who tries to fulfill his brother's need but he does not advise him well, he has surely betrayed Allāh and his Messenger.' "

٢٧٨١/٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعاً عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ مُصَبِّحِ بْنِ هِلْقَامَ قَالَ: أَخْبَرَنَا أَبُو بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ أَيُّمَا رَجُلٍ مِنْ أَصْحَابِنَا اسْتَعَانَ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ فِي حَاجَةٍ فَلَمْ يُبَالِغْ فِيهَا بِكُلِّ جُهِدٍ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ وَ الْمُؤْمِنِينَ قَالَ أَبُو بَصِيرٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا تَغْنِي بِقَوْلِكَ وَ الْمُؤْمِنِينَ قَالَ مِنْ لَدُنْ أَمِيرِ الْمُؤْمِنِينَ إِلَى آخِرِهِمْ.

٢٧٨٢/٤- عَنْهُمَا جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَبِيلَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ ثُمَّ لَمْ يُنَاصِحْهُ فِيهَا كَانَ كَمَنْ خَانَ اللَّهَ وَ رَسُولَهُ وَ كَانَ اللَّهُ خَصْمَهُ.

٢٧٨٣/٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حُسَيْنِ بْنِ حَازِمٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ اسْتَشَارَ أَخَاهُ فَلَمْ يَمَحْضْهُ مُحَضَّ الرَأْيِ سَلَبَهُ اللَّهُ عَزَّ وَ جَلَّ رَأْيَهُ.

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2781-3. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid and Abū 'Alī al-Ash'arī (-) Muhammad ibn Ḥassān, both of them, (-) Idrīs ibn al-Ḥasan that Muṣabbih ibn Hilqām said:

"Abū Baṣīr reported to us saying: 'I heard Abū 'Abdillāh ('a.s.) say: "Any man from our companions who is asked for help by his brother in faith and he does not do his best in fulfilling his needs, has surely betrayed Allāh and his Messenger and the believers." Abū Baṣīr said: 'I asked Abū 'Abdillāh ('a.s.): "What do you mean by 'The Believers'?" He ['a.s.] said: "I mean from the time of the Commander of the Faithful ('a.s.) onwards."'"

2782-4. From both of them (-) Muhammad ibn 'Alī that Abū Jamīlah said:

"I heard Abū 'Abdillāh ('a.s.) say: 'He who helps his brother but does not advise him well he has betrayed Allāh and his Messenger and Allāh is his enemy.'"

2783-5. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) some of his co-sectarians (-) Ḥusayn ibn Ḥāzim (-) Ḥusayn ibn 'Umar ibn Yazīd (-) his father that Abū 'Abdillāh ('a.s.) said:

"He who seeks advice from his brother in faith yet the latter does not offer him sincere advice, Allāh, to Whom belong Might and Majesty, shall deprive him of his wisdom."

٦/٢٧٨٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ:  
سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّمَا مُؤْمِنٌ مَشَى مَعَ أَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ فَلَمْ يُنَاصِحْهُ  
فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ.

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## بَابُ خُلْفِ الْوَعْدِ

١/٢٧٨٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ:  
سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ عِدَّةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لَا كَفَّارَةَ لَهُ فَمَنْ أَخْلَفَ فَبِخْلَفِ  
اللَّهِ بَدَأَ وَلِمَقْتِهِ تَعَرَّضَ وَ ذَلِكَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبِرَ مَقْتًا  
عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ.

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2784-6. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā ibn 'Ubayd (-) Yūnus that Samā'ah said:

"I heard Abū 'Abdillāh ('a.s.) say: 'Any believer who accompanies his brother to fulfill his need but does not advise him sincerely has betrayed Allāh and his Messenger.'"

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Chapter on  
Breach of Promise

2785-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr that Hishām ibn Sālim said:

"I heard Abū 'Abdillāh ('a.s.) say: 'The promise of a believer to his brother (in faith) is a kind of vow for which there is no expiation. Therefore, he who breaks his promise has broken his vow with Allāh and has exposed himself to His wrath, and this is meant when Allāh says: *O you who believe! Why do you say that which you do not do? It is most hateful to Allāh that you should say that which you do not do.* [Qur., 61:2-3].'"

٢٧٨٦/٢ - عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ شُعَيْبِ الْعَقَرُوقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيْفَ إِذَا وَعَدَ.

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### بَابُ مَنْ حَجَبَ أَخَاهُ الْمُؤْمِنَ

٢٧٨٧/١ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّمَا مُؤْمِنٌ كَانَ بَيْنَهُ وَ بَيْنَ مُؤْمِنٍ حِجَابٌ ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ سَبْعِينَ أَلْفَ سُورٍ مَا بَيْنَ السُّورِ إِلَى السُّورِ مَسِيرَةُ أَلْفِ عَامٍ.

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2786-2. 'Alī (-) his father (-) Ibn Abī 'Umayr (-) Shu'ayb al-'Aqarqūfī that Abū 'Abdillāh (a.s.) said:

"The Messenger of Allāh (s), said: 'Whoever believes in Allāh and the Day of Judgment must fulfill his vow.'"

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### Chapter on He Who Puts Up A Barrier for His Brother (in Faith)

2787-1. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Ḥassān\* and A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid, both of them (-) Muḥammad ibn 'Alī (-) Muḥammad ibn Sinān that al-Mufaḍḍal ibn 'Umar said:

"Abū 'Abdillāh (a.s.) said: 'Any believer for whom there is a barrier between him and his brother (in faith), Allāh, to Whom belong Might and Majesty, shall erect seventy thousands barriers between him and Heaven such that the distance between two barriers is equivalent to what is traversed in one thousand years.'"

٢٧٨٨/٢ - عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ:

كُنْتُ عِنْدَ الرِّضَا عَلَيْهِ السَّلَامُ فَقَالَ لِي يَا مُحَمَّدُ إِنَّهُ كَانَ فِي زَمَنِ بَنِي إِسْرَائِيلَ أَرْبَعَةُ نَفَرٍ مِنَ الْمُؤْمِنِينَ فَأَتَى وَاحِدٌ مِنْهُمْ الثَّلَاثَةَ وَهُمْ مُجْتَمِعُونَ فِي مَنْزِلٍ أَحَدِهِمْ فِي مُنَاطَرَةٍ بَيْنَهُمْ فَقَرَعَ الْبَابَ فَخَرَجَ إِلَيْهِ الْعَلَامُ فَقَالَ أَتَيْنَ مَوْلَاكَ فَقَالَ لَيْسَ هُوَ فِي الْبَيْتِ فَرَجَعَ الرَّجُلُ وَدَخَلَ الْعَلَامُ إِلَى مَوْلَاهُ فَقَالَ لَهُ مَنْ كَانَ الَّذِي قَرَعَ الْبَابَ قَالَ كَانَ فُلَانٌ فَقُلْتُ لَهُ لَسْتُ فِي الْمَنْزِلِ فَسَكَتَ وَ لَمْ يَكْتَرِثْ وَ لَمْ يَلْمُ غَلَامَهُ وَ لَا اغْتَمَّ أَحَدٌ مِنْهُمْ لِرُجُوعِهِ عَنِ الْبَابِ وَ أَقْبَلُوا فِي حَدِيثِهِمْ فَلَمَّا كَانَ مِنَ الْعَدِ بَكَرَ إِلَيْهِمُ الرَّجُلُ فَأَصَابَهُمْ وَ قَدْ خَرَجُوا يُرِيدُونَ ضَيْعَةً لِبَعْضِهِمْ فَسَلَّمَ عَلَيْهِمْ وَ قَالَ أَنَا مَعَكُمْ فَقَالُوا لَهُ نَعَمْ وَ لَمْ يَغْتَذِرُوا إِلَيْهِ وَ كَانَ الرَّجُلُ مُحْتَاجًا ضَعِيفَ الْحَالِ فَلَمَّا كَانُوا فِي بَعْضِ الطَّرِيقِ إِذَا غَمَامَةٌ قَدْ أَظْلَمَتْهُمْ فَظَنُّوا أَنَّهُ مَطَرٌ

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2788-2. 'Alī ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) Aḥmad ibni 'l-Ḥusayn (-) his father (-) Ismā'īl ibn Muḥammad that Muḥammad ibn Sinān said:

"I was in presence of ar-Riḍā, the blessings of Allāh be upon him, when he said to me: 'O Muḥammad, there were four people during the time of the Banū Isrā'īl who were believers. One of them went to the other three when they had gathered together in a house and were discussing about something. He knocked the door and the servant came out. He asked the servant about where his master was, and he answered that his master was not in the house, so he returned. The servant went to his master and was asked who was at the door. He informed him who he was and said: "I told him you are not in." The master did not say anything nor did he react. He did not criticize his servant either. None of those three persons got upset about what happened and continued their conversation. Next morning, the same person went back and found the three of them coming out of the house and heading to a garden belonging to one of them. He greeted them and said: "Shall I go with you?" They replied affirmatively, yet did not apologize what happened the day before. He was a needy and poor man. While on the way they saw a cloud covering them and thought it was going to rain on them, so they rushed to avoid getting wet. When the cloud came

فَبَادَرُوا فَلَمَّا اسْتَوَتْ الْعِمَامَةُ عَلَى رُءُوسِهِمْ إِذَا مُنَادٍ يُنَادِي مِنْ جَوْفِ الْعِمَامَةِ أَيَّتُهَا النَّارُ خُذِيهِمْ وَ أَنَا جَبْرِئِيلُ رَسُولُ اللَّهِ فَإِذَا نَارٌ مِنْ جَوْفِ الْعِمَامَةِ قَدْ اخْتَطَطَتِ الثَّلَاثَةُ النَّفَرِ وَ بَقِيَ الرَّجُلُ مَرْغُوبًا يَعْجَبُ بِمَا نَزَلَ بِالْقَوْمِ وَ لَا يَدْرِي مَا السَّبَبُ فَرَجَعَ إِلَى الْمَدِينَةِ فَلَقِيَ يُوْشَعَ بْنَ نُونٍ عَلَيْهِ السَّلَامُ فَأَخْبَرَهُ الْخَبَرَ وَ مَا رَأَى وَ مَا سَمِعَ فَقَالَ يُوْشَعُ بْنُ نُونٍ عَلَيْهِ السَّلَامُ أَمَا عَلِمْتَ أَنَّ اللَّهَ سَخِطَ عَلَيْهِمْ بَعْدَ أَنْ كَانَ عَنْهُمْ رَاضِيًا وَ ذَلِكَ بِفِعْلِهِمْ بِكَ فَقَالَ وَ مَا فَعَلْتُمْ بِي فَحَدَّثَهُ يُوْشَعُ فَقَالَ الرَّجُلُ فَأَنَا أَجْعَلُهُمْ فِي حِلٍّ وَ أَغْفُو عَنْهُمْ قَالَ لَوْ كَانَ هَذَا قَبْلُ لَنَفَعَهُمْ فَأَمَّا السَّاعَةُ فَلَا وَ عَسَى أَنْ يَنْفَعَهُمْ مِنْ بَعْدُ.

٢٧٨٩/٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

أَيُّهَا الْمُؤْمِنُ كَانَ بَيْنَهُ وَ بَيْنَ مُؤْمِنٍ حِجَابٌ ضَرَبَ اللَّهُ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ سَبْعِينَ أَلْفَ سُورٍ غَلَطَ كُلِّ سُورٍ مَسِيرَةُ أَلْفِ عَامٍ مَا بَيْنَ السُّورِ إِلَى السُّورِ مَسِيرَةُ أَلْفِ عَامٍ.

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to rest above their heads, a voice was heard from within the clouds: "O Fire, take these men! I am Gabriel messenger of Allāh." At that moment, a fire came out of the cloud and took away the three men while the poor man was standing there, frightened and wondering what had happened to them. He did not know the cause of the incident. When he returned to the city, he met with Yusha' ibn Nūn, (a.s.), and told him the story, and what he had seen and heard. Yusha' ibn Nūn, (a.s.) said: "Do you not know that Allāh's wrath came upon on them after He had been pleased with them as a result of what they did to you?" He asked: "What did they do to me?" Yusha' ibn Nūn (a.s.), informed him about what had happened. The man said: "I forgive them." He [a.s.] said: "If (your forgiveness) it were before the chastisement, it would have been beneficial for them but now it isn't. It may be beneficial for them afterwards." "

2789-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Bakr ibn Šāliḥ (-) Muḥammad ibn Sinān (-) Mufaḍḍal that Abū 'Abdillāh (a.s.) said:

"Any believer who places a barrier between himself and his brother (in faith), Allāh, to Whom belong Might and Majesty, shall erect seventy thousand barriers between him and Heaven, the distance between each of them being equivalent to what is traversed in a thousand years."

٢٧٩٠/٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:  
 قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي مُسْلِمٍ أَتَى مُسْلِمًا زَائِرًا أَوْ طَالِبَ حَاجَةٍ وَهُوَ فِي مَنْزِلِهِ فَاسْتَأْذَنَ عَلَيْهِ فَلَمْ يَأْذَنْ لَهُ وَ لَمْ يَخْرُجْ إِلَيْهِ قَالَ يَا أَبَا حَمْزَةَ إِنَّمَا مُسْلِمٌ أَتَى مُسْلِمًا زَائِرًا أَوْ طَالِبَ حَاجَةٍ وَهُوَ فِي مَنْزِلِهِ فَاسْتَأْذَنَ لَهُ وَ لَمْ يَخْرُجْ إِلَيْهِ لَمْ يَزَلْ فِي لَعْنَةِ اللَّهِ حَتَّى يَلْتَقِيَا فَقُلْتُ جُعِلْتُ فِدَاكَ فِي لَعْنَةِ اللَّهِ حَتَّى يَلْتَقِيَا قَالَ نَعَمْ يَا أَبَا حَمْزَةَ.

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### بَابُ مَنْ اسْتَعَانَ بِهِ أَخُوهُ فَلَمْ يُعَنْهُ

٢٧٩١/١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعْدَانَ عَنْ حُسَيْنِ بْنِ أَمِينٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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2790-4. 'Alī ibn Ibrāhīm (-) his father (-) Yaḥyā ibn 'l-Mubārak (-) 'Abdullāh ibn Jabalah (-) 'Āṣim ibn Ḥumayd (-) Abū Ḥamzah that Abū Ja'far ( 'a.s.) said, when I said to him:

"May I be made your ransom! What do you say about a Muslim who visits another Muslim [or asks for his help], while the latter is in his house, asking permission to enter yet he does not allow him to come in, nor does he come out of the house? He [ 'a.s.], said: 'O Abā Ḥamzah! Any Muslim who goes to visit another Muslim or to ask for his help, and asks permission to enter yet he does not come out of his house, he is continually subjected to Allāh's curse until they meet each other.' So, I said: 'May I be made your ransom! Will he remain under Allāh's curse till they meet each other?' He [ 'a.s.], said: 'Yes, Abā Ḥamzah.'"

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### Chapter on He Who is Asked for Help by his Brother (in Faith) But does not Help Him

2791-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd\* and Abū 'Alī al-Ash'arī (-) Muḥammad ibn Ḥassān (-) Muḥammad

مَنْ بَخِلَ بِمَعُونَةِ أَخِيهِ الْمُسْلِمِ وَالْقِيَامَ لَهُ فِي حَاجَتِهِ إِلَّا ابْتُلِيَ بِمَعُونَةٍ مِنْ يَأْتُمُّ عَلَيْهِ وَلَا يُؤْجَرُ.  
٢/٢٧٩٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي  
بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

أَمَّا رَجُلٌ مِنْ شِيعَتِنَا أَتَى رَجُلًا مِنْ إِخْوَانِهِ فَاسْتَعَانَ بِهِ فِي حَاجَتِهِ فَلَمْ يُعِنْهُ وَهُوَ يَقْدِرُ إِلَّا  
ابْتَلَاهُ اللَّهُ بِأَنْ يَقْضِيَ حَوَائِجَ غَيْرِهِ مِنْ أَعْدَائِنَا يُعَذِّبُهُ اللَّهُ عَلَيْهَا يَوْمَ الْقِيَامَةِ.

٣/٢٧٩٣ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ الْخَطَّابِ بْنِ  
مُضْعَبٍ عَنْ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَمْ يَدَعْ رَجُلٌ مَعُونَةَ أَخِيهِ الْمُسْلِمِ حَتَّى يَسْعَى فِيهَا وَيُؤَاسِيَهُ إِلَّا ابْتُلِيَ بِمَعُونَةٍ مِنْ يَأْتُمُّ وَلَا يُؤْجَرُ.  
٤/٢٧٩٤ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ عَنْ  
عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ  
مُسْتَجِيرًا بِهِ فِي بَعْضِ أَحْوَالِهِ فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ فَقَدْ قَطَعَ وَلَايَةَ اللَّهِ عَزَّ وَجَلَّ.

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ibn 'Alī (-) Sa'dān (-) Ḥusayn ibn Amīn that Abū Ja'far ('a.s.) said:

"He who abstains from helping his Muslim brother and fulfilling his needs shall be forced to help one who sins against him and shall not be rewarded."

2792-2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Ibn Muskān (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"When one of our Shī'ahs goes to his brother in faith and asks for help and the latter does not assist him despite being able to, then Allāh punishes him such that he is forced to help another who is our enemy and because of this, he shall be subjected to chastisement in the Hereafter."

2793-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Ḥassān (-) Muḥammad ibn Aslam (-) al-Khaṭṭāb ibn Muṣ'ab (-) Sadīr that Abū 'Abdillāh ('a.s.) said:

"No one abandons his brother in faith without helping and assisting him but that he shall be forced to help a sinner and will not get any reward [for it]."

2794-4. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn 'Abdillāh (-) 'Alī ibn Ja'far that [his brother] Abu 'l-Ḥasan ('a.s.) said:

"I heard him saying: 'If a man is approached by his brother in faith and asked for help and refuge from his situation, and he does not help despite being able to do so, then he has surely detached [himself] from Allāh's guardianship [and mercy].'"

-١٥٧-

## بَابُ مَنْ مَنَعَ مُؤْمِنًا شَيْئًا مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ

١/٢٧٩٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ فُرَاتِ بْنِ أَحْنَفَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

أَمَّا مُؤْمِنٌ مَنَعَ مُؤْمِنًا شَيْئًا مِمَّا يَحْتَاجُ إِلَيْهِ وَ هُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ أَقَامَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُسَوِّدًا وَجْهَهُ مُزْرَقَةً عَيْنَاهُ مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ فَيَقَالُ هَذَا الْخَائِنُ الَّذِي خَانَ اللَّهَ وَ رَسُولَهُ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ.

٢/٢٧٩٦- ابْنُ سِنَانٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا يُونُسُ مَنْ حَبَسَ حَقَّ الْمُؤْمِنِ أَقَامَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ

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### Chapter on He Who Prevents his Brother From What He or Others Have Got

2795-1. A group of our co-sectarians (-) Ahmad ibn Muhammad and Abū 'Alī al-Ash'arī (-) Muhammad ibn Ḥassān, both of them (-) Muhammad ibn 'Alī (-) Muhammad ibn Sinān (-) Furāt ibn Aḥnaf that Abū 'Abdillāh ('a.s.) said:

"Any believer who withholds from his brother that which he needs while he is able to assist from what he or others have, Allāh shall make him stand on his feet while his face is dark and his eyes are purple and his hands are cuffed. It will then be said: 'This is the traitor who has betrayed Allāh and His Messenger.' Then it will be decreed that he be taken to the Fire."

2796-2. Ibn Sinān that Yūnus ibn Ḍabyān said:

"Abū 'Abdillāh ('a.s.) said: 'O Yūnus! He who withholds the right of a believer, Allāh, to Whom belong Might and Majesty, shall make him stand

خَمْسِمِائَةِ عَامٍ عَلَى رِجْلَيْهِ حَتَّى يَسِيلَ عَرْقُهُ أَوْ دَمُهُ وَ يُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ هَذَا الظَّالِمُ الَّذِي حَبَسَ عَنِ اللَّهِ حَقَّهُ قَالَ فَيُوبَخُ أَرْبَعِينَ يَوْمًا ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ.

٢٧٩٧/٣- مُحَمَّدُ بْنُ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ كَانَتْ لَهُ دَارٌ فَاحْتَاجَ مُؤْمِنٌ إِلَى سُكْنَاهَا فَمَنَعَهُ إِيَّاهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَايِكَتِي أَبْخَلْ عَبْدِي عَلَى عَبْدِي بِسُكْنَى الدَّارِ الدُّنْيَا وَ عِزِّي وَ جَلَالِي لَا يَسْكُنُ جَنَانِي أَبَدًا.

٢٧٩٨/٤- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ:

سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ أَنَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ سَاقَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بِوَلَايَتِنَا وَ هُوَ مُوْضُولٌ بِوَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ رَدَّهُ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعًا مِنْ نَارٍ يَنْهَشُهُ فِي

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on his feet , on the Day of Resurrection, for five hundred years until his sweat or blood is shed and a proclaimer from Allāh's presence shall announce: "This is the transgressor who withheld Allāh's right from him." He will subsequently be condemned for forty days and then be taken to the Fire."

2797-3. Muḥammad ibn Sinān that Mufaḍḍal ibn 'Umar said:

"Abū 'Abdillāh ('a.s.) said: 'For one who has a house and a believer needs to live in that house, yet he prevents him [from doing so], Allāh to Whom belong Might and Majesty, says: "O My angels, this servant has been miserly towards another servant of mine with respect to his house in this world, I swear by my Glory and Majesty, he shall never reside in my [heavenly] Gardens.'"

2798-4. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn 'Abdillāh that 'Alī ibn Ja'far said:

"I heard Abu'l-Ḥasan ('a.s.) say: 'He whose believing brother approaches him with a request, it is surely a grace from Allāh, to Whom belong Might and Majesty, sent to him. Therefore, if he accepts it, it will connect him to our authority, which is connected to Allāh's authority, to Whom belong Might and Majesty. If he rejects it while he is able to fulfill his need, Allāh shall raise a fire snake in his grave that will bite him until

قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُورٌ لَهُ أَوْ مُعَذَّبٌ فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالًا قَالَ وَ سَمِعْتُهُ يَقُولُ مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ مُسْتَجِيرًا بِهِ فِي بَعْضِ أَحْوَالِهِ فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ فَقَدْ قَطَعَ وَلَايَةَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

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### بَابُ مَنْ أَخَافَ مُؤْمِنًا

١/٢٧٩٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً لِيُخِيفَهُ بِهَا أَخَافَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

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the Day of Resurrection, whether he is to be forgiven or punished, and if the needy person accepts his apology it is even worse for him." He said: "I heard him [*a.s.*] saying: 'One whose brother comes to him, seeking help with some of his problems, yet he refuses to assist him while he is able to, he has surely detached himself from the guardianship of Allāh, the Blessed, the Sublime.' "

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### Chapter on He Who Frightens A Believer

2799-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) Muḥammad ibn 'Īsā (-) al-Anṣārī (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh (*a.s.*) said:

"The Messenger of Allāh (s) said: 'He who looks at a believer with a sharp gaze in order to frighten him, Allāh, to Whom belong Might and Majesty, shall frighten him on the day when there is no shade except His shade.' "

٢٨٠٠/٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ الْخَفَّافِ عَنْ بَعْضِ الْكُوفِيِّينَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوهٌ فَلَمْ يُصِبْهُ فَهُوَ فِي النَّارِ وَ مَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوهٌ فَأَصَابَهُ فَهُوَ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ فِي النَّارِ.

٢٨٠١/٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ أَعَانَ عَلَى مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيِسٌ مِنْ رَحْمَتِي.

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2800-2. 'Alī ibn Ibrāhīm (-) his father (-) Abū Ishāq al-Khaffāf (-) some of the people of Kūfah that Abū 'Abdillāh ('a.s.) said:

"He who frightens a believer by telling him that the king wishes to harm him, if this does not come to pass, he shall be in the Fire [of Hell], and if it actually happens, he shall abide in the Fire together with Pharaoh and his followers."

2801-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said:

"He who plays a role in harming a believer, even to the extent of (saying) half a word, he shall meet Allāh, to Whom belong Might and Majesty, on the Day of Resurrection, while it is written between his two eyes: 'He has no hope for My mercy'."

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## بَابُ النَّمِيمَةِ

- ١/٢٨٠٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلَا أَنْبِئُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْمَعَايِبِ.
- ٢/٢٨٠٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: مُحَرَّمَةٌ الْجَنَّةُ عَلَى الْقَتَاتَيْنِ الْمَشَاءَيْنِ بِالنَّمِيمَةِ.
- ٣/٢٨٠٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ شِرَارِكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْمُتَبَعُونَ لِلْبِرَاءِ الْمَعَايِبِ.

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Chapter on  
Slander

2802-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn Maḥbūb (-) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

"The Messenger of Allāh (s), said: 'Should I not inform you about the worst among you?' They answered: 'Yes, O Messenger of Allāh!' He [s] said: 'They are those who go after slander, sow discord among friends and seek faults in good people.'"

2803-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn Aḥmad (-) Muḥammad ibn ‘Īsā (-) Yūsuf ibn ‘Aqīl (-) Muḥammad ibn Qays that Abū Ja‘far (‘a.s.) said:

"The Heaven is prohibited for the slandering liars."

2804-3. ‘Alī ibn Ibrāhīm (-) Muḥammad ibn ‘Īsā (-) Yūnus (-) Abu ‘l-Ḥasan al-Iṣbahānī (-) whom he mentioned that Abū ‘Abdillāh (‘a.s.) said:

"The Commander of the Faithful (‘a.s.) said: 'The worst of you are the slanderers who sow discord between friends and seek faults in good people.'"

- ١٦٠ -

## بَابُ الْإِذَاعَةِ

١/٢٨٠٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَيَّرَ أَقْوَامًا بِالْإِذَاعَةِ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ فَيَأْيَاكُمْ وَ الْإِذَاعَةَ.

٢/٢٨٠٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ الْحَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ أَذَاعَ عَلَيْنَا حَدِيثَنَا فَهُوَ بِمَنْزِلَةِ مَنْ جَحَدَنَا حَقًّا قَالَ وَ قَالَ لِمُعَلَّى بْنِ حُنَيْسٍ الْمُدْبِعِ حَدِيثَنَا كَالْجَاهِدِ لَهُ.

٣/٢٨٠٧ - يُونُسُ عَنْ ابْنِ مُسْكَانَ عَنْ ابْنِ أَبِي يَغْفُورٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ أَذَاعَ عَلَيْنَا حَدِيثَنَا سَلَبَهُ اللَّهُ الْإِيمَانَ.

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### Chapter on Disclosing Secrets

2805-1. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) 'Uthmān ibn 'Īsā that Muhammad ibn 'Ajlān said:

"I heard Abū 'Abdillāh ('a.s.) say: 'Surely, Allāh, to Whom belong Might and Majesty, condemned (some) nations because they divulged secrets; and He [s.w.t.] says: *When there comes to them a matter, be it of security or fear, they broadcast it...* [Qur., 4:83], therefore, avoid divulging secrets.'"

2806-2. 'Alī ibn Ibrāhīm (-) Muhammad ibn 'Īsā (-) Yūnus (-) Muhammad al-Khazzāz that Abū 'Abdillāh ('a.s.) said:

"He who discloses our (secret) teachings is like the one who has denied our right." He ['a.s.] then said to Mu'allā ibn Khunays: "The divulger of our secret is like the one who rejects it."

2807-3. Yūnus (-) Ibn Muskān (-) Ibn Abī Ya'fūr that Abū 'Abdillāh ('a.s.) said:

"He who discloses our (secret) speech, Allāh shall divest him of faith."

٢٨٠٨/٤- يُونُسُ بْنُ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا قَتَلْنَا مَنْ أَدَاعَ حَدِيثَنَا قَتْلَ خَطِيٍّ وَ لَكِنْ قَتَلْنَا قَتْلَ عَمْدٍ.

٢٨٠٩/٥- يُونُسُ بْنُ عَلَاءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ يُخْشَرُ الْعَبْدُ يَوْمَ الْقِيَامَةِ وَ مَا نَدَى دَمًا فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمِخْجَمَةِ أَوْ فَوْقَ ذَلِكَ فَيَقَالُ لَهُ هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ فَيَقُولُ يَا رَبِّ إِنَّكَ لَتَعْلَمُ أَنَّكَ قَبَضْتَنِي وَ مَا سَفَكْتُ دَمًا فَيَقُولُ بَلَى سَمِعْتَ مِنْ فُلَانٍ رِوَايَةً كَذًا وَ كَذًا فَرَوَيْتَهَا عَلَيْهِ فَنُقِلَتْ حَتَّى صَارَتْ إِلَى فُلَانٍ الْجَبَّارِ فَقَتَلَهُ عَلَيْهَا وَ هَذَا سَهْمُكَ مِنْ دَمِهِ.

٢٨١٠/٦- يُونُسُ بْنُ ابْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ تَلَا هَذِهِ الْآيَةَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ قَالَ:

وَ اللَّهُ مَا قَتَلُوهُمْ بِأَيْدِيهِمْ وَ لَا ضَرَبُوهُمْ بِسَيفِهِمْ وَ لَكِنَّهُمْ سَمِعُوا أَحَادِيثَهُمْ فَأَدَاعَوْهَا

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2808-4. Yūnus ibn Ya'qūb (-) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said:

"He who divulges our secrets has not killed us by mistake; rather he has murdered us on purpose."

2809-5. Yūnus (-) al-'Alā' that Muḥammad ibn Muslim said:

"I heard Abū Ja'far ('a.s.) say: 'A servant who never shed any blood (in the world) will be resurrected on the Day of Judgment and will be given a pint of blood or more. He will be told: "This is your share of so-and-so's blood." He shall say: "O my Lord! You are surely aware that until the time when you took my soul, I had never shed any blood." He [s.w.t.] will say to the servant: "Yes, but you heard so-and-so narrating something and disclosed it to others until it was narrated before the tyrant ruler who executed him for it, so this is your share of his blood."'"

2810-6. Yūnus (-) Ibn Sinān (-) Ishāq ibn 'Ammār that Abū 'Abdillāh ('a.s.) recited this verse: ...*That is because they disbelieved in the signs of Allāh, and killed the prophets unjustly and this was because they disobeyed and were transgressors...* [Qur., 2:61], and said:

"By Allāh, they did not kill them with their hands nor did they strike them with their swords; rather, they heard their (secret) speech and divulged

فَأَخَذُوا عَلَيْهَا فَقَتَلُوا فَصَارَ قَتْلًا وَ اغْتِدَاءً وَ مَعْصِيَةً.

٧/٢٨١١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ فَقَالَ: أَمَا وَ اللَّهِ مَا قَتَلُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنْ أَذَاعُوا سِرَّهُمْ وَ أَفْشَوْا عَلَيْهِمْ فَقَتَلُوا.

٨/٢٨١٢- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَيَّرَ قَوْمًا بِالْإِذَاعَةِ فَقَالَ وَ إِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ فَلْيَاكُمُ وَ الْإِذَاعَةُ.

٩/٢٨١٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَذَاعَ عَلَيْنَا شَيْئًا مِنْ أَمْرِنَا فَهُوَ كَمَنْ قَتَلَنَا عَمْدًا وَ لَمْ يَقْتُلْنَا خَطَأً.

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it. As a result, they were taken and killed; therefore, it was considered murder, transgression and disobedience."

2811-7. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) 'Uthmān ibn 'Isā (-) Samā'ah (-) Abū Baṣīr that Abū 'Abdillāh ( 'a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: ...and they kill the prophets unjustly... [Qur., 3:112]:

"By Allāh, they did not kill them with their swords, rather they revealed their secrets and disseminated them, and thus they were killed."

2812-8. From him (-) 'Uthmān ibn 'Isā (-) Muḥammad ibn 'Ajlān that Abū 'Abdillāh ( 'a.s.) said:

"Surely, Allāh, to Whom belong Might and Majesty, has condemned (some) nations because they divulged secrets. He [s.w.t.] says: *When there comes to them a matter, be it of security or fear, they broadcast it...* [Qur., 4:83], therefore, avoid divulging secrets."

2813-9. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Ḥusayn ibn 'Uthmān (-) he who reported it to him that Abū 'Abdillāh ( 'a.s.) said:

"He who divulges any of our affairs, it is as if he has murdered us on purpose, not killed us by mistake."

٢٨١٤/١٠- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ نَصْرِ بْنِ صَاعِدٍ مَوْلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مُذِيعُ السِّرِّ شَاكٌّ وَ قَائِلُهُ عِنْدَ غَيْرِ أَهْلِهِ كَافِرٌ وَ مَنْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى فَهُوَ نَاجٍ قُلْتُ مَا هُوَ قَالَ التَّسْلِيمُ.

٢٨١٥/١١- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ رَجُلٍ مِنَ الْكُوفِيِّينَ عَنْ أَبِي خَالِدٍ الْكَابِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الدِّينَ دَوْلَتَيْنِ دَوْلَةَ آدَمَ وَ هِيَ دَوْلَةُ اللَّهِ وَ دَوْلَةُ إِبْلِيسَ فَإِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ عَلَانِيَةً كَانَتْ دَوْلَةُ آدَمَ وَ إِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ فِي السِّرِّ كَانَتْ دَوْلَةُ إِبْلِيسَ وَ الْمُذِيعُ لِمَا أَرَادَ اللَّهُ سِتْرَهُ مَارِقٌ مِنَ الدِّينِ.

٢٨١٦/١٢- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ اسْتَفْتَحَ نَهَارَهُ بِإِذَاعَةِ سِرِّنَا سَلَطَ اللَّهُ عَلَيْهِ حَرَّ الْحَدِيدِ وَ ضِيقَ الْمَحَابِسِ.

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2814-10. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad (-) Naṣr ibn Ṣā'id *mawlā* of Abū 'Abdillāh ('a.s.) that his father said:

"I heard Abū 'Abdillāh ('a.s.) say: 'The divulger of secrets is an agnostic and the one who tells secrets to one who is unworthy is a disbeliever, but he who grasps the firmest handle will surely be saved.' I asked: 'What is that (most firm handle)?' He ['a.s.] said: 'It is submission.'"

2815-11. 'Alī ibn Muḥammad (-) Ṣāliḥ ibn Abī Ḥammād (-) a man from the people of Kūfah (-) Abū Khālīd al-Kābulī that Abū 'Abdillāh ('a.s.) said:

"Verily Allāh, to Whom belong Might and Majesty, has placed the religion in two dominions: The dominion of Adam, which is the godly dominion, and the dominion of Satan. When Allāh wills to be worshipped publicly, it is the dominion of Adam and when He wills to be worshipped in secret, it is the dominion of Satan. Therefore, the one who divulges what Allāh wills to conceal, has rejected the religion."

2816-12. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi'l-Jabbār (-) Ṣafwān (-) 'Abdu'r-Raḥmān ibni'l-Ḥajjāj that Abū 'Abdillāh ('a.s.) said:

"He who commences his day by divulging our secret, Allāh shall set upon him the heat of scorching iron and the confinement of cramped stockades."

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## بَابُ مَنْ أَطَاعَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ

١/٢٨١٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ طَلَبَ رِضَا النَّاسِ يَسْخِطِ اللَّهُ جَعَلَ اللَّهُ حَامِدَهُ مِنَ النَّاسِ دَامًا.

٢/٢٨١٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمِيرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسْخِطُ اللَّهُ كَانَ حَامِدُهُ مِنَ النَّاسِ دَامًا وَمَنْ آثَرَ طَاعَةَ اللَّهِ بِغَضَبِ النَّاسِ كَفَاهُ اللَّهُ عَدَاوَةَ كُلِّ عَدُوٍّ وَحَسَدَ كُلِّ حَاسِدٍ وَبَغْيَ كُلِّ بَاغٍ وَكَانَ اللَّهُ عَزَّ وَجَلَّ لَهُ نَاصِرًا وَظَهِيرًا.

٣/٢٨١٩ - عَنْهُ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ.

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### Chapter on

### One Who Obeys People by Disobeying His Creator

2817-1. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s) said: 'One who seeks the approval of people by disobeying Allāh, Allāh shall turn his praiser into his blamer.' "

2818-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) Ismā'īl ibn Mihrān (-) Sayf ibn 'Amīrah (-) 'Amr ibn Shīmr (-) Jābir that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (s) said: 'Whoever seek to please people by disobeying Allāh, his praiser will become his blamer, and whoever prefers obedience to Allāh over the anger of people, Allāh shall preserve him from the enmity of all the foes, the jealousy of all the envious ones and the transgression of all the transgressors, and Allāh, to Whom belong Might and Majesty, shall be his helper and supporter.' "

كَتَبَ رَجُلٌ إِلَى الْحُسَيْنِ عَلَيْهِ السَّلَامُ عِظَنِي بِحَرْفَيْنِ فَكَتَبَ إِلَيْهِ مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ كَانَ أَفْوَتْ لِمَا يَرْجُو وَ أَسْرَعَ لِمَجِيءٍ مَا يَحْذَرُ.

٢٨٢٠/٤ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لَا دِينَ لِمَنْ دَانَ بِطَاعَةِ مَنْ عَصَى اللَّهَ وَ لَا دِينَ لِمَنْ دَانَ بِفِرْيَةِ بَاطِلٍ عَلَى اللَّهِ وَ لَا دِينَ لِمَنْ دَانَ بِمُحْوَدٍ شَيْءٍ مِنْ آيَاتِ اللَّهِ.

٢٨٢١/١٤ - ٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَرْضَى سُلْطَانًا بِسَخَطِ اللَّهِ خَرَجَ مِنْ دِينِ اللَّهِ.

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2819-3. From him (-) Sharīf ibn Sābiq (-) al-Faql ibn Abī Qurrah that Abū 'Abdillāh ('a.s.) said:

"A man wrote to al-Husayn, blessings of Allāh be upon him, and asked him for a couple of words of advice. He ['a.s.] wrote back: 'He who seeks to gain something by disobeying Allāh shall soon lose what he hopes to achieve and will quickly be afflicted by what he seeks to avoid.'"

2820-4. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) Ṣafwān (-) 'Alā' that Muḥammad ibn Muslim said:

"Abū Ja'far ('a.s.) said: 'One who follows the individual who disobeys Allāh has no religion, and one who ascribes falsehood to Allāh has no religion, and one who rejects any of the signs of Allāh has no religion.'"

2821-5 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī (-) Abū 'Abdillāh (-) his father ('a.s.) that Jābir ibn 'Abdillāh al-Anṣārī said:

"The Messenger of Allāh (ﷺ), said: 'Whoever pleases a ruler by doing that which causes Allāh's wrath has surely left Allāh's religion.'"

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## بَابُ فِي عُقُوبَاتِ الْمَعَاصِي الْعَاجِلَةِ

١/٢٨٢٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ أَبَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ خَمْسٌ إِنْ أَدْرَكْتُمُوهُنَّ فَتَعَوَّذُوا بِاللَّهِ مِنْهُنَّ لَمْ تَظْهَرْ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلَنُوهَا إِلَّا ظَهَرَ فِيهِمُ الطَّاغُوتُ وَ الْأَوْجَاعُ الَّتِي لَمْ تَكُنْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا وَ لَمْ يَنْقُضُوا الْمِكْيَالَ وَ الْمِيزَانَ إِلَّا أَخَذُوا بِالسِّنِينَ وَ شِدَّةِ الْمُتَوَنَةِ وَ جَوْرِ السُّلْطَانِ وَ لَمْ يَمْنَعُوا الزَّكَاةَ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ وَ لَوْ لَا الْبَهَائِمُ لَمْ يَمُتْزُوا وَ لَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَ عَهْدَ رَسُولِهِ إِلَّا سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ أَخَذُوا بِبَعْضِ مَا فِي أَيْدِيهِمْ وَ لَمْ يَحْكُمُوا بِغَيْرِ مَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ بَأْسَهُمْ بَيْنَهُمْ.

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## Chapter on

## Sins that Bring Quick Punishment

2822-1. 'Alī ibn Ibrāhīm (-) his father\* and A group of our co-sectarians (-) Aḥmad ibn Muḥammad, both of them (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Abān (-) a man that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ﷺ) said: 'There are five things that if you come across, seek refuge from Allāh: Lewdness is never openly practiced by any nation but that plague and other diseases which had never been in their predecessors shall afflict them. No nation cheats in their weights and measures but that they are afflicted with famine, financial hardship and a tyrant ruler. No nation withholds paying alms but that they are deprived of rain, and if there were no animals it would never have rained. No nation breaches Allāh's and His Messenger's covenant but that Allāh shall set their enemy upon them and take away some of their wealth. No nation passes judgment by other than what Allāh, to Whom belong Might and Majesty, has revealed but that Allāh makes them enemies of each other.'"

٢٨٢٣-٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ  
 ابْنِ مُحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:  
 وَجَدْنَا فِي كِتَابِ رَسُولِ اللَّهِ ﷺ إِذَا ظَهَرَ الزَّيْنُ مِنْ بَعْدِي كَثُرَ مَوْتُ الْفَجَاءَةِ وَإِذَا طُفِفَ  
 الْمِكْيَالُ وَالْمِيزَانُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَإِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا  
 مِنَ الزَّرْعِ وَ الْقِمَارِ وَ الْمَعَادِنِ كُلِّهَا وَإِذَا جَارُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ  
 وَإِذَا نَقَضُوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَإِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي  
 الْأَشْرَارِ وَإِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي  
 سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

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2823-2. 'Alī ibn Ibrāhīm (-) his father\* and A group of our co-sectarians  
 (-) Aḥmad ibn Muḥammad, both of them (-) Ibn Maḥbūb (-) Mālik ibn  
 'Aṭīyyah (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"We found in the book of the Messenger of Allāh (ﷺ): 'When fornication  
 becomes prevalent (in my nation) after I (pass away), sudden deaths will  
 increase, and whenever short weights and measures are used, Allāh shall  
 afflict them with famine and loss, and when they do not pay alms, the earth  
 shall withhold its bounties such as vegetation, fruits and minerals, and  
 when the people pass unjust sentences, they will cooperate in transgression  
 and enmity (against each other), and when they breach the covenant, Allāh  
 shall set their enemy over them, and when they cut their ties of kinship,  
 their wealth will be placed in the hands of the evil doers, and when they  
 do not enjoin good and forbid evil and do not follow the chosen ones from  
 my household, Allāh shall set their worst people over them and then their  
 good people will supplicate but their supplications will not be answered.' "

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## بَابُ مُجَالَسَةِ أَهْلِ الْمَعَاصِي

١/٢٨٢٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زِيَادٍ التَّهْدِيدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مُجْلِسًا يُعْصَى اللَّهُ فِيهِ وَلَا يَقْدِرُ عَلَى تَغْيِيرِهِ.

٢/٢٨٢٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ مَا لِي رَأَيْتُكَ عِنْدَ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ فَقَالَ إِنَّهُ خَالِي فَقَالَ إِنَّهُ يَقُولُ فِي اللَّهِ قَوْلًا عَظِيمًا يَصِفُ اللَّهُ وَ لَا يُوصَفُ فَإِنَّمَا جَلَسْتُ مَعَهُ وَ تَرَكْتُنَا وَ إِنَّمَا جَلَسْتُ مَعَنَا وَ تَرَكْتَهُ فَقُلْتُ هُوَ يَقُولُ مَا شَاءَ أَيُّ شَيْءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَقُلْ مَا يَقُولُ فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ أَمَا تَخَافُ أَنْ تَنْزَلَ بِهِ نَقِمَةٌ فَتُصِيبَكُمْ جَمِيعًا أَمَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسَى عَلَيْهِ السَّلَامُ وَ كَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ فَلَمَّا لَحِقَتْ خَيْلُ فِرْعَوْنَ

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Chapter on  
Companionship with Sinners

2824-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abū Ziyād an-Nahdī (-) 'Abdullāh ibn Ṣāliḥ that Abū 'Abdillāh ('a.s.) said:

"It does not behoove a believer to sit in a gathering where Allāh is disobeyed and he is not able to bring about any change."

2825-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Bakr ibn Muḥammad that al-Ja'farī said:

"I heard Abu 'l-Ḥasan ('a.s.) say: 'Why did I see you with Abdu 'r-Raḥmān ibn Yaqūb?' He replied: 'He is my uncle.' He ['a.s.] said: 'He says something grave about Allāh. He describes Allāh (like a physical thing) while Allāh cannot be described. Therefore, you either sit with him and leave us or be with us and leave him.' I said: 'He says whatever he wants, how does that harm me when I do not say what he says?' He ['a.s.] said: 'Do you not fear that a calamity may befall him and harm you both? Do you not know about the companion of Mūsā ('a.s.) whose father was a follower of

مُوسَى تَخَلَّفَ عَنْهُ لِيَعِظَ أَبَاهُ فَيُلْحِقَهُ بِمُوسَى فَمَضَى أَبُوهُ وَهُوَ يُرَاغِمُهُ حَتَّى بَلَغَا طَرَفًا مِنَ الْبَحْرِ فَعَرَقَا جَمِيعًا فَأَتَى مُوسَى عَلَيْهِ السَّلَامُ الْخَبَرَ فَقَالَ هُوَ فِي رَحْمَةِ اللَّهِ وَلَكِنَّ الثَّقَمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَّنْ قَارَبَ الْمُذْنِبَ دِفَاعٌ.

٢٨٢٦/٣- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ:

لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَلَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ ﷺ الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَقَرِينِهِ.

٢٨٢٧/٤- مُحَمَّدُ بْنُ يُحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَالْبِدْعِ مِنْ بَعْدِي فَأَظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَانْكَبُوا مِنْ سَبَبِهِمْ وَالْقَوْلَ فِيهِمْ وَالْوَقِيعَةَ وَبَاهِتُوهُمْ كَيْلًا يَظْمَعُوا فِي الْفُسَادِ فِي الْإِسْلَامِ

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Fir'awn. When the troops of Fir'awn reached Mūsā (near the Nile river), the man left Mūsā and went to advise his father to join Mūsā. His father was walking away and he followed him, arguing his case, until they both reached the river. Then both of them were drowned. When Mūsā ('a.s.) heard about this, he said: "May Allāh have Mercy upon him, but when divine punishment afflicts (a sinner), the person who is near the sinner is not protected (from it)."

2826-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī'l-Jabbār (-) 'Abdu'r-Raḥmān ibn Abī Najrān (-) 'Umar ibn Yazīd that Abū 'Abdillāh ('a.s.) said:

"Do not talk with people of innovation or sit with them to avoid being counted as one of them. The Messenger of Allāh (ﷺ) said: 'A man is upon the religion of his friend and companion.'"

2827-4. Muḥammad ibn Yaḥyā (-) Muḥammad ibnī 'l-Ḥusayn (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Dāwūd ibn Sirḥān that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ﷺ) said: 'When you see people of deception and innovation after me, manifest your disavowal of them and keep condemning and denouncing them, and silence them so that they don't get a chance to spread corruption in Islam. Warn the people about them keep

و يَحْذَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتُبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ.

٥/٢٨٢٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُيَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يُوَاجِهُ الْفَاجِرَ وَ لَا الْأَحْمَقَ وَ لَا الْكَذَّابَ.

٦/٢٨٢٩ - عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذَا صَعِدَ الْمِنْبَرَ قَالَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ ثَلَاثَةِ الْمَاجِنِ وَ الْأَحْمَقِ وَ الْكَذَّابِ فَأَمَّا الْمَاجِنُ فَيُزَيِّنُ لَكَ فِعْلَهُ وَ يُحِبُّ أَنْ تَكُونَ مِثْلَهُ وَ لَا يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مُقَارَنَتِهِ جَفَاءً وَ قَسْوَةً وَ مَدْخَلَهُ وَ مَخْرَجُهُ عَلَيْكَ عَارٌ وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لَا يُرْجَى لَصَرْفِ الشُّؤْمِ عَنْكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ رُبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ وَ بُعْدُهُ خَيْرٌ

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away from their false teachings. If you do this, Allāh will record many good deeds for you and shall raise your status in the Hereafter.' "

2828-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) 'Uthmān ibn 'Isā (-) Muḥammad ibn Yusuf (-) Muyassir that Abū 'Abdillāh ('a.s.) said:

"It does not behoove a believer to befriend a sinner, a fool or a liar."

2829-6. From him (-) 'Amr ibn 'Uthmān (-) Muḥammad ibn Sālīm al-Kindī, whom reported it to him that Abū 'Abdillāh ('a.s.) said:

"When the Commander of the Faithful, the blessings of Allāh be upon him, ascended the pulpit, he said: 'A believer should not make friends with three types of people: The wicked, the fool and the liar. The first will make his deeds seem decorous to you and wants you to become like him. He does not assist you in your religion and your Hereafter, and his friendship leads to injustice and hardheartedness. His visiting you will be a source of disgrace. The fool shall never bring you any good and it cannot be expected from him to repel an evil from you even if he tries hard to do so. On the contrary, he might harm you when he intends to benefit you. Therefore, his death is better than his remaining alive, his silence is better than his speech,

مِنْ قُرْبِهِ وَ أَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهْنُتُكَ مَعَهُ عَيْشٌ يَنْقُلُ حَدِيثَكَ وَ يَنْقُلُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَفْنَى أُحْدُوتهُ مَطَهَا بِأُخْرَى حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَ يُغَرِّي بَيْنَ النَّاسِ بِالْعَدَاوةِ فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ فَاتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ.

٢٨٣٠/٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَا بُنَيَّ انْظُرْ خَمْسَةً فَلَا تُصَاحِبْهُمْ وَ لَا تُحَادِثْهُمْ وَ لَا تُرَافِقْهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتِ مَنْ هُمْ قَالَ إِيَّاكَ وَ مُصَاحَبَةُ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَّابِ يُقَرِّبُ لَكَ الْبَعِيدَ وَ يُبَاعِدُ لَكَ الْقَرِيبَ وَ إِيَّاكَ وَ مُصَاحَبَةُ الْفَاسِقِ فَإِنَّهُ بِأَتْعَلِكِ بِأَكْلَةٍ أَوْ أَقَلِّ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحَبَةُ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحَبَةُ الْأَخْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيُضِرُّكَ وَ إِيَّاكَ وَ مُصَاحَبَةُ الْقَاطِعِ لِرَحِمِهِ فَإِنِّي

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and his distance is better than his nearness. As for the liar, your life shall never be sweet with him. He narrates your words (to others) and narrates words to you, and when he finishes one story, he starts another, until such a time when nobody believes him even if he speaks the truth. He creates enmity among people and grows hatred in their hearts; so fear Allāh and protect yourself (from such individuals)."

2830-7. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Amr ibn 'Uthmān (-) Muḥammad ibn 'Udhāfir (-) some of his co-sectarians (-) Muḥammad ibn Muslim or Abū Ḥamzah (-) Abū 'Abdillāh that his father ('a.s.) said:

"My father 'Alī ibnī 'l-Ḥusayn, the blessings of Allāh be upon both of them, said to me: 'O my son! Do not take five groups of people as your friends, and do not talk to them or accompany them on a journey.' I said: 'O Father, who are they?' He said: 'Beware of befriending a liar because he is like a mirage, he shows you every far thing as very near and every near thing as very far. Do not make friends with an impious person because he will betray you in lieu of a single morsel or even less. Do not make friends with a miser for he will refrain from helping you with his wealth when you are in serious need. Do not make friends with a fool, for he will harm you when he intends to benefit you. Do not make friends with one who severs ties of kinship (with his relatives), for I found him cursed in the

وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَجَلَّ فَهَلْ عَسَيْتُمْ  
 أَنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ  
 وَأَعَمَّى أَبْصَارَهُمْ وَقَالَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ  
 بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ اللَّعَنَةُ وَ لَهُمْ سُوءُ الدَّارِ وَقَالَ فِي الْبَقَرَةِ  
 الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ  
 فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ.

٢٨٣١/٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ شُعَيْبِ الْعَقْرَقُوفِيِّ قَالَ:  
 سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا  
 سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا إِلَى آخِرِ الْآيَةِ فَقَالَ إِنَّمَا عَنَى بِهَذَا إِذَا سَمِعْتُمْ الرَّجُلَ  
 الَّذِي يَجْحَدُ الْحَقَّ وَيَكْذِبُ بِهِ وَيَقَعُ فِي الْأَيْمَةِ فَقَمِ مِنْ عِنْدِهِ وَلَا تُقَاعِدْهُ كَاتِنًا مَنْ كَانَ.

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Book of Allāh, to Whom belong Might and Majesty, in three places. Allāh, to Whom belong Might and Majesty, says: *But if you held command, you were sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allāh has cursed so He has made them deaf and blinded their eyes*, [Qur., 47:22-23]. He [s.w.t.] also says: *But as for those who break Allah's compact after having pledged it solemnly, and sever what Allāh has commanded to be joined, and cause corruption in the earth it is such on whom the curse will lie, and for them will be the ills of the [ultimate] abode*, [Qur., 13:25]. He [s.w.t.] also says in sūrah "al-Baqarah": *Those who break the covenant made with Allāh after having pledged it solemnly, and sever what Allāh has commanded to be joined, and cause corruption on the earth it is they who are the losers*, [2:27]."

2831-8. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb that Shu'ayb al-'Aqarqūfī said:

"I asked Abū 'Abdillāh ('a.s.) about the Word Allāh, to Whom belong Might and Majesty: *Surely it was revealed to you in the Book that when you hear Allāh's signs being disbelieved or mocked...* [Qur., 4:140], he ['a.s.] said: 'This means that if you hear a man denying the truth and belying it, while speaking ill of the Imāms ['a.s.], you must not sit with him; rather, you must leave him, no matter who he is.'"

٢٨٣٢/٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ مَجْلِسًا يُنْتَقَصُ فِيهِ إِمَامٌ أَوْ يُعَابُ فِيهِ مُؤْمِنٌ.

٢٨٣٣/١٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَقُومُ مَكَانَ رِيَّةٍ.

٢٨٣٤/١١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَقْعُدَنَّ فِي مَجْلِسٍ يُعَابُ فِيهِ إِمَامٌ أَوْ يُنْتَقَصُ فِيهِ مُؤْمِنٌ.

٢٨٣٥/١٢- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ مُوسَى قَالَ حَدَّثَنِي أَخِي وَ عَمِّي عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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2832-9. 'Alī ibn Ibrāhīm (-) his father (-) 'Alī ibn Asbāṭ (-) Sayf ibn 'Amīrah (-) 'Abdu 'l-A' lā ibn A'yan that Abū 'Abdillāh ('a.s.) said:

"He who believes in Allāh and the Day of Resurrection should not sit in a gathering wherein an Imām is being faulted or a believer is being condemned."

2833-10. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja'far ibn Muḥammad al-Ash'arī (-) Ibnu 'l-Qaddāh that Abū 'Abdillāh ('a.s.) said:

"The Commander of the Faithful, the blessings of Allāh be upon him, said: 'One who believes in Allāh and the Day of Resurrection should not stand in a suspicious place.'"

2834-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibni 'l-Ḥakam (-) Sayf ibn 'Amīrah that 'Abdu 'l-A' lā said:

"I heard Abū 'Abdillāh ('a.s.) say: 'One who believes in Allāh and the Day of Resurrection must not sit in a gathering wherein an [infallible] Imām is faulted or a believer is condemned.'"

2835-12. al-Ḥusayn ibn Muḥammad (-) 'Alī ibn Muḥammad ibn Sa'd (-) Muḥammad ibn Muslim that Ishāq ibn Mūsā said:

ثَلَاثَةٌ يَجَالِسُ بِمَقْعَتِهَا اللَّهُ وَيُرْسِلُ نِقْمَتَهُ عَلَى أَهْلِهَا فَلَا تُقَاعِدُوهُمْ وَلَا تَجَالِسُوهُمْ مَجْلِسًا فِيهِ مَنْ يَصِفُ لِسَانُهُ كَذِبًا فِي فُتْيَاهُ وَ مَجْلِسًا ذَكَرَ أَعْدَائِنَا فِيهِ جَدِيدٌ وَ ذَكَرْنَا فِيهِ رَتْ وَ مَجْلِسًا فِيهِ مَنْ يَصُدُّ عَنَّا وَ أَنْتَ تَعْلَمُ قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللَّهِ كَأَنَّمَا كُنَّ فِي فِيهِ أَوْ قَالَ فِي كَفِّهِ وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لَتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ.

١٣/٢٨٣٦ - وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ الْجُمَحِيُّ قَالَ حَدَّثَنِي هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا ابْتُلِيتَ بِأَهْلِ النَّصَبِ وَ مَجَالِسَتِهِمْ فَكُنْ كَأَنَّكَ عَلَى الرَّضْفِ حَتَّى تَقُومَ فَإِنَّ اللَّهَ بِمَقْعَتِهِمْ وَ يَلْعَنُهُمْ فَإِذَا رَأَيْتَهُمْ يَخُوضُونَ فِي ذِكْرِ إِمَامٍ مِنَ الْأَئِمَّةِ فَقُمْ فَإِنَّ سَخَطَ اللَّهِ يَنْزِلُ هُنَاكَ عَلَيْهِمْ.

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"Narrated to me my brother and my uncle that Abū 'Abdillāh ('a.s.) said: 'Allāh dislikes three types of assemblies and sends His chastisement to its participants, therefore, do not assemble with them: An assembly where there is a person who lies when he pronounces religious statements, an assembly in which the discourse of our enemies is fresh while our teachings are presented as old, and the assembly which has an individual who obstructs (people) from following us and you know (he is doing this). He ['a.s.] then recited three verses from the Book of Allāh which sounded like they were at the tip of his tongue or in the palm of his hands: *And do not abuse those whom they call upon besides Allāh, lest exceeding the limits they should abuse Allāh out of ignorance...* [Qur., 6:108]; *When you see those who gossip impiously about Our signs, avoid them until they engage in some other discourse...* [ibid.:68]; *Do not say, asserting falsely with your tongues: 'This is lawful, and this is unlawful,' to fabricate lies against Allāh...* [Qur., 16:116]."

2836-13. By the same chain of transmission (-) Muḥammad ibn Muslim (-) Dāwūd ibn Farqad said: "Narrated to me Muḥammad ibn Sa'īd al-Jumahī saying: 'Hishām ibn Sālim reported to me that Abū 'Abdillāh ('a.s.) said:

"If you are forced to sit with the *nāṣibīs* (i.e. those who hate the *Ahlu 'l-bayt*, 'a.s.), be like one who is sitting on a hot stone until you leave them. Surely, Allāh hates them and curses them. When you see them speaking ill of any of the [Infallible] Imāms ['a.s.], you must leave them (immediately) because that is when the wrath of Allāh shall afflict them."

٢٨٣٧/١٤ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ قَعَدَ عِنْدَ سَبَّابٍ لِأَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ تَعَالَى.

٢٨٣٨/١٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ يَقْدِرُ عَلَى الْإِنْتِصَابِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللَّهُ الذُّلَّ فِي الدُّنْيَا وَعَذَبَهُ فِي الْآخِرَةِ وَ سَلَبَهُ صَالِحَ مَا مَنَّ بِهِ عَلَيْهِ مِنْ مَعْرِفَتِنَا.

٢٨٣٩/١٦ - الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الثُّعْمَانِ قَالَ:

حَدَّثَنِي أَبِي عَلِيٌّ بْنُ الثُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنِ الْيَمَانِ بْنِ عُبَيْدِ اللَّهِ قَالَ رَأَيْتُ يَحْيَى ابْنَ أُمِّ الطَّوِيلِ وَقَفَ بِالْكُنَاسَةِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ مَعْشَرَ أَوْلِيَاءِ اللَّهِ إِنَّا بُرَاءٌ مِمَّا تَسْمَعُونَ

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2837-14. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi 'l-Jabbār (-) Ṣafwān (-) 'Abdu 'r-Rahmān ibni 'l-Ḥajjāj that Abū 'Abdillāh ('a.s.) said:

"He who sits with those who insult the friends [*awliyā*] of Allāh has surely disobeyed Allāh, the Sublime."

2838-15. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) al-Qāsim ibn 'Urwah (-) 'Ubayd ibn Zurārah (-) his father that Abū Ja'far ('a.s.) said:

"One who sits in a meeting wherein an [Infallible] Imām ['a.s.] is insulted and he is able to leave that meeting yet he stays there, Allāh shall afflict him with disgrace in the world and chastise him in the Hereafter and take away what he has bestowed him (out of His grace) of our cognition."

2839-16. al-Ḥusayn ibn Muḥammad and Muḥammad ibn Yaḥyā (-) 'Alī ibn Muḥammad ibn Sa'd (-) Muḥammad ibn Muslim (-) al-Ḥasan ibn 'Alī ibni 'n-Nu'mān said: "My father: 'Alī ibni 'n-Nu'mān reported to me (-) Ibn Muskān that al-Yamān ibn 'Ubaydillāh said:

"I saw Yaḥyā the son of Umm Ṭawīl who was standing in Kunāsah (the great square of Kūfah) yelling: "O friends of Allāh! We disassociate our-selves from what you hear (from the enemies). He who insults 'Alī

مَنْ سَبَّ عَلِيًّا عَلَيْهِ السَّلَامُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ نَحْنُ بُرَاءٌ مِنْ آلِ مَرْوَانَ وَ مَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ ثُمَّ يَخْفِضُ صَوْتَهُ فَيَقُولُ مَنْ سَبَّ أَوْلِيَاءَ اللَّهِ فَلَا تُقَاعِدُوهُ وَ مَنْ شَكَّ فِيمَا نَحْنُ عَلَيْهِ فَلَا تُفَاتِحُوهُ وَ مَنْ أَحْتَاجَ إِلَى مَسْأَلَتِكُمْ مِنْ إِخْوَانِكُمْ فَقَدْ خُنْتُمُوهُ ثُمَّ يَقْرَأُ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا بِهَمِّ سَرَادِقُهَا وَ إِنْ يَسْتَعِثُّوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَفَقًا.

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### بَابُ أَصْنَافِ النَّاسِ

١/٢٨٤٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سُلَيْمِ مَوْلَى طَرْبَالٍ قَالَ حَدَّثَنِي هِشَامٌ عَنْ حَمْرَةَ بْنِ الطَّيَّارِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: النَّاسُ عَلَى سِتَّةِ أَصْنَافٍ قَالَ قُلْتُ أ تَأْذَنُ لِي أَنْ أَكْتُبَهَا قَالَ نَعَمْ قُلْتُ مَا أَكْتُبُ قَالَ

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(‘a.s.), may Allāh's curse be upon him. We disassociate ourselves from the progeny of Marwān and what they worship other than Allāh." He then lowered his voice and said: "Do not sit with one who insults the friends of Allāh, do not cooperate with one who doubts in what we say. You have (thereby) surely betrayed your brother who needs to ask you for assistance." He then recited the verse: *Indeed We have prepared for the wrongdoers a Fire whose curtains will surround them [on all sides]. If they cry out for help, they will be helped with a water like molten copper which will scald the faces. What an evil drink, and how ill a resting place, (Qur., 18:29).*"

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### Chapter on Categories of People

2840-1. A group of our co-sectarians (-) Sahl ibn Ziyād (-) ‘Alī ibn Asbāt that Sulaym *mawlā* of Ṭirbāl said: "Hishām narrated from Hamzah ibni ṭ-Ṭayyār who said that Abū Abdillāh (‘a.s.) said to him:

" 'There are six categories of people.' I asked him: 'Do you allow me

اَكْتُبْ أَهْلَ الْوَعِيدِ مِنْ أَهْلِ الْجَنَّةِ وَ أَهْلِ النَّارِ وَ اَكْتُبْ وَ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا قَالَ قُلْتُ مَنْ هَؤُلَاءِ قَالَ وَحِشِي مِنْهُمْ قَالَ وَ اَكْتُبْ وَ آخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ قَالَ وَ اَكْتُبْ إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْكُفْرِ وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفُو عَنْهُمْ قَالَ وَ اَكْتُبْ أَصْحَابِ الْأَعْرَافِ قَالَ قُلْتُ وَ مَا أَصْحَابُ الْأَعْرَافِ قَالَ قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيِّئَاتُهُمْ فَإِنْ أَدْخَلَهُمُ النَّارَ فَبِذُنُوبِهِمْ وَ إِنْ أَدْخَلَهُمُ الْجَنَّةَ فَبِرَحْمَتِهِ.

٢٨٤١/٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ حَمْرَةَ بْنِ الطَّيَّارِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ النَّاسُ عَلَى سِتِّ فِرَقٍ يُقُولُونَ كُلُّهُمْ إِلَى ثَلَاثِ فِرَقٍ الْإِيمَانِ وَ الْكُفْرِ وَ الضَّلَالِ وَ هُمْ أَهْلُ الْوَعْدَيْنِ الَّذِينَ وَعَدَهُمُ اللَّهُ الْجَنَّةَ وَ النَّارَ الْمُؤْمِنُونَ وَ الْكَافِرُونَ وَ

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to note it down?' He ['a.s.] said: 'Yes.' I said: 'What should I write?' He ['a.s.] said: 'Write: The people of warning from among the inhabitants of Heaven and Hell. And write: *The others are the people who confessed their sins and mixed up their good deeds with the evil deeds*, [Qur., 9:102].' I asked him who these people are. He ['a.s.] answered: 'Wahshī (the killer of Hamzah, the Prophet's uncle) is one of them.' [He ('a.s.) continued:] 'And write: *Another group are those who expect Allāh's decree, either forgive them or chastise them...* [ibid:106]. And write: *Except the men, women and children who are not able to devise a solution or to find their correct path. i.e. they cannot find a way out of disbelief nor can they find a path to belief. These are they who may be forgiven by Allāh* [Qur., 4:98-99]. And write: the People of al-A'rāf.' I asked him: 'Who are the People of A'rāf?' He said: 'They are the people whose good deeds are equal to their evil deeds. If they are sent to Hell, it is because of their evil deeds and if they are taken to Heaven, it is because of Allāh's Mercy.'"

2841-2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā ibn 'Ubayd (-) Yūnus (-) Ḥammād that Ḥamzah ibn 'ṭ-Tayyār said:

"Abū 'Abdillāh ('a.s.) said: 'People are of six categories which all fall

الْمُسْتَضَعْفُونَ وَالْمُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَالْمُعْتَرِفُونَ بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا وَأَهْلُ الْأَعْرَافِ.

٢٨٤٢/٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ قَالَ: دَخَلْتُ أَنَا وَحُمْرَانُ أَوْ أَنَا وَبُكَيْرٌ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قُلْتُ لَهُ إِنَّا نَعُدُّ الْمِطْمَارَ قَالَ وَمَا الْمِطْمَارُ قُلْتُ التُّرْبُ فَمَنْ وَافَقْنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ تَوَلَّيْنَاهُ وَمَنْ خَالَفَنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ بَرَّئْنَا مِنْهُ فَقَالَ لِي يَا زُرَّارَةُ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ فَأَيْنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَّا الْمُسْتَضَعْفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا أَيْنَ الْمُرْجُونَ لِأَمْرِ اللَّهِ أَيْنَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا أَيْنَ أَصْحَابُ الْأَعْرَافِ أَيْنَ الْمُؤَلَّفَةُ قُلُوبُهُمْ.

وَزَادَ حَمَّادٌ فِي الْحَدِيثِ قَالَ فَارْتَفَعَ صَوْتُ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَصَوْنِي حَتَّى كَانَ يَسْمَعُهُ

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under three rubrics, namely: Faith, disbelief and misguidance. They have all been promised two things by Allāh, Heaven and Hell. The believers, the disbelievers and the weak people, as well as *those who are expecting Allāh's decree, Allāh may punish them or forgive them*, [Qur.9:106], and those who confess about their sins, *they have mixed up their good deeds with their evil deeds* [ibid:102] and finally, the People of al-A'rāf."

2842-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim that Zurārah said: "Ḥumrān and I or Bukayr and I (the narrator is unsure) visited Abū Ja'far ('a.s.). I said to him:

"Should we employ the aligning tool?" He ['a.s.] said: 'What is an aligning tool.' I said: 'A level gauge. Can we therefore say that one who is aligned with us, 'Alawī or otherwise, shall be our friend and he who is not aligned with us, 'Alawī or otherwise, we denounce him?' He ['a.s.] said: 'O Zurārah, Allāh's speech is more correct than yours. Then, where are those about whom Allāh, to Whom belong Might and Majesty, has said: *Except the weak among the men, women and children, who have neither access to any means nor are guided to any way* [Qur., 4:98]? Where are those who *hope for the mercy of Allāh* [Qur., 9:106]? Where are those who *have mixed good deeds with other deeds that are bad* [ibid:102]? Where are the Ashābu 'l-A'rāf [Qur., 7:28]? Where are those whose *hearts are made to incline* [to the truth], [Qur, 9:60]?"

مَنْ عَلَى بَابِ الدَّارِ.  
وَزَادَ فِيهِ جَمِيلٌ عَنْ زُرَّارَةَ فَلَمَّا كَثُرَ الْكَلَامُ بَيْنِي وَبَيْنَهُ قَالَ لِي يَا زُرَّارَةُ حَقًّا عَلَى اللَّهِ أَنْ لَا يُدْخَلَ الضُّلَّالَ الْجَنَّةَ.

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## بَابُ الْكُفْرِ

١-٢٨٤٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقْمِيِّ قَالَ:  
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ كَفَرَأَيْضَ اللَّهِ عَزَّ وَجَلَّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ فَرَائِضَ مُوجِبَاتٍ عَلَى الْعِبَادِ فَمَنْ تَرَكَ فَرِيضَةً مِنَ الْمُوجِبَاتِ فَلَمْ يَعْمَلْ بِهَا

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And Hammād added to this that: "Abū Ja'far (‘a.s.) raised his voice and so did I, until we could be heard by one who was at the door of the house."

Jamīl added that Zurārah said: "When our discussion became lengthy, he said to me: 'O Zurārah, it is the right of Allāh not to allow the misguided into Paradise.'"

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## Chapter on Disbelief

2843-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn Maḥbūb that Dāwūd ibn Kathīr ar-Raqqī said:

"I said to Abū ‘Abdillāh (‘a.s.): 'Are the practices (*sunan*) of the Messenger of Allāh (ﷺ) like the actions that have been made obligatory by Allāh, to Whom belong Might and Majesty?' He replied: 'Verily, Allāh, to Whom belong Might and Majesty, has ordained obligatory actions for His servants, so whoever abandons any of them, does not perform them, and rejects them, is a disbeliever. The Messenger of Allāh (ﷺ) has also

وَجَحَدَهَا كَانَ كَافِرًا وَ أَمَرَ رَسُولُ اللَّهِ بِأُمُورٍ كُلُّهَا حَسَنَةً فَلَيْسَ مَنْ تَرَكَ بَعْضَ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عِبَادَهُ مِنَ الطَّاعَةِ بِكَافِرٍ وَ لَكِنَّهُ تَارَكَ لِلْفَضْلِ مَنَقُوصَ مِنَ الْخَيْرِ.

٢٨٤٤/٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

وَ اللَّهُ إِنَّ الْكُفْرَ لَأَقْدَمُ مِنَ الشِّرْكِ وَ أَخْبَثُ وَ أَعْظَمُ قَالَ ثُمَّ ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ اللَّهُ لَهُ اسْجُدْ لِآدَمَ فَأَبَى أَنْ يَسْجُدَ فَالْكَفْرُ أَعْظَمُ مِنَ الشِّرْكِ فَمَنْ اخْتَارَ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَبِي الطَّاعَةَ وَ أَقَامَ عَلَى الْكِبَائِرِ فَهُوَ كَافِرٌ وَ مَنْ نَصَبَ دِينًا غَيْرَ دِينِ الْمُؤْمِنِينَ فَهُوَ مُشْرِكٌ.

٢٨٤٥/٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

ذَكَرَ عِنْدَهُ سَالِمُ بْنُ أَبِي حَفْصَةَ وَ أَصْحَابُهُ فَقَالَ إِنَّهُمْ يُنْكِرُونَ أَنْ يَكُونَ مَنْ حَارَبَ عَلِيًّا عَلَيْهِ السَّلَامُ مُشْرِكِينَ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ فَإِنَّهُمْ يَزْعُمُونَ أَنَّهُمْ كُفَّارٌ ثُمَّ قَالَ لِي إِنَّ الْكُفْرَ أَقْدَمُ

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commanded certain things, all of which are good. However, the one who abandons part of what Allāh, to Whom belong Might and Majesty, has ordered (with respect to following the Prophet as a role model) is not considered a disbeliever; rather, he has abandoned something of merit and has gone against goodness."

2844-2. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Īsā (-) Ḥarīz (-) Zurārah that Abū Ja'far ('a.s.) said:

"By Allāh, disbelief is older than polytheism and uglier and graver than it." He [Zurārah] said: "Then he ['a.s.] recalled the disbelief of Satan when Allāh commanded him to prostrate to Ādam but he disobeyed and did not prostrate. Thus, disbelief is graver than polytheism so whoever chooses other than Allāh, to Whom belong Might and Majesty, and turns away from His obedience while committing major sins, then he is a disbeliever. And who-ever follows a religion other than the religion of the true believers, then he is a polytheist."

2845-3. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) 'Abdullāh ibn Bukayr (-) Zurārah that Abū Ja'far ('a.s.) said:

"Sālim ibn Abī Ḥafṣah and his companions were mentioned to him and it was said that they disagree that those who fought against 'Alī ('a.s.)

مَنْ الشِّرْكَ ثُمَّ ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ لَهُ اسْجُدْ فَأَبَى أَنْ يَسْجُدَ وَقَالَ الْكُفْرُ أَقْدَمُ مِنَ الشِّرْكَ فَمَنْ اجْتَرَى عَلَى اللَّهِ فَأَبَى الطَّاعَةَ وَأَقَامَ عَلَى الْكِبَائِرِ فَهُوَ كَافِرٌ يَعْنِي مُسْتَخِفٌّ كَافِرٌ.

٤/٢٨٤٦ - عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ عَزَّ وَجَلَّ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا قَالَ إِمَّا أَخَذَ فَهُوَ شَاكِرٌ وَإِمَّا تَارَكَ فَهُوَ كَافِرٌ.

٥/٢٨٤٧ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ عُبَيْدٍ عَنْ زُرَّارَةَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ قَالَ تَرَكُ الْعَمَلِ الَّذِي أَقَرَّ بِهِ مِنْ ذَلِكَ أَنَّ يَتْرَكَ الصَّلَاةَ مِنْ غَيْرِ سُقْمٍ وَلَا شُغْلٍ.

٦/٢٨٤٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُوسَى بْنِ بُكَيْرٍ قَالَ:

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were polytheists. So, Abū Ja'far ('a.s.) said: 'They assume that they are disbelievers?' Then he said to me: 'Disbelief came before polytheism.' Then he recalled the disbelief of Satan when he was told to prostrate before Ādam but he disobeyed.' He ('a.s.) said: 'Disbelief came before polytheism, so whoever dares to disobey Allāh and neglect His commandments, and commits major sins, then he is a disbeliever – meaning that one who takes the commands of Allāh lightly is a disbeliever.'"

2846-4. From him (-) 'Abdullāh ibn Bukayr (-) Zurārah that Ḥumrān ibn A'yan said:

"I asked Abū 'Abdillāh ('a.s.) about His Word, to Whom belong Might and Majesty: *Surely We have shown him the way, he may be thankful or unthankful*, (Qur., 76:3). He ['a.s.] said: 'He may either take it (i.e. what we have revealed) thereby being grateful, or he may abandon it, thereby being an ungrateful disbeliever.'"

2847-5. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī (-) Ḥammād ibn 'Uthmān (-) 'Ubayd that Zurārah said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *...and whoever denies faith, his work indeed is of no account...* (Qur., 5:5). He ['a.s.] said: 'Abandoning the deed that he had acknowledged, such as abandoning prayer without (a valid reason like) sickness or urgent work.'"

2848-6. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn

سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْكُفْرِ وَالشِّرْكِ أَيُّهُمَا أَقْدَمُ قَالَ فَقَالَ لِي مَا عَهْدِي بِكَ تَخَاصِمُ النَّاسَ قُلْتُ أَمَرَنِي هِشَامُ بْنُ سَالِمٍ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ لِي الْكُفْرُ أَقْدَمُ وَهُوَ الْجُحُودُ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ.

٢٨٤٩/٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يَدْخُلُ النَّارَ مُؤْمِنٌ قَالَ لَا وَاللَّهِ قُلْتُ فَمَا يَدْخُلُهَا إِلَّا كَافِرٌ قَالَ لَا إِلَّا مَنْ شَاءَ اللَّهُ فَلَمَّا رَكَدْتُ عَلَيْهِ مِرَارًا قَالَ لِي أَيْ زُرَّارَةُ إِنِّي أَقُولُ لَا وَأَقُولُ إِلَّا مَنْ شَاءَ اللَّهُ وَأَنْتَ تَقُولُ لَا وَلَا تَقُولُ إِلَّا مَنْ شَاءَ اللَّهُ قَالَ فَحَدَّثَنِي هِشَامُ بْنُ الْحَكَمِ وَحَمَّادٌ عَنْ زُرَّارَةَ قَالَ قُلْتُ فِي نَفْسِي شَيْخٌ لَا عِلْمَ لَهُ بِالْخُصُومَةِ قَالَ فَقَالَ لِي يَا زُرَّارَةُ مَا تَقُولُ فِيمَنْ أَقَرَّ لَكَ بِالْحُكْمِ أَتَقْتُلُهُ مَا تَقُولُ فِي خَدَمِكُمْ وَأَهْلِيكُمْ أَتَقْتُلُهُمْ قَالَ فَقُلْتُ أَنَا وَاللَّهِ الَّذِي لَا عِلْمَ لِي بِالْخُصُومَةِ.

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Asbāt that Mūsā ibn Bukayr said:

"I asked Abu 'l-Ḥasan ('a.s.) about disbelief and polytheism, which one of them came first? He ['a.s.] said: 'I have not taken a covenant from you to antagonize people.' I said: 'Hishām ibn Sālim told me to ask you about this.' He ['a.s.] said: 'Disbelief is older and it is rejection (of Allāh's commands). Allāh, to Whom belong Might and Majesty, says: (They all prostrated) *except Iblis; he refused and was proud, and he was one of the unbelievers*, (Qur., 2:34).'"

2849-7. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdu 'r-Rahmān ibni 'l-Ḥajjāj that Zurārah said:

"I said to Abū Ja'far ('a.s.): 'Will a believer enter Hell?' He ['a.s.] said: 'No, by Allāh!' I asked: 'Then only the disbelievers will enter Hell?' He ['a.s.] said: 'No, except those whom Allāh wills.' When I repeated the same question many times, he ['a.s.] said to me: 'O Zurārah, I say no, and add: except those whom Allāh wills, while you say no but do not add: except those whom Allāh wills.'"

He [the narrator] said: "Hishām ibni 'l-Ḥakam and Ḥammād narrated to me from Zurārah that: 'I said to myself: he is a Shaykh who has no knowledge of disputation!' So, he ['a.s.] said to me: 'O Zurārah, what do you say to the one who passes judgment in your favour (and accepts your arguments) – do you condemn him? What do you say about your servants and family – do you condemn them?' He said: 'I said: By Allāh! It is actually I who have no knowledge of disputation!'"

٢٨٥٠/٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ سُئِلَ عَنِ الْكُفْرِ وَ الشِّرْكِ أَيُّهُمَا أَقْدَمُ فَقَالَ الْكُفْرُ أَقْدَمُ وَ ذَلِكَ أَنَّ إِبْلِيسَ أَوَّلُ مَنْ كَفَرَ وَ كَانَ كُفْرُهُ غَيْرَ شِرْكٍ لِأَنَّهُ لَمْ يَدْعُ إِلَى عِبَادَةِ غَيْرِ اللَّهِ وَ إِنَّمَا دَعَا إِلَى ذَلِكَ بَعْدُ فَأَشْرَكَ.

٢٨٥١/٩- هَارُونَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ سُئِلَ مَا بَالُ الرَّائِي لَا تُسَمِّيهِ كَافِرًا وَ تَارِكُ الصَّلَاةِ قَدْ سَمَّيْتَهُ كَافِرًا وَ مَا الْحُجَّةُ فِي ذَلِكَ فَقَالَ لِأَنَّ الرَّائِي وَ مَا أَشْبَهَهُ إِنَّمَا يَفْعَلُ ذَلِكَ لِمَكَانِ الشَّهْوَةِ لِأَنَّهَا تَغْلِبُهُ وَ تَارِكُ الصَّلَاةِ لَا يَتْرُكُهَا إِلَّا اسْتِخْفَافًا بِهَا وَ ذَلِكَ لِأَنَّكَ لَا تَجِدُ الرَّائِي يَأْتِي الْمَرْأَةَ إِلَّا وَ هُوَ مُسْتَلِذٌّ لِإِتْيَانِهِ إِيَّاهَا قَاصِدًا إِلَيْهَا وَ كُلُّ مَنْ تَرَكَ الصَّلَاةَ قَاصِدًا إِلَيْهَا فَلَيْسَ يَكُونُ قَصْدُهُ لِتَرْكِهَا اللَّذَّةُ فَإِذَا نَفَيْتِ اللَّذَّةَ وَقَعَ الْإِسْتِخْفَافُ وَ إِذَا وَقَعَ الْإِسْتِخْفَافُ وَقَعَ الْكُفْرُ قَالَ وَ سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ قِيلَ لَهُ مَا الْفَرْقُ بَيْنَ مَنْ نَظَرَ إِلَى امْرَأَةٍ فَزَنَى بِهَا

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2850-8. 'Alī ibn Ibrāhīm (-) Hārūn ibn Muslim that Mas'adah ibn Ṣadaqah said:

"I heard Abū 'Abdillāh ('a.s.) saying, when he was asked about disbelief and polytheism – which of them is older: 'Disbelief is older and that is because Iblīs was the first to disbelieve and his disbelief was not polytheism, because he did not claim that he worshipped other than Allāh, rather he called others to that later and thus became a polytheist.'"

2851-9. Hārūn that Mas'adah ibn Ṣadaqah said:

"I heard Abū 'Abdillāh ('a.s.) saying, when he was asked why a fornicator is not called an infidel while one who abandons prayer is considered an infidel – what is the proof for this: 'It is because the fornicator and those like him do what they do out of lust and being overcome by desire, whereas the one who abandons prayer does not do so but due to trivializing it. You will not find a fornicator coming to a woman except when he is enthralled by her, whereas all those who abandon prayer do not do so out of any pleasure they hope to achieve. So if desire is removed from the equation, trivialization occurs, and when this happens, it results in disbelief.'"

He said: "Abū 'Abdillāh ('a.s.) was also asked: 'What is the difference between one who looks at a woman and fornicates with her or at wine and drinks it, and the one who abandons prayer such that the fornicator

أَوْ خَمْرٍ فَشَرِبَهَا وَبَيْنَ مَنْ تَرَكَ الصَّلَاةَ حَتَّى لَا يَكُونَ الرَّائِي وَشَارِبُ الْخَمْرِ مُسْتَحْفًا كَمَا يَسْتَحْفُ تَارِكُ الصَّلَاةِ وَمَا الْحُجَّةُ فِي ذَلِكَ وَمَا الْعِلَّةُ الَّتِي تَفَرِّقُ بَيْنَهُمَا قَالَ الْحُجَّةُ أَنَّ كُلَّمَا أَذْخَلْتَ أَنْتَ نَفْسَكَ فِيهِ لَمْ يَدْعُكَ إِلَيْهِ دَاعٍ وَلَمْ يَغْلِبِكَ غَالِبٌ شَهْوَةٌ مِثْلَ الزَّيْنِ وَ شُرْبِ الْخَمْرِ وَأَنْتَ دَعَوْتَ نَفْسَكَ إِلَى تَرْكِ الصَّلَاةِ وَ لَيْسَ ثَمَّ شَهْوَةٌ فَهُوَ الْإِسْتِحْفَافُ بِعَيْنِهِ وَ هَذَا فَرَقٌ مَا بَيْنَهُمَا.

٢٨٥٢/١٠- مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ شَكَّ فِي اللَّهِ وَ فِي رَسُولِهِ ﷺ فَهُوَ كَافِرٌ.

٢٨٥٣/١١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ بْنِ حَازِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ شَكَّ فِي رَسُولِ اللَّهِ ﷺ قَالَ كَافِرٌ قُلْتُ فَمَنْ شَكَّ فِي كُفْرِ الشَّاكِّ فَهُوَ كَافِرٌ فَأَمْسَكَ عَنِّي فَرَدَدْتُ عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَاسْتَبْنَتْ فِي وَجْهِهِ الْغَضَبُ.

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and drunkard are not considered those who trivialize (Allāh's commands) while the one who abandons prayer is taken to be one who trivializes it? He [‘a.s.] said: 'The evidence for this is that whenever you look into your conscience and do not find in it any caller inviting you or coercing you to act on your desires, like fornication and drinking; rather, you call yourself to abandon prayer without any desire urging you on, then that is trivialization in its truest sense – and this is the difference between the two.' "

2852–10. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Ibn Maḥbūb (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

"Whoever doubts in Allāh and His Messenger (s), then he is a disbeliever."

2853–11. ‘Alī ibn Ibrāhīm (–) his father (–) Ṣafwān that Manṣūr ibn Ḥāzim said:

"I said to Abū ‘Abdillāh (‘a.s.): '[What do you say about] one who doubts in the Messenger of Allāh (s)?' He [‘a.s.] said: 'He is a disbeliever.' I asked: 'If one doubts in the disbelief of the doubter (in the Prophet), is he also a disbeliever?' The Imām [‘a.s.] remained silent, so I repeated this question three times, at which point I noticed signs of anger on his face."

١٢/٢٨٥٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ فَقَالَ مَنْ تَرَكَ الْعَمَلَ الَّذِي أَقَرَّ بِهِ قُلْتُ فَمَا مَوْضِعُ تَرْكِ الْعَمَلِ حَتَّى يَدْعُهُ أَجْمَعُ قَالَ مِنْهُ الَّذِي يَدْعُ الصَّلَاةَ مُتَعَمِّدًا لَا مِنْ سُكْرِ وَلَا مِنْ عِلَّةٍ.

١٣/٢٨٥٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَ حَمَّادٍ عَنْ أَبِي مَسْرُوقٍ قَالَ:

سَأَلَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَهْلِ الْبَصْرَةِ فَقَالَ لِي مَا هُمْ قُلْتُ مُرْجِيَّةٌ وَ قَدَرِيَّةٌ وَ حَرُورِيَّةٌ فَقَالَ لَعَنَ اللَّهُ تِلْكَ الْمِلَلِ الْكَافِرَةَ الْمُشْرِكَةَ الَّتِي لَا تَعْبُدُ اللَّهَ عَلَى شَيْءٍ.

١٤/٢٨٥٦ - عَنْهُ عَنِ الْخَطَّابِ بْنِ مَسْلَمَةَ وَ أَبَانَ عَنِ الْفَضِيلِ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ عِنْدَهُ رَجُلٌ فَلَمَّا قَعَدْتُ قَامَ الرَّجُلُ فَخَرَجَ فَقَالَ لِي يَا

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2854-12. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Ibn Bukayr that 'Ubayd ibn Zurārah said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *And whoever denies faith, his work indeed is of no account*, (Qur., 5:5)?" He said: 'It refers to the one who abandons the action that he acknowledged.' I said: 'Is this the status of one who abandons any of the [prescribed] actions?' He said: 'This applies to some, such as those who abandon prayer on purpose, without being intoxicated or having a valid excuse.'"

2855-13. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Muḥammad ibn Ḥakīm and Ḥammād that Abū Masrūq said:

"Abū 'Abdillāh ('a.s.) asked me about the people of Baṣrah, saying: 'Who are they?' I replied: 'They are the Murji'ah, Qadariyyah and Harūriyyah.' He said: 'May Allāh curse those disbelieving polytheistic nations who don't worship Allāh in anything [they do].'"

2856-14. From him (-) al-Khaṭṭāb ibn Maslamah and Abān that al-Fuḍayl said:

"I entered upon Abū Ja'far ('a.s.) while there was someone with him. When I sat down, that man stood up and left. He ['a.s.] said to me: 'O

فُضِّلَ مَا هَذَا عِنْدَكَ قُلْتُ وَ مَا هُوَ قَالَ حُرُورِي قُلْتُ كَافِرٌ قَالَ إِي وَ اللَّهُ مُشْرِكٌ.  
 ١٥/٢٨٥٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ  
 بْنِ مُسْلِمٍ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ كُلُّ شَيْءٍ يَجُزُّهُ الْإِقْرَارُ وَ التَّسْلِيمُ فَهُوَ الْإِيمَانُ وَ كُلُّ شَيْءٍ  
 يَجُزُّهُ الْإِنْكَارُ وَ الْجُحُودُ فَهُوَ الْكُفْرُ.

١٦/٢٨٥٨ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ  
 عَنْ أَبِي حَمْزَةَ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ بَابٌ فَتَحَهُ اللَّهُ مَنْ دَخَلَهُ كَانَ مُؤْمِنًا وَ مَنْ  
 خَرَجَ مِنْهُ كَانَ كَافِرًا.

١٧/٢٨٥٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ  
 جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ ابْنِ سِنَانٍ وَ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
 قَالَ رَسُولُ اللَّهِ ﷺ طَاعَةُ عَلِيٍّ عَلَيْهِ السَّلَامُ ذُلٌّ وَ مَعْصِيَتُهُ كُفْرٌ بِاللَّهِ قِيلَ يَا رَسُولَ اللَّهِ وَ كَيْفَ

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Fuḍayl, what is [the follower of] this [creed] in your estimation?' I asked:  
 'What is that?' He [ 'a.s. ] said: 'A Harūrīy.' I said: 'They are disbelievers.' He  
 [ 'a.s. ] said: 'Indeed, by Allāh, they are polytheists.' "

2857-15. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn  
 Maḥbūb (-) Abū Ayyūb that Muḥammad ibn Muslim said:

"I heard Abū Ja'far ( 'a.s. ) saying: 'Everything that is based on acknow-  
 ledgement and submission is belief, and everything based on denial and  
 rejection is disbelief.' "

2858-16. Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-  
 Washshā' (-) 'Abdullāh ibn Sinān that Abū Ḥamzah said:

"I heard Abū Ja'far ( 'a.s. ) saying: 'Indeed 'Alī, the blessings of Allāh  
 be upon him, is a door that Allāh has opened, so whoever enters it is a  
 believer and whoever exits it is a disbeliever.' "

2859-17. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Yaḥyā  
 ibni 'l-Mubārak (-) 'Abdullāh ibn Jabalah (-) Ishāq ibn 'Ammār\* and Ibn  
 Sinān and Samā'ah (-) Abū Baṣīr that Abū 'Abdillāh ( 'a.s. ) said:

"The Messenger of Allāh (ﷺ), said: 'Obedience to 'Alī ( 'a.s. ) is  
 submission and disobedience to him is disbelief in Allāh.' Someone asked:

يَكُونُ طَاعَةً عَلَيَّ عَلَيْهِ السَّلَامُ ذُلًّا وَ مَعْصِيَتُهُ كُفْرًا بِاللَّهِ قَالَ إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ يَحْمِلُكُمْ عَلَى الْحَقِّ فَإِنْ أَطَعْتُمُوهُ ذَلَلْتُمْ وَإِنْ عَصَيْتُمُوهُ كَفَرْتُمْ بِاللَّهِ عَزَّ وَ جَلَّ.

١٨/٢٨٦٠- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ

أَبِي بَكْرٍ قَالَ:

سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ بَابٌ مِنْ أَبْوَابِ الْهُدَى فَمَنْ دَخَلَ مِنْ بَابِ عَلِيٍّ كَانَ مُؤْمِنًا وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا وَمَنْ لَمْ يَدْخُلْ فِيهِ وَلَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّذِينَ لِلَّهِ فِيهِمُ الْمَشِئَةُ.

١٩/٢٨٦١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنِ ابْنِ بُكَيْرٍ عَنْ

زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَوْ أَنَّ الْعِبَادَ إِذَا جَهِلُوا وَقَفُوا وَلَمْ يَجْهَدُوا لَمْ يَكْفُرُوا.

٢٠/٢٨٦٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ

أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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'O Messenger of Allāh! How can obedience to 'Alī ('a.s.) be submission and his disobedience disbelief in Allāh?' He [ع] said: "Alī guides you towards the truth, so if you obey him you will have submitted [to it] and if you disobey him you will have disbelieved in Allāh, to Whom belong Might and Majesty.'"

2860-18. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad that al-Washshā' said:

"Ibrāhīm ibn Abī Bakr reported to me saying: 'I heard Abu 'l-Ḥasan Mūsā ('a.s.) saying: "Verily 'Alī, peace be upon him, is one of the gates of guidance, so whoever enters from the gate of 'Alī is a believer and whoever exits it is a disbeliever, and one who neither enters nor exits from it, he is among those whose fate shall rest in Allāh's decree.'"

2861-19. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Ibn Bukayr (-) Zurārah that Abū 'Abdillāh ('a.s.) said:

"If only the servants would, when they are ignorant, stop and not reject [what they do not know], they would not become disbelievers."

2862-20. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Fuḍayl ibn Yasār that Abū Ja'far ('a.s.) said:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَصَبَ عَلِيًّا عَلَيْهِ السَّلَامُ عَلَمًا بَيْنَهُ وَ بَيْنَ خَلْقِهِ فَمَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَ مَنْ أَنْكَرَهُ كَانَ كَافِرًا وَ مَنْ جَهِلَهُ كَانَ ضَالًّا وَ مَنْ نَصَبَ مَعَهُ شَيْئًا كَانَ مُشْرِكًا وَ مَنْ جَاءَ بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ وَ مَنْ جَاءَ بِعَدَاوَتِهِ دَخَلَ النَّارَ.

٢٨٦٣/٢١- يُونُسُ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ.

إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَمَنْ دَخَلَ بَابَهُ كَانَ مُؤْمِنًا وَ مَنْ خَرَجَ مِنْ بَابِهِ كَانَ كَافِرًا وَ مَنْ لَمْ يَدْخُلْ فِيهِ وَ لَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّتِي لِلَّهِ فِيهِمُ الْمَسِيئَةُ.

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### بَابُ وَجُوهِ الْكُفْرِ

٢٨٦٤/١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ أَبِي

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"Verily Allāh, to Whom belong Might and Majesty, appointed 'Alī ('a.s.) as a standard between Himself and His creation. Hence whoever accepts him is a believer and whoever rejects him is a disbeliever, whoever is ignorant about him is astray and whoever associates anyone with him is a polytheist, whoever comes with his love enters Paradise and whoever comes with hatred towards him enters the Fire."

2863-21. Yūnus (-) Mūsā ibn Bakr that Abū Ibrāhīm ('a.s.) said:

"Verily 'Alī ('a.s.) is one of the gates of Paradise, so whoever enters his gate is a believer and whoever exits from his gate is a disbeliever. As for the one who neither enters it nor exits from it, he is among those whose fate shall rest in Allāh's decree."

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### Chapter on The Features of Disbelief

2864-1. 'Alī ibn Ibrāhīm (-) his father (-) Bakr ibn Ṣālīḥ (-) al-Qāsim ibn Yazīd (-) Abū 'Amr az-Zubayrī that he asked Abū 'Abdillāh ('a.s.) about the facets of disbelief in the Book of Allāh, to Whom belong Might

عَمْرٍو الرُّبَيْرِي عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ أَخْبِرْنِي عَنْ وُجُوهِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجِهٍ فَمِنْهَا كُفْرُ الْجُحُودِ وَ الْجُحُودُ عَلَى وَجْهَيْنِ وَ الْكُفْرُ بِتَرْكِ مَا أَمَرَ اللَّهُ وَ كُفْرُ الْبِرَاءَةِ وَ كُفْرُ النِّعَمِ فَأَمَّا كُفْرُ الْجُحُودِ فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ هُوَ قَوْلُ صِنْفَيْنِ مِنَ الرِّئَاسَةِ يُقَالُ لَهُمُ الدَّهْرِيَّةُ وَ هُمُ الَّذِينَ يَقُولُونَ وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ هُوَ دَيْنٌ وَضَعُوهُ لِأَنفُسِهِمْ بِالِاسْتِحْسَانِ عَلَى غَيْرِ تَثْبُتٍ مِنْهُمْ وَ لَا تَحْقِيقٍ لَشَيْءٍ مِمَّا يَقُولُونَ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ هُمْ إِلَّا يَظُنُّونَ أَنَّ ذَلِكَ كَمَا يَقُولُونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ يَعْنِي بِتَوْحِيدِ اللَّهِ تَعَالَى فَهَذَا أَحَدُ وُجُوهِ الْكُفْرِ وَ أَمَّا الْوَجْهُ الْآخَرُ مِنَ الْجُحُودِ عَلَى مَعْرِفَةٍ وَ هُوَ أَنْ يَجْحَدَ الْجَا حِدُ وَ هُوَ يَعْلَمُ أَنَّهُ حَقٌّ قَدْ اسْتَفَرَّ عِنْدَهُ وَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ جَحَدُوا بِهَا وَ اسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَ عُلوًّا وَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ كَانُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

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and Majesty. So, he [‘a.s.] said:

"Disbelief has five facets in the Book of Allāh. One of these is disbelief by rejection, which is itself of two types, then there is disbelief through abandoning what Allāh has commanded, the disbelief of disassociation and the disbelief of ingratitude for blessings.

"As for disbelief by rejection, it is rejection of the divine as evinced in the statement of those who say there is no God, no Paradise and no Hell. This is what the two types of unbelievers claim, one of whom are the Dahriyyah who say: *...and nothing but time destroys us...* (Qur., 45:24), and this is a creed that they fabricated for themselves based on their fancy and without any solid foundation or investigation. Allāh, to Whom belong Might and Majesty, says: *...and they only conjecture* (Qur., 2:78) that it is as they surmise. And He says: *As for the disbelievers, it is the same to them whether you warn them or do not warn them, they will not have faith,* (ibid:6). This means that they will not believe in the Oneness of Allāh, the Almighty. This is one of the facets of disbelief.

"The second type of disbelief by willful rejection is where the rejecter rejects the truth even though he knows, and is sure that it is true. Allāh, to Whom belong Might and Majesty, says: *They rejected them though they*

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ فَهَذَا تَفْسِيرُ وَجْهَيْ الْجُحُودِ وَ  
الْوَجْهَ الثَّالِثَ مِنَ الْكُفْرِ كُفْرُ النِّعَمِ وَ ذَلِكَ قَوْلُهُ تَعَالَى يَحْكِي قَوْلَ سُلَيْمَانَ عَلَيْهِ السَّلَامُ هَذَا مِنْ  
فَضْلِ رَبِّي لِيَبْلُوَنِي أَمْ اشْكُرُّ أَمْ أَكْفُرُ وَ مَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَ مَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ  
كَرِيمٌ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ وَ قَالَ فَادْكُرُونِي أَذْكُرْكُمْ  
وَ اشْكُرُوا لِي وَ لَا تَكْفُرُونَ وَ الْوَجْهَ الرَّابِعَ مِنَ الْكُفْرِ تَرْكُ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ هُوَ  
قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ  
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ تَخْرُجُونَ فَرِيقًا مِنْكُمْ مِنْ  
دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَ الْعُدْوَانِ وَ إِنْ يَأْتُوكُمْ أَسَارَى تُفَادُوهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْهِمْ  
إِخْرَاجُهُمْ أَ فَتُؤْمِنُونَ بَعْضُ الْكِتَابِ وَ تَكْفُرُونَ بَعْضُ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ

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*were convinced in their hearts wrongfully and defiantly* (Qur., 27:14). And He [s.w.t.] says: ...and earlier they would pray for victory over the pagans, so when there came to them what they recognized [to be the truth], they defied it. So may the curse of Allāh be on the faithless! (Qur., 2:89). This is the interpretation of the two types of rejection.

"As for the third facet of disbelief, it is being ungrateful for blessings. About this, Allāh, the Almighty says, while quoting Sulaymān ('a.s.): 'This is by the grace of my Lord, to test me if I will give thanks or be ungrateful. And whoever gives thanks, gives thanks only for his own sake. And whoever is ungrateful [should know that] my Lord is indeed all-sufficient, all-generous.' (Qur., 27:40). And He [s.w.t.] said: 'If you are grateful, I will surely enhance you [in blessing], but if you are ungrateful, My punishment is indeed severe.' (Qur., 14:7). And: Remember Me, and I will remember you, and thank Me, and do not be ungrateful to Me, (Qur., 2:152).

"The fourth facet of disbelief, it is abandoning that which Allāh, to Whom belong Might and Majesty, has commanded. This is what is referred to in the verse where Allāh, the Almighty, says: *And when We took a pledge from you: 'You shall not shed your [own people's] blood, and you shall not expel your folks from your homes,' you pledged, and you testify [to this pledge]. Then there you were, killing your folks and expelling a part of your folks from their homes, backing one another against them in sin and aggression! And if they came to you as captives, you would ransom them, though their expulsion itself was forbidden you. What! Do you believe in*

فَكَفَرَهُمْ بِتَرْكِ مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ وَ نَسَبَهُمْ إِلَى الْإِيمَانِ وَ لَمْ يَقْبَلْهُ مِنْهُمْ وَ لَمْ يَنْفَعَهُمْ عَنْدَهُ فَقَالَ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ وَ الْوَجْهُ الْخَامِسُ مِنَ الْكُفْرِ كُفْرُ الْبِرَاءَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ يَحْكِي قَوْلَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ يَعْنِي تَبَرُّنَا مِنْكُمْ وَ قَالَ يَذْكُرُ إِبْلِيسَ وَ تَبَرُّتَهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ وَ قَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا يَعْنِي يَتَبَرَّأُ بَعْضُكُمْ مِنْ بَعْضٍ.

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*part of the Book and defy another part? So what is the requital of those of you who do that...* (ibid:84-5). He calls them disbelievers for abandoning what Allāh, to Whom belong Might and Majesty, commanded them. He attributed faith to them but did not accept it from them, and it was of no benefit to them in His sight, as He [s.w.t.] said: *What! Do you believe in part of the Book and defy another part? So what is the requital of those of you who do that except disgrace in the life of this world? And on the Day of Resurrection, they shall be consigned to the severest punishment. And Allāh is not oblivious of what you do,* (ibid:85).

"The fifth facet of disbelief is disbelief by disassociation. This is referred to in the verse where Allāh, to Whom belong Might and Majesty, quotes Ibrāhīm ('a.s.) saying: *'We disavow you, and between you and us there has appeared enmity and hate forever, unless you come to have faith in Allāh alone,'* (Qur., 60:4). Meaning that we have disassociated ourselves from you. And He mentions how Iblīs will disassociate himself from his friends on the Day of Reckoning: *Indeed I disavow your taking me for [Allāh's] partner aforetime.* (Qur., 14:22). And: *'You have taken idols [for worship] besides Allāh for the sake of [mutual] affection amongst yourselves in the life of the world. Then on the Day of Resurrection you will disown one another and curse one another,...'* (Qur., 29:25) – meaning that they will disassociate themselves from each other."

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## بَابُ دَعَائِمِ الْكُفْرِ وَ شُعْبِهِ

١/٢٨٦٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ  
 عُمَرَ بْنِ أَدِينَةَ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ:  
 بُنِيَ الْكُفْرُ عَلَى أَرْبَعِ دَعَائِمٍ الْفِسْقِ وَالْعُلُوِّ وَالشُّكِّ وَالشُّبْهَةِ وَالْفِسْقُ عَلَى أَرْبَعِ شُعَبٍ  
 عَلَى الْجَفَاءِ وَالْعَمَى وَالْغَفْلَةِ وَالْعُتُوِّ فَمَنْ جَفَا احْتَقَرَ الْحَقَّ وَمَقَتَ الْفُقَهَاءَ وَأَصَرَ عَلَى  
 الْحِنْثِ الْعَظِيمِ وَمَنْ عَمِيَ نَسِيَ الذِّكْرَ وَاتَّبَعَ الظَّنَّ وَبَارَزَ خَالِقَهُ وَأَلْحَ عَلَيْهِ الشَّيْطَانُ  
 وَطَلَبَ الْمَغْفِرَةَ بِلَا تَوْبَةٍ وَلَا اسْتِكَانَةٍ وَلَا غَفْلَةٍ وَمَنْ غَفَلَ جَنَى عَلَى نَفْسِهِ وَانْقَلَبَ  
 عَلَى ظَهْرِهِ وَحَسِبَ غِيَةً رُشْدًا وَغَرَّتْهُ الْأَمَانِيُّ وَأَخَذَتْهُ الْحَسْرَةُ وَالنَّدَامَةُ إِذَا قُضِيَ الْأَمْرُ  
 وَانْكَشَفَ عَنْهُ الْغِطَاءُ وَبَدَأَ لَهُ مَا لَمْ يَكُنْ يَحْتَسِبُ وَمَنْ عَتَا عَنْ أَمْرِ اللَّهِ شَكَّ وَمَنْ

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## Chapter on

## The Pillars of Disbelief and Its Branches

2865-1. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Ibrāhīm ibn 'Umar al-Yamānī (-) 'Umar ibn Udhaynah (-) Abān ibn Abī 'Ayyāsh (-) Sulaym ibn Qays al-Hilālī that the Commander of the Faithful, the blessings of Allāh be upon him, said:

"Disbelief is founded on four pillars: Transgression, extremism, doubt and suspicion. Transgression has four branches: Oppression, blindness, heedlessness and insolence. One who oppresses undermines the truth, hates the scholars and persists in committing grave sins. One whose heart is blind forgets the remembrance [of Allāh] and follows conjecture. He opposes his Creator and becomes prey for Satan; hence he seeks forgiveness without repentance, surrender or eschewing sin. As for the one who remains heedless, he wrongs himself and turns on his back, thereby considering misguidance to be guidance and being deceived by false aspirations. And when the affair is settled and the curtain is lifted, he is overwhelmed by remorse and regret as he faces that which he never expected. Whoever remains insolent in the face of Allāh's command begins to doubt, and Allāh

شَكَ تَعَالَى اللَّهُ عَلَيْهِ فَأَذَلَّهُ بِسُلْطَانِهِ وَصَغَّرَهُ بِجَلَالِهِ كَمَا اغْتَرَّ بِرَبِّهِ الْكَرِيمَ وَفَرَطَ فِي أَمْرِهِ  
وَالْغُلُوَّ عَلَى أَرْبَعِ شُعَبٍ عَلَى التَّعَمُّقِ بِالرَّأْيِ وَالتَّنَازُعِ فِيهِ وَ الزَّيْغِ وَ الشِّقَاقِ فَمَنْ تَعَمَّقَ  
لَمْ يُنِبْ إِلَى الْحَقِّ وَ لَمْ يَزِدْ إِلَّا غَرَقًا فِي الْغَمَرَاتِ وَ لَمْ تَنْحَسِرْ عَنْهُ فِتْنَةٌ إِلَّا غَشِيَتْهُ أُخْرَى وَ  
انْخَرَقَ دِينُهُ فَهُوَ يَهْوِي فِي أَمْرِ مَرِيحٍ وَ مَنْ نَازَعَ فِي الرَّأْيِ وَ خَاصَمَ شُهْرًا بِالْعُتْلِ مِنْ طُولِ  
اللِّجَاجِ وَ مَنْ زَاغَ قُبْحَتْ عِنْدَهُ الْحُسْنَةُ وَ حَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَ مَنْ شَاقَّ اغْوَرَّتْ عَلَيْهِ  
طُرُقُهُ وَ اعْتَزَّضَ عَلَيْهِ أَمْرُهُ فَضَاقَ عَلَيْهِ مَخْرَجُهُ إِذَا لَمْ يَتَّبِعْ سَبِيلَ الْمُؤْمِنِينَ وَ الشُّكُّ عَلَى أَرْبَعِ  
شُعَبٍ عَلَى الْمِرْيَةِ وَ الْهَوَى وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَبِأَيِّ آلَاءِ  
رَبِّكَ تَتَمَارَى وَ فِي رِوَايَةٍ أُخْرَى عَلَى الْمِرْيَةِ وَ الْهَوْلِ مِنَ الْحَقِّ وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ لِلْجَهْلِ  
وَ أَهْلِهِ فَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقْبَيْهِ وَ مَنْ ائْتَرَى فِي الدِّينِ تَرَدَّدَ فِي الرَّيْبِ  
وَ سَبَقَهُ الْأَوَّلُونَ مِنَ الْمُؤْمِنِينَ وَ أَذْرَكَهُ الْآخِرُونَ وَ وَطَنَتْهُ سَنَابِكُ الشَّيْطَانِ وَ مَنْ اسْتَسْلَمَ

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overpowers the one who doubts by His sovereignty and demeans him by His majesty due to his haughtiness in front of his Beneficent Lord and transgressing the limits.

"Extremism also has four branches: Over-reliance upon one's opinions, disputing with others, perversion and defiance. As for the one who relies on his own opinion, he will never turn towards the truth and will continue drowning in the deep abyss. Whenever one tribulation is overcome by him, another will come over him until his faith is torn to shreds and he is left perplexed. As for one who disputes and quarrels with others based on his own opinions, he will become known for his foolishness due to his prolonged obstinacy. As for the one who is perverse, good seems ugly to him and evil seems decorous. As for the defiant one, his paths become obscure and his affair becomes muddled, hence his exit becomes straitened because he does not follow the path of the believers.

"Doubt has four branches as well: Dubiety, passion, hesitation and capitulation. Allāh, to Whom belong Might and Majesty, says: *Then which of the bounties of your Lord will you dispute?* (Qur., 53:55). And in another narration, [it states that the four branches are:] Dubiety, fear of the truth, hesitation and capitulation to ignorance and the ignorant. Hence one who is frightened by that which is before him will take to his heels, and one who doubts in [a principle of] religion, remains vacillating in his dubiety such that the foremost of the believers surpass him, the last of them reach

لَهْلَكَةِ الدُّنْيَا وَالْآخِرَةِ هَلَكَ فِيمَا بَيْنَهُمَا وَمَنْ نَجَا مِنْ ذَلِكَ فَمِنْ فَضْلِ الْيَقِينِ وَلَمْ يَخْلُقِ  
 اللَّهُ خَلْقًا أَقَلَّ مِنَ الْيَقِينِ وَالشُّبْهَةُ عَلَى أَرْبَعِ شُعَبٍ إِعْجَابٌ بِالزَّيْنَةِ وَتَسْوِيلُ النَّفْسِ وَ  
 تَأْوِيلُ الْعُوجِ وَلَبْسُ الْحَقِّ بِالْبَاطِلِ وَذَلِكَ بِأَنَّ الزَّيْنَةَ تَصْدِفُ عَنِ الْبَيِّنَةِ وَأَنَّ تَسْوِيلَ النَّفْسِ  
 يُقْجِمُ عَلَى الشَّهْوَةِ وَأَنَّ الْعُوجَ يَمِيلُ بِصَاحِبِهِ مَيْلًا عَظِيمًا وَأَنَّ اللَّبْسَ ظُلُمَاتٌ بَعْضُهَا  
 فَوْقَ بَعْضٍ فَذَلِكَ الْكُفْرُ وَدَعَائِمُهُ وَشُعْبُهُ.

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### بَابُ صِفَةِ التَّفَاقِ وَالْمُنَافِقِ

١- قَالَ وَالتَّفَاقُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْهَوَى وَ الْهُوَيْنَا وَ الْحَفِيزَةِ وَ الطَّمَعِ فَالْهَوَى عَلَى

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him and Satan overcomes him. And the one who surrenders to destruction in this world and the Hereafter is destroyed in them both, while the one who is saved from this is saved due to his certitude – Allāh has not created anything less than certitude.

"Suspicion has four branches: Enthralment with adornments, temptation of the soul, crooked construals and covering the truth with falsehood. This is because adornments turn one away from logical proof, and the temptations of the soul hurl one towards lustful desires, and the crooked [path] turns its follower far away from the right course, and covering [truth] is like layers of darkness, one on top of another. That is disbelief and its pillars and branches."

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### Chapter on The Characteristics of Hypocrisy and A Hypocrite<sup>1</sup>

He ('Alī, 'a.s.) said: "Hypocrisy rests on four pillars: On desire, apathy, anger and greed. Desire has four branches: Aggression, offence, lust and

1. This is a continuation of the previous narration that the compiler has set a side, including it as part of this chapter.

أَرْبَعُ شُعَبٍ عَلَى الْبَغْيِ وَالْعُدْوَانِ وَالشَّهْوَةِ وَالطُّغْيَانِ فَمَنْ بَغَى كَثُرَتْ غَوَائِلُهُ وَتَحَلَّى مِنْهُ وَقَصُرَ عَلَيْهِ وَمَنِ اعْتَدَى لَمْ يُؤْمَنْ بِوَائِقِهِ وَلَمْ يَسْلَمْ قَلْبُهُ وَلَمْ يَمْلِكْ نَفْسُهُ عَنِ الشَّهَوَاتِ وَمَنْ لَمْ يَغْزِلْ نَفْسَهُ فِي الشَّهَوَاتِ خَاضَ فِي الْخَبِيثَاتِ وَمَنْ طَغَى ضَلَّ عَلَى عَمْدٍ بِلَا حُجَّةٍ. وَهُوَئِنَّا عَلَى أَرْبَعِ شُعَبٍ عَلَى الْغَرَةِ وَالْأَمَلِ وَالْهَيْبَةِ وَالْمُمَاطَلَةِ وَذَلِكَ بِأَنَّ الْهَيْبَةَ تَرُدُّ عَنِ الْحَقِّ وَالْمُمَاطَلَةَ تُفْرِطُ فِي الْعَمَلِ حَتَّى يَقْدَمَ عَلَيْهِ الْأَجَلُ وَلَوْ لَا الْأَمَلُ عَلِمَ الْإِنْسَانُ حَسَبَ مَا هُوَ فِيهِ وَلَوْ عَلِمَ حَسَبَ مَا هُوَ فِيهِ مَاتَ خُفَاتًا مِنَ الْهَوْلِ وَالْوَجَلِ وَالْغَرَةِ تَقْصُرُ بِالْمَرَّةِ عَنِ الْعَمَلِ.

وَالْحَفِظَةُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْكِبَرِ وَالْفَخْرِ وَالْحَمِيَّةِ وَالْعَصَبِيَّةِ فَمَنِ اسْتَكْبَرَ أَذْبَرَ عَنِ الْحَقِّ وَمَنْ فَخَرَ فَجَرَ وَمَنْ حَمَى أَصَرَ عَلَى الذُّنُوبِ وَمَنْ أَخَذَتْهُ الْعَصَبِيَّةُ جَارَ فَبَسَّ الْأَمْرَ أَمْرَ بَيْنِ إِذْبَارٍ وَفُجُورٍ وَإِضْرَارٍ وَجَوْرِ عَلَى الصِّرَاطِ. وَالطَّمَعُ عَلَى أَرْبَعِ شُعَبٍ الْفَرَحِ وَالْمَرْحِ وَاللَّجَاجَةِ وَالتَّكَاثُرِ فَالْفَرَحُ مَكْرُوهٌ عِنْدَ اللَّهِ وَ

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transgression. As for the one who carries out aggression, his calamities will increase and he will be abandoned and deprived [of blessings]. As for the offender, one cannot be safe from his evil, his heart never submits and he can never restrain himself from base pleasures. As for one who does not desist from giving rein to lustful desires, he falls into ugly habits; and the one who transgresses goes astray knowingly, without evidence.

"Apathy also has four branches: Heedlessness, hope, egoism and procrastination. This is because egoism turns one away from the truth and procrastination causes one to fall short in action until death approaches. Had it not been for hope, man would have known the extent of his station, and if he had known the extent of his station, he would have died of fear and dread. Heedlessness too, results in the poor performance of one's actions.

"Anger has four branches as well: Pride, haughtiness, prejudice and zealotry. Whoever becomes proud turns his back to the truth and whoever is haughty commits sin. The one who has prejudice persists in sinning and one who is overcome by zealotry transgresses. The worst of affairs is that which rotates between disavowal [of truth], sin, persistence [in sinning] and transgression on the path.

"Greed has four branches: Merriment, mirth, obstinacy and covetousness. Merriment [that is unrestrained] is detested in the sight of Allāh, mirth is

الْمَرْحُ خُبْلَاءُ وَاللَّحَاجَةُ بَلَاءٌ لِمَنِ اضْطَرَّتْهُ إِلَى حَمْلِ الْأَثَامِ وَالْتَكَاثُرُ هُوَ وَلَعِبٌ وَ شُغْلٌ  
وَ اسْتِبْدَالُ الَّذِي هُوَ أَذَنٌ بِالَّذِي هُوَ خَيْرٌ فَذَلِكَ التَّفَاقُ وَ دَعَائِمُهُ وَ شُعْبُهُ وَ اللَّهُ قَاهِرٌ  
فَوْقَ عِبَادِهِ تَعَالَى ذِكْرُهُ وَ جَلَّ وَجْهُهُ وَ أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَ انْبَسَطَتْ يَدَاهُ وَ وَسِعَتْ  
كُلَّ شَيْءٍ رَحْمَتُهُ وَ ظَهَرَ أَمْرُهُ وَ أَشْرَقَ نُورُهُ وَ فَاضَتْ بَرَكَتُهُ وَ اسْتَضَاءَتْ حِكْمَتُهُ وَ هَيَمَنَ  
كِتَابُهُ وَ فَلَجَتْ حُجَّتُهُ وَ خَلَصَ دِينُهُ وَ اسْتَظْهَرَ سُلْطَانُهُ وَ حَقَّتْ كَلِمَتُهُ وَ أَقْسَطَتْ  
مَوَازِينُهُ وَ بَلَّغَتْ رُسُلُهُ فَجَعَلَ السَّيِّئَةَ ذَنْبًا وَ الذَّنْبَ فِتْنَةً وَ الْفِتْنَةَ دَنْسًا وَ جَعَلَ الْحُسْنَى  
عُتْبَى وَ الْعُتْبَى تَوْبَةً وَ التَّوْبَةَ طَهُورًا فَمَنْ تَابَ اهْتَدَى وَ مَنْ افْتَتَنَ غَوَى مَا لَمْ يَتُبْ إِلَى  
اللَّهِ وَ يَعْتَرِفْ بِذَنْبِهِ وَ لَا يَهْلِكْ عَلَى اللَّهِ إِلَّا هَالِكٌ اللَّهُ اللَّهُ فَمَا أَوْسَعَ مَا لَدَيْهِ مِنَ التَّوْبَةِ  
وَ الرَّحْمَةِ وَ الْبُشْرَى وَ الْحِلْمِ الْعَظِيمِ وَ مَا أَنْكَلَ مَا عِنْدَهُ مِنَ الْأَنْكَالِ وَ الْجَحِيمِ وَ الْبَطْشِ  
الشَّدِيدِ فَمَنْ طَفَرَ بِطَاعَتِهِ اجْتَلَبَ كَرَامَتَهُ وَ مَنْ دَخَلَ فِي مَعْصِيَتِهِ ذَاقَ وَبَالَ نِقْمَتِهِ وَ عَمَّا  
قَلِيلٍ لِيُصِيبُحَنَّ نَادِمِينَ.

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vanity, obstinacy is a tribulation for the one whom it forces to carry the burden of sin, and covetousness is idle sport and play, a pastime and a replacing of the superior with the inferior. This is hypocrisy and its pillars and branches. And Allāh is all-Dominant over His servants, exalted is His praise and Majestic is His countenance. He perfected everything that He created, His hands are open and His mercy encompasses all things. His will is done and His light illuminates, His blessings flow and His wisdom enlightens. His book guides and His proofs are demonstrative. His religion is pure and His sovereignty reins. His word is verified and His scales are just. His prophets delivered the message, classifying evil as sin and sin as dissent and dissent as filth, and classifying good as redemptive, and redemption as absolution, and absolution as purification. Thus when one seeks forgiveness, he is guided and when one dissents he is misguided, as long as he does not seek repentance from Allāh and acknowledge his sins. None save the most wretched faces Allāh's wrath. By Allāh, indeed how great is Allāh's forgiveness, mercy, glad tidings and clemency, and how heavy are His fetters and fierce is His fire and wrath. Hence, whoever is successful in worshipping Him gains His grace but whoever enters into His disobedience shall taste the pangs of His torment and *in a short while they will become regretful*, (Qur., 23:40)."

٢٨٦٦/٢- مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ وَالحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ.  
كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنْ مَسْأَلَةٍ فَكَتَبَ إِلَيَّ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاؤُونَ النَّاسَ وَلا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلاً مَذْبُذِبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلاً لَيْسُوا مِنَ الْكَافِرِينَ وَ لَيْسُوا مِنَ الْمُؤْمِنِينَ وَ لَيْسُوا مِنَ الْمُسْلِمِينَ يُظْهِرُونَ الْإِيمَانَ وَ يَصِيرُونَ إِلَى الْكُفْرِ وَ التَّكْذِيبِ لَعَنَهُمُ اللَّهُ.

٢٨٦٧/٣- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ جُمْهُورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ اَلْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ قَالَ:

إِنَّ الْمُنَافِقَ يَنْهَى وَ لَا يَنْتَهِي وَ يَأْمُرُ بِمَا لَا يَأْتِي وَ إِذَا قَامَ إِلَى الصَّلَاةِ اغْتَرَضَ قُلْتُ يَا

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2866-1. Muḥammad ibn Yaḥyā (-) al-Ḥusayn ibn Ishāq (-) 'Alī ibn Mahziyār (-) Muḥammad ibn 'Abdī 'l-Ḥamīd and Ḥusayn ibn Sa'īd, both of them that Muḥammad ibnī 'l-Fuḍayl said:

"I wrote to Abu 'l-Ḥasan ('a.s.), asking him about a certain issue, so he wrote back saying: *'The hypocrites indeed seek to deceive Allāh, but it is He who outwits them. When they stand up for prayer, they stand up lazily, showing off to the people and not remembering Allāh except a little, wavering in between: neither with these nor with those. And whomever Allāh leads astray, you will never find any way for him,* (Qur., 4:142-3). They are not from the infidels, nor are they from the believers or the Muslims, they pretend to believe but are actually inclined towards disbelief and rejection – may Allāh curse them.'"

2867-2. al-Ḥusayn ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) 'Abdullāh ibn 'Abdī 'r-Raḥmān al-Aṣam (-) al-Haytham ibn Wāqid (-) Muḥammad ibn Sulaymān (-) Ibn Muskān (-) Abū Ḥamzah that 'Alī ibnī 'l-Ḥusayn, may the blessings of Allāh be upon both of them, said:

"Verily the hypocrite forbids others but does not forbid himself, and he urges others to do what he does not. When he stands to pray, he turns away."

ابْنُ رَسُولِ اللَّهِ وَ مَا الْإِعْتِرَاضُ قَالَ الْإِنْتِفَاطُ وَإِذَا رَكَعَ رَضَخَ بِمِصْبَرِهِ وَ هُمُ الْعِشَاءُ وَ هُوَ مُفْطِرٌ وَ يُضْبِحُ وَ هُمُ النَّوْمُ وَ لَمْ يَسْهَرْ إِنْ حَدَّثَكَ كَذَبَكَ وَ إِنْ ائْتَمَّنْتَهُ خَانَكَ وَ إِنْ غَبَّتْ اغْتَابَكَ وَ إِنْ وَعَدَكَ أَخْلَفَكَ.

٢٨٦٨/٤ - عَنْهُ عَنِ ابْنِ جُمْهُورٍ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ بَجْرٍ رَفَعَهُ مِثْلَ ذَلِكَ وَ زَادَ فِيهِ إِذَا رَكَعَ رَضَخَ وَ إِذَا سَجَدَ نَقَرَ وَ إِذَا جَلَسَ شَغَرَ.

٢٨٦٩/٥ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مِثْلُ الْمُنَافِقِ مِثْلُ جَذْعِ النَّخْلِ أَرَادَ صَاحِبُهُ أَنْ يَنْتَفِعَ بِهِ فِي بَعْضِ بَنَائِهِ فَلَمْ يَسْتَقِمْ لَهُ فِي الْمَوْضِعِ الَّذِي أَرَادَ فَحَوَّلَهُ فِي مَوْضِعٍ آخَرَ فَلَمْ يَسْتَقِمْ لَهُ فَكَانَ آخِرُ ذَلِكَ أَنْ أَحْرَقَهُ بِالنَّارِ.

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I asked: "O son of the Messenger of Allāh! How does he turn away?" He [a.s.] said: "His attention (is what he turns away). And when he bows down, he does so improperly. In the afternoon, he is worried about his dinner even though he is not fasting, and in the morning, he is concerned with sleep even when he never awoke in the night. When he speaks to you, he lies and if you trust him, he will betray you. When you are absent he backbites you and if he promises you anything, he breaks his promise."

2868-3. From him (-) Ibn Jumhūr (-) Sulaymān ibn Samā'ah (-) 'Abdu 'l-Malik ibn Baḥr, ascribed the same statement to the infallible and added:

"When he bows, he does so improperly and when he prostrates, he pecks (like a bird) and when he sits, he does so with his feet raised."

2869-4. Abū 'Alī al-Ash'arī (-) al-Ḥasan ibn 'Alī al-Kūfī (-) 'Uthmān ibn 'Īsā (-) Sa'īd ibn Yasār that Abū 'Abdillāh (a.s.) said:

"The Messenger of Allāh (s), said: 'The similitude of a hypocrite is like that of the trunk of a date-palm whose owner wishes to utilize it to support his construction, but it does not stand erect in the spot that he wants, so he moves it to another spot but it still does not stand erect. In the end, it is of no use so he burns it with fire.'

٢٨٧٠/٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا زَادَ خُشُوعُ الْجَسَدِ عَلَى مَا فِي الْقَلْبِ فَهُوَ عِنْدَنَا نِفَاقٌ.

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### بَابُ الشِّرْكِ

٢٨٧١/١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ أَذَى مَا يَكُونُ الْعَبْدُ بِهِ مُشْرِكًا قَالَ فَقَالَ مَنْ قَالَ لِلنَّوَةِ إِنَّهَا حَصَاةٌ وَلِلْحَصَاةِ إِنَّهَا نَوَاةٌ ثُمَّ دَانَ بِهِ. ٢٨٧٢/٢- عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي الْعَبَّاسِ قَالَ:

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2870-5. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibni 'l-Ḥasan ibn Shammūn (-) 'Abdullāh ibn 'Abdi 'r-Raḥmān (-) Misma' ibn 'Abdi 'l-Malik that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ﷺ), said: 'The physical expression that exceeds what is in the heart is considered by us to be hypocrisy.' "

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### Chapter on Polytheism

2871-1. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Burayd al-'Ījlī reports that he asked Abū Ja'far ('a.s.) about the smallest act that leads to polytheism, so he said:

"It is for one to say about a seed that it is a pebble and about a pebble that it is a seed and then to believe in it."

2872-2. From him (-) 'Abdullāh ibn Muskān (-) Abu 'l-'Abbās said:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَذْنَى مَا يَكُونُ بِهِ الْإِنْسَانُ مُشْرِكًا قَالَ فَقَالَ مَنْ ابْتَدَعَ رَأْيًا فَأَحَبَّ عَلَيْهِ أَوْ أَبْغَضَ عَلَيْهِ.

٣/٢٨٧٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَاسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ: يُطِيعُ الشَّيْطَانَ مِنْ حَيْثُ لَا يَعْلَمُ فَيُشْرِكُ.

٤/٢٨٧٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ: شِرْكُهُ طَاعَةٌ وَ لَيْسَ شِرْكُهُ عِبَادَةٌ وَ عَنْ قَوْلِهِ عَزَّ وَجَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ إِنَّ الْآيَةَ تَنْزِيلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ثُمَّ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئًا فَهُوَ يَمُنُّ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مُحْضًا.

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"I asked Abū 'Abdillāh ('a.s.) about the smallest action that can make one a polytheist, so he said: 'When one comes up with a novel opinion and then judges others, loving some and hating others, by it.'"

2873-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Yahyā ibn 'l-Mubārah (-) 'Abdullāh ibn Jabalah (-) Samā'ah (-) Abū Baṣīr\* and Ishāq ibn 'Ammār that Abū 'Abdillāh ('a.s.) said regarding the Word of Allāh, to Whom belong Might and Majesty: *And most of them do not believe in Allāh without ascribing partners to Him*, (Qur., 12:106):

"He worships Satan without knowing thereby becoming a polytheist."

2874-4. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) Ibn Bukayr (-) Ḍurays that Abū 'Abdillāh ('a.s.) said regarding the Word of Allāh, to Whom belong Might and Majesty: *And most of them do not believe in Allāh without ascribing partners to Him* [Qur., 12:106]:

"It is the polytheism of obedience, not that of worship." And about His Word, to Whom belong Might and Majesty: *And among the people are those who worship Allāh on the fringe*, [ibid, 22:11], he ['a.s.] said: "A verse is revealed about one individual and is then applicable to his followers." I asked: "Is it that anyone who ascribes to something other than you is among those who worships Allāh on the fringe?" He ['a.s.] said: "Yes; and he may be alone in this."

٥/٢٨٧٥ - يُونُسُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ حَسَّانِ الْجَمَّالِ عَنْ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ أَمَرَ النَّاسُ بِمَعْرِفَتِنَا وَالرَّجْعِ إِلَيْنَا وَالتَّسْلِيمِ لَنَا ثُمَّ قَالَ وَ إِنْ صَامُوا وَ صَلَّوْا وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ جَعَلُوا فِي أَنْفُسِهِمْ أَنْ لَا يَرْكُدُوا إِلَيْنَا كَانُوا بِذَلِكَ مُشْرِكِينَ.

٦/٢٨٧٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَوْ أَنَّ قَوْمًا عَبَدُوا اللَّهَ وَخَذَهُ لَا شَرِيكَ لَهُ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ حَجَّجُوا النَّبِيَّ وَ صَامُوا شَهْرَ رَمَضَانَ ثُمَّ قَالُوا لِسَيِّدِنَا صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا صَنَعَ خِلَافَ الَّذِي صَنَعَ أَوْ وَجَدُوا ذَلِكَ فِي قُلُوبِهِمْ لَكَانُوا بِذَلِكَ مُشْرِكِينَ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَعَلَيْكُمْ بِالتَّسْلِيمِ.

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2875-5. Yūnus (-) Dāwūd ibn Farqad (-) Ḥassān al-Jammāl (-) 'Amīrah that he heard Abū 'Abdillāh ('a.s.) saying:

"The people have been commanded to know us and to return to us [in all their affairs] and submit to us." Then he ['a.s.] said: "If they fast and pray and bear witness that there is no god but Allāh while they take it upon them-selves not to turn to us, they will thereby become polytheists."

2876-6. 'Alī ibn Ibrāhīm (-) his father (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) 'Abdullāh ibn Yaḥyā al-Kāhili said:

"Abū 'Abdillāh ('a.s.) said: 'If the people worshipped Allāh alone, without any partners, and established prayers, paid the alms-tax, performed the *hajj* pilgrimage, and fasted the entire month of Ramaḍān, and then said about anything Allāh or His Messenger (s) did: Had they done other than what they did [it would have been better], or if they even think this in their hearts, they would thereby become polytheists.' Then he recited the following verse: *But no, by your Lord! They will not believe until they make you a judge in their disputes, then do not find within their hearts any dissent to your verdict and submit in full submission*, (Qur., 4:65). Then Abū 'Abdillāh ('a.s.) said: 'So you must submit [completely].'"

٢٨٧٧/٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ:  
 سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَقَالَ أَمَا وَاللَّهِ مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَلَوْ دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ لَمَا أَجَابُوهُمْ وَلَكِنْ أَحَلُّوا لَهُمْ حَرَامًا وَحَرَّمُوا عَلَيْهِمْ حَلَالًا فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ.  
 ٢٨٧٨/٨- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
 مَنْ أَطَاعَ رَجُلًا فِي مَعْصِيَةٍ فَقَدْ عَبَدَهُ.

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2877-7. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) his father (-) 'Abdullāh ibn Yaḥyā (-) 'Abdullāh ibn Muskān that Abū Baṣīr said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *They have taken their scribes and their monks as lords besides Allāh...* (Qur., 9:31), so he ['a.s.] said: 'By Allāh, they did not call the people to worship them, for if they had called the people to worship them, none of them would have responded. Rather, they made permissible for them that which was forbidden and forbade them from that which was permissible, so they worshipped them without being aware [of what they were doing].'"

2878-8. 'Alī ibn Muḥammad (-) Ṣāliḥ ibn Abī Ḥammād\* and 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) a man that Abū 'Abdillāh ('a.s.) said:

"Whoever obeys a person in sinning has worshipped him."

- ١٧٠ -  
بَابُ الشَّكِّ

١/٢٨٧٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ قَالَ: كَتَبْتُ إِلَى الْعَبْدِ الصَّالِحِ عَلَيْهِ السَّلَامُ أَخْبِرْهُ أَنِّي شَاكٌّ وَقَدْ قَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى وَ أَنِّي أَحِبُّ أَنْ تُرِيَنِي شَيْئاً فَكَتَبَ عَلَيْهِ السَّلَامُ إِنَّ إِبْرَاهِيمَ كَانَ مُؤْمِناً وَ أَحَبُّ أَنْ يَزِدَّادَ إِيْمَاناً وَ أَنْتَ شَاكٌّ وَ الشَّاكُّ لَا خَيْرَ فِيهِ وَ كَتَبَ إِنَّمَا الشَّكُّ مَا لَمْ يَأْتِ الْيَقِينُ فَإِذَا جَاءَ الْيَقِينُ لَمْ يَجْزِ الشَّكُّ وَ كَتَبَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ قَالَ نَزَلَتْ فِي الشَّاكِّ.

٢/٢٨٨٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ قَالَ:

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Chapter on  
Doubt

2879-1. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus that al-Ḥusayn ibn al-Ḥakam said:

"I wrote to the Righteous Servant [al-Kāzīm] ('a.s.) telling him that I was in doubt, and Ibrāhīm ('a.s.) had said: 'My Lord! Show me how You revive the dead,' (Qur., 2:260), so I too would like you to show me something [to remove my doubt]. He ('a.s.) wrote back saying: 'Verily Ibrāhīm was a believer and only wanted to increase his faith, whereas you are in doubt and there is no good in the doubter.' Then he wrote: 'Indeed doubt exists where certitude has not reached, for when certitude arrives, there is no room for doubt.' He ['a.s.] added: 'Indeed Allāh, to Whom belong Might and Majesty, says: *We did not find in most of them any [loyalty to] covenants. Indeed We found most of them to be transgressors,* (Qur., 7:102).' He ['a.s.] said: 'This verse was revealed about the doubter.' "

2880-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Asbāṭ that Abū Ishāq al-Khurāsānī said:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ فِي خُطْبَتِهِ لَا تَرْتَابُوا فَتَشْكُوا وَلَا تَشْكُوا فَتَكْفُرُوا.  
 ٣/٢٨٨١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ  
 عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ:  
 كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَالِسًا عَنْ يَسَارِهِ وَ زُرَّارَةُ عَنْ يَمِينِهِ فَدَخَلَ عَلَيْهِ أَبُو بَصِيرٍ  
 فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِيمَنْ شَكَّ فِي اللَّهِ فَقَالَ كَافِرٌ يَا أَبَا مُحَمَّدٍ قَالَ فَشَكَّ فِي رَسُولِ  
 اللَّهِ فَقَالَ كَافِرٌ قَالَ ثُمَّ التَفَتَ إِلَى زُرَّارَةَ فَقَالَ إِنَّمَا يَكْفُرُ إِذَا جَحَدَ.  
 ٤/٢٨٨٢ - عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ هَارُونَ بْنِ  
 خَارِجَةَ عَنْ أَبِي بَصِيرٍ قَالَ:  
 سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ  
 قَالَ بِشَيْءٍ.  
 ٥/٢٨٨٣ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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"The Commander of the Faithful ('a.s.) used to say in his sermon: 'Do not be uncertain lest you become doubters, and do not doubt lest you become disbelievers.'"

2881-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) his father (-) Khalaf ibn Ḥammād (-) Abū Ayyūb al-Khazzāz that Muḥammad ibn Muslim said:

"I was in the presence of Abū 'Abdillāh ('a.s.), seated on his left side while Zurārah was on his right, when Abū Baṣīr entered and said: 'O Abā 'Abdillāh! What do you say about the one who doubts in Allāh?' He ['a.s.] replied: 'He is a disbeliever, O Abā Muḥammad!' He asked: 'And if he doubts in the Messenger of Allāh?' 'He is a disbeliever,' said the Imām. Then he ['a.s.] turned to Zurārah and said: 'He is only a disbeliever if he rejects.'"

2882-4. From him (-) his father (-) an-Naḍr ibn Suwayd (-) Yaḥyā ibn 'Imrān al-Ḥalabī (-) Hārūn ibn Khārijah that Abū Baṣīr said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *Those who have faith and do not taint their faith with wrongdoing...* (Qur., 6:82) - he said: '[Meaning] with doubt.'"

2883-5. al-Ḥusayn ibn Muḥammad (-) Aḥmad ibn Ishāq (-) Bakr ibn Muḥammad that Abū 'Abdillāh ('a.s.) said:

إِنَّ الشُّكَّ وَالْمَعْصِيَةَ فِي النَّارِ لَيْسَا مِنَّا وَلَا إِلَيْنَا.  
 ٦/٢٨٨٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ رَجُلٍ  
 عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
 مَنْ شَكَّ فِي اللَّهِ بَعْدَ مَوْلِدِهِ عَلَى الْفِطْرَةِ لَمْ يَفِئْ إِلَى خَيْرٍ أَبَدًا.  
 ٧/٢٨٨٥ - عَنْهُ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:  
 لَا يَنْفَعُ مَعَ الشُّكِّ وَالْجُمُودِ عَمَلٌ.  
 ٨/٢٨٨٦ - وَ فِي وَصِيَّةِ الْمُفَضَّلِ قَالَ:  
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ شَكَّ أَوْ ظَنَّ وَ أَقَامَ عَلَى أَحَدِهِمَا أَحْبَطَ اللَّهُ عَمَلَهُ إِنَّ  
 حُجَّةَ اللَّهِ هِيَ الْحُجَّةُ الْوَاضِحَةُ.  
 ٩/٢٨٨٧ - عَنْهُ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا  
 عَلَيْهِ السَّلَامُ قَالَ:  
 قُلْتُ إِنَّا لَنَرَى الرَّجُلَ لَهُ عِبَادَةٌ وَ اجْتِهَادٌ وَ خُشُوعٌ وَ لَا يَقُولُ بِالْحَقِّ فَهَلْ يَنْفَعُهُ ذَلِكَ شَيْئاً

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"Verily skepticism and sin lead to the Fire; neither [of the two] are from us and neither return to us."

2884-6. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) 'Uthmān ibn 'Isā (-) a man that Abū 'Abdillāh ('a.s.) said:

"Whoever doubts in Allāh after having been born upon the primordial nature (*fiṭrah*) will never turn to virtue as long as he lives."

2885-7. From him (-) his father, *rafa'ahū*, that Abū Ja'far ('a.s.) said:

"No action can bring benefit when accompanied by doubt and denial."

2886-8. And in the will of al-Mufaḍḍal said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Whoever doubts or remains uncertain while performing any deed, Allāh will nullify his action. Indeed, the proof of Allāh is a manifest proof [that leaves no room for doubt].'"

2887-9. From him (-) 'Alī ibn Asbāṭ (-) al-'Alā' ibn Razīn (-) Muḥammad ibn Muslim that one of them ('a.s.) said:

"I said [to the Imām]: 'We see that at times there is a man who worships, strives and humbles himself while he does not accept the Truth – does any

فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّمَا مَثَلُ أَهْلِ الْبَيْتِ مَثَلُ أَهْلِ بَيْتِ كَانُوا فِي بَنِي إِسْرَائِيلَ كَانَ لَا يَجْتَهُدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلَّا دَعَا فَأُجِيبَ وَإِنْ رَجُلًا مِنْهُمْ اجْتَهَدَ أَرْبَعِينَ لَيْلَةً ثُمَّ دَعَا فَلَمْ يُسْتَجَبْ لَهُ فَأَتَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ يَشْكُو إِلَيْهِ مَا هُوَ فِيهِ وَ يَسْأَلُهُ الدُّعَاءَ قَالَ فَتَطَهَّرَ عِيسَى وَ صَلَّى ثُمَّ دَعَا اللَّهَ عَزَّ وَ جَلَّ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا عِيسَى إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أُوتِيَ مِنْهُ إِنَّهُ دَعَانِي وَ فِي قَلْبِهِ شَكٌّ مِنْكَ فَلَوْ دَعَانِي حَتَّى يَنْقَطِعَ عُنُقُهُ وَ تَنْتَثِرَ أَنَامِلُهُ مَا اسْتَجَبْتُ لَهُ قَالَ فَالْتَفَتَ إِلَيْهِ عِيسَى عَلَيْهِ السَّلَامُ فَقَالَ تَدْعُو رَبَّكَ وَ أَنْتَ فِي شَكٍّ مِنْ نَبِيِّهِ فَقَالَ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ قَدْ كَانَ وَ اللَّهُ مَا قُلْتَ فَادْعُ اللَّهَ لِي أَنْ يَذْهَبَ بِهِ عَنِّي قَالَ فَدَعَا لَهُ عِيسَى عَلَيْهِ السَّلَامُ فَتَابَ اللَّهُ عَلَيْهِ وَ قَبِلَ مِنْهُ وَ صَارَ فِي حَدِّ أَهْلِ بَيْتِهِ.

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of this benefit him?' He [*'a.s.*] replied: 'O Abā Muḥammad! Indeed, the example of the *Ahlu 'l-bayt* [*'a.s.*] is like that family of the Banū Isrā'īl, none of them would strive [and worship] for forty nights and then supplicate but that his supplication was answered. However, there was a man from among them who strived for forty nights but when he supplicated, he did not receive any answer. So, he came to 'Īsā son of Maryam (*'a.s.*) and complained to him, asking him to pray on his behalf. So, 'Īsā performed ablution and prayed, then he supplicated to Allāh, to Whom belong Might and Majesty. Allāh, to Whom belong Might and Majesty, revealed to him: "O 'Īsā! Verily My servant came to me through the wrong door. He supplicated to me while there was doubt in his heart about you. If he would continue to supplicate until his neck became detached from his body and his limbs were scattered, I would still not answer him." So, 'Īsā (*'a.s.*) turned to him and said: "You pray to your Lord while you doubt in His Prophet?" He said: "O Spirit of Allāh and His Word, it is, by Allāh, as you have said. So, pray to Allāh to remove it from me." So, 'Īsā (*'a.s.*) prayed to Allāh for him and Allāh forgave him and accepted his plea, then he became like the others in his family.' "

## - ١٧١ - بَابُ الضَّلَالِ

١/٢٨٨٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ هَاشِمِ صَاحِبِ الْبَرِيدِ قَالَ:  
 كُنْتُ أَنَا وَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ أَبُو الْخَطَّابِ مُجْتَمِعِينَ فَقَالَ لَنَا أَبُو الْخَطَّابِ مَا تَقُولُونَ  
 فِيمَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَقُلْتُ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَهُوَ كَافِرٌ فَقَالَ أَبُو الْخَطَّابِ لَيْسَ  
 بِكَافِرٍ حَتَّى تَقُومَ عَلَيْهِ الْحُجَّةُ فَإِذَا قَامَتْ عَلَيْهِ الْحُجَّةُ فَلَمْ يَعْرِفْ فَهُوَ كَافِرٌ فَقَالَ لَهُ مُحَمَّدُ  
 بْنُ مُسْلِمٍ سُبْحَانَ اللَّهِ مَا لَهُ إِذَا لَمْ يَعْرِفْ وَ لَمْ يَنْجِدْ يَكْفُرُ لَيْسَ بِكَافِرٍ إِذَا لَمْ يَنْجِدْ قَالَ  
 فَلَمَّا حَاجَجْتُ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ إِنَّكَ قَدْ حَضَرْتَ وَ غَابَا وَ  
 لَكِنْ مَوْعِدُكُمُ اللَّيْلَةُ الْجُمُرَةُ الْوُسْطَى يَمْنَى فَلَمَّا كَانَتِ اللَّيْلَةُ اجْتَمَعْنَا عِنْدَهُ وَ أَبُو الْخَطَّابِ

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### Chapter on Straying from the Right Path

2888-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdu 'r-Raḥmān ibni 'l-Ḥajjāj that Hāshim Ṣāhibi 'l-barīd [courier] said:

"I was with Muḥammad ibn Muslim and Abu 'l-Khaṭṭāb when the latter asked us: 'What do you say about the one who does not accept this matter (i.e. the wilāyah of the Ahlu 'l-bayt, 'a.s.)?' I replied: 'Whoever does not accept this matter is a disbeliever.' Abu 'l-Khaṭṭāb said: 'He is not a disbeliever until you have provided him with evidence. If you give him proof and he rejects it, then he is a disbeliever.' Muḥammad ibn Muslim interjected: 'Glory be to Allāh! What is his status if he does not accept it but does not reject it? He is not a disbeliever if he does not reject it!' After this discussion, I went to see Abū 'Abdillāh ('a.s.) and told him about it. He ['a.s.] said to me: 'You have come but your two companions are absent. Come together tonight to the middle pillar (al-jamratu 'l-wusṭā) in Minā.'

"When night fell, we all went to him: Myself, Abu 'l-Khaṭṭāb and Muḥammad ibn Muslim. He ['a.s.] took a cushion and placed it on his

و مُحَمَّدٌ بْنُ مُسْلِمٍ فَتَنَّاوَلْ وَسَادَّةٌ فَوَضَعَهَا فِي صَدْرِهِ ثُمَّ قَالَ لَنَا مَا تَقُولُونَ فِي خَدَمِكُمْ وَ نِسَائِكُمْ وَ أَهْلِيكُمْ أَلَيْسَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قُلْتُ بَلَى قَالَ أَلَيْسَ يَشْهَدُونَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ قُلْتُ بَلَى قَالَ أَلَيْسَ يُصَلُّونَ وَ يَصُومُونَ وَ يَحُجُّونَ قُلْتُ بَلَى قَالَ فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ قُلْتُ لَا قَالَ فَمَا هُمْ عِنْدَكُمْ قُلْتُ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَهُوَ كَافِرٌ قَالَ سُبْحَانَ اللَّهِ أَمَا رَأَيْتَ أَهْلَ الطَّرِيقِ وَ أَهْلَ الْمِيَاهِ قُلْتُ بَلَى قَالَ أَلَيْسَ يُصَلُّونَ وَ يَصُومُونَ وَ يَحُجُّونَ أَلَيْسَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قُلْتُ بَلَى قَالَ فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ قُلْتُ لَا قَالَ فَمَا هُمْ عِنْدَكُمْ قُلْتُ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَهُوَ كَافِرٌ قَالَ سُبْحَانَ اللَّهِ أَمَا رَأَيْتَ الْكَعْبَةَ وَ الطَّوَافَ وَ أَهْلَ الْيَمَنِ وَ تَعَلُّفَهُمْ بِأَسْتَارِ الْكَعْبَةِ قُلْتُ بَلَى قَالَ أَلَيْسَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَ يُصَلُّونَ وَ يَصُومُونَ وَ يَحُجُّونَ قُلْتُ بَلَى قَالَ فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ قُلْتُ لَا قَالَ فَمَا تَقُولُونَ فِيهِمْ

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chest. Then he [*a.s.*] said to us: 'What do you say about your servants, your women and your children – do they not bear witness that there is no god but Allāh?' I said: 'Yes, indeed!' He [*a.s.*] said: 'Do they not bear witness that Muḥammad is the Messenger of Allāh?' I said: 'Yes, indeed!' He [*a.s.*] asked: 'Do they not pray, fast and go for pilgrimage (*hajj*)?' I said: 'Yes, indeed!' He said: 'Then they accept all that you believe?' I said: 'No.' He [*a.s.*] then asked: 'So, what is their status in your eyes?' I said: 'Whoever does not accept this matter is a disbeliever.' He [*a.s.*] said: 'Glory be to Allāh! Have you not seen the people who travel by land and by sea?' I said: 'Yes, Indeed.' He [*a.s.*] said: 'Do they not pray and fast and go for pilgrimage? Do they not bear witness that there is no god but Allāh and Muḥammad is the Messenger of Allāh?' I said: 'Yes, indeed!' He said: 'Then they accept all that you believe?' I said: 'No.' He [*a.s.*] then asked: 'So what is their status in your eyes?' I said: 'Whoever does not accept this matter is a disbeliever.' He [*a.s.*] said: 'Glory be to Allāh! Have you not seen the Ka'bah, the circumambulation, and the people of Yemen and how they cling to the covering of the Ka'bah?' I said: 'Yes, indeed!' He [*a.s.*] said: 'Do they not bear witness that there is no god but Allāh and Muḥammad is the Messenger of Allāh? Do they not pray and fast and go for pilgrimage?' I said: 'Yes, indeed!' He [*a.s.*] said: 'Then they accept all that you believe?' I said: 'No.' He [*a.s.*] then asked: 'So what is their status

قُلْتُ مَنْ لَمْ يَعْرِفْ فَهُوَ كَافِرٌ قَالَ سُبْحَانَ اللَّهِ هَذَا قَوْلُ الْخَوَارِجِ ثُمَّ قَالَ إِنْ شِئْتُمْ أَخْبَرْتُكُمْ  
فَقُلْتُ أَنَا لَا فَقَالَ أَمَّا إِنَّهُ شَرٌّ عَلَيْكُمْ أَنْ تَقُولُوا بِشَيْءٍ مَا لَمْ تَسْمَعُوهُ مِنَّا قَالَ فَظَنَنْتُ أَنَّهُ  
يُدِيرُنَا عَلَى قَوْلِ مُحَمَّدٍ بْنِ مُسْلِمٍ.

٢/٢٨٨٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ عَنْ أَبِي  
جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ فَمَا تَقُولُ فِي مُنَاكَحَةِ النَّاسِ فَإِنِّي قَدْ بَلَغْتُ مَا تَرَاهُ وَ مَا تَزَوَّجْتُ قَطُّ فَقَالَ وَ  
مَا يَمْنَعُكَ مِنْ ذَلِكَ فَقُلْتُ مَا يَمْنَعُنِي إِلَّا أَنِّي أَخْشَى أَنْ لَا تَحِلَّ لِي مُنَاكَحَتُهُمْ فَمَا تَأْمُرُنِي  
فَقَالَ فَكَيْفَ تَصْنَعُ وَأَنْتَ شَابٌّ أَتَصْبِرُ قُلْتُ أَتَخِذُ الْجَوَارِيَ قَالَ فَهَاتِ الْآنَ فِيمَا تَسْتَحِلُّ  
الْجَوَارِيَ قُلْتُ إِنَّ الْأَمَةَ لَيْسَتْ بِمَنْزِلَةِ الْحُرَّةِ إِنْ رَأَيْتُنِي بِشَيْءٍ بَغْتَهَا وَ اعْتَرَلَتْهَا قَالَ فَحَدِّثْنِي  
بِمَا اسْتَخْلَلْتَهَا قَالَ فَلَمْ يَكُنْ عِنْدِي جَوَابٌ فَقُلْتُ لَهُ فَمَا تَرَى أَتَزَوِّجُ فَقَالَ مَا أَبَالِي أَنْ

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in your eyes?' I said: 'Whoever does not accept this matter is a disbeliever.'  
He ['a.s.] said: 'Glory be to Allāh! This is the belief of the Khawārij!' Then  
he ['a.s.] said: 'If you want, I can inform you about it.' I said: 'No.' He  
['a.s.] said: 'It is surely a transgression on your part to say anything that  
you have not heard from us.' He (the narrator) said: "By this I assumed  
that he meant to take us towards the opinion of Muḥammad ibn Muslim."

2889-2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) a man  
(-) Zurārah that Abū Ja'far ('a.s.) said [when]:

"I said to him ['a.s.]: 'What do you say about marriage, for I have attained  
maturity as you can see and have never married!' He ['a.s.] said: 'What  
prevented you from it?' I said: 'Nothing but the fear of its impermissibility  
prevented me from it. So, what do you instruct me to do?' He ['a.s.] said:  
'Then how do you restrain yourself while you are a young man? Do you  
exercise patience.' I said: 'I take slavegirls.' He ['a.s.] said: 'Now, how do  
you justify the permissibility of taking slavegirls?' I said: 'The slavegirl is  
not the same as the free woman. If she does anything to rouse my suspicion,  
I sell her off and leave her.' He ['a.s.] said: 'Tell me, why do you consider  
her permissible for yourself?' I did not have an answer, so I said: 'What do  
you think? Should I marry?' He ['a.s.] replied: 'I do not care if you do.' I

تَفَعَّلَ قُلْتُ أَرَأَيْتَ قَوْلَكَ مَا أَبَالِي أَنْ تَفَعَّلَ فَإِنَّ ذَلِكَ عَلَى جِهَتَيْنِ تَقُولُ لَسْتُ أَبَالِي أَنْ تَأْمُرَ مِنْ غَيْرِ أَنْ أَمُرَكَ فَمَا تَأْمُرُنِي أَفَعَلَ ذَلِكَ بِأَمْرِكَ فَقَالَ لِي قَدْ كَانَ رَسُولُ اللَّهِ ﷺ تَزَوَّجَ وَ قَدْ كَانَ مِنْ أَمْرِ امْرَأَةِ نُوحٍ وَ امْرَأَةِ لُوطٍ مَا قَدْ كَانَ إِنَّهُمَا قَدْ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ ﷺ لَيْسَ فِي ذَلِكَ بِمَنْزِلَتِي إِنَّمَا هِيَ تَحْتَ يَدِهِ وَ هِيَ مُقَرَّةٌ بِحُكْمِهِ مُقَرَّةٌ بِدِينِهِ قَالَ فَقَالَ لِي مَا تَرَى مِنَ الْحَيَانَةِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَخَانَتَاهُمَا مَا يَغْنِي بِذَلِكَ إِلَّا الْفَاحِشَةُ وَ قَدْ زَوَّجَ رَسُولُ اللَّهِ ﷺ فَلَانًا قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ مَا تَأْمُرُنِي أَنْظِلِقُ فَأَتَزَوَّجَ بِأَمْرِكَ فَقَالَ لِي إِنْ كُنْتُ فَاعِلًا فَعَلَيْكَ بِالْبَلْهَاءِ مِنَ النِّسَاءِ قُلْتُ وَ مَا الْبَلْهَاءُ قَالَ ذَوَاتُ الْخُدُورِ الْعَفَائِفُ فَقُلْتُ مَنْ هِيَ عَلَى دِينِ سَالِمِ بْنِ أَبِي حَفْصَةَ قَالَ لَا فَقُلْتُ مَنْ هِيَ عَلَى دِينِ رِبْعَةَ الرَّأْيِ فَقَالَ لَا وَ لَكِنَّ الْعَوَاتِقَ اللَّوَاتِي لَا يَنْصِبْنَ كُفْرًا وَ لَا يَعْرِفْنَ مَا يَعْرِفُونَ قُلْتُ وَ هَلْ تَعْدُو أَنْ تَكُونَ مُؤْمِنَةً أَوْ كَافِرَةً فَقَالَ تَصُومُ وَ تُصَلِّي

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said: 'When you say that you do not care, does it mean that you do not care whether I sin without following your instructions? I will follow whatever you will instruct me to do.' He ['a.s.] said: 'The Messenger of Allāh (ﷺ) married and the case of the wife of Nūḥ and the wife of Lūṭ is also known. *They were under two of Our righteous servants.* (Qur., 66:10)' I said: 'The Messenger of Allāh (ﷺ) is not like me; his wife is under his control and subservient to his command, having acknowledged his religion.' He ['a.s.] said to me: 'What do you think about the betrayal mentioned in the verse wherein Allāh, to Whom belong Might and Majesty, says: *yet they betrayed him.* What is meant by this other than grave sin? Yet the Messenger of Allāh, may Allāh bless him and his progeny, got so-and-so married.' I said: 'May Allāh enhance you! Do you command me to go and get married as per your instructions?' He ['a.s.] said: 'If you wish to do so, then select a simple-minded woman.' I asked: 'Who are simple-minded women?' He ['a.s.] said: 'Those who are modest and chaste.'

"I asked: 'Like the women who follow the way of Sālim ibn Abī Hafsah?' He ['a.s.] said: 'No.' I asked: 'Those who follow the way of Rabī'ah ar-Ra'y?' He ['a.s.] said: 'No. Rather, they are the young women who do not disbelieve yet they do not know that which you know.' I said: 'And does it matter if they believe or disbelieve?' He ['a.s.] said: 'As long as she fasts, prays and fears Allāh while not being aware of your matter.' I said: 'Allāh,

وَتَتَّقِي اللَّهَ وَ لَا تَدْرِي مَا أَمَرْتُكُمْ فَقُلْتُ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ لَا وَ اللَّهِ لَا يَكُونُ أَحَدٌ مِنَ النَّاسِ لَيْسَ بِمُؤْمِنٍ وَ لَا كَافِرٍ قَالَ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ قَوْلَ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ يَا زُرَّارَةُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ فَلَمَّا قَالَ عَسَى فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ قَالَ فَقَالَ مَا تَقُولُ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ فَقَالَ وَ اللَّهِ مَا هُمْ بِمُؤْمِنِينَ وَ لَا كَافِرِينَ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ وَ إِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ فَقَالَ وَ اللَّهِ مَا هُمْ بِمُؤْمِنِينَ وَ لَا كَافِرِينَ وَ لَوْ كَانُوا مُؤْمِنِينَ لَدَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ وَ لَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ وَ لَكِنَّهُمْ قَوْمٌ

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to Whom belong Might and Majesty says: *It is He who created you, then some of you dis-believe and others believe* (Qur., 64:2) – no, by Allāh, it is not possible for anyone to be neither a believer nor a disbeliever.'

"Abū Ja'far ('a.s.) replied: 'The Words of Allāh are truer than your words O Zurārah! Have you read the Words of Allāh, to Whom belong Might and Majesty: *And others have confessed their faults, they have mingled a righteous conduct with other that was evil. Maybe Allāh will accept their repentance* (Qur., 9:102), notice that He [s.w.t.] says 'Maybe' (i.e. He might forgive them).' I said: 'They are either believers or disbelievers.' He ['a.s.] said: 'Then what do you say about His Word, to Whom belong Might and Majesty: *Except the weak from among the men and the children who have not in their power the means nor can they find a way to escape* (Qur., 4:98) – towards belief.' I said: 'They are either believers or disbelievers.' He ['a.s.] said: 'By Allāh, they are neither believers nor disbelievers.' Then he came towards me and said: 'What do you say about the Ashābu 'l-A'rāf?' I said: 'They too are either believers or unbelievers. If they enter Paradise they are believers and if they enter the Fire, they are disbelievers.' He ['a.s.] said: 'By Allāh, they are neither believers nor disbelievers. If they had been believers, they would have entered Paradise the way the other believers enter it and if they were disbelievers they would have entered the Fire the way the disbelievers enter it. Rather, they are a people whose good

قَدْ اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيِّئَاتُهُمْ فَقَصُرَتْ بِهِمُ الْأَعْمَالُ وَ أَنَّهُمْ لَكَمَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَقُلْتُ أَمِنْ أَهْلِ الْجَنَّةِ هُمْ أَمْ مِنْ أَهْلِ النَّارِ فَقَالَ أَتَرَكُهُمْ حَيْثُ تَرَكَهُمُ اللَّهُ قُلْتُ أَفَتَرْجِيهِمْ قَالَ نَعَمْ أُرْجِيهِمْ كَمَا أَرْجَاهُمُ اللَّهُ إِنْ شَاءَ أَدْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَ إِنْ شَاءَ سَاقَهُمُ إِلَى النَّارِ بِذُنُوبِهِمْ وَ لَمْ يَظْلِمْنَاهُمْ فَقُلْتُ هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ قَالَ لَا قُلْتُ فَهَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ قَالَ فَقَالَ لَا إِلَّا أَنْ يَشَاءَ اللَّهُ يَا زُرَّارَةُ إِنِّي أَقُولُ مَا شَاءَ اللَّهُ وَ أَنْتَ لَا تَقُولُ مَا شَاءَ اللَّهُ أَمَا إِنَّكَ إِنْ كَبُرْتَ رَجَعْتَ وَ تَحَلَّلْتَ عَنْكَ عُقْدُكَ.

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and evil deeds are equal, so their deeds fall short and they are just as Allāh, to Whom belong Might and Majesty, has described them.'

"I asked: 'Are they from the People of Paradise or from the People of the Fire?' He [*a.s.*] said: 'Leave them where Allāh has left them.' I asked: 'Do you leave their affair with Allāh?' He [*a.s.*] said: 'Yes, I leave their matter with Allāh – if He [*s.w.t.*] wills he will put them in Paradise by His mercy, and if He wills he will drag them to the Fire due to their sins, and He [*s.w.t.*] will not be unjust to them.' I said: pebble 'Will a disbeliever enter Paradise?' He [*a.s.*] said: 'No.' 'And will anyone but a disbeliever enter the Fire?' He [*a.s.*] said: 'No. Except if Allāh wills. O Zurārah! I say that it will be as Allāh wills while you do not say that it will be as Allāh wills. Indeed, when you grow older, you will return from this [obstinacy] and these knots [of doubt in you] will be undone.' "

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## بَابُ الْمُسْتَضْعَفِ

٢٨٩٠/١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ زُرَّارَةَ قَالَ:

سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْمُسْتَضْعَفِ فَقَالَ هُوَ الَّذِي لَا يَهْتَدِي حِيلَةً إِلَى الْكُفْرِ فَيَكْفُرُ وَلَا يَهْتَدِي سَبِيلًا إِلَى الْإِيمَانِ لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَلَا يَسْتَطِيعُ أَنْ يَكْفُرَ فَهُمْ الصَّبِيَّانُ وَمَنْ كَانَ مِنَ الرِّجَالِ وَالنِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبِيَّانِ مَرْفُوعٍ عَنْهُمْ الْقَلَمُ.

٢٨٩١/٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

الْمُسْتَضْعَفُونَ الَّذِينَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا قَالَ لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْإِيمَانِ وَلَا يَكْفُرُونَ الصَّبِيَّانُ وَأَشْبَاهُ عُقُولِ الصَّبِيَّانِ مِنَ الرِّجَالِ وَالنِّسَاءِ.

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Chapter on  
The Helpless

2890-1. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) some of his co-sectarians that Zurārah said:

"I asked Abū Ja'far ('a.s.) about the helpless (*al-mustaḍ'af*). He said: 'He is the one who has no means of attaining disbelief in order to be a disbeliever, and he has no access to the path of faith. Neither can he believe nor can he disbelieve. Such individuals include the young children and those men and women who have the minds of children – responsibility is lifted from them.'"

2891-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Jamāl (-) Zurārah that Abū Ja'far ('a.s.) said:

"The helpless ones are those who neither have access to any means nor are guided to any path." Then he ['a.s.] said: "Those who have no access to faith and don't disbelieve are the children and those who have minds like that of children among the men and women."

٢٨٩٢/٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ زُرَّارَةَ قَالَ:

سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْمُسْتَضْعَفِ فَقَالَ هُوَ الَّذِي لَا يَسْتَطِيعُ حِيلَةً يَدْفَعُ بِهَا عَنْهُ الْكُفْرَ وَلَا يَهْتَدِي بِهَا إِلَى سَبِيلِ الْإِيمَانِ لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَلَا يَكْفُرَ قَالَ وَ الصَّبِيَّانُ وَمَنْ كَانَ مِنَ الرِّجَالِ وَ النِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبِيَّانِ.

٢٨٩٣/٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ الْبَجَلِيِّ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا تَقُولُ فِي الْمُسْتَضْعَفِينَ فَقَالَ لِي شَبِيهَا بِالْفَرْعِ فَتَرَكْتُمْ أَحَدًا يَكُونُ مُسْتَضْعَفًا وَ آيَنَ الْمُسْتَضْعَفُونَ فَوَ اللَّهُ لَقَدْ مَشَى بِأَمْرِكُمْ هَذَا الْعَوَاتِقُ إِلَى الْعَوَاتِقِ فِي خُدُورِهِنَّ وَ تَحَدَّثَ بِهِ السَّقَايَاتُ فِي طَرِيقِ الْمَدِينَةِ.

٢٨٩٤/٥- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ:

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2892-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) Ibn Ri'āb that Zurārah said:

"I asked Abū Ja'far ('a.s.) about the helpless one so he said: 'He is the one who cannot access any means by which to repulse disbelieve or gain guidance towards the path of faith. He cannot believe nor can he disbelieve.' He ['a.s.] added: '...and the children and those among the men and women whose minds are like that of children.'"

2893-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn al-Ḥakam (-) 'Abdullāh ibn Jundab that Sufyān ibn as-Samṭi 'l-Bajalī said:

"I said to Abū 'Abdillāh ('a.s.): 'What do you say about the helpless ones?' He ['a.s.] replied with surprise: 'You actually let one remain helpless? And where are the helpless ones? By Allāh, this matter of yours [concerning the true path] has [even] been carried and passed along from one bashful slavegirl to another, [being discussed] in the private chambers as well as the watering holes on the roads to the city.'"

2894-5. From him (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'īd (-) Faḍālah ibn Ayyūb that 'Amr ibn Abān said:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْمُسْتَضْعَفِينَ فَقَالَ هُمْ أَهْلُ الْوَلَايَةِ فَقُلْتُ أَيُّ وَلَايَةٍ فَقَالَ  
أَمَّا إِنَّهَا لَيْسَتْ بِالْوَلَايَةِ فِي الدِّينِ وَلَكِنَّهَا الْوَلَايَةُ فِي الْمُنَاكَحَةِ وَالْمُورَاثَةِ وَالْمُخَالَطَةِ وَ  
هُمْ لَيْسُوا بِالْمُؤْمِنِينَ وَلَا بِالْكَفَّارِ وَمِنْهُمْ الْمَرْجُونَ لِأَمْرِ اللَّهِ عَزَّ وَجَلَّ.  
٦/٢٨٩٥ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنَّى عَنْ إِسْمَاعِيلَ  
الْجُعْفِيِّ قَالَ:

سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الدِّينِ الَّذِي لَا يَسَعُ الْعِبَادَ جَهْلُهُ فَقَالَ الدِّينُ وَاسِعٌ وَلَكِنَّ  
الْخَوَارِجَ ضَيِّقُوا عَلَى أَنْفُسِهِمْ مِنْ جَهْلِهِمْ قُلْتُ جُعِلْتُ فِدَاكَ فَأَخْبَدْتُكَ بِدِينِي الَّذِي أَنَا  
عَلَيْهِ فَقَالَ بَلَى فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَالْإِقْرَارَ  
بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَآتَوَّلَاكُمْ وَأَبْرَأُ مِنْ عَدُوِّكُمْ وَمَنْ رَكِبَ رِقَابَكُمْ وَتَأَمَّرَ عَلَيْكُمْ وَ  
ظَلَمَكُمْ حَقَّكُمْ فَقَالَ مَا جَهِلْتُ شَيْئًا هُوَ وَاللَّهِ الَّذِي نَحْنُ عَلَيْهِ قُلْتُ فَهَلْ سَلِمَ أَحَدٌ لَا  
يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ لَا إِلَّا الْمُسْتَضْعَفِينَ قُلْتُ مَنْ هُمْ قَالَ نِسَاؤُكُمْ وَأَوْلَادُكُمْ ثُمَّ قَالَ أ

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"I asked Abū 'Abdillāh ('a.s.) about the helpless ones, so he said: 'They are those under guardianship (*wilāyah*). I asked: 'What guardianship is that?' He ['a.s.] said: 'It is not the guardianship of faith. Rather, it is guardianship in matters of marriage, inheritance and social interaction. They are neither believers nor disbelievers, and among them are those who await the edict of Allāh, to Whom belong Might and Majesty.'"

2895-6. al-Husayn ibn Muḥammad (-) Mu'allā ibn 'l-Washshā' (-) Muthannā that Ismā'īl al-Ju'fī said:

"I asked Abū Ja'far ('a.s.) about the religion that people cannot remain ignorant about, so he said: 'Religion is broad, but the Khawārij have restricted it upon themselves due to their ignorance.' I said: 'May I be made your ransom! I wish to ask you about my own faith and belief.' He ['a.s.] said: 'Yes...' I said: 'I bear witness that there is no god but Allāh and I bear witness that Muḥammad is His servant and His messenger. I acknowledge all that he brought from Allāh. I love and follow you, and disassociate myself from your enemies and those who oppressed you and deprived you of your rights.' He ['a.s.] said: 'You are not ignorant of anything (regarding belief). This is, by Allāh, what we believe.' I asked: 'Can one who does not know about this affair be saved?' He ['a.s.] said: 'No. Except the helpless

رَأَيْتُ أُمَّ أَيْمَنَ فَلَايِي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ وَ مَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ.

٧/٢٨٩٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَظْعَفٍ.

٨/٢٨٩٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ ابْنِ مَجْلُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي رَجَمْتُ هَؤُلَاءِ الْمُسْتَظْعَفِينَ فَأَقُولُ نَحْنُ وَ هُمْ فِي مَنَازِلِ الْجَنَّةِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَا يَفْعَلُ اللَّهُ ذَلِكَ بِكُمْ أَبَدًا.

٩/٢٨٩٨ - عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ أَخُوَيْهِ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحَسَنِ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَيُّوبَ بْنِ الْحُرِّ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ نَحْنُ عِنْدَهُ جُعِلَتْ فِدَاكَ إِنَّا نَخَافُ أَنْ نَنْزَلَ بِذُنُوبِنَا مَنَازِلَ الْمُسْتَظْعَفِينَ قَالَ فَقَالَ لَا وَ اللَّهُ لَا يَفْعَلُ اللَّهُ ذَلِكَ بِكُمْ أَبَدًا.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلَهُ.

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ones.' I asked: 'Who are they?' He [*a.s.*] said: 'Your womenfolk and children.' Then he said: 'Have you heard of Umm Ayman? I bear witness that she is from the people of Paradise, even though she never knew of what you believe.'"

2896-7. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Ibn Muskān that Abū Baṣīr said:

"Abū 'Abdillāh (*a.s.*) said: 'Whoever knows about the differences among the people is not [considered among the] helpless.'"

2897-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Maḥbūb that Jamīl ibn Darraj said:

"I said to Abū 'Abdillāh (*a.s.*): 'I sometimes mention these helpless people and say: We and they will be in the [same] station in Paradise.' Abū 'Abdillāh (*a.s.*) said: 'Allāh will never do that to you!'"

2898-9. From him (-) 'Alī ibn al-Ḥasan at-Taymī (-) his brothers: Muḥammad and Aḥmad ibn al-Ḥasan (-) 'Alī ibn Ya'qūb (-) Marwān ibn Muslim that Ayyūb ibn al-Ḥurr said:

"A man spoke to Abū 'Abdillāh (*a.s.*) while we were with him: 'May I be made your ransom! We fear that because of our sins, we will be placed alongside the helpless ones [in the Hereafter].' He [*a.s.*] said: 'No, by Allāh! Allāh will never do that to you.'"

١٠/٢٨٩٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعَفٍ.

١١/٢٩٠٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الْخُزَاعِيِّ عَنْ عَلِيِّ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ:

سَأَلْتُهُ عَنِ الضَّعْفَاءِ فَكَتَبَ إِلَيَّ الضَّعِيفُ مَنْ لَمْ تُرْفَعْ إِلَيْهِ حُجَّةٌ وَلَمْ يَعْرِفِ الْإِخْتِلَافَ فَإِذَا عَرَفَ الْإِخْتِلَافَ فَلَيْسَ بِمُسْتَضْعَفٍ.

١٢/٢٩٠١ - بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ حَبِيبٍ الْخَثْعَمِيِّ عَنْ أَبِي سَارَةَ إِمَامٍ مَسْجِدِ بَنِي هِلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَيْسَ الْيَوْمَ مُسْتَضْعَفٌ أَبْلَغَ الرِّجَالِ الرِّجَالَ وَالنِّسَاءِ النِّسَاءَ.

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\* 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) a man (-) Abū 'Abdillāh ('a.s.): Something similar [as above].

2899-10. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abu 'l-Maghrā (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"He who knows the differences among the people is not a helpless person."

2900-11. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ismā'īl ibn Mihrān (-) Muḥammad ibn Maṣṣūr al-Khuzā'ī (-) 'Alī ibn Suwayd that Abu 'l-Ḥasan Mūsā ('a.s.) said [when]:

"I asked him about the weak [and helpless] people, so he wrote back to me saying: 'The weak one is he who has not received the proof [of faith] and does not know about the differences [among the beliefs]. So, if one knows the differences, he is not helpless.'"

2901-12. One of our co-sectarians (-) 'Alī ibn 'l-Ḥasan (-) 'Alī ibn Ḥabīb al-Khath'amī (-) Abū Sārah, *imām* of Banū Hilāl Mosque, that Abū 'Abdillāh ('a.s.) said:

"There are no helpless people today. The men have informed other men and the women have informed other women [about the faith]."

1. In some copies: 'Alī ibn 'l-Ḥusayn.

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## بَابُ الْمَرْجُونَ لِأَمْرِ اللَّهِ

١/٢٩٠٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَآخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ قَالَ: قَوْمٌ كَانُوا مُشْرِكِينَ فَقَتَلُوا مِثْلَ حَمْزَةَ وَجَعْفَرَ وَأَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ ثُمَّ إِنَّهُمْ دَخَلُوا فِي الْإِسْلَامِ فَوَحَّدُوا اللَّهَ وَتَرَكُوا الشِّرْكَ وَلَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ فَتَجِبَ لَهُمُ الْجَنَّةُ وَلَمْ يَكُونُوا عَلَى جُحُودِهِمْ فَيَكْفُرُوا فَتَجِبَ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ.

٢/٢٩٠٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ الْوَاسِطِيِّ عَنْ رَجُلٍ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ الْمَرْجُونَ قَوْمٌ كَانُوا مُشْرِكِينَ فَقَتَلُوا مِثْلَ حَمْزَةَ وَجَعْفَرَ وَأَشْبَاهَهُمَا

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## Chapter on

## Those Who Await the Edict of Allāh

2902-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn 'l-Ḥakam (-) Mūsā ibn Bakr (-) Zurārah that Abū Ja'far ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *And others await Allāh's edict...* (Qur., 9:106):

"The people who were polytheists and killed the likes of Ḥamzah and Ja'far from among the believers. Then they entered Islam, testified to the Oneness of Allāh and abandoned polytheism, yet faith did not enter deep into their hearts such that they would become believers thereby attaining Paradise. At the same time, they did not remain obstinate in their disbelief so as to be deserving of the Fire. So, they remain in that [suspended] state where Allāh will *either chastise them or forgive them*, [ibid.]."

2903-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Ḥassān (-) Mūsā ibn Bakr al-Wāsiṭī that a man said:

"Abū Ja'far ('a.s.) said: 'Those who await [Allāh's edict] are the individuals who used to be polytheists and were responsible for killing

مِنَ الْمُؤْمِنِينَ ثُمَّ إِنَّهُمْ بَعْدَ ذَلِكَ دَخَلُوا فِي الْإِسْلَامِ فَوَحَّدُوا اللَّهَ وَتَرَكُوا الشِّرْكَ وَلَمْ يَكُونُوا يُؤْمِنُونَ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ وَلَمْ يُؤْمِنُوا فَتَجِبَ لَهُمُ الْجَنَّةُ وَلَمْ يَكْفُرُوا فَتَجِبَ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالِ مُرْجَوْنَ لِأَمْرِ اللَّهِ.

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### بَابُ أَصْحَابِ الْأَعْرَافِ

١/٢٩٠٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ جَمِيعاً عَنْ زُرَّارَةَ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنُونَ أَوْ كَافِرُونَ إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ وَإِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ فَقَالَ وَاللَّهِ مَا هُمْ

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Hamzah, Ja'far and other like them from the believers. Then, they later entered the fold of Islam, testified to the Oneness of Allāh and abandoned polytheism, yet they did not have faith so as to be counted among the believers. Since they did not have faith, they are not entitled to Paradise and because they were not out-right disbelievers, they do not deserve the Fire. Thus, they remain in this state, awaiting the edict of Allāh."

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### Chapter on The People of The Heights (al-A'rāf)

2904-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Ibn Bukayr\* and 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) a man, both of them (-) Zurārah that he said:

"Abū Ja'far ('a.s.) asked me: 'What do you say about the People of the Heights (*Aṣḥābu 'l-A'rāf*)?' I replied: 'They are none other than believers or disbelievers. If they enter Paradise, then they are believers and if they enter the Fire, they are disbelievers.' He ['a.s.] said: 'By Allāh! They are

بِمُؤْمِنِينَ وَلَا كَافِرِينَ وَلَا كَانُوا مُؤْمِنِينَ دَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ وَلَا كَانُوا كَافِرِينَ  
لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ وَلَكِنَّهُمْ قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ فَقَصُرَتْ  
بِهِمُ الْأَعْمَالُ وَإِنَّهُمْ لَكَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَقُلْتُ أَمِنْ أَهْلِ الْجَنَّةِ هُمْ أَوْ مِنْ أَهْلِ النَّارِ  
فَقَالَ أَتَرْكُهُمْ حَيْثُ تَرَكَهُمُ اللَّهُ قُلْتُ أَفَتَرْجِعُهُمْ قَالَ نَعَمْ أَرْجِعُهُمْ كَمَا أَرْجَاهُمُ اللَّهُ إِنْ شَاءَ  
أَدَخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَإِنْ شَاءَ سَاقَهُمُ إِلَى النَّارِ بِذُنُوبِهِمْ وَلَمْ يَظْلِمْنَهُمْ فَقُلْتُ هَلْ يَدْخُلُ  
الْجَنَّةَ كَافِرٌ قَالَ لَا قُلْتُ هَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ قَالَ فَقَالَ لَا إِلَّا أَنْ يَشَاءَ اللَّهُ يَا زُرَّارَةُ  
إِنِّي أَقُولُ مَا شَاءَ اللَّهُ وَ أَنْتَ لَا تَقُولُ مَا شَاءَ اللَّهُ أَمَا إِنَّكَ إِنْ كَبِرْتَ رَجَعْتَ وَ تَحَلَّلْتَ  
عَنْكَ عُقْدُكَ.

٢٩٠٥-٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ  
بَكْرِ عَنْ رَجُلٍ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا فَأُولَئِكَ قَوْمٌ مُؤْمِنُونَ يُحْدِثُونَ

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neither believers nor disbelievers. If they had been believers, they would have entered Paradise along with the other believers and if they were disbelievers, they would have entered the Fire with the other disbelievers. Rather, they are a people whose good deeds equal their evil deeds, so they fall short in terms of deeds and that is why they are in this state as Allāh, to Whom belong Might and Majesty, says.' I said: 'Are they among the people of Paradise or the people of the Fire?' He [*'a.s.*] said: 'Leave them where Allāh has left them.' I said: 'Do you have hope for them?' He [*'a.s.*] said: 'Yes, I hope for them that Allāh will do with them as He wills – if He wills, He will let them enter Paradise out of His Mercy and if He wills, He will drive them into the Fire due to their sins, and He will not oppress them.' I said: 'Can a disbeliever enter Paradise?' He [*'a.s.*] said: 'No.' I said: 'Can anyone save a disbeliever enter the Fire?' He [*'a.s.*] said: 'No. Except if Allāh wills it. O Zurārah, I say whatever Allāh wills [will happen], but you do not say that whatever Allāh wills will happen. Verily, when you grow older [and more mature] you will return [to this] and your knots [of doubt] will be undone.' "

2905-2. A group of our co-sectarians (–) Sahl ibn Ziyād (–) 'Alī ibn Ḥassān (–) Mūsā ibn Bakr that a man said:

"Abū Ja'far (*'a.s.*) said: 'Those who *mix good deeds with other actions*

فِي إِيمَانِهِمْ مِنَ الذُّنُوبِ الَّتِي يَعْبِيهَا الْمُؤْمِنُونَ وَ يَكْرَهُونَهَا فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ.

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## بَابُ فِي صُنُوفِ أَهْلِ الْخِلَافِ وَ ذِكْرِ الْقَدَرِيَّةِ وَ الْخَوَارِجِ وَ الْمُرْجِيَّةِ وَ أَهْلِ الْبُلْدَانِ

١/٢٩٠٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَعَنَ اللَّهُ الْقَدَرِيَّةَ لَعَنَ اللَّهُ الْخَوَارِجَ لَعَنَ اللَّهُ الْمُرْجِيَّةَ لَعَنَ اللَّهُ الْمُرْجِيَّةَ قَالَ قُلْتُ لَعَنْتَ هَؤُلَاءِ مَرَّةً مَرَّةً وَ لَعَنْتَ هَؤُلَاءِ مَرَّتَيْنِ قَالَ إِنَّ هَؤُلَاءِ يَقُولُونَ إِنَّ قَتَلْتَنَا مُؤْمِنُونَ فَدَمَاؤُنَا مَتَلَطَّخَةٌ بِبَنِيهِمْ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ اللَّهَ حَكَمَى عَنْ قَوْمٍ فِي كِتَابِهِ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ

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*that are evil* are believers but, despite their belief, they commit sins that shame all the believers and are detested by them, so they are the ones *who might be forgiven by Allāh.*" (Qur., 9:102)

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## Chapter on The Categories of Heretics: The Qadariyyah, The Khawārij, The Murji'ah, etc.

2906-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Marwāk ibn 'Ubayd (-) a man that Abū 'Abdillāh ('a.s.) said:

"May Allāh curse the Qadariyyah, the Khawārij, the Murji'ah and again the Murji'ah!" I said: "You have cursed the former groups one time each, but you cursed the latter twice?" He ['a.s.] said: "It is because they say that our murderers were believers, so their clothes are stained by our blood until the Day of Resurrection. Verily, Allāh has described such a group in His Book: 'Allāh has enjoined us not to believe in any apostle unless he brings us an offering consumed by fire,' say, 'Apostles before me certainly

قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ قَالَ كَانَ بَيْنَ الْقَاتِلِينَ وَالْقَاتِلِينَ خَمْسُمِائَةِ عَامٍ فَأَلَزَمَهُمُ اللَّهُ الْقَتْلَ بِرِضَاهُمْ مَا فَعَلُوا.

٢٩٠٧/٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي مَسْرُوقٍ قَالَ:

سَأَلَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَهْلِ الْبَصْرَةِ مَا هُمْ فَقُلْتُ مُرْجِيَّةٌ وَ قَدَرِيَّةٌ وَ حُرُورِيَّةٌ فَقَالَ لَعَنَ اللَّهُ تِلْكَ الْمِلَّةَ الْكَافِرَةَ الْمُشْرِكَةَ الَّتِي لَا تَعْبُدُ اللَّهَ عَلَى شَيْءٍ.

٢٩٠٨/٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ:

قَالَ أَهْلُ الشَّامِ شَرٌّ مِنْ أَهْلِ الرُّومِ وَ أَهْلُ الْمَدِينَةِ شَرٌّ مِنْ أَهْلِ مَكَّةَ وَ أَهْلُ مَكَّةَ يَكْفُرُونَ بِاللَّهِ جَهْرَةً.

٢٩٠٩/٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ:

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*brought you manifest signs and what you speak of. Then why did you kill them, should you be truthful?' (Qur., 3:183)." He [‘a.s.] said: "The killers [of the Prophets] came five hundred years before those who said this, but Allāh joined them with the killers because they were pleased with what they had done."*

2907-2. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Muḥammad in Ḥakīm and Ḥammād ibn ‘Uthmān that Abū Masrūq said:

"Abū ‘Abdillāh (‘a.s.) asked me about the people of Baṣrah and their creed. I said: ‘They are Murji’ah, Qadariyyah and Harūriyyah.’ He [‘a.s.] said: ‘May Allāh curse those disbelieving polytheistic nations that do not submit to Allāh in anything.’"

2908-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) ‘Alī ibn ‘l-Ḥakam (-) Maṣṣūr ibn Yūnus (-) Sulaymān ibn Khālid that Abū ‘Abdillāh (‘a.s.) said:

"The people of Syria (Shām) are worse than the Romans, the people of Madīnah are worse than the people of Makkah, and [some of] the people of Makkah openly disbelieve in Allāh."

2909-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) ‘Uthmān ibn ‘Īsā (-) Samā’ah (-) Abū Baṣīr that one of them (‘a.s.) said:

إِنَّ أَهْلَ مَكَّةَ لَيَكْفُرُونَ بِاللَّهِ جَهْرَةً وَ إِنَّ أَهْلَ الْمَدِينَةِ أَخْبَتْ مِنْ أَهْلِ مَكَّةَ أَخْبَتْ مِنْهُمْ سَبْعِينَ ضِعْفًا.

٥/٢٩١٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَهْلُ الشَّامِ شَرٌّ أَمْ أَهْلُ الرُّومِ فَقَالَ إِنَّ الرُّومَ كَفَرُوا وَ لَمْ يُعَادُونَا وَ إِنَّ أَهْلَ الشَّامِ كَفَرُوا وَ عَادُونَا.

٦/٢٩١١ - عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا تَجَالِسُوهُمْ يَعْنِي الْمُرْجَةَ لَعَنَهُمُ اللَّهُ وَ لَعَنَ اللَّهُ مِلَلَهُمُ الْمُشْرِكَةِ الَّذِينَ لَا يَعْبُدُونَ اللَّهَ عَلَى شَيْءٍ مِنَ الْأَشْيَاءِ.

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"Verily the people of Makkah openly disbelieve in Allāh, and indeed the people of Madīnah are more corrupt than the people of Makkah, in fact they are seventy times more corrupt!"

2910-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥusayn ibn Sa'īd (-) Faḍālah ibn Ayyūb (-) Sayf ibn 'Amīrah that Abū Bakr al-Ḥaḍramī said:

"I asked Abū 'Abdillāh ('a.s.): 'Are the Syrians worse or the Romans?' He ['a.s.] said: 'The Romans disbelieve but are not our enemies whereas the people of Syria disbelieve and have enmity with us [the *Ahlu 'l-bayt*].'"

2911-6. From him (-) Muḥammad ibn al-Ḥusayn (-) Naḍr ibn Shu'ayb (-) Abān ibn 'Uthmān (-) al-Fuḍayl ibn Yasār that Abū 'Abdillāh ('a.s.) said:

"Do not sit in their company (i.e. the Murji'ah). May Allāh curse them and their polytheistic nations that do not submit to Allāh or obey any of His commandments."

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## بَابُ الْمُؤَلَّفَةِ قُلُوبُهُمْ

١/٢٩١٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَمِيْسٍ عَنْ يُونُسَ عَنْ رَجُلٍ جَمِيعاً عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: الْمُؤَلَّفَةُ قُلُوبُهُمْ قَوْمٌ وَحَدُّوا اللَّهَ وَخَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَلَمْ تَدْخُلِ الْمَعْرِفَةُ قُلُوبَهُمْ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَكَانَ رَسُولُ اللَّهِ ﷺ يَتَأَلَّفُهُمْ وَيُعَرِّفُهُمْ لِكَيْمَا يَعْرِفُوا وَيَعْلَمُهُمْ.

٢/٢٩١٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَالْمُؤَلَّفَةِ قُلُوبُهُمْ قَالَ هُمْ قَوْمٌ وَحَدُّوا اللَّهَ عَزَّ وَجَلَّ وَخَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَشَهِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَهُمْ

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## Chapter on

## Those Whose Hearts are to be Reconciled

2912-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn 'I-Ḥakam (-) Mūsā ibn Bakr\* and 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) a man, both of them (-) Zurārah that Abū Ja'far ('a.s.) said:

"Those whose hearts are to be reconciled are the people who believe in the Oneness of Allāh and shun the worshipping of false gods, but they lack understanding (*ma'rifah*) in their hearts that Muḥammad is the Messenger of Allāh. The Messenger of Allāh (s) used to show kindness to these people and introduce [himself] to them so that they would know [this] and he would teach them."

2913-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Amr ibn Udhaynah (-) Zurārah that Abū Ja'far ('a.s.) said, when:

"I asked him ['a.s.] about the Word of Allāh, to Whom belong might and majesty: *And those whose hearts are to be reconciled...* (Qur., 9:60). '[They] are the people who believe in the Oneness of Allāh, to Whom belong Might and Majesty, and shun the worshipping of false gods. They testify that there is no god but Allāh and that Muḥammad (s) is the Messenger of

فِي ذَلِكَ شُكَّاكَ فِي بَعْضِ مَا جَاءَ بِهِ مُحَمَّدٌ ﷺ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ ﷺ أَنْ يَتَأَلَّفَهُمْ بِالْمَالِ وَالْعَطَاءِ لِكُنْ يَحْسَنَ إِسْلَامَهُمْ وَ يَثْبُتُوا عَلَى دِينِهِمُ الَّذِي دَخَلُوا فِيهِ وَ أَقْرَبُوا بِهِ وَ إِنَّ رَسُولَ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ تَأَلَّفَ رُؤَسَاءَ الْعَرَبِ مِنَ قُرَيْشٍ وَ سَائِرِ مُضَرَ مِنْهُمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَ عُيَيْنَةُ بْنُ حُصَيْنٍ الْفَزَارِيُّ وَ أَشْبَاهُهُمْ مِنَ النَّاسِ فَغَضِبَتِ الْأَنْصَارُ وَ اجْتَمَعَتْ إِلَى سَعْدِ بْنِ عُبَادَةَ فَانْطَلَقَ بِهِمْ إِلَى رَسُولِ اللَّهِ ﷺ بِالْجِعْرَانَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَ تَأْذُنُ لِي فِي الْكَلَامِ فَقَالَ نَعَمْ فَقَالَ إِنْ كَانَ هَذَا الْأَمْرُ مِنْ هَذِهِ الْأَمْوَالِ الَّتِي قَسَمْتَ بَيْنَ قَوْمِكَ شَيْئًا أَنْزَلَهُ اللَّهُ رِضِينَا وَ إِنْ كَانَ غَيْرَ ذَلِكَ لَمْ نَرْضَ قَالَ زُرَّارَةُ وَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ فَقَالَ رَسُولُ اللَّهِ ﷺ يَا مَعْشَرَ الْأَنْصَارِ أَكُلْكُمْ عَلَى قَوْلِ سَيِّدِكُمْ سَعْدٍ فَقَالُوا سَيِّدَنَا اللَّهُ وَ رَسُولُهُ ثُمَّ قَالُوا فِي الثَّالِثَةِ نَحْنُ عَلَى مِثْلِ قَوْلِهِ وَ رَأْيِهِ قَالَ زُرَّارَةُ فَسَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ فَحَطَّ اللَّهُ نُورَهُمْ وَ فَرَضَ اللَّهُ لِلْمُؤَلَّفَةِ قُلُوبُهُمْ سَهْمًا فِي الْقُرْآنِ.

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Allāh, while they harbor some doubts about some of what Muḥammad (ﷺ) brought. Hence, Allāh, to Whom belong Might and Majesty, commanded His Prophet (ﷺ) to draw their hearts towards him with material wealth and gifts, so that their submission (*islām*) and acknowledged belief become well established.

"Indeed, in the Battle of Hunayn, the Messenger of Allāh (ﷺ) reconciled with some of the Arab chieftains of the Quraysh and the other members of the Mudhar tribes, such as Abū Sufyān ibn Ḥarb and 'Uyaynah ibn Ḥaṣīn al-Fazārī and other like them. This angered the *Anṣār* and they gathered together under Sa'd ibn 'Ubādah before proceeding to the Messenger of Allāh (ﷺ) [who was] at Jī'rānah (a place between Ṭā'if and Makkah). He (Sa'd) said: "O Messenger of Allāh! Do you permit me to speak?" He [ﷺ] said: "Yes." Sa'd said: "If the matter of giving part of this wealth to your tribe is something that Allāh has revealed then we accept it, otherwise it is not acceptable to us." "

Zurārah said: "I heard Abū Ja'far ('a.s.) say: 'Then the Messenger of Allāh (ﷺ) said: "O community of *Anṣār*, are you all of the same opinion as your leader Sa'd?" They replied: 'Our master is Allāh and His Messenger,' then, in the third instance, they said: 'We too have the same opinion as he does.'" Zurārah said: "I then heard Abū Ja'far ('a.s.) saying: 'So, Allāh lowered their light and He ordained a portion [of the alms-tax] for those whose hearts are to be reconciled in the Qur'ān.' "

٢٩١٤/٣- عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: الْمُؤَلَّفَةُ قُلُوبُهُمْ لَمْ يَكُونُوا قَطُّ أَكْثَرَ مِنْهُمْ الْيَوْمَ.

٢٩١٥/٤- عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِسْحَاقَ بْنِ غَالِبٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا إِسْحَاقُ كَمْ تَرَى أَهْلَ هَذِهِ الْأَيَةِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ قَالَ ثُمَّ قَالَ هُمْ أَكْثَرُ مِنْ ثُلُثِي النَّاسِ.

٢٩١٦/٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ رَجُلٍ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ مَا كَانَتِ الْمُؤَلَّفَةُ قُلُوبُهُمْ قَطُّ أَكْثَرَ مِنْهُمْ الْيَوْمَ وَهُمْ قَوْمٌ وَحَدُّوا اللَّهَ وَخَرَجُوا مِنَ الشِّرْكِ وَلَمْ تَدْخُلْ مَعْرِفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ قُلُوبَهُمْ وَمَا جَاءَ بِهِ فَتَأَلَّفَهُمْ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ وَتَأَلَّفَهُمُ الْمُؤْمِنُونَ بَعْدَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ لِكَيْمَا يَعْرِفُوا.

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2914-3. 'Alī (-) Muḥammad ibn 'Īsā (-) Yūnus (-) a man (-) Zurārah that Abū Ja'far ('a.s.) said:

"Those whose hearts are to be reconciled were never more [in number] than they are today."

2915-4. 'Alī (-) his father (-) Ibn Abī 'Umayr (-) Ibrāhīm ibn 'Abdī 'l-Ḥamīd (-) Ishāq ibn Ghālib that Abū 'Abdillāh ('a.s.) said:

"O Ishāq! How many do you think this verse applies to: *If they are given from it, they are pleased, and if they are not given from it, lo! they are full of rage* (Qur., 9:58)?" Then he ['a.s.] said: "It applies to more than two-thirds of the people."

2916-5. A group of our co-sectarians (-) Sahl ibn Ziyād (-) 'Alī ibn Ḥassān (-) Mūsā ibn Bakr (-) a man that Abū Ja'far ('a.s.) said:

"Those whose hearts are to be reconciled have never been more [in number] than they are today. They are the ones who believe in the Oneness of Allāh and have turned away from polytheism, yet the cognizance of Muḥammad, the Messenger of Allāh (s), and what he brought has not entered their hearts. So, the Messenger of Allāh (s) drew them close, as did the believers after the Messenger of Allāh (s), so that they would know [about him and his message]."

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## بَابُ فِي ذِكْرِ الْمُنَافِقِينَ وَالضَّالِّينَ وَإِبْلِيسَ فِي الدَّعْوَةِ

١٧٩١-١٧٩٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ: كَانَ الطَّيَّارُ يَقُولُ لِي إِبْلِيسُ لَيْسَ مِنَ الْمَلَائِكَةِ وَإِنَّمَا أُمِرَتِ الْمَلَائِكَةُ بِالسُّجُودِ لِآدَمَ عَلَيْهِ السَّلَامُ فَقَالَ إِبْلِيسُ لَا أَسْجُدُ فَمَا لِإِبْلِيسَ يَعْصِي حِينَ لَمْ يَسْجُدْ وَلَيْسَ هُوَ مِنَ الْمَلَائِكَةِ قَالَ فَدَخَلْتُ أَنَا وَهُوَ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ فَأَحْسَنَ وَ اللَّهُ فِي الْمَسْأَلَةِ فَقَالَ جُعِلَتْ فِدَاكَ أَرَأَيْتَ مَا نَدَبَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ الْمُؤْمِنِينَ مِنْ قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَدْخَلْ فِي ذَلِكَ الْمُنَافِقُونَ مَعَهُمْ قَالَ نَعَمْ وَالضَّالُّونَ وَكُلُّ مَنْ أَقَرَّ بِالْدَّعْوَةِ الظَّاهِرَةِ وَكَانَ إِبْلِيسُ مِمَّنْ أَقَرَّ بِالْدَّعْوَةِ الظَّاهِرَةِ مَعَهُمْ.

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### Chapter on

### The Hypocrites, The Aberrant and Satan

2917-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr that Jamīl said:

"aṭ-Ṭayyār used to say to me that Satan is not from the angels, and only the angels had been commanded to prostrate before Adam ( 'a.s. ). So, when Satan refused to prostrate, how could it be considered disobedience when he was not one of the angels to begin with?" He said: "[As we were discussing this] we went to see Abū 'Abdillāh ( 'a.s. ) and he (aṭ-Ṭayyār) posed the question, and by Allāh he did so in the best way. He said: 'May I be made your ransom! When Allāh, to Whom belong Might and Majesty, addresses the believers by saying: *O you who believe...* are the hypocrites also being addressed along with them?' He [ 'a.s. ] said: 'Yes, and the aberrant and all those who have apparently accepted the call [of faith]. Satan, too, is among them as he had apparently accepted the call.'"

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## بَابُ فِي قَوْلِهِ تَعَالَى وَمَنْ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ

١/٢٩١٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفَضِيلِ وَزُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ قَالَ: زُرَّارَةُ سَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ عليه السلام فَقَالَ هَؤُلَاءِ قَوْمٌ عِبَدُوا اللَّهَ وَخَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَشَكُّوا فِي مُحَمَّدٍ صلوات الله عليه وَمَا جَاءَ بِهِ فَتَكَلَّمُوا بِالْإِسْلَامِ وَشَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَقْرَأُوا بِالْقُرْآنِ وَهُمْ فِي ذَلِكَ شَاكُونَ فِي مُحَمَّدٍ صلوات الله عليه وَمَا جَاءَ بِهِ وَلَيْسُوا شُكَّاكًا فِي اللَّهِ.

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### Chapter on the Verse: *And Among the People are Those Who Worship Allāh on the Fringe*

2918-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Amr ibn Udhaynah (-) Fuḍayl and Zurārah (-) Abū Ja'far ('a.s.):

Regarding the Word of Allāh, to Whom belong Might and Majesty: *And among the people is he who worships Allāh on the fringe: if good fortune befalls him, he is content with it; but if an ordeal visits him he turns back headlong, to become a loser in the world and the Hereafter. That is the manifest loss, (Qur., 22:11).*

Zurārah said: "I asked Abū 'Abdillāh ('a.s.) about it, so he said: 'They are those who worship Allāh and shun the worship of all other than Allāh, but they doubt in the Muḥammad (s) and what he brought. Hence they speak as Muslims and testify that there is no god but Allāh and Muḥammad is the Messenger of Allāh, and they accept the Qur'ān [as the Word of Allāh] but still harbor doubts about Muḥammad (s) and what he came with. However, they have not doubts about Allāh.

قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنِ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ يَغْنِي عَلَى شَكِّ فِي مُحَمَّدٍ ﷺ  
وَمَا جَاءَ بِهِ فَإِنْ أَصَابَهُ خَيْرٌ يَغْنِي عَافِيَةً فِي نَفْسِهِ وَمَالِهِ وَلَدِهِ اطمأنَّ بِهِ وَرَضِيَ بِهِ وَ  
إِنْ أَصَابَتْهُ فِتْنَةٌ يَغْنِي بَلَاءٌ فِي جَسَدِهِ أَوْ مَالِهِ تَطْيِيرٌ وَكَرِهَ الْمُقَامَ عَلَى الْإِقْرَارِ بِالنَّبِيِّ ﷺ  
فَرَجَعَ إِلَى الْوُقُوفِ وَ الشَّكِّ فَتَصَبَّ الْعَدَاوَةُ لِلَّهِ وَلِرَسُولِهِ وَالْجُحُودُ بِالنَّبِيِّ وَ مَا جَاءَ بِهِ.  
٢٩١٩/٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ  
عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنِ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ هُمْ قَوْمٌ وَحَدُّوا  
اللَّهِ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ فَخَرَجُوا مِنَ الشِّرْكِ وَلَمْ يَعْرِفُوا أَنَّ مُحَمَّدًا ﷺ  
رَسُولُ اللَّهِ فَهُمْ يَعْبُدُونَ اللَّهَ عَلَى شَكِّ فِي مُحَمَّدٍ ﷺ وَ مَا جَاءَ بِهِ فَاتُّوا رَسُولَ اللَّهِ ﷺ  
وَقَالُوا نَنْظُرُ فَإِنْ كَثُرَتْ أَمْوَالُنَا وَ عُوفِينَا فِي أَنْفُسِنَا وَ أَوْلَادِنَا عَلِمْنَا أَنَّهُ صَادِقٌ وَ أَنَّهُ رَسُولُ

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"Allāh, to Whom belong Might and Majesty, says: *And among the people is he who worships Allāh on the fringe* meaning with doubt in Muḥammad (ﷺ) and the message he brought: *if good fortune befalls him* meaning well-being – physical, financial and familial: *he is content with it* and is pleased: *but if an ordeal visits him* or a tribulation befalls him, physical or financial, he considers it an evil omen and dislikes to remain steadfast on his belief in the Prophet (ﷺ), so he returns to his suspicion and doubt, thereby becoming an enemy of Allāh and His Messenger by rejecting the Prophet and his message."

2919-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibnī 'l-Ḥakam (-) Mūsā ibn Bakr (-) Zurārah that Abū Ja'far ('a.s.) said [when]:

"I asked him about the Word of Allāh, to Whom belong Might and Majesty, says: *And among the people is he who worships Allāh on the fringe...* [Qur., 22:11]. He ['a.s.] said: 'They are the people who believe in the Oneness of Allāh and shun the worship of all save Allāh thereby leaving polytheism, yet they do not recognize that Muḥammad (ﷺ) is the Messenger of Allāh. Thus, they worship Allāh while harboring doubts about Muḥammad (ﷺ) and the message he brought. They once came to the Messenger of Allāh (ﷺ) saying: "Let us see – if our wealth increases and we attain well-being for ourselves and our children, we will know that he

اللَّهِ وَإِنْ كَانَ غَيْرَ ذَلِكَ نَظَرْنَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَإِنْ أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ يَغْنِي عَافِيَةً فِي الدُّنْيَا وَإِنْ أَصَابَتْهُ فِتْنَةٌ يَغْنِي بَلَاءٌ فِي نَفْسِهِ وَمَالِهِ انْقَلَبَ عَلَى وَجْهِهِ انْقَلَبَ عَلَى شَكِّهِ إِلَى الشِّرْكِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَنْفَعُهُ قَالَ يَنْقَلِبُ مُشْرِكًا يَدْعُو غَيْرَ اللَّهِ وَيَعْبُدُ غَيْرَهُ فَمِنْهُمْ مَنْ يَعْرِفُ وَيَدْخُلُ الْإِيمَانَ قَلْبُهُ فَيُؤْمِنُ وَيُصَدِّقُ وَيَزُولُ عَنْ مَنَزِلَتِهِ مِنَ الشُّكِّ إِلَى الْإِيمَانِ وَمِنْهُمْ مَنْ يَنْتَبِثُ عَلَى شَكِّهِ وَمِنْهُمْ مَنْ يَنْقَلِبُ إِلَى الشِّرْكِ.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ مِثْلَهُ.

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is truthful and is indeed the Messenger of Allāh (ﷺ). But if this does not happen, we will have witnessed [first hand]."

"'Allāh, to Whom belong Might and Majesty, says: ...if good fortune befalls him, he is content with it – meaning well-being in this world, but if an ordeal visits him – meaning tribulation that afflicts him or his wealth he turns back headlong, turning back towards polytheism through his doubt to become a loser in the world and the Hereafter. That is the manifest loss. He calls besides Allāh that which neither bring him benefit nor harm [ibid:12]. He turns back to polytheism, invoking others besides Allāh and worshipping other than Him. Amongst them are those who gain cognizance and faith enters their hearts. Their doubt dissipates and they attain certainty about their faith. There are others among them who remain steadfast in their doubt and yet others who turn back to polytheism.'"

\*'Alī ibn Ibrāhīm (–) Muḥammad ibn 'Isā (–) Yūnus (–) a man (–) Zurārah: Something similar [as above].

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## بَابُ أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا أَوْ كَافِرًا أَوْ ضَالًّا

١/٢٩٢٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ اليماني  
عَنِ ابْنِ أَذْيَنَةَ عَنْ أَبَانَ بْنِ عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ:  
سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ وَآتَاهُ رَجُلٌ فَقَالَ لَهُ مَا أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا وَأَذْنَى مَا يَكُونُ  
بِهِ الْعَبْدُ كَافِرًا وَأَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا فَقَالَ لَهُ قَدْ سَأَلْتَ فَافْهَمْ الْجَوَابَ أَمَّا أَذْنَى مَا  
يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا أَنْ يُعْرِفَهُ اللَّهُ تَبَارَكَ وَتَعَالَى نَفْسَهُ فَيَقِرَّ لَهُ بِالطَّاعَةِ وَيُعْرِفَهُ نَبِيُّهُ عَلَيْهِ السَّلَامُ  
فَيَقِرَّ لَهُ بِالطَّاعَةِ وَيُعْرِفَهُ إِمَامُهُ وَحُجَّتُهُ فِي أَرْضِهِ وَشَاهِدُهُ عَلَى خَلْقِهِ فَيَقِرَّ لَهُ بِالطَّاعَةِ قُلْتُ  
لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَإِنْ جَهِلَ جَمِيعَ الْأَشْيَاءِ إِلَّا مَا وَصَفْتَ قَالَ نَعَمْ إِذَا أَمَرَ أَطَاعَ وَإِذَا نُهِى  
اِنتَهَى وَأَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا مَنْ زَعَمَ أَنَّ شَيْئًا نَهَى اللَّهُ عَنْهُ أَنَّ اللَّهَ أَمَرَ بِهِ وَنَصَبَهُ

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### Chapter on

### The Least that Makes A Servant Faithful, A Disbeliever or Misguided

2920-1. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Ibrāhīm ibn 'Amr al-Yamānī (-) Ibn Uzaynah (-) Abān ibn Abī 'Ayyāsh that Sulaym ibn Qays said:

"I heard 'Alī, the blessings of Allāh be upon him, say: A man came to him and asked: 'What is the least that makes a servant faithful, and the least that makes a servant a disbeliever and the least that makes a servant misguided?' He [*a.s.*] replied: 'You have asked [the question] so understand the answer. As for the least that makes a servant faithful, it is for him to acknowledge and submit in obedience when Allāh, the Blessed and the Sublime, introduces Himself to him, and to acknowledge and submit in obedience when He introduces His Prophet (ﷺ) to him, and to acknowledge and submit in obedience when He introduces His Imām, His Proof on earth and His witness over the creation.' I said: 'O Amīr al-Mu'minīn! [Is this the case] even if he is ignorant about all other things?' He [*a.s.*] said: 'Yes. As long as he obeys when commanded and stops when he is prohibited. And the least that makes a servant a disbeliever, is for one to assume that

دِينًا يَتَوَلَّى عَلَيْهِ وَيَزْعُمُ أَنَّهُ يَعْبُدُ الَّذِي أَمَرَهُ بِهِ وَإِنَّمَا يَعْبُدُ الشَّيْطَانَ وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ شَاهِدَهُ عَلَى عِبَادِهِ الَّذِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَتِهِ وَ فَرَضَ وَلَايَتَهُ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْهُمْ لِي فَقَالَ الَّذِينَ قَرَنَهُمُ اللَّهُ عَزَّ وَ جَلَّ بِنَفْسِهِ وَ نَبِيِّهِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلَنِي اللَّهُ فِدَاكَ أَوْضَحْ لِي فَقَالَ الَّذِينَ قَالَ رَسُولُ اللَّهِ ﷺ فِي آخِرِ خُطْبَتِهِ يَوْمَ قَبْضِهِ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا بَعْدِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ عِتْرَتِي أَهْلَ بَيْتِي فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَهَدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ مُسَبِّحَتَيْهِ وَ لَا أَقُولُ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ الْمُسَبِّحَةِ وَ الْوُسْطَى فَتَسْبِقُ إِحْدَاهُمَا الْأُخْرَى فَتَمَسَّكُوا بِهِمَا لَا تَزِلُّوا وَ لَا تَضِلُّوا وَ لَا تَقْدَمُوهُمُ فَتَضِلُّوا.

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Allāh has commanded a thing that He has actually forbidden, and taking that as being part of religion and preserving it as such. Such a person thinks that he is worshipping the Lord who has commanded it whereas in reality he is worshipping Satan. As for the least that makes a servant misguided, it is not knowing the Proof of Allāh, the Blessed and the Sublime, and His witness over His servants – the one whose obedience has been made incumbent by Allāh, to Whom belong Might and Majesty, on His servants and whose authority has been ordained by Him.'

"I said: 'O Amīr al-Mu'minīn! Describe these individuals for me.' He [a.s.] said: 'They are those whom Allāh, to Whom belong Might and Majesty, mentions alongside Himself and His Prophet when He says: *O you who believe! Obey Allāh and obey the Apostle and those vested with authority among you*, (Qur., 4:59).' I said: 'O Amīr al-Mu'minīn! May Allāh make me your ransom! Explain this to me [further].' He [a.s.] said: 'They are those about whom the Messenger of Allāh (ﷺ) said in his last sermon on the day when Allāh, to Whom belong Might and Majesty, took his soul: "Indeed I leave behind two things for you which will ensure that you do not go astray as long as you hold on to them – the Book of Allāh and my Family, my *Ahlu 'l-bayt*. Verily, the all-Attentive and all-Aware Lord has promised me that these two shall not part ways until they come to me at the pond [of Kawthar] just like this..." – then he joined his two index fingers, "and not like this..." – then he joined his index and middle finger, "such that one may supersede the other. So, hold on to both of them and do not err, do not stray and do not overstep them thereby going astray."'"

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## بَاب

١/٢٩٢١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
 إِنَّ بَنِي أُمَيَّةَ أَطْلَقُوا لِلنَّاسِ تَعْلِيمَ الْإِيمَانِ وَ لَمْ يُطْلَقُوا تَعْلِيمَ الشِّرْكِ لِكُنْيِ إِذَا حَمَلُوهُمْ عَلَيْهِ لَمْ يَعْرِفُوهُ.

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## بَابُ ثُبُوتِ الْإِيمَانِ وَ هَلْ يَجُوزُ أَنْ يَنْقُلَهُ اللَّهُ

١/٢٩٢٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ

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Chapter<sup>1</sup>

2921-1. 'Alī ibn Ibrāhīm (-) his father (-) Qāsim ibn Muḥammad (-) Minqarī (-) Sufyān ibn 'Uyaynah that Abū 'Abdillāh ('a.s.) said:

"Indeed the Banū Umayyah allowed people to learn about faith but they did not permit them to learn about polytheism, so that when they coerced them towards it, they would be unaware."

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## Chapter on

The Establishment of Faith and  
Whether Allāh Can Take It Away

2922-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Maḥbūb that Ḥusayn ibn Nu'aym aṣ-Ṣaḥḥāf said:

1. This chapter has not been named in the original text. (tr.).

حُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَمْ يَكُنْ الرَّجُلُ عِنْدَ اللَّهِ مُؤْمِنًا قَدْ ثَبَتَ لَهُ الْإِيمَانُ عِنْدَهُ ثُمَّ يَنْقُلُهُ اللَّهُ بَعْدَ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ قَالَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ الْعَدْلُ إِنَّمَا دَعَا الْعِبَادَ إِلَى الْإِيمَانِ بِهِ لَا إِلَى الْكُفْرِ وَلَا يَدْعُو أَحَدًا إِلَى الْكُفْرِ بِهِ فَمَنْ آمَنَ بِاللَّهِ ثُمَّ ثَبَتَ لَهُ الْإِيمَانُ عِنْدَ اللَّهِ لَمْ يَنْقُلْهُ اللَّهُ عَزَّ وَجَلَّ بَعْدَ ذَلِكَ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ قُلْتُ لَهُ فَيَكُونُ الرَّجُلُ كَافِرًا قَدْ ثَبَتَ لَهُ الْكُفْرُ عِنْدَ اللَّهِ ثُمَّ يَنْقُلُهُ بَعْدَ ذَلِكَ مِنَ الْكُفْرِ إِلَى الْإِيمَانِ قَالَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ النَّاسَ كُلَّهُمْ عَلَى الْفِطْرَةِ الَّتِي فَطَرَهُمْ عَلَيْهَا لَا يَعْرِفُونَ إِيمَانًا بِشَرِيعَةٍ وَلَا كُفْرًا بِجُحُودٍ ثُمَّ بَعَثَ اللَّهُ الرُّسُلَ تَدْعُوا الْعِبَادَ إِلَى الْإِيمَانِ بِهِ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ لَمْ يَهْدِهِ اللَّهُ.

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"I said to Abū 'Abdillāh ('a.s.): 'Why is it that a person who is a believer and whose faith has been established is later moved by Allāh from faith to disbelief?' He ['a.s.] replied: 'Verily Allāh, to Whom belong Might and Majesty, is just. He only calls his servants to believe in Him and not to disbelief. He never calls anyone to disbelieve in Him. Then whoever believes in Allāh and his faith becomes established in the sight of Allāh, Allāh, to Whom belong Might and Majesty, will never move him from faith to disbelief.' I said: 'Is it possible for a person to be a disbeliever, firmly entrenched in his disbelief in the sight of Allāh, and then Allāh moves him from disbelief to faith?' He ['a.s.] said: 'Indeed Allāh, to Whom belong Might and Majesty, created all the people upon a primordial nature that He ordained for them. They neither knew faith with its ordinances nor disbelief through obstinacy. Then Allāh sent his Prophets to call the servants towards faith. So, among them were those who were guided aright by Allāh and among them were those who were not guided by Allāh.' "

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## بَابُ الْمُعَارِينِ

١/٢٩٢٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَمْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا بَيْنَ ذَلِكَ وَ اسْتَوَدَعَ بَعْضَهُمُ الْإِيمَانَ فَإِنْ يَشَاءُ أَنْ يُتِمَّهُ لَهُمْ أَتَمَّهُ وَ إِنْ يَشَاءُ أَنْ يُسَلِّبَهُمْ إِيَّاهُ سَلِّبَهُمْ وَ كَانَ فُلَانٌ مِنْهُمْ مُعَارًا.

٢/٢٩٢٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ كُثَيْبِ بْنِ مُعَاوِيَةَ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الْعَبْدَ يُضْبِحُ مُؤْمِنًا وَ يُتِمُّ كَافِرًا وَ يُضْبِحُ كَافِرًا وَ يُتِمُّ مُؤْمِنًا وَ قَوْمٌ يُعَارُونَ الْإِيمَانَ ثُمَّ يُسَلِّبُونَهُ وَ يُسَمَّوْنَ الْمُعَارِينَ ثُمَّ قَالَ فُلَانٌ مِنْهُمْ.

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### Chapter on Those Who Are Lent [Faith]

2923-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn al-Ḥakam (-) Ibn Ayyūb (-) Muḥammad ibn Muslim (-) one of them [of the two Imāms, 'a.s.]:

"I heard him say: 'Indeed Allāh, to Whom belong Might and Majesty, created a believing creation whose faith never wanes, and He created a disbelieving creation whose disbelief never wanes, and He created a creation that is between these two, granting some of them faith – if He so wishes, He perfects it for them, and if He so wishes, He takes it away from them – and so-and-so is one of them (i.e. the ones who are lent faith).'"

2924-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'īd (-) Faḍālah ibn Ayyūb\* and al-Qāsim ibn Muḥammad al-Jawharī (-) Kulayb ibn Mu'āwiyah al-Asadī that Abū 'Abdillāh ('a.s.)

"Verily a servant may wake up a believer and then turn into a disbeliever or wake up a disbeliever and turn into a believer, and there is a group of people who are lent faith [for a brief period] and then it is taken away from them. These are known as the 'those who are lent' (*al-mu'ārīn*)."

Then he [ 'a.s. ] said: "So-and-so is one of them."

٢٩٢٥/٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِ عَنْ عَيْسَى شَلْقَانَ قَالَ:

كُنْتُ قَاعِدًا فَمَرَّ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ وَمَعَهُ بَهْمَةٌ قَالَ قُلْتُ يَا غُلَامُ مَا تَرَى مَا يَصْنَعُ أَبُوكَ يَا مُرْتَابًا بِالشَّيْءِ ثُمَّ يَنْهَانَا عَنْهُ أَمَرْنَا أَنْ نَتَوَلَّى أَبَا الْخَطَّابِ ثُمَّ أَمَرْنَا أَنْ نَلْعَنَهُ وَنَتَبَرَّأَ مِنْهُ فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ وَهُوَ غُلَامٌ إِنَّ اللَّهَ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَخَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَخَلَقَ خَلْقًا بَيْنَ ذَلِكَ أَعَارَهُ الْإِيمَانُ يُسَمُّونَ الْمُعَارِينَ إِذَا شَاءَ سَلَبَهُمْ وَكَانَ أَبُو الْخَطَّابِ مِمَّنْ أُعِيرَ الْإِيمَانُ قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ مَا قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ وَمَا قَالَ لِي فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّهُ نَبْعَةُ نَبْوَةٍ.

٢٩٢٦/٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرْزُوقٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ خَلَقَ النَّبِيِّينَ عَلَى التُّبُوَّةِ فَلَا يَكُونُونَ إِلَّا أَنْبِيَاءَ وَخَلَقَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ فَلَا

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2925-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ḥafṣ al-Bakhtarī and others that 'Isā Shalqān said:

"I was seated when Abu 'l-Ḥasan Mūsā [al-Kāzīm] ('a.s.) passed by and with him was a lamb. I said: 'O young lad! What do you think about what your father did? He instructed us to do something and then forbade us from it! He told us to accept the leadership of Abu 'l-Khaṭṭāb and later instructed us to pray against him and disavow him.' Abu 'l-Ḥasan ('a.s.), who was a young boy at that time, replied: 'Verily Allāh created a believing creation whose faith never wanes, and He created a disbelieving creation whose dis-belief never wanes, and He created a creation that is between these two, granting them faith – and these are called "those who are lent faith" (*al-mu'ārīn*); if He so wishes, He takes the faith away from them. Abu 'l-Khaṭṭāb was one of those who were lent faith.' I came to Abū 'Abdillāh ('a.s.) and informed him about my conversation with Abu 'l-Ḥasan ('a.s.). Abū 'Abdillāh ('a.s.) said: 'Indeed he is a branch of the tree of Prophethood.'"

2926-4. 'Alī ibn Ibrāhīm (-) his father (-) Ismā'īl ibn Marrār (-) Yūnus (-) one of our co-sectarians that Abu 'l-Ḥasan, may the blessings of Allāh be upon him, said:

"Verily Allāh created the Prophets upon Prophethood, so they cannot

يَكُونُونَ إِلَّا مُؤْمِنِينَ وَ أَعَارَ قَوْمًا إِيْمَانًا فَإِنْ شَاءَ تَمَّمَهُ لَهُمْ وَ إِنْ شَاءَ سَلَبَهُمْ إِيْمَانَهُ قَالَ وَ فِيهِمْ جَرَتْ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ وَ قَالَ لِي إِنْ فُلَانًا كَانَ مُسْتَوْدَعًا إِيْمَانُهُ فَلَمَّا كَذَبَ عَلَيْنَا سَلَبَ إِيْمَانَهُ ذَلِكَ.

٥/٢٩٢٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ حَبِيبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ جَبَلَ النَّبِيِّينَ عَلَى نُبُوَّتِهِمْ فَلَا يَرْتَدُّونَ أَبَدًا وَ جَبَلَ الْأَوْصِيَاءَ عَلَى وَصَايَاهُمْ فَلَا يَرْتَدُّونَ أَبَدًا وَ جَبَلَ بَعْضَ الْمُؤْمِنِينَ عَلَى الْإِيْمَانِ فَلَا يَرْتَدُّونَ أَبَدًا وَ مِنْهُمْ مَنْ أُعِيرَ الْإِيْمَانَ عَارِيَّةً فَإِذَا هُوَ دَعَا وَ أَلْحَ فِي الدَّعَاءِ مَاتَ عَلَى الْإِيْمَانِ.

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be anything but Prophets, and He created the believers upon faith so they cannot be anything other than believers. Additionally, He granted faith to a group such that if He so wills, He perfects it for them and if He so wills, He takes it away from them. It is to them that the [Qur'anic] phrase: *the enduring abode and the temporary lodging* applies." He [‘a.s.] then said to me: "So-and-so is indeed one of those who were granted faith but when he lied against us, it caused his faith to be taken away."

2927-5. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) al-Ḥusayn ibn Sa‘īd (–) al-Qāsim ibn Ḥabīb (–) Ishāq ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

"Verily, Allāh molded the Prophets upon their Prophethood so none of them ever turn back [from their mission], and He molded the Legatees upon their vicegerency so none of them ever turn back, and He molded some of the believers upon faith so they never turn back [from it]. As for other believers, He granted them faith temporarily, so, if they invoke Him sincerely, they die upon faith."

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## بَابُ فِي عَلَامَةِ الْمُعَارِ

٢٩٢٨/١ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ الْجُعْفِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الْحَسْرَةَ وَ النَّدَامَةَ وَ الْوَيْلَ كُلَّهُ لِمَنْ لَمْ يَنْتَفِعْ بِمَا أَبْصَرَهُ وَ لَمْ يَذَرِ مَا الْأَمْرُ الَّذِي هُوَ عَلَيْهِ مُقِيمٌ أَوْ نَفَعَ لَهُ أَمْ ضَرَّ قُلْتُ لَهُ فِيمَ يُعْرِفُ النَّاجِي مِنْ هَؤُلَاءِ جُعِلَتْ فِدَاكَ قَالَ مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا فَأُثِّبَتْ لَهُ الشَّهَادَةُ بِالنَّجَاةِ وَ مَنْ لَمْ يَكُنْ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا فَإِنَّمَا ذَلِكَ مُسْتَوْدَعٌ.

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## Chapter on

## The Sign of One Who is Lent [Faith]

2928-1. From him (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān that al-Mufaḍḍal al-Ju'fī said:

"Abū 'Abdillāh ('a.s.) said: 'Verily remorse, regret and woe are all for the one who does not benefit from what he sees and does not know about the matter upon which he rests – whether it is beneficial for him or detrimental.' " I asked: 'Then how, may I be made your ransom! Can one who has attained salvation be distinguished from these people?' He ['a.s.] said: 'One whose actions are in concordance with his words, the testament of his salvation is established, but one whose deeds are not in concordance with his words has only fleeting faith.' "

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## بَابُ سَهْوِ الْقَلْبِ

١/٢٩٢٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَغَيْرِهِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الْقَلْبَ لَيَكُونُ السَّاعَةَ مِنَ اللَّيْلِ وَ النَّهَارِ مَا فِيهِ كُفْرٌ وَلَا إِيمَانٌ كَالثُّوبِ الْخَلْقِ قَالَ ثُمَّ قَالَ لِي أَمَا تَجِدُ ذَلِكَ مِنْ نَفْسِكَ قَالَ ثُمَّ تَكُونُ النُّكْتَةُ مِنَ اللَّهِ فِي الْقَلْبِ بِمَا شَاءَ مِنْ كُفْرٍ وَإِيمَانٍ.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ مِثْلَهُ.

٢/٢٩٣٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ يَكُونُ الْقَلْبُ مَا فِيهِ إِيمَانٌ وَلَا كُفْرٌ شِبْهَ الْمُضْغَةِ أَمَا يَجِدُ أَحَدُكُمْ ذَلِكَ.

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### Chapter on Inattention of the Heart

2929-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ja'far ibn 'Uthmān (-) Samā'ah that Abū Baṣīr and others said:

"Abū 'Abdillāh ('a.s.) said: 'Verily, the heart has a time during the night and day when there is neither disbelief nor faith in it, just like an frayed cloth.' Then he ['a.s.] said to me: 'Do you not experience this in yourself?' He then continued: 'A small mark then comes into the heart from Allāh based on what He wills, whether it be disbelief or faith.'"

\*A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibni 'l-Ḥusayn (-) Muḥammad ibn Abī 'Umayr: Something similar [as above].

2930-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Abbās ibn Ma'rūf (-) Ḥammād ibn 'Īsā (-) al-Ḥusayn ibni 'l-Mukhtār that Abū Baṣīr said:

"I heard Abū Ja'far ('a.s.) say: 'The heart is sometimes like a [mere] lump of flesh which has neither faith nor disbelief. Have none of you noticed this?'"

٢٩٣١/٣- مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ مُوسَى الشَّيْلِيِّ قَالَ:

إِنَّ اللَّهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مَطْوِيَّةً مُبْهَمَةً عَلَى الْإِيمَانِ فَإِذَا أَرَادَ اسْتِنَارَةً مَا فِيهَا نَضَحَهَا بِالْحِكْمَةِ وَزَرَعَهَا بِالْعِلْمِ وَزَارَعَهَا وَ الْقَيْمُ عَلَيْهَا رَبُّ الْعَالَمِينَ.

٢٩٣٢/٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْقَلْبَ لَيَتَرَجَّجُ فِيمَا بَيْنَ الصُّدْرِ وَ الْحَنْجَرَةِ حَتَّى يُعْقَدَ عَلَى الْإِيمَانِ فَإِذَا عُقِدَ عَلَى الْإِيمَانِ قَرَّ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُؤْمِنَ بِاللَّهِ يَهْدِ قَلْبَهُ.

٢٩٣٣/٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْقَلْبَ لَيَتَجَلَّجُلُ فِي الْجَوْفِ يَطْلُبُ الْحَقَّ فَإِذَا أَصَابَهُ اطمأنَّ وَ قَرَّ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ

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2931-3. Muḥammad ibn Yaḥyā (-) al-'Amrakī ibn 'Alī (-) 'Alī ibn Ja'far that Abu 'l-Ḥasan Mūsā ('a.s.) said:

"Verily, Allāh has created the hearts of believers such that they are folded and covered upon faith. If He wishes to bring to light that which is within them, He showers them with wisdom and plants in them knowledge. Their cultivator and custodian is the Lord of the Worlds."

2932-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) al-Ḥusayn ibn 'l-Mukhtār (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Verily the heart oscillates between the chest and the throat, until it is tied down by faith. Once it is tied upon faith, it remains at rest. This is the meaning of the verse wherein Allāh says: *Whoever has faith in Allāh, He guides his heart*, (Qur., 64:11)."

2933-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) Ibn Faḍḍāl (-) Abū Jamīlah (-) Muḥammad al-Ḥalabī that Abū 'Abdillāh ('a.s.):

"Verily, the heart vacillates inside [the human being] seeking the truth, and upon finding it, it becomes calm and tranquil." Then Abū 'Abdillāh

عَلَيْهِ السَّلَامُ هَذِهِ الْآيَةُ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ إِلَى قَوْلِهِ كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ.

٢٩٣٤-٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ إِنَّ الْقَلْبَ يَكُونُ فِي السَّاعَةِ مِنَ اللَّيْلِ وَ النَّهَارِ لَيْسَ فِيهِ إِيْمَانٌ وَ لَا كُفْرٌ أَوْ مَا يَجِدُ ذَلِكَ ثُمَّ تَكُونُ بَعْدَ ذَلِكَ نُكْتَةٌ مِنَ اللَّهِ فِي قَلْبِ عَبْدِهِ بِمَا شَاءَ إِنْ شَاءَ بِلِيْمَانٍ وَ إِنْ شَاءَ بِكُفْرٍ.

٢٩٣٥-٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ يُونُسَ بْنِ طَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مُبْهَمَةً عَلَى الْإِيْمَانِ فَإِذَا أَرَادَ اسْتِنَارَةً مَا فِيهَا فَتَحَهَا بِالْحِكْمَةِ وَ زَرَعَهَا بِالْعِلْمِ وَ زَارَعَهَا وَ الْقَيِّمَ عَلَيْهَا رَبُّ الْعَالَمِينَ.

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(a.s.) recited the following verse: "Whomever Allāh desires to guide, He expands his breast to Islam, and whomever He desires to lead astray, He makes his breast narrow and straitened as if he were ascending upwards, (Qur., 6:125)."

2934-6. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) Abū Maghrah (-) Abū Baṣīr that Abū 'Abdillāh (a.s.) said:

"Verily, the heart has a time during the night and day when there is neither faith nor disbelief in it. Do you not notice this? Then Allāh places a small mark into the heart of His servant based on what He wills – if He wishes, it is [a mark of] faith and if He wishes it is disbelief."

2935-7. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibn 'l-Ḥasan ibn Shammūn (-) 'Abdullāh ibn 'Abdī'r-Raḥmān (-) 'Abdullāh ibn 'l-Qāsim (-) Yūnus ibn Ḍabyān that Abū 'Abdillāh (a.s.) said:

"Verily, Allāh created the hearts of believers such that they are covered up upon faith. Then, if He wishes to bring to light that which is within them, he opens them up with wisdom and nurtures them with knowledge. The nurturer and custodian [of their hearts] is the Lord of the Worlds."

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بَابُ فِي ظُلْمَةِ قَلْبِ الْمُنَافِقِ وَإِنْ أُعْطِيَ اللِّسَانَ  
وَنُورِ قَلْبِ الْمُؤْمِنِ وَإِنْ قَصُرَ بِهِ لِسَانُهُ

٢٩٣٦-١ - مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ  
عَمْرِو عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لَنَا ذَاتَ يَوْمٍ بَجْدَ الرَّجُلِ لَا يُخْطِئُ بِلَامٍ وَلَا وَائٍ خَطِيبًا مَضْمَعًا وَلَقَلْبُهُ أَشَدُّ ظُلْمَةً  
مِنَ اللَّيْلِ الْمُظْلِمِ وَبَجْدَ الرَّجُلِ لَا يَسْتَطِيعُ يُعَبِّرُ عَمَّا فِي قَلْبِهِ بِلِسَانِهِ وَقَلْبُهُ يَزْهَرُ كَمَا يَزْهَرُ  
الْمُضْبَاخُ.

٢٩٣٧-٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ  
عَنِ الْمُفَضَّلِ عَنْ سَعْدِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:  
إِنَّ الْقُلُوبَ أَرْبَعَةٌ قَلْبٌ فِيهِ نِفَاقٌ وَإِيمَانٌ وَقَلْبٌ مَنكُوسٌ وَقَلْبٌ مَطْبُوعٌ وَقَلْبٌ أَزْهَرُ

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## Chapter on

The Darkness of A Hypocrite's Heart and  
The Brightness of A Believer's Heart

2936-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn Faḍḍāl (-) 'Alī ibn 'Uqbah (-) 'Amr that one day Abū 'Abdillāh ('a.s.) told us:

"You may find a man who never mistakes the "lām" or the "waw" and is an eloquent orator, yet his heart is darker than a moonless night, and you may find a man who cannot articulate that which is in his heart with his tongue, yet his heart shines like a glowing lamp."

2937-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) his father (-) Hārūn ibn Jahm (-) al-Mufaḍḍāl (-) Sa'd that Abū Ja'far ('a.s.) said:

"Verily, hearts are of four types: The heart that contains both hypocrisy and faith, the inverted heart, the sealed heart and the shining, pure heart."

أَجْرَدُ فَقُلْتُ مَا الْأَزْهَرُ قَالَ فِيهِ كَهَيْئَةِ السِّرَاجِ فَأَمَّا الْمَطْبُوعُ فَقَلْبُ الْمُنَافِقِ وَ أَمَّا الْأَزْهَرُ فَقَلْبُ الْمُؤْمِنِ إِنْ أَعْطَاهُ شَكَرَ وَ إِنْ ابْتَلَاهُ صَبَرَ وَ أَمَّا الْمُنْكَوسُ فَقَلْبُ الْمُشْرِكِ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ أَلَمْ يَمْشِ مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِ سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ فَأَمَّا الْقَلْبُ الَّذِي فِيهِ إِيْمَانٌ وَ نِفَاقٌ فَهُمْ قَوْمٌ كَانُوا بِالطَّائِفِ فَإِنْ أَدْرَكَ أَحَدُهُمْ أَجَلُهُ عَلَى نِفَاقِهِ هَلَكَ وَ إِنْ أَدْرَكَهُ عَلَى إِيْمَانِهِ نَجَّى.

٢٩٣٨/٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَجْنُوبٍ عَنْ أَبِي خَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

الْقُلُوبُ ثَلَاثَةٌ قَلْبٌ مَنكُوسٌ لَا يَبْعِي شَيْئًا مِنَ الْخَيْرِ وَ هُوَ قَلْبُ الْكَافِرِ وَ قَلْبٌ فِيهِ نُكْتَةٌ سَوْدَاءٌ فَالْخَيْرُ وَ الشَّرُّ فِيهِ يَغْتَلِجَانِ فَأَيُّهُمَا كَانَتْ مِنْهُ غَلَبَ عَلَيْهِ وَ قَلْبٌ مَفْتُوحٌ فِيهِ مَصَابِيحٌ تَزْهَرُ وَ لَا يُطْفَأُ نُورُهُ إِلَى يَوْمِ الْقِيَامَةِ وَ هُوَ قَلْبُ الْمُؤْمِنِ.

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I asked: "What is the shining [heart]?" He [*a.s.*] replied: "It is one that has the likeness of a lantern. As for the sealed heart, it is the heart of the hypocrite, and as for the shining heart, it is the heart of the believer – when he is given, he shows gratitude, and when he faces hardship, he is patient. As for the inverted heart, it is the heart of the polytheist." Then he [*a.s.*] recited the following verse: *Is he who walks prone on his face better guided, or he who walks upright on a straight path?* (Qur., 67:22). [Then he continued] "As for the heart which has both faith and hypocrisy, this was the case of the inhabitants of at-Ṭā'if – if any of them were to die upon hypocrisy, he would be destroyed and if he died upon faith, he was saved."

2938–3. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ibn Maḥbūb (–) Abū Ḥamzah ath-Thumālī that Abū Ja'far (*a.s.*) said:

"Hearts are of three types: The inverted heart that does not contain any goodness and this is the heart of the disbeliever, the heart that has in it a black mark and good and evil are rivals therein, so whichever is its wont will prevail, and [thirdly] the open heart which contains bright lights which glow and are not extinguished until the Day of Resurrection, and this is the heart of a [true] believer."

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## بَابُ فِي تَنْقُلِ أَحْوَالِ الْقَلْبِ

١/٢٩٣٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ قَالَ:

كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَدَخَلَ عَلَيْهِ هُمْرَانُ بْنُ أَعْيَنَ وَ سَأَلَهُ عَنْ أَشْيَاءَ فَلَمَّا هَمَّ هُمْرَانُ بِالْقِيَامِ قَالَ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَخْبِرْكَ أَطَالَ اللَّهُ بَقَاءَكَ لَنَا وَ أَمْتَعْنَا بِكَ أَنَا نَأْتِيكَ فَمَا نَخْرُجُ مِنْ عِنْدِكَ حَتَّى تَرُقَّ قُلُوبُنَا وَ تَسْلُو أَنْفُسُنَا عَنِ الدُّنْيَا وَ يَهُونَ عَلَيْنَا مَا فِي أَيْدِي النَّاسِ مِنْ هَذِهِ الْأَمْوَالِ ثُمَّ نَخْرُجُ مِنْ عِنْدِكَ فَإِذَا صِرْنَا مَعَ النَّاسِ وَ التُّجَّارِ أَحْبَبْنَا الدُّنْيَا قَالَ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّمَا هِيَ الْقُلُوبُ مَرَّةً تَصْعُبُ وَ مَرَّةً تَسْهَلُ.

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Chapter on  
The Changing States of the Heart

2939-1. 'Alī ibn Ibrāhīm (-) his father\* and a group of our co-sectarians (-) Sahl ibn Ziyād\* and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad, both of them (-) Ibn Maḥbūb (-) Muḥammad ibn an-Nu'mān al-Aḥwal that Salām ibni 'l-Mustanīr said:

"I was in the presence of Abū Ja'far ('a.s.) when Ḥumrān ibn A'yan came to him and asked about certain things. Then, as Ḥumrān stood to leave, he said to Abū Ja'far ('a.s.): 'I wish to inform you, may Allāh lengthen your stay with us and grant us the pleasure of your company, that whenever we come to you, by the time we leave your presence, our hearts are softened, our souls forget this world and we find that which others possess of worldly wealth to be unimportant. However, after leaving you and remaining with the people and the merchants, we start loving the world [again].' Abū Ja'far ('a.s.) said: 'This is only the condition of the hearts, at times they become obdurate and at times they become amenable.'

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَمَّا إِنْ أَصْحَابَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالُوا يَا رَسُولَ اللَّهِ نَخَافُ عَلَيْكَ التَّفَاقُ قَالَ فَقَالَ وَلَمْ تَخَافُونَ ذَلِكَ قَالُوا إِذَا كُنَّا عِنْدَكَ فَذَكَّرْتَنَا وَرَغَّبْتَنَا وَجَلَّنَا وَنَسِينَا الدُّنْيَا وَزَهَدْنَا حَتَّى كَأَنَّ نَعَايِنُ الْآخِرَةَ وَالْجَنَّةَ وَالنَّارَ وَنَحْنُ عِنْدَكَ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ وَدَخَلْنَا هَذِهِ الْبُيُوتَ وَشِئْمَنَا الْأَوْلَادَ وَرَأَيْنَا الْعِيَالَ وَالْأَهْلَ يَكَاذُ أَنْ نَحْوَلَ عَنِ الْحَالِ الَّتِي كُنَّا عَلَيْهَا عِنْدَكَ وَحَتَّى كَأَنَّ لَمْ نَكُنْ عَلَى شَيْءٍ أَفَتَخَافُ عَلَيْنَا أَنْ يَكُونَ ذَلِكَ نِفَاقًا فَقَالَ لَهُمْ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ كَلَّا إِنْ هَذِهِ خُطُوءَاتُ الشَّيْطَانِ فَيَرِغِبُكُمْ فِي الدُّنْيَا وَاللَّهُ لَوْ تَدُومُونَ عَلَى الْحَالَةِ الَّتِي وَصَفْتُمْ أَنْفُسَكُمْ بِهَا لَصَافَحْتُمْ الْمَلَائِكَةَ وَمَشَيْتُمْ عَلَى الْمَاءِ وَلَوْ لَا أَنْتُمْ تَذُنُّونَ فَتَسْتَغْفِرُونَ اللَّهَ لَخَلَقَ اللَّهُ خَلْقًا حَتَّى يُذُنُّوا ثُمَّ يَسْتَغْفِرُوا اللَّهَ فَيَغْفِرَ اللَّهُ لَهُمْ إِنَّ الْمُؤْمِنَ مُفْتَنٌ تَوَابَ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ وَ قَالَ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ.

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"Then Abū Ja'far ('a.s.) said: 'Indeed, the companions of Muḥammad (s) said [to him]: "O Messenger of Allāh! We are afraid of falling into hypocrisy." He [s] said: "Why do you fear that?" They said: "Whenever we are with you, you remind us and make us yearn [for the Hereafter] so we tremble with awe, forget this world and turn away from its pleasures. It is as if we can see the Hereafter, Paradise and the Fire when we are with you. However, when we leave your presence and enter our houses, we smell the scent of our children and see our wives and families, whereupon it is as if our state changes from what we experienced in your presence and we become as though we are adherents of nothing! Would you fear that we were hypocrites?" The Messenger of Allāh (s) said to them: "No. These are only the footsteps of Satan – he causes you to desire this world. By Allāh, if you were to remain in the state that you described yourselves experiencing, you would shake hands with the angels and walk on water! Were it not for your sinning and seeking forgiveness from Allāh, Allāh would surely make other creatures who would sin and seek repentance, whereupon Allāh would forgive them. Verily the believer is tested and penitent. Have you not heard the verse wherein Allāh, to Whom belong Might and Majesty, says: *Indeed Allāh loves the penitent and He loves those who purify themselves*, (Qur., 2:222); and He says: *Plead with your Lord for forgiveness, then turn to Him penitently*,' (Qur., 11:3)."

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## بَابُ الْوَسْوَسَةِ وَحَدِيثِ النَّفْسِ

١/٢٩٤٠ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَسْوَسَةِ وَإِنْ كَثُرَتْ فَقَالَ لَا شَيْءَ فِيهَا تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ.  
 ٢/٢٩٤١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ إِنَّهُ يَقَعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ جَمِيلٌ فَكَلَّمَا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ فَيَذْهَبُ عَنِّي.

٣/٢٩٤٢ - ابْنُ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ فَقَالَ لَهُ عَلَيْهِ السَّلَامُ أَنْتَاكَ الْخَبِيثُ فَقَالَ

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### Chapter on The Whispers and Murmurs of the Soul

2940-1. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' that Muḥammad ibn Ḥumrān said:

"I asked Abū 'Abdillāh ('a.s.) about whispers [and suspicions]: 'What if they abound?' He ['a.s.] said: 'It has no importance. Just recite: "There is no god but Allāh."'"

2941-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Jamāl ibn Darraj that Abū 'Abdillāh ('a.s.) said [when]:

"I said to him: 'Sometimes a grave thing enters my heart.' He ['a.s.] said: 'Recite: "There is no god but Allāh."'" Jamāl said: "Thenceforth, whenever anything [unwanted] entered by heart, I would say 'There is no god but Allāh,' and it would depart from me."

2942-3. Ibn Abī 'Umayr (-) Muḥammad ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"A man came to the Prophet (ﷺ) and said: 'O Messenger of Allāh! I am destroyed!' He (ﷺ) said to the man: 'The malevolent devil came to you and

لَكَ مَنْ خَلَقَكَ فَقُلْتَ اللَّهُ فَقَالَ لَكَ اللَّهُ مَنْ خَلَقَهُ فَقَالَ إِي وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَكَ أَنْ كَذًا فَقَالَ رَسُولُ اللَّهِ ﷺ ذَاكَ وَ اللَّهُ مُحَضُّ الْإِيمَانِ.

قَالَ ابْنُ أَبِي عُمَيْرٍ فَحَدَّثْتُ بِذَلِكَ عَبْدَ الرَّحْمَنِ بْنِ الْحَجَّاجِ فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِي عَبْدِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ إِنَّمَا عَنَى بِقَوْلِهِ هَذَا وَ اللَّهُ مُحَضُّ الْإِيمَانِ خَوْفُهُ أَنْ يَكُونَ قَدْ هَلَكَ حَيْثُ عَرَضَ لَهُ ذَلِكَ فِي قَلْبِهِ.

٤/٢٩٤٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ:

كَتَبَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ ﷺ يَشْكُو إِلَيْهِ لَمَّا يَخْطُرُ عَلَى بَالِهِ فَأَجَابَهُ فِي بَعْضِ كَلَامِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنْ شَاءَ تَبَتَّكَ فَلَا يَجْعَلُ لِإِبْلِيسَ عَلَيْكَ طَرِيقاً قَدْ شَكَا قَوْمٌ إِلَى النَّبِيِّ ﷺ لَمَّا يَغْرِضُ لَهُمْ لِأَن تَهْوِيَ بِهِمُ الرِّيحُ أَوْ يَقْطَعُوا أَحَبُّ إِلَيْهِمْ مِنْ أَنْ يَتَكَلَّمُوا بِهِ

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said: "Who created you?" and you replied: "Allāh." Then he asked you: "And who created Allāh?" The man said: 'Yes, by the One who sent you with the truth, it was just as you have said.' Then the Messenger of Allāh (ﷺ) said: 'That is, by Allāh, pure faith.'

Ibn Abī 'Umayr said: "I related this to 'Abdu 'r-Rahmān ibni 'l-Hajjāj so he said that his father had narrated to him from Abū 'Abdillāh (a.s.) that what the Messenger of Allāh (ﷺ) was referring to when he [ﷺ] said: 'That is, by Allāh, pure faith,' was the fear of the man that he had been destroyed when such a [grievous] thought had entered his heart."

2943-4. A group of our co-sectarians (—) Sahl ibn Ziyād\* and Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad, both of them that 'Alī ibn Mahziyār said:

"A man wrote to Abū Ja'far (a.s.) complaining of disturbing thoughts coming to his mind, so the Imām responded to him saying: 'If Allāh, to Whom belong Might and Majesty, wills, He will make you steadfast, so do not allow Satan a means to approach you. A group of people had complained to the Prophet (ﷺ) about disturbing thoughts coming to them, saying that being blown away by the wind or chopped into pieces was preferable to them than speaking about it (i.e. the thoughts). Then the Messenger of Allāh (ﷺ) said to them: "Is that the way you feel?" They said:

فَقَالَ رَسُولُ اللَّهِ ﷺ أَتَجِدُونَ ذَلِكَ قَالُوا نَعَمْ فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ ذَلِكَ لَصَرِيحُ  
الْإِيمَانِ فَإِذَا وَجَدْتُمُوهُ فَقُولُوا آمَنَّا بِاللَّهِ وَ رَسُولِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

٥/٢٩٤٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ  
مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ عَنْ زَكْرِيَّا بْنِ مُحَمَّدٍ عَنْ أَبِي الْيَسَعِ دَاوُدَ الْأَبْزَارِيِّ عَنْ حُمْرَانَ عَنْ  
أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي نَافَقْتُ فَقَالَ وَ اللَّهُ مَا نَافَقْتَ وَ  
لَوْ نَافَقْتَ مَا أَتَيْتَنِي تُعَلِّمُنِي مَا الَّذِي رَأَيْتُكَ أَظُنُّ الْعَدُوَّ الْحَاضِرَ أَتَاكَ فَقَالَ لَكَ مِنْ خَلْقِكَ  
فَقُلْتُ اللَّهُ خَلَقَنِي فَقَالَ لَكَ مَنْ خَلَقَ اللَّهُ قَالَ إِي وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَكَآنَ كَذَا فَقَالَ  
إِنَّ الشَّيْطَانَ أَتَاكُمْ مِنْ قَبْلِ الْأَعْمَالِ فَلَمْ يَفَوْ عَلَيْكُمْ فَأَتَاكُمْ مِنْ هَذَا الْوَجْهِ لِكَيْ يَسْتَرْلَكُمْ  
فَإِذَا كَانَ كَذَلِكَ فَلْيَذْكُرُوا أَحَدُكُمْ اللَّهَ وَحْدَهُ.

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"Yes." So, he (s) said: "By the One in whose hand is my soul, indeed this is manifest faith. If these thoughts come again say: 'We believe in Allāh and His Messenger, and there is no might nor power but by Allāh's leave.'""

2944-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ismā'īl ibn Muḥammad (-) Muḥammad ibn Bakr ibn Janāḥ (-) Zakariyyā ibn Muḥammad (-) Abu 'l-Yasa' Dāwūd al-Abzārī (-) Ḥumrān that Abū Ja'far ('a.s.) said:

"A man came to the Messenger of Allāh (s) and said: 'O Messenger of Allāh! I have become a hypocrite!' The Prophet [s] responded: 'By Allāh, you have not become a hypocrite, for had you been a hypocrite, you would never have come to inform me of it! What is the source of your apprehension? Could it be that the present enemy (i.e. Satan) came to you and asked: 'Who created you?' and you replied: 'Allāh created me.' Then he said: 'Who created Allāh?'" He replied: 'Yes, by He who sent you with the truth, that is what happened.' He [s] said: 'Satan came to you from the direction of your deeds but was unable to overpower you, so he came to you from this route in order to make you fall into error. Whenever this happens to any of you, you must recall Allāh's Unicity.'"

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## بَابُ الْإِعْتِرَافِ بِالذُّنُوبِ وَ النَّدَمِ عَلَيْهَا

١/٢٩٤٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ الْأَخْمَسِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: وَاللَّهِ مَا يَنْجُو مِنَ الذَّنْبِ إِلَّا مَنْ أَقَرَّ بِهِ.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ كَفَى بِالنَّدَمِ تَوْبَةً.

٢/٢٩٤٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ لَا وَاللَّهِ مَا أَرَادَ اللَّهُ تَعَالَى مِنَ النَّاسِ إِلَّا خَصْلَتَيْنِ أَنْ يُقْرُوا لَهُ بِالنِّعَمِ فَيَزِيدَهُمْ وَ بِالذُّنُوبِ فَيَغْفِرَ لَهَا لَهُمْ.

٣/٢٩٤٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ فَيُدْخِلُهُ اللَّهُ بِهِ الْجَنَّةَ قُلْتُ يُدْخِلُهُ اللَّهُ بِالذَّنْبِ الْجَنَّةَ

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## Chapter on

## Confessing One's Sins and Showing Remorse

2945-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Alī al-Aḥmasī that Abū Ja'far ('a.s.) said:

"By Allāh, none will be saved from sin except the one who confesses it."

He [al-Aḥmasī] also said: "Abū Ja'far ('a.s.) said: 'Remorse is sufficient as repentance.'"

2946-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl, someone whom he mentioned, that Abū Ja'far ('a.s.) said:

"By Allāh, Allāh, the Sublime, only wanted human beings to possess two traits: that they should acknowledge His blessings so that He may increase them, and [confess] their sins so that He may forgive them."

2947-3. 'Alī ibn Ibrāhīm (-) his father (-) 'Amr ibn 'Uthmān (-) some of his co-sectarians that they heard Abū Ja'far ('a.s.) saying:

"Indeed a man may commit a sin because of which Allāh puts him in Paradise." I asked: "Allāh will place him in Paradise for a sin?" He ['a.s.]

قَالَ نَعَمْ إِنَّهُ لَيَذْنُبُ فَلَا يَزَالُ مِنْهُ خَائِفًا مَا قَتَا لِنَفْسِهِ فَيَرْحَمُهُ اللَّهُ فَيُدْخِلُهُ الْجَنَّةَ.  
 ٢٩٤٨/٤ - مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ  
 قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ:

إِنَّهُ وَاللَّهِ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ بِإِصْرَارٍ وَ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلَّا بِإِقْرَارٍ.  
 ٢٩٤٩/٥ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ بْنِ الْحَجَّاجِ السَّبَّيْعِيِّ عَنْ مُحَمَّدِ بْنِ  
 وَلِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
 سَمِعْتُهُ يَقُولُ مَنْ أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ اللَّهَ مُطْلِعٌ عَلَيْهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ غَفَرَ  
 لَهُ وَإِنْ لَمْ يَسْتَغْفِرْ.

٢٩٥٠/٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ  
 الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ أَبِي هَاشِمٍ عَنْ عُنْبَسَةَ الْعَابِدِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
 إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ أَنْ يَطْلُبَ إِلَيْهِ فِي الْجُرْمِ الْعَظِيمِ وَيُبْغِضُ الْعَبْدَ أَنْ يَسْتَخِفَّ بِالْجُرْمِ الْيَسِيرِ.

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said: "Yes. He sins but then becomes so fearful and cautious of himself that Allāh shows him mercy and grants him Paradise."

2948-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Mu'āwiyah ibn 'Ammār said:

"I heard Abū 'Abdillāh ('a.s.) say: 'Indeed, by Allāh, a servant can never abandon sin by persisting [in it] - a servant can only abandon sin by confessing it.'"

2949-5. al-Ḥusayn ibn Muḥammad (-) Muḥammad ibn 'Imrān ibni 'l-Ḥajjāj as-Sabī'ī [(-) Muḥammad ibn Walīd] (-) Yūnus ibn Ya'qūb that he said:

"I heard Abū 'Abdillāh ('a.s.) say: 'He who commits a sin with the knowledge that Allāh is aware of his action and that He may punish him if He so wills or may forgive him if He so wishes, Allāh will forgive such a person even if he does not repent.'"

2950-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Muḥammad ibn 'Alī (-) 'Abdu'r-Raḥmān ibn Muḥammad ibn Hāshim (-) 'Anbasah al-'Ābid that Abū 'Abdillāh ('a.s.) said:

"Allāh loves for a servant to seek His repentance after committing a grave sin and He dislikes a servant to consider a small sin as something trivial."

٧/٢٩٥١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ رِئِيعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
 قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِنَّ النَّدَمَ عَلَى الشَّرِّ يَدْعُو إِلَى تَرْكِهِ.  
 ٨/٢٩٥٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الدَّقَاقِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ زَيْدِ الْقَتَّابِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ:  
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَا مِنْ عَبْدٍ أَذْنَبَ ذَنْبًا فَتَدِمَ عَلَيْهِ إِلَّا غَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَ  
 وَمَا مِنْ عَبْدٍ أَنْعَمَ اللَّهُ عَلَيْهِ نِعْمَةً فَعَرَفَ أَنَّهَا مِنْ عِنْدِ اللَّهِ إِلَّا غَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ يَحْمَدَهُ.

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### بَابُ سِتْرِ الذُّنُوبِ

١/٢٩٥٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ

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2951-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ismā'īl ibn Sahl (-) Ḥammād ibn Rabī' that Abū 'Abdillāh ('a.s.) said:

"Amīr al-Mu'minīn, may the blessings of Allāh be upon him, said: 'Regret for sin leads one to abandon it.'"

2952-8. Muḥammad ibn Yaḥyā (-) 'Alī ibn al-Ḥusayn ad-Daqāq (-) 'Abdullāh ibn Muḥammad (-) Aḥmad ibn 'Umar (-) Zayd al-Qattāt that Abān ibn Taghlib said:

"I heard Abū 'Abdillāh ('a.s.) say: 'No servant commits a sin and feels remorse for it but that Allāh forgives him before he seeks forgiveness, and no servant who is blessed by Allāh recognizes that the blessings are from Allāh but that Allāh forgives him before he praises Him.'"

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### Chapter on Covering Up Sins

2953-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn

مَوْلَى الرِّضَا عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ عَلَيْهِ السَّلَامُ يَقُولُ الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً وَ الْمُدْبِعُ بِالسَّيِّئَةِ مَحْذُولٌ وَ الْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ.

٢٩٥٤/٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ صَنْدَلٍ عَنْ يَاسِرٍ عَنِ الْيَسَعِ بْنِ حَمْرَةَ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً وَ الْمُدْبِعُ بِالسَّيِّئَةِ مَحْذُولٌ وَ الْمُسْتَتِرُ بِهَا مَغْفُورٌ لَهُ.

### - ١٩٠ -

#### بَابُ مَنْ يَهْمُ بِالْحَسَنَةِ أَوْ السَّيِّئَةِ

٢٩٥٥/١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ:

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Khālid (-) Muḥammad ibn 'Alī that al-'Abbās, *mawlā* ar-Riḍā ('a.s.) said:

"I heard him ('a.s.) say: 'One who conceals his virtuous action gets the equivalent of seventy good deeds, one who divulges a sin is forsaken and one who covers up a misdeed is granted forgiveness.'"

2954-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn Ṣandal (-) Yāsir (-) al-Yasā' ibn Ḥamzah that ar-Riḍā ('a.s.) said:

"The Messenger of Allāh (ṣ) said: 'One who conceals his virtuous action gets the equivalent of seventy good deeds, one who divulges a sin is forsaken and one who covers it up is granted forgiveness.'"

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#### Chapter on

#### One Who Intends to do Good or Evil Deeds

2955-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn Ḥadīd (-) Jamīl ibn Darraj (-) Zurārah that one of the [two Imāms] ('a.s.) said:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ لِأَدَمَ فِي ذُرِّيَّتِهِ مَنْ هَمَّ بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ وَمَنْ هَمَّ بِحَسَنَةٍ وَعَمِلَهَا كُتِبَتْ لَهُ بِهَا عَشْرًا وَمَنْ هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ عَلَيْهِ سَيِّئَةٌ وَمَنْ هَمَّ بِهَا وَعَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ.

٢٩٥٦/٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنَ لَيَهْمُ بِالْحَسَنَةِ وَلَا يَعْمَلُ بِهَا فَتُكْتَبُ لَهُ حَسَنَةٌ وَإِنْ هُوَ عَمِلَهَا كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَإِنَّ الْمُؤْمِنَ لَيَهْمُ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا فَلَا يَعْمَلُهَا فَلَا تُكْتَبُ عَلَيْهِ.

٢٩٥٧/٣ - عَنْهُ عَنْ عَلِيِّ بْنِ حَفْصٍ الْعُوسِيِّ عَنْ عَلِيِّ بْنِ السَّائِحِ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ:

سَأَلْتُهُ عَنِ الْمَلَائِكَةِ هَلْ يَعْلَمَانِ بِالذَّنْبِ إِذَا أَرَادَ الْعَبْدُ أَنْ يَفْعَلَهُ أَوْ الْحَسَنَةَ فَقَالَ رِيحُ الْكَنِيفِ وَ رِيحُ الطِّيبِ سَوَاءٌ قُلْتُ لَا قَالَ إِنَّ الْعَبْدَ إِذَا هَمَّ بِالْحَسَنَةِ خَرَجَ نَفْسُهُ طِيبَ الرِّيحِ

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"Verily Allāh, the Blessed and the Sublime, placed for Adam among his progeny those who intend to do good but do not do it – a good deed is [nevertheless] recorded for them, those who intend to do good and do it – ten good deeds are recorded for them, those who intend to do evil but do not do it – no evil deed is recorded against them, and those who intend to do evil and do it – one evil deed is recorded against them."

2956-2. A group of our co-sectarians (–) Aḥmad ibn ‘Abdillāh (–) ‘Uthmān ibn ‘Isā (–) Samā‘ah ibn Mihrān (–) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said:

"Verily, when a believer intends to carry out a virtuous action but does not do it, one good deed is recorded for him and if he does it, ten good deeds are recorded for him. And when a believer intends to commit a sin but does not do it, no bad deed is recorded against him."

2957-3. From him (–) ‘Alī ibn Ḥaḥṣ al-‘Awsī (–) ‘Alī ibn ‘Isā (–) ‘Abdullāh ibn Mūsā ibn Ja‘far that his father said:

"I asked him (‘a.s.) whether the two angels record the sin that a servant intends to commit or a good action [that he intends to carry out]. He [‘a.s.] said: 'Is the smell of a latrine the same as the smell of perfume?' I said: 'No.' He [‘a.s.] said: 'When a servant intends to carry out a virtuous action, his

فَقَالَ صَاحِبُ الْيَمِينِ لِصَاحِبِ الشِّمَالِ قُمْ فَإِنَّهُ قَدْ هَمَّ بِالْحَسَنَةِ فَإِذَا فَعَلَهَا كَانَ لِسَانُهُ قَلَمَهُ وَ رِيْقُهُ مِدَادَهُ فَأَتْبَتَهَا لَهُ وَ إِذَا هَمَّ بِالسَّيِّئَةِ خَرَجَ نَفْسُهُ مِثْنِ الرِّيحِ فَيَقُولُ صَاحِبُ الشِّمَالِ لِصَاحِبِ الْيَمِينِ قِفْ فَإِنَّهُ قَدْ هَمَّ بِالسَّيِّئَةِ فَإِذَا هُوَ فَعَلَهَا كَانَ لِسَانُهُ قَلَمَهُ وَ رِيْقُهُ مِدَادَهُ وَ أَتْبَتَهَا عَلَيْهِ.

٢٩٥٨/٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضْلِ بْنِ عُثْمَانَ الْمُرَادِيِّ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ أَرْبَعٌ مَنْ كُنَّ فِيهِ لَمْ يَهْلِكْ عَلَى اللَّهِ بَعْدَ ذَلِكَ إِلَّا هَالِكٌ يَهُمُّ الْعَبْدُ بِالْحَسَنَةِ فَيَعْمَلُهَا فَإِنْ هُوَ لَمْ يَعْمَلْهَا كَتَبَ اللَّهُ لَهُ حَسَنَةً بِحُسْنِ نِيَّتِهِ وَ إِنْ هُوَ عَمِلَهَا كَتَبَ اللَّهُ لَهُ عَشْرًا وَ يَهُمُّ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا فَإِنْ لَمْ يَعْمَلْهَا لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ هُوَ عَمِلَهَا أُجِّلَ سَبْعَ سَاعَاتٍ وَ قَالَ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السَّيِّئَاتِ وَ هُوَ صَاحِبُ الشِّمَالِ لَا تَعْجَلْ عَسَى أَنْ يُتْبِعَهَا بِحَسَنَةٍ تَمْحُوهَا فَإِنَّ اللَّهَ عَزَّ وَ

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breath smells fragrant, and the angel on the right says to the angel on the left: "Stand up. He has made an intention to do something good." Then, if he performs the good deed, his tongue acts as the pen and his saliva as the ink by which his good deed is recorded. If he intends to commit a sin, his breath gives a foul odor and the angel on the left tells the angels on the right: "Stop, for he has intended to do something evil." If he then commits the sin, his tongue acts as his pen and his saliva as ink and it is recorded against him."

2958-4. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn 'Īsā (—) 'Alī ibn 'l-Ḥakam that Faḍl ibn 'Uthmān al-Murādī said:

"I heard Abū 'Abdillāh (a.s.) say: 'The Messenger of Allāh (s) said: "Four [opportunities] are such that only the wretched would lose them from Allāh: For a servant to intend to do good and then do it, for if he does not do it, Allāh records one virtue for him due to his good intention, and if he does it, Allāh records ten virtues for him; and for one to intend to do something evil – if he does not go through with it, nothing is recorded against him and if he does it, he is given a reprieve of seven hours wherein the custodian of [his] good deeds tells the custodian of bad deeds, who is the one on the left: 'Do not make haste [in recording his evil deed], he might follow it up with a good deed that would wipe it out – for indeed

جَلَّ يَقُولُ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ أَوْ الْإِسْتِغْفَارِ فَإِنْ هُوَ قَالَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ الْغَفُورُ الرَّحِيمُ ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ أَتُوبُ إِلَيْهِ لَمْ يُكُتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ مَضَتْ سَبْعُ سَاعَاتٍ وَ لَمْ يُتْبِعْهَا بِحَسَنَةٍ وَ اسْتَغْفَرَ قَالَ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السَّيِّئَاتِ أَكُتِبَ عَلَى الشَّقِيِّ الْمَحْرُومِ.

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### بَابُ التَّوْبَةِ

١/٢٩٥٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ:  
سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحًا أَحَبَّهُ اللَّهُ فَسُتَرَ عَلَيْهِ فِي الدُّنْيَا

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Allāh, to Whom belong Might and Majesty, says: *Indeed good deeds efface misdeeds* (Qur., 11:114) – or will seek forgiveness [for what he has done]. If he says: "I seek forgiveness from Allāh, besides Whom there is no God, Knower of the unseen and the seen, the Mighty, the Wise, the Forgiving, the Merciful, Possessor of Majesty and Munificence, and I turn back to Him," nothing is recorded against them. However, if seven hours pass and he neither performs any righteous act nor seeks forgiveness, the custodian of his good deeds tells the custodian of his bad deeds: 'record it against this wretched, deprived one!'"

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### Chapter on Repentance

2959–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ʿĪsā (–) al-Ḥasan ibn Maḥbūb that Muʿāwiyah ibn Wahb said:

"I heard Abū ʿAbdillāh (a.s.) say: 'When a servant repents sincerely, Allāh loves him so He hides his sins in this world and the next.' I asked:

وَالْآخِرَةُ فَقُلْتُ وَكَيْفَ يَسْتُرُ عَلَيْهِ قَالَ يُنْسِي مَلَكَهُ مَا كَتَبَا عَلَيْهِ مِنَ الذُّنُوبِ وَيُوحِي إِلَى جَوَارِحِهِ أَكْثَمِي عَلَيْهِ ذُنُوبَهُ وَيُوحِي إِلَى بَقَاعِ الْأَرْضِ أَكْثَمِي مَا كَانَ يَعْمَلُ عَلَيْكَ مِنَ الذُّنُوبِ فَيَلْقَى اللَّهَ حِينَ يَلْقَاهُ وَلَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ.

٢٩٦٠/٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ قَالَ:

الْمَوْعِظَةُ التَّوْبَةُ.

٢٩٦١/٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا قَالَ يُتُوبُ الْعَبْدُ مِنَ الذَّنْبِ ثُمَّ لَا يَعُودُ فِيهِ.

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'How does Allāh hide his sins?' He [ 'a.s. ] said: 'He makes the two angels forget the sins they have recorded against him, and He inspires the man's limbs to conceal his sins, and He reveals unto the earth to conceal the sin that was committed [by him] upon it. Thus, when he meets Allāh, he does so while there is nothing to testify against him for any of his sins.' "

2960-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abū Ayyūb al-Khazzāz (-) Muḥammad ibn Muslim that one of the two [Imāms] ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *Whoever, on receiving advice from his Lord, relinquishes [usury], shall keep [the gains of] what is past*, (Qur., 2:275). He [ 'a.s. ] said:

"The advice [mentioned here] is repentance."

2961-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Muḥammad ibn 'Alī (-) Muḥammad ibn 'l-Fuḍayl that Abū 'ṣ-Ṣabāḥ al-Kinānī said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *O you who believe! Repent to Allāh with sincere repentance*, (Qur., 66:8). He [ 'a.s. ] said: 'It is when a servant repents for his sin and then does not repeat it.' "

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ سَأَلْتُ عَنْهَا أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ فَقَالَ يَتُوبُ مِنَ الذَّنْبِ ثُمَّ لَا يَعُودُ فِيهِ وَ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ تَعَالَى الْمُفْتَنُونَ التَّوَابُونَ.

٤/٢٩٦٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا أَيُّهَا الَّذِينَ آمَنُوا تَوَبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا قَالَ هُوَ الذَّنْبُ الَّذِي لَا يَعُودُ فِيهِ أَبَدًا قُلْتُ وَ أَتَيْنَا لَمْ يَعُدْ فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ اللَّهَ يُحِبُّ مِنْ عِبَادِهِ الْمُفْتَنَ التَّوَابَ.

٥/٢٩٦٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَى الثَّائِبِينَ ثَلَاثَ خِصَالٍ لَوْ أَعْطِيَ خِصْلَةً مِنْهَا جَمِيعُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ لَنَجَّوْا بِهَا قَوْلُهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ فَمَنْ أَحَبَّهُ اللَّهُ لَمْ يُعَذِّبْهُ وَ قَوْلُهُ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ... وَ يَسْتَغْفِرُونَ

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Muhammad ibni 'l-Fuḍayl said: "I asked Abu 'l-Ḥasan ('a.s.) about it (the same verse) and he said: 'It is when a servant repents for his sin and then does not repeat it, and the most beloved of all servants in the sight of Allāh are those who are repentant when tried with sin.'"

2962-4. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abū Ayyūb that Abū Baṣīr said:

"I spoke to Abū 'Abdillāh ('a.s.) [about the verse]: *O you who believe! Repent to Allāh with sincere repentance*, (Qur., 66:8). He ['a.s.] said: 'It refers to the sin that is never again repeated.' I asked: 'And who from among us never repeats his sin?' He ['a.s.] said: 'O Abū Muḥammad, indeed Allāh loves those of His servants who are oft-repentant when tried with sin.'"

2963-5. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) one of our co-sectarians *rafa'ahu* [to the Imām, 'a.s.] said:

"Verily, Allāh, to Whom belong Might and Majesty, gave the penitents three qualities which, if He were to bestow even one of them to all the inhabitants of the heavens and the earth, they would attain salvation thereby. He, to Whom belong Might and Majesty, says: *Indeed Allāh loves the penitent and He loves those who purify themselves*, (Qur., 2:222). And Allāh does not chastise the one whom He loves. He also says: *Those who bear the Throne, and those around it, celebrate the praise of their Lord and have faith in Him, and they plead for forgiveness for the faithful: 'Our Lord! You comprehend all things in mercy and knowledge. So forgive those*

لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ وَقَوْلُهُ عَزَّ وَجَلَّ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

٢٩٦٤/٦- مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مُحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

يَا مُحَمَّدُ بْنُ مُسْلِمٍ ذُنُوبُ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَالْمَغْفِرَةِ أَمَا وَاللَّهِ إِنَّهَا لَيْسَتْ إِلَّا لِأَهْلِ الْإِيمَانِ قُلْتُ فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَ

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*who repent and follow Your way and save them from the punishment of hell. Our Lord! Admit them into the Gardens of Eden, which You have promised them, along with whoever is righteous among their forebears, their spouses and their descendants. Indeed You are the All-mighty, the All-wise. And save them from ills; for whomever You save from the ills that day, You will have had mercy upon him, and that is the great success.'* (Qur., 40:7-9). He, to Whom belong Might and Majesty, further says: *Those who do not invoke another god besides Allāh, and do not kill a soul [whose life] Allāh has made inviolable, except with due cause, and do not commit fornication. Whoever does that shall encounter its retribution, the punishment being doubled for him on the Day of Resurrection. In it he will abide in humiliation forever. Excepting those who repent, attain faith, and act righteously. For such, Allāh will replace their misdeeds with good deeds, and Allāh is all-forgiving, all-merciful, (Qur., 25:68-70)."*

2964-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) al-'Alā' (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"O Muḥammad ibn Muslim! If a believer seeks forgiveness, his sins are forgiven, so let the believer resume his [good] work after repentance and forgiveness. By Allāh, this indeed is not applicable except for the people

الِاسْتِغْفَارِ مِنَ الذُّنُوبِ وَ عَادَ فِي التَّوْبَةِ فَقَالَ يَا مُحَمَّدَ بْنَ مُسْلِمٍ أ تَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدَمُ عَلَى ذَنْبِهِ وَ يَسْتَغْفِرُ مِنْهُ وَ يَتُوبُ ثُمَّ لَا يَقْبَلُ اللَّهُ تَوْبَتَهُ قُلْتُ فَإِنَّهُ فَعَلَ ذَلِكَ مَرَارًا يُذْنِبُ ثُمَّ يَتُوبُ وَ يَسْتَغْفِرُ اللَّهُ فَقَالَ كُلَّمَا عَادَ الْمُؤْمِنُ بِالِاسْتِغْفَارِ وَ التَّوْبَةِ عَادَ اللَّهُ عَلَيْهِ بِالْمَغْفِرَةِ وَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ يَقْبَلُ التَّوْبَةَ وَ يَغْفُو عَنِ السَّيِّئَاتِ فَإِيَّاكَ أَنْ تُقْنِطَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللَّهِ. ٧/٢٩٦٥ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ قَالَ هُوَ الْعَبْدُ يَهُمُّ بِالذَّنْبِ ثُمَّ يَتَذَكَّرُ فَيَمْسِكُ فَذَلِكَ قَوْلُهُ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ. ٨/٢٩٦٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ:

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of faith." I said: "What if he returns to sin after repenting and seeking forgiveness and then repeats his repentance? He [ 'a.s. ] said: 'O Muḥammad ibn Muslim! Do you think that a believer would show remorse for his sin and then seek forgiveness and repent for it and yet Allāh would not accept his repentance?' I said: 'But he does this repeatedly – he sins and then seeks Allāh's forgive-ness.' He [ 'a.s. ] said: 'Whenever a believer returns, seeking repentance and forgiveness, Allāh turns towards him with clemency, for indeed Allāh is forgiving, merciful. He accepts the repentance of His servants and forgives their misdeeds – so beware of making believers despair of the mercy of Allāh.' "

2965–7. Abū 'Alī al-Ash'arī (–) Muḥammad ibn 'Abdī 'l-Jabbār (–) Ibn Faḍḍāl (–) Tha'labah ibn Maymūn (–) Abū Baṣīr that Abū 'Abdillāh ( 'a.s. ) said [when]:

"I asked him [ 'a.s. ] about the Word of Allāh, to Whom belong Might and Majesty: *When those who are Godwary are touched by a visitation of Satan, they remember [Allāh] and, behold, they perceive*, (Qur., 7:201). He [ 'a.s. ] said: 'It refers to the servant who intends to commit a sin and then he remembers [Allāh] and restrains himself. That is what is meant by: *they remember [Allāh] and, behold, they perceive*.' "

2966–8. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr (–) 'Amr ibn Udhaynah that Abū 'Ubaydah al-Ḥadhdhā' said:

سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ اللَّهَ تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ وَ زَادَهُ فِي لَيْلَةٍ ظُلُمَاءَ فَوَجَدَهَا فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ ذَلِكَ الرَّجُلِ بِرَاحِلَتِهِ حِينَ وَجَدَهَا. ٩/٢٩٦٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ أَبِي جَمِيلَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُفَقِّنَ التَّوَّابَ وَمَنْ لَمْ يَكُنْ ذَلِكَ مِنْهُ كَانَ أَفْضَلَ. ١٠/٢٩٦٨ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ أَبِي يَعْقُوبَ بَيَّاعِ الْأُرْزِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ وَ الْمُقِيمُ عَلَى الذَّنْبِ وَ هُوَ مُسْتَغْفَرٌ مِنْهُ كَالْمُسْتَهْزِئِ.

١١/٢٩٦٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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"I heard Abū Ja'far ('a.s.) saying: 'Verily, Allāh, the Sublime, is more pleased with the repentance of His servant than the man who loses his camel and provisions on a dark night, and then finds them. Indeed, Allāh is more pleased by the repentance of His servant than such a man is with his camel when he finds it.'"

2967-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Ismā'īl (-) 'Abdullāh ibn 'Uthmān that Abū Jamīlah said:

"Abū 'Abdillāh ('a.s.) said: 'Verily, Allāh loves the servant who is tried [with sin] and repents. And one who does not sin [in the first place] is better.'"

2968-10. From him (-) Aḥmad ibn Muḥammad (-) 'Alī ibn Nu'mān (-) Muḥammad ibn Sinān (-) Yūsuf [ibn] Abī Ya'qūb Bayyā' al-Urz (-) Jābir that Abū Ja'far ('a.s.) said:

"He who repents for a sin is like one who has no sin, and he who persists in sin while he repents for it is like one who makes a mockery [of it]."

2969-11. 'Alī ibn Ibrāhīm (-) his father\* and a group of our co-sectarians (-) Sahl ibn Ziyād, both of them (-) Ibn Maḥbūb (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ أَنْ ائْتِ عَبْدِي دَانِيَالَ فَقُلْ لَهُ إِنَّكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ فَإِنْ أَنْتَ عَصَيْتَنِي الرَّابِعَةَ لَمْ أَغْفِرْ لَكَ فَأَتَاهُ دَاوُدُ عَلَيْهِ السَّلَامُ فَقَالَ يَا دَانِيَالَ إِنَّنِي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يَقُولُ لَكَ إِنَّكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ فَإِنْ أَنْتَ عَصَيْتَنِي الرَّابِعَةَ لَمْ أَغْفِرْ لَكَ فَقَالَ لَهُ دَانِيَالَ قَدْ أَبْلَغْتَ يَا نَبِيَّ اللَّهِ فَلَمَّا كَانَ فِي السَّحَرِ قَامَ دَانِيَالَ فَتَنَاجَى رَبَّهُ فَقَالَ يَا رَبِّ إِنَّ دَاوُدَ نَبِيَّكَ أَخْبَرَنِي عَنْكَ أَنَّكَ قَدْ عَصَيْتَنِي فَغَفَرْتَ لِي وَ عَصَيْتَنِي فَغَفَرْتَ لِي وَ عَصَيْتَنِي فَغَفَرْتَ لِي وَ أَخْبَرَنِي عَنْكَ أَنَّكَ إِنْ عَصَيْتَنِي الرَّابِعَةَ لَمْ تَغْفِرْ لِي فَوَ عِزَّتِكَ لَنْ لَمْ تَعْصِمْنِي لَأَعْصِيَنَّكَ ثُمَّ لَأَعْصِيَنَّكَ ثُمَّ لَأَعْصِيَنَّكَ.

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"Verily, Allāh, to Whom belong Might and Majesty, revealed unto Dāwūd ('a.s.): 'Go to My servant Daniel and say to him: "[Allāh says:] You disobeyed Me and I forgave you, and you disobeyed Me and I forgave you, and [again] you disobeyed Me and I forgave you. Hence if you disobey Me a fourth time, I will not forgive you!'" So, Dāwūd ('a.s.) went to him and said: 'O Daniel, I am a Messenger of Allāh to you. He says to you: "You disobeyed Me and I forgave you, and you disobeyed Me and I forgave you, and [again] you disobeyed Me and I forgave you. Hence if you disobey Me a fourth time, I will not forgive you!'" Daniel said to him: 'O Prophet of Allāh, [I testify that] you have delivered the message.'

"Before dawn, Daniel got up and began invoking his Lord and whispered to him: 'My Lord, Your Prophet Dāwūd conveyed Your message to me that I have disobeyed You and You forgave me, and I disobeyed [again] and You forgave me, and [yet again] I disobeyed, and You forgave me. He told me You have said that if I disobey You a fourth time, You will not forgive me. By Your Glory, if You do not protect me, I will surely end up disobeying You, and disobeying You, and disobeying You.'"

٢٩٧٠/١٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحًا أَحَبَّهُ اللَّهُ فَسَتَرَ عَلَيْهِ فَقُلْتُ وَ كَيْفَ يَسْتُرُ عَلَيْهِ قَالَ يُنْسِي مَلَكِيهِ مَا كَانَا يَكْتُبَانِ عَلَيْهِ وَ يُوحِي اللَّهُ إِلَى جَوَارِحِهِ وَ إِلَى بَقَاعِ الْأَرْضِ أَنْ أَكْثِمِي عَلَيْهِ ذُنُوبَهُ فَيَلْقَى اللَّهَ عَزَّ وَ جَلَّ حِينَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ.

٢٩٧١/١٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ إِذَا تَابَ كَمَا يَفْرَحُ أَحَدُكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا.

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2970-12. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Mūsā ibn 'l-Qāsim (-) his grand-father al-Ḥasan ibn Rāshid that Mu'āwiyah ibn Wahb said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'When a servant repents sincerely, Allāh loves him, so He covers up his sin.' I said: 'How does Allāh cover up his sin?' He said: 'He makes the angels who were recording his misdeeds forget them, and Allāh inspires his limbs and the piece of land [upon which he sinned] to conceal his sin. Thus, he meets Allāh, to Whom belong Might and Majesty, when he comes before Him, while there is nothing to testify against him for any of his sins.'"

2971-13. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja'far ibn Muḥammad al-Ash'arī (-) Ibnu 'l-Qaddāh that Abū 'Abdillāh ('a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, is pleased with the repentance of His believing servant when he repents, just as any one of you would be pleased to find something [valuable] that he had lost."

- ١٩٢ -

## بَابُ الْإِسْتِغْفَارِ مِنَ الذَّنْبِ

١/٢٩٧٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ زُرَّارَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا أَجَلَ مِنْ غَدْوَةٍ إِلَى اللَّيْلِ فَإِنْ اسْتَغْفَرَ اللَّهَ لَمْ يُكْتَبَ عَلَيْهِ.

٢/٢٩٧٣ - عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ عَمِلَ سَيِّئَةً أَجَلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ فَإِنْ قَالَ اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ثَلَاثَ مَرَّاتٍ لَمْ تُكْتَبَ عَلَيْهِ.

٣/٢٩٧٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيٍّ بْنِ مَهْزِيَّارَ عَنْ فَضَّالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ

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Chapter on  
Repentance for Sin

2972-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Muḥammad ibn Ḥumrān that Zurārah said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'When a servant commits a sin, he is granted respite from morning until evening, so if he seeks forgiveness from Allāh [during this time], it is not recorded against him.'"

2973-2. From him (-) his father (-) Ibn Abī 'Umayr\* and Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi 'l-Jabbār (-) Ṣafwān (-) Abū Ayyūb (-) Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Whoever commits an evil deed is given respite for seven hours of the day. If he says: 'I seek forgiveness from Allāh, besides Whom there is no God, the Living, the Eternal' three times, it will not be recorded against him."

2974-3. 'Alī ibn Ibrāhīm (-) his father (-) Abū 'Alī al-Ash'arī\* and

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

الْعَبْدُ الْمُؤْمِنُ إِذَا أَذْنَبَ ذَنْبًا أَجَلَهُ اللَّهُ سَبْعَ سَاعَاتٍ فَإِنْ اسْتَغْفَرَ اللَّهَ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ  
إِنْ مَضَتْ السَّاعَاتُ وَلَمْ يَسْتَغْفِرْ كُتِبَتْ عَلَيْهِ سَيِّئَةٌ وَإِنَّ الْمُؤْمِنَ لَيَذْكُرُ ذَنْبَهُ بَعْدَ عِشْرِينَ  
سَنَةً حَتَّى يَسْتَغْفِرَ رَبَّهُ فَيَغْفِرَ لَهُ وَإِنَّ الْكَافِرَ لَيَنْسَاهُ مِنْ سَاعَتِهِ.

٤/٢٩٧٥ - مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ زَيْدِ الشَّحَامِ  
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ رَسُولُ اللَّهِ ﷺ يَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً فَقُلْتُ أَكَانَ يَقُولُ  
اسْتَغْفِرُ اللَّهَ وَآتُوبُ إِلَيْهِ قَالَ لَا وَلَكِنْ كَانَ يَقُولُ أَتُوبُ إِلَى اللَّهِ قُلْتُ إِنَّ رَسُولَ اللَّهِ ﷺ  
كَانَ يَتُوبُ وَلَا يَعُودُ وَنَحْنُ نَتُوبُ وَنَعُودُ فَقَالَ اللَّهُ الْمُسْتَغْنَى.

٥/٢٩٧٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَمْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي  
أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Muhammad ibn Yaḥyā, both of them (–) al-Ḥusayn ibn Ishāq (–) ‘Alī ibn Mahziyār (–) Faḍālāh ibn Ayyūb ‘Abdu’-ṣ-Ṣamad ibn Bashīr that Abū ‘Abdillāh (‘a.s.) said:

"When the believing servant commits a sin, Allāh grants him respite for seven hours. If he seeks forgiveness from Allāh [during this period] nothing is recorded against him, but if this time elapses and he has not sought forgiveness, one evil deed is recorded against him. Indeed, a believer may remember his sin after twenty years in order to seek forgiveness for it from his Lord, and He will [still] forgive him, while a disbeliever would forget it in an instant."

2975–4. Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad (–) more than one person (–) Abān (–) Zayd ash-Shaḥḥām that Abū ‘Abdillāh (‘a.s.) said:

"The Messenger of (ṣ) used to seek forgiveness from Allāh seventy times a day." I asked: "Did he say: 'I seek forgiveness from Allāh and turn to Him?'" He replied: "No. Rather, he would say: 'I turn to Allāh.'" I remarked: "The Messenger of Allāh (ṣ) would turn to Allāh and not turn back while we repent and then turn back [to our wrongful ways]." He [‘a.s.] said: "Allāh is the Helper [to seek]."

2976–5. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) ‘Alī ibn ‘l-Ḥakam (–) Abū Ayyūb (–) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said:

مَنْ عَمِلَ سَيِّئَةً أَجَلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ فَإِنْ قَالَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ لَمْ تُكْتَبَ عَلَيْهِ.

٢٩٧٧/٦- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ بَيَّاعِ الْأَكْسِيَّةِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ الْمُؤْمِنَ لَيُذْنِبُ الذَّنْبَ فَيُذَكَّرُ بَعْدَ عِشْرِينَ سَنَةً فَيَسْتَغْفِرُ اللَّهَ مِنْهُ فَيَغْفِرُ لَهُ وَإِنَّمَا يُذَكَّرُ لِيَغْفِرَ لَهُ وَإِنَّ الْكَافِرَ لَيُذْنِبُ الذَّنْبَ فَيَنْسَاهُ مِنْ سَاعَتِهِ.

٢٩٧٨/٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا مِنْ مُؤْمِنٍ يُقَارِفُ فِي يَوْمِهِ وَ لَيْلَتِهِ أَرْبَعِينَ كَبِيرَةً فَيَقُولُ وَ هُوَ نَادِمٌ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ يَتُوبَ عَلَيَّ إِلَّا غَفَرَهَا اللَّهُ عَزَّ وَ جَلَّ لَهُ وَ لَا خَيْرَ فِيمَنْ

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"Whoever commits an evil act is given a reprieve of seven hours of the day. If he says: 'I seek forgiveness from Allāh, besides Whom there is no God, the Living, the Eternal, and I turn to Him' three times, it will not be recorded against him."

2977-6. From him (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah Bayyā'i 'l-Aksiyah that Abū 'Abdillāh ('a.s.) said:

"Verily a believer may commit a sin and then remember it after twenty years and hence seek forgiveness from Allāh, and He would [still] forgive him. In fact, He reminds him of his sin in order to forgive him. On the other hand, when the disbeliever commits a sin, he forgets it instantly."

2978-7. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Maḥbūb (-) Hishām ibn Sālim, someone whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"There is none among the believers who commits forty grave sins during the day and night, and then turns remorsefully saying: 'I seek forgiveness from Allāh, besides Whom there is no god, the Living, the Eternal, Creator of the heavens and the earth, Possessor of Majesty and Glory, and I ask Him to bless Muḥammad and the progeny of Muḥammad and turn mercifully to me,' but that Allāh, to Whom belong Might and Majesty, will forgive him.

يُقَارِفُ فِي يَوْمٍ أَكْثَرَ مِنْ أَرْبَعِينَ كَبِيرَةً.

٩٧٩/٨ - عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ قَالُوا:

قَالَ لِكُلِّ شَيْءٍ دَوَاءٌ وَ دَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ.

٩٨٠/٩ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ وَ عَلِيِّ

بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ

عَنْ حَفْصِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَا مِنْ مُؤْمِنٍ يُذْنِبُ ذَنْبًا إِلَّا أَجَلَهُ اللَّهُ عَزَّ وَ جَلَّ سَبْعَ سَاعَاتٍ

مِنَ النَّهَارِ فَإِنْ هُوَ تَابَ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ هُوَ لَمْ يَفْعَلْ كَتَبَ اللَّهُ عَلَيْهِ سَبْعَةَ فَأَتَاهُ

عَبَادُ الْبَصْرِ فَقَالَ لَهُ بَلَّغْنَا أَنَّكَ قُلْتَ مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا إِلَّا أَجَلَهُ اللَّهُ عَزَّ وَ جَلَّ سَبْعَ

سَاعَاتٍ مِنَ النَّهَارِ فَقَالَ لَيْسَ هَكَذَا قُلْتُ وَ لَكِنِّي قُلْتُ مَا مِنْ مُؤْمِنٍ وَ كَذَلِكَ كَانَ قَوْلِي.

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And indeed, there is no good in one who commits more than forty grave sins in a single day."

2979-8. From him (-) a group of our co-sectarians, *rafa'ahu* that they said:

"He ('a.s.) said: 'There is a remedy for everything, and the remedy for sins is repentance.'"

2980-9. Abū 'Alī al-Ash'arī\* and Muḥammad ibn Yahyā, both of them (-) al-Ḥusayn ibn Ishāq\* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) 'Alī ibn Mahziyār (-) an-Naḍr ibn Suwayd (-) 'Abdullāh ibn Sinān that Ḥafṣ said:

"I heard Abū 'Abdillāh ('a.s.) say: 'There is no believer who commits a sin but that Allāh grants him a reprieve of seven hours in the day. If he repents [during this period], nothing is recorded against him, but if he does not do so, Allāh records one misdeed against him.' 'Abbād al-Baṣrī came to him ['a.s.] and said: 'We have heard that you said: "No servant commits a sin but that Allāh, to Whom belong Might and Majesty, grants him a reprieve of seven hours in the day."' He ['a.s.] said: 'That is not what I said. I said that there is no *believer* [who sins but that he is granted reprieve...] - that is what I said.'"

١٠/٢٩٨١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ مِائَةَ مَرَّةٍ فِي كُلِّ يَوْمٍ غَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ سَبْعِمِائَةَ ذَنْبٍ وَلَا خَيْرَ فِي عَبْدٍ يُذْنِبُ فِي كُلِّ يَوْمٍ سَبْعِمِائَةَ ذَنْبٍ.

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### بَابُ فِيمَا أَعْطَى اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَيْهِ السَّلَامُ وَقْتَ التَّوْبَةِ

١/٢٩٨٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ آدَمَ عَلَيْهِ السَّلَامُ قَالَ يَا رَبِّ سَلَّطْتَ عَلَيَّ الشَّيْطَانَ وَاجْرَيْتَهُ مِنِّي فَجَرَى الدَّمَ فَاجْعَلْ لِي شَيْئاً

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2981-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Sinān that 'Ammār ibn Marwān said:

"Abū 'Abdillāh ('a.s.) said: 'Whoever says: "I seek forgiveness from Allāh" a hundred times a day, Allāh, to Whom belong Might and Majesty, will forgive [up to] seven hundred of his sins; and there is no good in a servant who commits seven hundred sins in a day.'"

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### Chapter on

### What Allāh, to Whom Belong Might and Majesty, Gave Ādam ('a.s.) When He Repented

2982-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Jamāl ibn Darrāj (-) Ibn Bukayr that Abū 'Abdillāh or Abū Ja'far ('a.s.) said:

"Adam ('a.s.) said: 'O Lord! You gave Satan a free hand over me and allowed him to move around me just as blood flows [within me] so grant me something [to protect myself].' Allāh replied: 'O Adam, I have granted

فَقَالَ يَا آدَمُ جَعَلْتُ لَكَ أَنَّ مَنْ هَمَّ مِنْ ذُرِّيَّتِكَ بِسَيِّئَةٍ لَمْ تُكْتَبْ عَلَيْهِ فَإِنْ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ وَمَنْ هَمَّ مِنْهُمْ بِحَسَنَةٍ فَإِنْ لَمْ يَعْمَلَهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ هُوَ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا قَالَ يَا رَبِّ زِدْنِي قَالَ جَعَلْتُ لَكَ أَنَّ مَنْ عَمِلَ مِنْهُمْ سَيِّئَةً ثُمَّ اسْتَغْفَرَ لَهُ غُفِرَتْ لَهُ قَالَ يَا رَبِّ زِدْنِي قَالَ جَعَلْتُ لَهُمُ التَّوْبَةَ أَوْ قَالَ بَسَطْتُ لَهُمُ التَّوْبَةَ حَتَّى تَبْلُغَ النَّفْسُ هَذِهِ قَالَ يَا رَبِّ حَسْبِي.

٢/٢٩٨٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ السَّنَةَ لَكَثِيرَةٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِشَهْرٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ الشَّهْرَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ الْجُمُعَةَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ يَوْمًا لَكَثِيرٌ مَنْ تَابَ قَبْلَ أَنْ يُعَايِنَ قَبِلَ اللَّهُ تَوْبَتَهُ.

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you this: Whosoever among your progeny intends to commit an evil act, it will not be recorded against him, and if he commits it, only one misdeed is recorded against him. And whoever among them intends to perform a good deed, if he does not carry out what he intends, one virtue is [still] recorded for him and if he act upon it, ten [good deeds] are recorded for him.' He said: 'O Lord, grant me more.' Allāh said: 'I have [further] granted you this: Whosoever among them commits a misdeed and then seeks forgiveness, I will forgive him.' He said: 'O Lord, grant me more.' Allāh said: 'I have [also] granted you repentance,' or He said: 'I have [also] kept repentance open for them until their soul departs.' Then Adam said: 'O Lord! This is sufficient for me.'"

2983-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl, someone whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ﷺ) said: 'Whoever repents a year before his death, Allāh accepts his repentance.' Then he [ﷺ] said: 'A year is quite a long time. Whoever repents a month before his death, Allāh accepts his repentance.' Then he [ﷺ] said: 'A month is a long time. Whoever repents a week before his death, Allāh accepts his repentance.' Then he [ﷺ] said: 'A week is a long time. Whoever repents a day before his death, Allāh will accept his repentance.' Then he [ﷺ] said: 'Even a [single] day is too long. Whoever repents before [the moment] he faces his death, Allāh shall accept his repentance.'"

٢٩٨٤/٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: إِذَا بَلَغَتِ النَّفْسُ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى حَلْقِهِ لَمْ يَكُنْ لِلْعَالَمِ تَوْبَةٌ وَ كَانَتْ لِلْجَاهِلِ تَوْبَةٌ.

٢٩٨٥/٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: خَرَجْنَا إِلَى مَكَّةَ وَ مَعَنَا شَيْخٌ مُتَأَلِّهِ مُتَعَبِّدٌ لَا يَعْرِفُ هَذَا الْأَمْرَ يُتِمُّ الصَّلَاةَ فِي الطَّرِيقِ وَ مَعَهُ ابْنُ أَخٍ لَهُ مُسْلِمٌ فَمَرِضَ الشَّيْخُ فَقُلْتُ لِابْنِ أَخِيهِ لَوْ عَرَضْتَ هَذَا الْأَمْرَ عَلَى عَمِّكَ لَعَلَّ اللَّهَ أَنْ يُخَلِّصَهُ فَقَالَ كُلُّهُمْ دَعَا الشَّيْخَ حَتَّى يَمُوتَ عَلَى حَالِهِ فَإِنَّهُ حَسَنُ الْهَيْئَةِ فَلَمْ يَصْبِرْ ابْنُ أَخِيهِ حَتَّى قَالَ لَهُ يَا عَمِّ إِنَّ النَّاسَ ارْتَدُّوا بَعْدَ رَسُولِ اللَّهِ صلوات الله عليه إِلَّا نَفَرًا يَسِيرًا وَ كَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام مِنَ الطَّاعَةِ مَا كَانَ لِرَسُولِ اللَّهِ صلوات الله عليه وَ كَانَ بَعْدَ رَسُولِ اللَّهِ الْحَقُّ وَ الطَّاعَةُ لَهُ قَالَ فَتَنَفَّسَ الشَّيْخُ وَ شَهَقَ وَ قَالَ أَنَا عَلَى هَذَا وَ خَرَجَتْ نَفْسُهُ فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام

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2984-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Jamīl (-) Zurārah that Abū Ja'far ('a.s.) said:

"When the soul reaches here," and he pointed towards his throat, "there is no more [opportunity for] repentance for the one who knows, but the ignorant one may still repent."

2985-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān that Mu'āwiyah ibn Wahb said:

"We left for Makkah accompanied by a pious and devout old man who had no knowledge of this matter. He would offer complete prayers on the way and had his nephew, Muslim,<sup>1</sup> with him. Later, the old man fell ill so I said to his nephew: 'Why don't you inform your uncle of this matter (i.e. *wilāyah*)? Allāh may thereby deliver him [from his condition].' All those who were present said: 'Leave the old man to die as he is, for he is in a good state.' However, his nephew could bear it no longer and said to him: 'O uncle, the people turned away [from faith] after the Messenger of Allāh (s) except for a few individuals, and 'Alī ibn Abī Ṭālib ('a.s.) was supposed to be obeyed just as the Messenger of Allāh (s) was obeyed. He ['a.s.] was the rightful leader after the Messenger of Allāh (s).' Upon hearing this, the old man took a deep breath and let out a sob before saying: 'I accept this,' just as his soul left his body.

1. This could have been the name of his nephew or, if read with *tashdīd*, it could mean that his nephew knew about and had accepted the *wilāyah* of the *Ahu 'l-bayt* ('a.s.). (tr.).

فَعَرَضَ عَلَيَّ بَنُ السَّرِيِّ هَذَا الْكَلَامَ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ هُوَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ  
قَالَ لَهُ عَلِيُّ بْنُ السَّرِيِّ إِنَّهُ لَمْ يَعْرِفْ شَيْئاً مِنْ هَذَا غَيْرَ سَاعَتِهِ تِلْكَ قَالَ فَتَرِيدُونَ مِنْهُ مَا  
ذَا قَدْ دَخَلَ وَاللَّهِ الْجَنَّةَ.

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### بَابُ اللَّمَمِ

٢٩٨٦/١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ  
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
قُلْتُ لَهُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ  
هُوَ الذَّنْبُ يُلْمُ بِهِ الرَّجُلُ فَيَمُكُّهُ مَا شَاءَ اللَّهُ ثُمَّ يُلْمُ بِهِ بَعْدُ.

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"We came to Abū 'Abdillāh ('a.s.) and 'Alī ibni 's-Sariyy informed him about what had transpired. Abū 'Abdillāh ('a.s.) said: 'He is one of the people of Paradise.' 'Alī ibni 's-Sariyy said: 'He did not know anything about this matter until the last moment of his life.' He ['a.s.] replied: 'So what [more] do you want from him? By Allāh, he has been granted entry into Paradise!'"

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### Chapter on Minor Lapses

2986-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Abū Ayyūb (-) Muḥammad ibn Muslim that Abū 'Abdillāh ('a.s.) said:

"I asked him: 'What is your opinion regarding the verse wherein Allāh, to Whom belong Might and Majesty, says: *Those who avoid major sins and indecencies, excepting minor [and occasional] lapses, (Qur., 53:32)?*' He ['a.s.] replied: 'It refers to the sin that a person commits and then keeps away from for as long as Allāh wills before returning to it once again.'"

٢٩٨٧/٢- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ الَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْهَنْتُ بَعْدَ الْهَنْتِ أَيْ الذَّنْبُ بَعْدَ الذَّنْبِ يُلْتَمُ بِهِ الْعَبْدُ.

٢٩٨٨/٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ ذَنْبٌ يَهْجُرُهُ زَمَانًا ثُمَّ يُلْتَمُ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِلَّا اللَّمَمَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْفَوَاحِشُ الرِّبَا وَ السَّرِقَةُ وَ اللَّمَمُ الرَّجُلُ يُلْتَمُ بِالذَّنْبِ فَيَسْتَغْفِرُ اللَّهُ مِنْهُ.

٢٩٨٩/٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَارِثِ بْنِ بَهْرَامٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ جَاءَنَا يَلْتَمِسُ الْفَقْهَ وَ الْقُرْآنَ وَ تَفْسِيرَهُ فَدَعُوهُ وَ مَنْ جَاءَنَا يُبْذِي عَوْرَةً قَدْ سَتَرَهَا اللَّهُ فَنَحْوُهُ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ جُعِلْتُ فِدَاكَ وَ اللَّهُ إِنَّنِي لَمَقِيمٌ

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2987-2. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdi 'l-Jabbār (-) Ṣafwān (-) al-'Alā' (-) Muḥammad ibn Muslim that one of them ('a.s.) said [when]:

"I asked him ['a.s. - about the verse]: *Those who avoid major sins and indecencies, excepting minor [and occasional] lapses*, (ibid.) He ['a.s.] said: 'Lapses after lapses, meaning sin after sin that a servant commits.'"

2988-3. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus that Ishāq ibn 'Ammār said:

"Abū 'Abdillāh ('a.s.) said: 'There is no servant but that he has a sin that he abandons for a time and then goes back to committing it. This is what Allāh, to Whom belong Might and Majesty, refers to when He says: ... *excepting minor [and occasional] lapses*.' And I asked him ['a.s.] about the verse: *Those who avoid major sins and indecencies, excepting minor [and occasional] lapses* (ibid.) so he ['a.s.] said: 'The indecencies are fornication and theft while the minor sins are the lapses of a person for which he seeks forgiveness from Allāh.'"

2989-4. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Ḥārith ibn Bahrām that 'Amr ibn Jamī' said:

"Abū 'Abdillāh ('a.s.) said: 'Whoever comes to us seeking knowledge, the Qur'ān and its interpretation, then permit him to come, but whoever comes to us in order to expose a [person's] fault which Allāh has hidden,

عَلَى ذَنْبٍ مُنْذُ دَهْرٍ أُرِيدَ أَنْ أَتَحَوَّلَ عَنْهُ إِلَى غَيْرِهِ فَمَا أَقْدِرُ عَلَيْهِ فَقَالَ لَهُ إِنْ كُنْتَ صَادِقًا فَإِنَّ اللَّهَ يُحِبُّكَ وَ مَا يَمْنَعُهُ أَنْ يَنْقُلَكَ مِنْهُ إِلَى غَيْرِهِ إِلَّا لِكُنِّي تَخَافَهُ.

٥/٢٩٩٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَا مِنْ ذَنْبٍ إِلَّا وَ قَدْ طُبِعَ عَلَيْهِ عَبْدٌ مُؤْمِنٌ يَهْجُرُهُ الزَّمَانُ ثُمَّ يُلْمُ بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِنَّمِ وَ الْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ اللَّمَامُ الْعَبْدُ الَّذِي يُلْمُ الذَّنْبَ بَعْدَ الذَّنْبِ لَيْسَ مِنْ سَلِيقَتِهِ أَيْ مِنْ طَبِيعَتِهِ.

٦/٢٩٩١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنْ ابْنِ مُحْبُوبٍ عَنْ ابْنِ رِثَابٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْمُؤْمِنَ لَا يَكُونُ سَجِيَّتُهُ الْكَذِبَ وَ الْبُخْلَ وَ الْفُجُورَ وَ رُبَّمَا أَلَمَ مِنْ ذَلِكَ شَيْئًا لَا يَدُومُ عَلَيْهِ قَبْلَ فَيَزِنِي قَالَ نَعَمْ وَ لَكِنْ لَا يُؤَلِّدُ لَهُ مِنْ تِلْكَ التُّطْفَةِ.

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then keep him away.' A person who was present said to him: 'May I be made your ransom! By Allāh, I have been committing a sin for a long time and I always wish to turn away from it to something else [which is good] but am unable to do so.' He [‘a.s.] said: 'If you are true [in your intention] then verily Allāh loves you, and nothing prevents Him from turning you away from it except that He wants you to [remember and] fear Him.'"

2990-5. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā [(-) Ḥarīz] (-) Ishāq ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"There is no [minor] sin but that a believing servant is inclined towards it, he leaves it for some time but then lapses to it. This is what is referred to by Allāh, to Whom belong Might and Majesty, in the verse: *Those who avoid major sins and indecencies, excepting minor [and occasional] lapses.* (Qur., 53:32) The 'lapper' is a servant who keeps on committing sins, though they are not part of his character i.e. his nature."

2991-6. 'Alī ibn Ibrāhīm (-) his father (-) a group of our co-sectarians (-) Sahl ibn Ziyād, both of them (-) Ibn Maḥbūb that Ibn Ri'āb said:

"I heard Abū 'Abdillāh ('a.s.) say: 'Dishonesty, miserliness and indecency are not the traits of a believer. However, he may sometimes exhibit some of these traits for short spans.' He [‘a.s.] was asked: 'So he may fornicate?' He [‘a.s.] replied: 'Yes, but no child is sired by him in this way.'"

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## بَابُ فِي أَنَّ الذُّنُوبَ ثَلَاثَةٌ

٢٩٩٢/١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ: صَعِدَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْكُوفَةِ الْمُنِيرَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ الذُّنُوبَ ثَلَاثَةٌ ثُمَّ أَمْسَكَ فَقَالَ لَهُ حَبَّةُ الْعَرَبِيِّ يَا أَمِيرَ الْمُؤْمِنِينَ قُلْتَ الذُّنُوبَ ثَلَاثَةٌ ثُمَّ أَمْسَكَتَ فَقَالَ مَا ذَكَرْتَهَا إِلَّا وَ أَنَا أُرِيدُ أَنْ أَفَسِّرَهَا وَ لَكِنْ عَرَضَ لِي بُهْرٌ حَالَ بَنِي وَ بَيْنَ الْكَلَامِ نَعَمْ الذُّنُوبُ ثَلَاثَةٌ فَذَنْبٌ مَغْفُورٌ وَ ذَنْبٌ غَيْرُ مَغْفُورٍ وَ ذَنْبٌ نَرْجُو لِصَاحِبِهِ وَ نَخَافُ عَلَيْهِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَبَيَّنْهَا لَنَا قَالَ نَعَمْ أَمَّا الذُّنْبُ الْمَغْفُورُ فَعَبْدٌ عَاقَبَهُ اللَّهُ عَلَى ذَنْبِهِ فِي الدُّنْيَا فَاللهُ أَحْلَمُ وَ أَكْرَمُ مِنْ أَنْ يُعَاقِبَ عَبْدَهُ مَرَّتَيْنِ وَ أَمَّا الذُّنْبُ الَّذِي لَا يُغْفَرُ فَمَظَالِمُ الْعِبَادِ بَعْضُهُمْ لِبَعْضٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا بَرَزَ لِحِلْفِهِ أَقْسَمَ قَسَمًا عَلَى

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## Chapter on

## The Tripartite Classification of Sins

2992-1. 'Alī ibn Ibrāhīm (-) his father (-) 'Abdu'r-Raḥmān ibn Ḥammād (-) some of his co-sectarians, *rafa'ahu*, said:

"Amīr al-Mu'minīn ('a.s.) ascended the pulpit in Kūfah and after praising and glorifying Allāh, he said: 'O people! Sins are of three types...' Then he became silent, so Ḥabbatu 'l-'Aranīy said: 'O Amīr al-Mu'minīn! You said that sins are of three types and then fell silent.' He ['a.s.] said: 'I did not mention them but with the intention of expounding on them, but I was over-come by breathlessness which prevented me from continuing my speech. Yes, sins are of three types: The sin that is forgiven, the sin that is not forgiven and the sin which we hope will be forgiven and whose consequence we fear.' He said: 'O Amīr al-Mu'minīn! Explain these [sins] to us.'

"He ['a.s.] said: 'Yes. As for the sin that is forgiven, it is the one which Allāh punishes a servant for in this world, and Allāh is kinder and more compassionate than to punish His servant twice [for the same sin]. Regarding the sin that is not forgiven, it is the injustice that is done by some people to others. When Allāh, the Blessed and the Sublime, addressed His

نَفْسِهِ فَقَالَ وَ عَزَّتِي وَ جَلَالِي لَا يَجُوزُنِي ظُلْمٌ ظَالِمٍ وَ لَوْ كَفَّ بِكَفٍّ وَ لَوْ مَسَحَتْ بِكَفٍّ وَ لَوْ نَطَحَتْ مَا بَيْنَ الْقَرْنَيْنِ إِلَى الْجَمَاءِ فَيَقْتَصُّ لِلْعِبَادِ بَعْضُهُمْ مِنْ بَعْضٍ حَتَّى لَا تَبْقَى لِأَحَدٍ عَلَى أَحَدٍ مَظْلَمَةٌ ثُمَّ يَبْعَثُهُمْ لِلْحِسَابِ وَ أَمَّا الذَّنْبُ الثَّالِثُ فَذَنْبٌ سَتَرَهُ اللَّهُ عَلَى خَلْقِهِ وَ رَزَقَهُ التَّوْبَةَ مِنْهُ فَأَصْبَحَ خَائِفًا مِنْ ذَنْبِهِ رَاجِيًا لِرَبِّهِ فَنَحْنُ لَهُ كَمَا هُوَ لِنَفْسِهِ نَرْجُو لَهُ الرَّحْمَةَ وَ نَخَافُ عَلَيْهِ الْعَذَابَ.

٢٩٩٣/٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ قَالَ:

سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أُقِيمَ عَلَيْهِ الْحَدُّ فِي الرَّجْمِ أَيْعَاقَبَ عَلَيْهِ فِي الْآخِرَةِ قَالَ إِنَّ اللَّهَ أَكْرَمُ مِنْ ذَلِكَ.

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creation, He swore upon Himself saying: "By My Glory and Majesty, I will not accept the injustice of any oppressor, even if it be [as small as] a palm striking a palm or rubbing against a palm, or even the butting of an unhorned animal by a horned one, so each servant will be avenged until there remains no unrequited injustice of one upon another." It is then that they will be sent to account for their deeds. As for the third type of sin, it is one that Allāh has kept hidden from His creation and has granted man permission to repent for, such that he becomes fearful of his sin and hopeful in [the mercy of] his Lord. We too in turn, feel for him as he feels for himself. We hope that he receives mercy and fear his chastisement."

2993-2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Ibn Bukayr (-) Zurārah that Ḥumrān said:

"I asked Abū Ja'far ('a.s.) whether a man who is sentenced to [death by] stoning, in accordance with the Islamic penal code, would be punished [again] in the Hereafter." He ['a.s.] said: "Allāh is more benevolent than that."

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## بَابُ تَعْجِيلِ عُقُوبَةِ الذَّنْبِ

١/٢٩٩٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا كَانَ مِنْ أَمْرِ أَنْ يُكْرِمَ عَبْدًا وَ لَهُ ذَنْبٌ ابْتَلَاهُ بِالسُّقْمِ فَإِنْ لَمْ يَفْعَلْ ذَلِكَ لَهُ ابْتَلَاهُ بِالْحَاجَةِ فَإِنْ لَمْ يَفْعَلْ بِهِ ذَلِكَ شَدَّدَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِذَلِكَ الذَّنْبِ قَالَ وَ إِذَا كَانَ مِنْ أَمْرِ أَنْ يُهَيِّنَ عَبْدًا وَ لَهُ عِنْدَهُ حَسَنَةٌ صَحَّحَ بَدَنَهُ فَإِنْ لَمْ يَفْعَلْ بِهِ ذَلِكَ وَسَّعَ عَلَيْهِ فِي رِزْقِهِ فَإِنْ هُوَ لَمْ يَفْعَلْ ذَلِكَ بِهِ هَوَّنَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِتِلْكَ الْحَسَنَةِ.

٢/٢٩٩٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ الْحَكَمِ بْنِ عَتِيبَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الْعَبْدَ إِذَا كَثُرَتْ ذُنُوبُهُ وَ لَمْ يَكُنْ عِنْدَهُ مِنَ الْعَمَلِ مَا يُكَفِّرُهَا

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## Chapter on

## The Hastening of Punishment for Sin

2994-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Maḥbūb (-) 'Abdullāh ibn Sinān (-) Ḥamzah ibn Ḥumrān (-) his father that Abū Ja'far ('a.s.) said:

"Verily when Allāh, to Whom belong Might and Majesty, plans to honor a servant who has committed a sin, He tries him with illness. If He does not do this, then He tries him with indigence. If He does not do this, He makes his death very difficult so that it may be a requital for his sin." Then he ['a.s.] said: "And if He intends to demean a servant who has performed a good deed, He grants him physical well-being. If He does not do this, then He increases his sustenance. If He does not do this, He makes his death very easy so that He may reward him thereby for that good deed."

2995-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ismā'īl ibn Ibrāhīm that al-Ḥakam ibn 'Utaybah said:

"Abū 'Abdillāh ('a.s.) said: 'Verily, when the sins of a [believing] servant abound and he has no [good] deeds that can expiate them, he is

اِبْتَلَاهُ بِالْحُزْنِ لِيُكَفِّرَهَا.

٢٩٩٦/٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَجَلَّ وَعِزَّتِي وَجَلَالِي لَا أُخْرِجُ عَبْدًا مِنَ الدُّنْيَا وَ أَنَا أُرِيدُ أَنْ أَرْحَمَهُ حَتَّى أَسْتَوْفِيَ مِنْهُ كُلَّ خَطِيئَةٍ عَمِلَهَا إِمَّا بِسُقْمٍ فِي جَسَدِهِ وَ إِمَّا بِضَيْقٍ فِي رِزْقِهِ وَ إِمَّا بِخَوْفٍ فِي دُنْيَاهُ فَإِنْ بَقِيََتْ عَلَيْهِ بَقِيَّةٌ شَدَّدْتُ عَلَيْهِ عِنْدَ الْمَوْتِ وَ عِزَّتِي وَ جَلَالِي لَا أُخْرِجُ عَبْدًا مِنَ الدُّنْيَا وَ أَنَا أُرِيدُ أَنْ أُعَذِّبَهُ حَتَّى أُوَفِّيَهُ كُلَّ حَسَنَةٍ عَمِلَهَا إِمَّا بِسَعَةٍ فِي رِزْقِهِ وَ إِمَّا بِصِحَّةٍ فِي جَسَمِهِ وَ إِمَّا بِأَمْنٍ فِي دُنْيَاهُ فَإِنْ بَقِيََتْ عَلَيْهِ بَقِيَّةٌ هَوَّنْتُ عَلَيْهِ بِهَا الْمَوْتَ.

٢٩٩٧/٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ مُحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الْمُؤْمِنَ لَيَهْوُلُ عَلَيْهِ فِي نَوْمِهِ فَيُغْفَرُ لَهُ ذُنُوبُهُ وَ إِنَّهُ لَيَمْتَنُّ فِي بَدَنِهِ فَيُغْفَرُ لَهُ ذُنُوبُهُ.

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tried by melancholy as an atonement [for his sins]."

2996-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja'far ibn Muḥammad al-Ash'arī (-) Ibnu 'l-Qaddāh that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s) said: 'Allāh, to Whom belong Might and Majesty, said: "By My Glory and Majesty, I will not take any servant, whom I wish to be merciful to, from the world until I have requited every sin that he committed, either through physical ailments, or by straitening his sustenance, or by causing him fear in his life. If anything remains [of his sins] after this, I make his death painful.

" "By My Glory and Majesty, I will not take any servant, whom I wish to chastise, from the world until I have recompensed him for every good deed he performed, either by increasing his sustenance, or by granting him physical well-being, or by allowing him to live his life in peace. Then, if anything remains [of his good deeds] I make his death easy."

2997-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Maḥbūb (-) Hishām ibn Sālim that Abān ibn Taghlib said:

"Abū 'Abdillāh ('a.s.) said: 'Verily, when a believer sees a frightening dream, he is thereby forgiven for his sins, and when he suffers a physical ailment, he is forgiven thereby for his sins.'"

٢٩٩٨/٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ السَّرِيِّ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعَبْدٍ خَيْرًا عَجَّلَ لَهُ عُقُوبَتَهُ فِي الدُّنْيَا وَإِذَا أَرَادَ بِعَبْدٍ سُوءًا أَمْسَكَ عَلَيْهِ ذُنُوبَهُ حَتَّى يُوَافِيَ بِهَا يَوْمَ الْقِيَامَةِ.

٢٩٩٩/٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَ يَغْفُوا عَنْ كَثِيرٍ لَيْسَ مِنَ التَّوَّاءِ عَرَقٍ وَ لَا نَكْبَةٍ حَجَرٍ وَ لَا عَثْرَةٌ قَدَمٍ وَ لَا خَدَشٌ عُودٍ إِلَّا بَذَنْبٍ وَ لَمَّا يَغْفُوا اللَّهُ أَكْثَرُ فَمَنْ عَجَّلَ اللَّهُ عُقُوبَةَ ذَنْبِهِ فِي الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَجَلٌ وَ أَكْرَمٌ وَ أَعْظَمُ مَنْ أَنْ يَعُودَ فِي عُقُوبَتِهِ فِي الْآخِرَةِ.

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2998-5. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abī 'Umayr (—) as-Sariyy ibn Khālid that Abū 'Abdillāh ('a.s.) said:

"When Allāh, to Whom belong Might and Majesty, wishes good for a servant, He hastens his punishment in this world, and when He wishes ill for a servant, He withholds his punishment until he is made to face it on the Day of Resurrection."

2999-6. A group of our co-sectarians (—) Sahl ibn Ziyād (—) Muḥammad ibni 'l-Ḥasan ibn Shammūn (—) 'Abdullāh ibn 'Abdi 'r-Raḥmān (—) Masma' ibn 'Abdi 'l-Malik that Abū 'Abdillāh ('a.s.) said:

"Amīr al-Mu'minīn ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: *Whatever affliction befalls you, is because of what your [own] hands have wrought, and He excuses many* [an offense] (Qur., 42:30): 'There is no twisting of a vein, nor being [accidentally] injured by a rock, nor a slip of the foot, nor a scratch of a thorn except as a consequence of some sin – and indeed that which Allāh forgives is much more. Therefore, he whose punishment for sin is hastened by Allāh in this world should know that Allāh, to Whom belong Might and Majesty, is more benevolent and greater [in compassion] than to have him punished again in the Hereafter.'"

- ٣٠٠٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:  
 قَالَ رَسُولُ اللَّهِ ﷺ مَا يَزَالُ اللَّهُمَّ وَالْعَمَّ بِالْمُؤْمِنِ حَتَّى مَا يَدْعُ لَهُ ذَنْبًا.
- ٣٠٠٨- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَارِثِ بْنِ بَهْرَامَ عَنْ عَمْرِو بْنِ مُجْمَعٍ قَالَ:  
 سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْعَبْدَ الْمُؤْمِنَ لَيَهْتَمُّ فِي الدُّنْيَا حَتَّى يَخْرُجَ مِنْهَا وَ لَا ذَنْبَ عَلَيْهِ.
- ٣٠٠٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:  
 لَا يَزَالُ اللَّهُمَّ وَالْعَمَّ بِالْمُؤْمِنِ حَتَّى مَا يَدْعُ لَهُ مِنْ ذَنْبٍ.
- ٣٠٠١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
 قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا مِنْ عَبْدٍ أُرِيدَ أَنْ أُدْخِلَهُ الْجَنَّةَ إِلَّا ابْتَلَيْتُهُ فِي

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3000-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-'Abbās ibn Mūsā al-Warrāq (-) 'Alī al-Aḥmasī (-) a man that Abū Ja'far ('a.s.) said:

"The Messenger of Allāh (ﷺ) said: 'Worry and grief continue afflicting a believer until they wipe away all his sins.'"

3001-8. From him (-) Aḥmad ibn Muḥammad\* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Abī 'Umayr (-) al-Ḥārith ibn Bahrām that 'Amr ibn Jumay' said:

"I heard Abū 'Abdillāh ('a.s.) say: 'Verily the believing servant faces distress in this world until he leaves it with no sin in his record.'"

3002-9. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Alī al-Aḥmasī (-) a man that Abū Ja'far ('a.s.) said:

"Worry and grief continue afflicting a believer until none of his sins remain."

3003-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) Mu'āwiyah ibn Wahb that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ﷺ) said: 'Allāh, to Whom belong Might and

جَسَدِهِ فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ وَإِلَّا شَدَّدْتُ عَلَيْهِ عِنْدَ مَوْتِهِ حَتَّى يَأْتِيَنِي وَلَا ذَنْبَ لَهُ  
ثُمَّ أَدْخَلُهُ الْجَنَّةَ وَمَا مِنْ عَبْدٍ أُرِيدُ أَنْ أَدْخُلَهُ النَّارَ إِلَّا صَحَّحْتُ لَهُ جِسْمَهُ فَإِنْ كَانَ ذَلِكَ  
تَمَامًا لِمَطْلَبَتِي عِنْدِي وَإِلَّا آمَنْتُ خَوْفَهُ مِنْ سُلْطَانِهِ فَإِنْ كَانَ ذَلِكَ تَمَامًا لِمَطْلَبَتِي عِنْدِي وَإِلَّا  
وَسَّعْتُ عَلَيْهِ فِي رِزْقِهِ فَإِنْ كَانَ ذَلِكَ تَمَامًا لِمَطْلَبَتِي عِنْدِي وَإِلَّا هَوَّنْتُ عَلَيْهِ مَوْتَهُ حَتَّى يَأْتِيَنِي  
وَلَا حَسَنَةَ لَهُ عِنْدِي ثُمَّ أَدْخَلُهُ النَّارَ.

٣٠٠٤/١١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ  
عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنِ ابْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:  
مَرَّ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ بِرَجُلٍ بَعْضُهُ تَحْتَ حَائِطٍ وَبَعْضُهُ خَارِجٌ مِنْهُ قَدْ شَعْنَتْهُ  
الطَّيْرُ وَرَفَقَتُهُ الْكِلَابُ ثُمَّ مَضَى فَرَفَعَتْ لَهُ مَدِينَةً فَدَخَلَهَا فَإِذَا هُوَ بِعَظِيمٍ مِنْ عَظَمَائِهَا  
مَيِّتٍ عَلَى سَرِيرٍ مُسَجًى بِالْدِّيَنَاجِ حَوْلَهُ الْمَجْمَرُ فَقَالَ يَا رَبِّ أَشْهَدُ أَنَّكَ حَكَمْتَ عَدْلًا لَا

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Majesty, said: "There is no servant whom I wish to place in Paradise but that I test him with physical malady. If that suffices to expiate his sins, then so be it, otherwise I make his death very difficult so that he may come to Me free of sin. Then I grant him entry into Paradise.

" "And there is no servant whom I wish to place in the Fire but that I grant him physical well-being. If that suffices as his recompense, then so be it, otherwise I grant him security from his [tyrannical] ruler. If that suffices what is owed to him [of recompense] then so be it, otherwise I increase his sustenance. If this is sufficient repayment [for his good deeds] then so be it, otherwise I make his death easy, so that he may come before me with no [unrecompensed] good deed in his record. Then I place him in the Fire." "

3004-11. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibn Ūramah (-) an-Naḍr ibn Suwayd (-) Durust ibn Abī Maṣṣūr (-) Ibn Muskān (-) one of our co-sectarians that Abū Ja'far ( 'a.s.) said:

"One of the Prophets of the Banū Isrā'īl passed by a man, half of whose body was under a wall while the other half was outside, with birds having touselled it and dogs having mangled it. As he walked on, he came to a town and when he entered it, he saw that one of its aristocrat elites had died and his body was placed upon a bier that was decorated with silk brocade and had incense burning on its four sides. [Upon seeing this] he said: 'O Lord,

تَجُورُ هَذَا عَبْدُكَ لَمْ يُشْرِكْ بِكَ طَرَفَةٌ عَنِ أُمَّتِهِ بِتِلْكَ الْمِيْتَةِ وَ هَذَا عَبْدُكَ لَمْ يُؤْمِنْ بِكَ طَرَفَةٌ عَنِ أُمَّتِهِ بِهَذِهِ الْمِيْتَةِ فَقَالَ عَبْدِي أَنَا كَمَا قُلْتَ حَكَمَ عَذْلٌ لَا أَجُورُ ذَلِكَ عَبْدِي كَانَتْ لَهُ عِنْدِي سَيِّئَةٌ أَوْ ذَنْبٌ أَمَتُهُ بِتِلْكَ الْمِيْتَةِ لَكِنِّي يَلْقَانِي وَ لَمْ يَبْقَ عَلَيْهِ شَيْءٌ وَ هَذَا عَبْدِي كَانَتْ لَهُ عِنْدِي حَسَنَةٌ فَأَمَتُهُ بِهَذِهِ الْمِيْتَةِ لَكِنِّي يَلْقَانِي وَ لَيْسَ لَهُ عِنْدِي حَسَنَةٌ.

٣٠٠٥/١٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ أَبِي الصَّبَّاحِ

الْكِنَانِيِّ قَالَ:

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَدَخَلَ عَلَيْهِ شَيْخٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَشْكُو إِلَيْكَ وَلَدِي وَ عُقُوقَهُمْ وَ إِخْوَانِي وَ جَفَاءَهُمْ عِنْدَ كَبِيرِ سَيِّ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا هَذَا إِنَّ لِلْحَقِّ دَوْلَةً وَ لِلْبَاطِلِ دَوْلَةً وَ كُلٌّ وَاحِدٍ مِنْهُمَا فِي دَوْلَةٍ صَاحِبِهِ ذَلِيلٌ وَ إِنَّ أَدْنَى مَا يُصِيبُ الْمُؤْمِنَ فِي دَوْلَةِ الْبَاطِلِ الْعُقُوقُ مِنْ وَلَدِهِ وَ الْجَفَاءُ مِنْ إِخْوَانِهِ وَ مَا مِنْ مُؤْمِنٍ يُصِيبُهُ شَيْءٌ مِنَ الرَّمَاهِيَةِ

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I bear witness that You are a Just God who never oppresses His servants. That servant [who was under the wall] never ascribed any partners to You for even an instant, yet You caused him to die in that [gruesome] manner, while this servant never believed in You even for an instant, yet You caused him to die thus (with honor and respect)?' He replied: 'O My servant, I am as you described – a Just God. I never oppress [any of My servants]. That [first] servant of Mine had some misdeed or sin that he committed so I caused him to die in that manner in order that he should meet Me without any [unrequited] sin, whereas this servant of Mine had some good deeds, so I caused him to die in this way so that he would meet Me without any [unrewarded] good deed.' "

3005-12. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) Ibn Maḥbūb that Abū 'ṣ-Ṣabbāḥ al-Kinānī said:

"I was with Abū 'Abdillāh ('a.s.) when an old man came to see him. He said: 'O Abū 'Abdillāh! I wish to complain to you about my children and their undutiful behaviour towards me, and about my brothers and their injustice towards me in my old age.' Abū 'Abdillāh ('a.s.) said: 'O so-and-so, verily truth has its dominion and falsehood has its dominion, and each of the two is subservient to the dominion of its master. Indeed, the least thing that affects a believer in the dominion of falsehood is impiety from his children and oppression from his brothers. And every believer who

فِي دَوْلَةِ الْبَاطِلِ إِلَّا ابْتُلِيَ قَبْلَ مَوْتِهِ إِمَّا فِي بَدَنِهِ وَ إِمَّا فِي وَلَدِهِ وَ إِمَّا فِي مَالِهِ حَتَّى يُخْلَصَهُ  
اللَّهُ مِمَّا اكْتَسَبَ فِي دَوْلَةِ الْبَاطِلِ وَ يُؤَفَّرَ لَهُ حَظُّهُ فِي دَوْلَةِ الْحَقِّ فَاصْبِرْ وَ أَبْشِرْ.

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### بَابٌ فِي تَفْسِيرِ الذُّنُوبِ

١/٣٠٠٦ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ  
الْعَلَاءِ عَنْ مُجَاهِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
الذُّنُوبُ الَّتِي تُغَيِّرُ النِّعَمَ الْبَغْيُ وَ الذُّنُوبُ الَّتِي تُورِثُ النَّدَمَ الْقَتْلُ وَ الَّتِي تُنْزِلُ النَّقَمَ الظُّلْمُ وَ  
الَّتِي تَهْتِكُ السِّرَّ شَرْبُ الْخَمْرِ وَ الَّتِي تُحْبِسُ الرِّزْقَ الزِّنَا وَ الَّتِي تُعَجِّلُ الْفَنَاءَ قَطِيعَةُ الرَّحِمِ  
وَ الَّتِي تَرُدُّ الدُّعَاءَ وَ تُظْلِمُ الْهَوَاءَ عُقُوقُ الْوَالِدَيْنِ.

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enjoys comfort within the domain of falsehood will surely be afflicted before his death, either by physical ailments or through his children or wealth, until Allāh purifies him of what he has earned in the dominion of falsehood and bestows upon him his share in the dominion of truth; so be patient and take comfort [in this]."

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### Chapter on The Consequences of Sins

3006-1. al-Ḥusayn ibn Muḥammad (→) Mu'allā ibn Muḥammad (→) Aḥmad ibn Muḥammad (→) al-'Abbās ibni 'l-'Alā' (→) Mujāhid (→) his father that Abū 'Abdillāh ('a.s.) said:

"The sins that alter [and diminish] blessings include rebelliousness, the sins that give rise to regret include murder, the sins that bring down [divine] wrath include oppression, those that rent the veil [of modesty] include drinking wine, those that hinder sustenance include fornication, those that hasten annihilation include severing ties with near relatives, and those that cause supplications to be rejected and darken one's surroundings include being undutiful to one's parents."

٣٠٠٧/٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ نَعُوذُ بِاللَّهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ وَتُقَرِّبُ الْأَجَالَ وَتُخْلِي الدِّيَارَ وَهِيَ قَطِيعَةُ الرَّحِمِ وَالْعُقُوقُ وَتَرْكُ الْبِرِّ.

٣٠٠٨/٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ بْنِ نُوحٍ أَوْ بَعْضِ أَصْحَابِهِ عَنْ أَيُّوبَ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ:

حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا فَشَا أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ إِذَا فَشَا الزَّيْنَةُ ظَهَرَتْ الزَّلْزَلَةُ وَإِذَا فَشَا الْجَوْرُ فِي الْحُكْمِ اخْتَبَسَ الْقَطَرُ وَإِذَا خُفِرَتِ الدِّمَةُ أُدِيلَ لِأَهْلِ الشِّرْكِ مِنْ أَهْلِ الْإِسْلَامِ وَإِذَا مُنِعَتِ الزَّكَاةُ ظَهَرَتْ الْحَاجَةُ.

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3007-2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb that Ishāq ibn 'Ammār said:

"I heard Abū 'Abdillāh ('a.s.) say: 'My father ('a.s.) used to say: "We seek refuge with Allāh from the sins that hasten annihilation, bring our deaths closer and lay waste to our homes, namely: severing ties with near relatives, being undutiful and abandoning kindness [to parents].""

3008-3. 'Alī ibn Ibrāhīm (-) Ayyūb ibn Nūḥ (-) or some of his co-sectarians (-) Ayyūb that Ṣafwān ibn Yaḥyā said:

"One of our co-sectarians informed me saying: 'Abū 'Abdillāh ('a.s.) said: "When four things become prevalent, four things come about: When fornication becomes prevalent, earthquakes come about; when tyrannical rule becomes prevalent, rain becomes scarce; when peace-pacts are broken, the polytheists gain sovereignty over the Muslims; and when alms-tax is withheld, indigence comes about.""

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## بَابُ نَادِرٍ

١/٣٠٠٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ  
الْعَزِيزِ الْعَبْدِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الْعَبْدَ مِنْ عِبِيدِي الْمُؤْمِنِينَ لَيُذْنِبُ  
الذَّنْبَ الْعَظِيمَ مِمَّا يَسْتَوْجِبُ بِهِ عُقُوبَتِي فِي الدُّنْيَا وَ الْآخِرَةِ فَأَنْظُرُ لَهُ فِيمَا فِيهِ صَلَاحُهُ فِي  
آخِرَتِهِ فَأَعْجِلُ لَهُ الْعُقُوبَةَ عَلَيْهِ فِي الدُّنْيَا لِأَجَازِيهِ بِذَلِكَ الذَّنْبِ وَ أَقْدِرُ عُقُوبَةَ ذَلِكَ الذَّنْبِ  
وَ أَفْضِيهِ وَ أَتْرُكُهُ عَلَيْهِ مَوْقُوفًا غَيْرَ مُنْضَى وَ لِي فِي إِمْضَائِهِ الْمَشِئَةُ وَ مَا يَعْلَمُ عَبْدِي بِهِ  
فَأَتَرَدَّدُ فِي ذَلِكَ مِرَارًا عَلَى إِمْضَائِهِ ثُمَّ أُمْسِكُ عَنْهُ فَلَا أَمْضِيهِ كَرَاهَةً لِمَسَاءَتِهِ وَ حَيْدًا عَنْ  
إِدْخَالِ الْمَكْرُوهِ عَلَيْهِ فَاتَطَوَّلُ عَلَيْهِ بِالْعَفْوِ عَنْهُ وَ الصَّفْحِ مَحَبَّةً لِمُكَافَاتِهِ لِكَثِيرِ نَوَافِلِهِ الَّتِي

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### Chapter on Uncommon Traditions

3009-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn Maḥbūb (-) 'Abdu 'l-'Azīz al-'Abdī that Ibn Abī Ya'fūr said:

"I heard Abū 'Abdillāh ('a.s.) say: 'Allāh, to Whom belong Might and Majesty, said: "Verily, when one of My servants commits a grave sin, for which he deserves My punishment in the world and Hereafter, I look at what is good for him with respect to his Hereafter and then hasten his punishment in the world so as to requite him for his sin. I decree the punishment for his sin and then leave it without finalizing it – and I have the prerogative of withholding punishment [as I see fit]. All this while My servant knows nothing of it. I hesitate many times about finalizing his punishment and in the end I withhold it from him and do not confirm it, out of not wanting to hurt him and in order to avoid any harm to come to him. I therefore extend My mercy and forgiveness to him out of love, and in order to recompense him for his many supererogatory actions by

يَتَقَرَّبُ بِهَا إِلَيَّ فِي لَيْلِهِ وَ نَهَارِهِ فَأَصْرِفُ ذَلِكَ الْبَلَاءَ عَنْهُ وَ قَدْ قَدَّرْتُهُ وَ فَضَيْتُهُ وَ تَرَكْتُهُ مَوْقُوفًا وَ لِي فِي إِمْضَائِهِ الْمَشِيعَةُ ثُمَّ أَكْتُبُ لَهُ عَظِيمَ أَجْرٍ نَزُولِ ذَلِكَ الْبَلَاءِ وَ أَذْخِرُهُ وَ أُؤَفِّرُ لَهُ أَجْرَهُ وَ لَمْ يَشْعُرْ بِهِ وَ لَمْ يَصِلْ إِلَيْهِ أَذَاهُ وَ أَنَا اللَّهُ الْكَرِيمُ الرَّءُوفُ الرَّحِيمُ.

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### بَابٌ نَادِرٌ أَيْضًا

١٠٣٠/١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ فَقَالَ هُوَ وَ يَعْفُوا عَنْ كَثِيرٍ قَالَ قُلْتُ لَيْسَ هَذَا أَرَدْتُ أَرَأَيْتَ مَا أَصَابَ عَلِيًّا وَ

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which he sought nearness to Me, during the night and day, and I turn away that tribulation from him even after decreeing it, and I suspend it as the prerogative of finalizing it lies with Me. Then I record for him the great reward of bearing such a tribulation and save that [for him] and increase his rewards, while he is unaware of it and while no harm reaches him – and I am Allāh, the Generous, the Benevolent, the Merciful." "

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### Chapter on More Uncommon Traditions

3010-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl that Ibn Bukayr said:

"I asked Abū ‘Abdillāh (‘a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *Whatever affliction befalls you, is because of what your [own] hands have wrought*, (Qur., 42:30). He [‘a.s.] said: '[completing the verse]: ...and He excuses many [an offense].’ I said: 'This is not what I meant. What is the reasoning behind that which befell ‘Alī and those like him from the *Ahlu ‘l-bayt* (‘a.s.)?’ He [‘a.s.] said: 'Indeed the

أَشْبَاهَهُ مِنْ أَهْلِ بَيْتِهِ عَلَيْهِ السَّلَامُ مِنْ ذَلِكَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتُوبُ إِلَى اللَّهِ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ.

١١/٣-٢ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ ﷺ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ أَرَأَيْتَ مَا أَصَابَ عَلِيًّا وَ أَهْلَ بَيْتِهِ عَلَيْهِ السَّلَامُ مِنْ بَعْدِهِ هُوَ بِمَا كَسَبَتْ أَيْدِيهِمْ وَ هُمْ أَهْلُ بَيْتِ طَهَارَةٍ مَغْضُومُونَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتُوبُ إِلَى اللَّهِ وَ يَسْتَغْفِرُهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِائَةَ مَرَّةٍ مِنْ غَيْرِ ذَنْبٍ إِنَّ اللَّهَ يَخْصُ أَوْلِيَائَهُ بِالْمَصَائِبِ لِأَجْرِهِمْ عَلَيْهَا مِنْ غَيْرِ ذَنْبٍ.

١٢/٣-٣ عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ:

لَمَّا حَمَلَ عَلِيُّ بْنُ الْحُسَيْنِ ﷺ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ فَأَوْقَفَ بَيْنَ يَدَيْهِ قَالَ يَزِيدُ لَعَنَهُ اللَّهُ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ لَيْسَتْ هَذِهِ

\* \* \* \* \*

Messenger of Allāh (ﷺ) used to seek forgiveness from Allāh seventy times a day without [ever] having sinned."

3011-2. A group of our co-sectarians (-) Sahl ibn Ziyād\* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb that 'Alī ibn Ri'āb said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *Whatever affliction befalls you, is because of what your [own] hands have wrought...*(ibid.) [saying]: 'Is it that what befell 'Alī and his *Ahlu 'l-bayt* ('a.s.) after him was the result of what their own hands wrought, while they are the household of purity and infallibility?' He ['a.s.] said: 'Verily, the Messenger of Allāh (ﷺ) used to repent and seek forgiveness from Allāh a hundred times every day and night without ever having committed a sin. Indeed, Allāh causes certain hardships to befall His close friends in order to grant them a special reward [for their patience], without their having sinned.'"

3012-3. 'Alī ibn Ibrāhīm, *rafa'ahu* said:

"When 'Alī ibn 'l-Ḥusayn ('a.s.) was taken to Yazīd ibn Mu'āwiyah and made to stand before him, Yazīd, may Allāh's curse be upon him, said: '*Whatever affliction befalls you, is because of what your [own] hands have*

الْآيَةُ فِينَا إِنَّ فِينَا قَوْلَ اللَّهِ عَزَّ وَ جَلَّ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ.

- ٢٠٠ -

### بَابُ أَنَّ اللَّهَ يَدْفَعُ بِالْعَامِلِ عَنْ غَيْرِ الْعَامِلِ

١٣٠١/١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:  
 إِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يُصَلِّي مِنْ شِيعَتِنَا عَمَّنْ لَا يُصَلِّي مِنْ شِيعَتِنَا وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الصَّلَاةِ هَلَكُوا وَ إِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يُزَكِّي مِنْ شِيعَتِنَا عَمَّنْ لَا يُزَكِّي وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الزَّكَاةِ هَلَكُوا .

\* \* \* \* \*

wrought, (ibid.).' 'Alī ibni 'l-Husayn ('a.s.) said: 'This verse is not about us. In fact, about us is the Word of Allāh, to Whom belong Might and Majesty: No affliction befalls the earth or yourselves but it is in a Book before We bring it about, that is indeed easy for Allāh, (Qur., 57:22).'

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### Chapter on [how]

### Allāh Wards Off [Divine Wrath] From Those Who Don't Do [Good] Because of Those Who Do [Good]

3013-1. 'Alī ibn Ibrāhīm (-) his father (-) 'Alī ibn Ma'bad (-) 'Abdullāh ibni 'l-Qāsim (-) Yūnus ibn Zibyan that Abū 'Abdillāh ('a.s.) said:

"Verily Allāh wards off [divine wrath] from those of our followers who don't pray because of those of our followers who pray. If all of them were to abandon prayers, they would be destroyed.

"Verily Allāh wards off [divine wrath] from those of our followers who don't give alms-tax (*zakāt*) because of those of our followers who do give the alms-tax. If all of them were to stop giving the alms-tax, they would be destroyed.

وَإِنَّ اللَّهَ لَيَدْفَعُ بِمَنْ يُنْجِي مِنْ شِبَعَيْنَا عَمَّا لَا يَنْجِي وَ لَوْ أَتَجَمُّعُوا عَلَى تَرْكِ الْحَجِّ هَلَكُوا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ لَا دَفَعَ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ فَوَ اللَّهُ مَا نَزَلَتْ إِلَّا فِيكُمْ وَ لَا عَنِّي بِهَا غَيْرُكُمْ .

## ٢٠١

## بَابُ أَنَّ تَرْكَ الْخَطِيئَةِ أَيْسَرُ مِنْ طَلَبِ التَّوْبَةِ

١/٣٠١٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْعَبَّاسِ الْبُقَابِ قَالَ:  
قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ تَرَكَ الْخَطِيئَةَ أَيْسَرُ مِنْ طَلَبِ التَّوْبَةِ وَ كَمْ مِنْ شَهْوَةٍ سَاعَةٍ أَوْرَثَتْ حُزْنَ طَوِيلًا وَ الْمَوْتَ فَضَحَ الدُّنْيَا فَلَمْ يَتْرِكْ لِدِي لُبٌّ فَرَحًا .

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"And indeed Allāh wards off [divine wrath] from those of our followers who don't perform pilgrimage (*hajj*) because of those of our followers who do perform the pilgrimage. If all of them were to abandon the pilgrimage, they would be destroyed. This is what is meant by the Word of Allāh, to Whom belong Might and Majesty: *Were it not for Allāh's repelling some people by means of others, the earth would surely have been corrupted; but Allāh is gracious to the creatures*, (Qur., 2:251). By Allāh this verse was only revealed regarding you and it addresses no one other than you."

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## Chapter on [how]

## Abandoning Sin is Easier than Seeking Repentance

3014-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn 'I-Ḥakam (-) one of his co-sectarians that Abu 'l-'Abbās al-Baqbāq [said:]

"Abū 'Abdillāh (a.s.) said: 'Amīr al-Mu'minīn (a.s.) said: "Abandoning sin is easier than seeking repentance. How many times has momentary pleasure brought about prolonged remorse; and death unmasks this world, leaving no joy for the possessor of wisdom."'"

## ٢٠٢ - بَابُ الْإِسْتِدْرَاجِ

١/٣٠١٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ:  
 قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِعْمَةٍ وَ يُذَكِّرُهُ  
 الْإِسْتِغْفَارَ وَإِذَا أَرَادَ بِعَبْدٍ شَرًّا فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِعْمَةٍ لِيُنْسِيَهُ الْإِسْتِغْفَارَ وَ يَتَمَادَى بِهَا وَ  
 هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ بِالنِّعَمِ عِنْدَ الْمَعَاصِي .  
 ٢/٣٠١٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ  
 ابْنِ مُحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ:  
 سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْإِسْتِدْرَاجِ فَقَالَ هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ فَيُمْلَى لَهُ وَ تُجَدِّدُ لَهُ  
 عِنْدَهَا النِّعَمَ فَيُتْلَاهُ عَنِ الْإِسْتِغْفَارِ مِنَ الذُّنُوبِ فَهُوَ مُسْتَدْرِجٌ مِنْ حَيْثُ لَا يَعْلَمُ .

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Chapter on  
Gradual Ruin

3015-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Alī ibn 'l-Ḥakam (-) 'Abdullāh ibn Jundab that Sufyān ibn 's-Simṭ said:

"Abū 'Abdillāh ('a.s.) said: 'When Allāh wants good for a servant who has sinned, He sends down tribulations and reminds him to seek forgiveness. And when Allāh wishes ill for a servant who has sinned, He sends down blessings and causes him to forget to seek forgiveness and stubbornly continue sinning. This is what is meant by the Word of Allāh, to Whom belong Might and Majesty [when He says]: *We will draw them gradually [into ruin], from whence they do not know* (Qur., 7:182) i.e. with blessings when they sin.'"

3016-2. A group of our co-sectarians (-) Sahl ibn Ziyād\* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb (-) Ibn Ri'āb that one of his co-sectarians said:

"Abū 'Abdillāh ('a.s.) was asked about gradual ruin (*istidrāj*) so he said: 'It is when a servant commits a sin and is granted respite and given more blessings which preoccupy him from seeking forgiveness for his sins.

٣٠١٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ قَالَ هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ فَتُجَدِّدُ لَهُ النِّعْمَةَ مَعَهُ تُلْهِمُهُ تِلْكَ النِّعْمَةُ عَنِ الْإِسْتِغْفَارِ مِنْ ذَلِكَ الذَّنْبِ .

٣٠١٨- ٤/ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَمْ مِنْ مَغْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَكَمْ مِنْ مُسْتَدْرِجٍ بِسِتْرِ اللَّهِ عَلَيْهِ وَكَمْ مِنْ مَفْتُونٍ بِثَنَاءِ النَّاسِ عَلَيْهِ .

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Such an individual falls into gradual ruin from whence he knows not.' "

3017-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān (-) 'Ammār ibn Marwān that Samā'ah ibn Mihrān said:

"I asked Abū 'Abdillāh ('a.s.) about the Word of Allāh, to Whom belong Might and Majesty: *We will draw them gradually [into ruin], from whence they do not know*, (Qur., 7:182). He ['a.s.] said: 'It is [regarding] the servant who commits a sin so his blessings are increased and he becomes preoccupied by the blessings from seeking forgiveness for that sin [he committed].' "

3018-4. 'Alī ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad (-) Sulaymān [ibn Dāwūd] al-Minqarī (-) Ḥafṣ ibn Ghiyāth that Abū 'Abdillāh ('a.s.) said:

"How many a person is beguiled by what Allāh has blessed him with, and how many a person falls into gradual ruin because Allāh conceals his misdeed, and how many a person loses his bearings because of the praise that people heap upon him!"

## ٢٠٣ - بَابُ مُحَاسَبَةِ الْعَمَلِ

١٩٠٣/١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ أَبِي حَمَزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّمَا الدَّهْرُ ثَلَاثَةُ أَيَّامٍ أَنْتَ فِيمَا بَيْنَهُنَّ مَضَى أَمْسٍ بِمَا فِيهِ فَلَا يَرْجِعُ أَبَداً فَإِنْ كُنْتَ عَمِلْتَ فِيهِ خَيْراً لَمْ تَحْزَنْ لِدَهَابِهِ وَ فَرِحْتَ بِمَا اسْتَقْبَلْتَهُ مِنْهُ وَ إِنْ كُنْتَ قَدْ فَرِطْتَ فِيهِ فَحَسِرْتُكَ شَدِيدَةً لِدَهَابِهِ وَ تَفَرِطُكَ فِيهِ وَ أَنْتَ فِي يَوْمِكَ الَّذِي أَصْبَحْتَ فِيهِ مِنْ غَدٍ فِي غِرَّةٍ وَ لَا تَدْرِي لَعَلَّكَ لَا تَبْلُغُهُ وَ إِنْ بَلَغَتْهُ لَعَلَّ حَظَّكَ فِيهِ فِي التَّفْرِيطِ مِثْلُ حَظِّكَ فِي الْأَمْسِ الْمَاضِي عَنْكَ فَيَوْمٌ مِنَ الثَّلَاثَةِ قَدْ مَضَى أَنْتَ فِيهِ مُفْرِطٌ وَ يَوْمٌ تَنْتَظِرُهُ لَسْتَ أَنْتَ مِنْهُ عَلَى يَقِينٍ مِنْ تَرْكِ التَّفْرِيطِ وَ إِنَّمَا هُوَ يَوْمُكَ الَّذِي أَصْبَحْتَ فِيهِ . وَ قَدْ يَنْبَغِي لَكَ أَنْ عَقَلْتَ وَ فَكَّرْتَ فِيمَا فَرِطْتَ فِي الْأَمْسِ الْمَاضِي بِمَا فَاتَكَ فِيهِ مِنْ

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Chapter on  
Accounting for One's Actions

3019-1. 'Alī ibn Ibrāhīm (-) his father\* and a group of our co-sectarians (-) Sahl ibn Ziyād, both of them (-) al-Ḥasan ibn Maḥbūb (-) 'Alī ibn Ri'āb (-) Abū Ḥamzah that 'Alī ibn 'l-Ḥusayn ('a.s.) said:

"Amīr al-Mu'minīn ('a.s.) used to say: 'Indeed time is divided into three periods and you are always amid them: The past which has gone and will never return, so if you did good in it, you will not be saddened by its departure and will rejoice in what you face as a result of it, and if you were neglectful in it, then your regret for the lost opportunity will be great.

"The present is the time you are in, and you have no knowledge of the morrow. You do not know whether you will reach it or not, and if you do, whether you will fall short in it the way you did in the past. Thus, one of your three periods, in which you were negligent, has passed, and another is what you are awaiting without any certainty about eschewing negligence therein, so the only thing that remains is the present, this day that you are currently in.

"Hence, it behooves you to ponder and reflect upon what you neglected

حَسَنَاتٍ أَلَّا تَكُونَ أَكْتَسَبْتَهَا وَ مِنْ سَيِّئَاتٍ أَلَّا تَكُونَ أَفْصَرْتَ عَنْهَا وَ أَنْتَ مَعَ هَذَا مَعَ اسْتِقْبَالِ عَدٍ عَلَى غَيْرِ ثِقَةٍ مِنْ أَنْ تَبْلُغَهُ وَ عَلَى غَيْرِ يَقِينٍ مِنْ اِكْتِسَابِ حَسَنَةٍ أَوْ مُرْتَدِعٍ عَنْ سَيِّئَةٍ مُحِيطَةٍ فَأَنْتَ مِنْ يَوْمِكَ الَّذِي تَسْتَقِيلُ عَلَى مِثْلِ يَوْمِكَ الَّذِي اسْتَدْبَرْتَ فَأَعْمَلْ عَمَلَ رَجُلٍ لَيْسَ يَأْمُلُ مِنَ الْأَيَّامِ إِلَّا يَوْمُهُ الَّذِي أَصْبَحَ فِيهِ وَ لَيْلَتُهُ فَأَعْمَلْ أَوْ دَعْ وَ اللَّهُ الْمُعِينُ عَلَى ذَلِكَ .

٢٠٣/٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمرَ الْيَمَانِيِّ عَنْ أَبِي الْحَسَنِ الْمَاضِي رَضِيَ اللَّهُ عَنْهُ قَالَ: لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ فَإِنْ عَمِلَ حَسَنًا اسْتَرَادَّ اللَّهَ وَ إِنْ عَمِلَ سَيِّئًا اسْتَغْفَرَ اللَّهَ مِنْهُ وَ تَابَ إِلَيْهِ .

٢١/٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الثُّعْمَانِ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

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yesterday and the opportunity that you lost to perform virtuous actions and eschew misdeeds. In addition to this, you are not sure that you will see tomorrow and are uncertain of earning virtue [by performing good deeds] or shunning vice if you do. You are thus in the same state on the next day as you were on the previous one. Therefore, [you should] work like the person who hopes for nothing of the future and only thinks of his present day and night, and who acts [virtuously] or avoids [evil] accordingly, and Allāh is the Helper [to turn to] in this."

2020-2. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Īsā (-) Ibrāhīm ibn 'Amr al-Ymānī that Abu 'l-Ḥasan al-Māḍī, may the blessings of Allāh be upon him, said:

"One who does not hold himself to account [for his actions] everyday, praying to Allāh to enable him to perform more good deeds and seeking for-giveness and repenting for the sins he has committed, is not from us."

2021-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn 'n-Nu'mān (-) Ishāq ibn 'Ammār (-) Abu 'n-Nu'mān al-'Ijlī that Abū Ja'far ('a.s.) said:

يَا أَبَا التُّعْمَانِ لَا يَغُرُّكَ النَّاسُ مِنْ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ دُونَهُمْ وَلَا تَقْطَعْ نَهَارَكَ  
بِكُذَا وَكَذَا فَإِنَّ مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ عَمَلَكَ وَ أَحْسِنْ فَإِنِّي لَمْ أَرْ شَيْئًا أَحْسَنَ دَرَكًا وَ  
لَا أَسْرَعَ طَلَبًا مِنْ حَسَنَةِ مُحَدَّثَةٍ لِذَنْبٍ قَدِيمٍ .

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا  
عَنْ أَبِي التُّعْمَانِ مِثْلَهُ .

٢٢٠٣/٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ  
بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ اضْبُرُوا عَلَى الدُّنْيَا فَإِنَّمَا هِيَ سَاعَةٌ فَمَا مَضَى مِنْهُ فَلَا تَجِدُ لَهُ أَلَمًا وَ لَا سُرُورًا وَ مَا  
لَمْ يَجِئْ فَلَا تَدْرِي مَا هُوَ وَ إِنَّمَا هِيَ سَاعَتُكَ الَّتِي أَنْتَ فِيهَا فَاضْبِرْ فِيهَا عَلَى طَاعَةِ اللَّهِ وَ  
اضْبِرْ فِيهَا عَنْ مَعْصِيَةِ اللَّهِ .

٢٣٠٣/٥ - عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ:

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"O Abu 'n-Nu'mān! Let the people not delude you [and preoccupy you] from yourself, for indeed the matter pertains to you alone, not them. Do not pass your day with frivolous activity, for indeed with you is one who records your deeds. Do good, for I have not seen anything quicker or more effective in atoning for past sins than novel good deeds."

\* A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) 'Uthmān ibn 'Īsā (–) one of our co-sectarians (–) Abu 'n-Nu'mān: Something similar [as above].

3022–4. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) 'Uthmān ibn 'Īsā (–) one of our co-sectarians that Abū 'Abdillāh ('a.s.) said:

"Be patient with the world, for it is transient. You will not find in that which has already passed of it any pain or joy, and you know not of what is to come [in the future]. It is thus only your present moment which you are in [that you have to endure], so be patient in worshipping Allāh and remain patient in eschewing disobedience of Allāh."

3023–5. From him<sup>1</sup> (–) one of our co-sectarians, *rafa'ahu* said:

1. Here and in what follows, refers to Aḥmad ibn Muḥammad, and in some copies [his co-sectarian].

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ اِحْمِلْ نَفْسَكَ لِنَفْسِكَ فَإِنْ لَمْ تَفْعَلْ لَمْ يَحْمِلْكَ غَيْرُكَ .

٢٤٠/٣-٦ عَنْهُ رَفَعَهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِرَجُلٍ إِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ وَبَيِّنْ لَكَ الدَّاءَ وَعُرِفَتْ آيَةُ الصِّحَّةِ وَذُلَّتْ عَلَى الدَّوَاءِ فَانْظُرْ كَيْفَ قِيَامُكَ عَلَى نَفْسِكَ .

٢٥٠/٣-٧ عَنْهُ رَفَعَهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِرَجُلٍ اجْعَلْ قَلْبَكَ قَرِينًا بَرًّا أَوْ وَلَدًا وَاصِلًا وَ اجْعَلْ عَمَلَكَ وَالِدًا تَتَّبِعُهُ وَ اجْعَلْ نَفْسَكَ عَدُوًّا يُجَاهِدُهَا وَ اجْعَلْ مَالَكَ عَارِيَّةً تَرُدُّهَا .

٢٦٠/٣-٨ وَ عَنْهُ رَفَعَهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ اقْضِرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ وَ اسْعَ فِي فَكَاكِهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ فَإِنَّ نَفْسَكَ رَهِينَةٌ بِعَمَلِكَ .

٢٧٠/٣-٩ عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ:

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"Abū 'Abdillāh ('a.s.) said: 'Bear your burden yourself, for if you do not do so, nobody else will bear it for you.' "

3024-6. From him, *rafa'ahu* said:

"Abū 'Abdillāh ('a.s.) said to a man: 'You have been made the physician of your [own] soul. The malady has been explained to you, you have been taught the symptoms of health and shown the remedy. So, pay heed to how you care for yourself.' "

3025-7. From him, *rafa'ahu* said:

"Abū 'Abdillāh ('a.s.) said to a man: 'Consider your heart [to be] a virtuous companion or a dutiful son, and your actions as a parent that follows it. Consider your [carnal] soul an enemy that you struggle against, and your wealth a loan that is to be returned.' "

3026-8. [And] from him, *rafa'ahu* said:

"Abū 'Abdillāh ('a.s.) said: 'Hold your soul back from that which is harmful for it before it separates from you, and strive to set it free [from the shackles of sin] in the same way that you strive to earn your livelihood, for indeed [the condition of] your soul is dependent upon your actions.' "

3027-9. From him (—) one of his co-sectarians, *rafa'ahu* said:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَمْ مِنْ طَالِبٍ لِلدُّنْيَا لَمْ يُدْرِكْهَا وَ مُدْرِكٌ لَهَا قَدْ فَارَقَهَا فَلَا يَشْغَلُكَ طَلِبُهَا عَنْ عَمَلِكَ وَ التَّمَسُّهَا مِنْ مُعْطِيهَا وَ مَالِكِهَا فَكَمْ مِنْ حَرِيصٍ عَلَى الدُّنْيَا قَدْ صَرَعَتْهُ وَ اسْتَغْلَلَ بِمَا أَذْرَكَ مِنْهَا عَنْ طَلَبِ آخِرَتِهِ حَتَّى فَنِيَ عُمُرُهُ وَ أَذْرَكَ أَجَلُهُ .  
وَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمُسْجُونُ مَنْ سَجَنَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ .

١٠/٣٠٢٨ - وَ عَنْهُ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ إِذَا أَتَتْ عَلَى الرَّجُلِ أَرْبَعُونَ سَنَةً قِيلَ لَهُ خُذْ حِذْرَكَ فَإِنَّكَ غَيْرُ مَعْذُورٍ وَ لَيْسَ ابْنُ الْأَرْبَعِينَ بِأَحَقَّ بِالْحِذْرِ مِنْ ابْنِ الْعِشْرِينَ فَإِنَّ الَّذِي يَطْلُبُهُمَا وَاحِدٌ وَ لَيْسَ بِرَاقِدٍ فَاعْمَلْ لِمَا أَمَّاكَ مِنَ الْهَوْلِ وَ دَعْ عَنْكَ فَضُولَ الْقَوْلِ .

١١/٣٠٢٩ - عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانَ عَنْ زَيْدِ الشَّحَامِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ خُذْ لِنَفْسِكَ مِنْ نَفْسِكَ خُذْ مِنْهَا فِي الصَّحَّةِ قَبْلَ السَّقَمِ وَ فِي الْقُوَّةِ قَبْلَ الضَّعْفِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ .

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"Abū 'Abdillāh ('a.s.) said: 'How many a seeker of this world failed to attain it and he who attained it had to depart from it, so let not your desire for this world preoccupy you from your work [for the hereafter], and seek it [only] from the One who grants it and owns it. How many a covetous person has been struck down by it, occupying all his time with what he has acquired of it and neglecting his hereafter, until his life is wasted away and he is taken by death.' "

And Abū 'Abdillāh ('a.s.) said: "The incarcerated one is he who has been imprisoned by his world [and kept] from his hereafter."

3028-10. And from him, *rafa'ahu* that Abū Ja'far ('a.s.) said:

"When a man becomes forty years of age, it is said to him: 'Take precaution, for indeed you have no excuse.' And indeed, a man of forty years is not in greater need of precaution than a twenty-year-old man, for verily that which seeks them both is the same, and it is not dormant. So, work for what is in front of you of the terrors [of the hereafter] and eschew excessive speech."

3029-11. From him (-) 'Alī ibnī 'l-Ḥakam (-) Ḥassān that Zayd ash-Shahhām said:

"Abū 'Abdillāh ('a.s.) said: 'Take from yourself for yourself. Take from it in good health before sickness [strikes], and in strength before weakness [overcomes you], and in life before death [overtakes you].' "

٣٠٣/١٢ - عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ النَّهَارَ إِذَا جَاءَ قَالَ يَا ابْنَ آدَمَ اْعْمَلْ فِي يَوْمِكَ هَذَا خَيْرًا أَشْهَدُ لَكَ بِهِ عِنْدَ رَبِّكَ يَوْمَ الْقِيَامَةِ فَإِنِّي لَمْ آتِكَ فِيمَا مَضَى وَلَا آتِيكَ فِيمَا بَقِيَ وَإِذَا جَاءَ اللَّيْلُ قَالَ مِثْلَ ذَلِكَ .

٣١/٣٠١٣ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ:

جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِنِي بَوَجْهِ مِنْ وَجْهِ الْبِرِّ أَنْجُو بِهِ قَالَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَيُّهَا السَّائِلُ اسْتَمِعْ ثُمَّ اسْتَفْهِمْ ثُمَّ اسْتَقِمْ ثُمَّ اسْتَعْمِلْ وَاعْلَمْ أَنَّ النَّاسَ ثَلَاثَةٌ زَاهِدٌ وَصَابِرٌ وَرَاغِبٌ فَأَمَّا الزَّاهِدُ فَقَدْ خَرَجَتْ الْأَحْزَانُ وَالْأَفْرَاحُ مِنْ قَلْبِهِ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا وَلَا يَأْسَى عَلَى شَيْءٍ مِنْهَا فَاتَهُ فَهُوَ مُسْتَرِيحٌ وَأَمَّا الصَّابِرُ فَإِنَّهُ يَتَمَنَّاها بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَشَنَآهَا لَوْ أَطْلَعَتْ عَلَى

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3030-12. From him (-) 'Alī ibn 'l-Ḥakam (-) Hishām ibn Sālim (-) one of our co-sectarians that Abū 'Abdillāh ('a.s.) said:

"When [each] day dawns, it says: 'O son of Adam! Do good works in this day and I will bear witness to it before your Lord on the Day of Resurrection, for indeed, I have not come to you in the past and will never come to you again in the future.' And when night falls, it says the same thing."

3031-13. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad (-) Shu'ayb ibn 'Abdillāh (-) one of his co-sectarians *rafa'ahu* said:

"A man came to Amīr al-Mu'minīn ('a.s.) and said: 'O Amīr al-Mu'minīn! Advise me about a single aspect of righteousness by which I may attain salvation.' Amīr al-Mu'minīn ('a.s.) replied: 'O questioner! Listen, understand, be certain, and then apply [it]. Know that people are of three types: The ascetics, the patient ones, and the seekers [of this world].

"As for the ascetic, [worldly] sadness and joy have departed from his heart, so nothing of this world ever makes him joyous when acquired or causes him despair when lost. Hence he is [always] at ease. As for the patient one, he desires this world in his heart, but when he acquires it, he restrains himself and keeps away from [what is unlawful of] it because of its evil consequences. If you were to look into his heart, you would

قَلْبِهِ عَجِبَتْ مِنْ عَقْتِهِ وَ تَوَاضَعِهِ وَ حَزْمِهِ وَ أَمَّا الرَّاعِبُ فَلَا يُبَالِي مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا مِنْ حِلِّهَا أَوْ مِنْ حَرَامِهَا وَ لَا يُبَالِي مَا دَنَسَ فِيهَا عِرْضَهُ وَ أَهْلَكَ نَفْسَهُ وَ أَذْهَبَ مَرْوَةَ نَفْسِهِ فِي غَمْرَةٍ يَضْطَرُّونَ .

٣٢/١٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَا يَضَعُرُ مَا يَنْفَعُ يَوْمَ الْقِيَامَةِ وَ لَا يَضَعُرُ مَا يَضُرُّ يَوْمَ الْقِيَامَةِ فَكُونُوا فِيمَا أَخْبَرَكُمْ اللَّهُ عَزَّ وَ جَلَّ كَمَنْ عَائِنَ .

٣٣/١٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنْ قَدَرْتَ أَنْ لَا تُعْرِفَ فَاَفْعَلْ وَ مَا عَلَيْكَ إِلَّا يُفْنِيَ عَلَيْكَ النَّاسُ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُوماً عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُوداً عِنْدَ اللَّهِ ثُمَّ قَالَ قَالَ أَبِي عَلِيُّ بْنُ

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be amazed at his self-restraint, modesty and resolve. As for the seeker, he cares not from whence the world comes to him, whether it be from lawful sources or un-lawful. He does not care about that which impugns his reputation, destroys his soul or removes his magnanimity. Such people are indeed drowning in the deluge [of this world]."

3032-14. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Muḥammad ibn Ḥakīm, whoever narrated to him that Abū 'Abdillāh ('a.s.) said:

"Amīr al-Mu'minīn, may the blessings of Allāh be upon him, said: 'Nothing that benefits one on the Day of Resurrection is considered trivial and nothing that harms one on the Day of Resurrection is considered trivial, so behave regarding that which Allāh, to Whom belong Might and Majesty, has informed you, as one who has witnessed it with his own eyes.'"

3033-15. 'Alī ibn Ibrāhīm (-) his father\* and 'Alī ibn Muḥammad al-Qāsānī, both of them (-) al-Qāsim ibn Muḥammad (-) Sulaymān al-Minqarī that Ḥaḥṣ ibn Ghiyāth said:

"I heard Abū 'Abdillāh ('a.s.) say: 'If you are able to remain unknown, then do so. No harm will come to you if people do not praise you, and no harm will come to you if people consider you blameworthy if you are praiseworthy in the sight of Allāh.' Then he ['a.s.] said: 'My [grand]

أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لَا خَيْرَ فِي الْعَيْشِ إِلَّا لِلرَّجُلَيْنِ رَجُلٌ يَزْدَادُ كُلَّ يَوْمٍ خَيْرًا وَ رَجُلٌ يَتَذَارَكُ مَمِيتَهُ بِالتَّوْبَةِ وَ أَنَّى لَهُ بِالتَّوْبَةِ وَ اللَّهُ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْهُ إِلَّا بِوَلَايَتِنَا أَهْلَ الْبَيْتِ أَلَا وَ مَنْ عَرَفَ حَقَّنَا وَ رَجَا الثَّوَابَ فِينَا وَ رَضِيَ بِقُوَّتِهِ نَصْفَ مَدٍّ فِي كُلِّ يَوْمٍ وَ مَا سَتَرَ عَوْرَتَهُ وَ مَا أَكَنَّ رَأْسَهُ وَ هُمْ وَ اللَّهُ فِي ذَلِكَ خَائِفُونَ وَ جُلُونَ وَ دُؤَا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ثُمَّ قَالَ مَا الَّذِي آتَوْا آتَوْا وَ اللَّهُ مَعَ الطَّاعَةِ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ لَيْسَ خَوْفُهُمْ خَوْفَ شَيْءٍ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقَصِّرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا .

١٦/٣٠٣٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنِ الْحَكَمِ بْنِ سَالِمٍ قَالَ:

دَخَلَ قَوْمٌ فَوَعظَهُمْ ثُمَّ قَالَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَ قَدْ عَايَنَ الْجَنَّةَ وَ مَا فِيهَا وَ عَايَنَ النَّارَ

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father, 'Alī ibn Abī Ṭālib ('a.s.) said: "There is no good in life except for two individuals: he who increases in righteousness every day and he who anticipates his death by seeking repentance. And how will he attain forgiveness? By Allāh, if he were to prostrate until his neck was severed, Allāh, the Blessed and the Sublime, would not accept his repentance unless it was accompanied by our *wilāyah*, [i.e. *wilāyah* of] the *Ahlu 'l-bayt*."

"Indeed, he who understands our rights and hopes for reward through us, being satisfied with a daily provision of half a *mudd* (approx. 375 grams), and that which is sufficient to cover his private parts and shelter his head – and such people are, by Allāh, fearful and scared even with this, they prefer this to be their only share of the world [and give away the rest]. Allāh, to Whom belong Might and Majesty, has described them thus: *And [those] who give whatever they give while their hearts tremble with awe that they are going to return to their Lord*, (Qur., 23:60).' Then he ['a.s.] said: 'That which they give, they give, by Allāh, out of obedience, love and *wilāyah*. And as they do so, they are fearful. Their fear is not a fear of doubt, rather it is fear of falling short in their love for us and obedience towards us.'

3034-16. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Maḥbūb (–) Ibrāhīm ibn Mīhzam that al-Ḥakam ibn Sālim said:

"A group came to him and he counselled them, then he said: 'There is none

وَمَا فِيهَا إِنْ كُنْتُمْ تُصَدِّقُونَ بِالْكِتَابِ .

١٧/٣٠٣٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ لَا تَسْتَكْبِرُوا كَثِيرَ الْخَيْرِ وَتَسْتَقِلُّوا قَلِيلَ الذُّنُوبِ فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتَّى يَصِيرَ كَثِيرًا وَخَافُوا اللَّهَ فِي السِّرِّ حَتَّى تُعْطُوا مِنْ أَنْفُسِكُمُ النَّصْفَ وَسَارِعُوا إِلَى طَاعَةِ اللَّهِ وَاصْدُقُوا الْحَدِيثَ وَادُّوا الْأَمَانَةَ فَإِنَّمَا ذَلِكَ لَكُمْ وَ لَا تَدْخُلُوا فِيهَا لَا يَحِلُّ لَكُمْ فَإِنَّمَا ذَلِكَ عَلَيْكُمْ .

١٨/٣٠٣٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَجْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ مَا أَحْسَنَ الْحَسَنَاتِ بَعْدَ السَّيِّئَاتِ وَ مَا أَقْبَحَ السَّيِّئَاتِ بَعْدَ الْحَسَنَاتِ .  
١٩/٣٠٣٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ ابْنِ فَضَالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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among you but that he has seen Paradise and what it contains, and has seen the Fire and what it contains, as long as you believe in the Book [of Allāh]."

3035-17. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) 'Uthmān ibn 'Isā that Samā'ah said:

"I heard Abu 'l-Ḥasan (a.s.) say: 'Do not consider abundant good to be ample and do not consider little sin to be insignificant, for indeed small sins accumulate until they abound. Fear Allāh in secret in order to fulfil your duty [to Him] and hasten towards obedience of Allāh. Be truthful in your speech and fulfill the trusts [that have been entrusted to you]. All this will surely benefit you. And do not enter into that which is unlawful, for it will surely harm you.'"

3036-18. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) Abū Ayyūb (-) Muḥammad ibn Muslim said that Abū Ja'far (a.s.) said:

"How good are the virtuous actions [performed] after [atoning for] evil deeds, and how ugly are the evil deeds [that are committed] after virtuous actions!"

3037-19. A group of our co-sectarians (-) Aḥmad ibn Abī 'Abdillāh (-) Ibn Faḍḍāl, the person whom he mentioned that Abū 'Abdillāh (a.s.) said:

إِنَّكُمْ فِي آجَالٍ مَقْبُوضَةٍ وَأَيَّامٌ مَعْدُودَةٌ وَالْمَوْتُ يَأْتِي بَغْتَةً مَنْ يَزْرَعُ خَيْرًا يَحْصُدْ غَبْطَةً وَمَنْ يَزْرَعُ شَرًّا يَحْصُدْ نَدَامَةً وَلِكُلِّ زَارِعٍ مَا زَرَعَ وَلَا يَسْبِقُ الْبَاطِلُ مِنْكُمْ حَظَّهُ وَلَا يُدْرِكُ حَرِيصٌ مَا لَمْ يَقْدَرْ لَهُ مَنْ أُعْطِيَ خَيْرًا فَاللَّهُ أَعْطَاهُ وَمَنْ وَقِيَ شَرًّا فَاللَّهُ وَقَاهُ .

٢٠/٣٠٣٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ

بْنِ أَبِي عَثْمَانَ عَنْ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍّ فَقَالَ يَا أَبَا ذَرٍّ مَا لَنَا نَكْرَهُ الْمَوْتَ فَقَالَ لِأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا وَآخَرْتُمُ الْآخِرَةَ فَتَكْرَهُونَ أَنْ تُنْقَلُوا مِنْ عُمْرَانٍ إِلَى خَرَابٍ فَقَالَ لَهُ فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللَّهِ فَقَالَ أَمَّا الْمُحْسِنُ مِنْكُمْ فَكَالْغَائِبِ يَقْدُمُ عَلَى أَهْلِهِ وَأَمَّا الْمُسِيءُ مِنْكُمْ فَكَالْآبِقِ يُرَدُّ عَلَى مَوْلَاهُ قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ قَالَ اغْرَضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللَّهَ يَقُولُ إِنَّ الْكِبَرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ قَالَ فَقَالَ الرَّجُلُ فَأَيْنَ رَحْمَةُ اللَّهِ قَالَ

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"Indeed, you are in the grasp of death and have a limited lifespan [in this world]. Death comes suddenly, so whoever sows virtue, harvests felicity and whoever sows evil, harvests regret. Each sower reaps what he sows. The slow one among you does not lose his share, and the greedy one does not acquire more than what has been destined for him. Whoever is given something good, it is Allāh who grants it to him, and whoever is protected from something evil, it is Allāh who protects him."

3038-20. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) one of his co-sectarians (-) al-Ḥasan ibn 'Alī ibn Abī 'Uthmān (-) Wāṣil (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

"A man came to Abū Dharr and said: 'O Abū Dharr! Why is it that we hate death?' He replied: 'Because you have built your world and ruined your hereafter, so you hate to move from that which is developed to that which lies in ruins.' The man said: 'How do you envision our meeting with Allāh?' He said: 'As for the righteous one among you, it will be like one who has been away [for a long time] returning to his family. However, for the sinner among you, it will be like the runaway slave being returned to his master.' The man asked: 'How do you envision our state before Allāh?' He said: 'Gauge your actions by the Book of Allāh. Verily, Allāh says: *Indeed the righteous shall be in bliss and the vicious shall be in hell*, (Qur.,

رَحْمَةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَكَتَبَ رَجُلٌ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَا أَبَا ذَرٍّ أَطْرَفَنِي بِشَيْءٍ مِنَ الْعِلْمِ فَكَتَبَ إِلَيْهِ أَنَّ الْعِلْمَ كَثِيرٌ وَ لَكِنْ إِنْ قَدَرْتَ أَنْ لَا تُسِيءَ إِلَى مَنْ تُحِبُّهُ فَافْعَلْ قَالَ فَقَالَ لَهُ الرَّجُلُ وَ هَلْ رَأَيْتَ أَحَدًا يُسِيءُ إِلَى مَنْ يُحِبُّهُ فَقَالَ لَهُ نَعَمْ نَفْسُكَ أَحَبُّ الْأَنْفُسِ إِلَيْكَ فَإِذَا أَنْتَ عَصَيْتَ اللَّهَ فَقَدْ أَسَأْتَ إِلَيْهَا .

٣٠٣٩/٢١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُهُ يَقُولُ اضْبِرُّوا عَلَى طَاعَةِ اللَّهِ وَ تَصَبَّرُوا عَنْ مَعْصِيَةِ اللَّهِ فَإِنَّمَا الدُّنْيَا سَاعَةٌ فَمَا مَضَى فَلَيْسَ بَحْدَ لَهُ سُورًا وَ لَا حُزْنَ وَ مَا لَمْ يَأْتِ فَلَيْسَ تَعْرِفُهُ فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا فَكَأَنَّكَ قَدْ اغْتَبَطْتَ .

٣٠٤٠/٢٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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82:13-14).' The man said: 'Then where is the mercy of Allāh?' He replied: 'The mercy of Allāh is close to the virtuous, (Qur., 7:56).'

Abū 'Abdillāh ('a.s.) said: "A man wrote to Abū Dharr, may Allāh be pleased with him, saying: 'O Abū Dharr! Share some knowledge with me.' So, Abū Dharr wrote back saying: 'Indeed knowledge is vast, but if you are able to avoid hurting the one you love then do so.' The man said to him: 'Is it possible for a person to hurt the one he loves?'<sup>1</sup> He said: 'Yes. Your soul is the most beloved to you, yet when you disobey Allāh, you have harmed it!'"

3039-21. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Īsā that Samā'ah said:

"I heard Abū 'Abdillāh ('a.s.) say: 'Be patient in obeying Allāh and persevere in eschewing the disobedience of Allāh, for indeed this world is only transient. You will not find any joy or sorrow for that which has passed, and you do not know about that which is yet to come. So be patient in the present moment, for you shall [soon] be in a state of bliss.'"

3040-22. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) a man that Abū 'Abdillāh ('a.s.) said:

1. This may have been a question put to the Imām ('a.s.) to clarify what Abū Dharr meant, or it could be a clarification sought by the man who initially wrote to Abū Dharr. (tr.)

قَالَ الْخَضِرُ لِمُوسَى عَلَيْهِ السَّلَامُ يَا مُوسَى إِنَّ أَصْلَحَ يَوْمِكَ الَّذِي هُوَ أَمَامَكَ فَانْظُرْ أَيُّ يَوْمٍ هُوَ  
وَأَعِدْ لَهُ الْجَوَابَ فَإِنَّكَ مَوْقُوفٌ وَمَسْئُولٌ وَخُذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ فَإِنَّ الدَّهْرَ طَوِيلٌ  
قَصِيرٌ فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِيَكُونَ أَطْمَعَ لَكَ فِي الْآخِرَةِ فَإِنَّ مَا هُوَ آتٍ مِنَ  
الدُّنْيَا كَمَا هُوَ قَدْ وُلِيَ مِنْهَا .

٢٣/٣٠٤١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ  
أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عِظْنَا وَ أَوْجِزْ فَقَالَ الدُّنْيَا حَلَالُهَا حِسَابٌ وَ حَرَامُهَا عِقَابٌ وَ  
أَنْتَ لَكُمْ بِالرُّوحِ وَ لَمَّا تَأَسَّوْا بِسُنَّةِ نَبِيِّكُمْ تَطْلُبُونَ مَا يُطِغِيكُمْ وَ لَا تَرْضَوْنَ مَا يَكْفِيكُمْ .

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"al-Khidhr said to Mūsā ('a.s.): 'O Mūsā! The more important of your two days is the day which is in front of you, so consider what day it is, and prepare your response for it. Indeed, you will be stopped and questioned [on that day]. Take admonition from time, for indeed time is as lengthy as it is short, so work as though you see the reward of your actions, and let it make you more desirous of the hereafter. For that which comes [to you] of this world is similar to that which has turned away.' "

3041-23. A group of our co-sectarians (-) Sahl ibn Ziyād (-) A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ya'qūb ibn Yazīd, the person whom he mentioned that Abū 'Abdillāh ('a.s.) said:

"It was said to Amīr al-Mu'minīn ('a.s.): 'Advise us in summary.' He ('a.s.) said: 'This world is such that there is accountability for what is lawful in it and punishment for what is unlawful. Where, then, can you get repose when you do not follow the practice of your Prophet? You seek that which makes you transgress and are not pleased with that which suffices you.' "

## - ٢٠٤ -

## بَابُ مَنْ يَعِيبُ النَّاسَ

٣٠٤٢/١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي خَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ وَإِنَّ أَسْرَعَ الشَّرِّ عُقُوبَةُ الْبَغْيِ وَ كَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَنْهُ مِنْ نَفْسِهِ أَوْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ .

٣٠٤٣/٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي خَمْرَةَ قَالَ:

سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ كَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَلَيْهِ مِنْ نَفْسِهِ وَ أَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ .

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Chapter on  
Those Who Find Faults in Others

3042-1. 'Alī ibn Ibrāhīm (-) his father\* and a group of our co-sectarians (-) Sahl ibn Ziyād, both of them (-) Ibn Abī Najrān (-) 'Āṣim ibn Ḥamīd (-) Abu 'th-Thumālī that Abū Ja'far ('a.s.) said:

"The virtue that brings quickest reward is righteousness, and the vice that brings quickest punishment is transgression. It suffices as a flaw for one to look for the faults of others while turning a blind eye to himself, or for him to disparage others for what he cannot himself eschew, or for him to disturb his companion with [comments about] that which does not concern him."

3043-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn 'n-Nu'mān (-) Ibn Muskān that Abū Ḥamzah said:

"I heard 'Alī ibn 'l-Ḥusayn ('a.s.) say: 'The Messenger of Allāh (s) said: "It suffices as a flaw for one to look at the fault in others which he ignores in himself and to disturb his companion with [comments about] that which does not concern him."'"

٣٠٤٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ مُخْتَارٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَتَعَرَّفَ مِنْ غُيُوبِ النَّاسِ مَا يَغْمَى عَلَيْهِ مِنْ أَمْرِ نَفْسِهِ أَوْ يَعْيبَ عَلَى النَّاسِ أَمْرًا هُوَ فِيهِ لَا يَسْتَطِيعُ التَّحَوُّلَ عَنْهُ إِلَى غَيْرِهِ أَوْ يُؤْذِي جَلِيسَهُ بِمَا لَا يَغْنِيهِ .

٣٠٤٥- ٤/ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْأَعْرَجِ وَ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ وَ عَلِيِّ بْنِ الْحُسَيْنِ عليهما السلام قَالَا: إِنَّ أَسْرَعَ الْخَيْرِ ثَوَابًا الْبِرُّ وَ أَسْرَعَ الشَّرِّ عُقُوبَةٌ الْبَغْيِ وَ كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَنْظُرَ فِي غُيُوبِ غَيْرِهِ مَا يَغْمَى عَلَيْهِ مِنْ عَيْبِ نَفْسِهِ أَوْ يُؤْذِي جَلِيسَهُ بِمَا لَا يَغْنِيهِ أَوْ يَنْهَى النَّاسَ عَمَّا لَا يَسْتَطِيعُ تَرْكُهُ .

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3044-3. Muḥammad ibn Yaḥyā (–) al-Ḥusayn ibn Ishāq (–) ‘Alī ibn Mahziyār (–) Ḥammād ibn ‘Īsā (–) al-Ḥusayn ibn Mukhtār (–) some of his co-sectarians that Abū Ja‘far (‘a.s.) said:

"It suffices as a flaw for one to look for faults in people while ignoring his own state, or to fault others for something that he has in himself [and] from which he is not able to turn away, or to disturb his companion with [comments about] that which does not concern him."

3045-4. ‘Alī ibn Ibrāhīm (–) Muḥammad ibn ‘Īsā (–) Yūnus (–) Abū ‘Abdu ‘r-Rahmān al-A‘raj and ‘Amr ibn Abān (–) Abū Ḥamzah that Abū Ja‘far (‘a.s.) and ‘Alī ibn al-Ḥusayn, may the blessings of Allāh be upon both of both, said:

"The virtue that brings quickest reward is righteousness, and the vice that brings quickest punishment is transgression. It suffices as a flaw for one to look at the faults of others while turning a blind eye to his own faults, or to disturb his companion with [comments about] that which does not concern him, or to forbid people from that which he himself is not able to eschew."

- ٢٠٥ -

## بَابُ أَنَّهُ لَا يُؤَاخِذُ الْمُسْلِمُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ

١/٣٠٤٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّ نَاسًا أَتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ مَا أَسْلَمُوا فَقَالُوا يَا رَسُولَ اللَّهِ أَيْؤَاخِذُ الرَّجُلُ مِمَّا بِمَا كَانَ عَمِلَ فِي الْجَاهِلِيَّةِ بَعْدَ إِسْلَامِهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ مَنْ حَسَنَ إِسْلَامُهُ وَصَحَّ يَقِينُ إِيْمَانِهِ لَمْ يُؤَاخِذْهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَمَنْ سَخَفَ إِسْلَامُهُ وَلَمْ يَصِحَّ يَقِينُ إِيْمَانِهِ أَخَذَهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِالْأَوَّلِ وَالْآخِرِ .

٢/٣٠٤٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنِ الْمِنْقَرِيِّ عَنْ فَضِيلِ بْنِ عِيَاضٍ قَالَ:

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### Chapter on [how]

### A Muslim is not Punished for What he Did in *Jāhiliyyah*

3046-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Maḥbūb (-) Jamīl ibn Ṣāliḥ (-) Abū 'Ubaydah that Abū Ja'far ('a.s.) said:

"The people came to the Messenger of Allāh (s), after they had accepted Islam, and said: 'O Messenger of Allāh! Will any of us be punished for what he used to do during the Age of Ignorance (*al-jāhiliyyah*) after he has accepted Islam?' The Messenger of Allāh (s) replied: 'He whose submission is sincere and whose conviction is sound, Allāh, the Blessed and the Sublime, will not punish him for what he did during the Age of Ignorance. As for one whose submission is mere mockery and who does not have sound belief and conviction, he shall be punished by Allāh, the Blessed and the Sublime, for the former and latter.'"

3047-2. 'Alī ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad al-Jawharī (-) al-Minqarī that Fuḍayl ibn 'Ayyāḍ said:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُحْسِنُ فِي الْإِسْلَامِ أَمْ يُؤَاخِذُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ فَقَالَ قَالَ النَّبِيُّ ﷺ مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخِذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ .

- ٢٠٦ -

### بَابُ أَنَّ الْكُفْرَ مَعَ التَّوْبَةِ لَا يُبْطِلُ الْعَمَلَ

١/٣٠٤٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ وَغَيْرِهِ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: مَنْ كَانَ مُؤْمِنًا فَعَمِلَ خَيْرًا فِي إِيْمَانِهِ ثُمَّ أَصَابَتْهُ فِتْنَةٌ فَكَفَرَ ثُمَّ تَابَ بَعْدَ كُفْرِهِ كُتِبَ لَهُ وَحُوسِبَ بِكُلِّ شَيْءٍ كَانَ عَمَلُهُ فِي إِيْمَانِهِ وَلَا يُبْطَلُهُ الْكُفْرُ إِذَا تَابَ بَعْدَ كُفْرِهِ .

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"I asked Abū 'Abdillāh ('a.s.) whether a person who becomes a devout Muslim would be punished for what he did during the Age of Ignorance? He ['a.s.] said: 'The Prophet (s) said: "He whose submission is sincere will not be punished for what he did in the Age of Ignorance, but he whose submission is insincere will be punished for the former and the latter."'"

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### Chapter on [how] Disbelief, When Followed by Repentance, Does not Invalidate Actions

3048-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb and others (-) al-'Alā' ibn Razīn (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

"Whoever was a believer and did good deeds while he was a Muslim, and then became a disbeliever when he was struck by a trial, after which he repented [and once again accepted Islam], the good deeds that he performed while he [first] believed are preserved for him and his disbelief does not invalidate them since he repented after his disbelief."

- ٢٠٧ -

## بَابُ الْمُعَافَيْنِ مِنَ الْبَلَاءِ

١/٣٠٤٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ وَغَيْرِهِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ لِلَّهِ عَزَّ وَجَلَّ ضَنَائِنَ يَضُنُّ بِهِمُ مِنَ الْبَلَاءِ فَيُخَيِّسُهُمْ فِي عَافِيَةٍ وَيَرْزُقُهُمْ فِي عَافِيَةٍ وَيُمَيِّتُهُمْ فِي عَافِيَةٍ وَيَبْعَثُهُمْ فِي عَافِيَةٍ وَيُسْكِنُهُمُ الْجَنَّةَ فِي عَافِيَةٍ.

٢/٣٠٥٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقاً ضَنَّ بِهِمُ مِنَ الْبَلَاءِ خَلَقَهُمْ فِي عَافِيَةٍ وَأَحْيَاهُمْ فِي عَافِيَةٍ وَأَمَاتَهُمْ فِي عَافِيَةٍ وَأَدْخَلَهُمُ الْجَنَّةَ فِي عَافِيَةٍ.

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### Chapter on Those Who are Shielded from Tribulation

3049-1. A group of our co-sectarians (-) Sahl ibn Ziyād\* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb [and others] (-) Abū Ḥamzah that Abū Ja'far ('a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, has certain select individuals whom He distances from tribulation. He makes them live healthy lives, grants them well-being, causes them to die in comfort, raises them [from the grave] in ease and places them in the serenity of Paradise."

3050-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālīd (-) 'Uthmān ibn 'Īsā that Ishāq ibn 'Ammār said:

"I heard Abū 'Abdillāh ('a.s.) say: 'Verily Allāh, to Whom belong Might and Majesty, created a [special] creation whom He distanced from tribulation. He created them in well-being, makes them live in well-being, causes them to die in well-being and makes them enter Paradise in well-being.'"

٣/٣٠٥١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ ضَنَائِنَ مِنْ خَلْقِهِ يَغْذُوهُمْ بِنِعْمَتِهِ وَ يُحِبُّوهُمْ بِعَافِيَتِهِ وَ يُدْخِلُهُمُ الْجَنَّةَ بِرَحْمَتِهِ تَمُرُّ بِهِمُ الْبَلَايَا وَ الْفِتَنُ لَا تَضُرُّهُمْ شَيْئاً .

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### بَابُ مَا رُفِعَ عَنِ الْأُمَّةِ

١/٣٠٥٢ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ قَالَ حَدَّثَنِي عَمْرُو بْنُ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ رُفِعَ عَنْ أُمَّتِي أَرْبَعُ خِصَالٍ خَطَايَاهَا وَ نِسْيَانُهَا وَ مَا أُكْرِهُوا عَلَيْهِ وَ مَا

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3051-3. 'Alī ibn Ibrāhīm (-) his father\* and a group of our co-sectarians (-) Sahl ibn Ziyād, both of them (-) Ja'far ibn Muḥammad (-) Ibnu 'l-Qaddāh that Abū 'Abdillāh ('a.s.) said:

"Verily Allāh, to Whom belong Might and Majesty, has certain select individuals among His creation upon whom He showers His blessings and grants well-being. He makes them enter Paradise out of His Mercy, and tribulations and trials pass them by without causing them any harm."

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### Chapter on That for Which the Ummah is Not Held Responsible

3052-1. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad that Abū Dāwūd al-Mustariq said: 'Umar ibn Marwān said:

"I heard Abū 'Abdillāh ('a.s.) say: 'The Messenger of Allāh (ﷺ) said: 'There are four things that my nation (*ummaḥ*) will not be held accountable for: Their mistakes, what they forget, what they are forced to do and what they are incapable of doing. And that is the Word of Allāh, to Whom belong

لَمْ يُطِيقُوا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ قَوْلُهُ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ.

٣٠٥٣ / ٢ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّهْدِيدِيِّ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَضِعَ عَنْ أُمَّتِي تِسْعُ خِصَالٍ الْخَطَأُ وَ التَّسْيَانُ وَ مَا لَا يَعْلَمُونَ وَ مَا لَا يُطِيقُونَ وَ مَا اضْطُرُّوا إِلَيْهِ وَ مَا اسْتَكْرَهُوا عَلَيْهِ وَ الطَّيْرَةُ وَ الْوَسْوَسةُ فِي التَّفَكُّرِ فِي الْخَلْقِ وَ الْحَسَدُ مَا لَمْ يُظْهِرْ بِلِسَانٍ أَوْ يَدٍ .

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Might and Majesty: *Our Lord! Take us not to task if we forget or make mistakes! Our Lord! Place not upon us a burden as You placed on those who were before us! Our Lord! Lay not upon us what we have no strength to bear!* (Qur., 2:286); and ...except he who is compelled while his heart is at rest in faith... (Qur., 16:106)."

3053-2. al-Ḥusayn ibn Muḥammad (–) Muḥammad ibn Aḥmad an-Nahdī, *rafa'ahu* that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ﷺ) said: 'The responsibility for nine things has been lifted from my *ummaḥ*: Error, forgetfulness, that which they know not, that which they cannot bear, that which they direly need, that which they are forced to do, foreboding, being doubtful or suspicious of others, and jealousy – as long as it is not manifested on the tongue or by the hand.'"

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## بَابُ أَنَّ الْإِيمَانَ لَا يَضُرُّ مَعَهُ سَيِّئَةٌ وَ الْكُفْرَ لَا يَنْفَعُ مَعَهُ حَسَنَةٌ

٣٠٥٤/١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَلْ لِأَحَدٍ عَلَى مَا عَمِلَ ثَوَابٌ عَلَى اللَّهِ مُوجِبٌ إِلَّا الْمُؤْمِنِينَ قَالَ لَا .

٣٠٥٥/٢ - عَنْهُ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ. قَالَ مُوسَى لِلْحَضِرِ عَلَيْهِ السَّلَامُ قَدْ تَحَرَّمْتُ بِصُحْبَتِكَ فَأَوْصِنِي قَالَ لَهُ الزَّمْ مَا لَا يَضُرُّكَ مَعَهُ شَيْءٌ كَمَا لَا يَنْفَعُكَ مَعَ غَيْرِهِ شَيْءٌ .

٣٠٥٦/٣ - عَنْهُ عَنْ يُونُسَ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي أُمَيَّةَ يُونُسَ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لَا يَضُرُّ مَعَ الْإِيمَانِ عَمَلٌ وَلَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ أَلَا

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### Chapter on [how]

### No Evil Can Harm One with Faith and No Good Can Benefit One with Disbelief

3054-1. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus that Ya'qūb ibn Shu'ayb said:

"I said to Abū 'Abdillāh ('a.s.): 'Does anyone other than a believer have any right to reward for his actions that is incumbent upon Allāh?' He said: 'No.'"

3055-2. From him (-) Yūnus (-) some of his co-sectarians that Abū 'Abdillāh ('a.s.) said:

"Mūsā ('a.s.) said to al-Khidhr ('a.s.): 'I have indeed been deprived of your company, so advise me.' He said: 'Adhere to that with which nothing can harm you and without which nothing can benefit you.'"

3056-3. From him (-) Yūnus (-) Ibn Bukayr that Abū Umayyah Yūsuf ibn Thābit said:

"I heard Abū 'Abdillāh ('a.s.) say: 'With belief, no action can do harm and with disbelief, no action can bring benefit. Have you not seen that He (to

تَرَى أَنَّهُ قَالَ وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ مَاتُوا وَ هُمْ كَافِرُونَ .

٣٠٥٧/٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ أَبِي أُمَيَّةَ يُونُسَ بْنِ ثَابِتِ بْنِ أَبِي سَعْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ الْإِيمَانُ لَا يَضُرُّ مَعَهُ عَمَلٌ وَ كَذَلِكَ الْكُفْرُ لَا يَنْفَعُ مَعَهُ عَمَلٌ .

٣٠٥٨/٥- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَمَّنْ ذَكَرَهُ عَنْ عُبيدِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ مَارِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حَدِيثٌ رَوَيْتُ لَنَا أَنَّكَ قُلْتَ إِذَا عَرَفْتَ فَاغْمَلْ مَا شِئْتَ فَقَالَ قَدْ قُلْتَ ذَلِكَ قَالَ قُلْتُ وَ إِنْ زَنَوْا أَوْ سَرَقُوا أَوْ شَرَبُوا الْخَمْرَ فَقَالَ لِي إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ اللَّهُ مَا أَنْصَفُونَا أَنْ نَكُونَ أُخَذْنَا بِالْعَمَلِ وَ وُضِعَ عَنْهُمْ إِيمَانٌ قُلْتُ إِذَا عَرَفْتَ فَاغْمَلْ مَا شِئْتَ مِنْ قَلِيلِ الْخَيْرِ وَ كَثِيرِهِ فَإِنَّهُ يُقْبَلُ مِنْكَ .

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Whom belong Might and Majesty) says: *Nothing stops their charities from being accepted except that they have no faith in Allāh and His Apostle...* (Qur., 9:54), ...and they died while they were disbelievers. (ibid:125)."

3057-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Faḍḍāl (-) Tha'labah (-) Abū Umayyah Yūsuf ibn Thābit ibn Abī Sa'dah that Abū 'Abdillāh ('a.s.) said:

"With faith, no action can do harm and likewise, with disbelief, no action can bring benefit."

3058-5. Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'īd, the person whom he mentioned (-) 'Ubayd ibn Zurārah that Muḥammad ibn Mārid said:

"I said to Abū 'Abdillāh ('a.s.): 'It was narrated to us that you related in a tradition: "When you have gained cognizance, act as you wish."' He ['a.s.] replied: 'That is what I said.' I said: 'Even if they fornicate, steal or drink wine?' He ['a.s.] replied: 'Indeed we belong to Allāh and to Him do we indeed return!' [Qur., 2:156]. By Allāh, they have not been fair to us. How can it be that we are held responsible for an action that they are free to undertake? What I said was: "When you have gained cognizance, then do whatever you wish of small good acts or great ones, it will all be accepted from you."'"

٣٠٥٩/٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَثِيرًا مَا يَقُولُ فِي خُطْبَتِهِ يَا أَيُّهَا النَّاسُ دِينُكُمْ دِينُكُمْ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السَّيِّئَةُ فِيهِ تُغْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ .  
هَذَا آخِرُ كِتَابِ الْإِيمَانِ وَ الْكُفْرِ وَ الطَّاعَاتِ وَ الْمَعَاصِي مِنْ كِتَابِ الْكَافِي وَ الْحَمْدُ لِلَّهِ وَحْدَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ كِتَابُ الدُّعَاءِ .

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3059-6. 'Alī ibn Ibrāhīm (-) his father (-) Muḥammad ibn 'r-Rayyān ibn 'ṣ-Ṣalt, *rafa'ahu* that Abū 'Abdillāh ('a.s.) said:

"Amīr al-Mu'minīn ('a.s.) had repeatedly said in his speech: 'O people! Your religion! Your religion! For indeed a sin done from within it is better than a good deed done from outside it. A misdeed done by one who within the religion can be forgiven whereas a virtuous act done by one who follows something else is not accepted.'"

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*This marks the end of The Book of Belief and Unbelief & Obedience and Disobedience [to Allāh] from Kitāb al-Kāfī.*

*All praise belongs to Allāh alone, and blessings and salutations of Allāh be upon Muḥammad and his progeny*