



# **Kitab Al Mumin**

**Author**

Al-Husayn ibn Sa`id  
al-Kufi al-Ahwazi

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Biography of the compiler



Al-Husayn ibn Sa'id ibn Hammad ibn Mihran al-Ahwazi (epithet Abu Muhammad)[1] was originally from al-Kufah[2] but he moved with his brother al-Hasan ibn Sa'id to al-Ahwaz[3] and thus he became popular by the city's name (i.e. al-Ahwazi). (His brother) al-Hasan was known by the nickname "Dandan" and the two brothers were amongst the (descendants of the) companions of 'Ali ibn Al-Husayn [a.s].[4]

Al-Husayn ibn Sa'id lived in the times of Imam al-Rid(a, al-Jawad and al-Hadi [a.s], and he narrated traditions from them. For this reason, he is enumerated amongst their companions as can be found often in the books of biographies and of people who narrated traditions.

He has been praised and lauded by all the companions and scholars who have written concerning him; and they have extolled him as being trustworthy. For example, al-Shaykh al-Tusi has extolled him in his two books al-Rijal and al-Fihrist as has al-'Allamah al-Hilli in his al-Khulasah describing him as: "very trustworthy and illustrious.

" Abu Dawud also described him as: "trustworthy, of an exalted nature." Ibn Nadim said (of him): "al-Hasan al-Ahwazi and Al-Husayn al-Ahwazi, the two sons of Sa'id are from the people of al-Kufah... most well-versed in their era in the knowledge of jurisprudence, traditions, virtues and other subjects from the sciences of the Shi'ah."

Al-Majlisii has mentioned him in one of his books with the words: "... a principle amongst the main supports of the traditionists is the trustworthy Shaykh Al-Husayn ibn Sa'id al-Ahwazi; he is also the author of the Book of Asceticism (Kitab al-Zuhd) and the Book of the Believer (Kitab al-Mu'min)."[5]

As mentioned earlier, the two brothers moved from al-Kufah to al-Ahwaz at one point in their lives in order to disseminate the teachings of the progeny of the Messenger of Allah and the children of Fatimah the Chaste [a.s] from whom Allah has removed all impurities and purified with a thorough purification.[6]

The two brothers authored many books concerning the lawful and the forbidden as well as primers in various other sciences. Al-Kashi reports fifty books by al-Hasan alone and al-Najashi mentions thirty books between the two, saying: "The sons of Sa'id compiled excellent and useful books, and they are thirty in number."

Al-Husayn joined hands with his brother al-Hasan in writing the thirty books but Al-Husayn is more renowned for them than his brother; and these books are:

1. Kitab al-Wud(u' (The Book of Ablutions)

2. Kitab al-Salat (The Book of Prayers)
3. Kitab al-Zakat (The Book of Alms)
4. Kitab al-Sawm (The Book of Fasting)
5. Kitab al-Hajj (The Book of Pilgrimage)
6. Kitab al-Nikah (The Book of Marriage)
7. Kitab al-Talaq (The Book of Divorce)
8. Kitab al-`Itq wa'l-Tadbir wa'l-Mukatabah (The Book of Manumission of Slaves, Management and Correspondence)
9. Kitab al-Ayman wa'l-Nudhur (The Book of Oaths and Vows)
10. Kitab al-Tijarat wa'l-Ijarat (The Book of Trade and Leasing)
11. Kitab al-Khums (The Book of Islamic Tax)
12. Kitab al-Shahadat (The Book of Testimonies)
13. Kitab al-Sayd wa'l-Dhaba`ih (The Book of Game and Slaughtered Animals)
14. Kitab al-Makasib (The Book of Earnings)
15. Kitab al-Ashribah (The Book of Drinks)
16. Kitab al-Ziyarat (The Book of Pilgrimages)
17. Kitab al-Taqiyyah (The Book of Dissimulation)
18. Kitab al-Radd `Ala'l-Ghulah (The Book of Refuting the Extremists)
19. Kitab al-Manaqib (The Book of Virtues)
20. Kitab al-Mathalib (The Book on Slandering)

21. Kitab al-Zuhd (The Book of Asceticism)
22. Kitab al-Muru'ah (The Book of Chivalry)
23. Kitab Huquq al-Mu'minin wa-Fadhlihim (The Book concerning the Rights and Excellencies of Believers)
24. Kitab Tafsir al-Qur'an (The Book of the Exegesis of the Qur'an)
25. Kitab al-Wasaya (The Book of Bequests)
26. Kitab al-Fara'idh (The Book of Obligations)
27. Kitab al-Hudud (The Book of Legal Punishments)
28. Kitab al-Diyat (The Book of Blood Money)
29. Kitab al-Malahim (The Book of Battles)
30. Kitab al-Du'a` (The Book of Supplications)

Al-Husayn ibn Yazid al-Surani used to say: "al-Hasan is a partner to his brother Al-Husayn in all of the latter's chain of narrators except concerning Zur'ah ibn Muhammad al-Hadrami and Fadalah ibn Ayyub, where Al-Husayn used to narrate through his brother from these two." [7]

Their maternal uncle, Ja'far ibn Yahya ibn Sa'd al-Ahwal, was amongst the companions of Abu Ja'far al-Thani (Imam al-Jawad [a.s]). Thus, the members of this household were known for their profound faith in Allah, the Most High, and their sincerity towards Him; and also their true love for the Messenger of Allah and his pure progeny [a.s]. They were also well known for their prolonged striving for righteous actions and defending the truth against the ruling `Abbasid rulers of their ages, who used to banish or hound the believers amongst the Shi'ah of 'Ali and Al-Husayn [a.s].

Despite all the obstacles, the two brothers were active in all venues, fearing none in matters concerning Allah, and not giving a free rein to others. Courageously, they defended the rights of the pure chosen ones from the family of Muhammad [a.s], with words and actions, in a most evident manner.

From the treasures of the Ahl al-Bayt's knowledge, Al-Husayn ibn Sa'id propagated their teachings treating them like a precious and rare commodity. Thus did he do with a lofty spirit and sincere intention for the sake of the Honorable Lord that the number of those who love them and

understand their trusteeship may multiply. In doing so, he became deserving of what has been narrated from the Ahl al-Bayt [a.s]:

أَمَرْنَا أَحْيَا مَنَ اللَّهُ رَحِمَ

“May Allah have mercy on the person who keeps our affairs alive.”

By reaching the message to others, he actually influenced a number of people and introduced them to Imam al-Rid(a [a.s] and thus their right path was completed and their perception and understanding were more balanced and equitable concerning the Book (i.e. Qur'an), the Holy Prophet and his family [a.s]. This was after they had been heedless of them or inimical, and opposed to following their path and in fact a comrade to their enemies.

Amongst these personalities that he influenced were: Ishaq ibn Ibrahim al-Had(ini, 'Ali ibn al-Rasan, 'Ali ibn Mahziyar, 'Abd Allah ibn Muhammad al-Had(ini and others. In due course, they began being of service and authored many books. All this was by the grace of Allah that He made him (Al-Husayn ibn Sa'id) the cause in a community's guidance. Due to Allah was his achievement and upon Allah rests his reward!

Finally, Al-Husayn ibn Sa'id, the great traditionist, migrated to Qum where he put up with al-Hasan ibn Aban, and there he died. May Allah have mercy on him the day he was born, the day he passed away and the day He brings him back to life! May Allah resurrect him with those he loved. Amen, O' Lord of the Worlds!

Sayyid Muhammad Baqir al-Muwahhid al-Abtahi al-Isfahani

**Notes:**

[1] Rijal al-Najashi 46

[2] Al-Barqi: al-Mahasin 54, Ibn al-Nadim: al-Fihrist 104 and Abu Dawud: al-Rijal No. 473.

[3] Ibn al-Nadim: al-Fihrist 104.

[4] Ibid.

[5] Al-Majlisi: Bihar al-Anwar 1/16.

[6] As in Qur'an, 33:33.

[7] Rijal al-Najashi 46.

## Chapter 1 : Introduction

In the Name of Allah; the Beneficent the Merciful

All praise is to Allah for having favored us with a pure faith like the faith in Him of the Prophets, the Messengers and the monotheists - those who truly know Him. And for having blessed us with a true conviction as have attested the archangels, the saints and the righteous.

And peace be on the Messengers, those who conveyed the message of their Lord while remaining patient over what befell upon them in their mission. These are they on whom are blessings and mercy from their Lord and these are the most rightly guided - neither shall they fear anymore nor shall they grieve.

And peace and blessings be on the best of Allah's creatures, the pure and the chosen ones; Muhammad and his family, the leaders of all creation; and peace and blessings be also on those who follow them in goodness, until the Day of Judgment; those who show patience and fortitude in their love for the Ahl al-Bayt, for which they are tormented, killed, burnt and expelled from their homes but still have not ceased holding on to their (Ahl al-Bayt's) rope. They are those concerning whom Imam al-Sadiq [a.s.][8] commented:

على ما لا يعلمون هم وصبروا نعلم، ما على صبرنا أنا وذلك منّا؛ أصبرُ وشيعتنا نصبر نحنُ.

“We are patient but our Shi'ah are even more patient than us; and that is because we bear patience over what we know whilst they bear patience even over what the do not.”[9]

These are indeed those who are true to the promise that Allah took from them.

And perpetual calamitous curses be upon all their enemies; those who seek to cheat Allah but in reality cheat themselves only. Thus, they carry on their backs the burden of all creation. Indeed, evil is what they bear.

In summary, faith (iman) has levels, degrees and a lofty status; and the true believers who have been tried and tested have specific characteristics that make them stand out from the rest of mankind like a luminous full-moon. The common man rejects them and deems them to be sick when in fact, they are not sick, but rather, out of awe for Allah, they are apprehensive. They (the true believers) appear confused and confounded. And yet, what confounds them is a mighty matter, of what has been revealed to them of the painful chastisement awaiting the criminals and everlasting bliss awaiting the righteous.

Every time they recite a passage of the Qur'an concerning the hereafter, they are, with regards to the verses of Paradise like one who has seen it and is in it enjoying its pleasures and they are, with regards to the verses concerning the Fire of hell like one who has seen it and abides in it tormented.

These are they whose eyes are wakeful in the dark of the night, fulfilling their obligation to their Creator until they are overcome with drowsiness; then they lie down on the ground, using their palm as a pillow. Their eyes cannot sleep out of fear of the Return, their bodies forsake their beds (to supplicate) and their lips hum with the remembrance of their Lord.

These are they whom Amir al-Mu'minin (the Commander of the Faithful, namely Imam 'Ali ibn Abi Talib [a.s]) described with the words:

الدَّاهِيُونَ، إِخْوَانِي أَوْلَيْكَ الْخَاشِعِينَ، غَبْرَةٌ وَجُوهُهُمْ عَلَى السَّهَرِ؛ مِنَ الْأَلْوَانِ صُنْفُرُ الصِّيَامِ، مِنَ الْبِطُونِ خَمَصُ الْبِكَاءِ، مِنَ الْعُيُونِ مُرَّهُ فَرَأَقَهُمْ عَلَى الْأَيْدِي وَنَعَضَ إِلَيْهِمْ نَظْمًا أَنْ لَنَا فِحْقٌ

“Their eyes are swollen due to weeping; their stomachs are hollow due to fasting; their colour is pale because of wakefulness; on their faces are the effects of the fearful. They are my brothers gone by. It is a right for us to long for them and lament their departure.”

As for the believer, every time he draws closer to his Lord by a degree, Allah surrounds him with a variety of misfortunes and afflictions. He is surrounded from every corner, and obstacles are erected for him from every side. Yet, have misfortunes inflicted anyone but the one who is sincere to Allah and believes in Him? And this continues in different forms and manners so that Allah may reward him amply.

The subject of the severity of afflictions and their types has been discussed in our book entitled 'al-Tamhis (The Testing)' so there is no need to repeat it here. This book has other traditions that will light up the path for the wayfarer and illumine the heart, feeding it from the spring of the Ahl al-Bayt [a.s]. They (the Ahl al-Bayt) are the most knowledgeable of the maladies of the soul and the whisperings of the devil; so they, naturally, are best suited to remove the illnesses with clear and unpolluted antidotes.



May Allah make us of those who hold on to the rope of their guardianship (Wilayah), and of those whose deeds are accepted, whose sins are forgiven and who are given glad tidings with a refreshing drink from the fountain of al-Kawthar - those who attain the intercession of the Ahl al-Bayt [a.s] on the Day when neither one's wealth nor children will be of any use, except one who comes with a free heart. And the last of our supplication is: All Praise is to Allah, Lord of the worlds.

#### Notes:

[8] For maintaining readability, [a.s] which is an acronym for “Alayhum Salaam” is used throughout the book to denote “May God bless him, her or them”. When used for the Prophet, his Household is included. When used for others, it only refers to that person.

## Chapter 2 : The Severity of a Believer’s Afflictions

### باب شدة ابتلاء المؤمن - 1

لِلْمُؤْمِنِ خَيْرٌ كُلُّ (جلاله جلّ) الله قضاءً في يقول (ع) جعفرٍ أبا سمعتُ: قال زرارة عن - 1

1. It has been narrated that Zurarah said: I heard Abu Ja'far [a.s] saying:

“In the decree of Allah [M.G],[10] there is nothing but good for a believer.”[11]

لَهُ خَيْرٌ كَانَ وَمَغَارِبِهَا الْأَرْضِ مَشَارِقَ مَلِكٍ نُّ وَإِلَهُ، خَيْرٌ كَانَ إِلَّا قَضَاءً (جلاله جلّ) الله يَقْضِي لا الْمُسْلِمِ إِنَّ (ع) الصّادِقِ وَعَنْ - 2  
تلا هذه الآية ثمّ:

أَنَّ اللَّهَ فَوْقَهُ اللَّهُ، وَقَاهُ مَا فَأَمَّا وَقَتْلُوهُ، عَلَيْهِ تَسَلَّطُوا لَقَدْ وَاللَّهِ أَمَا: قَالَ ثُمَّ (الْعَذَابِ سُوءٌ فِرْعَوْنَ بِأَلٍ وَحَاقَ مَكْرُوا مَا سَيِّئَاتِ اللَّهِ فَوْقَاهُ)  
.بَيْنَهُ فِي يَعْتَوِ.

2. It has been narrated that al-Sadiq [a.s] said:

“For a Muslim, whatever Allah [M.G] has decreed is good, and if he comes to possess all that is in the East and West, it will still be good for him.”

Then, he recited this Verse: “So, Allah protected him from the evil of their plot. [Holy Quran 40/45]”

Then he (al-Sadiq) said: “By Allah, they overpowered him (i.e. the one intended in the previous Holy Verse) and killed him but what Allah protected him from was being overcome in his faith.”[12]

بالمقاريض يُقَرِّضُ أَنْ لَتَمَنَّيَ الْأَجْرَ مِنَ الْمَصَائِبِ فِي لَه مَا الْمُؤْمِنُ يَعْلَمُ لَوْ: قَالَ (ع) الصّادق وعن - 3

3. It has been narrated that al-Sadiq [a.s] said:

“If a believer knew what reward lies for him in suffering tribulations, he would wish he could be cut into pieces with a scissor.”[13]

فقال يصيبهم، وما الشيعة بلایا فنذكروا: قال عليه، فدخل الأزرق جميل فجاء (ع) جعفر أبي عند كنت: قال طريف بن سعد عن - 4 الحسين فأتيا: قال ذكرتم، مما حواً الحسين (ع) وعبد الله بن عباس فذكروا له ما أناسا إن: (ع) جعفر أبو إلى السبيل ومن البراذين ركض من أحبنا من إلى أسرع والقتل والفقير البلاء والله، (ع) الحسين فقال ذلك، له فذكرا (ع) علي بن مناسم أنكم لرأينا كذلك تكونوا أن ولولا منتهاه، قال الصمر؟ وما قلت: صمر

4. It has been narrated that Sa'd ibn Tarif said: I was with Abu Ja'far [a.s] when Jamil al-Azraq came by to visit. They began talking about the afflictions of the Shi'ah and their tribulations; and Abu Ja'far [a.s] said: A group of people came to 'Ali ibn Al-Husayn [a.s] and 'Abd Allah ibn 'Abbas and asked them some questions similar to what you have put forth. So, they came to Al-Husayn ibn 'Ali [a.s] and asked him about the matter. Al-Husayn [a.s] said:

'By Allah (I swear), afflictions, poverty and being killed comes more swiftly to those who love us than racing horses or a torrential stream (rushing) to its end. And if that were not the case, we would deem you as not being one of us.'[14]

إني والله المؤمنين أمير يا: فقال رجل فجاء قاعداً، (وعن الأصيغ بن نباتة قال: كنت عند أمير المؤمنين (ع) - 5 (ص) الله رسول سمعت فإني جلباباً، للفقير فاتخذ. آدم صلب من ميثاقها الله أخذ مخزونة طينتنا إن صدقت، فقال، [الله في] لأحبك دي إلى بطن الو السيل من محبيك إلى لأسرع الفقر إن علي، يا والله: يقول

5. It has been narrated that al-Asbagh ibn Nubatah said: I was seated with the Commander of the Faithful [a.s] when a man came to him and said: “By Allah, I love you (for the sake of Allah).” “You have spoken the truth”, 'Ali replied, “our essence is a treasure that Allah took a promise of from the progeny of Adam; therefore, be prepared to clothe yourself with poverty, for I heard the Messenger of Allah [a.s] saying: 'Ali: by Allah (I swear), poverty comes faster to those who love you than a river flowing to the bottom of a valley.”[15]

اللحم على الرّنابير من المؤمن على أكثرُ الشياطين إن يقول (ع) الله عبد أبا سمعت: قال يسار بن الفضيل عن - 6

6. It has been narrated that al-Fud(ayl ibn Yasar said: I heard Abu 'Abd Allah (al-Sadiq) [a.s] saying:

“There are more devils on a believer (trying to misguide him) than flies on a piece of meat.”[16]

عن أحدهما (ع) قال - 7

شهيد ألف أجر له الله كتب إلا وصبر بمكروه (جلاله جل) الله ابتلاه مسلم عبد من ما

7. It has been narrated that one of the two (al-Baqir or al-Sadiq) [a.s] said:

“Any Muslim servant, who is tried by Allah [M.G] with a misfortune and bears patience, will receive the reward of one thousand martyrs.”[17] 8 - قال (ع) وعن أبي الحسن

شهيد ألف أجر له كان إلا عليها فيصبر ببليّة (جلاله جل) الله ببليته شيعتنا من أحد ما

8. It has been narrated that Abu al-Hasan [a.s] said:

“Anyone of our Shi'ah who is afflicted by Allah with a trial and bears it with patience shall have the reward of one thousand martyrs.”[18]

له (ع) قال: فيما أوحى الله إلى موسى (ع) أن عن أبي عبد ال - 9

خير هو لما عنه وأزوي له خير هو لما وأعطيه له خير هو لما أبليته انما وإني المؤمن، عدي من الي أحب خلقاً خلقت ما موسى، يا عندي إذا عمل الصديقين في أكتبه، نعماني وليشكر بقضائي وليرض بلاني على فليصبر عدي؛ عليه يصلح بما أعلم وأنا له، برضائي وأطاع أمري

9. It has been narrated that Abu 'Abd Allah [a.s] said: Out of what Allah revealed to Musa (Prophet Moses) [a.s] is the following:

O Musa! I have not created a creation more beloved to Me than My believing servant. For verily I try him with what is good for him, I bestow on him what is good for him and I remove from him what is good for him. For I know better what is more proper for My servant. Therefore, let him be patient over My trials, be pleased with My decrees and give thanks for My blessings. I shall record him amongst the truthful ones with Me when he acts according to My pleasure and obeys My command.[19]

أحب أني: فقال رجل فاتاه مه، ويُعظ ويحبه يُكرمه موسى وكان الله، في أخ عمران بن لموسى كان: قال (ع) الله عبد أبي وعن - 10  
إهذا من عليك وما: قال قط، حاجة سألته ولا أعرّفه ما والله: فقال إسرائيل، بني ملوك من ملكاً الجبار وكان الجبار، هذا لي تكلم أن

رآه اله وذهب معه من غير علم موسى، فأتاه ودخل عليه، فلم فرّقَ يدك على حاجتي يقضي (جلاله جلّ) الله لعل وغلقت مملكته، أهل جنازته في فحشد فمات، طعن أن الجبار ذلك يلبث فلم له، فقضاها الرجل حاجة فسأله وعظمه، أدناه الجبار موسى أخو وكان الجبار ذلك مات يوم مات موسى أبا المؤمن الشاب أن القضاء من وقضي. جنازته لحضور الأسواق أبواب لموته فلما ثلاثاً، نسيه موسى وإنّ عليه، ودخل عنه الباب فتح أراد إذا موسى وكان أحد، إليه يصلّ فلا بابه عليه غلق أ منزله دخل إذا دواب وإذا إميت الرجل فإذا عليه، ودخل الباب عنه ففتح. آته فلم ثلاثٍ منذ أخي تركتُ قد: فقال موسى، ذكره الرابع اليوم كان أمتهٌ ووليك الناس، له حشرت عدوك إربّ يا: قال ذلك، عند موسى رآه فلما وجهه، اسن عليه فتناولت من مح دبّت الأرض له، فقضاها حاجة الجبار هذا سأل وليي إن موسى، يا: (جلاله جلّ) الله فقال وجهه؟ محاسن من تناولت الأرض دوابّ عليه فسلمت وإنّ عليها، أكافنه حسنة عندي له وليس الدنيا من ليخرج حاجته، بقضاء عن المؤمن لأكافئه عليه للصلاة مملكته أهل له فحشدت من الدنيا ليخرج رضى غير لي وكان الجبار، ذلك لسؤاله وجهه محاسن من لتتناول الأرض دوابّ عليه سلطت المؤمن هذا وما له عندي ذنب.

10. It has been narrated that Abu 'Abd Allah [a.s] recounted: Prophet Musa [a.s], son of 'Imran, had a brother-in-faith whom he cared for, loved and respected. A man once came to this friend of Musa [a.s] and asked him to intercede on his behalf with a tyrant who happened to be a king of the Israelites. 'By Allah, I do not know him and have never asked him for a favor,' friend of Musa replied. 'What have you to lose,' the man persisted, 'Perhaps; Allah will fulfill my need through you.' So, he went off with the man without Musa's knowledge and approached the tyrannical king. When the tyrant saw him, he drew him close and showed him utmost respect. The latter asked the king for the man's favor and it was granted. Shortly thereafter, the king died. The people of his kingdom gathered in large numbers for his funeral and the marketplaces were shut.

It so happened that on the very same day, Musa's brother-in-faith passed away, too. He had a tendency to keep his house door shut and whenever Musa wanted to pay him a visit; he would simply let himself in. Now it came to pass that Musa forgot the man for three days. On the fourth day, he said to himself, 'I have neglected my brother for three days. I must visit him.' When he opened the door to let himself in, Musa found his friend dead and the creatures of the earth were feeding on his face.

'O Lord,' Musa called out, 'Your enemy died and You brought forth a multitude for his funeral, but when You caused Your friend to die, You let the creatures eat him up?'

'O Musa,' the Lord [M.G] replied, 'My friend begged this tyrant for a favor and he granted it; so, I gathered the people of his kingdom for his funeral (to honor him) as a reward for his having granted a believer's request and that he may go forth from the world whilst I owe him no reward. And as for this believer, I allowed the creatures of the earth to feed on him because of his having asked a tyrant for a favor; and it was not pleasing to Me that he should leave this world without any sin.' [20]

ابتلاه يفعل لم فإن بالسقم، ابتلاه ذنبٌ عنده وله عبداً رميك أن أمره من كان إذا وتعالى تبارك الله إن قال (ع) جعفر أبي وعن - 11 في وسع يفعل لم هو فإن بدنّه، أصحّ حسنةً عنده وله عبداً يُهين أن أمره من كان وإذا الموت، عند عليه شدّد يفعل لم هو فإن بالحاجة،

الموت عليه هوّن يفعل لم هو فإن معيشته،

11. It has been narrated that Abu Ja'far (al-Baqir) [a.s] said:

“When Allah decides to honor a servant but the servant has committed sins, He afflicts him with an ailment. If not that, He puts him in need; and if not that, He intensifies the severity of his death (in order that his sins may be forgiven). And when He decides to disgrace a person who has done some good, He bestows him with well-being. If not that, He amplifies his livelihood; and if not that, He makes his death easy.”[21]

كلّ استوفيتُ إلا رحمته أريد الدنيا من عبداً لي أخرج لا وعزّتي، وتعالى وعن أبي جعفر (ع) قال: قال الله تبارك - 12 الموت عليه شدّدتُ شئاً عليه بقي فإن عليه، أدخله خوف وأما جسده في بلاءٍ أو رزقه في الضيق إما له، هي سيئة

12. It has been narrated that Abu Ja'far (al-Baqir) [a.s] said: Allah [M.G] has said:

By My Honor! I do not take a servant of Mine from the world, if I intend mercy for him, until all his sins are removed—either by a straitening in his livelihood, by an affliction in his body or a fear that I cause him to experience. And if anything remains on him thereafter, I make his dying difficult.

في الصّحة أو رزقه في السّعة إما له؛ حسنة كلّ استوفيتُه إلا عذابه وأريد الدنيا من عبداً لي أخرج لا وعزّتي، الله وقال (ع) وقال الموت عليه هوّنتُ شئاً عليه بقي فإن عليه، أدخله بأمن وإما جسده

Abu Ja'far [a.s] also said: Allah has also said:

By My Honor! If I intend to chastise a servant of Mine, I do not take him from the world until I compensate him fully for his good deeds—either by increasing his livelihood, by health in his body or by a sense of security that I cause him to experience. And if anything remains for him thereafter, I make his dying easy.[22]

جأمنه، فما كان خار خارجاً وبعضه حائطٍ تحت بعضه برجلٍ إسرائيل بني أنبياء من نبيّ مرّ قال (ع) جعفر أبي وعن - 13 بالديباج مسجى سرير على ميّت عظمائها من بعضيم هو فإذا فدخلها، مدينة له وقعت مضى ثم الكلاب ومزقتة الطير نقبتة قد منه بك يؤمن لم عبداً وهذا الميتة، بتلك أمته عين طرفة بك يُشرك لم عبداً ذلك تجور؛ لا عدلٌ حكّم إنك ربّ يا فقال المجامر، حوله وذنب سيئة عندي له كانت عبدي ذلك أجور، لا عدلٌ حكّم قلت كما أنا عبدي، (جلاله جل) الله فقال! الميتة بهذه أمته عين طرفة له وليس اني بهذه الميتة لكي يلق فأمته حسنة عندي له كانت عبدي وهذا شئ، عليه يبق ولم يلقاني لكي الميتة بتلك فأمته شئ عندي

13. It has been narrated that Abu Ja'far [a.s] said:

A Prophet from the children of Israel once passed by a dead man half of whose body was buried

under a wall and the other half was eaten by scavenger birds and wild dogs. Then he came to a city where one of its notables had died and had been placed on a bed adorned with velvet and surrounded by groups of people. So, he called to Allah [M.G] saying, 'O Lord, You are most surely a Just Judge and You do no injustice. That servant had never associated a partner to You even for a moment; yet You caused him to die such a (despicable) death. And this servant of Yours had never believed in You for even a moment; yet You have given him such an (honorable) death.' Allah [M.G] replied, 'My servant: I am indeed as You have said—a Just Judge who does no injustice. That (believing) servant had a sin left with Me; so, I caused him to die such a death that he may meet Me with nothing left on him (for punishment). And this (disbelieving) servant of mine had a good deed leftover with Me; so, I caused him to die thus that he may meet Me with nothing left for him with Me (as reward).'

[23]

وتكلم ساجداً، للشمس فخرَ صياداً جاء إذ البحر ساحل على يمشي موسى بينما: قال رفعه أصحابه بعض عن عمير أبي ابن عن - 14  
أخرُ جاء ثم مضى ثم اكتفى، حتى ذلك مثل فأخرج أعادها ثم مملوء فأخرجها فأعادها، مملوء فأخرجها شبكته ألقى ثم بالشرك  
صغيرة، سمكة فخرجت أعاد ثم شيئاً، تخرج فلم شبكته ألقى ثم عليه وأثنى الله وحمد وصلى قام ثم فتوضأ  
فأخرجها شبكته ألقى ثم بالشرك، وتكلم للشمس وصلى بك فكفر جاء عبدك رب، يا: موسى فقال. وانصرف عليه وأثنى الله حميف  
الوضوء وأسبغ فتوضأ المؤمن عبدك وجاء وانصرف، اكتفى حتى ذلك مثل فأخرجها أعادها ثم مملوء فأخرجها أعادها ثم مملوء  
وانصرف؟ فحمدك صغيرة سمكة فأخرج أعاد ثم شيئاً يخرج فلم أعاد ثم شيئاً، يخرج فلم شبكته ألقى ثم وأثنى، ودعا وحمد صلى ثم  
عن انظر موسى يا: له قيل ثم فنظر، المؤمن لعبده الله أعدّه عمّا له فكشف موسى فنظر يمينك، عن أنظر موسى، يا: إليه الله فأوحى  
فقال. منعه ما هذا ضرّ ولا أعطيته ما هذا نفع ما موسى، يا: تعالى الله قال ثم فنظر، الكافر لعبده الله عدّه أ عمّا له فكشف يسارك،  
صنعت بما يرضى أن عرفك لمن حق رب، يا: موسى

14. It has been narrated from Ibn Abu 'Umayr through some of his companions that he said:[24]

Prophet Musa [a.s] was once walking along the sea shore when a fisherman came by and prostrated himself before the Sun, uttering words of polytheism. Then he threw his fishing net in (to the sea) and drew it out filled (with fish). Then he threw it in again and once again it came out full. Once more he repeated this and once again it came out full until he was satisfied then he departed.

Then another man came along, performed the ablution and stood in prayer, praising and glorifying Allah. Then he flung his net in but drew it back empty. So he repeated it and again he met with no success. Once again, he threw his net in and this time he caught a small fish. So, he praised and thanked Allah and went off.

Seeing this, Musa [a.s] called out, 'O Lord! When Your servant came along and denied You, praying to the Sun and uttering blasphemy, his net was filled in with fish repeatedly until he was satisfied and left. And when Your believing servant came along, performed the ablution, prayed, glorified, praised and supplicated to You and then threw his net in, he received nothing but a small fish?'

So, Allah [M.G] revealed to him, 'O Musa! Look to your right.' Musa looked and it was revealed to him what Allah [M.G] had set aside (in reward) for the believing servant. Then it was said to him, 'O Musa, now look to your left.' And he saw what (punishment) was awaiting the disbelieving servant.

Then Allah [M.G] spoke, 'O Musa, (in reality) the one whom I gave did not benefit anything and nor did the one I denied lose anything.'

'O Lord!' responded Musa [a.s], '(Indeed) it is the duty of all that know You to be content with whatever You do (for them).'[25]

اللّٰهُ إِلَى الْعَبْدِ صَنَعَ بِمَا الرِّضَا (جَلَالَهُ جَلَّ) اللهُ طَاعَةَ رَأْسُ يَقُولُ (ع) اللهُ عَبْدِ أَبَا سَمِعَتْ: قَالَ عَمَارُ بْنُ إِسْحَاقَ عَنْ - 15  
وَهُوَ خَيْرٌ إِلَّا شَيْئاً بَعِيداً اللهُ يَصْنَعُ وَلَمْ كَرِهَ، وَفِيهَا أَحَبُّ مَا فِي

15. It has been narrated that Ishaq ibn 'Ammar said: I heard Abu 'Abd Allah [a.s] saying:

The root of obedience to Allah is to be content with whatever Allah does to a person regardless of what he likes or dislikes. And whatever Allah does for a servant is always good.[26]

قَرِيبَةً مَدَّةً إِلَى ذَلِكَ إِنَّ أَمَا شَدَّةً، فِي كَانُوا مَا مِنْدَ الْحَقِّ أَهْلٌ إِنَّ يَقُولُ (ع) اللهُ عَبْدِ أَبَا سَمِعَتْ: قَالَ رِبَاطُ بْنُ يُونُسَ عَنْ - 16  
وَعَاقِبَةُ طَوِيلَةً

16. Yunus ibn Ribat reported: I heard Abu 'Abd Allah [a.s] saying:

Verily, the people of truth have always had to endure difficulties. However, that is for a short period and everlasting well-being.[27]

فِي الدُّنْيَا لِعَدُوِّهِ غَرَضاً وَلِيَّهِ جَعَلَ (جَلَالَهُ جَلَّ) اللهُ إِنَّ يَقُولُ سَمِعْتَهُ: قَالَ سَمَاعَةَ عَنْ - 17

17. It has been narrated that Suma'ah said: I heard him (al-Sadiq [a.s]) saying:

Allah has allowed His friends to be the target of His enemies in this world.[28]

نَوَّهَ عَبْدًا أَحَبَّ إِذَا اللهُ إِنَّ يَقُولُونَ قَبْلَنَا مَنْ إِنَّ عِنْدَهُ، وَأَنَا (ع) الصَّادِقِ اللهُ عَبْدِ الْأَبِيِّ رَجُلٍ قَالَ: قَالَ عَمْرٌ، بْنُ الْمَفْضَلِ عَنْ - 18  
بِيغْضُ اللهُ إِنَّ: السَّمَاءُ مِنْ مَنْوَهُ نَوَّهَ أَبْغَضَهُ وَإِذَا الْعِبَادِ، قُلُوبِ فِي (لَهُ) الْمَحَبَّةُ اللهُ فَيُلْقِي فَأَحْبُوهُ، فَلَانَا يُحِبُّ اللهُ إِنَّ: السَّمَاءُ مِنْ مَنْوَهُ  
إِذَا وَلَكُنْ! هَكَذَا لَيْسَ قَالَ ثُمَّ كَمَّه نَفَضَ ثُمَّ جَالِسًا فَاسْتَوَى مَتَكْنًا (ع) وَكَانَ: قَالَ. الْعِبَادِ قُلُوبِ فِي الْبِغْضَاءِ لَهُ اللهُ فَيُلْقِي فَأَبْغَضُوهُ، فَلَانَا  
فِي الْمَحَبَّةِ لَهُ (جَلَالَهُ جَلَّ) اللهُ أَلْقَى عَبْدًا أَبْغَضَ وَإِذَا وَيُؤْتِمُّهُمْ، لِيُؤْجِرَهُ فِيهِ؛ لَيْسَ مَا لِيَقُولُوا النَّاسَ بِهِ أَعْرَى عَبْدًا (جَلَالَهُ جَلَّ) اللهُ أَحَبُّ  
وَإِيَّاهُ لِيُؤْتِمُّهُمْ فِيهِ لَيْسَ مَا لِيَقُولُوا الْعِبَادِ قُلُوبِ

18. Al-Mufad(al ibn 'Umar narrates: I was with Abu 'Abd Allah al-Sadiq [a.s] when a man came to

him and said: “Some people say that when Allah loves a person, a caller from the heavens will declare that Allah loves that person and thus everyone must love him. But when He hates a person, a caller from the heavens will too declare that Allah hates that person and thus everyone must hate him.”

He [a.s] was reclining. He sat upright and said:

“It is not so. Rather, when Allah loves a person, He incites the people against him that they may say against him what is not true and he may thereby be rewarded whilst they may be punished for that. And when He despises a person, Allah pours love for him in the hearts of people so they may praise him for what he does not possess and thereby both they and he may be punished.”

الله إلى أحبِّ كان ومَن صنعوا ما به صنعوا حتى رأيتَ مَن جميعَ أغرى ثمَّ زكريَّا؟ بن يحيى من تعالى الله إلى أحبِّ كان مَن: قال ثم ان؟ ليس كما قالوا وقل فلان أبي من الله إلى أبغضَ كان ومَن إقتلوه حتى به أغرى؟ (ع) عليَّ بن الحسين من (جلاله جلّ)

Then he said: “Who was more loved by Allah than Yahya ibn Zakariya (Prophet Jonah son of Prophet Zachariah)? Yet, all those who were around him were against him until they did with him what they did (i.e. they killed him). And who (also) was more loved by Allah than Al-Husayn ibn 'Ali [a.s]? People turned against him until they killed him! And who was more despised by Allah than Abu ... and ...? It is not (true) what they have said.”[29]

الناسَ به أغرى عبداً أحبُّ إذا (لالج جلّ) الله إنَّ ع) الصادق قال: قال الشحام زيد عن - 19

19. It has been narrated that Zayd al-Shahham said: al-Sadiq [a.s] said:

When Allah loves a person, He turns people against him.<sup>12</sup>

: عليه أيسرُها الأولى أربع بلايا على المؤمن ميثاقٌ أخذَ (جلاله جلّ) الله إنَّ يقول (ع) جعفر أبا سمعت: قال حمزة أبي عن - 20 جهاده يرى به آمنٌ بالذي كافر: والرابعة ويُضلُّه، يفتنه له يعرض شيطان: والثالثة أثره، يقفو منافق: والثانية يحسده، مثله مؤمن هذا؟ بعد المؤمن بقاء فما جهاداً

20. It has been narrated that Abu Hamzah said: I heard Abu Ja'far [a.s] saying:

Verily, Allah took a covenant from the believer that he would bother with four types of afflictions. The first and the easiest of these is a fellow believer who envies him; the second is a hypocrite who follows his tracks; the third is a devil who tries to tempt and mislead him; and the fourth is an infidel from whom he felt safe but who strives to fight him. What remains of a believer after (all) this?”[30]

ولم إياه أعطاه فيها وما الجنة سألته لو حتى (جلاله جلّ) الله على ليكرم المؤمن العبد إنَّ ع) جعفر أبي عن حمران عن - 21



فيها وما الدنيا سأله لو (جلاله جلّ) الله على ليهورن الكافر العبد وإنّ حرمة، الدنيا من قدمه موضع سأله ولو شيئاً، ملكه من ذلك يُنقص بالبلاء المؤمن عبده ليتعاهد (جلاله جلّ) الله وإنّ. حرمة الجنة من مقدم موضع سأله ولو شيئاً، ملكه من ذلك يُنقص ولم إياه أعطها المريض الطبيب يحمي كما ويحميه بالهدية أهله الرجل يتعاهد كما.

21. Amran narrated that Abu Ja'far [a.s] said:

A believer is so honorable before Allah that if he were to ask Him for Paradise and all it contains, He would give it to him -and this would not decrease anything in His Kingdom- but if he were to ask Him of this world, even the space that his feet occupy, He may deny him. And a disbeliever is so contemptuous before Allah that if he were to ask Him for the world and all it contains, He would give it to him -and this would make no difference in His Kingdom- but if he were to ask Him of Paradise, even the space that his feet occupy, He would deny him.

Indeed, Allah presents a believer with afflictions just like a man presents his family with gifts and He protects him (from what is harmful for him) like a doctor protects the sick.”[31]

في ويرزفهم عافية في يحييهم البلاء؛ عن مبه يرضن خلقه من ضنائن (جلاله جلّ) الله إن ع) أبو جعفر قال: قال حمزة أبي عن - 22 في عافية الجنة ويدخلهم عافية في ويبعثهم عافية في وبميتهم عافية.

22. It has been reported by Abu Hamzah that Abu Ja'far [a.s] said:

Allah has some chosen ones amongst His creatures whom He spares from afflictions. He keeps them alive in well-being, sustains them in well-being, causes them to die in a state of well-being, shall resurrect them in well-being and admit them into Paradise in well-being.[32]

تقتير أو السماء من تنزل بلية من ما عبداً خلقه من (جلاله جلّ) الله إن يقول (ع) الله عبد أبا سمعت: قال عجلان بن محمد عن - 23 به لاكتفوا جميعاً الأرض أهل بين قسم أحدهم نور أن ولو عنهم، صرفه إلا الرزق في سعة أو عافية ولا إليهم، ساقه إلا الرزق في

23. It has been narrated that Muhammad ibn 'Ajlān said: I heard Abu 'Abd Allah [a.s] saying:

Indeed, Allah has amongst His creatures some (special) servants; whenever an affliction descends from the heavens or a deficiency in sustenance, He drives it towards them. And whenever (there is) well-being or ample sustenance, He diverts it from them. (And) if the light (nur) of one of them were to be divided between all the inhabitants of the earth, it would suffice them.[33]

له جعل الأ قضاء ن عن يزيد بن خليفة عن أبي عبد الله (ع) قال ما قضى الله تبارك وتعالى لمؤمن م - 24 فيما قضى الخيرة

24. It has been narrated that Yazid ibn Khalifah said that Abu 'Abd Allah [a.s] said:

Allah never decrees anything for a believer but that He makes His decree the best for him.[34]

عن إبله ليس منها البعير الرجل يذود كما يشتهي ممّا يكره عمّا المؤمن يذود الله | إنّ قال (ع) الله عبد أبي عن - 25

25. It has been narrated that Abu 'Abd Allah [a.s.] said:

Allah keeps a believer away from what He dislikes even if he (the believer) longs for it, just as a man keeps a camel away from a flock it does not belong to.[35]

أهله في بمصيبة وإما جسده في بمرضٍ إمّا تعاذهه إلا صباحاً أربعون به يمرّ فما المؤمن؛ ليتعاهدُ الربَّ إن: قال (ع) وعنه - 26  
الله عليه ليؤجره الدنيا مصائب من بمصيبة أو وماله

26. It has been also narrated that Abu 'Abd Allah [a.s.] said:

Verily the Lord maintains a believer; no forty days pass but that He presents him either with an ailment in his body, or with an affliction in his family and wealth, or any other affliction of the world, that He may thereby reward him for that.[36]

لا يدري من همّ أدناه عليه، يؤجر بشيٍ يُذكر وقد إلا ليلةً أربعون به يمرُّ مؤمنٍ من ما يقول سمعته: قال حمران ابن عن - 27  
أين هو .

27. It has been narrated that Ibn Hamran said: I heard him (i.e. al-Sadiq [a.s.]) say:

No forty nights pass for a believer without something befalling him for which he is rewarded - the least of which is an anxiety whose cause he does not understand.[37]

ماله ذهاب أو جسده في عبوجٍ وتعالى تبارك الربُّ تعاذهه إلا صباحاً أربعون المؤمن على يصير لا (ع) الله عبد أبي وعن - 28  
. أو مصيبة يؤجره الله عليها .

28. It has been also narrated that Abu 'Abd Allah [a.s.] said:

No forty days pass for a believer without the Glorious and most High Lord presenting him with pain in his body or loss of wealth, or an affliction for which Allah rewards him.[38]

جارٍ أو داره، في بابته عليه يغلق من معه يكون أن: الثلاثة عليه جمعت أو ثلاث، من واحدة من المؤمن فلت ما قال (ع) وعنه - 29  
أنساً إيمانه من له الله ويجعل يؤذيه، شيطاناً الله لبعث جبل قلة على مؤمناً ولوأن يؤذيه، حوائجه إلى طريقه في من أو يؤذيه

29. It has been also narrated that Abu 'Abd Allah [a.s.] said:

A believer never escapes one of three (problems) if not all three! Either a family member who

shuts him out, or a neighbor who troubles him, or a person he meets on his way to work (who troubles him). Even if a believer were (to isolate himself) on a mountain top, Allah would send a devil to bother him. And Allah provides for him (the believer) comfort from his faith.”

يَحْزِنُهُ، أَمْرٌ لَهُ عُرْضٌ إِلَّا لَيْلَةً أَرْبَعُونَ عَلَيْهِ يَمْضِي لَا الْمُؤْمِنُ يَقُولُ (ع) اللَّهُ عَبْدٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا - 30  
بِهِ وَيُذَكِّرُهُ.

30. It has been narrated that Muhammad ibn Muslim said: I heard Abu 'Abd Allah [a.s] saying:

No forty nights pass for a believer except a matter befalls him that grieves him and reminds him (of Allah).[39]

اللَّهُ عَبْدٌ أَبُو فَقَالَ إِخْوَانِي، وَجَفَانِي وَأَخَوْتِي وَلَدِي عَقْنِي: فَقَالَ رَجُلٌ، إِلَيْهِ فَشَكَى، (ع) اللَّهُ عَبْدٌ أَبِي عِنْدَ كُنْتُ: قَالَ الصَّبِيحُ أَبِي عَنِ - 31  
وَلَدُهُ يَعْقَهُ أَنَّ الْبَاطِلَ دَوْلَةٌ فِي الْمُؤْمِنِ بِأَيْدِي مَا أَدْنَى وَإِنَّ. صَاحِبَهُ دَوْلَةٌ فِي ذَلِكَ مِنْهُمَا وَاحِدٌ وَكُلُّ دَوْلَةٍ، وَلِلْبَاطِلِ دَوْلَةٌ، لِلْحَقِّ إِنَّ ع  
مَنْ تَعَالَى اللَّهُ يَخْلُصُهُ حَتَّى أَهْلَهُ، أَوْ مَالَهُ أَوْ بَدَنَهُ فِي ابْتِلَى إِلَّا الْبَاطِلَ دَوْلَةٌ فِي رِفَاهِيَّةٍ يُصِيبُ مُؤْمِنٌ مِنْ وَمَا. إِخْوَانُهُ وَيَجْفُوهُ وَإِخْوَتُهُ  
. وَأَوْبَشِيرٌ فَاصْبِرُوا الْحَقَّ، دَوْلَةٌ فِي حَظِّهِ بِهِ لِيُوَخَّرَ الْبَاطِلَ، دَوْلَةٌ فِي أَصَابِهَا كَانَ التِّي السَّعَةِ

31. It has been narrated that Abu al-Sabah reported: I was with Abu 'Abd Allah [a.s] when a man complained to him saying, 'My son and my brothers have cut themselves off from me and my (fellow Muslim) brothers have (also) alienated themselves from me.'

'Truth (haqq) has a dynasty,' replied Abu 'Abd Allah [a.s], 'and so does falsehood (batil). And in each one of them, the other is disgraced. During the rule of falsehood, the least affliction that befalls a believer is that his sons and brothers break ties with him and his (fellow Muslim) brothers abandon him. And if a believer experiences a life of ease and comfort in the dynasty of falsehood, he will be afflicted in his physical body, wealth or family until Allah purifies him of the luxury that he had acquired in order that his share may thereby be reserved in the dynasty of truth. Therefore be patient and rejoice.”[40]

كُنْتُ الَّذِي الْجَسَدِ إِلَى تَرَدِّي أَنْ أَيْسُرُكَ -: يُغَسَّلُ وَهُوَ - لِرُوحِهِ لِيُقَالَ الْمُؤْمِنُ إِنَّ قَالَا (ع) جَعْفَرُ وَأَبِي الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ - 32  
بِالْبَلَاءِ وَالْخَسْرَانِ وَالْغَمِّ؟ أَصْنَعُ مَا: وَلَفِيهِ؟ فَتَق

32. It has been narrated that 'Ali ibn Al-Husayn and Abu Ja'far [a.s] said:

The soul of a (dead) believer is asked - when it is being washed (for funeral), 'Would it please you to be returned to the body that you resided in?' It would reply, 'What am I to do with (more) afflictions, loss and grief?'[41]

فِيهِ هُوَ وَمَا الْبَلَايَا بِأَنْوَاعِ الْمُؤْمِنِ عَبْدِي عَلَى مُرِّي دُنْيَا، يَا جَلَالَهُ جَلَّ اللَّهُ يَقُولُ: (ص) اللَّهُ رَسُولٌ قَالَ: قَالَ (ع) جَعْفَرُ أَبِي وَعَنِ - 33  
تَحْلُولِي لَهُ فَيَسْكُنُ إِلَيْكَ عَلَيْهِ فِي مَعِيشَتِهِ وَلَا وَضِيْقِي دُنْيَاهُ أَمْرٌ مِنْ

33. It has been narrated that Abu Ja'far [a.s] said that the Messenger of Allah [a.s] said: Allah [M.G] says:

O World! Visit My believing servant with all kinds of afflictions in what he is preoccupied with in his worldly affairs and strain his means of livelihood and do not be lax with him lest he seeks refuge in you.[42]

ودعاءه وشكواه أنينه لئيسمع ولكن لا، قال فبذنب؟ بلاء من المؤمن أصاب ما: (ع) الله عبد لأبي قلت: قال سيابة بن الصباح عن - 34 له يوم القيامة وتذخرُ سيئاتُ عنه إله وتخطُّ بالحسنات له يُكتب الذي

34. Al-Sabbah ibn Siyabah narrated: I asked Abu 'Abd Allah [a.s], 'The affliction that befalls a believer is it because of a sin?'

'No,' he replied, 'It is so that He (Allah) may hear his wails and complains and supplications for which good deeds are recorded for him and misdeeds are wiped out from him, and a treasure is amassed for him for the Day of Resurrection.'[43]

أخيه، إلى الأخ يعتذر كما كان في الدنيا الذي المحوج عبده إلى ليعتذر (جلاله جل) الله إن قال أنه (ع) الله عبد أبي وعن - 35 ما فينظر له فيكشفُ. الدنيا من عوضتك ما فانظر الغطاء هذا فارفع علي، بك كان لهوان أفقرتك ما وجلالي وعزتي لا: فيقول عوضتني ما مع ربُّ يا ضررتني ما: فيقول الدنيا، من (جلاله جل) الله عوضه

35. It has been narrated that Abu 'Abd Allah [a.s] said:

Allah [M.G] speaks apologetically to his destitute (believing) servant in this world - like a brother explaining himself to a brother - saying, 'Nay, I swear by My Might and My Glory, I did not impoverish you to disgrace you. Raise this veil and look at what I have given you in compensation for this world.' So, when the veil is removed for him and he sees what Allah has substituted for him in exchange for this world, he will exclaim, 'I have not been harmed, O Lord, seeing what You have given me in exchange.'[44]

إلا قوماً الله أحبَّ وما البلاء، عظيم لمع الأجر عظيم فإنَّ عليها، صبر لمن الغيظ الجرعه نعم قال أنه (ع) الله عبد أبي وعن - 36 ابتلاهم

36. It has been narrated that Abu 'Abd Allah [a.s] said:

The best of 'gulps' is anger that is swallowed despite being unbearable; for the greatest reward comes with the greatest affliction. Allah never loved a people but that He tried them (with afflictions).[45]

بالغنى إلا دينهم أمر لهم يصلح لا لعباداً المؤمنين عبادي من إن جلاله جلّ) الله قال: (ص) النبي قال: قال (ع) الله عبد أبي وعن - 37  
دينهم أمر لهم فيصلح البدن في والصحة والسعة بالغنى فأبلوهم البدن؛ في والصحة والسعة

37. Abu 'Abd Allah [a.s] narrated that the Prophet [a.s] said: Allah [M.G] has said:

Amongst My believing servants there are those whose religious affairs are not set right except by wealth, affluence and health; so, I give them these as their lot that the affairs of their religion may be set right.

في والسقم والمسكنة والفاقة بالفقر فأبلوهم أبدانهم، في والسقم والمسكنة بالفاقة إلا دينهم أمر لهم لح لا يصعب لعباداً العباد من إن: وقال  
دينهم أمر عليه لهم فيصلح أبدانهم.

And amongst the servants there are those whose religious affairs are not set right except by hunger, poverty and disease; so, I afflict them with hunger, poverty and disease so that the affairs of their religion may be set right for them.[46]

عدوه من ينتصف ولا مقاتله في يُصدق ألا على المؤمن ميثاق الله أخذ قال (ع) الله عبد أبي وعن - 38

38. It has been narrated that Abu 'Abd Allah [a.s] said:

Allah has taken a pledge from the believer that his words will be belied and that he would not be able to avenge himself against his enemy.[47]

لبيك عبدي، لبيك: قال دعاه فإذا نُجأ، بالبلاء وتُجّه غناً بالبلاء هعدّ عبداً أحب إذا (جلاله جلّ) الله إن قال (ع) جعفر أبي وعن - 39  
لك خير لك أدخرت فما لك ذخرت ولئن لقادر، ذلك على إني سألت ما لك عجلت لئن عبدي،

39. It has been narrated that Abu Ja'far [a.s] said:

When Allah loves a person, He chokes him with afflictions until he is immersed in them completely and trials flow towards him copiously. Then when he calls out to Him, He (Allah) replies, 'I am here My servant, here I am! If I wished to hasten towards you what you are asking for, then indeed I am able to do it; but what I have amassed for you (for the hereafter) is better for you.'[48]

به ونمسي لنصبح وإياكم وأنا نُجأ، به وتُجّه غناً بالبلاء غته عبداً أحب إذا الله إن ثابت، يا ع) الله عبد أبو قال حمزة أبي عن - 40

40. It has been narrated that Abu Hamzah said that Abu 'Abd Allah [a.s] said:

O Thabit! When Allah loves a person, He pours afflictions on him and rains them heavily on him. And (all the while) we pass our days and nights with him (unaware of his suffering).[49]

يزالوا لم المؤمنين إن: فقال عليهم، وشدتهم الناس من يلقون ما عيسى إلى شكوا الحواريين إن قال (ع) الله عبد أبي وعن - 41  
عذابها وأكثر مذاقها أحلى ما القمح كحبة وإيمانهم مبغضين

41. It is narrated that Abu 'Abd Allah [a.s] said:

The disciples of 'Isa (Prophet Jesus [a.s]) complained to him about what they were suffering at the hands of others. He said to them, 'Believers have always been despised. Their faith is like a wheat kernel - how sweet its taste is but how severe its treatment (in the process of purification) is!'[50]

العداوة على أنفسكم فوطنوا وأصحابي إخواني تكونوا أن أردتكم إن يقول (ع) الله عبد أبا سمعت: قال أعين بن الأعلى عبد عن - 42  
بأصحاب لي فلستم وإلا الناس، من والبغضاء

42. It has been narrated that 'Abd al-A`la ibn A'yun said: I heard Abu 'Abd Allah [a.s] saying:

If you intend to be my brothers and my companions, then prepare yourselves for enmity and hatred of people otherwise, you are not my companions.[51]

ج) الله فإن إصير: فقال الحاجة، رجل إليه شكى عن محمد بن عجلان قال: كنت عند سيدي أبي عبد الله (ع): ف - 43  
منتن ضيق الله أصلحك: قال هو؟ كيف الكوفة سجن عن أخبرني: فقال الرجل على أقبل ثم ساعة، سكت ثم فرجاً لك يجعل (جلاله  
من؟ في السجن، تريد أن تكون في سعة. أما علمت أن الدنيا سجن المؤمن أنت إنما: (ع) فقال. حالة بأسوء وأهله

43. Muhammad ibn 'Ajlan reported: I was with my master Abu 'Abd Allah [a.s] when a man complained to him (of a need). 'Be patient,' he [a.s] told him, 'for Allah will give you relief.' Then he (al-Sadiq [a.s]) remained silent for a while. Then he turned towards the man and said, 'Tell me about the prison of Al-Kufah, how is it?' 'May Allah protect you,' the man replied, 'It is confining in space, putrid in smell and its inmates are in the worst of conditions.' 'But you are in a prison too,' retorted Abu 'Abd Allah [a.s], 'Do you expect to be at ease? Do you not know that the world is a prison for the believer?'[52]

أشدُّ هو لما فابتله شئ من برأ فإذا عليه البلاء وشدد أسقمه: فيقول ملكاً إليه بعث عبداً أحب إذا الله إن قال (ع) الله عبد أبي عن - 44  
لا فإني يذكرني، لا كي وأعطيه صححه: قال ملكاً به وكل عبداً أبغض وإذا. دعاء أسمع أن أشتهي فإني يذكرني، حتى عليه وقو منه،  
صوته أسمع أن أشتهي

44. It is narrated that Abu 'Abd Allah [a.s] said:

Verily, when Allah loves a person, He sends him an angel saying, 'Strike him with disease and intensify afflictions on him; and every time he is relieved of one trial, afflict with another that is more severe, and be hard on him - until he starts remembering Me, for I long to hear his supplications and his voice calling out to Me' And when He despises a person, He appoints him an

angel and says, 'Keep him healthy and provide for him that he may not remember Me; for I do not wish to hear his voice.'[53]

45. في يصاب أو ماله في يُصاب أو جسده في فيبتلى بعمله يبلغها لا درجة ربه عند له يكون العبد إن قال (ع) الله عبد أبي وعن - 45  
إياها الله بلغه صبر هو فإن ولده،

45. It has been narrated that Abu 'Abd Allah [a.s] said:

A person may have a status with his Lord that he cannot attain to by his actions. Therefore, he is tried with his body or tried with his possessions, or he is tried with his children. And if he bears patience, Allah raises him to that status.[54]

46. وإن صبر، ابتلى فإن له، خيراً كان إلا قضاء يقضي لا هال إن للمؤمن، عجباً ص) الله رسول قال: قال (ع) جعفر أبي وعن - 46  
شكر أعطي.

46. It has been reported that Abu Ja'far [a.s] said that the Prophet [a.s] said:

How wonderful the believer is! Whatever Allah decrees is always good for him. When he is afflicted, he bears patience and when he is bestowed, he gives thanks.[55]

47. ليسأل المؤمن وإن أحب، من الأخرة يعطي ولا ويُبغض، يحب من الدنيا يعطي (جلاله جل) الله إن قال (ع) جعفر أبي وعن - 47  
الأخرة في ويسأل شاء ما الدنيا في الكافر ويُعطي شاء، ما فيعطيه الأخرة ويسأله إياه يعطيه فلا الدنيا في سوط موضع الرب  
إياه يُعطيه فلا سوط موضع

47. It has been reported that Abu Ja'far [a.s] said:

Allah gives this world to the one He loves as well as the one He despises. But He gives the hereafter only to the one He loves. And if a believer were to ask the Lord for a foot of land in this world, He may deny him; but if he were to ask for the hereafter, He would give him whatever he would wish. He gives the disbeliever whatever he wishes in this world but if he were to ask for a foot of land in the hereafter, He would not give that to him.[56]

48. بقضائي فليرض له، خيراً ذلك جعلتُ الأ شيء في أصرفه لا المؤمن عدي جلاله جل) الله قال: قال (ع) الله عبد أبي وعن - 48  
دي عن الصديقين في أكتبته نعماني على وليشكر بلائي على وليصبر

48. It has been related that Abu 'Abd Allah [a.s] said: Allah [M.G] says:

Whatever I divert and keep away from My believing servant, I make it good for him. So, let him be pleased with My decree, and let him bear patience over My trials, and let him give thanks over My blessings - and I shall record him amongst the truthful ones.[57]

رسول يا بلى: قالوا ضحكت؟ عما تسألوني ألا: قال ثم نواجذه، بدت حتى (ص) الله رسول ضحك: قال (ع) الله عبد أبي وعن - 49  
أمره عاقبة في له خيراً كان إلا له الله يقضيه | قضاء من ليس أنه المسلم للمرء عجبت قال الله،

49. It has been narrated that Abu 'Abd Allah [a.s] said: The Messenger of Allah [a.s] laughed once until his teeth were showing, 'Will you not ask me why I am laughing?' he asked. 'Indeed, O Messenger of Allah,' inquired the people.

'I am amazed at a Muslim, whatever Allah decrees for him will always turn out good for him in the end,' he said.[58]

بذهاب أو جسمه في تبلي إنا الخصلتين، بإحدى إلا يبلغها لا (جلاله جل) الله عند منزلة للعبد ليكون إنّه ع) الله عبد أبو وقال - 50  
ماله.

50. Abu 'Abd Allah [a.s] said:

Sometimes, a person has a certain level (reserved for him) with Allah that he does not attain except by one of two characteristics: either by an ailment in his body or by the loss of his assets.[59]

#### Notes:

[10] For maintaining readability, [M.G], which is an acronym for the Arabic “‘Azza wa Jall” is used throughout the book to denote “The Mighty and Glorious”.

[11] Al-Majlisi: Bihar al-Anwar 71/159 h (hadith).76, and al-Mustadrak 1/137 h.1.

[12] Al-Majlisi: Bihar al-Anwar 71/160 h.76, and al-Mustadrak 1/137 h.2.

[13] Al-Majlisi: Bihar al-Anwar 71/159 h.76. A similar narration has been recorded in Al-Majlisi: Bihar al-Anwar 67/212 h.17, al-Hurr al-`Amili: Wasa'il al-Shi'ah 2/908 h.13 [as quoted from al-Kulayni: al-Kafi 2/255 h.15], Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/204, Muhammad ibn Hammam al-Iskafi: Kitab al-Tamhis h.13 and al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 292.

[14] Al-Majlisi: Bihar al-Anwar 67/246 h.85 and al-Mustadrak 1/141 h.1.

[15] Al-Majlisi: Bihar al-Anwar 72/3 h.1.

[16] Al-Majlisi: Bihar al-Anwar 67/246 h.86 & 67/239 h.57 as quoted from Shaykh al-Mufid: al-



Ikhtisas 24 (from another series of narrators).

[17] Al-Majlisi: Bihar al-Anwar 71/97 h.65 and al-Mustadrak 1/140 h.34.

[18] Al-Majlisi: Bihar al-Anwar 71/97 h.65 and al-Mustadrak 1/140 h.35. A similar narration has been quoted in Al-Majlisi: Bihar al-Anwar 71/78 h.14, al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/902 h.1 [as quoted from al-Kulayni: al-Kafi 2/92 h.17, Al-Majlisi: Bihar al-Anwar 49/51 h.54, Qutb al-Din al-Rawandi: al-Khara`j wa'l-Jara`ih 190 h.14 and Kitab al-Tamhis h.125.]

[19] Al-Mustadrak 1/137 h.3., Al-Majlisi: Bihar al-Anwar 71/160 h.77, 71/139 h. 30 and 13/348 h.36 [as quoted from Shaykh al-Tusi: al-Amali 160 h.77, Al-Majlisi: Bihar al-Anwar 72/331 h.14, al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/900 h.9 on the authority of al-Kulayni: al-Kafi 2/61 h.7 and al-Mufid: al-Majalis 63 and Kitab al-Tamhis h.108.

[43] Al-Mustadrak 1/80 h.39, 1/265 h.3 [19].

[20] Al-Majlisi: Bihar al-Anwar 13/350 h.40 and 47/306 h.55 [as quoted from al-Rawandi: Qasas al-Anbiya` 11 h.66.]

[21] The first statement of the narration has been mentioned in al-Mustadrak; 2/113 h.7. It is also recorded in Al-Kulayni: al-Kafi 2/444 h.1 and Kitab al-Tamhis h.35.

[22] Al-Kulayni: al-Kafi 2/444 h.3.

[23] Al-Kulayni: al-Kafi 2/246 h.11.

[24] According to Al-Kulayni: al-Kafi, this narration is related to Imam al-Baqir [a.s].

[25] Al-Majlisi: Bihar al-Anwar 13/349 h.40 [as quoted from A`lam al-Din 267]

[26] Al-Majlisi: Bihar al-Anwar 71/139 h.28 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 12/901 h.1 [as quoted from al-Tusi: al-Amali 200 h.37.]

[9] Al-Qummi, Ali ibn Ibrahim: al-Tafsir 489 [19], and Al-Majlisi: Bihar al-Anwar 71/84 [27].

[27] Al-Majlisi: Bihar al-Anwar 67/213 h.18 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/906 h.3 [as quoted from al-Kulayni: al-Kafi 2/255 h.16. and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/204]

[28] Al-Majlisi: Bihar al-Anwar 68/221 h.10 [as quoted from al-Kulayni: al-Kafi 2/250 h.5.]

[29] In Mishkat al-Anwar 286, the narration is recorded in different series of narrations.

[30] Al-Mustadrak 2/88, Al-Majlisi: Bihar al-Anwar 68/216 h.6 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/526 h.2 [as quoted from al-Kulayni: al-Kafi 2/249 h.2.]

[31] Al-Majlisi: Bihar al-Anwar 67/221 h.28 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/909 h.18 [as quoted from al-Kulayni: al-Kafi 2/258 h.28.] The last statement of the narration has been recorded in al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/908 h.9 [as quoted from al-Kulayni: al-Kafi 2/255 h.17, Ibn Shu`bah al-`arrani: Tuhaf al-`Uqul 300 and Kitab al-Tamhis h.5.]

[32] Al-Kulayni: al-Kafi 2/462 h.1.

[33] Al-Mustadrak 1/141 h.2 and Kitab al-Tamhis h.27.

[34] Al-Majlisi: Bihar al-Anwar 71/158 h.75 as quoted from al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 33 and 71/152 h.58 as quoted from Kitab al-Tamhis h.123.

[35] Al-Majlisi: Bihar al-Anwar 67/243 h.80 as quoted from Kitab al-Tamhis h.110.

[36] Al-Majlisi: Bihar al-Anwar 67/236 as quoted from Jami` al-Akhbar 133 and al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 293.

[37] Al-Majlisi: Bihar al-Anwar 67/237 as quoted from Jami` al-Akhbar 133 and al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 293 and Kitab al-Tamhis h.16.

[38] A similar narration is recorded in Kitab al-Tamhis h.11.

[39] Al-Majlisi: Bihar al-Anwar 67/211 h.14 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/907 h.7 [as quoted from Al-Kulayni: al-Kafi 2/254 h.11.] In Bihar al-Anwar 67/242 h.74, it is quoted from Kitab al-Tamhis h.54 and Warram: Tanbih al-Khawahir wa Nuzhat al-Nawad(ir 2/204.

[40] A similar narration is recorded in Al-Kulayni: al-Kafi 2/447 h.12.

[41] Al-Majlisi: Bihar al-Anwar 6/243 h.67 as quoted from Kitab al-Shaqa` wa'l-Jala`.

[42] Al-Mustadrak 1/141 h.3 and Al-Majlisi: Bihar al-Anwar 72/52 h.73 as quoted from Kitab al-Tamhis 22 h.81.

[44] Al-Majlisi: Bihar al-Anwar 72/52 h.20 [as quoted from Al-Kulayni: al-Kafi 2/264 h.18.]

[45] Al-Mustadrak 1/140 h.36, al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/908 h.10 and 8/523 h.1, Al-Majlisi: Bihar al-Anwar 71/408 h.21 [as quoted from Al-Kulayni: al-Kafi 2/109 h.2.] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/189 and Kitab al-Tamhis h.6.

[46] The first statement of the narration has been recorded in Al-Majlisi: Bihar al-Anwar 72/327 h.12 as quoted from Al-Kulayni: al-Kafi 2/60 h.4.]

[47] Al-Majlisi: Bihar al-Anwar 68/215 h.5 as quoted from Al-Kulayni: al-Kafi 2/249 h.1.

[48] Al-Mustadrak 1/356 h.4. The first statements of the narration have been recorded in 141 of the same book. It has been also recorded in al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/908 h.15, Al-Majlisi: Bihar al-Anwar 67/208 h.10 as quoted from Al-Kulayni: al-Kafi 2/253 h.7 and Kitab al-Tamhis h.25.

[49] Al-Mustadrak 1/141 h.5, al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/908 h.11, Al-Majlisi: Bihar al-Anwar 67/208 h.9 as quoted from Al-Kulayni: al-Kafi 2/253 h.6 with another series of narrators.

[50] Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 286 with a little bit difference.

[51] Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 285.

[52] Al-Majlisi: Bihar al-Anwar 68/219 h.9 [as quoted from Al-Kulayni: al-Kafi 2/250 h.6 with another series of narrators] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/203.

[53] Al-Majlisi: Bihar al-Anwar 93/371 h.13 [as quoted from Kitab al-Tamhis h.111.

[54] Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 127.

[55] Al-Majlisi: Bihar al-Anwar 70/184 [as quoted from Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 22].

[56] Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 29, Al-Majlisi: Bihar al-Anwar 72/52 h. 79 and Kitab al-Tamhis h.92.

[57] Al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/899 h.2, Al-Majlisi: Bihar al-Anwar 72/330 h.13 [as quoted from Al-Kulayni: al-Kafi 2/61 h.6 and al-Mustadrak 1/137 h.5.

[58] Al-Mustadrak 1/137 h.6, Al-Majlisi: Bihar al-Anwar 71/141 h.32 as quoted from Shaykh al-Saduq: al-Amali 439 h. 15 and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/86, though

with another series of narrators.

[59] Al-Mustadrak 1/141 h.6, Al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/907 h.4, Al-Majlisi: Bihar al-Anwar 67/215 h.23 [as quoted from Al-Kulayni: al-Kafi 2/257 h.23.

### Chapter 3 : The Exclusive Honors that Allah has Reserved for the Believers

ماخص الله به المؤمنين من الكرامات والثواب -

بِالسَّيِّئَةِ جَاءَ وَمَنْ أَمَّا لَهَا عَشْرُ فَلَهُ بِالْحَسَنَةِ جَاءَ مَنْ؟ تَعَالَى اللهُ قَوْلَ عَنْ عِنْدَهُ جَالِسٍ وَأَنَا (ع) اللهُ عَبْدِ أَبِي سُئِلَ: قَالَ زُرَّارَةُ عَنْ - 51  
لِلْمُؤْمِنِينَ هِيَ الْيَجْرَى لَهُؤْلَاءِ مِمَّنْ لَا يَعْرِفُ مِنْهُمْ هَذَا الْأَمْرَ؟ قَالَ: (إِنَّمَا) يُظَلَّمُونَ لَا وَهُمْ مِثْلُهَا إِلَّا يُجْزَى فَلَا  
خَاصَّةَ.

51. Zurarah narrated: I was seated in the presence of Abu 'Abd Allah [a.s] when he was asked concerning the words of Allah [M.G]: Whoever brings a good deed, he shall have ten like it... [Holy Quran 6/160], 'Does it apply to those whom do not confess of this affair (of Wilayah)?'

'It is exclusively for believers,' he replied.[60]

52. لِلْمُؤْمِنِينَ إِلَّا عَمَلٌ عَلَى ثَوَابِِّ اللهُ عَلَى لِأَحَدٍ لَيْسَ يَقُولُ سَمِعْتَهُ: قَالَ شَعِيبُ بْنُ يَعْقُوبَ عَنْ - 52

52. Ya'qub ibn Shu'aib reports: I heard him (Abu 'Abd Allah [a.s] saying:

Allah has not taken it on Himself to reward anyone for good deeds except the believers.[61]

(جَلَالَهُ جَلَّ) اللهُ قَوْلُ ذَلِكَ ضَعْفُ سَبْعِمِائَةٍ عَمَلٍ لِكُلِّ عَمَلٍ لَهُ اللهُ ضَاعَفَ الْمُؤْمِنَ الْعَبْدُ أَحْسَنَ إِذَا قَالَ (ع) اللهُ عَبْدِ أَبِي وَعَنْ - 53  
؟. عَلِيمٌ وَاسِعٌ وَاللَّهُ يَشَاءُ لِمَنْ يُضَاعَفُ وَاللَّهُ حَبِيبٌ مَنَّهُ سُنْبُلَةٌ كُلِّ فِي سَنَابِلِ سَنَعِ أَنْبَتَتْ حَبِيبَةً كَمَثَلِ اللهِ سَبِيلِ فِي مَوَالِهِمْ يُنْفِقُونَ الَّذِينَ مَثَلُ؟

53. It has been reported that Abu 'Abd Allah [a.s] said:

When a believing servant does good, Allah multiplies for him his deed - for every deed seven hundred times; and that is the meaning of Allah's words: And Allah multiplies for whom He pleases. [Holy Quran 2/261][62]

54. مَا تَزْهَرُ نَجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ لِأَهْلِ السَّمَاءِ كِ نُورُهُ لِيَزْهَرُ الْمُؤْمِنُ إِنْ قَالَ (ع) اللهُ عَبْدِ أَبِي وَعَنْ - 54

54. It has been reported that Abu 'Abd Allah [a.s] said:

A believer's light shines for the inhabitants of the heavens like stars shining for the inhabitants of the earth.

غيره يخاف ولا الحق إلا الله على ويصنع له ولا يقول يُعينه الله وليّ المؤمن إن: وقال

He also said: A believer is a friend of Allah; he helps Him and works for Him and he does not say concerning Allah anything but the truth; and he does not fear anyone other than Him.

عن وجوههما حتى يفترقا تتحاتّ والذنوبُ بوجهه، مُقبلاً عليهما الله يزالُ فلا افحان، فيتص ليلتقيان المؤمنين إن: وقال

He also said: When two believers meet and shake hands, Allah does not cease looking at them and their sins continue to fall off them until they part.[63]

55 - 55 ؟ قَدْرِهِ حَقَّ اللهُ قَدْرُوا وَمَا؟ (جلاله جلّ) الله قال وقد يوصف وكيف يوصف، لا (جلاله جلّ) الله إن: قال (ع) جعفر وعن أبي - 55 وجعل منه وقربه إليه (جلاله جلّ) الله رفعه عبد يوصف وكيف. يوصف لا (ص) النبي وإن ذلك، من أعظم كان إلا بقدر يوصف فلا ومن أطاعني، فقد هذا أطاع ومن ؟ فانتهاوا عنه نهاكم وما فخذوه الرسول آتاكم وما؟ (جلاله جلّ) فقال كطاعته لأرض في اطاعته يوصف، لا والمؤمن - الشرك وهو - الرجس؟ عنهم الله رفع قوم يوصف وكيف نوصف، لا وأنا إليه؟ وفوض عصاني فقد عصاه عن الورق يتحات كما وجوههما عن تتحات والذنوب إليهما، ينظر (جلاله جلّ) الله يزال فلا فيصافحه، أخاه ليلقى من المؤمن وإن الشجرة.

55. It has been related that Abu Ja'far [a.s] said:

Allah is beyond description, and how can He be described while He has said, 'And they did not estimate Allah with the estimation that is due to Him. [Holy Quran 6/91]' Thus, He is greater than any description said to Him.

The Prophet [a.s] is also beyond description; how can such a servant be described while Allah [M.G] has elevated and drawn him near to Himself making obedience to him on this earth like obedience to Himself! Thus, Allah [M.G] has said, 'Whatever the Messenger gives you, accept it; and from whatever he forbids you, keep back [Holy Quran 59/7]' i.e. whoever has obeyed this (Prophet) has in fact obeyed Me and whoever has disobeyed him has disobeyed Me? We, too, are beyond description; for how can those from whom Allah has removed impurity, which is polytheism, be described? The believer is also beyond description. When a believer meets his brother in faith and shakes hands with him, Allah continues to gaze at them whilst sins fall off them like leaves falling off a tree.[64]

56 - أنك تظن ولا شبا الظن أحسن! مالك يا لي فقال بأشياء، نفسي حدثت وقد، (ع) جعفر أبي على دخلت: قال الجهني مالك عن - 56

يا المؤمن صفة على تقدر لا وكذلك صفتنا على تقدر لا وكذلك (ص) الله رسول صفة على تقدر لا إنه إمالك يا .أمرك في مفرط والذنوب تتحات عن وجوههما حتى يفترقا إليهما، ينظر (جلاله جل) الله يزال فلا فيصافحه، أخاه يلقي المؤمن إن إمالك هو هكذا؟ من صفة على تقدر فكيف شيء، الذنوب من ما وليس عليه

56. It has been related that Malik al-Juhni said: I visited Abu Ja'far [a.s] with some thoughts in my mind. He preempted me saying:

O Malik! Have a good opinion of Allah and do not imagine that you are excessive in your affair (of following the Ahl al-Bayt). O Malik, it is beyond your capacity to describe the Messenger of Allah [a.s] and similarly you cannot describe us and similarly you cannot describe a believer. O Malik, when a believer meets his brother (in faith) and shakes his hand, Allah does not stop gazing at them; and sins continue to fall off them until they part without any sins on them. How then can you possibly describe one who is (of) such (greatness before Allah)?[65]

لصاحبه خباً لأشدهما وتسعون تسع رحمة؛ مائة بينهما كان المؤمنان التقى إذا قال (ع) وعن أبي عبد الله (ع) - 57

57. It has been reported that Abu 'Abd Allah [a.s] said:

When two believers meet, one hundred mercies are showered between them—ninety nine of these go to the one who loves the other more.[66]

ترى كأنك فداك، جعلت: فقلت صافحني، ركب واذا صافحني نزل إذا فكان مكة، إلى (ع) جعفر أبا زاملت: قال عبيدة أبي عن - 58  
من غير ذرب تفرقا فصافحه أخاه لقي إذا المؤمن إن نعم، فقال شيئاً؟ هذا في

58. It has been reported that Abu 'Ubaydah said: I accompanied Abu Ja'far [a.s] to Makkah, and whenever he broke his journey, he shook hands with me; and when he commenced, he shook hands with me. So, I said to him, 'May I be ransomed for you! Perhaps you do this for a reason?' 'Indeed,' he replied, 'Whenever a believer meets his brother (in faith) and shakes hands with him, they part absolved of sins.'[67]

الله رسول صفة كنه على تقدر لا وكذلك، (جلاله جل) الله صفة كنه على الخلائق تقدر لا فكما قال (ع) الله عبد أبي وعن - 59  
كذلك الإمام صفة كنه على تقدر لا وكما الإمام، صفة كنه على تقدر لا كذلك، (ص) الرسول صفة كنه على قدرص، وكما لات  
المؤمن صفة كنه على يقدرون لا

59. It has been narrated that Abu 'Abd Allah [a.s] said:

Just as people are not able to describe the real essence of Allah [M.G], similarly they cannot describe the true nature of the Messenger of Allah [a.s]; and just as they are unable to describe the true nature of the Messenger of Allah [a.s], similarly they cannot possibly grasp the essential being of an Imam; and just as they cannot possibly grasp the essential being of an Imam, similarly

they can never understand the true nature of a believer.[68]

التقى ا وم لصاحبه حباً أشدهما إيماناً أفضلهما كان إلا فتصافحا قط مؤمنان التقى ما يقول سمعته: قال الجمال صفوان عن - 60  
الله شاء إن لهما الله يغفر حتى يفترقا الله وذكر ا فتصافحا قط مؤمنان

60. It has been related that Safwan al-Jammal said: I heard him (al-Sadiq [a.s]) saying:

Whenever two believers meet and shake hands, the more faithful of them would be the one who loved the other more. And no two believers ever met, shook hands, remembered Allah and then parted except that Allah forgave them.[69]

استقبلني دفق المؤمن عبيدي أهان من يقول ربك إن محمّد، يا فقال (ص) النبي على جبرئيل نزل: قال (ع) الله عبد أبي وعن - 61  
وبصره به يسمع الذي سمعه كنت أحببته فإذا أحبه، حتى لي ليتنفل وإنه الفرائض، أداء بمثل المؤمن عبيدي إليّ تقرّب وما بالمحاربة  
عبيدي المؤمن؛ موت في كتر ددي فاعله أنا شيء في ترددت وما بها يمشي التي ورجله بها يبطش التي ويده به يبصر الذي  
إلا يسعه لا من ومنهم له، شرراً كان الغنى إلى حولته ولو الفقر، إلا يسعه لا من المؤمنين من وإن. تهمسأ أكره وأنا الموت يكره  
له خير هو لما إيها فأمنعه الحاجة، قضاء ليسألني عبيدي وإن له شرراً لكان الفقر إلى حولته ولو الغنى

61. It has been related that Abu 'Abd Allah [a.s] said:

Archangel Gabriel descended to the Prophet [a.s] and said:

O Muhammad! Your Lord says: One who humiliates My believing servant confronts Me with war.[70] My believing servant has never drawn closer to Me with anything better than fulfilling the obligatory acts; and indeed, he performs the supererogatory acts for Me until I love him. So, when I love him, I become his ears that he hears with, his eyes that he sees with, his hands that he grasps with and his legs that he walks with.[71] There is nothing I hesitate in doing like in taking the life of My believing servant. He dislikes death and I dislike causing him pain.[72] Yet amongst the believers there are some who will not be well except by destitution and if I were to surround them with wealth, it would be evil for them; and amongst them are some who are not well except in affluence and if I were to surround them with poverty, it would be evil for them.[73] Sometimes, My servant asks Me to fulfill a need (he has), but I deny him because of what is best for him.[74]

افترضت ما بمثل عبد إليّ تقرّب وما لمحاربتني أصد فقد ولياً لي أهان من (جلاله جن) الله قال: قال (ع) جعفر أبي وعن - 62  
بها يبطش التي ويده به يبصر الذي وبصره الذي يسمع ب سمعه كنت أحببته فإذا أحبه، حتى بالنافلة إليّ ليتقرب وإنه عليه،  
الموت يكره المؤمن؛ موت في كتر ددي فاعله أنا شيء في ترددت وما. أعطيته سألني وإن أحببته دعاني إن بها، يمشي التي ورجله  
تهمسأ أكره وأنا

62. It has been related that Abu Ja'far [a.s]: Allah [M.G] has said:

One who humiliates My friend has prepared for a battle with Me. And a servant has never drawn close to Me with anything better than what I have made obligatory on him; and indeed, he draws closer to Me with supererogatory actions until I love him. And when I love him, I become his ears that he hears with, his eyes that he sees with, his hands that he grasps with and his legs that he walks with. If he calls upon Me, I answer him; and if He asks from Me, I grant him. There is nothing I hesitate in doing like in taking the life of a believer. He dislikes death and I dislike causing him pain.[75]

وما أوليائي، نُصرة في شئٍ أُسرِع وأنا لمحاربتي، أرصد فقد ولياً لي أهان من جلاله جلّ الله يقول: قال (ع) الله عبد أبي عن - 63 وإنه فأعطيه، ليسألني وإنه عنه، فأصرفه الموت فيكره لبقاء لأحببني المؤمن عبيدي موت في كتر ددي فأعله أنا شئ في ترددت أحد إلى يستوحش لا أنسا إيمانه من له ولجعلت خلقي جميع عن به لاستغنيت مؤمن عبد إلا الدنيا في يكن لم ولو فأجيبه، ليدعوني.

63. It has been reported that Abu 'Abd Allah [a.s] said: Allah [M.G] says:

One who humiliates My friend has set out to fight Me; and I am the swiftest in coming to My friends' aid. I do not hesitate in doing anything except in taking the life of My believing servant. I would love to meet him but he dislikes death; so, I avert it from him (for a while). He asks Me and I give him; he calls upon Me and I answer him. And if in this world there was none but one believing servant, he would suffice Me in place of all My other creation and I would make for him his faith a companion so that he would never need the company of others.[76]

البحر لغفرها الله له، فلا تجتروا زيد ومثل عالج رمل مثل المؤمن ذنوب كانت لو قال (ع) جعفر أبي وعن - 64

64. It has been reported that Abu Ja'far [a.s] said:

If the sins of a believer were as much as the sand in the desert or the froth of the sea, Allah would forgive them all; but do not become bold (in sinning, mistaking His Mercy for weakness).[77]

جميعاً والله: قال ثم بهله ذنوب مغفوراً المؤمن يتوقى قال (ع) الله عبد أبي وعن - 65

65. It has been reported that Abu 'Abd Allah [a.s] said:

A believer dies with his sins forgiven; by Allah, all of them.[78]

الصامت، أبا يا: لي لثم قا. أبشر ثم أبشر ثم أبشر الصامت، أبا يا فقال، (ع) الله عبد أبي على دخلت: قال الصامت أبي وعن - 66 ولو والله، إي (فقال القباب، تلك بمثل جاء وإن: قلت القباب إلى وأومي) ذا ومثل ذا بمثل جاء وإن للمؤمن يغفر (جلاله جلّ) الله إن إي. والله القباب، تلك بمثل كان

66. It has been related that Abu al-Samit said: I visited Abu 'Abd Allah [a.s] and he said (to me), 'O Abu al-Samit, glad tidings, glad tidings again, and again glad tidings.' Then he said to me, 'O Abu al-



Samit, most surely Allah forgives a believer even if he were to come (to Him) with sins like of this and like of that' and he pointed to the domes. 'Even if he were to come with sins of a magnitude like those domes?' I asked. 'Indeed, by Allah, even if it were like those domes, indeed, by Allah,' he repeated twice."

لي إن الله رسول بن يا: فقلت فلقيته بمكة، نيو عن أبي جعفر (ع) قال: قلت بمكة له: إن لي حاجة، فقال: تلقا - 67  
أذنبت كنت إنني الله رسول بن يا: فقلت حاجتك هات: فقال حاجة، لي إن الله رسول يابن: فقلت بمنى فلقيته بمنى، تلقاني: فقال حاجة؟  
لعبد (جلاله جل) الله تجلى القيامة يوم كان إذا فقال به، أستقبلك أن وأجلك أحد، عليه يطلع لم، (جلاله جل) الله وبين بيني فيما ذنبا  
مرسل نبياً ولا مقرب ملك ذلك على يطلع لا له، يغفرها ثم ذنباً ذنباً ذنوبه على فيوقفه المؤمن

67. It has been reported that a companion said: I met Abu Ja'far [a.s] and said to him, 'I have a request.' He answered, 'Meet me in Makkah.' So, I met him there and said, 'Son of Allah's Messenger, I have a request?' 'Meet me in Mina,' he replied. So, I met him in Mina and said, 'Son of Allah's Messenger, I have a request.' 'Tell me of your request', he said. 'Son of Allah's Messenger, I have committed a sin that is only between me and Allah. No one else knows of it. And I hold you in too high an esteem to reveal it before you.'

'On the Day of Resurrection', Abu Ja'far [a.s] responded, 'Allah will manifest (His Presence) to His believing servant and recount for him his sins one by one. Then He will pardon them for him. None shall know of this, neither an archangel nor a prophet ever sent.'

فأولئك؟: (جلاله جل) الله قول ذلك حسنة، ني كو لسيئاته يقول ثم عليه، يوقفه أن يكره ما ذنوبه من ويستتر عيه: آخر حديث وفي  
؟ حسنة سيئاتهم الله يبدل

According to another tradition, the Imam continued, 'And He will conceal for him his sins that he hates to see revealed. Then He shall say to his sins: Transform to good deeds! And that is the meaning of the words of Allah: '... So, these are they of whom Allah changes their evil deeds to good ones. [Holy Quran 25/70]'[79]

68 - في ليدعو المؤمن وإن لصوته بغضاً حاجته عجلوا: (جلاله جل) الله فيقول حاجته في ليدعو الكافر إن ع الله عبد أبي وعن -  
فأخرت وكذا كذا في دعوتني: (جلاله جل) الله قال القيامة يوم كان فاذا صوته، إلى شوقاً حاجته أخوا: (جلاله جل) الله فيقول حاجته  
الثواب حسن من له دعوة في الدنيا فيما ير يستجب لم أنه المؤمن فيتمنى: قال وكذا، كذا وثوابك إجابتك،

68. It has been reported that Abu 'Abd Allah [a.s] said:

A disbeliever calls out (for his needs) and Allah says, 'Hasten his wish to him,' out of aversion for his voice. And a believer supplicates for his needs and Allah says, 'Delay his wish,' out of a longing for his voice. So, on the Day of Resurrection, Allah will say (to the believer), 'You asked Me for such-and-such and I delayed answering you; so, your reward (for the delay) is such-and-such.' A believer will at that time wish any of his supplications had been never answered in the world

when he sees how excellent the reward is.[80]

واسعُ الله إنَّ فقال قال، بها إعجاباً نحوه بصري فشرح. أجابه (جلاله جلّ) الله دعا إذا المؤمن إنَّ قال (ع) الله عبد أبي وعن - 69  
لخلقه.

69. It has been reported that Abu 'Abd Allah [a.s] said:

Indeed, when a believer calls upon Allah, He replies him.

(The reporter) said: I stared at him in amazement. Then the Imam [a.s] said:

Indeed, Allah bestows amply on His creatures.[81]

فيقول فلان، مات ربّ يا: فقلا ملكاه صعد المؤمن مات إذا قال العلم أهل بعض عن أبيه، عن ، وعن ابن أبي البلاد - 70  
ما تعملان له واكتبنا القيامة يوم إلى وكبراني وهلّاني قبره عند عليه فصلياً إنزلاً،

70. It has been reported that Abu al-Bilad from his father, from one of the scholars that he said:  
When a believer dies, his two angels ascend (to the heavens) and say, 'O Lord, so-and-so has  
passed away.' So He (Allah) says (to them), 'Descend and pray besides his grave, magnifying and  
glorifying Me until the Day of Resurrection, and record your actions for him (as his reward).'[82]

الثلاث على يُعطى من ومنهم النبوة من جزء سبعين من جزء رؤياه المؤمن إنَّ قال (ع) الله عبد أبي وعن - 71

71. It has been reported that Abu 'Abd Allah [a.s] said:

A believer's dream is a part of seventy parts of prophethood. And amongst them are some who  
have been given one-third.[83]

نفسه إلى وكله أبغضه وإذا . عينيه بين ثوابه وجعل نفسه في غناه وجعل عصمه عبداً أحب إذا الله إنَّ قال (ع) الله عبد أبي وعن - 72  
عينيه بين فقره وجعل.

72. It has been reported that Abu 'Abd Allah [a.s] said:

When Allah loves a person, He safeguards him, places contentment in his soul and sets aside  
reward as his lot. And when He despises him, He leaves him to his own soul and fixes want as his  
destiny.[84]

بين فأوقفها بحاجته إحبسه جبرئيل، يا: (جلاله جلّ) الرب فيقول ليدعو العبد إنَّ قال (ع) الله عبد أبي وعن البلاد أبي ابن - 73  
إلى صوته شوقاً والأرض السماء.

73. Ibn Abu al-Bilad reported that Abu 'Abd Allah [a.s] said:

A person sometimes supplicates and the Lord [M.G] says, 'O Gabriel, withhold his need.' So, he suspends it (the prayer) between the heavens and the earth out of the yearning of Allah to hear his voice.[85]

أبدأ تخبث فلن اء، الأنبي طينة من المؤمن طينة خلق (جلاله جل) الله إن قال (ع) الله عبد أبي وعن - 74

74. It has been reported that Abu 'Abd Allah [a.s] said:

Allah [M.G] created the essence of a believer from the essence of the Prophets. Thus, it can never become wicked.[86]

الدين تلم لمن الرجل هلاك إن يقول (ع) الله عبد أبا سمعت: قال الجمال، صفوان عن - 75

75. It has been related that Safwan al-Jammal said: I heard Abu 'Abd Allah [a.s] saying:

The death of a believer leaves a gap in religion.[87]

عمل ومن؟ تلا ثم له فيفرش بغلامه الرجل يرسل مك الجنة في له فيمهد يذهب المؤمن عمل إن قال (ع) الله عبد أبي وعن - 76  
بمهدون فلأنفسهم صالحا؟

76. It has been reported that Abu 'Abd Allah [a.s] said:

The deed of a believer goes forth and makes preparations for him in Paradise just like a man who sends ahead his servant to furnish and spread out things for him.” Then he [a.s] recited Allah's saying, “And whoever does good, they prepare (good) for their own souls. [Holy Quran 30/44]”[88]

إيله من ليس الغريب، البعير الرجل يذود أكم يكره عما المؤمن يذود الله إن قال (ع) الله عبد أبي وعن - 77

77. It has been reported that Abu 'Abd Allah [a.s] said:

Allah drives away a believer from what He dislikes just like a man who chases away a stray camel that does not belong to his flock.[89]

لصاحبه حباً أشدهما فصافح يده الله أدخل فتصافحا التقيا إذا المؤمن إن قال (ع) جعفر يوعن أب - 78

78. It has been reported that Abu Ja'far [a.s] said:

When two believers meet and shake hands, Allah puts His Hand in between and it is shaken by the one who loves the other the most.[90]

شئ الإيمان مع يضُرُّ فلا شئ، الشُّركِ مع يَنْفَعُ لا كما قال أنه (ع) الله عبد أبي وعن - 79

79. It has been reported that Abu 'Abd Allah [a.s.] said:

Just as there is nothing to gain from polytheism, there is nothing to lose with faith.[91]

أحبُّ لأنني المؤمن، عبدي روح قبض على كتر دُدي فاعله أنا شئ في ترددت ما جلاله جلّ) الله يقول: قال (ع) جعفر أبي وعن - 80  
أنساً يمانه له من | وجعلتُ خلقي جميع عن به لاكتفيتُ واحد مؤمن إلا الأرض في يكن لم ولو عنه، فأزويه الموت يكره وهو لقاء  
أحدٍ إلى فيه يحتاج لا

80. It has been reported that Abu Ja'far [a.s.] said: Allah [M.G.] says:

There is nothing I hesitate to do like taking the soul of My believing servant for I would love to meet him whilst he despises death; so, I conceal it from him. If there was none on the earth except one believer, he would suffice for Me instead of all My creation and I would make for him from his faith a companion so that he too would need the company of no one.[92]

الله يعبدُ كان التي الأرض بقاع بكتته إلا بواكيه عنه فيغيبُ الأرض من غربة في يموت مؤمن نـ ما قال (ع) الله عبد أبي وعن - 81  
به المؤكِّلان المَلَكُان وبكاه عمله، بها يصعد كان التي السماء أبوابُ وبكتته أثوابه وبكتته عليها

81. It has been reported that Abu 'Abd Allah [a.s.] said:

Any believer who dies in isolation and there is no one to mourn him, that spot of the earth where he used to worship Allah mourns for him, his garments weep for him, the portals of the heavens through which his deeds used to ascend weep for him and the two angels appointed to him cry for him.[93]

الإيمان لأهلٍ إلا ليست إنها أما يُستأنفُ، لما المؤمن فيعمل مغفورةً، المؤمن ذنوبَ إنَّ قال (ع) أحدهما وعن - 82

82. It has been narrated that one of them (al-Baqir or al-Sadiq [a.s.]) said:

Verily, the sins of a believer are forgiven. So, let the believer make a fresh start. But this privilege is only for the people of faith (ahl al-iman).[94]

عفي عافية وأحياهم ف خلقهم البلاء، عن بهم صنَّ خلقاً خلقَ (جلاله جلّ) الله إنَّ يقول سمعته: قال عمار بن إسحاق عن - 83  
في عافية الجنَّة وأدخلهم عافية في وأماتهم عافية

83. It has been reported that Ishaq ibn 'Ammar said: I heard him (al-Sadiq [a.s.]) saying:

Allah has (some) creatures that He keeps away from trials. He creates them in well-being, gives them life in well-being, grasps their souls in well-being and causes them to enter Paradise in well-being.[95]

**Notes:**

[60] Al-Majlisi: Bihar al-Anwar 67/64 h.8

[61] Al-Majlisi: Bihar al-Anwar 67/64 h.9

[62] Al-Majlisi: Bihar al-Anwar 67/64 h.10, 68/24 h.42 and 74/412 h.23 with different series of narrators, al-Hurr al-`Amili: Wasa`il al-Shi`ah 1/90 h.11 [as quoted from al-Tusi: al-Amali 140, Shaykh al-Saduq: Thawab al-A`mal 201 and Al-`Ayyashi: Tafsir 1/147].

[63] Al-Majlisi: Bihar al-Anwar 67/64 h.11 and 12. The last statements of the narration are recorded in al-Mustadrak 2/96 h.10.

[64] The last statements of the narration are recorded in al-Mustadrak 2/96 h.11. It is also recorded in Al-Majlisi: Bihar al-Anwar 67/30 h.26, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/554 h.3 [as quoted from Al-Kulayni: al-Kafi 2/182 h.16 with little difference.

[65] Al-Mustadrak 2/96 h.12 while the first statements are on page 269 h. 15. It has been also recorded in Al-Majlisi: Bihar al-Anwar 76/26 h.16 [as quoted from Al-Kulayni: al-Kafi 2/180 h.6 with little difference.

[66] Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/198 and Ibn Fahad al-`illi: `Uddat al-Da`i 173.

[67] Al-Mustadrak 2/97 h.4, Wasa`il al-Shi`ah 8/558 h.2 and Al-Majlisi: Bihar al-Anwar 67/23 h.11 [as quoted from Al-Kulayni: al-Kafi 2/179 h.1 with another series of narration.

[68] Al-Majlisi: Bihar al-Anwar 67/65 h.13.

[69] Al-Mustadrak 2/96 h.13, Al-Majlisi: Bihar al-Anwar 69/250 h.26 [as quoted from Al-Kulayni: al-Kafi 2/127 h.15 with another series of narration and little difference in the text] and 74/398 [as quoted from al-Barqi: al-Mahasin 1/263 h.333] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/439 h.2 [as quoted from al-Barqi: al-Mahasin and al-Kafi].

[70] Al-Mustadrak 1/177 h.8 and 2/302 h.1. A similar narration is recorded in Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 322 as joined with h.186.

[71] Al-Mustadrak 1/177 h.8; and in 2/302 h.1, the first statement is recorded.

[72] Al-Mustadrak 1/86 h.1.

[73] In al-Kulayni: al-Kafi 2/352 h.8, this narration is wholly related to Imam al-Baqir [a.s] with a difference in the order of the statements. In al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/644 h.1 and 3/35 h.6 [as quoted from al-Kafi], it is recorded separately.

[74] A similar narration is recorded in al-Hurr al-`Amili: al-Jawahir al-Saniyyah 122.

[75] The first and last statements of the narration are recorded in al-Mustadrak 1/86 h.2, 2/302 h.2. It is also recorded in Al-Majlisi: Bihar al-Anwar 75/155 h.25. In al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/588 h.3 and 3/35 h.6 [as quoted from al-Kulayni: al-Kafi 2/352 h.7], it is recorded separately.

[76] Al-Majlisi: Bihar al-Anwar 67/65 h.14. The first statements of the narration are recorded in al-Mustadrak 1/86 h.3 and joined to h.185.

[77] Al-Majlisi: Bihar al-Anwar 67/65 h.15.

[78] Al-Majlisi: Bihar al-Anwar 67/65 h.16.

[79] Al-Majlisi: Bihar al-Anwar 7/259 h.5 as quoted from al-`usayn ibn Sa`id al-Kufi: Kitab al-Zuhd 91 h.245, Shaykh al-Saduq: `Uyun Akhbar al-Rid(a 2/32 h.57 and Sahifat al- Rid(a 31.

[80] Al-Majlisi: Bihar al-Anwar 93/374 as quoted from Ibn Fahad al-`illi: `Uddat al-Da`i 188.

[81] Al-Majlisi: Bihar al-Anwar 67/65 h.17.

[82] Al-Majlisi: Bihar al-Anwar 67/66 h.18.

[83] Al-Majlisi: Bihar al-Anwar 61/191 h.59 and 61/177 h.40 as quoted from al-Kulayni: al-Kafi 8/90 h.58 with a little difference.

[84] A`lam al-Din 229.

[85] Al-Hurr al-`Amili: Wasa`il al-Shi`ah 4/113 h.7 [as quoted from Ibn Fahad al-`illi: `Uddat al-Da`i

25.

[86] Al-Mustadrak 1/168 h.1. A similar narration is recorded in Al-Majlisi: Bihar al-Anwar 5/225 h.1 and 67/93 h.12 as quoted from Al-Barqi: al-Mahasin 1/133 h. 7 and al-Kulayni: al-Kafi 2/3 h.3.

[87] A`lam al-Din 270.

[88] Al-Majlisi: Bihar al-Anwar 67/66 h.20.

[89] Al-Majlisi: Bihar al-Anwar 67/66 h.21.

[90] Al-Mustadrak 2/96 h.14, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/554 h.6, al-Majlisi: Bihar al-Anwar 76/24 h.12 as quoted from al-Kulayni: al-Kafi 2/179 h.2 with little difference.

[91] Al-Majlisi: Bihar al-Anwar 67/66 h.22.

[92] Al-Majlisi: Bihar al-Anwar 67/66 h.23 and 6/160 h.34 as quoted from al-Barqi: al-Mahasin 1/159 h.99. The last statement of the narration is recorded in al-Majlisi: Bihar al-Anwar 67/154 h.13 as quoted from al-Kulayni: al-Kafi 2/245 h.2 with another series of narration.

[93] Al-Majlisi: Bihar al-Anwar 67/66 h.24 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/250 h.3 as quoted from al-Barqi: al-Mahasin 2/370 h.124, Shaykh al-Saduq: Man La Yahd(uuru al-Faqih 2/299 h. 2510 and Shaykh al-Saduq: Thawab al-A`mal 202 with little difference.

[94] Al-Majlisi: Bihar al-Anwar 67/67 h.25.

[95] Al-Kulayni: al-Kafi 2/462 h.2.

#### Chapter 4 : The bond that Allah has set amongst the believers

باب ما جعل الله بين المؤمنين من الاخاء -

الآخرون سهر عرق منهم رجل على ضرب فإذا وأم، أب بنو إخوة المؤمنون قال (ع) الله عبد أبي عن - 84

84. It has been reported that Abu 'Abd Allah [a.s.] said:

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Believers are like brothers from one father and mother; when one of them is struck, the others lose sleep.[96]

الجسد سائرٌ تداعى شئٌ منه سقط إذا الواحد، كالجسدِ المؤمن أخو المؤمن قال أنه (ع) أحدهما وعن - 85

85. It has been reported that Abu Ja'far or Abu 'Abd Allah [a.s] said:

Believers are brothers of one another, like one physical body from which when one part is lost, the whole body becomes affected.[97]

جسده سائر في ذلك ألمٌ وُجد منه شيئاً اشتكى إذا الواحد، كالجسد المؤمن أخو المؤمن وعن أبي عبد الله (ع) أنه قال - 86  
بها الشمس شعاع اتصال من الله بروح اتصالاً لأشدُّ المؤمن روح وإنَّ تعالى، الله روح من أرواحهم لأنَّ

86. It has been reported that Abu 'Abd Allah [a.s] said:

A believer is a brother to (another) believer like one body; when one part of it suffers, the pain is found all over the body; for their souls are from the Spirit of Allah [M.G]. The soul of a believer has a stronger bond to the Spirit of Allah than the bond of Sun rays to the Sun.[98]

يصيبني من غير مصيبة تصيبني أو همُّ الله، رسول بن يا: قلت ثم يديه، بين تنفست: قال، (ع) جعفر أبي عن جابر عن - 87  
أمر ينزل بي حتى تعرف ذلك أهلي في وجهي ويعرفه صديقي. فقال: نعم يا جابر. قلت: ما ذلك يا بن الجنان طين من المؤمنين خلق (جلاله جل) الله إنَّ جابر، يا فقال. أعلمه ن رسول الله؟ قال: وما تصنع به؟ قلت: أحب أ شئُ البلدان من بلدة في الأرواح تلك من روحاً أصاب فإذا وأمه، لأبيه المؤمن أخو المؤمن فكذلك روحه، الجنة ریح من بهم وأجرى منها لأنَّها الأرواح هذه حزنت

87. Jabir reported:

I sighed in the presence of Abu Ja'far [a.s] and said, 'Son of Allah's Messenger, sometimes I feel afflicted for no apparent reason or I am overcome with a condition of grief such that my family and friends see it on my face.' 'Indeed, Jabir,' he replied. 'Why is that, O son of Allah's Messenger?' I asked. 'What will you do knowing it?' he asked. 'I would love to know,' I replied.

'O Jabir,' he then said, 'Allah [M.G] created the believers from the earth of Paradise and brought about their souls from the breeze of Paradise. Believers are thus full brothers; so, when one soul amongst this group of souls is afflicted in any place, the rest are depressed, for they are one.' [99]

في وأجرى الجنان طين من ومين الم خلق (جلاله جل) الله لأنَّ وأمه لأبيه المؤمن أخو المؤمن قال (ع) جعفر أبي وعن - 88  
وأم لأبٍ إخوة هم فلذلك الجنان، ریح من صورهم



88. It has been reported that Abu Ja'far [a.s] said:

Believers are full brothers. That is because Allah [M.G] created the believers from the earth of Paradise and brought about their forms from the breeze of Paradise. For that reason, they are full brothers.[100]

اختلَفَ منها تتأكَّرَ وما انتلَفَ منها تعارفَ فما الخيلُ، تتشام كما فتتشم تلتقي مجنَّدة جنودُ الأرواحُ قال (ع) الله عبد أبي وعن - 89 إليه يجلسَ حتى المؤمن ذلك إلى روحه لمالت واحد مؤمنٌ إلا فيهم ليس كثير ناسٌ فيه أ مسجدٍ إلى جاء مؤمناً أن ولو.

89. It has been reported that Abu 'Abd Allah [a.s] said:

Souls are grouped in batches; they look out for each other like horses. They feel familiar with those whom they know well and disagree with those whom they disapprove of. If a believer entered a mosque filled with people amongst whom there was but one another believer, his soul would incline towards that believer until he would go and sit besides him.[101]

واحد عرقٌ عليه ضرب إذا الجسدِ مثل لأخيه يكونَ حتى أبدأ مؤمناً المؤمن يكونُ لا والله، لا قال (ع) الله بدوعن أبي ع - 90 عروقه سائرُ له تداعت.

90. It has been reported that Abu 'Abd Allah [a.s] said:

Nay, by Allah! A believer is not a true believer ever until he acts as the body of his brother; when one vein in it is struck, it evokes the rest of the body.[102]

شكله إلى الطير يستريحُ كما المؤمن أخيه إلى يستريح المؤمن وإن إليه، يستريحُ شيءٍ لكل قال (ع) وعنه - 91

91. It has been reported that Abu 'Abd Allah [a.s] said:

For everything, there is a thing that gives it comfort; and a believer finds rest in the company of his fellow believer just as a bird finds comfort amongst its own kind.[103]

والحمى بالسهر سائرُه له تداعى اشتكى إذا الجسدِ كمثل تعاطفهم و وتراحمهم تبارهم في المؤمنون قال (ع) الله عبد أبي وعن - 92

92. It has been reported that Abu 'Abd Allah [a.s] said:

The believers in their reverence, affection and compassion for each other are like one body; when it falls ill, it affects all over with restlessness and fever.”[104]

**Notes:**

[96] Al-Majlisi: Bihar al-Anwar 74/264 h.4 and Al-Kulayni: al-Kafi 2/165 h.1.

[97] Al-Majlisi: Bihar al-Anwar 74/273 h.15.

[98] Al-Majlisi: Bihar al-Anwar 74/268 h.8 and Al-Kulayni: al-Kafi 2/166 h.4 and 2/277 h. 9 as quoted from Shaykh al-Mufid: al-Ikhtisas 26. In al-Majlisi: Bihar al-Anwar 61/148 h.25, it is quoted from al-Kulayni: al-Kafi, al-Ikhtisas and Shaykh al-Saduq: Musadaqat al-Ikhwan 30 h.2.

[99] Al-Majlisi: Bihar al-Anwar 74/266 h.6, 74/265 h.5, 67/75 h.11, 74/276 as quoted from Al-Kulayni: al-Kafi 2/166 h.2 and al-Barqi: al-Mahasin 1/133 h.10.

[100] Al-Kulayni: al-Kafi 2/166 h.7, Al-Majlisi: Bihar al-Anwar 74/271 h.11, 74/276 h.8 as quoted from al-Barqi: al-Mahasin 1/134 h.12.

[101] Al-Majlisi: Bihar al-Anwar 74/273 h.16.

[102] Al-Mustadrak 2/93 h. 10 and Al-Majlisi: Bihar al-Anwar 74/274 h.17, 47/233 h.30.

[103] Al-Majlisi: Bihar al-Anwar 74/274 h.18.

[104] Al-Majlisi: Bihar al-Anwar 74/274 h.19 and al-Mustadrak 2/410.

## Chapter 5 : The Rights of a Believer on a Fellow Believerz

### باب حق المؤمن على أخيه - 4

عن المعلی بن خنیس قال: قلت لأبي عبد الله (ع) ما حق المؤمن على المؤمن؟ قال: إني عليك - 93 شفيق، إني أخاف أن تعلم ولا تعمل وتضيع ولا تحفظ قال: فقلت: لاحول ولا قوة إلا بالله. قال

وترك الله ولاية من خرج حقاً منها ضيغ إن أخيه؛ على واجب وهو إلا حق منها وليس واجبة، حقوق سبعة المؤمن على للمؤمن بنفسك تُعينه أن والثاني. لنفسك تكرهه ما له تكره وأن لنفسك تحب ما له تحب أن منها حق أيسر. نصيب فيها له يكن ولم طاعته وميراثه ودليله عينه تكون أن الرابع أمره. و تُطيع سخطه وتجتنب رضاه تتب أن والثالث. ورجليك ويديك ولسانك ومالك وليس عليك تقوم امرأة ولك خادم له وليس خادم لك يكون أن والسادس. ويعرى وتكتسي ويظماً وتروى ويجوع تشبع لا أن والخامس مرضته وتعود دعوته وتُجيب قسمه رتب أن والسابع. فراشه ويهي طعامه ويصنع ثيابه يغسل خادمك تبعث أن عليه؛ تقوم امرأة له وولايته لولايته ولايتك وصلت ذلك فعلت فاذا يسألها، أن تكلفه ولا قضائها إلى مبادرة تبادل حاجة له كانت وإن جنازته، وتشهد

بِوَالِيَّتِكَ.

93. It has been reported that al-Mu'alla ibn Khunays said: I said to Abu 'Abd Allah [a.s], 'What is the right of a believer on a fellow believer?' 'I feel sympathy for you,' he replied, 'I fear that you would know and not act upon it and you would neglect it and not safeguard it.' I said, 'There is no power and no strength except with Allah!'

Believers have seven obligatory rights incumbent on each other,' Abu 'Abd Allah [a.s] said, 'each of these rights are mandatory on brothers-in-faith to fulfill. If he (a believer) omits any right from these, he has come out of the guardianship of Allah and has forsaken obedience to Him. The simplest of these rights is that you should love for him (your brother-in-faith) what you love for yourself and you should despise for him what you despise for yourself. The second is that you should help him with your self, your wealth, your tongue, your hands and your feet. The third is that you should pursue what pleases him and avoid his displeasure and obey his command. The fourth is that you should be his eyes, his guide and his mirror. The fifth is that you should not fill your stomach whilst he is hungry,

you should not be quenched whilst he is thirsty and you should not clothe yourself whilst he is naked. The sixth is that if you should have a servant whilst he does not have one and you should have a maid to serve you and he does not have a maid to serve him; you should send over your servant to wash his clothes and prepare his food and bedding. The seventh is that you keep his vows, answer his calls, respond when he invites you, visit him when he is ill and accompany his bier; and if he should have a need, you should rush to fulfill it and not give him the trouble to ask you for it.

When you have done all these, then your friendship unites with his friendship and his friendship with yours.

جلاله جلّ) الله بولاية وولايته بولايته ولايتك وصلت ذلك جعلت فإذا حديثه في وقال مثله، على وعن الم

Another tradition has reported that Mu'alla said that the Imam added, 'When you have done that, your friendship is then joined to his; and his friendship is joined to Allah's.'[105]

عن عيسى بن أبي منصور قال: كنت عند أبي عبد الله (ع) أنا وعبد الله بن أبي يعفور وعبد الله - 94 بن طلحة، فقال (ع) ابتداء: يا ابن أبي يعفور، قال رسول الله (ص)

قال فذاك جعلت هي؟ وما يعفور أبي ابن قال هجلا لجلّ) الله يمين وعن (جلاله جلّ) الله يدي بين كان فيه كُنْ مَنْ خصالِ بيتِ يعفور أبي ابن فبكي. الولاية ويناصحه أهله لأعزّ يكره ما لأخيه المسلم المرء ويكره أهله لأعزّ يُحِبُّ ما لأخيه المسلم المرء يُحِبُّ وحرز فرح هو إن لفرجه وفرح لهمم همم؛ همم بئنه المنزلة بتلك منه كان إذا يعفور، أبي ابن يا قال الولاية؟ يناصحه كيف: وقال له الله دعا وإلا عنه فرج عنه يفرج ما عنده كان فإن حزن هو إن لحزنيه

94. It has been related that 'Isa ibn Abu Mansur said: 'Abd Allah ibn Abu Ya'fur, 'Abd Allah ibn Talha and I were with Abu 'Abd Allah [a.s] when he spoke unprompted:

'O Ibn Abu Ya'fur, the Messenger of Allah [a.s] has said: One who has six qualities shall be (placed) before Allah [M.G] and on His right side.' 'May I be ransomed for you! What are they?' asked Ibn Abu Ya'fur.

The Imam [a.s] said, 'The first is that a Muslim should love for his brother-in-faith what he loves for the dearest person in his family; and a Muslim should detest for his brother what he detests for the dearest in his family; and he should be sincere to him.'

At this point, Ibn Abu Ya'fur wept and asked, 'How should he be sincere to him?'

'O' Ibn Abu Ya'fur,' the Imam [a.s] responded, 'when the brother-in-faith is in a state of anxiety, he should share his anxiety; and if he is joyful, he should share his joy. If he is grieved, he should share his grief; and if he is able to relieve him of distress, he should do so, otherwise he should pray to Allah for him.

الله يَدِي بَيْنَ كَانِ هَكَذَا كَانِ فَمَنْ عَاقَبْتَنَا، رَوَاتِنَا أَعَابَتْنَا تَطَاوَا وَأَنْ فَضَلْنَا تَعْرِفُوا أَنْ: لَنَا وَثَلَاثٌ لَكُمْ ثَلَاثٌ ع) اللهُ عِبْدُ أَبِي قَالَ ثُمَّ قَالَ: فَضْلِهِمْ مَنْ يَرُونَ مِمَّا الْعَيْشَ يُهَنِّئُهُمْ لَمْ دُونَهُمْ مَنْ يَرَاهُمْ أَنْهُمْ فَلَوْ اللهُ يَمِينِ عَنِ الَّذِينَ فَأَمَّا مِنْهُمْ، أَسْفَلُ هُوَ مَنْ بَنُورِهِمْ فَيَسْتَضِي

مَحْجُوبُونَ هُمْ فَقَالَ ابْنُ أَبِي يَعْفُورٍ: مَا لَهُمْ فَمَا يَرُونَهُمْ وَهَمَّ عَنِ يَمِينِ اللَّهِ! قَالَ يَا ابْنَ أَبِي يَعْفُورِ، إِنْ وَأَضْوَاءَ التَّلْجِ مِنْ أبيضُ وَجوهُهُم اللهُ، يَدِي وَبَيْنَ اللهُ يَمِينِ عَنِ الْمُؤْمِنِينَ إِنْ: يَقُولُ كَانَ (ص) اللهُ رَسُولٌ أَنْ حَدِيثٌ بَلَغَكَ أَمَّا اللهُ بَنُورِ اللهُ جَلَالٍ فِي تَحَابُّوا الَّذِينَ هُوَ لَاءٌ: فَيُقَالُ هُوَ لَاءٌ؟ مَنْ: السَّائِلُ فَيَسْأَلُ الضَّاحِيَةَ، الشَّمْسِ مِنْ

Then, Abu 'Abd Allah [a.s] said, 'These three qualities are for you and the remaining three qualities are for us: you should recognize our superiority, you should tread in our footsteps, and you should await for our future rule. So, whoever has had all these qualities shall be before Allah; and by their radiance, those below them will be illumined. As for those who shall be on the right side of Allah, they shall be such that if others happen to see their status, they would find life unbearable because of what they would witness of the former's superiority.'

So, Ibn Abu Ya'fur asked, 'Why would they not be seen by others if they were on the right side of Allah?'

The Imam [a.s] replied, 'They shall be covered with the light of Allah. Have you not heard the tradition that the Messenger of Allah [a.s] used to say: Indeed, the Believers shall be on the right side and before Allah, and their faces shall be whiter than snow and more radiant than the shining Sun? And people will ask: Who are they? And it will be said: These are those who loved each other

for the sake of Allah.'[106]

الكعبة من حقاً أفضل المؤمن إن المؤمن حق أداء من أفضل بشئ الله عبد ما والله، قال (ع) الله عبد أبي وعن - 95

95. It has been reported that Abu 'Abd Allah [a.s] said:

By Allah (I swear), never has Allah been worshipped with anything better than fulfilling the rights of a believer. A believer has more rights than the Ka'bah.[107]

لا ويجوع أخوه ويشبع لا أن المسلم على المسلم حق ومن يخذله ولا يخونه فلا ودليله، عينه المؤمن؛ أخو المؤمن إن: وقال  
!المسلم على أخيه المسلم حق أعظم وما. أخوه ويعرى بلبس ولا أخوه ويعطش يروى

And he said: "A believer is the brother of the other believer; his eyes and his guide. He neither cheats him nor deserts him.[108] And of the rights of a Muslim on another Muslim is that he should not eat his fill while his brother is hungry, he should not drink water while his brother is thirsty and should not dress himself while his brother has no clothes. How great the right of a Muslim on his Muslim brother is![109]

فإنه ظهيراً له كُن لك، يمله ولا خيراً تمله ولا فأعطيه، سألك وإذا فسأله، احتجت وإذا لنفسك، تجب ما المسلم لأخيك حبيب وقال: أ  
تسل حتى تفارقته فلا عاتباً كان وإن منه، وأنت منك فإنه وأكرمته، وأجلله زره شهيد وإن غيبته، في فاحفظه غاب إذا ظهيراً، لك  
وأعنه عنه وتحمل فأعطيه، ابتلي وإن، (جلاله جل) الله فاحمد خير أصابه وإن سخيمته،

The Imam [a.s] also said: "Love for your Muslim brother what you love for yourself. If you are in need, ask him; and when he asks you, give him. Do not tire doing good to him as he does not tire for you. Be a support to him for he is a support to you. When he is away, safeguard his interests in his absence; and when he is present, visit him, show him respect and honor him, for he is from you and you are from him. If he is angry with you, do not leave him until you have removed his resentment. If good befalls him, thank Allah; and if he is afflicted, compensate him, relieve him of it and help him.[110]

منه عدوه ومنع ومواساته نصيحتة ه علي يجو المؤمن أخو المؤمن قال (ع) الله عبد أبي وعن - 96

96. It has been reported that Abu 'Abd Allah [a.s] said:

A believer is a brother to another believer and it is his right that he should counsel him, sympathize with him and prevent his enemies from harming him.[111]

المؤمن حق أداء من أفضل بشئ الله عبد ما قال (ع) الله عبد أبي وعن - 97

97. It has been reported that Abu 'Abd Allah [a.s] said:

Allah has never been worshipped with anything better than fulfilling the right of a believer.[112]

يغتائبه ولا يحرّمه ولا يعيبه ولا يخذله ولا يخونّه لا المسلم أخو المسلم (ص) النبي قال: قال (ع) له وعن أبي عبد ال - 98

98. It has been reported that Abu 'Abd Allah [a.s.] said: The Prophet [a.s.] said:

A Muslim is a brother to the other Muslim; he must not betray him, desert him, disgrace him, excommunicate him nor backbite him.[113]

جَنَازَتَهُ شَهِدَ مَاتَ وَإِنْ عَادَهُ مَرِيضٌ وَإِنْ أَتَاهُ أَوْلِيْمٌ وَإِنْ يُسَمَّتْهُ أَنْ عَطَسَ إِنْ الْمُسْلِمَ حَقٌّ مِنْ إِنْ قَالَ (ع) وَعَنْهُ - 99

99. It has been reported that Abu 'Abd Allah [a.s.] said:

Amongst the rights of a Muslim is that when he sneezes, Allah's Name be invoked (to bless him); if he is in pain, he should be relieved of it; if he is sick, he should be visited; and if he dies, his bier should be accompanied.[114]

من المسلمین خرجوا في سفر لهم، فأضلوا الطريق فأصابهم عطش نفراً وعن أبي جعفر (ع) قال: إن - 100  
، هم شيخ عليه ثياب بيض، فقال: قوموا، لا بأس عليكم شديد فتيمموا ولزموا أصول الشجر، فجاء  
هذا الماء قال: فقاموا وشربوا فأرووا فقالوا له: من أنت رحمك الله؟ قال: أنا من الجن الذين  
:إني سمعته يقول ، (بأيعوا رسول الله (ص)

فلم تكونوا تضيعوا بحضرتي. ودليله عينه المؤمن أخو المؤمن

100. It has been reported that Abu Ja'far [a.s.] said:

A group of Muslims left on a journey and lost their way. They were overcome with severe thirst; they began using the earth for ablution and sought shelter under a tree. An old man dressed in white came to them and said, 'Rise. You have nothing to worry about. Here is water.' So, they rose and drank until their thirst was quenched. They then asked, 'Who are you, may Allah have mercy on you?' He said, 'I am of the Jinn who paid allegiance to the Messenger of Allah [a.s]. I heard him saying, 'A believer is a brother to a believer, his eyes and his guide.' So, it is not right for you to perish in my presence.' [115]

ويجوع يشبعوا أن يسعهم وما الزكاة، تسعهم وليس شديدة حاجة وبإخوانهم فضول عندهم قوم عن سألته: قال اعن سم - 101  
والتواصل له الاجتهاد المسلمين على ويحق يحرّمه، ولا يخذله ولا يظلمه لا المسلم؛ أخو المسلم فقال شديد، الزمان فإن إخوانهم،  
أمرهم، من عنكم غاب لما مهمّين متراحمين بينهم رُحماء الله أمر على يكونون منكم، والتعطف الحاجة لأهل والمواساة العطف على  
وآله عليه الله صلى الله رسول عهد على الأنصار معشر عليه مضي ما على

101. It has been narrated that Suma'ah said: I asked him concerning people who have excess wealth whilst their brothers-in-faith have a severe need; and the money from the zakat did not suffice them; and it was not proper that they were satiated while their brothers remained hungry. For the times were hard. So, the Imam [a.s] said:

A Muslim is the brother of the other Muslim. He does not do injustice to him nor does he desert him or deprive him. It is the duty of Muslims to strive for him (i.e. the poor Muslim), to be sympathetic and to help those in need. They should be merciful to each other as Allah has commanded them just as the community of Ansar during the era of the Messenger of Allah [a.s].[116]

وعنه (ع) قال: سألتناه عن الرجل لا يكون عنده إلا قوت يومه، ومنهم من عنده قوت شهر ومنهم قوت عنده ومن دونه من على شهر قوت عنده ومن شيء، عنده ليس من على يوم وتمن عنده قوت سنة، أيعطف من عنده ق فيه الرغبة على أحرصكم فيه أفضلكم أمران، هُما ع) فقال عليه يلام لا الذي الكفاف كله وذلك ذلك، نحو على دونه من على سنة العلياء واليد عليه، يلام لا وإلا؟ خصاصة بهم كان ولو أنفسهم على عا ويؤثرون؟ يقول (جلاله جل) الله إن نفسه على والأثرة خير من اليد السفلى، ويبدأ بمن يعول.

102. It has been narrated that the Imam [a.s] was asked, 'There are some among us who have only one day's food with them while some others have one month's food with them. But some of us have one year's food with them. Now, should those men who have one day's food give their food to those who have none or those who have one month's food to those who have only one day's food and so on?'

The Imam [a.s] said, 'There is no obligation; but those who are benevolent are superior. Allah says about His chosen creatures: 'They prefer others to their own selves even if they themselves need it. [Holy Quran 59/9]' If someone does not like to be benevolent, he will be condemned. But the hand which gives is superior to that which takes. Charity should begin with the nearest one.' [117]

فقلت: ما أعرف ذلك فينا يدفعه؟ فلا حاجته فيأخذ كيسه في يده فيدخل أخيه إلى أحدكم أيجي قال (ع) جعفر أبي وعن - 103 بعد أحلامهم يعطوا لم القوم إن قال إذا فالهلكة: قلت. إذن شيء فلا ع) أبو جعفر فقال: قال

103. It has been reported that Abu Ja'far [a.s] asked:

Does any of you come to his brother, put his hand in his pocket and takes what he wants; and the other one does not stop him?'

I (the narrator) said, 'I do not know of that (happening) amongst us.' So, Abu Ja'far [a.s] said, 'Then (you have achieved) nothing.'

'Then (we are) doomed!' I exclaimed.

'The community (of believers) have not attained maturity in their understanding yet,' he remarked.[118]

عن أثر وجهك كان إذا قال التمثل؟ وما قيل. الله كتاب في الأبرار على التمثل الله فرض قد قال (ع) المؤمن أمير وعن - 104 هو بما عليه تستأثر لا قال؟ خصاصة بهم كان ولو فسبهم أذ على ويؤثرون؟ (جلاله جل) الله قول في (ع) وقال له التمس وجهه منك إليه أوج.

104. It has been reported that Amir al-Mu'minin [a.s] said:

'Allah, in His Book, has made forbearance obligatory on the righteous.' Some asked, 'What does forbearance constitute?'

'It is when you request others for those who are less needy than you yourself,' he replied.[119] Concerning the words of Allah [M.G]: 'They prefer others to themselves even if they themselves are needy [Holy Quran 59/9],' he [a.s] said, 'Do not prefer yourself to him (i.e. your brother-in-faith) in what he is in greater need of than you.'[120]

يخونته ولا يحرمه ولا يغتابه ولا يعيبه ولا يخذله ولا يظلمه لا المسلم؛ أخو المسلم إن قال (ع) الله عبد أبي وعن - 105

105. It has been reported that Abu 'Abd Allah [a.s] said:

A Muslim is a brother to the other Muslim; he must not do injustice to him, desert him, disgrace him, backbite him, deprive him nor cheat him.[121]

دعاه إذا ويحييه عطس إذا ويسمته غاب إذا له وينصح مريض إذا مويعد لقيه إذا عليه يسلم أن الحق من أخيه على للمسلم: وقال مات إذا ويشيئه.

He also said: It is the right of a Muslim on his (Muslim) brother that he greets him when they meet, comes to see him when he is ill, guards his interest in his absence, blesses him when he sneezes, answers him when he calls him and attends his funeral when he dies.[122]

بعض وعند رداءً عنده ليس الرجل كان إذا قبلكم فيمن أريت إسماعيل، أبا يا إسماعيل لأبي قال أنه (ع) جعفر أبي وعن - 106 حتى بزار إخوانه بعض إليه أيرسل إزار له ليس كان فإذا قال لا، قلت: قال رداء؟ يصيب حتى عليه أيطرد رداء فضل إخوانه بإخوان هؤلاء ما قال ثم فخذ، على يده فضرب لا، قلت إزاراً؟ يصيب.

106. It has been related that Abu Ja'far [a.s] said to Abu Isma'il, 'O Abu Isma'il: do your acquaintances who possess an excess dress give it to their friend who does not possess any until he would possess one?' 'No,' I replied. 'What if such a person does not possess a loincloth; will



they send him one until he would be able to possess one?' he asked. 'No,' I replied. He then slapped his hand on his thigh and said, 'These are thus not brothers!'[123]

**Notes:**

[105] Al-Mustadrak 2/93 h.11, Shaykh al-Mufid: al-Ikhtisas 26 and 238 h.40, al-Majlisi: Bihar al-Anwar 74/224 h.12 [as quoted from Shaykh al-Saduq: al-Khisal 350 h.26, Shaykh al-Tusi: al-Amali 1/95 h. 3, al-Kulayni: al-Kafi 2/169 h.2 and Ibn Zahrah: al-Arba`un h.20.

[106] Al-Mustadrak 2/93 h.12, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/542 h.3 and al-Majlisi: Bihar al-Anwar 74/251 h.47 [as quoted from al-Kulayni: al-Kafi 2/172 h.9 with little difference.]

[107] Al-Majlisi: Bihar al-Anwar 74/222 [as quoted from Shaykh al-Mufid: al-Ikhtisas 23].

[108] Al-Majlisi: Bihar al-Anwar 74/311 h.67 [as quoted from Shaykh al-Mufid: al-Ikhtisas 21].

[109] Al-Majlisi: Bihar al-Anwar 74/221 h.2 [as quoted from Shaykh al-Mufid: al-Ikhtisas 22].

[110] Al-Majlisi: Bihar al-Anwar 74/234 h.43, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/545 h.8 [as quoted from al-Kulayni: al-Kafi 2/170 h.5, Shaykh al-Saduq: al-Amali 194, Shaykh al-Mufid: al-Ikhtisas 42 and al-Mustadrak 2/92 h.3].

[111] Al-Mustadrak 2/92 h.4 and 412 h.3.

[112] Al-Mustadrak 2/92 h.1 [as quoted from Ibn al-Razi al-«laqi, al-Ghayat 72], al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/542 h.1, al-Majlisi: Bihar al-Anwar 74/243 h.42 [as quoted from al-Kulayni: al-Kafi 2/170 h.4].

[113] Al-Mustadrak 2/92 h.5.

[114] Al-Mustadrak 2/92 h.6 and 72 h.3.

[115] Al-Mustadrak 2/92 h.6 and 72 h.7 and al-Majlisi: Bihar al-Anwar 74/272 h.13 and 63/71 h.15 [as quoted from al-Kulayni: al-Kafi 2/167 h.10].

[116] The first part of the narration is recorded in al-Mustadrak 2/92 h. 8 while the other part is on page 95 h.1 as well as al-Majlisi: Bihar al-Anwar 74/256 h.53 al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/542 h.2 [as quoted from al-Kulayni: al-Kafi 2/174 h.15].

[117] Al-Mustadrak 1/539 h.1, al-Kulayni: al-Kafi 4/18 h.1 and al-Hurr al-`Amili: Wasa`il al-Shi`ah

6/301 h.5.

[118] Al-Mustadrak 1/539 h.5, al-Hurr al-`Amili: Wasa`il al-Shi`ah 6/299 h.5 and 3/424 h.2 and al-Majlisi: Bihar al-Anwar 74/254 h.51 [as quoted from al-Kulayni: al-Kafi 2/173 h.13].

[119] Al-Mustadrak 1/539 h.2 and 2/411 h.1, al-Majlisi: Bihar al-Anwar 74/245 h.51, 74/222 h.6, al-Qummi: al-Tafsir 104 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/594 h.2.

[120] Al-Mustadrak 1/539 h.2.

[121] Al-Majlisi: Bihar al-Anwar 74/273 h.14 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/597 h.5 as quoted from al-Kulayni: al-Kafi 2/167 h.11.

[122] Al-Mustadrak 2/93 h.9, 2/72 h.3 and 3/85 h.6 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/459 h.1 as quoted from al-Kulayni: al-Kafi 2/653 h.1; yet with little difference.

[123] Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/85.

## Chapter 6 : The Reward of Helping a Believer, Relieving Him of Distress And Showing Him Kindness

باب ثواب قضاء حاجة المؤمن وتفيس كربه وإدخال الرفق عليه - 5

عنه ومحي حسنةً خُطوةً بكلِّ له الله كتبَ فيها فنصَحَه حاجتِه في مُسلمٍ لامرئٍ مَشى مَنْ عن أبي عبد الله (ع) قال - 107 خصمه (ص) الله رسولٌ وكانَ ورسولُه الله خانٌ فقد ينصَحُه لم فإنَّ تُقضَ لم أم الحاجةُ فُضيتِ سيئتهُ،

107. It has been reported that Abu 'Abd Allah [a.s] said:

One who goes along with a Muslim to help him and counsels him accordingly, Allah will write for him, for every step (he takes), a good deed and erases from him a misdeed regardless of whether he succeeds in helping him or not. If he does not counsel him sincerely, then he has betrayed Allah and His Messenger, and it is the Messenger of Allah [a.s] who will litigate against him.[124]

نَبَذَ ذَلِكَ الْج لِيُثْبِتِيهِمْ (ع) علي شيعه من فُقراء حوائج لِقضاء خلقه من قوماً انتخب (جلاله جل) الله إنَّ ع) الله عبد أبي وعن - 108

108. It has been narrated that Abu 'Abd Allah said:

Allah has elected some people from His creation for fulfilling the needs of the destitute amongst the Shi'ah of 'Ali [a.s] that He may reward them for that with Paradise.[125]

القيامة يوم وكرب الدنيا كُرب من كُربة سبعين عنه الله نفس كُربة مؤمن عن نفس مؤمن أيما قال (ع) الله وعن أبي عبد - 109

109. It has been reported that Abu 'Abd Allah [a.s] said:

Any believer who relieves a distress from another believer, Allah will relieve seventy distresses from him, of the distresses of the world and the distresses of the Day of Resurrection.

من عورة سبعين عليه الله ستر عورة مؤمن على ستر ومن والآخرة الدنيا حوائج له الله يسر مؤسراً وهو مؤمن على يسر ومن قال  
والآخرة الدنيا في خلفها التي وراتهء

He also said: One who brings ease to a believer in straitened circumstances, Allah will make easy for him the needs of the world and the hereafter; and one who hides the fault of a believer, Allah will conceal seventy faults that he leaves behind, in the world and in the hereafter.

الخبر في وارغبوا العظة في فانتفعوا المؤمن، أخيه عون في المؤمن كان ما المؤمن عون لفي الله وإن قال

He also said: Indeed, Allah continues to aid a believer as long as he continues to aid his fellow believer; therefore, benefit from the exhortation and seek the good (of doing this).[126]

عشر عتق من خيراً له وكانت حسنات عشر بها له الله كتب بخطوة المسلم أخيه حاجة في خطا من قال (ع) جعفر أبي وعن - 110  
الحرام المسجد في واعتكافه شهر بإقاب وص

110. It has been reported that Abu Ja'far [a.s] said:

One who takes one step in fulfilling the need of his Muslim brother, Allah writes for him ten good deeds and it is better for him than freeing ten slaves, and fasting for a month and performing i'tikaf (isolation for worship) in the Sacred Mosque (of Makkah).[127]

نسمه ألف وعتق (جلاله جل) الله سبيل في فرس ألف حملان من خير المؤمن حاجة قضاء قال (ع) الله عبد أبي وعن - 111

111. It has been reported that Abu 'Abd Allah [a.s] said:

To fulfill the need of a believer is better than providing one thousand horses in the way of Allah and freeing one thousand slaves.[128]

درجة بها له ورفع سيئة عنه بها وخط حسنة خطوة بكل له الله كتب إلا حاجة في لأخيه يمشي مؤمن من ما وقال

He also said: If any believer goes out to help his brother, Allah writes for him a good deed for every step (he takes) and erases from him a sin and elevates him a degree.[129]

أَفْضَلُ ذَلِكَ كَانَ إِلَّا مَظْلُومًا يُعِينُ مُؤْمِنٍ مِنْ وَمَا الْآخِرَةُ، كُرْبٍ مِنْ كُرْبَةٍ عَنْهُ اللَّهُ فَرَجٌ إِلَّا مُكْرَبٌ الْمُؤْمِنِ أَخِيهِ عَنْ يُفَرِّجُ مُؤْمِنٍ مِنْ وَمَا الْخَرَامِ الْمَسْجِدِ فِي وَاعْتِكَافِهِ شَهْرٍ صِيَامٍ مِنْ.

And any believer who relieves his fellow believer of a distress, Allah will relieve him of a distress in the hereafter. And if any believer comes to the aid of one who is oppressed, that would be better than fasting for a whole month and performing i'tikaf in the Sacred Mosque (in Makkah).[130]

حَاجَتِهِ، عَلَى بِهِ فَاسْتَعَانَ أَنَّهُ أَنَّهُ نَصْرَ بْنِ قَابُوسٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْمَاضِي (ع): بَلِّغْنِي عَنْ أَبِيكَ - 112 مُتَّابِعِينَ شَهْرَيْنِ اعْتِكَافٍ مِنْ خَيْرِ الْمُؤْمِنِ حَاجَةٍ فِي الْمَشِيِّ أَنْ عَلِمْتُ أَمَا فَقَالَ ذَلِكَ، لَهُ فَذَكَرَ، (ع) الْحَسَنِ فَأَتَى مَعْتَكِفًا، أَنَّهُ لَهُ فَذَكَرَ بِصِيَامِهِمَا الْحَرَامِ الْمَسْجِدِ فِي.

112. It has been related that Nasr ibn Qabus said: I said to Abu al-Hasan (Imam al-Kad(im [a.s]), 'I have come to know that someone once came to your grandfather (Imam Al-Husayn [a.s]) asking for help, but he was informed that he (Al-Husayn) was in a state of i'tikaf. So, he came to al-Hasan [a.s] and mentioned it to him. Al-Hasan said, 'You should have known that going to help a believer is better than two consecutive months of i'tikaf in the Sacred Mosque (in Makkah) whilst fasting for these two months.'

إِعْتِكَافِ الدَّهْرِ وَمِنْ (ع) الْحَسَنِ أَبُو قَالَ ثُمَّ.

Abu al-Hasan [a.s] added, 'Moreover, it is better than performing i'tikaf for the whole lifetime.'[131]

وَعَنْ رَجُلٍ مِنْ حُلْوَانَ قَالَ: كُنْتُ أَطُوفُ بِالْبَيْتِ، فَأَتَانِي رَجُلٌ مِنْ أَصْحَابِنَا فَسَأَلَنِي قَرْضَ دِينَارَيْنِ - 113 مَدَّ عَلِيٌّ أَبُو وَكَانَتْ قَدْ طَفَّتْ خَمْسَةَ أَشْوَاطٍ، فَقُلْتُ لَهُ: أَتَمَّ اسْبُوعِي ثُمَّ أَخْرَجَ، فَلَمَّا دَخَلْتُ فِي السَّادِسِ إِعْتِكَافِ عَبْدِ اللَّهِ (ع)، وَوَضَعَ يَدَهُ عَلَى مَنْكَبِي، قَالَ: فَاتَمَمْتُ سَبْعِي وَدَخَلْتُ فِي الْآخِرِ لِاعْتِمَادِ أَبِي عَبْدِ اللَّهِ (ع) عَلَيَّ، فَكُنْتُ كَلِمًا جَنَّتْ إِلَى الرُّكْنِ أَوْ مَأَى إِلَيَّ الرَّجُلُ، فَقَالَ أَبُو عَبْدِ اللَّهِ (ع): مَنْ كَانَ هَذَا يَوْمِي؟ قَالَ إِلَيْكَ، وَأَخْرَجَ سَبْعِي إِلَيْكَ؟ قُلْتُ: جَعَلْتَ فِدَاكَ هَذَا رَجُلٌ مِنْ مَوَالِيكَ، سَأَلَنِي قَرْضَ دِينَارَيْنِ، قُلْتُ: أَتَمَّ أَعْلَيْهِ دَخَلْتُ الْغَدَّ مِنْ كَانَ فَلَمَّا لَهُ، أَنْعَمْتُ قَدْ لِقَوْلِي إِيَّاهُ فَأَعْطَهُمَا: قَالَ أَنَّهُ فَظَنَنْتُ إِيَّاهُ، فَأَعْطَهُمَا إِذْ هَبَ: وَقَالَ (ع) اللَّهُ عَبْدُ أَبُو فَدَفَعَنِي أَعْتَقَ أَنْ نِمَّ إِلَيَّ أَحَبُّ لَهُ أَقْضَى حَتَّى حَاجَةٍ فِي لِي أَخٍ مَعَ أَمَشِي لِأَنَّ وَقَالَ الْحَدِيثَ قَطَعَ رَأْيِي فَلَمَّا يَحْدِثُهُمْ، أَصْحَابِنَا مِنْ عِدَّةٍ وَعِنْدَهُ مَلْجَمَةٌ مُسْرَجَةٌ اللَّهُ سَبِيلَ فِي فَرَسٍ عَلَى وَأَحْمِلُ نَسْمَةَ أَلْفَ.

113. It has been reported that a man from Hulwan said: I was circumambulating the Sacred House (i.e. the Ka'bah) when a man came to me from amongst our companions and asked me to lend him two Dinars. I had completed five rounds and said to him, 'when I finish my seven rounds, I will come out.' When I started the sixth round, I was approached by Abu 'Abd Allah [a.s]. He put his

hand on my shoulder (circumambulating with me). I finished my seven and started another round because Abu 'Abd Allah [a.s] was leaning on me; and every time I passed the Rukn, the man waiting for the loan signaled to me. Abu 'Abd Allah [a.s] thus said to me, 'who is that man beckoning you?' 'May I be ransomed for you,' I said, 'this is one of your associates. He asked me for a loan of two Dinars and I asked him to wait until I finish my seven rounds.' Abu 'Abd Allah [a.s] said, 'Go and give it to him.' Anyhow, I thought he said so because I had promised the man; but the next day, I visited him when he was encompassed by a group amongst our companions to whom he was talking. When he saw me, he interrupted his speech and said, 'For me, to walk with my brother in his need until I fulfill it for him is more preferable than freeing one thousand slaves and providing one thousand horses in the way of Allah, all saddled and reined (i.e. fully equipped).'[132]

الله سرّاً فقد سرّني ومن سرّني فقد مؤمناً سرّاً من ص) الله رسول قال: قال (ع) جعفر أبي وعن - 114

114. It has been reported that Abu Ja'far [a.s] said that the Messenger of Allah [a.s] said:

One who makes a believer happy has in fact made me happy; and one who makes me happy has in fact made Allah happy.[133]

الأخرة كُرب من كُربة عنه الله نفّس الدنيا كُرب من كُربة مؤمن عن نفّس من يقول (ع) الصادق سمعت: قال مسمع عن - 115  
الفؤاد تلج وهو قبره من وخرج

115. It has been related that Musmi' said: I heard al-Sadiq [a.s] saying:

Whoever relieves a believer of a worldly anxiety, Allah will dispel from him a distress of the hereafter and he will come forth from his grave whilst he is delighted.”[134]

سبئة آلاف ستة عنه ومحي حسنة آلاف ستة له (جلاله جل) الله كتب أسبوعاً البيت بهذا طاف من قال (ع) الله عبد أبي وعن - 116  
عمار: وقضى له ستة آلاف حاجة له ستة آلاف درجة. وفي رواية ابن ورفع

116. It has been reported that Abu 'Abd Allah [a.s] said:

One who circumambulates around this House (i.e. the Ka'bah) seven times, Allah will write for him six thousand good deeds and erase six thousand misdeeds and elevate him six thousand degrees.[135]

According to Ibn 'Ammar's narration, 'And fulfill for him six thousand needs.'

عشر مرات عدّ حتى ... من خير المؤمنين حاجة لقضاء ع) الله عبد أبو وقال

Then Abu 'Abd Allah [a.s] said:

Fulfilling the need of a believer is better than circumambulating and circumambulating..." he repeated ten times.

117. الله سبيل في فرس ألف حملان ومن نسمة ألف عتق من خير المؤمن حاجة لقضاء ع) الله عبد أبو وقال - 117

117. Abu 'Abd Allah [a.s] also said:

Fulfilling the need of a believer is better than freeing one thousand slaves and better than providing one thousand horses in the way of Allah.[136]

118. الجنة دون ثواباً لك أَرْضَى ولا عَلَيَّ ثَوَابُكَ: (جلاله جلّ) الله ناداه حاجته لمسلم قضى من ع) جعفر أبي وعن - 118

118. It has been reported that Abu Ja'far [a.s] said:

One who fulfils the need of a Muslim will be called out to by Allah [M.G] saying, 'your reward is upon Me and I shall not be satisfied with a reward for you less than Paradise.[137]

119. عليه الله سلط منها فَرَدُّه قضائها على يقدر وهو حاجته المؤمن أخوه سأله مؤمن يما وعن أبي عبد الله (ع) قال: أ - 119 أصابعه من ينهش قبره في شجاعاً

119. It has been reported that Abu 'Abd Allah [a.s] said:

If any believer asks his fellow brother to help him and he refuses while he is able to do, Allah will impose on him a serpent in his grave to bite his fingers.[138]

120. عشر بها له ورفع سيئات عشر عنه ومحى حسنات عشر بها الله كتب حاجة المؤمن لأخيه قضى من قال (ع) جعفر أبي وعن - 120 المسجد الحرام واعتكافه في شهر وصوم رقاب عشر عدل وكان درجات

120. It has been reported that Abu Ja'far [a.s] said:

One who fulfils a need for his Muslim brother, Allah records for him ten good deeds and erases from him ten misdeeds and elevates him ten degrees and it is equal to freeing ten slaves and fasting and i'tikaf in the Sacred Mosque for one month." [139]

121. الصدر مثلوج قبره من ويخرج القيامة يوم كربة عنه الله فرج كربة المسلم أخيه عن فرج من ع) الصادق وعن - 121

121. It has been related that al-Sadiq [a.s] said:

One who relieves a distress from his Muslim brother, Allah will remove a distress from him on the Day of Resurrection and he shall come forth from his grave delighted.[140]

122 - يوم القيامة كربة عنه الله فرج كربة المسلم أخيه عن فرج من قال (ع) الكاظم إبراهيم أبي وعن - 122

122. It has been related that Abu Ibrahim Musa al-Kad(im [a.s.] said:

One who relieves his Muslim brother of a distress, Allah will compensate him for it (by relieving him) of a distress on the Day of Resurrection.[141]

123 - فيها وأحکمهم جنتی أبيضهم عباداً لي إن قال أن عمران بن موسى عبده به الله احيوعن أبي جعفر (ع) قال: فيمان - 123  
كان في مؤمناً إن قال ثم سروراً مؤمن على أدخل من قال فيها؟ وتحكمهم جنتك تبيحهم الذين هؤلاء من رب يا موسى قال  
فلما وأضافه وأرفقه فألفه الشرك أهل من لمملكة جبار وكان مولعاً به فهرب منه إلى دار الشرك، ونزل برج  
من على محرمة ولكنها فيها، لأسكنتك لمشرك مسكن جنتي في كان لو وجلالي، وعزتي إليه جل عزو الله أوحى الموت، حضره  
ال: أو من حيث قال: ويؤتى برزقه طرفي النهار، قلت: من الجنة؟ ق. تؤذيه ولا هاربيه ناراً يا ولكن مشركاً، مات  
شاء الله عز وجل.

123. It has been reported that Abu Ja'far [a.s.] said:

Allah confided to His servant Musa ibn 'Imran (Prophet Moses), 'For some of My servants, I shall open up My Paradise and make them rulers in it.' 'Lord,' asked Musa, 'who are these for whom You shall open up Your Paradise and cause them to dominate therein?'

'One who brings joy to a believer,' He replied.

Then Abu Ja'far [a.s.] said:

There was a believer who lived in fear under the rule of a tyrant. He therefore fled to a land of polytheists and put down with a person who befriended, showed compassion and aided him. When the polytheist died, Allah revealed to him saying, 'By My Might and My Glory I swear, if there was a place in My Paradise for a polytheist, I would have made you to abide therein, but Paradise is forbidden to one who dies as polytheist. So, I will order the Fire of hell to evade tormenting him.'

Abu Ja'far [a.s.] added, 'He will be given his sustenance twice a day.'

Will it be from Paradise?' I asked.

'Or from wherever Allah pleases,' the Imam replied.[142]

درجات عشر له ورفع سيئات عشر عنه ومحى حسنات عشر له الله كتب حاجة لمسلم قضي من قال (ع) الله عبد أبي وعن - 124  
ظله إلا ظل لا يوم ظله في (جلاله جل) الله وأظله

124. It has been reported that Abu 'Abd Allah [a.s] said:

Whoever fulfils a Muslim's need, Allah shall write for him ten good deeds, erase from him ten misdeeds, elevate him ten degrees, and Allah shall cover him under His shade on the Day when there is no shade except His.[143]

القيامة يوم عذاب (جلاله جل) الله أقاله بيع في ندامة مسلماً أقال مسلم أيما ع) أحدهما عن أبو حمزة - 125

125. Abu Hamzah reported that one of the two (al-Baqir or al-Sadiq) [a.s] said:

If any Muslim gives a concession to another Muslim in trade, Allah will grant him an exemption from the chastisement of the Day of Resurrection.[144]

له فيقول موته عند فيلقاه خلقاً السرور ذلك من (جلاله جل) الله خلق سروراً مؤمن على أدخل من قال (ع) الله عبد أبي وعن - 126  
ذلك مثل له فيقول تلقاه بعث فإذا ذلك، مثل له فيقول قبره يدخل حتى معه يزال لا ثم منه، ورضوان الله ن م بكرامة الله ولي يا أبشر  
على فلان أدخلت الذي السرور أنا: فيقول الله؟ رحمك أنت من: له فيقول ذلك، مثل له ويقول يبشره هول كل في معه يزال فلا

126. It has been reported that Abu 'Abd Allah [a.s] said:

Whoever brings joy to a believer, Allah creates from that joy a creature that meets him at his death and says to him, 'Enjoy glad tidings! O friend of Allah with honor from Allah and pleasure.' Then it remains with him until he enters the grave and it says the same to him. When he is resurrected, it will meet him and say the same to him. Thus, it will not cease to be in his company, giving him glad tidings at every stage of horror and it will say to him the same words as before. So, the man will say to it, 'Who are you, may Allah have mercy on you?' 'I am the happiness that you brought to so-and-so,' it will reply.[145]

تنفيس أو جوعته إشباع من المؤمن أخيه على السرور إدخال (جلاله جل) الله إلى الأعمال أحب من قال (ع) الله عبد أبي وعن - 127  
دينه قضاء أو كرتته

127. It has been reported that Abu 'Abd Allah [a.s] said:

Amongst the deeds most loved by Allah are (for a person) to bring joy to his fellow believer by satiating his hunger, relieving his distress or paying off his debt.[146]

لم إياها يكفيه حاجة أو بها يلطفه بكلمة أو يكرمه بمجلس المسلم أخاه أكرم من ص) الله رسول قال: قال (ع) جعفر أبي وعن - 128  
المنزلة بتلك كان ما الملائكة من ظل في يزل



128. It has been reported that Abu Ja'far [a.s] said: The Messenger of Allah [a.s] said:

When one honors his Muslim brother in a gathering or speaks words of benevolence to him or helps him in a need, he continues to remain under the shade of the angels as long as he is in that state.[147]

بالجنة فأحكمه بالحسنة إلي يتقرب من عبادي من إن عمران بن موسى إلى (جلاله جلّ) الله أوحى: قال (ع) الله عبد أبي وعن - 129  
سُروراً مؤمنٍ على يُدخل قال الحسنة؟ هذه وما رب يا: قال

129. It has been reported that Abu 'Abd Allah [a.s] said: Allah revealed to Musa ibn 'Imran:

Amongst My servants, I decree Paradise for one who draws near to Me by a certain good deed.

'O Lord,' Musa [a.s] asked, 'what is this good deed?'

'This is bringing joy to a believer,' He replied.44

الحرام بالبيت طوافاً سبعين من خير المسلم حاجة في المسلم مشي قال (ع) وعن أبي عبد الله - 130

130. It has been reported that Abu 'Abd Allah [a.s] said:

The walking of a Muslim in fulfilling the need of a fellow Muslim is better than seventy circumambulations of the Sacred House (i.e. Ka'bah).[148]

على المسلم السرور إدخال الأعمال من الله يُحب مما إن قال (ع) الله عبد أبي وعن - 131

131. It has been reported that Abu 'Abd Allah [a.s] said:

Indeed, of the actions loved by Allah is bringing happiness to a Muslim.[149]

فأعزُّمُ لي فقال الكراء، عذر إليه فشكى القداح، ميمون عليه فدخل التروية يوم (ع) الله عبد أبي عند كنت: قال صفوان عن - 132  
أخاك، فخرجت معه فيسر الله له الكراء، فرجعت إلى مجلسي، فقال لي: ما صنعت في حاجة أخيك  
بالكعبة. ثم قال أسبوع طواف من إلي أحبُّ أخاك تُعِنُّ إن نك المسلم؟ قلت: قضاها الله تعالى، فقال أما إ  
إن رجلاً أتى الحسن بن علي (ع) فقال: يا أبي أنت وامي يا أبا محمد أعني على حاجتي؟ فانتعل وقام  
معه، فمر على الحسين بن علي (ع) وهو قائم يصلي، فقال له: أين كنت عن أبي عبد الله تستعينه على  
شهرٍ اعتكاف من له خيراً لكان حاجتك على أعانك لو إنّه أما فقال معتكف، أنه لي فذكر فعلت قد: حاجتك؟ قال

132. Safwan reported: I was with Abu 'Abd Allah [a.s] on the Day of al-Tarwiyah when Maymun al-Qaddah visited him and complained to him about a difficulty in arranging a hire. Imam al-Sadiq

[a.s.] said to me, 'Go and help your brother.' So, I went out with him and Allah eased his difficulty and I returned to my gathering.

Imam al-Sadiq [a.s.] asked me, 'What did you do in helping your Muslim brother?' 'Allah fulfilled it,' I replied. He said, 'Indeed, if you help your brother, it will be more loved by me than circumambulating around the Ka'bah for a week.' Then he continued, 'A man once came to al-Hasan ibn 'Ali [a.s.] and said, 'May my father and mother be ransomed for you, O Abu Muhammad, help me with my need?' So, he put on his shoes and rose (to go) with him. They passed by Al-Husayn ibn 'Ali [a.s.] who was standing in prayer. Imam al-Hasan [a.s.] asked to the man, 'Why did you not ask Abu 'Abd Allah (i.e. Imam Al-Husayn) to help you?' 'I wanted,' replied the man, 'but it was said to me that he was in the state of i'tikaf.' 'Had he helped you in your need,' al-Hasan [a.s.] commented, 'it would have been better for him than a whole month's i'tikaf.' [150]

من وما المسلم، أخيه على السرور إدخال من (جلاله جلّ) الله إلى أحبّ المسلم يعمّله عملي من ما قال (ع) جعفر بي وعن أ - 133  
السرور من باباً عليه (جلاله جلّ) الله أدخل إلا السرور من باباً المسلم أخيه على يدخل رجل

133. It has been reported that Abu Ja'far [a.s.] said:

No action of a Muslim is more loved by Allah than bringing joy to his Muslim brother; and anyone who brings joy to his Muslim brother, Allah will bring an equal measure of joy to him. [151]

يمشي ورجل ماله في المسلم أخاه يحكم ورجل عادل إمام: ثلاث إدرها مجذ (جلاله جلّ) الله إن قال (ع) الحسن أبي وعن - 134  
تفضّ لم أو له فضيبت حاجة في المسلم لأخيه

134. It has been reported that Abu al-Hasan [a.s.] said:

Allah has a Paradise that He has stored away exclusively for three kinds of people: a just leader, a person who allows his Muslim brother to share in his wealth and a man who goes out to help his Muslim brother regardless of whether he succeeds in helping him or not. [152]

عشر عنه وتمحى حسنات عشر له تكتب المسلم أخيه حاجة في الرجل مشي قال (ع) أحدهما عن مروان بن محمد عن - 136  
وصيامه الحرام المسجد في شهر اعتكاف من وأفضل رقاب عشر ويعدل درجات عشر له ويرفع سيئات

135. It has been reported that Muhammad ibn Marwan said that one of the two (al-Baqir or al-Sadiq) [a.s.] had said:

If a person goes a distance to help his Muslim brother, ten good deeds are written for him, ten misdeeds are erased from him, he is elevated ten degrees, and it is equal in reward to freeing ten slaves. In addition, it is better than performing i'tikaf in the Sacred Mosque whilst fasting. [153]

الأقدام تنزل يوم قدميه الله أثبتت يتمها حتى المسلم لأخيه حاجة في مشى من قال (ع) جعفر أبي وعن - 137

136. It has been reported that Abu Ja'far [a.s] said:

One who goes a distance to help his Muslim brother until he completes it, Allah will steady his feet on the Day when feet shall waver and slip.[154]

إثننتين له (جلاله جل) الله كتب كربة أو غم من اللهيان أللهفان أخاه أعان من ص) النبي قال: قال (ع) الله عبد أبي وعن - 137  
الآخرة لأهوال وسبعين وإحدى دنياه أمر بها يصلح واحدة منها له عجل رحمة وسبعين

137. It has been reported that Abu 'Abd Allah [a.s] said: The Prophet [a.s] said:

Whoever relieves his grieving brother from a sorrow or distress, Allah will record for him seventy-two mercies; of them, one He shall hasten to him in this world in order to improve his worldly affairs, and seventy-one (will be postponed) to alleviate the horrors of the hereafter.”[155]

جلاله جل) الله يكرم فائما مؤمناً أكرم من ص) الله رسول قال: قال (ع) الله عبد أبي وعن - 138

138. It has been reported that Abu 'Abd Allah [a.s] said: The Messenger of Allah [a.s] said:

One who honors a believer has in fact honored Allah [M.G]. [156]

وإذا هنيئتها عجلتها فاذا وسترها، وتصغيرها جيلها تع: ثلاث المسلم لأخيه الرجل حاجة في قال (ع) الله عبد أبي وعن - 139  
صننتها فقد سترتها وإذا عظمتها فقد صغرتها

139. It has been reported that Abu 'Abd Allah [a.s] said:

An individual who intends to fulfill the need of his Muslim brother, three characteristics must be observed: expediting it, making it look little and concealing it. When you expedite it, it becomes wholesome; and when you make it look small, you in fact make it great; and when you conceal it, you have preserved it (i.e. its reward).

الصدقة، بحساب أجره له الله كتب، (جلاله جل) الله وجه يلتبس قرضاً مؤمناً يقرض مؤمناً أيما قال (ع) الله عبد أبي وعن - 140  
مثله ولك: يقول ملكاً به (جلاله جل) الله وكل إلا الغيب بظهر لأخيه يدعو مؤمن من وما

140. It has been reported that Abu 'Abd Allah [a.s] said:

Any believer who gives another believer a loan, seeking the pleasure of Allah [M.G], Allah will record for him the equivalent in charity as his reward; and any believer who prays for his brother

in his absence, Allah appoints for him an angel saying (to him), 'and for you is the same as for him.'[157]

الرَّزَقَ عَلَيْهِ وَيُدْرُ البلاءَ عنه يدفعُ للمؤمنِ المؤمنَ دُعَاءُ: (ع) وقال

Abu 'Abd Allah [a.s] also said:

The supplication of a believer for another believer repels afflictions from him and amplifies his livelihood.[158]

حول الطواف بفضلٍ أخبرك ألا: قال ثم عليّ فسلم بعضدي، (ع) الله عبد أبو أخذ إذ الطواف في كنت: قال التيمي إبراهيم عن - 141 ومحي حسنة ألف له الله كتب بين ركعت خلفه فصلّى المقام أتى ثم أسبوعاً البيت هذا حول طاف مسلم أيما قال بلى، قلت البيت؟ هذا له ألف شفاعاة وأثبت درجة ألف له ورفع سيئة ألف عنه

ثم عشرة بلغ حتى ... أفضل امرئ حاجة قضاء: قال بلى، قلت ذلك؟ من بأفضل أخبرك ألا: قال ثم رعاتها، هلكت قد غنم في ضاريتين ذنبيين من عليه أضر المال يفيد؛ لعليه من ما أضر فائدة من المؤمن أفاد ما إبراهيم، يا قال آخرها في وأخر أولها في واحد

فيقول زوجني، فيقول المسلم أخوه يأتيه أن عليه يدخل ما أيسر إن صدقت، قال الله، أصلحك يفسدان، قلت بهما؟ ظنك فما: قال ثم لك مال ليس

141. It has been related that Ibrahim al-Taymi said: I was circumambulating (the Ka'bah) when Abu 'Abd Allah [a.s] took hold of my arm and greeted me. Then he said, 'Shall I tell you about the excellence of circumambulating this House?' 'Indeed,' I replied. He said:

'Any Muslim who circumambulates this House seven times then comes to the Maqam (the standing-place of Prophet Abraham) and offers a two-Rak'ah (unit of prayer) prayer behind it, Allah will write for him one thousand good deeds, erase from him one thousand misdeeds, elevate him one thousand degrees and establish for him one thousand intercessions.

Then he said, 'Shall I tell you what is even better than that?' 'Yes, indeed,' I replied. He said:

'To fulfill someone's need is better than circumambulating a week and another week...' he repeated ten times[159] then said:

'O Ibrahim: a believer has never acquired a profit more harmful to him than the wealth he gains. Wealth is more injurious to him than two starving wolves on a flock of sheep whose shepherd has perished; one (attacking) from the front and the other from the rear.'

Then he asked, 'What do you think of them (i.e. the wolves)?' 'May you prosper and thrive! They

will ruin (the flock),' I replied. 'This is true,' he remarked, 'the least (corruption) that permeates him is that his Muslim brother comes to him and says, 'Marry me (to your daughter),' but he replies, 'you have no wealth!'[160]

به حَدَّثْتُمْ لَوْكَ، مِنْ ذَلِّ أَعْظَمِ الْمُؤْمِنِ حَقُّ فَقَالَ الْمُؤْمِنُ، عَلَى الْمُؤْمِنِ حَقٌّ عَنْ (ع) اللَّهُ عَبْدُ أَبِي سَأَلْتُ: قَالَ تَغْلِبُ بْنُ أَبِي عَن - 142  
اللَّهُ بِشَرِّكَ: لَهُ فِيقُولُ وَالسَّرُورِ، رَبِّكَ مِنْ بِالْكَرَامَةِ أُبَشِّرُ: لَهُ فِيقُولُ قَبْرِهِ مِنْ مِثَالٍ مَعَهُ خَرَجَ قَبْرِهِ مِنْ خَرَجَ إِذَا الْمُؤْمِنَ إِنْ لَكَفَرْتُمْ،  
يَزَالُ فَلَا. لَكَ هَذَا: قَالَ يَرِبْدَخُ مَرَّةً وَإِذَا لَكَ، هَذَا أَلَيْسَ: قَالَ بَهَوْلٍ مَرَّةً فَإِذَا: قَالَ غَيْرِهِ عَنْ وَرَوَاهُ. ذَلِكَ بِمِثْلِ يُبَشِّرُهُ مَعَهُ يَمْضِي ثُمَّ. بِخَيْرٍ  
فَإِنَّ بِالْجَنَّةِ أُبَشِّرُ: الْمِثَالُ لَهُ قَالَ الْجَنَّةِ إِلَى بِهِ أَمْرٌ فَإِذَا، (جَلَالَهُ جَلَّ) اللَّهُ يَدِي بَيْنَ مَعَهُ يَقْفَ حَتَّى يَحْبُ بِمَا وَيُبَشِّرُهُ يَخَافُ مِمَّا يُؤْمَنُهُ مَعَهُ  
وَخَبَّرْتَنِي طَرِيقِي فِي وَأَنْسَتَنِي قَبْرِي مِنْ خَرَجْتُ حِينَ بِشَّرْتَنِي اللَّهُ؟ يَرْحَمُكَ أَنْتَ مَنْ: لَهُ فِيقُولُ الْجَنَّةِ، إِلَى بِكَ أَمْرٌ قَدْ (جَلَالَهُ جَلَّ) اللَّهُ  
وَحَشْنَتِكَ وَأُوَيْسَ لِأَنْصُرَكَ مِنْهُ جُعِلْتَ الدُّنْيَا؛ فِي إِخْوَانِكَ عَلَى تُدْخِلُهُ كُنْتَ الَّذِي السَّرُورِ أَنَا: فِيقُولُ رَبِّي عَنْ

142. It has been related that Aban ibn Taghlib said: I asked Abu 'Abd Allah [a.s] concerning the right of a believer on a (fellow) believer. He said:

The rights of a believer are not that simple. If I were to relate them to you, you would find yourselves neglectful concerning the religious duties. When a believer shall come forth from his grave, a form will emerge with him from his grave and say to him, 'Enjoy the honor and happiness of Allah; Allah gives you the glad tidings of goodness.' Then it shall go along with him giving him similar glad tidings along the way.

According to another series of narrators, the Imam continued:

When he comes to something terrifying, the form shall say, 'this is not for you,' and when it comes to something good, it shall say, 'this is for you.' Thus it will continue with him, comforting him from what he fears and giving him glad tidings of what he desires until it stands with him before Allah [M.G]. When he is instructed to enter Paradise, the form shall say to him, 'Enjoy Paradise, for Allah [M.G] has instructed you to enter it.' He shall say to it, 'Who are you? May Allah have mercy upon you, for you gave me glad tidings when I came forth from my grave and you accompanied me in my journey and have informed me of good news from my Lord.' 'I am the happiness that you brought to your (believing) brothers in the world,' it shall reply, 'I was made from that joy so that I may help you and offer you company in your loneliness.' [161]

فَقَالَ. جَنَّتِي فَأَبِيحُهُ بِالْحَسَنَةِ لِيَأْتِيَنِي عِبَادِي مِنَ الْعَبْدِ إِنَّ ع) دَاوُدَ إِلَى (جَلَالَهُ جَلَّ) اللَّهُ أَوْحَى: قَالَ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 143  
لَا أَنْ عَرَفَكَ لَمَنْ حَقُّ رَبُّ، يَا: دَاوُدَ قَالَ. بِثَمْرَةٍ وَلَوْ سُرُورًا الْمُؤْمِنِ عِبْدِي عَلَى يُدْخَلُ قَالَ لِحَسَنَةٍ؟ دَاوُدَ، يَا رَبِّ وَمَا تَلَّكَ أ  
ه. مِنْ لِرَجَاءٍ يَقَطَعُ

143. It has been reported that Abu 'Abd Allah [a.s] said:

Allah [M.G] revealed to Dawud (Prophet David [a.s] saying: 'Sometimes, My servant brings Me one

good deed and I make Paradise lawful for him.'

Dawud [a.s] asked, 'O Lord: what is that good deed?'

'It is bringing happiness to My believing servant,' he said, 'even if it be with a single piece of date.'

'O Lord,' responded Dawud, 'One who knows You will never lose hope in You.' [162]

اللَّهُ سَبِيلِي فِي كَالْمَجَاهِدِ كَانَ حَاجَتِي فِي مَعَهُ فَقَامَ الْمُسْلِمُ أَخُوهُ مَجَاءً إِذَا الْمُسْلِمَ إِذَا قَالَ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 144

144. It has been reported that Abu 'Abd Allah [a.s] said:

A believer who rises to assist another believer when he comes to him for help is like one who strives in the way of Allah. [163]

بِذَلِكَ لَهُ كَانَتْ حَاجَتُهُ نَجَاحٍ عَلَى وَأَعَانَهُ كَرِيهَةً فَتَنَفَّسَ جِهْدَهُ عِنْدَ اللَّهْفَانِ اللَّهْبَانِ الْمُؤْمِنِ أَخَاهُ أَعَانَ مَنْ قَالَ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 145  
لِحَوَائِجِ رَحْمَةٍ وَسَبْعِينَ إِحْدَى لَهُ وَيَتَخَرَّ مَعِيشَتِهِ أَمْرٌ بِهَا يُصَلِّحُ وَاحِدَةً مِنْهَا لَهُ يُعَجَّلُ (جَلَالَهُ جَلَّ) مِنْ اللَّهِ رَحْمَةً وَسَبْعُونَ إِثْنَتَانِ  
وَأَهْوَالِهَا الْقِيَامَةَ

145. It has been reported that Abu 'Abd Allah [a.s] said:

One who helps his grieving and distressed fellow believer in his struggle, relieves his distress and helps him in attaining his need shall have seventy-two mercies from Allah; one of which is hastened to him to improve his livelihood, and the remaining seventy-one mercies are stored away for him for the woes of the Resurrection and its horrors. [164]

#### Notes:

[124] Al-Mustadrak 2/412 h.2, 2/407 h.1 and al-Majlisi: Bihar al-Anwar 74/315 h.72 as quoted from al-Suri: Qad(a` al-°uquq with little difference.

[125] Al-Mustadrak 2/406 h.5, al-Majlisi: Bihar al-Anwar 74/323 h.91 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/576 h.2 as quoted from al-Kulayni: al-Kafi 2/193 h.2; yet with little difference in the series of narration.

[126] Al-Mustadrak 2/408 h.1 as quoted from al-Kulayni: al-Kafi 2/200 h.5. A similar narration is recorded in al-Majlisi: Bihar al-Anwar 74/322 h.89 and 75/20 h.16, Shaykh al-Saduq: Thawab al-A`mal 163 h.1 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/586 h.2.

[127] Al-Mustadrak 2/408 h.2.

[128] Al-Mustadrak 2/407 h.2 (26), al-Majlisi: Bihar al-Anwar 74/324 h.92, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/580 h.1 [as quoted from al-Kulayni: al-Kafi 2/193 h.3], Shaykh al-Mufid: al-Ikhtisas 21 and Shaykh al-Saduq: Musadaqat al-Ikhwan 38 h.3.

[129] Al-Mustadrak 2/407 h.2 (27), al-Majlisi: Bihar al-Anwar 74/333 h.109, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/583 h.5 [as quoted from al-Kulayni: al-Kafi 2/197 h.5] and Shaykh al-Mufid: al-Ikhtisas 22. A similar narration with is recorded in al-Majlisi: Bihar al-Anwar 74/311.

[130] Al-Mustadrak 2/408 h.2, al-Majlisi: Bihar al-Anwar 74/311 as quoted from Shaykh al-Mufid: al-Ikhtisas 22.

[131] Al-Mustadrak 2/408 h.6 and al-Majlisi: Bihar al-Anwar 74/235 h.123.

[132] Al-Mustadrak 2/152 h.3 and al-Majlisi: Bihar al-Anwar 74/315 as quoted from al-Suri: Qad(a` al-`uquq.

[133] Al-Mustadrak 2/404 h.2, al-Majlisi: Bihar al-Anwar 74/287 h.14, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/569 h.1 [as quoted from al-Kulayni: al-Kafi 2/188 h.1] and Shaykh al-Saduq: Musadaqat al-Ikhwan 52 h.9.

[134] Al-Mustadrak 2/408 h.3, al-Majlisi: Bihar al-Anwar 7/198 h.71, 74/321 h.87 [as quoted from al-Kulayni: al-Kafi 2/199 h.3], 74/386 h.105 and 75/22 h.23 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 179 h.1] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/587 h.4.

[135] Al-Mustadrak 2/147 h.5, al-Majlisi: Bihar al-Anwar 74/326 h.95 and 97 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/581 h.3 and 4 [as quoted from al-Kulayni: al-Kafi 2/194 h.6].

[136] The same as the first statement of narration No. 111.

[137] Al-Mustadrak 2/406 h.6, al-Majlisi: Bihar al-Anwar 74/285 h.8 [as quoted from al-`imyari al-Qummi: Qurb al-Isnad 19], 74/305 h.54 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 223], 74/312 h.68 [as quoted from Shaykh al-Mufid: al-Ikhtisas 184], 74/326 h.96 [as quoted from al-Kulayni: al-Kafi 2/194 h.7] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/576 h.4.

[138] Al-Mustadrak 2/406 h.7, al-Majlisi: Bihar al-Anwar 74/319 [as quoted from Ibn Fahad al-`illi: `Uddat al-Da`i 178], 75/177 h.13 [as quoted from Shaykh al-Saduq: al-Amali 2/278 h.36] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/80.

[139] Al-Mustadrak 2/407 h.3.

[140] Al-Mustadrak 2/408 h.4.

[141] Al-Majlisi: Bihar al-Anwar 74/233 as quoted from al-Suri: Qad(a` al-°uquq.

[142] Al-Mustadrak 2/404 h.3, al-Majlisi: Bihar al-Anwar 74/288 h.16 [as quoted from al-Kulayni: al-Kafi 2/188 h.3] and 74/306 h.57 [as quoted from Qasas al-Anbiya` 125 h.28]. The first statement of the narration is recorded in al-Majlisi: Bihar al-Anwar 13/356 h.59 [as quoted from al-Kulayni: al-Kafi] and Shaykh al-Saduq: Musadaqat al-Ikhwan 52 h.9, and the last statement is in 8/314 h.92.

[143] Al-Mustadrak 2/406 h.8, and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/579 h.12 as quoted from Shaykh al-Saduq: Musadaqat al-Ikhwan 40 h.4.

[144] Al-Hurr al-`Amili: Wasa`il al-Shi`ah 12/287 h.4 [as quoted from Shaykh al-Saduq: al-Muqanna` 98] and 12/286 h. 2 [as quoted from al-Kulayni: al-Kafi 25/153], Shaykh al-Tusi: al-Tahdhib 7/8 h.26 and Shaykh al-Saduq: Man La Yahd(uruhu al-Faqih 3/196 h. 3738 and Musadaqat al-Ikhwan 66 h.1.

[145] Al-Mustadrak 2/404 h.4, al-Majlisi: Bihar al-Anwar 74/296 h.25 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/571 h.9 [as quoted from al-Kulayni: al-Kafi 2/192 h.12 and Shaykh al-Saduq: Thawab al-A`mal 180].

[146] Al-Mustadrak 2/404 h.6, al-Majlisi: Bihar al-Anwar 74/297 h.29 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/570 h.6 [as quoted from al-Kulayni: al-Kafi 2/192 h.16], al-Majlisi: Bihar al-Anwar 74/365 h.37 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 6/328 h.3 [as quoted from Shaykh al-Tusi: al-Tahdhib 4/110 h.52 and al-Kulayni: al-Kafi 4/51 h.7] with little difference; al-Majlisi: Bihar al-Anwar 74/283 h.2 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/575 h.20 [as quoted from al-°imyari al-Qummi: Qurb al-Isnad 68] and Shaykh al-Saduq: Musadaqat al-Ikhwan 24 h.2 with little difference.

[147] Al-Mustadrak 2/404 h.7, al-Majlisi: Bihar al-Anwar 13/306 h.56 [as quoted from al-Rawandi: Qasas al-Anbiya` 125 h.27], 74/329 h.101 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/578 h.8 [as quoted from al-Kulayni: al-Kafi 2/195 h.12 with little differences in the texts.

[148] Al-Mustadrak 2/408 h.3, al-Majlisi: Bihar al-Anwar 74/311 h.66 [as quoted from Shaykh al-Mufid: al-Ikhtisas 21].

[149] Al-Mustadrak 2/404 h.8, al-Majlisi: Bihar al-Anwar 74/289 h.17 [as quoted from al-Kulayni: al-Kafi 2/189 h.4] and Shaykh al-Saduq: Musadaqat al-Ikhwan 50 h.6.



[150] Al-Mustadrak 2/408 h.4, al-Majlisi: Bihar al-Anwar 74/335 h.113, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/585 h.3 [as quoted from al-Kulayni: al-Kafi 2/198 h.9] and Shaykh al-Saduq: Musadaqat al-Ikhwan 64 h.10.

[151] Al-Mustadrak 2/404 h.9.

[152] Al-Mustadrak 2/407 h.3 and al-Majlisi: Bihar al-Anwar 74/314 h.70.

[153] Al-Mustadrak 2/408 h.5, al-Majlisi: Bihar al-Anwar 74/331 h.105, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/582 h.1 [as quoted from al-Kulayni: al-Kafi 2/196 h.1 with another series of narrators and Shaykh al-Saduq: al-Muqanna` 97] and Shaykh al-Saduq: Musadaqat al-Ikhwan 62 h.7.

[154] Al-Mustadrak 2/407 h.4.

[155] Al-Mustadrak 2/409 h.5.

[156] Al-Mustadrak 2/409 h.2, al-Majlisi: Bihar al-Anwar 74/319 h.83 [as quoted from Ibn Fahad al-`illi: `Uddat al-Da`i 176 with little difference in the text as well as the series of narrators], 74/289 h.32 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/590 h.1 [as quoted from al-Kulayni: al-Kafi 2/206 h.3.

[157] Al-Mustadrak 2/389 h.7, Shaykh al-Mufid: al-Ikhtisas 22, al-Majlisi: Bihar al-Anwar 74/311 h.67 [as quoted from al-Ikhtisas with little difference in the series of narrators].

[158] Al-Majlisi: Bihar al-Anwar 74/222 h.2 [as quoted from al-Ikhtisas].

[159] Al-Mustadrak 2/407 h.4 and al-Majlisi: Bihar al-Anwar 74/319 h.83 [as quoted from Ibn Fahad al-`illi: `Uddat al-Da`i 178].

[160] Al-Mustadrak 2/537 h.6.

[161] Al-Mustadrak 2/405 h.11, 92 h.2, al-Majlisi: Bihar al-Anwar 74/295 h.11 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/573 h.13 [as quoted from al-Kulayni: al-Kafi 2/191 h.10 with little difference].

[162] Al-Mustadrak 2/405 h.12, al-Majlisi: Bihar al-Anwar 74/283 h.1 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 163, Shaykh al-Saduq: al-Amali 483 h.3], 74/289 h.18 [as quoted from al-Kulayni: al-Kafi 2/189 h.5]. A similar narration is recorded in Bihar al-Anwar 75/19 h.10 [as quoted from Shaykh al-Saduq: Ma`ani al-Akhbar 374 h. 1 and Shaykh al-Saduq: `Uyun Akhbar al-Rid(a 2/243 h.84), 14/34 h.5 [as quoted from Shaykh al-Saduq: al-Amali and al-Rawandi: Qasas al-

Anbiya` 166 h.1] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/570 h.7 [as quoted from al-Kulayni: al-Kafi, Shaykh al-Saduq: al-Amali and Thawab al-A`mal].

[163] Al-Mustadrak 2/407 h.5.

[164] Al-Mustadrak 2/409 h.6, al-Majlisi: Bihar al-Anwar 74/319 h.85 [as quoted from al-Kulayni: al-Kafi 2/199 h.1], 75/21 h.22 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 179]. The first statement is recorded in al-Majlisi: Bihar al-Anwar 7/299 h.49, 75/22 h.25 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 220] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/586 h.1 [as quoted from al-Kulayni: al-Kafi and Shaykh al-Saduq: Thawab al-A`mal].

## Chapter 7 : Visiting a Believer Socially and When He is Ill

### باب زيارة المؤمن وعبادته - 6

استنقَعَ عِنْدَهُ قَعْدَ وَإِذَا حَوْضاً الرَّحْمَةِ فِي خَاضٍ (جَلَّالَهُ جَلٌّ) اللهُ فِي مَرِيضاً عَادَ مُؤْمِنٍ أَيْمَهُنَ النَّبِيِّ (ص) أَنَّهُ قَالَ - 146  
يُصْبِحُ أَنْ إِلَى مَلَكٍ أَلْفٍ سَبْعُونَ عَلَيْهِ صَلَّى عَشِيَّةً عَادَهُ فَإِنْ يُمْسِي، أَنْ إِلَى مَلَكٍ أَلْفٍ سَبْعُونَ عَلَيْهِ صَلَّى غَدْوَةً عَادَهُ فَإِنْ اسْتَنْقَاعاً

146. It has been reported that the Prophet [a.s] said:

Whenever a believer visits one who is sick for the sake of Allah, he will be immersed in mercy totally. When he sits and spends some time with him, he will be soaked in mercy completely. If he visits him in the morning, seventy thousand angels will bless him until he retires in the evening; and if he visits him at night, seventy thousand angels will bless him until he rises in the morning.[165]

عِنْدَهُ قَعْدَ فَإِذَا مَلَكٌ، فَوَسَبِعُونَ أَلْ سَبْعَةً عَلَيْهِ صَلَّى مَرَضُهُ فِي الْمُؤْمِنِ أَخَاهُ عَادَ مُؤْمِنٍ أَيَّمَا قَالَ (ع) اللهُ عِبْدَ أَبِي وَعَنْ - 147  
يُصْبِحُ حَتَّى ذَلِكَ مِثْلَ لَهُ كَانَ مَسَاءً عَادَهُ فَإِنْ يُمْسِي، حَتَّى لَهُ وَاسْتَغْفَرُوا الرَّحْمَةَ غَمْرَتَهُ

147. It has been reported that Abu 'Abd Allah [a.s] said:

If a believer visits his fellow believer when he is sick, seventy-seven thousand angels will pray for him; and if he sits with him a while, he will be inundated with mercy, and the angels seek forgiveness for him until he retires in the evening; and if he visits in the evening, it shall be the same for him until he rises in the morning.[166]

فيما ورغبتاً (جلاله جلّ) الله وجه التماسٍ لغيره لا لله أخاه يريدُ بيته من خرج إذا المسلم العبدَ إنَّ قال (ع) جعفر أبي وعن - 148 الجنة لك وطابت طيبت ألا: منزله إلى يرجع أن إلى خلفه من يُنادونه ملك ألف سبعين به الله وكلّ عنده،

148. It has been reported that Abu Ja'far [a.s] said:

When a Muslim servant (of Allah) leaves his home intending to visit his brother for the sake of none but Allah, seeking the pleasure of Allah and hoping for what (reward) is with Him, Allah will appoint seventy thousand angels calling out from behind him until he returns home (saying), 'Rejoice and enjoy Paradise!'[167]

معه فإذا أبو موسى الأشعري فذهبتُ: قال فلانا؟ نعود بنا تذهب: أصحابه لبعض قال أنه (ع) المؤمن أمير وعن - 149 فقال: عائداً بل لا: فقال زائراً؟ أم جئتُ عائداً موسى، أبا يا: (جالس عنده، فقال أمير المؤمنين (ع) إلى أهله يرجع حتى ملك ألف سبعون عليه صلى المؤمن أخاه عاد إذا المؤمن إنَّ أما

149. It has been related that Amir al-Mu'minin [a.s] said to some of his companions, 'Will you come with me to visit so-and-so who is sick?' They therefore went with him and found Abu Musa al-Ash'ari seated with him. Amir al-Mu'minin [a.s] asked, 'O Abu Musa, have you come to see him because he is sick or is it just a social visit?' 'Rather (I came) because he is sick,' he replied.

'When a believer visits his sick brother-in-faith,' Amir al-Mu'minin [a.s] said, 'seventy thousand angels bless him until he returns to his family.'[168]

أهبط الله أن (ع) ثوبان أبي جعفر عن أبيه عن الحسين بن علي (ع) عن النبي (ص) أنه قال: حدثني جبر - 150 حاجتك ما: الملك له فقال الدار، رب على يستأذن رجل وإذا رجل، دار باب إلى وقع حتى يمشي الملك ذلك وأقبل ملكاً، الأرض إلى ذلك، قال: فإنني رسول الله إلا بي جاء ما: قال ذلك؟ إلا بك جاء ما: له قال الله، في زرته مسلم لي أخ: قال الدار؟ رب إلى ليس مسلماً زار مسلماً أيما يقول (جلاله جلّ) الله إن: الملك وقال: قال الجنة، لك أوجبتُ: ويقول السلام يُقرئك وهو إليك، (جلاله جلّ) الجنة وثوابه يزور إتياني وإنما يزور إتياه

150. It has been related that Abu Ja'far, on the authority of his fathers, narrated that Al-Husayn ibn 'Ali [a.s] said that the Prophet [a.s] narrated:

Archangel Gabriel narrated to me that Allah [M.G] once sent down an angel who walked up to a house door where a man stood seeking permission to enter. The angel said to him, 'What do you want from the owner of this house?' 'He is my Muslim brother. I am visiting him for the sake of Allah,' he replied. 'No other motive has brought you, has it not?' asked the angel. 'None whatsoever,' replied the man. 'I am a messenger from Allah to you,' said the angel, 'He sends you greetings saying: I have made Paradise for you undoubtedly.

'Allah says,' added the angel, 'any Muslim who visits a fellow Muslim has in fact visited Me and his

reward shall be Paradise.'[169]

قال الله، رسول يا بلى: قالوا الجنة؟ أهل من برجالكم أخبركم ألا: (ص) الله رسول قال: قال (ع) وعن أبي عبد الله - 151 جلاله جلّ) الله في إلا يزوره لا المصر ناحية في أخاه يزور الذي والرجل والوليد والشهيد والصديق النبي

151. It has been reported that Abu 'Abd Allah [a.s] said: the Messenger of Allah [a.s] said, May I inform you of the people amongst you that are the people of Paradise?' 'Indeed, O Messenger of Allah,' they replied. 'They are the Prophets,' he said, 'the truthful, the martyrs, the newborns and those who visit their brothers at far away places in the city for no reason except seeking the pleasure of Allah.'

وينتجز (جلاله جلّ) الله ثواب به يطلب لغيره لا الله المؤمن أخاه زار من يقول الصالح العبد سمعت: قال حمزة، أبي عن - 152 تبوّأت الجنة، لك وطابت طبت ألا: ينادونه إليه يعود حتى منزله من يخرج حين من ملك ألف سبعين ب الله وكلّ تعالى الله مواعيد منزلاً الجنة من.

152. It has been related that Abu Hamzah said: I heard al-'Abd al-Salih (The righteous servant of Allah; namely, Imam al-Kad(im [a.s]) saying:

One who visits his fellow believer for no reason other than seeking Allah's pleasure and reward and fulfilling the pledges to obey Him, Allah will appoint for him seventy thousand angels from the time he leaves his house to the time he returns, calling out to him, 'Rejoice and enjoy Paradise. You have reserved a place in it!'[170]

الجنة لك وطابت طبت الزائر أيها: الرب قال المؤمن أخاه زار من قال (ع) الله عبد أبي وعن - 153

153. It has been reported that Abu 'Abd Allah [a.s] said:

When one visits his brother-in-faith, the Lord [M.G] says, 'O you who are visiting! Rejoice and enjoy Paradise.'[171]

إليه جلس فإذا الرحمة، رمال خاض المؤمنين من مريضاً عاد مسلم أيما ص) الله رسول قال: قال (ع) الله عبد أبي وعن - 154 الجنة لك وطابت طبت ألا: يقولون كلهم منزله إلى يدخل حتى ملك ألف سبعون شيعه بيته إلى رجع فإذا الرحمه، عمرته

154. It has been reported that Abu 'Abd Allah [a.s] said: the Messenger of Allah [a.s] said:

Any Muslim who visits a sick believer will be absorbed in mercy. When he sits with him (the sick believer), mercy will submerge him; and when he returns, he will be accompanied by seventy thousand angels until he enters his house, every one of them saying, 'Rejoice and enjoy Paradise.'[172]

في المؤمن أخاه زار ورجل بالحق نفسه في حكم رجل: ثلاثة إلا يدخلها لا الجنة (جلاله جل) الله إن قال (ع) جعفر يوعن أب - 155  
(جلاله جل) الله في المؤمن أخاه أبر ورجل البر .

155. It has been reported that Abu Ja'far [a.s] said:

Allah has a Paradise that none shall enter except three kinds of people: one who judges concerning himself with justice, one who visits his fellow righteous believer and one who does good for his fellow believer for the sake of Allah.[173]

فبحاسبه (جلاله جل) الله إلى المؤمن العبد أوتي القيامة يوم ن وعن أبي جعفر وأبي عبد الله (ع)، قال إذا كا - 156  
لا الذي الحي أنت عبدك، وأنا ربي أنت: المؤمن فيقول مرضت؟ حيث تعودني أن منعك ما مؤمن، يا له فيقول يُعَاتِيهِ ثُمَّ يَسِيرُ حَسَابًا  
فلان؟ بن فلان تعرف هل، (جلاله جل) الله يقول ثم عادني، فقد مؤمناً دعا من: (جلاله جل) الرب فيقول نصب، ولا ألم يصيبك  
ثم لك لفضيئها حاجة سألتني لو ثم سؤالك عند لوجدتني ثم لعدتني عدته لو أما مرض؟ حيث تعوده أن منعك ما له فيقول نعم، فيقول  
عنها أرذك لم

156. It has been narrated that Abu Ja'far and Abu 'Abd Allah [a.s] both said:

On the Day of Resurrection, when a believing servant comes before Allah, He will account him with an easy accounting but then reproach him saying, 'O believer, what stopped you from visiting Me when I was sick?' The believer shall reply, 'You are my Lord and I am Your servant; and You are ever-living and never afflicted with suffering or illness!' 'One who visits a believer in sickness has in fact visited Me,' shall say the Lord [M.G], 'Do you not know so-and-so?' 'Yes,' the believer shall reply, 'I know him.' Allah [M.G] shall then say, 'What stopped you from visiting him when he was sick? Had you visited him, you would have visited Me. Then you would have found Me ever-present at the time of your need. If you then would have asked me for any need, I would have fulfilled it for you and not turned you away from it.' [174]

برجل قائم على باب دار فقال له الملك: يا عبد الله ما مرّ الملائكة من ملكاً إن: (ع) جعفر أبي وعن - 157  
نزعت أو ماسة رحم وبينه بينك هل: الملك فقال عليه، أسلم أن أردت بيتها يقيمك على باب هذه الدار؟ قال: أخ لي في  
أخوة الإسلام وحرمته، فأنا أتعاهد، وأسلم إلا حاجة إليه نزعتي ولا قرابة وبينه بيني ما لا، قال حاجة؟ إليه بك  
إنما: لك ويقول، عليه في الله رب العالمين. قال له الملك: إنني رسول الله إليك وهو يقرنك السلام  
من النار وأجرئك غضبي من وأعتقتك الجنة لك أوجبت وقد تعددت إلي أردت إياي

157. It has been narrated that Abu Ja'far said:

An angel once passed by a man standing at the door of a house. He asked, 'Servant of Allah, what brings you here?' 'My brother lives here,' replied the man, 'I intend to greet him.' 'Is there any blood relation between you or has a need brought you to him?' asked the angel. 'No,' answered the man, 'we are neither related nor has a need brought me to him except our Islamic brotherhood and respect for him. I am acquainted to him and I greet him only for the sake of

Allah; the Lord of the worlds.' The angel said, 'I am a messenger of Allah to you and He sends you greetings saying to you: It is in fact I that you have visited and it is I that you have approached; and for that, I have made Paradise mandatory for you, put off My wrath from you and protected you from the Fire (of Hell).[175]

خَوْضاً، الرَّحْمَةُ خَاضَ مُؤْمِناً عَادَ مُؤْمِنٍ وَأَيْمًا، (مَجَلَالٌ جَلَّ) اللهُ زَائِراً كَانَ مُؤْمِناً زَارَ مُؤْمِنٍ أَيَّمَا قَالَ (ع) جَعْفَرُ أَبِي وَعَنْ - 158  
لَكَ وَطَابَتْ طِبْتٌ: وَيَقُولُونَ عَلَيْهِ وَيَسْتَرْحَمُونَ لَهُ يَسْتَغْفِرُونَ مَلَكٌ أَلْفٌ سَبْعِينَ بِهِ اللهُ وَكَلَّ أَنْصَرَفَ فَإِذَا الرَّحْمَةُ، غَمَرْتُهُ جَلَسَ فَإِذَا  
فِي زَاوِيَةٍ قَالَ كُ، مِنَ الْجَنَّةِ. قَالَ الرَّاوي: وَمَا الْخَرِيفُ؟ جَعَلْتَ فِدَا خَرِيفٌ لَهُ وَكَانَ الْغَدِ مِنَ السَّاعَةِ تِلْكَ إِلَى الْجَنَّةِ،  
عَاماً أَرْبَعِينَ فِيهَا الرَّاكبُ يَسِيرُ الْجَنَّةِ.

158. It has been reported that Abu Ja'far [a.s] said:

Any believer who visits a believer has in fact visited Allah;[176] and any believer who visits a sick believer will be immersed in mercy. When he sits with the sick believer, mercy will inundate him; and when he leaves, Allah [M.G] will appoint for him seventy thousand angels who seek forgiveness and mercy for him, saying, 'Rejoice and enjoy Paradise' until the same time the next day and he shall have a kharif in Paradise.'

The narrator asked, 'May I be ransomed for you, what is a kharif?'

'Kharif is a corner in Paradise,' he replied, 'It would take a rider forty years to journey through.'[177]

#### Notes:

[165] Al-Mustadrak 1/84 h.4 and al-Majlisi: Bihar al-Anwar 81/225 h.34 [as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i 115].

[166] Al-Mustadrak 1/84 h.5 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/636 h.1 [as quoted from al-Kulayni: al-Kafi 2/120 h.6 and 2/121 h.7] and al-Majlisi: Bihar al-Anwar 81/224 h.32 [as quoted from al-Rawandi: Muhaj al-Da`awat with little difference].

[167] Al-Mustadrak 2/230 h. 1, al-Majlisi: Bihar al-Anwar 74/348 h.9 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 10/456 h.3 [as quoted from al-Kulayni: al-Kafi 2/177 h.9].

[168] Al-Mustadrak 1/83 h.7.

[169] Al-Mustadrak 2/228 h.1, Shaykh al-Mufid: al-Ikhtisas 21, al-Majlisi: Bihar al-Anwar 74/344 h.3, 59/188 h.39, 74/355 h.32 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 10/456 h.6 [as quoted from al-Kulayni: al-Kafi 2/176 h.3 and Shaykh al-Mufid: al-Ikhtisas 21].

[170] Al-Mustadrak 2/228 h.2, al-Majlisi: Bihar al-Anwar 74/350 h.15 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 10/456 h.3 [as quoted from al-Kulayni: al-Kafi 2/178 h.15].

[171] Al-Mustadrak 2/230 h.4, al-Majlisi: Bihar al-Anwar 74/348 h.10 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 10/455 h.2 [as quoted from al-Kulayni: al-Kafi 2/177 h.10], al-Majlisi: Bihar al-Anwar 74/350 h.17 [as quoted from al-`imyari al-Qummi: Qurb al-Isnad 18 and Shaykh al-Saduq: Thawab al-A`mal 221] and Al-Mustadrak 2/229 h.17 [as quoted from Shaykh al-Saduq: Musadaqat al-Ikhwan 42 h.1].

[172] Al-Mustadrak 1/83 h.8.

[173] Al-Mustadrak 2/228 h.3, al-Majlisi: Bihar al-Anwar 74/348 h.11 [as quoted from al-Kulayni: al-Kafi 2/178 h.11], 2/352 h.24 [as quoted from Shaykh al-Saduq: al-Khisal 131 h.136 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 10/456 h.4] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/198.

[174] Al-Mustadrak 1/83 h.9, al-Majlisi: Bihar al-Anwar 81/227 h.39 [as quoted from Shaykh al-Tabrisi: Makarim al-Akhlaq 386 with little difference.]

[175] Al-Mustadrak 2/228 h.6, al-Majlisi: Bihar al-Anwar 74/351 h.19 [as quoted from Shaykh al-Saduq: al-Amali 166 h.7, Shaykh al-Mufid: al-Ikhtisas 219 and Shaykh al-Tusi: al-Amali 2/209 with very little difference] and 74/354 h.30 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 204]. A similar narration is recorded in Bihar al-Anwar 59/192 h.52 [as quoted from Shaykh al-Saduq: al-Amali] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 10/457 h.6 and 8/436 h.5 [as quoted from Shaykh al-Saduq: al-Amali and Thawab al-A`mal].

[176] Al-Mustadrak 2/228 h.5 and 1/83 [part of] h.10.

[177] Al-Mustadrak 1/83 [part of] h.10, al-Majlisi: Bihar al-Anwar 81/216 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/634 h.3 [as quoted from al-Kulayni: al-Kafi 3/120 h.3].

Chapter 8 : The Reward of one who Feeds a Believer, Quenches his Thirst, Clothes him or Pays off his Debt

أربعة شُبُع عن أبي جعفر (ع) أنه قال -باب ثواب من أطعم مؤمنا أو سقاه أو كساه أو قضى دينه 159 - 7

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إسماعيل (ع) وُلِدَ مِنْ رَقِيبَةٍ فَكَتَّ يِعْدِلُ الْمُسْلِمِينَ مِنْ

159. It has been narrated that Abu Ja'far [a.s] said:

Feeding four Muslims is equal to freeing a slave from the descendants of Prophet Ishmael.[178]

نَسْمَةٌ عَتِقَ مِنْ أَفْضَلِ ذَلِكَ كَانَ إِلَّا وَيُسْبِعُهُمَا يُطْعِمُهُمَا مُؤْمِنِينَ بَيْتَهُ يُدْخِلُ مِنْ مَوْءِنٍ مَا قَالَ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 160

160. It has been narrated that Abu 'Abd Allah [a.s] said:

If two believers were to enter the house of a believer and he were to feed them to full, this would be better than freeing a slave.”[179]

ظَمِئاً مِنْ مُؤْمِنًا سَقَى وَمَنْ الْجَنَّةِ، ثَمَارٍ مِنْ (جَلَالَهُ جَلَّ) اللَّهُ أَطْعَمَهُ جَوْعٍ مِنْ مُؤْمِنًا أَطْعَمَ مَنْ قَالَ (ع) الْحُسَيْنِ بْنِ عَلِيٍّ وَعَنْ - 161  
الْخَضِرِ يَابِ النَّدَى مِنْ (جَلَالَهُ جَلَّ) اللَّهُ كَسَاهُ الْعُرِيِّ مِنْ مُؤْمِنًا كَسَى وَمَنْ الْمَخْتَوْمِ، الرَّحِيقِ مِنَ الْقِيَامَةِ يَوْمَ اللَّهُ سَقَاهُ

161. It has been reported that 'Ali ibn Al-Husayn [a.s] said:

Whoever feeds a hungry believer, Allah will feed him with the fruits of Paradise; and whoever gives a drink to a thirsty believer, Allah will quench his thirst (on the Day of Judgment) with an exquisite drink of Paradise; and whoever clothes a believer, Allah will clothe him with a green robe of Paradise.

عَلَيْهِ سَلَكَ دَامَ مَا اللَّهُ ضَمَانٍ فِي يَزَلُ لَمْ عُرِيٍّ مِنْ مُؤْمِنًا كَسَا مَنْ قَالَ آخِرَ حَدِيثٍ وَفِي

According to another tradition, the Imam said:

Whoever clothes a believer will remain under the security of Allah as long as a thread of the cloth remains.[180]

الرَّحِيقِ مِنْ اللَّهِ سَقَاهُ مُؤْمِنًا سَقَى مُؤْمِنًا وَأَيُّمَا الْجَنَّةِ، ثَمَارٍ مِنْ اللَّهِ أَطْعَمَهُ جَوْعٍ مِنْ مُؤْمِنًا أَطْعَمَ مَنْ قَالَ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 162  
خُرْقَةً مِنْهُ بَقِيَتْ مَا وَحَفِظَهُ اللَّهُ سَتَرَ فِي يَزَلُ لَمْ عُرِيٍّ مِنْ مُؤْمِنًا كَسَا مُؤْمِنًا وَأَيُّمَا مَخْتَوْمِ، أَل

162. It has been reported that Abu 'Abd Allah [a.s] said:

Whoever feeds a hungry believer, Allah will feed him with the fruits of Paradise; and any believer who quenches the thirst of another believer, Allah will quench his thirst with an exquisite drink of Paradise; and any believer who clothes another believer will remain under the guard and protection of Allah as long as a shred of it remains.[181]



ذلك، على أقوى ما الله، أصلحك: قال رقية؟ يوم كلَّ تعتق أن تستطيع أما ثابت، يا أصحابه لبعض قال (ع) الله عبد أبي وعن - 163 رقية عتق يعدلُ والله هو قال عليه، أقوى فاني هذا أما: قلت المسلمين؟ من أربعة تُعشِّي أو تغذي أن تقدرُ أما قال

163. It has been reported that Abu 'Abd Allah [a.s.] once said to one of his companions, "O Thabit! Can you not free a slave every day?" 'May Allah make you prosper,' he replied, 'I do not have the (financial) power to do it!' 'Are you not able,' asked the Imam [a.s.], 'to entertain four Muslims for lunch or dinner?' 'I am able to do,' replied the companion.

'By Allah I swear,' said the Imam [a.s.], 'that is equal to free a slave.' [182]

164 - من شربة سقاه ومن شئ، الثوب من بقي ما (جلاله جل) الله رحمة في يزل لم ثوباً مؤمناً كسا من قال (ع) الله عبد أبي وعن - 164 الجنة ثمار من (جلاله جل) الله أطعمه جوعته أشبع ومن مختوم، رحيق من (جلاله جل) الله سقاه ماء

164. It has been narrated that Abu 'Abd Allah [a.s.] said:

Whoever clothes a believer will remain in the mercy of Allah [M.G] as long anything of that cloth remains; and one who gives him a sip of water, Allah will quench his thirst with an exquisite drink (of Paradise); and one who satiates his hunger, Allah will feed him with the fruits of Paradise. [183]

165 - إلي أحب درهماً أعطيه ولأن بدرهم، أتصدق أن من إلي أحب أقمه أخاك أطعم لأن قال أنه (ع) علي المؤمنين روعن أمي - 165 رقية أعتق أن من إلي أحب عشرة أعطيه ولأن بعشرة، أتصدق أن من

165. It has been narrated that Amir al-Mu'minin [a.s.] said:

Feeding your brother a mouthful is more loveable to me than giving a dirham in charity; and giving him a dirham is more lovable to me than giving ten in charity; and giving him ten Dirhams is more loveable to me than freeing a slave. [184]

166 - سقاه إلا شربة سقاه ولا الجنة، ثمار من (جلاله جل) الله أطعمه إلا شعباً مؤمناً يُطعم مؤمن من ما قال (ع) الله عبد أبي وعن - 166 ذلك من دام الله تعالى م ضمان في وكان الخضر الثياب من (جلاله جل) الله كساه إلا ثوباً كساه ولا المختوم، الرحيق من الله بسلك الثوب

166. It has been reported that Abu 'Abd Allah [a.s.] said:

If any believer feeds another believer to full, Allah will feed him from the fruits of Paradise; and if he gives him a sip to drink, He will quench his thirst with an exquisite drink (of Paradise); and if he clothes him, Allah will clothe him with a green robe (of Paradise) and he will remain under the protection of Allah as long as a thread of that cloth remains. [185]

167 - قضى أو كربة عنه فك أو جوع من مسلماً أطعم مسلماً: ثلاثة (جلاله جل) الله إلى الخصال أحب من قال (ع) جعفر أبي وعن - 167

دِيناً عَنْهُ

167. It has been narrated that Abu Ja'far [a.s.] said:

(Amongst) the qualities most loved by Allah are three: a Muslim who feeds a hungry Muslim, relieves him from a distress or settle his debt for him.[186]

168 - جَنَازَتُهُ تَبِعَ لِمَنْ يُغْفَرُ أَنَّهُ قَبْرُهُ فِي الْمُؤْمِنِ بِهِ يُتَخَفُ مَا أَوْلَى قَالَ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 168

168. It has been reported that Abu 'Abd Allah [a.s.] said:

The first gift that a believer is presented with in his grave is the forgiveness for those who accompanied his bier.[187]

رَجُلًا يَوْمَ كُلِّ تَطْعَمٍ فَقَالَ قَالَ ، مَالِي ذَلِكَ يَحْتَمِلُ لَا : قَالَتْ نَسْمَةٌ؟ يَوْمَ كُلِّ تَعْتَقَ أَنْ يَمْنَعُكَ مَا (ع) اللَّهُ عَبْدُ أَبِي سَدِيرٍ وَعَنْ - 169  
الطَّعَامَ يَشْتَهِي قَدِ الْمَوْتِ إِنْ قَالَ مَعْسَرًا؟ أَوْ مَوْسِرًا : فَقُلْتُ ، مَسْلَمًا .

169. Sudayr reported: Abu 'Abd Allah [a.s.] once asked me, 'What stops you from freeing a slave every day?' 'My financial status will not allow that,' I replied.

'Can you feed a Muslim every day (to equal that reward)?' the Imam [a.s.] asked.

'Must that Muslim be well-to-do or poor?' I asked.

'Even the well-to-do sometimes long for food,' the Imam [a.s.] replied.[188]

170 - نَسْمَةٌ عِتَقَ يَعْذِلُ مُسْلِمًا إِطْعَامُ قَالَ أَنَّهُ (ع) جَعْفَرُ أَبِي وَعَنْ - 170

170. It has been narrated that Abu Ja'far [a.s.] said: Feeding a Muslim is equal to freeing a human being.[189]

#### Notes:

[178] Al-Mustadrak 3/90 h.1, al-Majlisi: Bihar al-Anwar 74/385 h.102 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 165 and al-Barqi: al-Mahasin 2/395 h.60], 75/460 h.12, al-Hurr al-Amili: Wasa`il al-Shi`ah 16/444 h.32 [as quoted from al-Barqi: al-Mahasin 2/395 h.59], 16/463 h.4 [as quoted from Shaykh al-Saduq: Thawab al-A`mal].

[179] Al-Mustadrak 3/90 h.2, al-Majlisi: Bihar al-Anwar 74/373 h.66 [as quoted from al-Kulayni: al-Kafi 2/201 h.4], 75/460 h.10 [as quoted from al-Barqi: al-Mahasin 2/394 h.54], 74/311 h.67, Al-

Mustadrak 1/545 h.3 [as quoted from Shaykh al-Mufid: al-Ikhtisas 21] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 16/447 h.1 [as quoted from al-Kafi and al-Mahasin].

[180] Shaykh al-Mufid: al-Ikhtisas 220, al-Mustadrak 1/546 h.8, 1/220 h.4 [as quoted from al-Ikhtisas 220], 3/88 h.4, al-Majlisi: Bihar al-Anwar 74/384 h.89 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 164 and Shaykh al-Mufid: al-Amali 12], 74/373 h.67, al-Hurr al-`Amili: Wasa`il al-Shi`ah 16/453 h.1 [as quoted from al-Kulayni: al-Kafi 2/201 h.5]. The last statement of the narration is recorded in al-Majlisi: Bihar al-Anwar 74/381 h.86 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 3/420 h.2 and 3 [as quoted from al-Kulayni: al-Kafi 2/205 h.4] and 3/421 h.6 [as quoted from Shaykh al-Saduq: Thawab al-A`mal and others].

[181] This narration is the same as No. 161.

[182] Al-Mustadrak 1/87 h.4, al-Majlisi: Bihar al-Anwar 74/364 h.31 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 16/443 h.28 [as quoted from al-Barqi: al-Mahasin 2/394 h.51].

[183] Al-Mustadrak 1/88 h.1. The first statement is also recorded in Al-Mustadrak 1/220 [last part of] h.5. A similar to the first statement of the narration is recorded in al-Majlisi: Bihar al-Anwar 74/381 h.87 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 3/420 h.4 as quoted from al-Kulayni: al-Kafi: 2/205 [part of] h.5.

[184] Al-Mustadrak 3/91 h.2.

[185] The first statement is recorded in Al-Mustadrak 3/88 h.5 and the last in 1/220 h.5.

[186] Al-Mustadrak 3/86 h.12, al-Majlisi: Bihar al-Anwar 74/365 h.36 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 16/441 h.14 [as quoted from al-Barqi: al-Mahasin 2/388 h.12].

[187] Al-Mustadrak 1/119 h.9. A similar narration is recorded in al-Majlisi: Bihar al-Anwar 81/259 [part of] h.7, 81/377 [part of] h.28 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/821 h.7 [as quoted from al-Amali: 1/45. At any rate, this narration should have been mentioned in the Chapter 2, where it would be more appropriate.

[188] Al-Mustadrak 3/87 h.5, al-Majlisi: Bihar al-Anwar 74/377 h.74 [as quoted from al-Kulayni: al-Kafi 2/202 h.12], 74/364 [as quoted from al-Barqi: al-Mahasin 2/394 h.49] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 16/443 h.28 and 16/448 h.30 [as quoted from al-Barqi: al-Mahasin 16/443 h.28 and al-Kulayni: al-Kafi].

[189] Al-Mustadrak 3/87 h.4, al-Majlisi: Bihar al-Anwar 74/363 h.24, 75/460 h.11 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 16/442 h.21, 16/443 h.30 [as quoted from al-Barqi: al-Mahasin 2/391 h.33

and 2/395 h.56].

## Chapter 9 : What Allah has Forbidden a Believer to do Against a Fellow Believer

جلاله) على المؤمن من حرمة أخيه المؤمن جلّ الله حرم ما باب - 8  
للرجل مواخياً الرجل يكون أن الكفر إلى العبد يكون ما أقرب وعن زرارة قال: سمعت أبا عبد الله (ع) يقول - 171  
ما يوماً بها ليضعه وعثراته زلاته يحفظ ثم الذين على

171. It has been related that Zurarah said: I heard Abu 'Abd Allah [a.s] saying:

The closest stage to infidelity that one attains is that a person takes one to be his brother-in-faith then the latter keeps track of his mistakes and slips that he may use them against him someday.[190]

قال ممّا يخرج حتى خبال طينة في (جلاله جلّ) الله بعثه فيه ليس بما مؤمنة أو مؤمناً بهت من قال (ع) الله عبد أبي وعن - 172  
المومسات فخرج من يخرج صديقاً: قال الخبال؟ طينة وما قلت

172. It has been reported that Abu 'Abd Allah [a.s] said:

One who accuses a believing man or believing woman falsely will be raised on the Day of Judgment by Allah in a messy substance unless he unsays it.

The reporter asked, 'What is this messy substance?'

It is pus flowing from the genitals of the unchaste women,' the Imam [a.s] replied.[191]

يركبه حتى يموت لم بشيء مؤمناً غير ومن كميديها، انك فاحشة أذاع من ص) النبي قال: قال (ع) الله عبد أبي وعن - 173

173. It has been reported that Abu 'Abd Allah [a.s] said: The Prophet [a.s] said:

One who spreads an indecency is like the one who started it; and one who dishonors a believer of something will not die until he perpetrates it himself.[192]

الإيمان انما فقد إنهمه فإن كفر، فقد بولي لي لست له قال فإن حجاب، وبينهما إلا مؤمنين من ما قال (ع) الله عبد أبي وعن - 174  
في الماء الملح ينمات كما قلبه في

174. It has been reported that Abu 'Abd Allah [a.s] said:

Between every two believers there is a covering (that binds them); if one of them says to the other, 'you are not a friend to me' then he commits apostasy; and if he accuses him of something, faith will dissolve in his heart like salt in water.[193]

175 - أَنَّهُمْ فَإِنْ أَحَدُهُمَا، كَفَرَ فَقَدْ عَدُوِّي أَنْتَ: لَهُ قَالَ فَإِذَا بَيْنَهُمَا، مَا انْقَطَعَ لَكَ أَفَّ لِأَخِيهِ الرَّجُلُ قَالَ لَوْ قَالَ أَنَّهُ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 175 فِي الْمَاءِ الْمَلْحِ يَنْمَاتُ كَمَا قَلْبُهُ فِي الْإِيمَانِ انْمَاتُ.

175. It has been reported that Abu 'Abd Allah [a.s] said:

If a person says to his brother the lease expression of contempt, he cut off any relation between them; and if he says to him, 'you are my enemy,' one of them has then committed apostasy; and if he accuses him falsely, faith will dissolve in his heart like salt in water.[194]

176 - بِأَخِيهِ فَلَيْسَ لَهُ يَعْرِفُ مَا مِثْلَ لِأَخِيهِ يَعْرِفُ لَا مَنْ (ص) النَّبِيِّ وَقَالَ - 176.

176. The Prophet [a.s] has said:

One who does not care to know of his brother what he knows of him is not his brother.[195]

177 - حَيًّا ككسره مبيتاً المؤمن عظم وكسر خيراً، إلا بالمؤمن يظن أن الله أبي قال أنه (ع) الله عبد وعن أبي - 177.

177. It has been reported that Abu 'Abd Allah [a.s] said:

It is Allah's will that a believer should always be thought of well; and to humiliate a dead believer is like humiliating him whilst alive.[196]

178 - وَالْآخِرَةَ الدُّنْيَا فِي (جَلَالَهُ جَلَّ) اللَّهُ خَذَلَهُ إِلَّا نُصْرَتِهِ عَلَى يَقْدِرُ وَهُوَ أَخَاهُ يَخْذَلُ مُؤْمِنٍ مِنْ مَا قَالَ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 178.

178. It has been reported that Abu 'Abd Allah [a.s] said:

Any believer that disappoints his brother while he is able to help him, Allah will desert him in the world and the hereafter.[197]

179 - قَبْرِهِ فِي شُجَاعاً عَلَيْهِ اللَّهُ سَلَطَ بِهَا فَرَدَّهُ قَضَائِهَا عَلَى يَقْدِرُ وَهُوَ حَاجَةً الْمُؤْمِنِ أَخَاهُ سَأَلَ مُؤْمِنٍ أَيَّمَا قَالَ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 179 صَابِعَهُ أَيْنَهَشُ.

179. It has been reported that Abu 'Abd Allah [a.s] said:

If any believer asks a fellow believer for help but the other refuses though he is able to do, Allah will impose a serpent in his grave biting his fingers.[198]

ورسوله الله خان فقد يُنصحه ولم حاجة في أخيه مع مشى مؤمن أيما قال أنه (وعن أبي عبد الله (ع) - 180

180. It has been narrated that Abu 'Abd Allah [a.s] said:

Any believer who goes with his brother for a need to help him and does not counsel him correctly has been disloyal to Allah and His Messenger.[199]

بك ما ويُغير استخفافك عند (جلاله جل) الله فيرحمهُ المؤمن بأخيك تستخف لا قال أنه (ع) الله عبد أبي وعن - 181

181. It has been narrated that Abu 'Abd Allah [a.s] said:

Do not belittle your brother-in-faith lest Allah [M.G] should show mercy to him while you are belittling him and your circumstances should change for worse.[200]

إياه محقرته عن يرجع حتى ماقتاً حاقراً له (جلاله جل) الله يزل لم فقيراً مؤمناً حقر من قال أنه (ع) الله عبد أبي وعن - 182

182. It has been reported that Abu 'Abd Allah [a.s] said:

If one belittles a destitute believer, Allah [M.G] will not cease scorning and loathing him until he makes up for his looking down on the believer.[201]

الله رسول على أدخل ومن (ص) الله رسول على أدخله فقد مؤمن على لسرور أدخل من قال أنه (ع) الله عبد أبي وعن - 183  
كرباً عليه أدخل من وكذلك، (جلاله جل) الله إلى ذلك وصل فقد (ص)

183. It has been reported that Abu 'Abd Allah [a.s] said:

One who brings happiness to a believer has in fact brought it to the Messenger of Allah [a.s]; and one who brings happiness to the Messenger of Allah [a.s] has had the happiness reached Allah [M.G]; and the same is for one who causes him distress.[202]

أرصد فقد ولياً لي أهان من جلاله جل) الله ال وعن أبي عبد الله (ع) أنه قال: قال رسول الله (ص): ق - 184  
أوليائي نُصرة إلى شئ أسرع وأنا لمحاربتي

184. It has been reported that Abu 'Abd Allah [a.s] said: the Messenger of Allah [a.s] said: Allah [M.G] says:

One who humiliates a friend of Mine has prepared to confront Me;60 and I am the swiftest in coming to My friends' aid.[203]

إلى شئٍ أسرع وأنا لمحاربتي، أرصد فقد ولياً لي أهان من يقول (جلاله جلّ) الله إن يقول سمعته: قال خنيس بن المعلى وعن - 185 أوليائي نُصرة.

185. It has been narrated that al-Mu'alla ibn Khunays said: I heard al-Sadiq [a.s] saying: Most surely, Allah [M.G] has declared:

One who humiliates a friend of Mine has prepared for battle against Me; and I am the swiftest of all in coming to My friends' rescue.[204]

المؤمنَ عبدي أهان من يقول ربك إن محمد يا له وقال (ص) النبي على جبرئيل نزل: قال أنه (ع) وعن أبي عبد الله (ع) - 186 بالمحاربة استقبلني فقد.

186. It has been narrated that Abu 'Abd Allah [a.s] said that Archangel Gabriel descended to the Prophet [a.s] and said, 'O Muhammad, your Lord says:

Whoever disgraces My believing servant has in fact confronted Me with war.'[205]

الله هناك مؤمن ستره هتك ومن القيامة، يوم عورته (جلاله جلّ) الله ستر مؤمن عورة ستر من قال أنه (ع) الله عبد أبي وعن - 187 يوم القيامة ستره.

187. It has been narrated that Abu 'Abd Allah [a.s] said:

Whoever conceals the shame of a believer, Allah will conceal his shame on the Day of Resurrection; and whoever exposes a believer, Allah will expose him on the Day of Resurrection.[206]

عثرته، (جلاله جلّ) الله يتبع مؤمن عثرة يتبع من فإنه عثراتهم، تتبعوا ولا المؤمنين ترموا لا قال نه وعن أبي جعفر (ع) أ - 188 بيته في فضحه عثرته (جلاله جلّ) الله يتبع ومن.

188. It has been narrated that Abu Ja'far [a.s] said:

Do not revile at the believers and do not try and uncover their faults; for if one discloses the faults of a believer, Allah will disclose his; and if Allah discloses a person's faults, he will be disgraced even in his own home.[207]

عليه أدخل من وكذلك، (ص) الله رسول على أدخله فقد سروراً شيعتنا من رجل على أدخل من قال أنه (ع) جعفر أبي وعن - 189

غَمًّا أَوْ أَدْنَى .

189. It has been narrated that Abu Ja'far [a.s] said:

Whoever makes one of our Shi'ah happy will make happy the Messenger of Allah [a.s]; and the same is said about one who offends or causes grief.[208]

ليس: فقال سببيليه؟ يعني: قلت نعم، قال حرام؟ المؤمن على المؤمن عورة: (ع) الله عبد لأبي قلت: قال سنان بن الله عبد عن - 190 سره إذاعه هو إنما تذهب، حيث

190. It has been narrated that 'Abd Allah ibn Sinan said:

I said to Abu 'Abd Allah [a.s], 'it is true that believers are forbidden from exposing other believers, is it not?' 'Yes, it is' he replied. 'Does this mean physical nakedness?' I asked.

'No, it is not,' he replied, 'rather it refers to disclosing his secrets.' [209]

قال فيه مما يخرج حتى خبال طينة في (جلاله جل) الله بعنه فيه ليس ما مؤمن في قال من قال أنه (ع) وعنه - 191

191. And from him (al-Sadiq) [a.s] it is reported that he said:

One who accuses a believing man or believing woman falsely will be raised on the Day of Judgment by Allah in a messy substance unless he unsays it.[210]

(جلاله جل) الله قول فذلك فيه، ليس ما فيه قلت فاذا عليه، (جلاله جل) الله ستره قد ممّا فيه هو ما أخيك في تقول أن الغيبه إنما: وقال  
?مبيننا وإنما بهتانا احتمل فقد بريئا به يرم ثم إنما أو خطيئة يكسب ومن? كتابه في

He also said: Backbiting (ghibah) is to say about your brother what is true but Allah has hidden; for when you say about him what is untrue, then that refers to what Allah has said, '...he indeed takes upon himself the burden of a calumny and a manifest sin. [Holy Quran 4/112]' [211]

يُغْتَابُ أَوْ إِمَامٌ فِيهِ يُسَبُّ مَجْلِسٌ فِي يَجْلِسُ فَلَا الْآخِرِ وَالْيَوْمِ بِاللَّهِ يَوْمٌ كَانَ مَنْ ص) النبي قال: قال أنه (ع) الله عبد أبي وعن - 192  
يُسَبِّحُكَ وَإِمَّا غَيْرِهِ حَدِيثٌ فِي يَخُوضُوا حَتَّى عَنْهُمْ فَأَعْرِضْ آيَاتِنَا فِي يَخُوضُونَ الَّذِينَ رَأَيْتَ وَإِذَا? يقول (جلاله جل) الله إن سلم، م فيه  
?الظالمي القوم مع الذكرى بعد تفعد فلا الشيطان

192. It has been reported that Abu 'Abd Allah [a.s] said: the Prophet [a.s] said:

Whoever believes in Allah and the Last Day must not sit in a gathering in which an Imam is reviled or a Muslim is backbitten. Allah [M.G] says, 'And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other



discourse, and if Satan causes you to forget, then do not sit after recollection with the unjust people. [Holy Quran 6/68]'[212]

مَقَامَ (جَلَالِهِ جَلًّا) اللهُ أَقَامَهُ مُرُوتَهُ وَهَدْمَ عَيْبِهِ بِهَا يُرِيدُ رَوَايَةً مُؤْمِنٍ عَلَى رُؤْيِ مَنْ أَلِ وَعَنْ أَبِي عَبْدِ اللَّهِ (ع) أَنَّهُ ق - 193  
قَالَ مِمَّا يَخْرُجُ حَتَّى الْقِيَامَةِ يَوْمَ الدَّلِّ

193. It has been reported that Abu 'Abd Allah [a.s.] said:

One who narrates something concerning a believer with the intention of disgracing and defaming him, Allah will humiliate him on the Day of Resurrection unless he unsays.[213]

وَلَا الْمُؤْمِنِينَ عَوْرَاتٍ تَطْلُبُوا لَا إِبْقَلِيهِ يَوْمُنْ وَلَمْ بِلِسَانِهِ أَمِنْ مَنْ مَعَشَرَ يَا (ص) اللهُ رَسُولُ قَالَ: قَالَ أَنَّهُ (ع) اللهُ عَبْدِ أَبِي وَعَنْ - 194  
بَيْتِهِ جَوْفٍ فِي وَلَوْ فَضَحَهُ عَثْرَتُهُ اللهُ اتَّبِعَ وَمَنْ عَثْرَتُهُ، اللهُ اتَّبِعَ أَخِيهِ عَثْرَةَ اتَّبِعَ مَنْ فَإِنَّ عَثْرَاتِهِمْ، عَوَاتِنِي

194. It has been reported that Abu 'Abd Allah [a.s.] said: the Messenger of Allah [a.s.] said:

O community of those who have believed with their tongues but not with their hearts! Do not seek the shortcomings of believers and do not try to uncover their faults. Most surely, one who seeks to uncover the faults of his brother, Allah will disclose his faults; and for whomsoever Allah discloses his faults, He will disgrace him even if it be within his own home.[214]

وَمَا اللهُ، رَسُولِي يَا: قِيلَ: بِوَأَنَّكَ جَارُهُ يَأْمَنُ لَمْ مَنْ بِمُؤْمِنٍ لَيْسَ (ص) اللهُ رَسُولُ قَالَ: قَالَ (ع) أَحَدُهُمَا عَنْ مُسْلِمِ بْنِ مُحَمَّدٍ عَنْ - 195  
وِظْلُمُهُ غَشْمُهُ قَالَ بِوَأَنَّكَ؟

195. It has been reported that Muhammad ibn Muslim said that one of the two (al-Baqir or al-Sadiq [a.s.]) said: the Messenger of Allah [a.s.] said:

He is not a believer from whose actions his neighbor is not safe.

'O Allah's Messenger,' they asked, 'What are these?'

'These are the acts of wronging and oppression,' the Messenger of Allah replied.[215]

يَعْيِبُهُ أَوْ عَلَيْهِ يُزْرِي أَنْ هُوَ إِنَّمَا شَيْئًا، مِنْهُ فَيَرَى يَكْتَشِفَ أَنْ هُوَ لَيْسَ حَرَامًا، الْمُؤْمِنِ عَلَى الْمُؤْمِنِ عَوْرَةً (ع) اللهُ عَبْدِ أَبِي وَعَنْ - 196

196. It has been narrated that Abu 'Abd Allah [a.s.] said:

It is forbidden on believers to exposes the secrets of each other. I do not mean that they see each other naked; rather they find faults in or disgrace each other.[216]

الله فَصَحَّهُ وَعَوْنَهُ نُصْرَتِهِ عَلَى يَقْدِرِ وَهُوَ عَنْهُ يَدْفَعُ وَلَمْ يَنْصُرْهُ مَفَدَّ الْمُؤْمِنُ أَخُوهُ عِنْدَهُ اغْتَيْبَ مَنْ قَالَ أَنَّهُ (ع) جَعْفَرُ أَبِي وَعَنْ - 197  
وَالْآخِرَةَ الدُّنْيَا فِي (جَلَالِهِ جَلَّ).

197. It has been narrated that Abu Ja'far [a.s] said:

If one's brother-in-faith is backbitten in his presence while he does neither aid nor defend him when he is able to do so, Allah will disgrace him in the world and the hereafter.[217]

لَا لِأَنَّهُ أَحَدُهُمَا كَفَرَ فَقَدْ عَدُوِّي أَنْتَ: لَهُ قَالَ فَإِذَا بَيْنَهُمَا، مَا انْقَطَعَ لَكَ أَفَّ لِأَخِيهِ الرَّجُلُ قَالَ إِذَا قَالَ أَنَّهُ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 198  
الْمُؤْمِنَ عَلَى قَلْبِهِ فِي يَضْمَرُ وَهُوَ عَمَلًا مُؤْمِنٍ مَنِ يَقْبَلُ وَلَا بِفَضِيحَتِهِ مُؤْمِنٍ عَلَى تَثْرِيْبٍ فِي يُعَجِّلُ أَحَدٍ مِنْ عَمَلًا (جَلَالِهِ جَلَّ) اللَّهُ يَقْبَلُ  
لَهُمْ وَتَسَهَّلَتْ رِقَابُهُمْ لِلْمُؤْمِنِينَ وَخَضَعَتْ الْمُؤْمِنُ وَبَيْنَ (جَلَالِهِ جَلَّ) اللَّهُ بَيْنَ وَصَلَّ مَا إِلَى لِنَظَرُوا النَّاسِ عَنِ الْغَطَاءِ كُشِفَ وَلَوْ سَوَاءً،  
عَمَلًا أَحَدٍ مِنْ اللَّهِ يَقْبَلُ مَا: لِقَالُوا السَّمَاءِ مِنَ الْأَعْمَالِ مَرْدُودٍ إِلَى رِوَالِهِمْ نَظَطَاعَتُهُمْ، لَهُمْ وَلَا نَتَّ أُمُورُهُمْ

198. It has been reported that Abu 'Abd Allah [a.s] said:

When a believer says a word of contempt loses his friendship; and when he says to him, 'you are an enemy to me,' one of the two has become a disbeliever because Allah does not accept the actions of one who hastens to blame a believer for his faults; and He does not accept actions from a believer whilst he harbors evil in his heart against another believer. If the veils were to be lifted from people, they would have seen what bond there is between Allah [M.G] and a believer and their necks would bow for the believers. They would make the believers' affairs easy and yield to their obedience. If they were to see the amount of actions being rejected from the heavens, they would have said, 'Allah will not accept any action from anyone!'[218]

وَدَمُّهُ وَمَالُهُ عَرَضُهُ كُلُّهُ، حَرَامٌ الْمُؤْمِنُ (ص) النَّبِيِّ قَالَ: قَالَ أَنَّهُ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 199

199. It has been reported that Abu 'Abd Allah [a.s] said: the Prophet [a.s] said:

A believer is sacred - all of him - his dignity, his property and his life.[219]

بِكَ مَا وَيُغَيِّرُ (جَلَالِهِ جَلَّ) اللَّهُ فَيَرْحَمُهُ الْمُؤْمِنَ بِأَخِيكَ السَّمَاتَةَ تَبْدَأُ لَا قَالَ أَنَّهُ (ع) اللَّهُ عَبْدُ أَبِي وَعَنْ - 200

200. It has been reported that Abu 'Abd Allah [a.s] said:

Do not rejoice at the misfortune of your brother-in-faith lest Allah [M.G] should have mercy on him and change your condition.

بِهِ مَا يَغَيِّرُ حَتَّى الدُّنْيَا مِنْ يَخْرُجُ لَمْ بِأَخِيهِ نَزَلَتْ بِمَصِيبَةٍ شَمَتَ وَمَنْ قَالَ:

The Imam also said: One who rejoices at a misfortune that has befallen his brother will not leave

this world before his condition changes to the worse.[220]

أهل وحرمة الله رسول وحرمة الله كتاب وحرمة حُرُماتِ الأرض في (جلاله جلّ) الله إنّ يقول سمعته: قال الطربال أخي وعن - 201  
يت وحرمة الكعبة وحرمة المسلم وحرمة المسلم وحرمة المسلم الب

201. It has been narrated that the brother of al-Tirbal (i.e. Ibrahim ibn Jamil al-Kufi) said: I heard al-Sadiq [a.s] saying:

Allah holds some on the earth as sacred: the Book of Allah, the Messenger of Allah, the Ahl al-Bayt, the Ka'bah and a Muslim and a Muslim and a Muslim. (He repeated thrice.)[221]

#### Notes:

[190] Al-Mustadrak 1/55 h.1 and 2/104 h.1, Shaykh al-Mufid: al-Ikhtisas 221, al-Majlisi: Bihar al-Anwar 72/217 h.20 [as quoted from al-Kulayni: al-Kafi 2/354 h.1], 75/215 h.13 [as quoted from al-Barqi: al-Mahasin 1/104 h.83 and Shaykh al-Mufid: al-Amali 22], al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/594 h.2 [as quoted from al-Kulayni: al-Kafi and al-Barqi: al-Mahasin] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/208 with little difference.

[191] Al-Mustadrak 2/107 h.2, al-Majlisi: Bihar al-Anwar 75/244 h.5 [as quoted from al-Kulayni: al-Kafi 2/357 h.5], 75/194 h.6 [as quoted from Shaykh al-Saduq: Ma`ani al-Akhbar 163, Shaykh al-Saduq: Thawab al-A`mal and al-Barqi: al-Mahasin 1/101 h.76] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/594 h.2 [as quoted from al-Kafi, al-Mahasin, Ma`ani al-Akhbar and Thawab al-A`mal].

[192] Al-Mustadrak 2/104 h.1. The first statement is recorded in al-Mustadrak 2/108 h.2 [as quoted from Shaykh al-Mufid: al-Ikhtisas 224. The narration is also recorded in al-Majlisi: Bihar al-Anwar 75/215 h.12, 75/255 h.41, 73/384 h.2, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/596 h.2, 8/596 h.5 and 8/609 h.6 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 295, al-Barqi: al-Mahasin 1/103 h.82 and al-Kulayni: al-Kafi 2/356 h.2.

[193] Al-Mustadrak 2/110 h.1.

[194] Al-Mustadrak 2/110 h.2, al-Majlisi: Bihar al-Anwar 74/243 h.43, 74/221 h.5, 75/198 h.19 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/545 h.8, 8/613 h.1 [as quoted from al-Kulayni: al-Kafi 2/171 h.5, 2/361 and Shaykh al-Mufid: al-Ikhtisas 22].

[195] A`lam al-Din 273.

[196] Al-Mustadrak 2/110 h.3 and 3/280 h.1.

[197] Al-Majlisi: Bihar al-Anwar 75/17 h.1, 75/22 h.26 and 75/20 h.17, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/589 h.9 [as quoted from Shaykh al-Saduq: al-Amali 393 h.16, Thawab al-A`mal 284 and al-Barqi: al-Mahasin 99 h.66].

[198] Al-Mustadrak 2/413 h.12. See also footnote of Narration No. 119.

[199] Al-Mustadrak 2/412 h.1 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/597 h.6 [as quoted from al-Kulayni: al-Kafi 2/363 h.6].

[200] Al-Mustadrak 2/103 h.1.

[201] Al-Mustadrak 2/103 h.1, al-Majlisi: Bihar al-Anwar 75/157 h.26, 72/57 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/591 h.5 as quoted from al-Kulayni: al-Kafi: 2/351 [part of] h.4 and Kitab al-Tamhis h.89.

[202] Al-Mustadrak 2/404 h.5, al-Majlisi: Bihar al-Anwar 74/297 h.27 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/570 h.4 as quoted from al-Kulayni: al-Kafi: 2/192 h.14.

[203] Al-Majlisi: Bihar al-Anwar 75/155 h.24 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/588 h.3 as quoted from al-Kulayni: al-Kafi: 2/351 h.3. This narration is part of No. 62.

[204] Al-Mustadrak 2/103 h.2, al-Majlisi: Bihar al-Anwar 75/158 h.2 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/588 h.2 as quoted from al-Kulayni: al-Kafi: 2/351 h.5. This narration is part of No. 63.

[205] See footnote of Narration No. 61.

[206] Al-Mustadrak 2/104 h.2.

[207] Al-Mustadrak 2/104 h.3, A similar narration is recorded in al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/595 [part of] h.3 as quoted from al-Kulayni: al-Kafi: 2/355 h.5.

[208] Al-Mustadrak 2/102 h.5 and 2/404 h.10.

[209] Al-Mustadrak 2/108 h.4, 1/55 h.2, al-Majlisi: Bihar al-Anwar 75/169 h.41, 75/214 h.9, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/608 h.1, 1/367 h.2 [as quoted from al-Kulayni: al-Kafi: 2/358 h.2, Shaykh al-Saduq: Ma`ani al-Akhbar 255 h.2, al-Barqi: al-Mahasin 1/104 h.84 and Shaykh al-Tusi: al-Tahdhib 1/375 h.11 with little difference.]

[210] See footnote of Narration No. 172.

[211] Al-Mustadrak 2/107 h.2, 1/55 h.2, al-Majlisi: Bihar al-Anwar 75/258 h.49, and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/602 h.22 [as quoted from al-`Ayyashi: Tafsir 1/257 h.270.]

[212] Al-Mustadrak 2/387 h.17, al-Majlisi: Bihar al-Anwar 74/195 h.24, 75/264 h.9 [as quoted from Ibn Idris al-`illi: al-Sara`ir 491 and al-Qummi: Tafsir 192] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/210).

[213] Al-Mustadrak 2/108 h.1.

[214] Al-Mustadrak 2/104 h.4 and 12 [as quoted from Shaykh al-Mufid: al-Ikhtisas 220], al-Majlisi: Bihar al-Anwar 75/218 h.21, 75/314 h.10 [as quoted from al-Kulayni: al-Kafi: 2/354 h.2, Shaykh al-Saduq: Thawab al-A`mal 288, al-Barqi: al-Mahasin 1/104 h.83 and Shaykh al-Mufid: al-Amali 91], al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/594 h.3 [as quoted from Thawab al-A`mal, al-Mahasin and al-Kafi] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/208).

[215] Al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/488 h.4 [as quoted from al-Kulayni: al-Kafi: 2/668 h.12.] A similar narration is recorded in Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 1/73).

[216] Al-Mustadrak 1/55 h.2, 2/108 h.3, al-Majlisi: Bihar al-Anwar 75/213 h.7, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/609 h.3, 1/367 h.3 [as quoted from al-Kulayni: al-Kafi: 2/359 h.3, Shaykh al-Saduq: Ma`ani al-Akhbar 255 h.1 and Shaykh al-Tusi: al-Tahdhib 1/375 h.12 with little difference.]

[217] Al-Mustadrak 1/108 h.2.

[218] Al-Mustadrak 2/109 h.1, al-Kulayni: al-Kafi 8/365 h.556 and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad(ir 2/177). The first statement of the narration is recorded in al-Majlisi: Bihar al-Anwar 75/166 h.38 and 75/146 h.16 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/611 h.2 [as quoted from al-Kulayni: al-Kafi 2/361 h.8 and al-Barqi: al-Mahasin 99 h.67.] The last statement is recorded in al-Majlisi: Bihar al-Anwar 67/73 h.44 [as quoted from al-Barqi: al-Mahasin 1/132 h.4.]

[219] Al-Mustadrak 2/109 h.1.

[220] Al-Mustadrak 1/142 h.2, al-Majlisi: Bihar al-Anwar 75/216 h.19, al-Hurr al-`Amili: Wasa`il al-Shi`ah 6/910 h.1 [as quoted from al-Kulayni: al-Kafi 2/359 h.1].

[221] A similar narration is recorded in al-Majlisi: Bihar al-Anwar 74/232 as quoted from al-Suri: Qad(a` al-`uquq.

