Kitab Al-Mumin, The Book of the Believer

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

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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.

Translator(s):

Category:
Ethics [6]

Topic Tags:
Faith (Iman) [7]
Mu’min [8]

Miscellaneous information:

Featured Category:
Spirituality [9]

Al-Husayn ibn Sa’id ibn Hammad ibn Mihran al-Ahwazi (epithet Abu Muhammad)1 was originally from al-Kufah2 but he moved with his brother al-Hasan ibn Sa’id to al-Ahwaz3 and thus he became popular by the city’s name (i.e. al-Ahwazi). (His brother) al-Hasan was known by the nickname “Dandan” and the two brothers were amongst the (descendants of the) companions of ‘Ali ibn Al-Husayn [a.s].4

Al-Husayn ibn Sa’id lived in the times of Imam al-Rida, 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).”

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.

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-Wuḍu’ (The Book of Ablutions)
2. Kitab al-Salat (The Book of Prayers)
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)


15. Kitab al-Ashribah (The Book of Drinks)


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)


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)


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-Harrami and Falakah ibn Ayyub, where Al-Husayn used to narrate through his brother from these two.”

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]:

رَحِمَ اللَّهُ مَنْ أَحْيَا أُمَرَانَا.

“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-Rida [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-Harin, ‘Ali ibn al-Rasan, ‘Ali ibn Mahziyar, ‘Abd Allah ibn Muhammad al-Harin 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
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] commented:

نحن نصبر وشيعتنا أصبر منا؛ وذلك أننا صبرنا على ما نعلم، وصبروا هم على ما لا يعلمن.

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

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
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:

“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
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.

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

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. 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. 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. 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. It has been narrated that al-Fuḍayl 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. It has been narrated that Abu Mūsā ibn Abī Laylā ibn 'Abbās (r.a) said: “O Messenger of Allah! I have witnessed two miracles. In one, [Allah] wrote on the notes of the Prophet 's heart the same thing which He taught him: ‘I will make pleasing to you (and) the people the path of truth and I will destroy the path of evil, and I will glorify you and make you known.’ In another, [Allah] made a house ablaze for a woman who invariably thrice and the Holy One (Allah Exalted be He) answered her invocations and made it extinguished. She had no son and she was yearning for a son and [Allah] made her son of age while she was already old; and so she took a son of her own; and he was the Prophet’s son and [Allah] made a place from him a place of honour.”
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. 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. 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. 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.
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. 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. 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.”
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. 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. 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. 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. 17

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. 18

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. 19
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.”

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

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

Indeed, Allah presents a believer with afflictions just like a man presents his family with gifts and He protects him (from what is harmful for him) like a doctor protects the sick.”22
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. 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. It has been narrated that Yazid ibn Khalifah said that Abu ‘Abd Allah [a.s] said:
Allah never decrees anything for a believer but that He makes His decree the best for him.

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

٢٦ - وعنه (ع) قال: إن الإرَّب ليعطاه المؤمن؛ فما يمَر بِه أربعون صباحًا إلاّ تعالىه إمَا بمرض في جسده وإمَا بمضيبة في أهله وماله أو بمضيبة من مصائب الدنيا ليوجره 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

٢٧ - عن ابن حمران قال: سمعته يقول:
ما من مؤمن يمر به أربعون ليلة إلاّ وقد يذكر بشيء يؤجر عليه، أدناه هم لا يدرى 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

٢٨ - وعن أبي عبد الله (ع)
لا يصير على المؤمن أربعون صباحًا إلاّ تعالىه الإرب تبارك وتعالى يوجع في جسده أو ذِهاب ماله أو بمضيبة 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

٢٩ - وعنده (ع) قال:
ما قلت المؤمن من واحدة من ثلاث، أو جمعت عليه الثلاثة: أن يكون معه من
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. 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).

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. 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. 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. 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. 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. 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

37. Abu 'Abd Allah [a.s] narrated that the Prophet [a.s] said: Allah [M.G] has said:
Amongst My believing servants there are those whose religious affairs are not set right except by wealth,
affluence and health; so, I give them these as their lot that the affairs of their religion may be set right.

And amongst the servants there are those whose religious affairs are not set right except by hunger, poverty and disease; so, I afflict them with hunger, poverty and disease so that the affairs of their religion may be set right for them.37

38. It has been narrated that Abu 'Abd Allah [a.s] said:
Allah has taken a pledge from the believer that his words will be belied and that he would not be able to avenge himself against his enemy.38

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. 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).

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!'

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.

43. Muhammad ibn 'Ajlân 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?'

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.'

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.

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
46. 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

47. 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

48. 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.

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.

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”.
3. Al-Majlisi: Bihar al-Anwar 71/160 h.76, and al-Mustadrak 1/137 h.2.
8. Al-Majlisi: Bihar al-Anwar 71/97 h.65 and al-Mustadrak 1/140 h.34.
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.
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 al-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.]
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.


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.]


24. Al-Mustadrak 1/141 h.3 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.


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-Khawatir wa Nuzhat al-Nawazir 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.]


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.]


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 2/250 h.6 with another series of narrators.

41. Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akbar 286 with a little bit difference.

42. Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akbar 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-Nawazir 2/203.

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


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-Nawazir 2/86, though with another series of narrators.

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. 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. 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]

54 ـ وعن أبي عبد الله(ع) قال:
إنَّ المؤمن ليزهّرٌ نورُه لأهل السماء كما تزهّر نجوم السماء لأهل الأرض.

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 وليّ الله يُعينه ويصنع له ولا يقول على الله إلا الحق ولا يخف غيّره.

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 المؤمنين ليلتقان فيتصافحان، فلا يزال الله عليهم مقبلاً بوجهه، والذنوب تتحات عن وجههما 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 ـ وعن أبي جعفر (ع) قال:
إن الله (جلّ جلاله) لا يوصف، وكيف يوصف وقد قال الله (جلّ جلاله): «وَمَا قَدْ رَا الله حَقّ قدْرِه» فلا يوصف بقدر إلا كان أعظم من ذلك، وإن النبي (ص) لا يوصف. وكيف يوصف عبد رفعة الله (جلّ جلاله) إليه وقرّبه منه وجعل طاعته في الأرض كطاعته فقال (جلّ جلاله): «وَمَا اتَّثَمْ الرَّسُولُ فَخُذْوُه وَمَا نَهَاكُم عَنْهُ فَأَنتَهُوا» ومن أطاع هذا فقد اعتقذ، ومن عصاه فقد فسّق، ووصف إليه؟ وإنّا لا نوصف، وكيف يوصف قوم رفع الله عنهم الرجس؟ ـ وهو الشّرّك ـ والمؤمن لا يوصف، وإنّ المؤمن ليلقي أخاه فيصافحه، فلا يزال الله
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.

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)?
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. 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. 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:
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.

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. 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. 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.

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.

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

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.

64. It has been said that Abu 'Abd Allah [a.s] said: Allah [M.G] said:
Lo, you have been cursed for committing sins like that of the people of the sea and the people of the sword. Allah has not forsaken you, O believers.
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. 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. 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. 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.'

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]'

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. 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. 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. 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. 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.

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.

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.

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.
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]”

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.

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.

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.

80. It has been reported that Abu Ja'far [a.s] said:
"Surely, the Lord says: I regard a believer as one of My slaves, and I regard a disbeliever as one of My enemies because of his disbelief."

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. 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. 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. 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.

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 190 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.
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.
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-Kulayni], 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.
19. Al-Majlisi: Bihar al-Anwar 67/65 h.16.
25. `Alam al-Din 229.
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
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.

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

2. Al-Majlisi: Bihar al-Anwar 74/273 h.15.
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.
Anothertext: 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 المعلي مثله، وقال في حديثه: فإذا جعلت ذلك وصلت ولايتك بولائيته
وولائيته بولاية الله (جل 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.'
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.
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.'

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.

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

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. 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. 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. It has been reported that Abu ’Abd Allah [a.s] said: قال النبي (ص)
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. 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. 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. 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].

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
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. 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. 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.  

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!'
5. Al-Majlisi: Bihar al-Anwar 74/221 h.2 [as quoted from Shaykh al-Mufid: al-Ikhtisas 22].
7. Al-Mustadrak 2/92 h.4 and 412 h.3.
8. 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].
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.
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.

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

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

من مَّسِى لاممَرّ مُسلمٍ في حاجته فنصحه فيها كتاب الله له بكُلّ خَطوة حسَنةٍ ومنح عنه سيّته، قضِيت الحاجة أم لم تُقضِ، فإنْ لم ينصحَه فقد خان الله ورسوله وكان رسول الله (ص) خصمه.
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. 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. 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.

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.
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. 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 *ittikaf* (isolation for worship) in the Sacred Mosque (of Makkah). 4

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

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
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).\textsuperscript{7}

\begin{align*}
\text{112 - عن نصر بن قابوس قال: قلت لأبي الحسن الماضي (ع): بلغني عن أبيك أنه أتاه آت فاستعان به على حاجته، فذكر له أنه معتكف، فأتي الحسن (ع)، فذكر له ذلك، قال: أما علمت أن المشي في حاجة المؤمن خير من اعتكف شهرين متابعيين في المسجد الحرام بصيامهما.

112. It has been related that Nasr ibn Qabus said: I said to Abu al-Hasan (Imam al-Kaďim [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 \textit{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 \textit{i’tikaf} in the Sacred Mosque (in Makkah) whilst fasting for these two months.'

\begin{align*}
\text{ثم قال أبو الحسن (ع)}
\text{ومن إعتكاف الدهر.}

Abu al-Hasan [a.s] added, 'Moreover, it is better than performing \textit{i’tikaf} for the whole lifetime.'\textsuperscript{8}

\begin{align*}
\text{113 - وعن رجل من حلوان قال: كنت أطوف بالبيت، فأتاني رجل من أصحابنا فسألني قرض دينارين، و كنت قد طفت خمسة أشواط، فقدت له: أتم أسبوعي ثم أخرج، فلما دخلت في السادس إعتمد علي أبو عبد الله (ع)، ووضع يده على منكبي، قال: فاتمت سعي ودخلت في الآخر لاعتماد أبي عبد الله (ع) علي، فكنتما جئت إلى الركن أومأ إلى الرجل، فقال أبو عبد الله (ع): من كان هذا يفتي إليك؟ قلت: جعلت فدناك هذا رجل من مواليك، سأأتي قرض دينارين، قلت: اتم أسبوعي وأخرج إليك، قال: فدفعتني أبو عبد الله (ع) وقال: إنذى فأعطهما إياه، فظنت أنه قال: فأعطهما إياه لquoiقد أنعمت له، فلما كان من الغد دخلت عليه وعنده عدة من أصحابنا يحدثهم، فلما رأني قطع
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).'

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.

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. 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.'

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. 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.'

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.

120. It has been reported that Abu Ja'far [a.s] said:
One who fulfils a need for his Muslim brother, Allah records for him ten good deeds and erases from him ten misdeeds and elevates him ten degrees and it is equal to freeing ten slaves and fasting and i'tikaf in the Sacred Mosque for one month.

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.
122. It has been related that Abu Ibrahim Musa al-Ka‘im [a.s] said:
One who relieves his Muslim brother of a distress, Allah will compensate him for it (by relieving him) of a distress on the Day of Resurrection. 18

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.

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.

125. Abu Hamzah reported that one of the two (al-Baqir or al-Sadiq) [a.s] said:
If any Muslim gives a concession to another Muslim in trade, Allah will grant him an exemption from the chastisement of the Day of Resurrection.

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.
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. 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

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.43
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. 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. 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 itikaf.' 'Had he helped you in your need,' al-Hasan [a.s] commented, 'it would have been better for him than a
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.

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.

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.
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. 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. 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. 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. 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.'

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

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

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

'To fulfill someone's need is better than circumambulating a week and another week...' he repeated ten times.

'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.'
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.'

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.'
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. 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: Qaṭa'a’ al–uquq with little difference.
4. Al–Mustadrak 2/408 h.2.
8. Al–Mustadrak 2/408 h.6 and al–Majlisi: Bihar al–Anwar 74/235 h.123.
quoted from al-Kulayni: al-Kafi 2/188 h.1 and Shaykh al-Saduq: Musadaqat al-Ikhwan 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: Waṣa`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: Waṣa`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.


16. Al-Mustadrak 2/407 h.3.

17. Al-Mustadrak 2/408 h.4.


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.


27. Al-Mustadrak 2/408 h.4, al-Majlisi: Bihar al-Anwar 74/335 h.113, al-Hurr al-`Amili: Waṣa`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.


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-Ikhtisas with little difference in the series of narrators].

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].


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: 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-Riḍa 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.


6 – باب زيارة المؤمن وعيادته

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

One who visits his fellow believer for no reason other that 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.'

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.'

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.'
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.

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.'
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).'

158. It has been reported that Abu Ja'far [a.s] said:
Any believer who visits a believer has in fact visited Allah; 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.
8. Al-Mustadrak 1/83 h.8.
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.

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.
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.”

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.

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.

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 remains under the guard and protection of Allah as long as a shred of it remains.4

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. 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. It has been reported that Abu 'Abd Allah [a.s] said (U): ‘Whenever I go to love my chief friend, I feel a joy that nothing can match. But when I return to love my chief favorite, I feel a joy that nothing can match. And when I come back from your love, my heart is filled with the joy that nothing can match.’
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 loveable to me than giving ten in charity; and giving him ten Dirhams is more loveable to me than freeing a slave.

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.

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.

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

Feeding a Muslim is equal to freeing a human being.12

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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].
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.


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.


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].

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

أقربٌ ما يكونُ العبدُ إلى الكُفرِ أن يكونُ الرجلُ مُواخِياً للرجلِ على الدّينِ ثم يحفظُ زلاتِه وعُثرَاتهُ ليضْعَعَه 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.

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. 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. 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. It has been reported that Abu 'Abd Allah [a.s] said:
If a person says to his brother the lease expression of contempt, he cut off any relation between them; and if he says to him, 'you are my enemy,' one of them has then committed apostasy; and if he accuses him falsely, faith will dissolve in his heart like salt in water.5
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.

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.

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.

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.
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. 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

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. 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
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; and I am the swiftest in coming to My friends' aid.14

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

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

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

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

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

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
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.

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]

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]

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.
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. 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. 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. 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. 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. 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. 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.

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. 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

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: Thawab al-A’mal and al–Barqi: al-Mahasin 1/101 h.76] and al-Hurr al–'Amili: Wasa’ilaShi’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’ilaShi’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.
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’ilaShi’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].
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.
11. Al-Mustadrak 2/103 h.1.
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: 2/315 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.
21. See footnote of Narration No. 172.
28. Al-Mustadrak 1/108 h.2.
32. A similar narration is recorded in al-Majlisi: Bihar al-Anwar 74/232 as quoted from al-Suri: Qaṣaṣ al-‘uquq.