

[Home](#) > Kitab Al-Mumin

Kitab Al-Mumin

[Log in](#) [1] or [register](#) [2] to post comments

An elaborate text that describes the nature of Belief (eeman) and Believers (mu'minoon) in the light of traditions of the Ahl al-Bayt, emphasizing on the consequences of belief and the rights the believers have upon each other.

Compiler(s):

- [Al-Husayn ibn Sa'id al-Kufi al-Ahwazi](#) [3]

Publisher(s):

- [Ansariyan Publications - Qum](#) [4]

Category:

- [Hadith Collections](#) [5]
- [Ethics](#) [6]

Topic Tags:

- [faith](#) [7]
- [Iman](#) [8]
- [Believers](#) [9]
- [Faithful](#) [10]
- [Mu'minoon](#) [11]
- [Rights of Believers](#) [12]
- [Hadith](#) [13]

Old url:

<http://www.al-islam.org/kitab-al-mumin/>

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 (descendents 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-Wudu'** (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 Fad'alah 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]:

رَجِمَ اللهُ مَنْ أَحْيَا أَمْرَنَا.

“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

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.

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]¹ commented:

**نحنُ نصبرُ وشيعتنا أصبرُ منا؛ وذلك أنا صبرنا على ما نعلمُ،
وصبروا هم على ما لا يعلمون.**

“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 they do not.”²

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:

مُرَّهُ الْعُيُونُ مِنَ الْبُكَاءِ، خَمَصُ الْبَطُونِ مِنَ الصِّيَامِ، صُفْرُ الْأَلْوَانِ
مِنَ السَّهْرِ؛ عَلَى وُجُوهِهِمْ عَبْرَةُ الْخَاشِعِينَ، أَوْلِيكَ إِخْوَانِي
الذَّاهِبُونَ، فَحَقٌّ لَنَا أَنْ نَنْظِمَ إِلَيْهِمْ وَنَعَضَّ الْأَيْدِيَّ عَلَى فِرَاقِهِمْ.

“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.

[1.](#) 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.

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

Chapter 1: The Severity of a Believer's

Afflictions

1 - باب شدة ابتلاء المؤمن

1 - عن زرارة قال: سمعتُ أبا جَعْفَر (ع) يقول
في قضاءِ الله (جلُّ جلاله) كُلُّ خَيْرٍ لِلْمُؤْمِنِ

1. It has been narrated that Zurarah said: I heard Abu Ja'far [a.s] saying:
"In the decree of Allah [M.G],¹ there is nothing but good for a believer."²

2 - وَعَنْ الصَّادِقِ (ع)

إِنَّ الْمُسْلِمَ لَا يَقْضِي اللَّهُ (جَلُّ جَلَالِهِ) قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ،
وَإِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا كَانَ خَيْرًا لَهُ
ثُمَّ تَلَا هَذِهِ الْآيَةَ: (فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَخَاقَ بَالَ
فِرْعَوْنَ سُوءَ الْعَذَابِ)
ثم قال: أَمَا وَاللَّهِ لَقَدْ تَسَلَّطُوا عَلَيْهِ وَقَتَلُوهُ، فَأَمَّا مَا وَقَاهُ اللَّهُ،
فَوَقَاهُ اللَّهُ أَنْ يَعْتَوْ فِي دِينِهِ.

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."³

3 - وعن الصادق (ع) قال:

لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ فِي الْمَصَائِبِ مِنَ الْأَجْرِ لَتَمَنَّى أَنْ يُقْرَضَ

بالمقاريض

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."⁴

4 - عن سعد بن طريف قال:

كنتُ عند أبي جعفر (ع) فجاء جميل الأزرق فدخل عليه، قال: فذكروا بلايا الشيعة وما يصيبهم، فقال أبو جعفر (ع): إنَّ أناساً أتوا عليَّ بنَ الحسين (ع) وعبد الله بن عباس فذكروا لهما نحواً مما ذكرتم، قال: فأتيا الحسين بن علي (ع) فذكرا له ذلك، فقال الحسين (ع) والله، البلاءُ والفقرُ والقتلُ أسرعُ إلى مَنْ أَحَبَّنَا مِنْ رَكْضِ الْبَرَادِينِ وَمِنْ السَّيْلِ إِلَى صَمْرٍ. قلت: وما الصَّمْرُ؟ قال مُنْتَهَاهُ، ولولا أنْ تكونوا كذلكَ لرأينا أنْكُمْ لستُمْ مِنَّا

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.'⁵

5 - وعن الأصبع بن نباتة قال:

كنت عند أمير المؤمنين (ع) قاعداً، فجاء رجل فقال: يا أمير المؤمنين والله إنني لأحبك [في الله]، فقال صدقت، إن طينتنا مخزونة أخذ الله ميثاقها من صلب آدم، فاتخذ للفقير جلباباً،

فإني سمعتُ رسولَ الله (ص) يقول: والله يا عليّ، إن الفقرَ لأسرعُ إلى محبِّك من السَّيلِ إلى بطن الوادي

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.”⁶

6 - عن الفضيل بن يسار قال:

سمعت أبا عبد الله (ع) يقول إن الشياطين أكثر على المؤمن من الزنابير على اللحم

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.”⁷

7 - عن أحدهما (ع) قال:

ما من عبدٍ مسلم ابتلاه الله (جلّ جلاله) بمكروهٍ وصبرٍ إلا كتبَ اللهُ له أجرَ ألفِ شهيدٍ

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.”⁸

8 - وعن أبي الحسن (ع) قال:

ما أحدٌ من شيعتنا يبتليه الله (جلّ جلاله) ببليّةٍ فيصبر عليها إلا

كان له أجر ألف شهيد

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.”[9](#)

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

يا موسى، ما خلقت خلقاً أحب إليّ من عبدي المؤمن، وإنّي
إنما أبتليه لما هو خير له وأعطيه لما هو خير له وأزوي عنه لما
هو خير له، وأنا أعلم بما يصلح عليه عبدي؛ فليصبر على بلائي
وليرض بقضائي وليشكر نعمائي، أكتبه في الصديقين عندي إذا
عمل 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.[10](#)

10 - وعن أبي عبد الله (ع) قال: كان لموسى بن عمران أخٌ
في الله، وكان موسى يُكرمه ويحبه ويُعظمه، فأتاه رجلٌ فقال:
أني أحبُّ أن تُكلم لي هذا الجبار، وكان الجبار ملكاً من ملوك
بني إسرائيل، فقال: والله ما أعرفه ولا سألته حاجةً قط، قال:
وما عليك من هذا! لعل الله (جلّ جلاله) يقضي حاجتي على
يدك. فرّق له وذهب معه من غير علم موسى، فأتاه ودخل
عليه، فلما رآه الجبار أدناه وعظمه، فسأله حاجة الرجل
فقضاها له، فلم يلبث ذلك الجبار أن طعن فمات، فحشد في
جنازته أهل مملكته، وعُلقت لموته أبواب الأسواق لحضور
جنازته. وقضى من القضاء أن الشاب المؤمن أخا موسى مات

يوم مات ذلك الجبار وكان أخو موسى إذا دخل منزله أغلق عليه بابه فلا يصلُ إليه أحد، وكان موسى إذا أرادَه فتح الباب عنه ودخل عليه، وإنَّ موسى نسيه ثلاثاً، فلما كان اليوم الرابع ذكره موسى، فقال: قد تركتُ أخي منذ ثلاثٍ فلم آتِه. ففتح عنه الباب ودخل عليه، فإذا الرجل ميتٌ! وإذا دواب الأرض دبَّت عليه فتناولت من محاسن وجهه، فلما رآه موسى عند ذلك، قال: يا ربُّ! عدوك حشرت له الناس، ووليك أمته فسَلطت عليه دوابُّ الأرض تناولت من محاسن وجهه؟ فقال الله (جلُّ جلاله): يا موسى، إن وليي سأل هذا الجبار حاجة فقضاها له، فحشدت له أهل مملكته للصلاة عليه لأكافئه عن المؤمن بقضاء حاجته، ليخرج من الدنيا وليس له عندي حسنة أكافئه عليها، وإنَّ هذا المؤمن سلطت عليه دواب الأرض لتتناول من محاسن وجهه لسؤاله ذلك الجبار، وكان لي غير رضى ليخرج من الدنيا 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.' [11](#)

11 - وعن أبي جعفر (ع) قال

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُكْرِمَ عَبْدًا وَلَهُ عِنْدَهُ ذَنْبٌ ابْتَلَاهُ بِالسَّقَمِ، فَإِنْ لَمْ يَفْعَلْ ابْتَلَاهُ بِالْحَاجَةِ، فَإِنْ هُوَ لَمْ يَفْعَلْ شَدَّدَ عَلَيْهِ عِنْدَ الْمَوْتِ، وَإِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُهَيِّنَ عَبْدًا وَلَهُ عِنْدَهُ حَسَنَةٌ أَصَحَّ بَدَنَهُ، فَإِنْ هُوَ لَمْ يَفْعَلْ وَسَّعَ فِي مَعِيشَتِهِ، فَإِنْ هُوَ لَمْ يَفْعَلْ هَوَّنَ عَلَيْهِ الْمَوْتَ.

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.”[12](#)

12 - وعن أبي جعفر (ع) قال: قال الله تبارك وتعالى

وَعِزَّتِي، لَا أَخْرَجُ لِي عَبْدًا مِنَ الدُّنْيَا أُرِيدُ رَحْمَتَهُ إِلَّا اسْتَوْفَيْتُ كُلَّ سَيِّئَةٍ هِيَ لَهُ، إِمَّا بِالصِّيقِ فِي رِزْقِهِ أَوْ بِبَلَاءٍ فِي جَسَدِهِ وَأَمَّا خَوْفٌ أَدْخَلَهُ عَلَيْهِ، فَإِنْ بَقِيَ عَلَيْهِ شَيْءٌ شَدَّدْتُ عَلَيْهِ الْمَوْتَ.

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.

وقال (ع): وقال الله

وَعِزَّتِي، لَا أَخْرَجُ لِي عَبْدًا مِنَ الدُّنْيَا وَأُرِيدُ عَذَابَهُ إِلَّا اسْتَوْفَيْتُهُ كُلَّ حَسَنَةٍ لَهُ؛ إِمَّا بِالسَّعَةِ فِي رِزْقِهِ أَوْ بِالصَّحَةِ فِي جَسَدِهِ وَإِمَّا بِأَمْنٍ أَدْخَلَهُ عَلَيْهِ، فَإِنْ بَقِيَ عَلَيْهِ شَيْءٌ هَوَّنْتُ عَلَيْهِ الْمَوْتَ.

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.¹³

**13 - وعن أبي جعفر (ع) قال: مرّ نبيٌّ من أنبياء بني إسرائيل
بِرجلٍ بعضُهُ تحتَ حائطٍ وبعضُهُ خارجٌ منه، فما كان خارجاً منه
قد نقيبته الطيرُ ومزّقته الكلابُ، ثمّ مضى ووقعت له مدينةٌ
فدخلها، فإذا هو بعظيمٍ من عظمائها ميتٌ على سريرٍ مسجّى
بالديباج حوله المجامرُ، فقال: يا ربِّ! إنّك حكمٌ عدلٌ لا تجورُ؛
ذاك عبدك لم يُشركُ بكَ طرفةً عينٍ أمتهُ بتلك الميتةِ، وهذا
عبدك لم يؤمن بكَ طرفةً عينٍ أمتهُ بهذه الميتةِ! فقال الله
(جلّ جلاله):**

**عبدي، أنا كما قلتَ حكمٌ عدلٌ لا أجورُ، ذاك عبدي كانت له عندي
سيئةٌ وذنوبٌ فأمتتهُ بتلك الميتةِ لكي يلقاني ولم يبقَ عليه شيءٌ،
وهذا عبدي كانت له عندي حسنةٌ فأمتتهُ بهذه الميتةِ لكي يلقاني
وليس له عندي شيءٌ**

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).'¹⁴

14 - عن ابن أبي عمير عن بعض أصحابه رفعه قال:
بينما موسى يمشي على ساحل البحر إذ جاء صيادٌ فخرَّ
للشمس ساجداً، وتكلم بالشِّركِ ثمَّ ألقى شبكتَه فأخرجها
مملوءةً، فأعادها فأخرجها مملوءةً ثمَّ أعادها فأخرج مثل ذلك
حتىَّ اكتفى، ثم مضى. ثمَّ جاء آخرُ فتوضَّأ ثمَّ قامَ وصلى وحمد
الله وأثنى عليه ثمَّ ألقى شبكتَه فلم يخرج شيئاً، ثمَّ أعاد فلم
يخرج شيئاً، ثمَّ أعاد فخرجت سمكةٌ صغيرةٌ، فحمد الله وأثنى
عليه وانصرف. فقال موسى: يا ربِّ، عبدك جاء فكفر بك
وصلى للشمس وتكلم بالشِّركِ، ثمَّ ألقى شبكتَه فأخرجها
مملوءةً ثمَّ أعادها فأخرجها مملوءةً ثمَّ أعادها فأخرجها مثل
ذلك حتىَّ اكتفى وانصرف، وجاء عبدك المؤمنُ فتوضَّأ وأسبغَ
الوضوءَ ثمَّ صلى وحمدَ ودعا وأثنى، ثمَّ ألقى شبكتَه فلم يخرج
شيئاً، ثمَّ أعاد فلم يخرج شيئاً ثمَّ أعاد فأخرج سمكةً صغيرةً
فحمدك وانصرف؟ فأوحى الله إليه: يا موسى، أنظر عن
يمينك، فنظر موسى فكشف له عما أعدَّه الله لعبده المؤمن
فنظر، ثم قيل له: يا موسى انظر عن يسارك، فكشف له عما
أعدَّه الله لعبده الكافر فنظر، ثم قال اللهُ تعالى: يا موسى، ما
نفعَ هذا ما أعطيته ولا ضرَّ هذا ما منعتُه. فقال موسى: يا ربِّ،
حقٌّ لمن عرفك أن يرضى بما صنعتَ.

14. It has been narrated from Ibn Abu 'Umayr through some of his companions that he said:¹⁵

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).'

**15 - عن اسحاق بن عمار قال: سمعت أبا عبد الله (ع) يقول
رأسُ طاعة الله (جلّ جلاله) الرضا بما صنع الله إلى العبد فيما
أحبّ وفيما كرهه، ولم يصنع الله بعبد شيئاً إلاّ وهو خير**

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.

**16 - عن يونس بن رباط قال: سمعت أبا عبد الله (ع) يقول
إنّ أهلَ الحقّ منذ ما كانوا في شدّة، أما إنّ ذلك إلى مدّة قريبة
وعافية طويلة**

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.

**17 - عن سماعة قال: سمعته يقول
إنّ الله (جلّ جلاله) جعلَ وليّه عرضاً لعدوّه في الدنيا**

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.

18 - عن المفضل بن عمر، قال: قال رجل لأبي عبد الله الصادق (ع) وأنا عنده، إنَّ مَنْ قَبِلْنَا يَقُولُونَ: إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا نَوَّهَ مِنْهُ مِنَ السَّمَاءِ: إِنَّ اللَّهَ يَحِبُّ فَلَانًا فَأَحْبُوهُ، فَيُلْقِي اللَّهُ الْمَحَبَّةَ (لَهُ) فِي قُلُوبِ الْعِبَادِ، وَإِذَا أَبْغَضَهُ نَوَّهَ مِنْهُ مِنَ السَّمَاءِ: إِنَّ اللَّهَ يَبْغِضُ فَلَانًا فَأَبْغِضُوهُ، فَيُلْقِي اللَّهُ لَهُ الْبِغْضَاءَ فِي قُلُوبِ الْعِبَادِ. قَالَ: وَكَانَ (ع) مُتَّكِنًا فَاسْتَوَى جَالِسًا ثُمَّ نَقَضَ كَمَّهُ ثُمَّ قَالَ:

لَيْسَ هَكَذَا! وَلَكِنْ إِذَا أَحَبَّ اللَّهُ (جَلَّ جَلَالُهُ) عَبْدًا أَغْرَى بِهِ النَّاسَ لِيَقُولُوا مَا لَيْسَ فِيهِ؛ لِيُؤْجِرَهُ وَيُؤْتِمَّهُمْ، وَإِذَا أَبْغَضَ عَبْدًا أَلْقَى اللَّهُ (جَلَّ جَلَالُهُ) لَهُ الْمَحَبَّةَ فِي قُلُوبِ الْعِبَادِ لِيَقُولُوا مَا لَيْسَ فِيهِ لِيُؤْتِمَّهُمْ وَإِيَّاهُ

18. Al-Mufadd'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."

ثُمَّ قَالَ: مَنْ كَانَ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ يَحْيَى بْنِ زَكَرِيَّا؟ ثُمَّ أَغْرَى جَمِيعَ مَنْ رَأَيْتَ حَتَّى صَنَعُوا بِهِ مَا صَنَعُوا، وَمَنْ كَانَ أَحَبَّ إِلَى اللَّهِ (جَلَّ جَلَالُهُ) مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع)؟ أَغْرَى بِهِ حَتَّى قَتَلُوهُ! وَمَنْ كَانَ أَبْغَضَ إِلَى اللَّهِ مِنْ أَبِي نُؤَانَ وَفُلَانٍ؟ لَيْسَ كَمَا قَالُوا

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." [2029](#)

**19 - عن زيد الشحام قال: قال الصادق (ع)
إنَّ الله (جلَّ جلاله) إذا أحبَّ عبداً أغرى به الناس**

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.¹²

**20 - عن أبي حمزة قال: سمعت أبا جعفر (ع) يقول
إنَّ الله (جلَّ جلاله) أخذَ ميثاقَ المؤمن على بلايا أربع الأولى
أيسرها عليه: مؤمن مثله يحسده، والثانية: منافق يقفو أثره،
والثالثة: شيطان يعرض له يفتنه ويضله، والرابعة: كافر بالذي
آمنَ به يرى جهاده جهاداً. فما بقاء المؤمن بعدَ هذا؟**

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?"²¹

**21 - عن حمران عن أبي جعفر (ع)
إنَّ العبدَ المؤمنَ ليكرمَ على الله (جلَّ جلاله) حتى لو سأله
الجنةَ وما فيها أعطاه إياه ولم يُنقص ذلك من مُلكه شيئاً، ولو
سأله موضعَ قدمه من الدنيا حرمةً، وإنَّ العبدَ الكافرَ ليهونُ
على الله (جلَّ جلاله) لو سأله الدنيا وما فيها أعطاه إياه ولم
يُنقص ذلك من ملكه شيئاً، ولو سأله موضعَ قدمه من الجنةِ
حرمةً، وإنَّ الله (جلَّ جلاله) ليتعاهدُ عبده المؤمنَ بالبلاءِ كما
يتعاهدُ الرَّجُلُ أهله بالهدية ويحميه كما يحمي الطبيبُ المريضَ.**

21. Hamran 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.”[22](#)

22 - عن أبي حمزة قال: قال أبو جعفر (ع) إنَّ لله (جلَّ جلاله) ضنائنَ من خلقه يرضنَّ بهم عن البلاء؛ يحييهم في عافية ويرزقهم في عافية ويُميتهم في عافية ويبعثهم في عافية ويدخلهم الجنَّة في 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.[23](#)

23 - عن محمد بن عجلان قال: سمعت أبا عبد الله (ع) يقول: إنَّ لله (جلَّ جلاله) من خلقه عباداً ما من بليَّةٍ تنزلُ من السماء أو تقتير في الرِّزق إلاَّ ساقه إليهم، ولا عافيةٍ أو سعة في الرزق إلاَّ صرفه عنهم، ولو أنَّ نورَ أحدهم قُسم بين أهل الأرض جميعاً لاكتفوا به.

23. It has been narrated that Muhammad ibn 'Ajlan 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.[24](#)

24 - عن يزيد بن خليفة عن أبي عبد الله (ع) قال: ما قضى الله تبارك وتعالى لمؤمن من قضاءٍ إلاَّ جعل له الخيرَ فيما قضى.

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

25 - عن أبي عبد الله (ع) قال:
إنَّ الله يزود المؤمنَ عمَّا يكره ممَّا يشتهي كما يزود الرَّجُلُ
البعيرَ عن إبله ليس منها.

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.[26](#)

26 - وعنه (ع) قال:
إنَّ الرَّبَّ ليتعاهدُ المؤمنَ؛ فما يمُرُّ به أربعون صباحاً إلاَّ تعاهده
إمَّا بمرضٍ في جسده وإما بمصيبةٍ في أهله وماله أو بمصيبةٍ
من مصائب الدُّنيا ليؤجره الله عليه.

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.[27](#)

27 - عن ابن حمران قال: سمعته يقول:
ما من مؤمنٍ يمُرُّ به أربعون ليلةً إلاَّ وقد يُذكر بشيءٍ يؤجر عليه،
أدناه همُّ لا يدري من 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.[28](#)

28 - وعن أبي عبد الله (ع)
لا يصير على المؤمن أربعون صباحاً إلاَّ تعاهده الرَّبُّ تبارك
وتعالى بوجعٍ في جسده أو دَهَابِ ماله أو مصيبةٍ 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.[29](#)

29 - وعنه (ع) قال

ما قلتَ المؤمنُ من واحدةٍ من ثلاثٍ، أو جمعتُ عليه الثلاثةُ: أن يكون معه من يعلق عليه بابه في داره، أو جار يؤذيه أو من في طريقه إلى حوائجه يؤذيه، ولو أن مؤمناً على قمة جبل لبعث الله شيطاناً يؤذيه، ويجعل الله له من إيمانه أنساً.

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."

30 - عن محمد بن مسلم قال: سمعت أبا عبد الله (ع) يقول المؤمن لا يمضي عليه أربعون ليلةً إلا عُرض له أمرٌ يحزنه، ويُذكره به.

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).[30](#)

31 - عن أبي الصباح قال: كنت عند أبي عبد الله (ع)، فشكى إليه رجل، فقال: عني ولدي وأخوتي وجفاني إخواني، فقال أبو عبد الله (ع):

إنَّ للحقِّ دولةً، وللباطل دولة، وكلُّ واحد منهما ذليلٌ في دولة صاحبه. وإنَّ أدنى ما يُصيب المؤمنَ في دولة الباطل أن يعقَّه ولده وإخوته ويجفوه إخوانه. وما من مؤمن يُصيب رفاهيةً في دولة الباطل إلا ابتلي في بدنه أو ماله أو أهله، حتى يخلصه

الله تعالى من السَّعة التي كان أصابها في دولة الباطل، ليؤخَّرَ
به حظُّه في دولة الحق، فاصبروا وأبشروا.

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."[31](#)

32 - عن علي بن الحسين وأبي جعفر (ع) قال
إِنَّ الْمُؤْمِنَ يُقَالُ لِرُوحِهِ - وَهُوَ يُغَسَّلُ -: أَيْسُرُكَ أَنْ تَرُدِّيَ إِلَى
الْجَسَدِ الَّذِي كُنْتَ فِيهِ؟ فَتَقُولُ: مَا أَصْنَعُ بِالْبَلَاءِ وَالْخَسْرَانِ
وَالْغَمِّ؟

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?'"[32](#)

33 - وعن أبي جعفر (ع) قال: قال رسول الله (ص): يقول
الله (جلَّ جلاله)
يا دُنْيَا، مُرِّي عَلَى عَبْدِي الْمُؤْمِنِ بِأَنْوَاعِ الْبَلَايَا وَمَا هُوَ فِيهِ مِنْ
أَمْرِ دُنْيَاهُ وَضِيقِي عَلَيْهِ فِي مَعِيشَتِهِ وَلَا تَحْلُولِي لَهُ فَيَسْكُنَ
إِلَيْكَ.

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.[33](#)

34 - عن الصباح بن سيابة قال: قلت لأبي عبد الله (ع): ما أصاب المؤمن من بلاء فبذنب؟ قال لا، ولكن ليسمع أنينه وشكواه ودعاءه الذي يكتب له بالحسنات وتحط عنه السيئات وتدخر له يوم القيامة.

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.'[34](#)

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

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.'[35](#)

36 - وعن أبي عبد الله (ع) أنه قال نعم الجرعة الغيظ لمن صبر عليها، فإن عظيم الأجر لمع عظيم البلاء، وما أحب الله قوماً إلا 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).[36](#)

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.'[39](#)

**40 - عن أبي حمزة قال أبو عبد الله (ع)
يا ثابتُ، إنَّ الله إذا أحبَّ عبداً غتَّه بالبلاء غتًا وتَّجَّه به تَجًّا، وأنا
وإياكم لنُصبح به ونمسي.**

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).[40](#)

**41 - وعن أبي عبد الله (ع) قال
إنَّ الحواريِّين شكوا إلى عيسى ما يلقونَ من الناس وشدَّتْهم
عليهم، فقال: إنَّ المؤمنينَ لم يزالوا مبعَّضين وإيمانهم كحَبَّة
القمح ما أحلى مذاقها وأكثرَ عذابها.**

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!'[41](#)

**42 - عن عبد الأعلى بن أعين قال: سمعت أبا عبد الله (ع)
يقول
إنَّ أردتُمْ أنْ تكونوا إخواني وأصحابي فوطِّئوا أنفسكم على
العداوة والبغضاء من الناس، وإلَّا فلستم لي بأصحابٍ.**

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.[42](#)

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

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?'[43](#)

**44 - عن أبي عبد الله (ع) قال
إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا بَعَثَ إِلَيْهِ مَلَكًا يَقُولُ: أَسْقِمُهُ وَشَدِّدَ الْبَلَاءَ عَلَيْهِ فَإِذَا بَرَأَ مِنْ شَيْءٍ فَابْتَلِهِ لِمَا هُوَ أَشَدُّ مِنْهُ، وَقَوَّ عَلَيْهِ حَتَّى يَذْكَرَنِي، فَإِنِّي أَشْتَهِي أَنْ أَسْمَعَ دُعَاءَهُ. وَإِذَا أَبْغَضَ عَبْدًا وَكَلَّ بِهِ مَلَكًا قَالَ: صَحِّحْهُ وَأَعْطِهِ كِي لَا يَذْكَرَنِي، فَإِنِّي لَا أَشْتَهِي أَنْ أَسْمَعَ صَوْتَهُ.**

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.'[44](#)

**45 - وعن أبي عبد الله (ع) قال
إِنَّ الْعَبْدَ يَكُونُ لَهُ عِنْدَ رَبِّهِ دَرَجَةٌ لَا يَبْلُغُهَا بِعَمَلِهِ فَيُبْتَلَى فِي جَسَدِهِ أَوْ يُصَابُ فِي مَالِهِ أَوْ يُصَابُ فِي وَلَدِهِ، فَإِنْ هُوَ صَبَرَ بَلَّغَهُ اللَّهُ إِيَّاهَا.**

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.[45](#)

**46 - وعن أبي جعفر (ع) قال: قال رسول الله (ص)
عَجَبًا لِلْمُؤْمِنِ، إِنَّ اللَّهَ لَا يَقْضِي قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، فَإِنْ
ابْتُلِيَ صَبْرًا، وَإِنْ أُعْطِيَ شَكَرًا.**

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.[46](#)

**47 - وعن أبي جعفر (ع) قال
إِنَّ اللَّهَ (جَلَّ جَلَالُهُ) يُعْطِي الدُّنْيَا مَنْ يَحِبُّ وَيُبْغِضُ، وَلَا يُعْطِي
الْآخِرَةَ إِلَّا مَنْ أَحَبَّ، وَإِنَّ الْمُؤْمِنَ لَيَسْأَلُ الرَّبَّ مَوْضِعَ سَوْطٍ فِي
الدُّنْيَا فَلَا يُعْطِيهِ إِلَّا بِمَا شَاءَ وَيَسْأَلُهُ الْآخِرَةَ فَيُعْطِيهِ مَا شَاءَ، وَيُعْطِي
الْكَافِرَ فِي الدُّنْيَا مَا شَاءَ وَيَسْأَلُ فِي الْآخِرَةِ مَوْضِعَ سَوْطٍ فَلَا
يُعْطِيهِ إِلَّا بِمَا شَاءَ.**

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.[47](#)

**48 - وعن أبي عبد الله (ع) قال: قال الله (جَلَّ جَلَالُهُ)
عَبْدِي الْمُؤْمِنُ لَا أُصْرِفُهُ فِي شَيْءٍ إِلَّا جَعَلْتُ ذَلِكَ خَيْرًا لَهُ،
فَلْيَرْضَ بِقَضَائِي وَلْيَصْبِرْ عَلَى بَلَائِي وَلْيَشْكُرْ عَلَى نِعْمَائِي أَكْتُبُهُ
فِي الصَّدِيقِينَ عِنْدِي.**

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.[48](#)

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

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.[49](#)

50 - وقال أبو عبد الله (ع) إنه ليكون للعبد منزلة عند الله (جلّ جلاله) لا يبلغها إلا بإحدى الخصلتين، إما ببلية في جسمه أو بذهاب 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.[50](#)

[1.](#) 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”.

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

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

[4.](#) 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-Nawadir 2/204, Muhammad ibn Hammam al-Iskafi: Kitab al-Tamhis h.13 and al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 292.

[5.](#) Al-Majlisi: Bihar al-Anwar 67/246 h.85 and al-Mustadrak 1/141 h.1.

[6.](#) Al-Majlisi: Bihar al-Anwar 72/3 h.1.

[7.](#) 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).

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

[9.](#) 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.]

[10.](#) 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.

[11.](#) 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.]

[12.](#) 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.

[13.](#) Al-Kulayni: al-Kafi 2/444 h.3.

[14.](#) Al-Kulayni: al-Kafi 2/246 h.11.

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

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

[17.](#) 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.]

[18.](#) 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-Khawahir wa Nuzhat al-Nawadir 2/204]

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

[20.](#) In Mishkat al-Anwar 286, the narration is recorded in different series of narrations.

[21.](#) 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.]

[22.](#) 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.]

[23.](#) Al-Kulayni: al-Kafi 2/462 h.1.

[24.](#) Al-Mustadrak 1/141 h.2 and Kitab al-Tamhis h.27.

[25.](#) 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.

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

[27.](#) 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.

[28.](#) 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.

[29.](#) A similar narration is recorded in Kitab al-Tamhis h.11.

[30.](#) 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-Nawadir 2/204.

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

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

[33.](#) 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.

[34.](#) Al-Mustadrak 1/80 h.39, 1/265 h.3 [19].

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

[36.](#) 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-Khawahir wa Nuzhat al-Nawadir 2/189 and Kitab al-Tamhis h.6.

- [37.](#) 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.]
- [38.](#) Al-Majlisi: Bihar al-Anwar 68/215 h.5 as quoted from Al-Kulayni: al-Kafi 2/249 h.1.
- [39.](#) 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.
- [40.](#) 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.
- [41.](#) Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 286 with a little bit difference.
- [42.](#) Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 285.
- [43.](#) 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.
- [44.](#) Al-Majlisi: Bihar al-Anwar 93/371 h.13 [as quoted from Kitab al-Tamhis h.111.
- [45.](#) Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 127.
- [46.](#) Al-Majlisi: Bihar al-Anwar 70/184 [as quoted from Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 22].
- [47.](#) 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.
- [48.](#) 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.
- [49.](#) 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.
- [50.](#) 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 2 : The Exclusive Honors that Allah has Reserved for the Believers

- ما خص الله به المؤمنين من الكرامات والثواب

51 - عن زرارة قال: سئل أبو عبد الله (ع) وأنا جالس عنده عن قول الله تعالى ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾ (أيجرى لهؤلاء ممن لا يعرف منهم هذا الأمر؟ قال:

إنما هي للمؤمنين خاصة.

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.¹

52 - عن يعقوب بن شعيب قال: سمعته يقول ليس لأحدٍ على الله ثوابٌ على عملٍ إلا للمؤمنين.

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.²

53 - وعن أبي عبد الله (ع) قال

إذا أحسن العبدُ المؤمن ضاعف الله له عمله لكل عملٍ سبعمئة ضعف وذلك قولُ الله (جلَّ جلاله) مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِئَةٌ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

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]³

54 - وعن أبي عبد الله (ع) قال

إنَّ المؤمنَ ليزهَرُ نورُهُ لأهلِ السماءِ كما تزهرُ نجومُ السماءِ لأهلِ الأرضِ.

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.

**وقال: إن المؤمن وليُّ الله يُعينه ويصنع له ولا يقول على الله
إلا الحق ولا يخاف غيره.**

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.

**وقال: إن المؤمنین ليلتقيان فيتصافحان، فلا يزالُ الله عليهما
مُقبلاً بوجهه، والذنوبُ تتحاتُّ عن وجوههما حتى يفترقا.**

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.⁴

55 - وعن أبي جعفر (ع) قال:

**إِنَّ اللَّهَ (جَلَّ جَلالُهُ) لَا يُوصَفُ، وَكَيْفَ يُوصَفُ وَقَدْ قَالَ اللَّهُ (جَلَّ جَلالُهُ): «وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ» فَلَا يُوصَفُ بِقَدْرِ إِلَّا كَانَ
أَعْظَمَ مِنْ ذَلِكَ، وَإِنَّ النَّبِيَّ (ص) لَا يُوصَفُ، وَكَيْفَ يُوصَفُ عَبْدٌ
رَفَعَهُ اللَّهُ (جَلَّ جَلالُهُ) إِلَيْهِ وَقَرَّبَهُ مِنْهُ وَجَعَلَ طَاعَتَهُ فِي الْأَرْضِ
كَطَاعَتِهِ فَقَالَ (جَلَّ جَلالُهُ): «وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمُ عَنْهُ فَانْتَهُوا» وَمَنْ أَطَاعَ هَذَا فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاهُ
فَقَدْ عَصَانِي وَفَوْضَ إِلَيْهِ؟ وَإِنَّا لَا نُوصَفُ، وَكَيْفَ يُوصَفُ قَوْمٌ
رَفَعَ اللَّهُ عَنْهُمْ الرَّجْسَ؟ - وَهُوَ الشِّرْكُ - وَالْمُؤْمِنُ لَا يُوصَفُ،
وَإِنَّ الْمُؤْمِنَ لِيَلْقَى أَخَاهُ فَيصافحه، فَلَا يَزَالُ اللَّهُ (جَلَّ جَلالُهُ)
يَنْظُرُ إِلَيْهِمَا، وَالذُّنُوبُ تَتَحَاتُّ عَنْ وَجْهِهِمَا كَمَا يَتَحَاتُّ الْوَرَقُ
عَنِ الشَّجَرَةِ.**

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.⁵

56 - عن مالك الجهني قال: دخلت على أبي جعفر (ع)، وقد حدثت نفسي بأشياء، فقال لي يا مالك! أحسن الظن بالله ولا تظن أنك مفرط في أمرك. يا مالك! إنه لا تقدر على صفة رسول الله (ص) وكذلك لا تقدر على صفتنا وكذلك لا تقدر على صفة المؤمن. يا مالك! إن المؤمن يلقي أخاه فيصافحه، فلا يزال الله (جل جلاله) ينظر إليهما، والذنوب تتحات عن وجوههما حتى يفترقا وليس عليهما من الذنوب شيء، فكيف تقدر على صفة من هو هكذا؟

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)?⁶

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

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.⁷

58 - عن أبي عبيدة قال: زاملت أبا جعفر (ع) إلى مكة، فكان

**إذا نزل صافحني وإذا ركب صافحني، فقلت: جعلت فداك،
كأنك ترى في هذا شيئاً؟ فقال:
نعم، إن المؤمن إذا لقي أخاه فصافحه تفرّقا من غير ذنب.**

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.'⁸

59 - وعن أبي عبد الله (ع) قال

**فكما لا تقدر الخلائقُ على كُنه صفةِ الله (جلّ جلاله)، فكذلك لا
تقدرُ على كُنه صفةِ رسولِ الله (ص)، وكما لا تقدر على كُنه
صفةِ الرسول (ص)، كذلك لا تقدرُ على كُنه صفةِ الإمام، وكما
لا تقدر على كُنه صفةِ الإمام كذلك لا يقدرُون على كُنه صفةِ
المؤمن.**

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.⁹

60 - عن صفوان الجمال قال: سمعته يقول

**ما التقي مؤمنان قط فتصافحا إلا كان أفضلهما إيمانا أشدهما
حُباً لصاحبه. وما التقي مؤمنان قط فتصافحا وذكر الله
فيفترقا حتى يغفر الله لهما إن شاء الله.**

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.¹⁰

61 - وعن أبي عبد الله (ع) قال: نزل جبرئيل على النبي (ص) فقال

يا مُحَمَّد، إِنَّ رَبَّكَ يَقُولُ: مَنْ أَهَانَ عَبْدِي الْمُؤْمِنَ فَقَدْ اسْتَقْبَلَنِي بِالْمَحَارِبَةِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي الْمُؤْمِنَ بِمِثْلِ أَدَاءِ الْفَرَائِضِ، وَإِنَّهُ لَيَتَنَفَّلُ لِي حَتَّى أَحِبَّهُ، فَإِذَا أَحْبَبْتَهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا. وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي فِي مَوْتِ عَبْدِي الْمُؤْمِنِ؛ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ. وَإِنَّ مِنَ الْمُؤْمِنِينَ مَنْ لَا يَسْعَى إِلَّا الْفَقْرَ، وَلَوْ حَوَّلْتُهُ إِلَى الْغِنَى كَانَ شَرًّا لَهُ، وَمِنْهُمْ مَنْ لَا يَسْعَى إِلَّا الْغِنَى وَلَوْ حَوَّلْتُهُ إِلَى الْفَقْرِ لَكَانَ شَرًّا لَهُ. وَإِنَّ عَبْدِي لَيَسْأَلُنِي قَضَاءَ الْحَاجَةِ، فَأَمْنُهُ إِيَّاهَا لِمَا هُوَ خَيْرٌ لَهُ.

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.¹¹ 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.¹² 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.¹³ 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.¹⁴ Sometimes, My servant asks Me to fulfill a need (he has), but I deny him because of what is best for him.¹⁵

62 - وعن أبي جعفر (ع) قال: قال الله (جلّ جلاله)

مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرْصَدَ لِمَحَارَبَتِي. وَمَا تَقَرَّبَ إِلَيَّ عَبْدٌ بِمِثْلِ مَا افْتَرَضْتُ عَلَيْهِ، وَإِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالْإِيفَالَةِ حَتَّى أَحِبُّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، إِنْ دَعَانِي أَحْبَبْتُهُ وَإِنْ سَأَلَنِي أَعْطَيْتُهُ. وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي فِي مَوْتِ الْمُؤْمِنِ؛ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ.

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.[16](#)

63 - عن أبي عبد الله (ع) قال: يقول الله (جلّ جلاله

مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرْصَدَ لِمَحَارِبَتِي، وَأَنَا أَسْرَعُ شَيْءٍ فِي نُصْرَةِ أَوْلِيَائِي، وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي مَوْتِ عَبْدِي الْمُؤْمِنِ إِنِّي لِأَحَبُّ لِقَاءَهُ فَيَكْرَهُ الْمَوْتَ فَأَصْرِفُهُ عَنْهُ، وَإِنَّهُ لَيَسْأَلُنِي فَأَعْطِيهِ، وَإِنَّهُ لَيَدْعُونِي فَأَجِيبُهُ، وَلَوْ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا عَبْدٌ مُؤْمِنٌ لَأَسْتَغْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَلَجَعَلْتُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَسْتَوْحِشُ إِلَى أَحَدٍ.

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.[17](#)

64 - وعن أبي جعفر (ع) قال

لَوْ كَانَتْ ذُنُوبُ الْمُؤْمِنِ مِثْلَ رَمْلِ عَالِجٍ وَمِثْلَ زَبَدِ الْبَحْرِ لَغَفَرَهَا اللَّهُ لَهُ، فَلَا تَجْتَرُوا.

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).[18](#)

65 - وعن أبي عبد الله (ع) قال

يُتَوَقَّى الْمُؤْمِنُ مَغْفُوراً لَه ذُنُوبَه. ثُمَّ قَالَ: وَاللَّهِ جَمِيعاً.

65. It has been reported that Abu 'Abd Allah [a.s.] said:
A believer dies with his sins forgiven; by Allah, all of them.¹⁹

66 - وعن أبي الصامت قال: دخلت على أبي عبد الله (ع)،
فقال

يا أبا الصّامت، أبشّر ثم أبشّر ثم أبشّر.
ثم قال لي: يا أبا الصّامت، إن الله (جلّ جلاله) يغفر للمؤمن
وإن جاء بمثل ذا ومثل ذا (وأومى إلى القباب قلت: وإن جاء
بمثل تلك القباب، فقال: إي والله، ولو كان بمثل تلك القباب،
إي والله.

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."

67 - وعن أبي جعفر (ع) قال: قلت بمكة له: إن لي حاجة،
فقال: تلقاني بمكة، فلقيته فقلت: يا بن رسول الله إن لي
حاجة؟ فقال: تلقاني بمنى، فلقيته بمنى فقلت: يا بن رسول
الله إن لي حاجة، فقال: هات حاجتك فقلت: يا بن رسول الله
إني كنت أذبت ذنبا فيما بيني وبين الله (جلّ جلاله)، لم يطلع
عليه أحد، وأجلك أن أستقبلك به، فقال
إذا كان يوم القيامة تجلّى الله (جلّ جلاله) لعبده المؤمن
فيوقفه على ذنوبه ذنباً ذنباً ثم يغفرها له، لا يطلع على ذلك
ملكٌ مقربٌ ولا نبيٌّ مرسلٌ.

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.'

**وفي حديث آخر: ويسترعيه من ذنوبه ما يكره أن يوقفه عليه،
ثم يقول لسيئاته كوني حسنات، وذلك قولُ الله (جلُّ جلاله):
﴿ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ﴾**

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]'[20](#)

68 - وعن أبي عبد الله (ع)

**إنَّ الكافر ليدعو في حاجته فيقولُ الله (جلُّ جلاله): عَجَّلُوا
حاجته بُغْضًا لَصَوْتِهِ. وإنَّ المؤمنَ ليدعو في حاجته فيقولُ الله
(جلُّ جلاله): أَخْرُوا حاجته شوقًا إلى صوته، فإذا كان يوم
القيامة قال الله (جلُّ جلاله): دَعَوْتَنِي فِي كَذَا وَكَذَا فَأَخَّرْتُ
إِجَابَتَكَ، وَثَوَابُكَ كَذَا وَكَذَا، قَالَ: فَيَتَمَنَّى الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ
لَهُ دَعْوَةٌ فِي الدُّنْيَا فِيمَا يَرَى مِنْ حُسْنِ الثَّوَابِ.**

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.[21](#)

69 - وعن أبي عبد الله (ع) قال

**إنَّ المؤمنَ إذا دعا اللهَ (جلُّ جلاله) أجابه،
فشخص بصري نحوه إعجابًا بها قال، فقال**

إِنَّ اللَّهَ وَاسِعٌ لِخَلْقِهِ.

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.[22](#)

**70 - وعن ابن أبي البلاد، عن أبيه، عن بعض أهل العلم قال
إذا مات المؤمن صعد ملكاه فقالا: يا ربّ مات فلان، فيقول:
إنزلا، فصلّيا عليه عند قبره وهلاّني وكبّراني إلى يوم القيامة
واكتبنا ما عملان له.**

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).'[23](#)

**71 - وعن أبي عبد الله (ع) قال
إِنَّ الْمُؤْمِنَ رُؤْيَاهُ جُزْءٌ مِنْ سَبْعِينَ جُزْءٍ مِنَ النَّبُوَّةِ وَمِنْهُمْ مَنْ
يُعْطَى عَلَى الثَّلَاثِ.**

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.[24](#)

**72 - وعن أبي عبد الله (ع) قال
إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا عَصَمَهُ وَجَعَلَ غِنَاهُ فِي نَفْسِهِ وَجَعَلَ ثَوَابَهُ
بَيْنَ عَيْنَيْهِ. وَإِذَا أَبْغَضَهُ وَكَلَّهَ إِلَى نَفْسِهِ وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ.**

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.[25](#)

**73 - ابن أبي البلاد وعن أبي عبد الله (ع) قال
إنَّ العبدَ ليدعو فيقول ربِّ (جلَّ جلاله): يا جبرئيلُ، إحيسه
بحاجته فأوقفها بين السماء والأرض شوقاً إلى صوته.**

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.[26](#)

**74 - وعن أبي عبد الله (ع) قال
إنَّ الله (جلَّ جلاله) خلقَ طينةَ المؤمن من طينةِ الأنبياء، فلن
تخبثَ أبداً.**

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.[27](#)

**75 - عن صفوان الجمال، قال: سمعت أبا عبد الله (ع) يقول
إنَّ هلاكَ الرَّجلِ لمن تلمَّ الدين.**

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.[28](#)

**76 - وعن أبي عبد الله (ع) قال
إنَّ عملَ المؤمن يذهب فيمهدُّ له في الجنَّة كما يُرسل الرجل
بغلامه فيفرش له.
ثم تلا ﴿ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ ﴾**

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]”[29](#)

**77 - وعن أبي عبد الله (ع) قال
إنَّ الله يذوِّدُ المؤمنَ عمَّا يكرهُ كما يذوِّدُ الرَّجُلُ البعيرَ الغريبَ،
ليس من إبله.**

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.[30](#)

**78 - وعن أبي جعفر (ع) قال
إنَّ المؤمنين إذا التقيا فتصافحا أدخل الله يده فصافح أشدهما
حباً لصاحبه.**

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.[31](#)

**79 - وعن أبي عبد الله (ع) أنه قال
كما لا ينفعُ مع الشِّركِ شَيْءٌ، فلا يضُرُّ مع الإيمانِ شَيْءٌ.**

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.[32](#)

**80 - وعن أبي جعفر (ع) قال: يقول الله (جلّ جلاله)
ما ترددتُ في شيءٍ أنا فاعله كترددي على قبض روح عبدي
المؤمن، لأنني أحبُّ لقاءه وهو يكره الموتَ فأزويه عنه، ولو لم
يكن في الأرض إلا مؤمن واحد لاكتفتتُ به عن جميع خلقي
وجعلتُ له من إيمانه أنساً لا يحتاج فيه إلى أحدٍ.**

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.[33](#)

81 - وعن أبي عبد الله (ع) قال

ما من مؤمن يموت في عُربةٍ من الأرض فيغيبُ عنه بواكيه إلا
بَكَتُهُ بِقَاعُ الأَرْضِ التي كان يعبدُ اللهَ عليها وبَكَتُهُ أَثْوَابُهُ وبَكَتُهُ
أَبْوَابُ السَّمَاءِ التي كان يصعد بها عمله، وبَكَاه المَلَكَانِ
المُؤَدِّلَانِ به.

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.[34](#)

82 - وعن أحدهما (ع) قال

إِنَّ ذُنُوبَ الْمُؤْمِنِ مَغْفُورَةٌ، فَيَعْمَلُ الْمُؤْمِنُ لِمَا يُسْتَأْنَفُ، أَمَا إِنَّهَا
لَيْسَتْ إِلَّا لِأَهْلِ الإِيمَانِ.

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*).[35](#)

83 - عن إسحاق بن عمار قال: سمعته يقول

إِنَّ اللهَ (جَلَّ جلاله) خَلَقَ خَلْقاً ضَنَّ بِهِم عن البلاء، خَلَقَهُمْ فِي
عَافِيَةٍ وَأَحْيَاهُمْ فِي عَافِيَةٍ وَأَمَاتَهُمْ فِي عَافِيَةٍ وَأَدْخَلَهُم الجَنَّةَ
فِي عَافِيَةٍ.

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.[36](#)

- [1.](#) Al-Majlisi: Bihar al-Anwar 67/64 h.8
- [2.](#) Al-Majlisi: Bihar al-Anwar 67/64 h.9
- [3.](#) 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].
- [4.](#) 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.
- [5.](#) 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.
- [6.](#) 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.
- [7.](#) Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir 2/198 and Ibn Fahad al-`illi: `Uddat al-Da`i 173.
- [8.](#) 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.
- [9.](#) Al-Majlisi: Bihar al-Anwar 67/65 h.13.
- [10.](#) 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].
- [11.](#) 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.
- [12.](#) Al-Mustadrak 1/177 h.8; and in 2/302 h.1, the first statement is recorded.
- [13.](#) Al-Mustadrak 1/86 h.1.
- [14.](#) 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.
- [15.](#) A similar narration is recorded in al-Hurr al-`Amili: al-Jawahir al-Saniyyah 122.
- [16.](#) 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.
- [17.](#) 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.
- [18.](#) Al-Majlisi: Bihar al-Anwar 67/65 h.15.
- [19.](#) Al-Majlisi: Bihar al-Anwar 67/65 h.16.
- [20.](#) 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.
- [21.](#) Al-Majlisi: Bihar al-Anwar 93/374 as quoted from Ibn Fahad al-`illi: `Uddat al-Da`i 188.
- [22.](#) Al-Majlisi: Bihar al-Anwar 67/65 h.17.
- [23.](#) Al-Majlisi: Bihar al-Anwar 67/66 h.18.
- [24.](#) 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.
- [25.](#) A`lam al-Din 229.
- [26.](#) 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.
- [27.](#) 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.

[28.](#) A` lam al-Din 270.

[29.](#) Al-Majlisi: Bihar al-Anwar 67/66 h.20.

[30.](#) Al-Majlisi: Bihar al-Anwar 67/66 h.21.

[31.](#) 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.

[32.](#) Al-Majlisi: Bihar al-Anwar 67/66 h.22.

[33.](#) 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.

[34.](#) 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 Yahduruhu al-Faqih 2/299 h. 2510 and Shaykh al-Saduq: Thawab al-A`mal 202 with little difference.

[35.](#) Al-Majlisi: Bihar al-Anwar 67/67 h.25.

[36.](#) Al-Kulayni: al-Kafi 2/462 h.2.

Chapter 3: The bond that Allah has set amongst the believers

- باب ما جعل الله بين المؤمنين من الاخاء

84 - عن أبي عبد الله (ع) قال
المؤمنون إخوةٌ بنو أبي وأمٍّ، فإذا ضرب على رجلٍ منهم عرقٌ
سهر الآخرون.

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

Believers are like brothers from one father and mother; when one of them is struck, the others lose sleep.¹

85 - وعن أحدهما (ع) أنه قال
المؤمن أخو المؤمن كالجسد الواحد، إذا سقط منه شيءٌ تداعى
سائر الجسد.

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.²

86 - وعن أبي عبد الله (ع) أنه قال

المؤمن أخو المؤمن كالجسد الواحد، إذا اشتكى شيئاً منه وُجد ألمٌ ذلك في سائر جسده لأنّ أرواحهم من روح الله تعالى، وإنّ روح المؤمن لأشدّ اتصالاً بروح الله من اتصال شعاع الشمس بها.

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.³

87 - عن جابر عن أبي جعفر (ع)، قال: تنفست بين يديه، ثم

قلت: يا بن رسول الله، همّ يصيبني من غير مصيبة تصيبني أو أمر ينزل بي حتى تعرف ذلك أهلي في وجهي ويعرفه صديقي. فقال: نعم يا جابر. قلت: ما ذلك يا بن رسول الله؟ قال: وما تصنع به؟ قلت: احب أن أعلمه. فقال يا جابر، إنّ الله (جلّ جلاله) خلق المؤمنين من طين الجنان وأجرى بهم من ریح الجنة روحه، فكذلك المؤمن أخو المؤمن لأبيه وأمه، فإذا أصاب روحاً من تلك الأرواح في بلدة من البلدان شئٌ حزنّت هذه الأرواح لأنّها منها.

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.'⁴

**88 - وعن أبي جعفر (ع) قال
المؤمن أخو المؤمن لأبيه وأمه لأنَّ الله (جلَّ جلاله) خلقَ
المؤمنين من طين الجنان وأجرى في صورهم من ريح الجنان،
فلذلك هم إخوة لأبٍ وأم.**

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.⁵

**89 - وعن أبي عبد الله (ع) قال
الأرواحُ جنودٌ مجنَّدةٌ تلتقي فتتشامُّ كما تتشام الخيلُ، فما
تعارف منها ائتلفَ وما تناكرَ منها اختلفَ. ولو أن مؤمناً جاءَ
إلى مسجدٍ فيه أناسٌ كثيرٌ ليس فيهم إلا مؤمناً واحداً لمالت
روحُه إلى ذلك المؤمن حتى يجلسَ إليه.**

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.⁶

**90 - وعن أبي عبد الله (ع) قال
لا والله، لا يكونُ المؤمنُ مؤمناً أبداً حتىَّ يكونَ لأخيه مثل
الجسدِ إذا ضربَ عليه عرقٌ واحدٌ تداعت له سائرُ عروقه.**

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.⁷

**91 - وعنه (ع) قال
لكلِّ شيءٍ شيءٌ يستريحُ إليه، وإنَّ المؤمنَ يستريحُ إلى أخيه
المؤمن كما يستريحُ الطيرُ إلى شكله.**

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.⁸

92 - وعن أبي عبد الله (ع) قال المؤمنون في تبارهم وتراحومهم و تعاطفهم كمثل الجسد إذا اشتكى تداعى له سائرُه بالسَّهر والحُمى.

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."⁹

1. Al-Majlisi: Bihar al-Anwar 74/264 h.4 and Al-Kulayni: al-Kafi 2/165 h.1.
2. Al-Majlisi: Bihar al-Anwar 74/273 h.15.
3. 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-Ikhwān 30 h.2.
4. 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.
5. 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.
6. Al-Majlisi: Bihar al-Anwar 74/273 h.16.
7. Al-Mustadrak 2/93 h. 10 and Al-Majlisi: Bihar al-Anwar 74/274 h.17, 47/233 h.30.
8. Al-Majlisi: Bihar al-Anwar 74/274 h.18.
9. Al-Majlisi: Bihar al-Anwar 74/274 h.19 and al-Mustadrak 2/410.

Chapter 4: The Rights of a Believer on a Fellow Believers

4 - باب حق المؤمن على أخيه

93 - عن المعلى بن خنيس قال: قلت لأبي عبد الله (ع) ما حق المؤمن على المؤمن؟ قال: إني عليك شفيق، إني أخاف أن تعلم ولا تعمل وتضيع ولا تحفظ قال: فقلت: لآحول ولا قوة

إِلا بِاللّهِ. قَالَ

لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سَبْعَةٌ حَقُوقٌ وَاجِبَةٌ، وَلَيْسَ مِنْهَا حَقٌّ إِلاَّ وَهُوَ وَاجِبٌ عَلَى أَخِيهِ؛ إِنْ ضَيَّعَ مِنْهَا حَقًّا خَرَجَ مِنْ وَلايَةِ اللّهِ وَتَرَكَ طَاعَتَهُ وَلَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ. أَيَسْرُ حَقٌّ مِنْهَا أَنْ تَحِبَّ لَهُ مَا تَحِبُّ لِنَفْسِكَ وَأَنْ تَكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ. وَالثَّانِي أَنْ تُعِينَهُ بِنَفْسِكَ وَمَالِكَ وَلِسَانِكَ وَيَدَيْكَ وَرَجْلَيْكَ. وَالثَّالِثُ أَنْ تَتَّبِعَ رِضَاهُ وَتَجْتَنِبَ سَخَطَهُ وَتُطِيعَ أَمْرَهُ. وَالرَّابِعُ أَنْ تَكُونَ عَيْنَهُ وَدَلِيلَهُ وَمِرْآةَهُ. وَالخَامِسُ أَنْ لَا تَشْبِعَ وَيَجُوعَ وَتَرُوى وَيَظْمَأُ وَتَكْتَسِي وَيَعْرِى. وَالسَّادِسُ أَنْ يَكُونَ لَكَ خَادِمٌ وَلَيْسَ لَهُ خَادِمٌ وَلَكَ امْرَأَةٌ تَقُومُ عَلَيْكَ وَلَيْسَ لَهُ امْرَأَةٌ تَقُومُ عَلَيْهِ؛ أَنْ تَبْعَثَ خَادِمَكَ يَغْسِلُ ثِيَابَهُ وَيَصْنَعُ طَعَامَهُ وَيَهَيِّئُ فِرَاشَهُ. وَالسَّابِعُ أَنْ تُبْرِئَ قَسَمَهُ وَتُجِيبَ دَعْوَتَهُ وَتَعُودَ مَرَضَتَهُ وَتَشْهَدَ جَنَازَتَهُ، وَإِنْ كَانَتْ لَهُ حَاجَةٌ تَبَادَرُ مَبَادِرَةً إِلَى قَضَائِهَا وَلَا تَكْلُفُهُ أَنْ يَسْأَلَكَهَا، فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَلايَتَكَ لَوَلايَتِهِ وَوَلايَتَهُ بِوَلايَتِكَ.

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.

وعن المعلى مثله، وقال في حديثه: فإذا جعلت ذلك وصلت ولايتك بولايته وولايته بولاية الله (جلّ جلاله)

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.'¹

94 - عن عيسى بن أبي منصور قال: كنت عند أبي عبد الله (ع) أنا وعبد الله بن أبي يعفور وعبد الله بن طلحة، فقال (ع) إبتداء: يا ابن أبي يعفور، قال رسول الله (ص) سِتُّ خصالٍ مَنْ كُنَّ فِيهِ كان بين يدي الله (جلّ جلاله) وعن يمين الله (جلّ جلاله)
قال ابن أبي يعفور: وما هي؟ جعلت فداك. قال يُحِبُّ المرءُ المسلم لأخيه ما يُحِبُّ لأعزّ أهله ويكره المرءُ المسلم لأخيه ما يكره لأعزّ أهله ويناصحه الولاية.
فبكى ابن أبي يعفور وقال: كيف يناصحه الولاية؟ قال يا ابن أبي يعفور، إذا كان منه بتلك المنزلة بَتَّه هَمُّهُ؛ هَمُّ لَهُمْ وفرحَ لفرجه إنْ هو فرحَ وحرزَ لحُزنيه إنْ هو حرزَ فإنْ كان عنده ما يفرِّجُ عنه فرَّجَ عنه وإلاّ دعا اللهُ له.

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.'

قال: ثم قال أبو عبد الله (ع)

ثلاثٌ لكم وثلاثٌ لنا؛ أنْ تعرفوا فضلنا وأنْ تطأوا أعقابنا
وتنظروا عاقبتنا، فمَنْ كان هكذا كان بين يدي الله فيستضيء
بنورهم مَنْ هو أسفلُ منهم، فأما الذين عن يمين الله فلو
أنهم يراهم مَنْ دونهم لم يُهنئهم العيشَ ممَّا يرون من
فضلهم.

فقال ابن أبي يعفور: ما لهم فما يرونهم وهم عن يمين الله!
قال

يا ابن أبي يعفور، إنهم محجوبون بنور الله. أما بلغك حديث أن
رسول الله (ص) كان يقول: إن المؤمنين عن يمين الله وبين
يدي الله، وجوههم أبيض من الثلج وأضوء من الشمس
الضاحية، فيسأل السائل: مَنْ هؤلاء؟ فيقال: هؤلاء الذين تحابوا
في جلال الله.

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.'²

95 - وعن أبي عبد الله (ع) قال

والله، ما عبد الله بشيء أفضل من أداء حق المؤمن. إن المؤمن
أفضل حقاً من الكعبة.

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.³

وقال: إِنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ؛ عَيْنُهُ وَدَلِيلُهُ، فَلَا يَخُونُهُ وَلَا يَخْدُلُهُ. وَمِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعَ وَيَجُوعَ أَخُوهُ وَلَا يَرُوى وَيَعْطِشَ أَخُوهُ وَلَا يَلْبَسَ وَيَعْرِى أَخُوهُ. وَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ!

And he said: “A believer is the brother of the other believer; his eyes and his guide. He neither cheats him nor deserts him.⁴ 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!⁵

وقال: أَحِبِّ لِأَخِيكَ الْمُسْلِمِ مَا تَحِبُّ لِنَفْسِكَ، وَإِذَا احْتَجَّتْ فَسَلِّهِ، وَإِذَا سَأَلَكَ فَأَعْطِهِ، وَلَا تَمَلْهُ خَيْرًا وَلَا يَمَلْهُ لَكَ، كُنْ لَهُ ظَهِيرًا فَإِنَّهُ لَكَ ظَهِيرٌ، إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبَتِهِ، وَإِنْ شَهِدَ زُرَّهُ وَأَجِلَّهُ وَأَكْرَمْهُ، فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ، وَإِنْ كَانَ عَاتِبًا فَلَا تَفَارِقْهُ حَتَّى تَسَلَّ سَخِيمَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللَّهَ (جَلَّ جلاله)، وَإِنْ ابْتُلِيَ فَأَعْطِهِ، وَتَحَمَّلْ عَنْهُ وَأَعِنَّهُ.

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.⁶

**96 - وَعَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ
الْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَجُوقُ عَلَيْهِ نَصِيحَتُهُ وَمَوَاسَاتُهُ وَمَنْعُ عَدُوِّهِ
مِنْهُ.**

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.⁷

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

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.⁸

**98 - وعن أبي عبد الله (ع) قال: قال النبي (ص)
المُسلمُ أخو المسلم لا يخونُه ولا يخذله ولا يعيبُه ولا يحرمُه ولا
يغتأبه.**

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.⁹

**99 - وعنه (ع) قال
إنَّ من حقِّ المسلم إنَّ عَطَسَ أنْ يُسَمِّتَهُ وإنَّ أولِمَ أتاه وإنَّ
مرضَ عادَه وإنَّ ماتَ شهدَ جنازَتَه.**

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.¹⁰

**100 - وعن أبي جعفر (ع) قال: إن نَفراً من المسلمين خرجوا
في سفر لهم، فأضلوا الطريق فأصابهم عطش شديد فتيمّموا
ولزموا أصول الشجر، فجاءهم شيخ عليه ثياب بيض، فقال:
قوموا، لا بأس عليكم، هذا الماء قال: فقاموا وشربوا فأرووا
فقالوا له: من أنت رحمك الله؟ قال: أنا من الجن الذين بايعوا
رسول الله (ص)، إني سمعته يقول:
المؤمنُ أخو المؤمن عيُّه ودليلُه.
فلم تكونوا تضيعوا بحضرتي.**

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.'[11](#)

**101 - عن سماعة قال: سألته عن قوم عندهم فضول
وبإخوانهم حاجة شديدة وليس تسعهم الزكاة، وما يسعهم أن
يشبعوا ويجوع إخوانهم، فإن الزمان شديد، فقال
المُسلمُ أخو المسلم؛ لا يظلمه ولا يخذله ولا يحرمه، ويحقُّ
على المسلمين الاجتهادُ له والتَّواصلُ على العطف والمُواساةُ
لأهل الحاجةِ والتَّعطفُ منكم، يكونونَ على أمر الله رُحماً
بينهم مُتراحمين مُهمَّين لما غابَ عنكم من أمرهم، على ما
مَضَى عليه معشرُ الأنصار على عهدِ رسول الله صَلَّى الله عليه
وآله.**

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].[12](#)

**102 - وعنه (ع) قال: سألتناه عن الرجل لا يكون عنده إلا قوت
يومه، ومنهم من عنده قوت شهر ومنهم من عنده قوت سنة،
أيعطف من عنده قوت يوم على من ليس عنده شيء، ومن عنده
قوت شهر على من دونه ومن عنده قوت سنة على من دونه
على نحو ذلك، وذلك كله الكفاف الذي لا يلام عليه فقال (ع)
هُما أمران، أفضلُكم فيه أحرصُكم على الرِّغْبَةِ فيه والأثرة على
نفسه. إِنَّ اللهَ (جلَّ جلاله) يقولُ: □ وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ**

**كَانَ بِهِمْ خَصَاصَةٌ ۖ وَإِلَّا لَا يُلَامُ عَلَيْهِ، وَالْيَدُ الْعَلِيَا خَيْرٌ مِنَ الْيَدِ
السُّفْلَى، وَيَبْدَأُ بِمَنْ يَعُولُ.**

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.'[13](#)

**103 - وَعَنْ أَبِي جَعْفَرٍ (ع) قَالَ
أَيُّنَّ أَحَدُكُمْ إِلَىٰ أَخِيهِ فَيُدْخِلُ يَدَهُ فِي كَيْسِهِ فَيَأْخُذُ حَاجَتَهُ فَلَا
يُدْفَعُهُ؟
فَقُلْتُ: مَا أَعْرِفُ ذَلِكَ فِينَا، قَالَ: فَقَالَ أَبُو جَعْفَرٍ (ع)
فَلَا شَيْءَ إِذَنْ.
قُلْتُ: فَالهِلْكَ إِذَا! قَالَ
إِنَّ الْقَوْمَ لَمْ يُعْطُوا أَحْلَامَهُمْ بَعْدُ.**

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.[14](#)

**104 - وَعَنْ أَمِيرِ الْمُؤْمِنِينَ (ع) قَالَ
قَدْ فَرَضَ اللَّهُ التَّمَحُّلَ عَلَى الْأَبْرَارِ فِي كِتَابِ اللَّهِ.
قِيلَ: وَمَا التَّمَحُّلُ؟ قَالَ
إِذَا كَانَ وَجْهُكَ آثَرَ عَنْ وَجْهِهِ التَّمَسَّتْ لَهُ.**

**وقال (ع) في قول الله (جلّ جلاله): ﴿ وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾ قال
لا تستأثر عليه بما هو أحوجُ إليه منك.**

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.¹⁵
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.'¹⁶

**105 - وعن أبي عبد الله (ع) قال
إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَعِيبُهُ وَلَا يَغْتَابُهُ
وَلَا يَحْرُمُهُ وَلَا يَخُونُهُ.**

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.¹⁷

**وقال: لِلْمُسْلِمِ عَلَىٰ أَخِيهِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهِ
وَيَعُودُهُ إِذَا مَرَضَ وَيَنْصَحَ لَهُ إِذَا غَابَ وَيُسَمِّتُهُ إِذَا عَطَسَ وَيُجِيبُهُ
إِذَا دَعَاهُ وَيُشِيعُهُ إِذَا مَاتَ.**

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.¹⁸

**106 - وعن أبي جعفر (ع) أنه قال لأبي اسماعيل
يا أبا إسماعيل، أَرَأَيْتَ فِيمَنْ قَبْلَكُمْ إِذَا كَانَ الرَّجُلُ لَيْسَ عِنْدَهُ
رَدَاءٌ وَعِنْدَ بَعْضِ إِخْوَانِهِ فَضُلٌّ رَدَاءٍ أَيْطَرُحُهُ عَلَيْهِ حَتَّىٰ يُصِيبَ
رَدَاءً؟
قال: قلت: لا، قال**

فإذا كان ليسَ له إزارٌ يُرسلُ إليه بعضُ إخوانه بإزار حتى يُصيبَ إزاراً؟ قلت: لا، فضرب يده على فخذه، ثم قال ما هؤلاءِ بإخوان.

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!'¹⁹

1. 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.
2. 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.]
3. Al-Majlisi: Bihar al-Anwar 74/222 [as quoted from Shaykh al-Mufid: al-Ikhtisas 23].
4. Al-Majlisi: Bihar al-Anwar 74/311 h.67 [as quoted from Shaykh al-Mufid: al-Ikhtisas 21].
5. Al-Majlisi: Bihar al-Anwar 74/221 h.2 [as quoted from Shaykh al-Mufid: al-Ikhtisas 22].
6. 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].
7. Al-Mustadrak 2/92 h.4 and 412 h.3.
8. 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].
9. Al-Mustadrak 2/92 h.5.
10. Al-Mustadrak 2/92 h.6 and 72 h.3.
11. 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].
12. 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].
13. 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.
14. 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].
15. 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.
16. Al-Mustadrak 1/539 h.2.
17. 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.
18. 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.
19. Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir 2/85.

Chapter 5: The Reward of Helping a Believer, Relieving Him of Distress And Showing Him Kindness

5 - باب ثواب قضاء حاجة المؤمن وتنفيس كربته وإدخال الرفق عليه

107 - عن أبي عبد الله (ع) قال

مَنْ مَشَى لِمَرْئٍ مُسْلِمٍ فِي حَاجَتِهِ فَنَصَحَهُ فِيهَا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَمَحَى عَنْهُ سَيِّئَةً، قُضِيََتِ الْحَاجَةُ أَمْ لَمْ تُقْضَ. فَإِنْ لَمْ يَنْصَحْهُ فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ وَكَانَ رَسُولُ اللَّهِ (ص) خَصْمَهُ.

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.¹

108 - وعن أبي عبد الله (ع)

إِنَّ اللَّهَ (جَلَّ جَلَالُهُ) انْتَخَبَ قَوْمًا مِنْ خَلْقِهِ لِقَضَائِ حَوَائِجِ فُقَرَاءِ مَنْ شِيعَةِ عَلِيِّ (ع) لِيُثَبِّهَهُمْ بِذَلِكَ الْجَنَّةِ.

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.²

109 - وعن أبي عبد الله (ع) قال

أَيُّمَا مُؤْمِنٍ نَقَّسَ عَنْ مُؤْمِنٍ كُرْبَةً نَقَّسَ اللَّهُ عَنْهُ سَبْعِينَ كُرْبَةً

من كُربِ الدُّنيا وكُربِ يومِ القيامةِ.

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.

قال: وَمَنْ يَسِّرَ عَلَيَّ مُؤْمِنٍ وَهُوَ مُعْسِرٌ يَسِّرَ اللَّهُ لَهُ حَوَائِجَ الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ عَلَيَّ مُؤْمِنٍ عَوْرَةً سَتَرَ اللَّهُ عَلَيْهِ سَبْعِينَ عَوْرَةً مِنْ عَوْرَاتِهِ الَّتِي يَخْلِفُهَا فِي الدُّنْيَا وَالْآخِرَةِ.

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.

قال: وَإِنَّ اللَّهَ لَفِي عَوْنِ الْمُؤْمِنِ مَا كَانَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ الْمُؤْمِنِ، فَانْتَفِعُوا فِي الْعِظَةِ وَارْعَبُوا فِي الْخَيْرِ.

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).³

110 - وعن أبي جعفر (ع) قال

مَنْ خَطَا فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ بِخَطْوَةٍ كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَكَانَتْ لَهُ خَيْرًا مِنْ عِتْقِ عَشْرِ رِقَابٍ وَصِيَامِ شَهْرٍ وَاعْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ.

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).⁴

111 - وعن أبي عبد الله (ع) قال

قضاء حاجة المؤمن خير من حملان ألف فرس في سبيل الله (جلّ جلاله) وعتق ألف نسمة.

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.[5](#)

وقال: ما من مؤمن يمشي لأخيه في حاجةٍ إلا كتب الله له بكلِّ
خطوةٍ حسنةً وخطاً بها عنه سيئةٌ ورفع له بها درجةً.

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.[6](#)

وما من مؤمن يُفرِّج عن أخيه المؤمن كربةً إلا فرّج الله عنه
كربةً من كُرب الآخرة، وما من مؤمن يُعينُ مظلوماً إلا كان ذلك
أفضلَ من صيام شهر واعتكافه في المسجد الحرام.

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).[7](#)

112 - عن نصر بن قابوس قال: قلت لأبي الحسن الماضي
(ع): بلغني عن أبيك أنه أتاه آتٍ فاستعان به على حاجته، فدُكر
له أنه معتكف، فأتى الحسن (ع)، فذكر له ذلك، فقال:
أما علّمت أن المشي في حاجة المؤمن خير من اعتكاف
شهرين مُتتابعين في المسجد الحرام بصيامهما.

112. It has been related that Nasr ibn Qabus said: I said to Abu al-Hasan (Imam al-Kadīm [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.'

ثم قال أبو الحسن (ع) ومن إعتكاف الدهر.

Abu al-Hasan [a.s] added, 'Moreover, it is better than performing *i'tikaf* for the whole lifetime.'⁸

113 - وعن رجل من حلوان قال: كنت أطوف بالبيت، فأتاني رجل من أصحابنا فسألني قرض دينارين، وكنت قد طفت خمسة أشواط، فقلت له: أتم اسبوعي ثم أخرج، فلما دخلت في السادس إعتد علي أبو عبد الله (ع)، و وضع يده على منكبي، قال: فاتممت سبوعي ودخلت في الآخر لاعتماد أبي عبد الله (ع) علي، فكنت كلما جئت إلى الركن أوماً إلي الرجل، فقال أبو عبد الله (ع): من كان هذا يؤمي إليك؟ قلت: جعلت فداك هذا رجل من مواليك، سألني قرض دينارين، قلت: اتم أسبوعي وأخرج إليك، قال: فدفعني أبو عبد الله (ع) وقال: إذهب فأعطهما إياه، فظننت أنه قال: فأعطهما إياه لقولي قد أنعمت له، فلما كان من الغد دخلت عليه وعنده عدة من أصحابنا يحدثهم، فلما رأني قطع الحديث وقال لأن أمشي مع أخ لي في حاجة حتى أقضي له أحب إليّ من أن أعتق ألف نسمة وأحمل على ألف فرس في سبيل الله مُسْرَجَةً ملجمةً.

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).⁹

114 - وعن أبي جعفر (ع) قال: قال رسول الله (ص) مَنْ سَرَّ مُؤْمِنًا فَقَدْ سَرَّنِي وَمَنْ سَرَّنِي فَقَدْ سَرَّ اللَّهَ.

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.¹⁰

115 - عن مسمع قال: سمعت الصادق (ع) يقول مَنْ نَقَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَقَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ الْآخِرَةِ وَخَرَجَ مِنْ قَبْرِهِ وَهُوَ تَلِيحُ الْفُؤَادِ.

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."¹¹

116 - وعن أبي عبد الله (ع) قال مَنْ طَافَ بِهَذَا الْبَيْتِ أُسْبُوعًا كَتَبَ اللَّهُ (جَلَّ جَلَالُهُ) لَهُ سِتَّةَ آلَافِ حَسَنَةٍ وَمَحَى عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ وَرَفَعَ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ. وَفِي رِوَايَةِ ابْنِ عِمَارٍ: وَقَضَى لَهُ سِتَّةَ آلَافِ حَاجَةٍ.

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.¹²

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

وقال أبو عبد الله (ع) لِقَضَاءِ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ طَوَافِ وَطَوَافٍ... حَتَّى عَدَّ عَشْرَ مَرَاتٍ.

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

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

117 - وقال أبو عبد الله (ع)

لِقَضَاءِ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عِتْقِ أَلْفِ نَسَمَةٍ وَمِنْ حَمْلَانِ أَلْفِ
فَرَسٍ فِي سَبِيلِ اللَّهِ.

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.[13](#)

118 - وعن أبي جعفر (ع)

مَنْ قَضَى لِمُسْلِمٍ حَاجَتَهُ نَادَاهُ اللَّهُ (جَلَّ جَلَالُهُ): ثَوَابُكَ عَلَيَّ وَلَا
أَرْضَى لَكَ ثَوَابًا دُونَ الْجَنَّةِ.

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.'[14](#)

119 - وعن أبي عبد الله (ع) قال:

أَيُّمَا مُؤْمِنٍ سَأَلَهُ أَخُوهُ الْمُؤْمِنُ حَاجَتَهُ وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا
فَرَدَّهُ مِنْهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعًا فِي قَبْرِهِ يَنْهَشُ مِنْ أَصَابِعِهِ.

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.[15](#)

120 - وعن أبي جعفر (ع) قال

مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً كَتَبَ اللَّهُ بِهَا عَشْرَ حَسَنَاتٍ
وَمَحَى عَنْهُ عَشْرَ سَيِّئَاتٍ وَرَفَعَ لَهُ بِهَا عَشْرَ دَرَجَاتٍ وَكَانَ عِدْلَ
عَشْرِ رِقَابٍ وَصَوْمِ شَهْرٍ وَاعْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ.

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 *'itikaf* in the Sacred Mosque for one month.”[16](#)

121 - وعن الصادق (ع)

مَنْ فَرَّجَ عَنْ أَخِيهِ الْمُسْلِمِ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً يَوْمَ الْقِيَامَةِ
وَيُخْرَجُ مِنْ قَبْرِهِ مِثْلُ وِجَعِ الصَّدْرِ.

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.[17](#)

122 - وعن أبي إبراهيم الكاظم (ع) قال

مَنْ فَرَّجَ عَنْ أَخِيهِ الْمُسْلِمِ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً يَوْمَ
الْقِيَامَةِ.

122. It has been related that Abu Ibrahim Musa al-Kadīm [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.[18](#)

123 - وعن أبي جعفر (ع) قال: فيما ناجي الله به عبده موسى

بن عمران أن قال:

إِنَّ لِي عِبَادًا أُبِيحُهُمْ جَنَّتِي وَأَحْكُمُهُمْ فِيهَا.

قال موسى: يا رب من هؤلاء الذين تبيحهم جنتك وتحكمهم
فيها؟ قال

مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُرُورًا.

ثم قال: إِنَّ مُؤْمِنًا كَانَ فِي مَمْلَكَةِ جَبَّارٍ وَكَانَ مَوْلَعًا بِهِ فَهَرَبَ
مِنْهُ إِلَى دَارِ الشَّرْكِ، وَنَزَلَ بِرَجُلٍ مِنْ أَهْلِ الشَّرْكِ فَأَلْطَفَهُ
وَأَرْفَقَهُ وَأَضَافَهُ. فَلَمَّا حَضَرَهُ الْمَوْتُ، أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ
وَعِزَّتِي وَجَلَالِي، لَوْ كَانَ فِي جَنَّتِي مَسْكَنٌ لِمِشْرِكٍ لَأَسْكَنْتُكَ
فِيهَا، وَلَكِنَّهَا مُحَرَّمَةٌ عَلَيَّ مَنْ مَاتَ مِشْرِكًا، وَلَكِنْ يَا نَارُ هَارِبِيهِ

ولا تُؤذيه.

قال: ويؤتى برزقه طرفي النهار، قلت: من الجنة؟ قال: أو من حيث 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.[19](#)

124 - وعن أبي عبد الله (ع) قال

مَنْ قَضَى لِمُسْلِمٍ حَاجَةً كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَمَحَى عَنْهُ عَشْرَ سَيِّئَاتٍ وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ وَأَظْلَمَهُ اللَّهُ (جَلَّ جَلَالُهُ) فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

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.[20](#)

125 - أبوحزمة عن أحدهما (ع)

أَيُّمَا مُسْلِمٍ أَقَالَ مُسْلِمًا نَدَامَةً فِي بَيْعِ أَقَالِهِ اللَّهُ (جَلَّ جَلَالُهُ) عَذَابَ يَوْمِ الْقِيَامَةِ.

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

126 - وعن أبي عبد الله (ع) قال

مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا خَلَقَ اللَّهُ (جَلَّ جَلَالُهُ) مِنْ ذَلِكَ السُّرُورَ خَلْقًا فَيَلْقَاهُ عِنْدَ مَوْتِهِ فَيَقُولُ لَهُ: أَبَشِّرْ يَا وَلِيَّ اللَّهِ بِكَرَامَةٍ مِنَ اللَّهِ وَرِضْوَانٍ مِنْهُ، ثُمَّ لَا يَزَالُ مَعَهُ حَتَّى يَدْخُلَ قَبْرَهُ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ، فَإِذَا بُعِثَ تَلْقَاهُ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ فَلَا يَزَالُ مَعَهُ فِي كُلِّ هَوَلٍ يُبَشِّرُهُ وَيَقُولُ لَهُ مِثْلَ ذَلِكَ، فَيَقُولُ لَهُ: مَنْ أَنْتَ رَحِمَكَ اللَّهُ؟ فَيَقُولُ: أَنَا السُّرُورُ الَّذِي أَدْخَلْتَ عَلَى فُلَانٍ.

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.[22](#)

127 - وعن أبي عبد الله (ع) قال

مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ (جَلَّ جَلَالُهُ) إِدْخَالُ السُّرُورِ عَلَى أَخِيهِ الْمُؤْمِنِ مِنْ إِشْبَاعِ جُوعَتِهِ أَوْ تَنْفِيسِ كُرْبَتِهِ أَوْ قَضَاءِ دَيْنِهِ.

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.[23](#)

128 - وعن أبي جعفر (ع) قال: قال رسول الله (ص)

مَنْ أَكْرَمَ أَخَاهُ الْمُسْلِمَ بِمَجْلِسٍ يَكْرُمُهُ أَوْ بِكَلِمَةٍ يَلْطَفُهُ بِهَا أَوْ حَاجَةً يَكْفِيهِ إِيَاهَا لَمْ يَزَلْ فِي ظِلِّ مَنْ الْمَلَائِكَةُ مَا كَانَ بِتِلْكَ الْمَنْزِلَةِ.

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.[24](#)**147**

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

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](#)

130 - وعن أبي عبد الله (ع) قال مَشِيُّ الْمَسْلِمِ فِي حَاجَةِ الْمَسْلَمِ خَيْرٌ مِنْ سَبْعِينَ طَوَافاً بِالْبَيْتِ الْحَرَامِ.

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).[25](#)

131 - وعن أبي عبد الله (ع) قال إنَّ مِمَّا يُحِبُّ اللَّهُ مِنْ الْأَعْمَالِ إِدْخَالَ السَّرُورِ عَلَى الْمَسْلَمِ.

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.[26](#)

132 - عن صفوان قال: كنت عند أبي عبد الله (ع) يوم التروية فدخل عليه ميمون القداح، فشكى إليه عذر الكراء، فقال لي:

فُم فَأَعِينُ أَخَاكَ، فخرجت معه فيسر الله له الكراء، فرجعت إلى مجلسي، فقال لي: ما صنعت في حاجة أخيك المسلم؟ قلت: قضاها الله تعالى، فقال أما إِنَّكَ إِنْ تُعِينُ أَخَاكَ أَحَبُّ إِلَيَّ مِنْ طَوَافِ أُسْبُوعٍ بِالْكَعْبَةِ. ثم قال: إِنْ رَجَلَا أَتَى الْحَسَنُ بْنُ عَلِيٍّ (ع) فَقَالَ: يَا أَبَا مُحَمَّدٍ يَا أَبَا مُحَمَّدٍ أَعْنِي عَلَى حَاجَتِي؟ فَانْتَعَلَ وَقَامَ مَعَهُ، فَمَرَّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ (ع) وَهُوَ قَائِمٌ يَصَلِّي، فَقَالَ لَهُ: أَيْنَ كُنْتَ عَنْ أَبِي عَبْدِ اللَّهِ تَسْتَعِينُهُ عَلَى حَاجَتِكَ؟ قَالَ: قَدْ فَعَلْتُ فذُكِرَ لِي أَنَّهُ مَعْتَكِفٌ، فَقَالَ أَمَا إِنَّهُ لَوْ أَعَانَكَ عَلَى حَاجَتِكَ لَكَانَ خَيْرًا لَهُ مِنْ اعْتِكَافِ شَهْرٍ.

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*.'[27](#)

133 - وَعَنْ أَبِي جَعْفَرٍ (ع) قَالَ

مَا مِنْ عَمَلٍ يَعْمَلُهُ الْمُسْلِمُ أَحَبُّ إِلَى اللَّهِ (جَلَّ جَلَالُهُ) مِنْ إِدْخَالِ السَّرُّورِ عَلَى أَخِيهِ الْمُسْلِمِ، وَمَا مِنْ رَجُلٍ يُدْخِلُ عَلَى أَخِيهِ الْمُسْلِمِ بَابًا مِنَ السَّرُّورِ إِلَّا أَدْخَلَ اللَّهُ (جَلَّ جَلَالُهُ) عَلَيْهِ بَابًا مِنَ السَّرُّورِ.

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.[28](#)

134 - وعن أبي الحسن (ع) قال
إِنَّ لِلَّهِ (جَلَّ جَلَالُهُ) جَنَّةً إِدْخَرَهَا لِثَلَاثٍ: إِمَامٍ عَادِلٍ وَرَجُلٍ يُحْكَمُ
أَخَاهُ الْمُسْلِمَ فِي مَالِهِ وَرَجُلٍ يَمْشِي لِأَخِيهِ الْمُسْلِمِ فِي حَاجَةٍ
فُقِضَتْ لَهُ أَوْ لَمْ تُقْضَ.

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.[29](#)

136 - عن محمد بن مروان عن أحدهما (ع) قال
مَشَى الرَّجُلُ فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ تُكْتُبُ لَهُ عَشْرَ حَسَنَاتٍ
وَتُمحى عنه عشر سيئات ويُرفع له عشر درجات ويُعدل عشر
رقاب وأفضل من اعتكاف شهر في المسجد الحرام وصيامه.

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.[30](#)

137 - وعن أبي جعفر (ع) قال
مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ حَتَّى يُتَمِّمَهَا أَثَبَتَ اللَّهُ قَدَمَيْهِ
يَوْمَ تَزُلُّ الْأَقْدَامُ.

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.[31](#)

137 - وعن أبي عبد الله (ع) قال: قال النبي (ص)
مَنْ أَعَانَ أَخَاهُ اللَّهْفَانَ اللَّهْبَانَ مِنْ غَمٍّ أَوْ كُرْبَةٍ كَتَبَ اللَّهُ (جَلَّ
جَلَالُهُ) لَهُ إِثْنَيْنِ وَسَبْعِينَ رَحْمَةً عَجَّلَ لَهُ مِنْهَا وَاحِدَةً يُصَلِّحُ بِهَا

أمر دنياه وإحدى وسبعين لأهوال الآخرة.

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." [32](#)

138 - وعن أبي عبد الله (ع) قال: قال رسول الله (ص) مَنْ أَكْرَمَ مُؤْمِنًا فَإِنَّمَا يُكْرِمُ اللَّهُ (جَلَّ جَلَالُهُ)

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]. [33](#)

139 - وعن أبي عبد الله (ع) قال فِي حَاجَةِ الرَّجُلِ لِأَخِيهِ الْمُسْلِمِ ثَلَاثٌ: تَعْجِيلُهَا وَتَصْغِيرُهَا وَسْتِرُّهَا، فَإِذَا عَجَّلْتَهَا هَيَّيْتَهَا وَإِذَا صَغَّرْتَهَا فَقَدْ عَظَّمْتَهَا وَإِذَا سَتَرْتَهَا فَقَدْ صُنَّتَهَا.

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).

140 - وعن أبي عبد الله (ع) قال أَيُّمَا مُؤْمِنٍ يُقْرِضُ مُؤْمِنًا قَرْضًا يَلْتَمِسُ وَجَهَ اللَّهِ (جَلَّ جَلَالُهُ)، كَتَبَ اللَّهُ لَهُ أَجْرَهُ بِحِسَابِ الصَّدَقَةِ، وَمَا مِنْ مُؤْمِنٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا وَكَّلَ اللَّهُ (جَلَّ جَلَالُهُ) بِهِ مَلَكًا يَقُولُ: وَلَكَ مِثْلُهُ.

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.'³⁴

**وقال (ع): دُعَاءُ الْمُؤْمِنِ لِلْمُؤْمِنِ يَدْفَعُ عَنْهُ الْبَلَاءَ وَيُدْرُّ عَلَيْهِ
الرِّزْقَ.**

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

The supplication of a believer for another believer repels afflictions from him and amplifies his livelihood.³⁵

141 - عن إبراهيم التيمي قال: كنت في الطواف إذ أخذ أبو

عبد الله (ع) بعصدي، فسلم علي ثم قال:

ألا أخبرك بفضل الطواف حول هذا البيت؟

قلت: بلى، قال

أيما مسلم طاف حول هذا البيت أسبوعا ثم أتى المقام فصلى

خلفه ركعتين كتب الله له ألف حسنة ومحي عنه ألف سيئة

ورفع له ألف درجة وأثبت له ألف شفاعة.

ثم قال: ألا أخبرك بأفضل من ذلك؟ قلت: بلى، قال:

قضاء حاجة امرئ أفضل من طواف أسبوع وأسبوع...

حتى بلغ عشرة. ثم قال

يا إبراهيم، ما أفاد المؤمن من فائدة أضرت عليه من مال يفيده؛

المال أضرت عليه من ذئبين ضارين في غنم قد هلكت رعائهما،

واحد في أولها وآخر في آخرها.

ثم قال: فما ظنك بهما؟

قلت: يفسدان، أصلحك الله، قال

صدقته، إن أيسر ما يدخل عليه أن يأتيه أخوه المسلم فيقول

زوجني، فيقول: ليس لك مال.

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 times³⁶ 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!'³⁷

142 - عن أبان بن تغلب قال: سألت أبا عبد الله (ع) عن حق

المؤمن على المؤمن، فقال

حَقُّ الْمُؤْمِنِ أَكْبَرُ مِنْ ذَلِكَ، لَوْ حَدَّثْتُكُمْ بِهِ لَكَفَرْتُمْ، إِنَّ الْمُؤْمِنَ إِذَا خَرَجَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالٌ مِنْ قَبْرِهِ فَيَقُولُ لَهُ: أَبَشِّرْ بِالْكَرَامَةِ مِنْ رَبِّكَ وَالسَّرُورِ، فَيَقُولُ لَهُ: بِشْرَكَ اللَّهُ بِخَيْرٍ. ثُمَّ يَمْضِي مَعَهُ يُبَشِّرُهُ بِمِثْلِ ذَلِكَ. وَرَوَاهُ عَنْ غَيْرِهِ قَالَ: فَإِذَا مَرَّ بِهَوْلِ قَالَ: لَيْسَ هَذَا لَكَ، وَإِذَا مَرَّ بِخَيْرٍ قَالَ: هَذَا لَكَ. فَلَا يَزَالُ مَعَهُ يُؤْمِنُهُ مِمَّا يَخَافُ وَيُبَشِّرُهُ بِمَا يَحِبُّ حَتَّى يَقِفَ مَعَهُ بَيْنَ يَدَيْ اللَّهِ (جَلَّ جَلَالُهُ)، فَإِذَا أَمَرَ بِهِ إِلَى الْجَنَّةِ قَالَ لَهُ الْمِثَالُ: أَبَشِّرْ بِالْجَنَّةِ فَإِنَّ اللَّهَ (جَلَّ جَلَالُهُ) قَدْ أَمَرَ بِكَ إِلَى الْجَنَّةِ، فَيَقُولُ لَهُ: مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟ بِشَّرْتَنِي حِينَ خَرَجْتُ مِنْ قَبْرِي وَأَنْسَتَنِي فِي طَرِيقِي وَخَبَّرْتَنِي عَنْ رَبِّي. فَيَقُولُ: أَنَا السَّرُورُ الَّذِي كُنْتَ تُدْخِلُهُ عَلَى إِخْوَانِكَ فِي الدُّنْيَا؛ جُعِلْتُ مِنْهُ لِأَنْصُرَكَ وَأُوْنِسَ وَحَشَّتْكَ.

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.'[38](#)

143 - وعن أبي عبد الله (ع) قال: أوحى الله (جلّ جلاله) إلى داود (ع)

إِنَّ الْعَبْدَ مِنْ عِبَادِي لِيَأْتِنِي بِالْحَسَنَةِ فَأُبِيحُهُ جَنَّتِي.
فَقَالَ دَاوُدُ، يَا رَبِّ وَمَا تِلْكَ الْحَسَنَةُ؟ قَالَ
يُدْخِلُ عَلَيَّ عَبْدِي الْمُؤْمِنَ سُرُورًا وَلَوْ بِتَمْرَةٍ.
قَالَ دَاوُدُ: يَا رَبِّ، حَقٌّ لَمَنْ عَرَفَكَ أَنْ لَا يَقْطَعَ رَجَاءَهُ مِنْكَ.

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.'[39](#)

144 - وعن أبي عبد الله (ع) قال إِنَّ الْمُسْلِمَ إِذَا جَاءَهُ أَخُوهُ الْمُسْلِمُ فَقَامَ مَعَهُ فِي حَاجَتِهِ كَانَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

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.[40](#)

145 - وعن أبي عبد الله (ع) قال مَنْ أَعَانَ أَخَاهُ الْمُؤْمِنَ اللَّهْبَانَ اللَّهْبَانَ عِنْدَ جَهْدِهِ فَتَقَسَّ كَرِبَهُ

وأعانه على نجاح حاجته كانت له بذلك إثنان وسبعون رحمةً من الله (جلّ جلاله) يُعَجَّلُ له منها واحدةٌ يُصلح بها أمرَ معيشته ويُدخِر له إحدى وسبعين رحمةً لحوائج القيامة وأهوالها.

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.[41](#)

1. 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: Qada` al-°uquq with little difference.
2. 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.
3. 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.
4. Al-Mustadrak 2/408 h.2.
5. 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-Ikhwān 38 h.3.
6. 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.
7. Al-Mustadrak 2/408 h.2, al-Majlisi: Bihar al-Anwar 74/311 as quoted from Shaykh al-Mufid: al-Ikhtisas 22.
8. Al-Mustadrak 2/408 h.6 and al-Majlisi: Bihar al-Anwar 74/235 h.123.
9. Al-Mustadrak 2/152 h.3 and al-Majlisi: Bihar al-Anwar 74/315 as quoted from al-Suri: Qada` al-°uquq.
10. 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-Ikhwān 52 h.9.
11. 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.
12. 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].
13. The same as the first statement of narration No. 111.
14. 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.
15. 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-Khawātir wa Nuzhat al-Nawadīr 2/80.

16. Al-Mustadrak 2/407 h.3.
17. Al-Mustadrak 2/408 h.4.
18. Al-Majlisi: Bihar al-Anwar 74/233 as quoted from al-Suri: Qada` al-°uquq.
19. 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.
20. 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.
21. 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 Yahduruhu al-Faqih 3/196 h. 3738 and Musadaqat al-Ikhwan 66 h.1.
22. 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].
23. 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.
24. 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.
25. Al-Mustadrak 2/408 h.3, al-Majlisi: Bihar al-Anwar 74/311 h.66 [as quoted from Shaykh al-Mufid: al-Ikhtisas 21].
26. 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.
27. 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.
28. Al-Mustadrak 2/404 h.9.
29. Al-Mustadrak 2/407 h.3 and al-Majlisi: Bihar al-Anwar 74/314 h.70.
30. 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.
31. Al-Mustadrak 2/407 h.4.
32. Al-Mustadrak 2/409 h.5.
33. 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.
34. 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].
35. Al-Majlisi: Bihar al-Anwar 74/222 h.2 [as quoted from al-Ikhtisas].
36. 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].

37. Al-Mustadrak 2/537 h.6.

38. 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].

39. 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-Rida 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].

40. Al-Mustadrak 2/407 h.5.

41. 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 6: Visiting a Believer Socially and When He is Ill

6 - باب زيارة المؤمن وعيادته

146 - عن النبي (ص) انه قال

أَيُّمَا مُؤْمِنٍ عَادَ مَرِيضًا فِي اللَّهِ (جَلَّ جَلَالُهُ) خَاضَ فِي الرَّحْمَةِ خَوْضًا وَإِذَا قَعَدَ عِنْدَهُ اسْتَنْقَعَ اسْتِنْقَاعًا فَإِنْ عَادَهُ عَدْوَةٌ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ إِلَى أَنْ يَمْسِيَ، فَإِنْ عَادَهُ عَشِيَّةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ إِلَى أَنْ يُصْبِحَ.

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.¹

147 - وعن أبي عبد الله (ع) قال

أَيُّمَا مُؤْمِنٍ عَادَ أَخَاهُ الْمُؤْمِنَ فِي مَرَضِهِ صَلَّى عَلَيْهِ سَبْعَةٌ وَسَبْعُونَ أَلْفَ مَلَكٍ، فَإِذَا قَعَدَ عِنْدَهُ عَمَرَتْهُ الرَّحْمَةُ وَاسْتَغْفَرُوا لَهُ حَتَّى يُمَسِّي، فَإِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ.

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.²

148 - وعن أبي جعفر (ع) قال

إِنَّ الْعَبْدَ الْمُسْلِمَ إِذَا خَرَجَ مِنْ بَيْتِهِ يَرِيدُ أَخَاهُ لِلَّهِ لَا لِغَيْرِهِ التَّمَاسَّ وَجْهَ اللَّهِ (جَلَّ جَلَالُهُ) وَرَغْبَةً فِيمَا عِنْدَهُ، وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ مِنْ خَلْفِهِ إِلَى أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ: أَلَا طَلِبَتْ وَطَابَتْ لَكَ الْجَنَّةُ.

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!'³

149 - وعن أمير المؤمنين (ع) أنه قال لبعض أصحابه: تذهب

بنا نعود فلانا؟ قال: فذهبتُ معه فإذا أبو موسى الأشعري جالس عنده، فقال أمير المؤمنين (ع): يا أبا موسى، أعانداً جئت أم زائراً؟ فقال: لا بل عانداً. فقال: أما إنَّ المؤمنَ إذا عاد أخاه المؤمنَ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ.

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.'⁴

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

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.'⁵

151 - وعن أبي عبد الله (ع) قال: قال رسول الله (ص): ألا أخبركم برجالكم من أهل الجنة؟ قالوا: بلى يا رسول الله، قال النبي والصدّيقُ والشهيدُ والوليدُ والرجلُ الذي يزور أخاه في ناحيةِ المصرِ لا يزوره إلا في الله (جلّ جلاله)

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.'

**152 - عن أبي حمزة، قال: سمعت العبد الصالح يقول
مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ لِلَّهِ لَا لغيرِهِ يَطْلُبُ بِهِ ثَوَابَ اللَّهِ (جَلَّ
جَلَالُهُ) وَيَنْتَجِرُ مَوَاعِيدَ اللَّهِ تَعَالَى وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ
مِنْ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ حَتَّى يَعُودَ إِلَيْهِ يَنَادُونَهُ: أَلَا طِبْتَ
وَطَابَتْ لَكَ الْجَنَّةُ، تَبَوَّاتَ مِنَ الْجَنَّةِ مَنْزِلًا.**

152. It has been related that Abu Hamzah said: I heard **al-'Abd al-Salih** (The righteous servant of Allah; namely, Imam al-Kadīm [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!'⁶

**153 - وعن أبي عبد الله (ع) قال
مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ قَالَ الرَّبُّ: أَيُّهَا الزَّائِرُ طِبْتَ وَطَابَتْ لَكَ
الْجَنَّةُ.**

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.'⁷

**154 - وعن أبي عبد الله (ع) قال: قال رسول الله (ص)
أَيُّمَا مُسْلِمٍ عَادَ مَرِيضًا مِنْ الْمُؤْمِنِينَ خَاضَ رِمَالَ الرَّحْمَةِ، فَإِذَا
جَلَسَ إِلَيْهِ عَمَّرَتْهُ الرَّحْمَةُ، فَإِذَا رَجَعَ إِلَى بَيْتِهِ شِيعَهُ سَبْعُونَ أَلْفَ
مَلَكٍ حَتَّى يَدْخُلَ إِلَى مَنْزِلِهِ كُلُّهُمْ يَقُولُونَ: أَلَا طِبْتَ وَطَابَتْ لَكَ
الْجَنَّةُ.**

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.'⁸

155 - وعن أبي جعفر (ع) قال

إِنَّ لِلَّهِ (جَلَّ جَلَالُهُ) جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ: رَجُلٌ حَكَمَ فِي نَفْسِهِ بِالْحَقِّ وَرَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي الْبَيْتِ وَرَجُلٌ أَبْرَّ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ (جَلَّ جَلَالُهُ) .

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.⁹

156 - وعن أبي جعفر وأبي عبد الله (ع)، قالا

إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَوْتِيَ الْعَبْدُ الْمُؤْمِنَ إِلَى اللَّهِ (جَلَّ جَلَالُهُ) فَيُحَاسِبُهُ حَسَابًا يَسِيرًا ثُمَّ يُعَاتِبُهُ فَيَقُولُ لَهُ: يَا مُؤْمِنُ، مَا مَنَعَكَ أَنْ تَعُودَنِي حَيْثُ مَرَضْتُ؟ فَيَقُولُ الْمُؤْمِنُ: أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، أَنْتَ الْحَيُّ الَّذِي لَا يَصِيبُكَ أَلْمٌ وَلَا نَصَبٌ، فَيَقُولُ الرَّبُّ (جَلَّ جَلَالُهُ): مَنْ عَادَ مُؤْمِنًا فَقَدْ عَادَنِي، ثُمَّ يَقُولُ اللَّهُ (جَلَّ جَلَالُهُ)، هَلْ تَعْرِفُ فَلَانَ بْنَ فَلَانَ؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ لَهُ: مَا مَنَعَكَ أَنْ تَعُودَهُ حَيْثُ مَرَضَ؟ أَمَا لَوْ عَدْتَهُ لَعُدْتَنِي ثُمَّ لَوَجَدْتَنِي عِنْدَ سُؤَالِكَ ثُمَّ لَوْ سَأَلْتَنِي حَاجَةً لَقَضَيْتُهَا لَكَ ثُمَّ لَمْ أَرُدَّكَ عَنْهَا.

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.'¹⁰

157 - وعن أبي جعفر (ع): إن ملكاً من الملائكة مرَّ برجل قائم على باب دار فقال له الملك: يا عبد الله ما يقيمك على باب هذه الدار؟ قال: أخ لي في بيتها أردت أن أسلم عليه، فقال الملك: هل بينك وبينه رحمٌ ماسة أو نزعت بك إليه حاجة؟ قال: لا، ما بيني وبينه قرابة ولا نزعني إليه حاجة إلا أخوة الإسلام وحرمة، فأنا أتعاهده، وأسلم عليه في الله رب العالمين. قال له الملك: إني رسول الله إليك وهو يقرئك السلام، ويقول لك: إنما إياي أردت وإليّ تعمّدت وقد أوجبت لك الجنة وأعتقتك من غضبي وأجرتك من النار.

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).[11](#)

158 - وعن أبي جعفر (ع) قال

أيما مؤمن زار مؤمناً كان زائراً لله (جلّ جلاله)، وأيما مؤمن عاد مؤمناً خاض الرحمةَ خَوْضاً، فإذا جلسَ عَمَرْتُهُ الرحمةُ، فإذا انصرفَ وگَلَّ الله به سبعين ألف ملك يستغفرون له ويسترحمون عليه ويقولون: طِبتَ وطابت لك الجنة، إلى تلك الساعة من الغدِ وكان له خريفٌ من الجنة.
قال الراوي: وما الخريف؟ جعلت فداك، قال زاويةً في الجنة يسيرُ الراكبُ فيها أربعين عاماً.

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

Any believer who visits a believer has in fact visited Allah;[12](#) 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.'¹³

1. 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].
2. 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].
3. 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].
4. Al-Mustadrak 1/83 h.7.
5. 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].
6. 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].
7. 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-Ikhwān 42 h.1].
8. Al-Mustadrak 1/83 h.8.
9. 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-Khawātir wa Nuzhat al-Nawādir 2/198.
10. 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.]
11. 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].
12. Al-Mustadrak 2/228 h.5 and 1/83 [part of] h.10.
13. 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 7: The Reward of one who Feeds a Believer, Quenches his Thirst, Clothes him or Pays off his Debt

7 - باب ثواب من أطعم مؤمناً أو سقاه أو كساه أو قضى دينه

159 - عن أبي جعفر (ع) أنه قال
شَبَعُ أَرْبَعَةٍ مِنَ الْمُسْلِمِينَ يَعْدِلُ فِكْرُ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ (ع)

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.¹

160 - وعن أبي عبد الله (ع) قال
مَا مِنْ مُؤْمِنٍ يُدْخِلُ بَيْتَهُ مُؤْمِنَيْنِ يُطْعِمُهُمَا وَيُشْبِعُهُمَا إِلَّا كَانَ
ذَلِكَ أَفْضَلَ مِنْ عِتْقِ نَسَمَةٍ.

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."²

161 - وعن علي بن الحسين (ع) قال
مَنْ أَطْعَمَ مُؤْمِنًا مِنْ جَوْعٍ أَطْعَمَهُ اللَّهُ (جَلَّ جَلَالُهُ) مِنْ ثَمَارِ
الْجَنَّةِ، وَمَنْ سَقَى مُؤْمِنًا مِنْ ظَمَأٍ سَقَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ
الرَّحِيقِ الْمَخْتُومِ، وَمَنْ كَسَى مُؤْمِنًا مِنَ الْعُرِيِّ كَسَاهُ اللَّهُ (جَلَّ
جَلَالُهُ) مِنَ الثِّيَابِ الْخُضْرِ.

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.

وفي حديث آخر قال
مَنْ كَسَا مُؤْمِنًا مِنْ عُرِيِّ لَمْ يَزَلْ فِي ضَمَانِ اللَّهِ مَا دَامَ عَلَيْهِ
سَلْكُ.

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.³

162 - وعن أبي عبد الله (ع) قال

مَنْ أَطْعَمَ مُؤْمِنًا مِنْ جَوْعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا
مُؤْمِنٍ سَقَى مُؤْمِنًا سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتومِ، وَأَيُّمَا
مُؤْمِنٍ كَسَا مُؤْمِنًا مِنْ عُرْيٍ لَمْ يَزَلْ فِي سِتْرِ اللَّهِ وَحِفْظِهِ مَا
بَقِيَ مِنْهُ خُرْقَةً.

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.⁴

163 - وعن أبي عبد الله (ع) قال لبعض أصحابه

يا ثابت، أما تستطيع أن تعتق كلَّ يوم رقبة؟
قال: أصلحك الله، ما أقوى على ذلك، قال
أما تقدر أن تغدي أو تُعشي أربعة من المسلمين؟
قلت: أما هذا فاني أقوى عليه، قال
هو والله يعدلُ عتقَ رقبةٍ.

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.'⁵

164 - وعن أبي عبد الله (ع) قال

مَنْ كَسَا مُؤْمِنًا ثوبًا لَمْ يَزَلْ فِي رَحْمَةِ اللَّهِ (جَلَّ جلاله) مَا بَقِيَ
مِنَ الثَّوبِ شَيْءٌ، وَمَنْ سَقَاهُ شَرْبَةً مِنْ مَاءٍ سَقَاهُ اللَّهُ (جَلَّ
جلاله) مِنَ الرَّحِيقِ الْمَخْتومِ، وَمَنْ أَشْبَعَهُ جُوعَهُ أَطْعَمَهُ اللَّهُ (جَلَّ

جلاله) من ثمار الجنة.

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.[6](#)

**165 - وعن أمير المؤمنين علي (ع) أنه قال
لأن أطمع أخاك لقمة أحب إليّ من أن أتصدق بدرهم، ولأن
أعطيته درهماً أحب إليّ من أن أتصدق بعشرة، ولأن أعطيه
عشرة أحب إليّ من أن أعتق رقبة.**

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.[7](#)

**166 - وعن أبي عبد الله (ع) قال
ما من مؤمن يُطعم مؤمناً شبعاً إلا أطمعه الله (جلّ جلاله) من
ثمار الجنة، ولا سقاه شربة إلا سقاه الله من الرّيح المختوم،
ولا كساه ثوباً إلا كساه الله (جلّ جلاله) من الثياب الخضر وكان
في ضمان الله تعالى ما دام من ذلك الثوب سلكاً.**

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.[8](#)

**167 - وعن أبي جعفر (ع) قال
من أحبّ الخصال إلى الله (جلّ جلاله) ثلاثة: مُسلمٌ أطمع
مسلماً من جوع أو فكٍّ عنه كربةً أو قضى عنه ديناً.**

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.[9](#)

168 - وعن أبي عبد الله (ع) قال أول ما يُتَحَفُّ به المؤمنُ في قبره أنه يُغْفَرُ لمن تبع جنازته.

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.[10](#)

169 - وعن سدير قال: قال أبو عبد الله (ع) ما يمنعك أن تعتق كلَّ يوم نسمة؟ قلت: لا يحتمل ذلك مالي. قال، فقال تُطعمُ كلَّ يوم رجلاً مسلماً. فقلت: موسراً أو معسراً؟ قال إنَّ الموسيرَ قد يشتهي الطعامَ.

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.[11](#)

170 - وعن أبي جعفر (ع) أنه قال إطعامُ مسلمٍ يعدلُ عتقَ نسمة.

170. It has been narrated that Abu Ja'far [a.s.] said:
Feeding a Muslim is equal to freeing a human being.[12](#)

[1.](#) 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].

[2.](#) 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].
3. 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].
4. This narration is the same as No. 161.
5. 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].
6. 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.
7. Al-Mustadrak 3/91 h.2.
8. The first statement is recorded in Al-Mustadrak 3/88 h.5 and the last in 1/220 h.5.
9. 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].
10. 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.
11. 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].
12. 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 8: What Allah has Forbidden a Believer to do Against a Fellow Believer

8 - باب ما حرم الله (جلّ جلاله) على المؤمن من حرمة أخيه المؤمن

171 - وعن زرارة قال: سمعت أبا عبد الله (ع) يقول
أقرب ما يكون العبد إلى الكفر أن يكون الرجل مواخياً للرجل

على الدين ثم يحفظ زلاته وعثراته ليضعه بها يوماً ما.

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.¹

**172 - وعن أبي عبد الله (ع) قال
من بهت مؤمناً أو مؤمنةً بما ليس فيه بعته الله (جلّ جلاله) في
طينة خبال حتى يخرج مما قال.
قلت: وما طينة الخبال؟ قال: صديدٌ يخرج من فُروج
المومسات.**

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.²

**173 - وعن أبي عبد الله (ع) قال: قال النبي (ص)
مَنْ أذاعَ فاحشةً كان كُمتدِّئِها، وَمَنْ عَيَّرَ مؤمناً بشيءٍ لم يمتُ
حتى يركبَه.**

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.³

**174 - وعن أبي عبد الله (ع) قال
ما من مؤمنين إلا وبينهما حجابٌ، فإن قال له لست لي بوليٍّ
فقد كفر، فإن إتهمه فقد انماث الإيمان في قلبه كما ينماث
الملح في الماء.**

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.[4](#)

**175 - وعن أبي عبد الله (ع) أنه قال
لو قال الرجل لأخيه أفٍ لك انقطع ما بينهما، فإذا قال له: أنت
عدوي فقد كفر أحدهما، فإن اتهمه انماث الإيمان في قلبه
كما ينماث الملح في الماء.**

175. It has been reported that Abu 'Abd Allah [a.s.] said:
If a person says to his brother the least 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.[5](#)

**176 - وقال النبي (ص)
من لا يعرف لأخيه مثل ما يعرف له فليس بأخيه.**

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.[6](#)

**177 - وعن أبي عبد الله (ع) أنه قال
أبى الله أن يظنّ بالمؤمن إلاّ خيراً، وكسر عظم المؤمن ميتاً
ككسره حياً.**

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.[7](#)

**178 - وعن أبي عبد الله (ع) قال
ما من مؤمن يخذل أخاه وهو يقدر على نصرتيه إلاّ خذله الله
(جلّ جلاله) في الدنيا والآخرة.**

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.[8](#)

179 - وعن أبي عبد الله (ع) قال
أَيُّمًا مُؤْمِنٌ سَأَلَ أَخَاهُ الْمُؤْمِنَ حَاجَةً وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا
فَرَدَّهُ بِهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعًا فِي قَبْرِهِ يَنْهَشُ أَصَابِعَهُ.

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.[9](#)

180 - وعن أبي عبد الله (ع) أنه قال
أَيُّمًا مُؤْمِنٌ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ وَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللَّهَ
وَرَسُولَهُ.

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.[10](#)

181 - وعن أبي عبد الله (ع) أنه قال
لَا تَسْتَخِفُّ بِأَخِيكَ الْمُؤْمِنَ فَيَرْحِمُهُ اللَّهُ (جَلَّ جَلَالُهُ) عِنْدَ
اسْتِخْفَافِكَ وَيُغَيِّرُ مَا بِيكَ.

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.[11](#)[200](#)

182 - وعن أبي عبد الله (ع) أنه قال
مَنْ حَقَّرَ مُؤْمِنًا فَقِيرًا لَمْ يَزَلِ اللَّهُ (جَلَّ جَلَالُهُ) لَهُ حَاقِرًا مَاقْتًا
حَتَّى يَرْجِعَ عَنْ مَحَقَّرَتِهِ إِيَّاهُ.

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.[12](#)

**183 - وعن أبي عبد الله (ع) أنه قال
مَنْ أَدَخَلَ السَّرُورَ عَلَى مُؤْمِنٍ فَقَدْ أَدَخَلَهُ عَلَى رَسُولِ اللَّهِ
(ص)، وَمَنْ أَدَخَلَ عَلَى رَسُولِ اللَّهِ (ص) فَقَدْ وَصَلَ ذَلِكَ إِلَى اللَّهِ
(جَلَّ جَلَالُهُ)، وَكَذَلِكَ مَنْ أَدَخَلَ عَلَيْهِ كَرْبًا.**

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.[13](#)

**184 - وعن أبي عبد الله (ع) أنه قال: قال رسول الله (ص):
قال الله (جَلَّ جَلَالُهُ)
مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمَحَارِبَتِي، وَأَنَا أَسْرَعُ شَيْئًا إِلَى
نُصْرَةِ أَوْلِيَائِي.**

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.[14](#)

**185 - وعن المعلى بن خنيس قال: سمعته يقول: إن الله (جَلَّ
جَلَالُهُ) يقول
مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمَحَارِبَتِي، وَأَنَا أَسْرَعُ شَيْئًا إِلَى
نُصْرَةِ أَوْلِيَائِي.**

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.[15](#)

186 - وعن أبي عبد الله (ع) أنه قال: نزل جبرئيل على النبي (ص) وقال له: يا محمد إن ربك يقول: مَنْ أَهَانَ عَبْدِي الْمُؤْمِنَ فَقَدْ اسْتَقْبَلَنِي بِالْمُحَارَبَةِ.

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.'[16](#)

**187 - وعن أبي عبد الله (ع) أنه قال
مَنْ سَتَرَ عَوْرَةَ مُؤْمِنٍ سَتَرَ اللَّهُ (جَلَّ جَلَالُهُ) عَوْرَتَهُ يَوْمَ الْقِيَامَةِ،
وَمَنْ هَتَكَ سَتَرَ مُؤْمِنٍ هَتَكَ اللَّهُ سِتْرَهُ يَوْمَ الْقِيَامَةِ.**

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.[17](#)

**188 - وعن أبي جعفر (ع) أنه قال
لَا تَرْمُوا الْمُؤْمِنِينَ وَلَا تَتَّبِعُوا عَثْرَاتِهِمْ، فَإِنَّهُ مَنْ يَتَّبِعْ عَثْرَةَ
مُؤْمِنٍ يَتَّبِعِ اللَّهُ (جَلَّ جَلَالُهُ) عَثْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ (جَلَّ جَلَالُهُ)
عَثْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ.**

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.[18](#)

**189 - وعن أبي جعفر (ع) أنه قال
مَنْ أَدَخَلَ عَلَى رَجُلٍ مِنْ شِيعَتِنَا سُرُورًا فَقَدْ أَدَخَلَهُ عَلَى رَسُولِ
اللَّهِ (ص)، وَكَذَلِكَ مَنْ أَدَخَلَ عَلَيْهِ أَدَىً أَوْ غَمًّا.**

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.[19](#)

**190 - عن عبد الله بن سنان قال: قلت لأبي عبد الله (ع):
عورة المؤمن على المؤمن حرام؟ قال: نعم، قلت: يعني
سبيليه؟ فقال:
ليس حيث تذهب، إنما هو إذاعة سرّه.**

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.'[20](#)

**191 - وعنه (ع) أنه قال
مَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ بَعَثَهُ اللَّهُ (جَلَّ جَلَالُهُ) فِي طِينَةٍ
خَبَالٍ حَتَّى يَخْرَجَ مِمَّا قَالَ فِيهِ.**

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.[21](#)

**وقال: إنّما الغيبةُ أن تقولَ في أخيك ما هو فيه ممّا قد سترَهُ
الله (جَلَّ جَلَالُهُ) عَلَيْهِ، فإِذَا قُلْتَ فِيهِ مَا لَيْسَ فِيهِ، فَذَلِكَ قَوْلُ
الله (جَلَّ جَلَالُهُ) فِي كِتَابِهِ: [وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ
بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا]**

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]'[22](#)

**192 - وعن أبي عبد الله (ع) أنه قال: قال النبي (ص)
مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ فِي مَجْلَسٍ يُسَبُّ**

فيه إمامٌ أو يُغتَاب فيه مُسلمٌ، إِنَّ اللهَ (جَلَّ جلاله) يَقولُ: **وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِي**

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]'[23](#)

**193 - وعن أبي عبد الله (ع) أنه قال
مَنْ روى على مؤمن روايةً يُريد بها عيبه وهذمَ مُرُوتَه أقامه
اللهُ (جَلَّ جلاله) مقامَ الدَّلِّ يَوْمَ القِيَامَةِ حتى يخرُجَ ممَّا قال.**

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.[24](#)

**194 - وعن أبي عبد الله (ع) أنه قال: قال رسول الله (ص)
يا مَعْشَرَ مَنْ آمَنَ بلسانِهِ ولم يُؤْمِنُ بقلْبِهِ! لا تَطْلُبُوا عَوْرَاتِ
المُؤْمِنِينَ ولا تَتَّبِعُوا عَثْرَاتِهِمْ، فَإِنَّ مَنْ اتَّبَعَ عَثْرَةَ أَخِيهِ اتَّبَعَ اللهَ
عَثْرَتَهُ، وَمَنْ اتَّبَعَ اللهَ عَثْرَتَهُ فَصَحَّهُ ولو في جَوْفِ بَيْتِهِ.**

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.[25](#)

**195 - عن محمد بن مسلم عن أحدهما (ع) قال: قال رسول
الله (ص)**

**ليس بمؤمن من لم يأمن جارُه بوائقهُ.
قيل: يا رسول الله، وما بوائقه؟ قال
عَشْمُه وظلْمُه.**

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.[26](#)

**196 - وعن أبي عبد الله (ع)
عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ، لَيْسَ هُوَ أَنْ يَكْشِفَ فَيْرِي
مِنْهُ شَيْئًا، إِنَّمَا هُوَ أَنْ يُزْرِيَ عَلَيْهِ أَوْ يَعْيبُهُ.**

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.[27](#)

**197 - وعن أبي جعفر (ع) أنه قال
مَنْ اغْتَيْبَ عِنْدَهُ أَخُوهُ الْمُؤْمِنُ فَلَمْ يَنْصُرْهُ وَلَمْ يَدْفَعْ عَنْهُ وَهُوَ
يَقْدِرُ عَلَى نُصْرَتِهِ وَعَوْنِهِ فَضَحَهُ اللَّهُ (جَلَّ جَلَالُهُ) فِي الدُّنْيَا
وَالْآخِرَةِ.**

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.[28](#)

**198 - وعن أبي عبد الله (ع) أنه قال
إِذَا قَالَ الرَّجُلُ لِأَخِيهِ أَفٍّ لَكَ انْقَطَعَ مَا بَيْنَهُمَا، فَإِذَا قَالَ لَهُ: أَنْتَ
عَدُوِّي فَقَدْ كَفَرَ أَحَدُهُمَا لِأَنَّهُ لَا يَقْبَلُ اللَّهُ (جَلَّ جَلَالُهُ) عَمَلًا مِنْ
أَحَدٍ يُعْجَلُ فِي تَثْرِيْبِ عَلَى مُؤْمِنٍ بِفَضِيحَتِهِ وَلَا يَقْبَلُ مِنْ مُؤْمِنٍ
عَمَلًا وَهُوَ يَضْمُرُ فِي قَلْبِهِ عَلَى الْمُؤْمِنِ سُوءًا، وَلَوْ كُشِفَ الْغَطَاءُ**

عن الناس لَنظروا إلى ما وصلَ بين الله (جلّ جلاله) وبين
المؤمن وخَضعتُ للمؤمنين رقابُهُم وتَسَهَّلت لهم أمورُهُم
ولانتُ لهم طاعتُهُم، ولو نظروا إلى مَرَدودِ الأعمال من السماء
لقالوا: ما يقبلُ الله من أحد عملاً.

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!'[29](#)

199 - وعن أبي عبد الله (ع) أنه قال: قال النبي (ص)
المؤمن حرامٌ كله، عِرْضُهُ وماله ودمُهُ.

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.[30](#)

200 - وعن أبي عبد الله (ع) أنه قال
لا تبدأ الشُّماتَةَ بأخيك المؤمن فيرحمهُ الله (جلّ جلاله) ويُغيِّرُ
ما بك.

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.

قال: ومَن شمتَ بمصيبةٍ نزلت بأخيه لم يخرج من الدنيا حتى
يغيّر ما به.

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.[31](#)

201 - وعن أخي الطربال قال: سمعته يقول إنَّ لله (جلَّ جلاله) في الأرض حُرُماتٍ؛ حرمة كتابِ الله وحرمة رسول الله وحرمة أهل البيت وحرمة الكعبة وحرمة المسلم وحرمة المسلم وحرمة المسلم.

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.)[32](#)

1. 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.
2. 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].
3. 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.
4. Al-Mustadrak 2/110 h.1.
5. 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].
6. A`lam al-Din 273.
7. Al-Mustadrak 2/110 h.3 and 3/280 h.1.
8. 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].
9. Al-Mustadrak 2/413 h.12. See also footnote of Narration No. 119.
10. 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].
11. Al-Mustadrak 2/103 h.1.
12. 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.
13. 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.

- [14.](#) 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.
- [15.](#) 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.
- [16.](#) See footnote of Narration No. 61.
- [17.](#) Al-Mustadrak 2/104 h.2.
- [18.](#) 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.
- [19.](#) Al-Mustadrak 2/102 h.5 and 2/404 h.10.
- [20.](#) 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.]
- [21.](#) See footnote of Narration No. 172.
- [22.](#) 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.]
- [23.](#) 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-Nawadir 2/210.
- [24.](#) Al-Mustadrak 2/108 h.1.
- [25.](#) 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-Nawadir 2/208.
- [26.](#) 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-Nawadir 1/73.
- [27.](#) 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.]
- [28.](#) Al-Mustadrak 1/108 h.2.
- [29.](#) Al-Mustadrak 2/109 h.1, al-Kulayni: al-Kafi 8/365 h.556 and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawadir 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.]
- [30.](#) Al-Mustadrak 2/109 h.1.
- [31.](#) 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].
- [32.](#) A similar narration is recorded in al-Majlisi: Bihar al-Anwar 74/232 as quoted from al-Suri: Qada` al-`uquq.

Links

- [1] <http://www.al-islam.org/fr/user/login?destination=node/14266%23comment-form>
- [2] <http://www.al-islam.org/fr/user/register?destination=node/14266%23comment-form>
- [3] <http://www.al-islam.org/fr/taxonomy/term/650>
- [4] <http://www.al-islam.org/fr/taxonomy/term/2034>
- [5] <http://www.al-islam.org/fr/library/hadith-collections>
- [6] <http://www.al-islam.org/fr/library/ethics>
- [7] <http://www.al-islam.org/fr/taxonomy/term/1550>
- [8] <http://www.al-islam.org/fr/taxonomy/term/2035>
- [9] <http://www.al-islam.org/fr/taxonomy/term/2036>
- [10] <http://www.al-islam.org/fr/taxonomy/term/2037>
- [11] <http://www.al-islam.org/fr/taxonomy/term/2038>
- [12] <http://www.al-islam.org/fr/taxonomy/term/2039>
- [13] <http://www.al-islam.org/fr/taxonomy/term/1419>