

الكافي

AL-KAFI

ج 2

Volume 2

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كتاب الإيمان و الكفر

**THE BOOK OF
BELIEF (*Emān*) AND DISBELIEF (*KUFR*) (6)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

بَابُ الْإِهْتِمَامِ بِأُمُورِ الْمُسْلِمِينَ وَ النَّصِيحَةِ لَهُمْ وَ نَفْعِهِمْ

Chapter 70 – The concern with the affairs of the Muslims, and the advising to them, and benefitting them

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who awakens in the morning not being concerned with the affairs of the Muslims, so he is not a Muslim’.¹

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْتَكَ النَّاسِ نُسُكًا أَنْصَحُهُمْ جَبِيًّا وَ أَسْلَمُهُمْ قَلْبًا لِجَمِيعِ الْمُسْلِمِينَ .

And by this chain, ‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘The most diligent of the people in rituals is the one most sincere in advising them, and the most submissive of them in hearts to the entirety of the Muslims’.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ عَلَيْكَ بِالنَّصْحِ لِلَّهِ فِي خَلْقِهِ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ .

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abdullah^{asws} saying: ‘Upon you is with the advising among His^{azwj} creatures, for you will never (be able to) meet Him^{azwj} with a deed more superior than it’.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ لَمْ يَهْتَمَّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Muhammad Bin Al Qasim Al Hashimy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who is not concerned with the affairs of the Muslims, so he is not a Muslim’.⁴

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 1

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 2

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 3

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 4

عَنْهُ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَمِّهِ عَاصِمِ الْكُوزِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ وَمَنْ سَمِعَ رَجُلًا يُنَادِي يَا لِلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ .

From him, from Salma Bin Al Khattab, from Suleyman Bin Sama'at, from his uncle Aasim Al Houzy,

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} said: 'The one who awakens in the morning not being concerned with the affairs of the Muslims, so he is not from them; and the one who hears a man calling, 'O Muslims!', and he does not answer him, so he is not a Muslim'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (الْخَلْقُ عِيَالُ اللَّهِ فَاحْبَبْ الْخَلْقَ إِلَى اللَّهِ مَنْ نَفَعَ عِيَالَ اللَّهِ وَ أَدْخَلَ عَلَى أَهْلِ بَيْتِ سُرُورًا .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The people are the dependants of Allah^{azwj}. Therefore, the most beloved of the people to Allah^{azwj} is the one who benefits the dependants of Allah^{azwj} the most, and enters the cheerfulness upon the family members'.⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ سُئِلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَحَبُّ النَّاسِ إِلَى اللَّهِ قَالَ أَنْفَعُ النَّاسِ لِلنَّاسِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Sayf Bin Ameyra who said,

'It was narrated to me by the one who heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} was asked, 'Who is the most Beloved of the people to Allah^{azwj}? He^{saww} said: 'The most beneficial of the people to the people'.⁷

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُتَّى بْنِ الْوَلِيدِ الْخَنَّاطِ عَنْ فِطْرِ بْنِ خَلِيفَةَ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ رَدَّ عَنْ قَوْمٍ مِنَ الْمُسْلِمِينَ عَادِيَةً [مَاءٍ] أَوْ نَارٍ أَوْجِبَتْ لَهُ الْجَنَّةُ .

From him, from Ali Bin Al Hakam, from Usna Bin Al Waleed Al hannat Bin Khaleefa,

(It has been narrated) from Umar, son of Ali^{asws} Bin Al-Husayn^{asws}, from his father^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who repels from a group of Muslims, an adversity of water or fire, the Paradise would be Obligated for him'.⁸

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ تَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ قُولُوا لِلنَّاسِ حُسْنًا قَالَ قُولُوا لِلنَّاسِ حُسْنًا وَ لَا تَقُولُوا إِلَّا خَيْرًا حَتَّى تَعْلَمُوا مَا هُوَ .

From him, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:83] and you shall speak to the people good words, said: 'Speak

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 5

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 6

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 7

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 8

good words to the people and do not be saying anything except for good until you learn what it is'.⁹

عَنْهُ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ قُولُوا لِلنَّاسِ حُسْنًا قَالَ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أُنْ يُقَالَ فِيكُمْ .

From him, from Ibn Abu Najran, from Abu Jameela Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic [2:83] **and you shall speak to the people good words**: 'Speak good words to the people, better than what you would love to be spoken regarding yourselves'.¹⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ جَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ قَالَ نَفَاعًا .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic [19:31] **And He has Made me (Isa^{as}) Blessed wherever I may be**: He^{asws} said: 'Beneficial (to the people)'.¹¹

بَابُ إِجْلَالِ الْكَبِيرِ

Chapter 71 – Respecting the aged

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ إِجْلَالِ اللَّهِ إِجْلَالُ ذِي الشَّيْبَةِ الْمُسْلِمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'From the respecting of Allah^{azwj} is the respecting the Muslims with old age'.¹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَيْسَ مِنَّا مَنْ لَمْ يُوقِّرْ كَبِيرَنَا وَ يَرْحَمْ صَغِيرَنَا .

A number of our companions, from Ahmad Bin Muhammad, raising it, said,

'Abu Abdullah^{asws} said: 'He is not from us, the one who does not revere (respect) our elderly and being merciful to our young ones'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ عَنِ الْوَصَّافِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَظُمُوا كِبَارَكُمْ وَ صِلُوا أَرْحَامَكُمْ وَ لَيْسَ تَصِلُونَهُمْ بِشَيْءٍ أَفْضَلَ مِنْ كَفِّ الْأَذَى عَنْهُمْ .

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 9

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 10

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 11

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 71 H 1

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 71 H 2

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Aban, from Al Wassafy who said,

‘Abu Abdullah^{asws} said: ‘Revere your elderly, and have goodly relations with your relatives, and you will not be helping them with anything more superior than stopping the harm from them’.¹⁴

بَابُ أُخُوَّةِ الْمُؤْمِنِينَ بَعْضِهِمْ لِبَعْضٍ

Chapter 72 – Brotherhood of the *Momineen* with each other

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ بَنُو أَبِي وَ أُمَّ وَ إِذَا ضَرَبَ عَلَى رَجُلٍ مِنْهُمْ عِرْقٌ سَهَرَ لَهُ الْأَخْرُونَ .

A number of our companions, from Ahmad in Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘But rather, the *Momineen* are brethren, sons of a father and a mother, and when a perspiration is struck upon a man (due to worry etc.), the others would stay awake with an all-night vigil for him’.¹⁵

عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ تَقَبَّضْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقُلْتُ جُعِلْتُ فِدَاكَ رَبِّمَا حَزَنْتُ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَمْرٍ يَنْزِلُ بِي حَتَّى يَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِي وَ صَدِيقِي فَقَالَ نَعَمْ يَا جَابِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَّةِ وَ أَجْرَى فِيهِمْ مِنْ رِيحِ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَ رُوحاً مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حَزُنَّ حَزْنَتْ هَذِهِ لِأَنَّهَا مِنْهَا .

From him, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Jabir Al Ju'fy who said,

‘I felt uneasy in front of Abu Ja’far^{asws}, so I said, ‘May I be sacrificed for you^{asws}! Sometimes I panic from without there being a difficulty hitting me, or a matter descending upon me to the extent my family and my friends recognise that in my face’. So he^{asws} said: ‘Yes, O Jabir! Allah^{azwj} Mighty and Majestic Created the *Momineen* from the clay of Paradise, and Caused a spirit from His^{azwj} Spirit to flow among them. Thus, due to that, the *Momin* is a brother of the *Momin*, of his father and his mother. Therefore, if a spirit from those spirits, in a city from the cities, were to be struck by grief, this one would (also) be grieved because it is from these’.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْنُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَظْلِمُهُ وَ لَا يَغُشُّهُ وَ لَا يَعْدُهُ عَدَةً فَيُخْلِفُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The *Momin* is a brother of the *Momin*, his eye and his guide, neither betraying, nor oppressing him, nor deceiving him, nor promising him with a promise, then opposing him’.¹⁷

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 71 H 3

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 1

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 2

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنْ اشْتَكَى شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ وَ أَرْوَاحُهُمَا مِنْ رُوحٍ وَاحِدَةٍ وَ إِنْ رُوحَ الْمُؤْمِنِ لِأَشَدُّ اتِّصَالاً بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Ali Bin Raib, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'A *Momin* is a brother of a *Momin*, like one body. If there is a complaint of something from it, the pain of that is felt in the rest of his body; and their spirits are from one spirit, and that the spirit of the *Momin* is more intensely linked with the Spirit of Allah^{azwj} than the linking of the rays of the sun with it'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُتَنَّى الْحَنَاطِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْمُسْلِمُ أَخُو الْمُسْلِمِ هُوَ عَيْنُهُ وَ مِرَاتُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَخْدَعُهُ وَ لَا يَظْلِمُهُ وَ لَا يَكْذِبُهُ وَ لَا يَغْتَابُهُ .

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musna Al Hannat, from Al Haris Bin Al Mugheira who said,

'Abu Abdullah^{asws} said: 'A Muslim is a brother of a Muslim. He is his eye, and his mirror, and his guide, neither betraying him, nor deceiving him, nor oppressing him, nor belying him, nor backbiting him'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لِي تُحِبُّهُ فَقُلْتُ نَعَمْ فَقَالَ لِي وَ لِمَ لَا تُحِبُّهُ وَ هُوَ أَخُوكَ وَ شَرِيكَكَ فِي دِينِكَ وَ عَوْنُكَ عَلَى عَدُوِّكَ وَ رِزْقُهُ عَلَى غَيْرِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

'I was in the presence of Abu Abdullah^{asws} and a man came over to him^{asws}. So he^{asws} said to me: 'Do you love him^{asws}?'. So I said, 'Yes'. So he^{asws} said to me: 'And why should you not love him and he is your brother, and your associate in your religion, and your assistant against your enemy, whereas his sustenance is upon someone else!!'²⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ وَ أَجْرَى فِي صُورِهِمْ مِنْ رِيحِ الْجَنَّةِ فَلِذَلِكَ هُمْ إِخْوَةٌ لِأَبٍ وَ أُمَّ .

Abu Ali Al Ashary, from Al Husayn Bin Al Hassan, from Muhammad Bin Awrama, from one of his companions, from Muhammad Bin Al Husayn, from Muhammad Bin Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'A *Momin* is a brother of a *Momin*, of his father and his mother, because Allah^{azwj} Mighty and Majestic Created the *Momineen* from the clay of the Gardens, and Caused to flow

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 4

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 5

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 6

into their images from the winds of the Paradise. Thus, due to that, they are brethren of a father and a mother'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ عَيْنُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَلَا يَظْلِمُهُ وَلَا يُعْشَهُ وَلَا يَعْدُهُ عِدَّةً فَيُخْلِفُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Ali Bin Uqba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A *Momin* is a brother of a *Momin*, his eye and his guide, neither betraying him, nor oppressing him, nor deceiving him, nor promising him with a promise, and opposing him'.²²

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُونَ خَدَمَ بَعْضُهُمْ لِبَعْضٍ قُلْتُ وَ كَيْفَ يَكُونُونَ خَدَمًا بَعْضُهُمْ لِبَعْضٍ قَالَ يُفِيدُ بَعْضُهُمْ بَعْضًا الْحَدِيثُ .

Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Abu Abdullah, from a man, from Jameel,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The *Momineen* serve each other'. I said, 'And how they would come to be servants of each other?' He^{asws} said: 'They benefit each other (by) the Ahadeeth'.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلِ الْبَصْرِيِّ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ نَفْرًا مِنَ الْمُسْلِمِينَ خَرَجُوا إِلَى سَفَرٍ لَهُمْ فَضَلُّوا الطَّرِيقَ فَأَصَابَهُمْ عَطَشٌ شَدِيدٌ فَتَكَفَّنُوا وَ لَزَمُوا أَصُولَ الشَّجَرِ فَجَاءَهُمْ شَيْخٌ وَ عَلَيْهِ ثِيَابٌ بَيْضٌ فَقَالَ قَوْمًا قَلَّا بَأْسٌ عَلَيْكُمْ فَهَذَا الْمَاءُ فَقَامُوا وَ شَرِبُوا وَ ارْتَوَوْا فَقَالُوا مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ فَقَالَ أَنَا مِنَ الْجِنِّ الَّذِينَ بَاتِعُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنِّي سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْنُهُ وَ دَلِيلُهُ فَلَمْ تَكُونُوا تَضَيِّعُوا بِحَضْرَتِي .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Abu Umeyr, from Ismail Al Basry, from Fuzayl Bin Yasaar who said,

'I heard Abu Ja'far^{asws} saying: 'A number of Muslims went out on a journey of theirs, and they lost the way. So they were struck by intense thirst. So they enshrouded themselves and settled by the base of the tree. Then an old man came over to them, having white clothes upon him, and he said, 'Arise, for there is no problem upon you, for this is the water'. So they arose and drank and were quenched, and they said, 'Who are you? May Allah^{azwj} have Mercy on you'. So he said, 'I am from the Jinns who pledged their allegiance to Rasool-Allah^{saww}. I heard Rasool-Allah^{saww} said: 'The *Momin* is a brother of the *Momin*, his eye, and his guide. Thus, you will not become wasted in my presence'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعًا عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَ لَا يَخْدُلُهُ وَ لَا يَغْتَابُهُ وَ لَا يَخُونُهُ وَ لَا يَحْرِمُهُ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Rabie, from Fuzayl Bin Yasaar who said,

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 7

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 8

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 8

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 10

'I heard Abu Abdullah^{asws} saying: 'A Muslim is a brother of a Muslim, neither oppressing him, nor abandoning him, nor backbiting him, nor deceiving him, nor depriving him'.

قَالَ رَبِيعِيُّ فَسَأَلَنِي رَجُلٌ مِنْ أَصْحَابِنَا بِالْمَدِينَةِ فَقَالَ سَمِعْتُ فَضَيْلاً يَقُولُ ذَلِكَ قَالَ فَقُلْتُ لَهُ نَعَمْ فَقَالَ فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَغْشَاهُ وَلَا يَخْدَلُهُ وَلَا يَغْتَابُهُ وَلَا يَخُونُهُ وَلَا يَحْرِمُهُ .

Rabi'e said, 'So a man from our companions asked me at Al-Medina saying, 'I heard Fuzayl saying that'. So I said, 'Yes'. So he said, 'But I heard Abu Abdullah^{asws} saying: 'A Muslim is a brother of a Muslim, neither oppressing him, nor deceiving him, nor abandoning him, nor backbiting him, nor betraying him, nor depriving him'.²⁵

بَابٌ فِيْمَا يُوجِبُ الْحَقَّ لِمَنْ انْتَحَلَ الْإِيمَانَ وَ يَنْقُضُهُ

Chapter 73 – Regarding what Obligates the right for the one who arrogates the belief and repudiates it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَ سُئِلَ عَنْ إِيْمَانٍ مَنْ يَلْزَمُنَا حَقَّهُ وَ أَخُوْتُهُ كَيْفَ هُوَ وَ بِمَا يَبْتِنُ وَ بِمَا يَنْبَطِلُ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah^{asws} saying, and he^{asws} having been asked about *Emān*, the one whose right is necessitated upon us and his brotherhood, how it is and with what it is affirmed, and with what it is invalidated'.

فَقَالَ إِنَّ الْإِيمَانَ قَدْ يَتَّخَذُ عَلَى وَجْهَيْنِ أَمَّا أَحَدُهُمَا فَهُوَ الَّذِي يَظْهَرُ لَكَ مِنْ صَاحِبِكَ فَإِذَا ظَهَرَ لَكَ مِنْهُ مِثْلُ الَّذِي تَقُولُ بِهِ أَنْتَ حَقَّقْتَ وَ لَابِتَّهُ وَ أَخُوْتُهُ إِلَّا أَنْ يَجِيءَ مِنْهُ نَقْضٌ لِلَّذِي وَصَفَ مِنْ نَفْسِهِ وَ أَظْهَرَ لَكَ فَإِنْ جَاءَ مِنْهُ مَا تَسْتَدِلُّ بِهِ عَلَيَّ نَقْضِ الَّذِي أَظْهَرَ لَكَ خَرَجَ عِنْدَكَ مِمَّا وَصَفَ لَكَ وَ أَظْهَرَ وَ كَانَ لِمَا أَظْهَرَ لَكَ نَاقِضاً إِلَّا أَنْ يَدَّعِي أَنَّهُ إِنَّمَا عَمِلَ ذَلِكَ تَقِيَّةً وَ مَعَ ذَلِكَ يُنْظَرُ فِيهِ فَإِنْ كَانَ لَيْسَ مِمَّا يُمَكِّنُ أَنْ تُكَوِّنَ التَّقِيَّةَ فِي مِثْلِهِ لَمْ يُقْبَلْ مِنْهُ ذَلِكَ

So he^{asws} said: 'The *Emān* has to be taken upon two aspects. As for one of the two, so it is which is apparent to you from your companion. If he manifests like what you believe in, his *Wilayah* (rights due to *Wilayah*) is established as well as his brotherhood unless he then manifests the opposite of what he had manifested before. He then will be out of the rights that were established before (due to be in the *Wilayah*). That which he manifests later suspends his rights unless he then claims it to be for purposes of protection (*Taqiyah*). Despite this, it is to be seen, if it is the cases where use of protective measure (*Taqiyah*) is applicable or not, if not then his claim is not accepted.

لِأَنَّ لِلتَّقِيَّةِ مَوَاضِعَ مَنْ أَرَاهَا عَنْ مَوَاضِعِهَا لَمْ تَسْتَقِمْ لَهُ وَ تَفْسِيرُ مَا يُتَّقَى مِثْلُ أَنْ يَكُونَ قَوْمٌ سَوَاءٌ ظَاهِرُ حُكْمِهِمْ وَ فِعْلِهِمْ عَلَى غَيْرِ حُكْمِ الْحَقِّ وَ فِعْلِهِ فَكُلُّ شَيْءٍ يَعْمَلُ الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ مِمَّا لَا يُؤَدِّي إِلَى الْفَسَادِ فِي الدِّينِ فَإِنَّهُ جَائِزٌ .

Because, for use of protective measures there are specific instances. Whoever misuses them will not have the benefits thereby. Of such examples one is when there are evil people whose rules and judgements are against the judgement and

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 11

actions of truth. In such conditions, if a *Momin* may use the protective measures to the limits that do not harm ones religion, such use is permissible.²⁶

بَابُ فِي أَنَّ التَّوَاخِيَّ لَمْ يَقَعْ عَلَى الدِّينِ وَ إِنَّمَا هُوَ التَّعَارُفُ

Chapter 74 – Regarding, that the brotherhood does not yet occur upon the Religion, and rather it is the recognition (of Al *Wilayah*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمْرَةَ بْنِ مُحَمَّدِ الطَّيَّارِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمْ نَتَّوَاخَوْا عَلَى هَذَا الْأَمْرِ وَ إِنَّمَا تَعَارَفْتُمْ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hamza Bin Muhammad Al Tayyar, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'You are not yet establishing brotherhood upon this matter (*Al-Wilayah*), but rather you are being recognised upon it'.²⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنِ ابْنِ مُسْكَانَ وَ سَمَاعَةَ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمْ نَتَّوَاخَوْا عَلَى هَذَا الْأَمْرِ وَ إِنَّمَا تَعَارَفْتُمْ عَلَيْهِ .

From him, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Muskan, and Sama'at, altogether,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You are not yet establishing brotherhood upon this matter (*Al-Wilayah*), but rather you are being recognised upon it'.²⁸

بَابُ حَقِّ الْمُؤْمِنِ عَلَى أَخِيهِ وَ آدَاءِ حَقِّهِ

Chapter 75 – The rights of the *Momin* upon his brother and the fulfilling of his rights

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مِنْ حَقِّ الْمُؤْمِنِ عَلَى أَخِيهِ الْمُؤْمِنِ أَنْ يُشْبِعَ جَوْعَتَهُ وَ يُوَارِيَ عَوْرَتَهُ وَ يُفْرِجَ عَنْهُ كُرْبَتَهُ وَ يَقْضِيَ دَيْنَهُ فَإِذَا مَاتَ خَلَفَهُ فِي أَهْلِهِ وَ وُلْدِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'From the rights of a *Momin* upon his brother *Momin* is that he satiates his hunger, and cover his nakedness, and relieves him from his distress, and pays-off his debts. So when he dies, takes care of his wife and children'.²⁹

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 73 H 1

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 74 H 1

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 74 H 2

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 1

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ الْهَجْرِيِّ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ مَا حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ قَالَ لَهُ سَبْعُ حُقُوقٍ وَأَجَابَاتٍ مَا مِنْهُنَّ حَقٌّ إِلَّا وَهُوَ عَلَيْهِ وَاجِبٌ إِنْ ضَيَّعَ مِنْهَا شَيْئًا خَرَجَ مِنْ وِلَايَةِ اللَّهِ وَطَاعَتِهِ وَ لَمْ يَكُنْ لِلَّهِ فِيهِ مِنْ نَصِيبٍ

From him, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr Al Hajary, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is the right of the Muslim upon the Muslim?' He^{asws} said: 'For him there are seven Obligatory rights. There is no right from these except and it is Obligatory upon him. If he were to waste anything from these, he would exit from the *Wilayah* of Allah^{azwj} and His^{azwj} obedience, and there would not happen to be for Allah^{azwj} with regards to it, a share'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا هِيَ قَالَ يَا مُعَلَّى إِنِّي عَلَيْكَ شَفِيقٌ أَخَافُ أَنْ تُضَيِّعَ وَ لَا تَحْفَظَ وَ تَعْلَمَ وَ لَا تَعْمَلَ قَالَ قُلْتُ لَهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

I said to him^{asws}, 'May I be sacrificed for you^{asws}! And what is it?' He^{asws} said: 'O Moalla! I^{asws} am affectionate upon you. I^{asws} fear that you would waste (this) and not preserve, and you would learn but not act (upon it)'. I said to him^{asws}, 'There is no Strength except with Allah^{azwj}'.

قَالَ أَيْسَرُ حَقٍّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ وَ الْحَقُّ الثَّانِي أَنْ تَجْتَنِبَ سَخَطَهُ وَ تَتَّبِعَ مَرْضَاتَهُ وَ تُطِيعَ أَمْرَهُ وَ الْحَقُّ الثَّلَاثُ أَنْ تُعِينَهُ بِنَفْسِكَ وَ مَالِكَ وَ لِسَانِكَ وَ يَدِكَ وَ رِجْلِكَ

He^{asws} said: 'The easiest from it is that you love for him what you love for yourself, and dislike for him what you dislike for yourself. And the second right is that you keep aside from his anger, and follow his pleasure, and obey his instructions. And the third right is that you support him with your 'self', and your wealth, and your tongue, and your hands, and your legs.

وَ الْحَقُّ الرَّابِعُ أَنْ تَكُونَ عَيْنَهُ وَ دَلِيلَهُ وَ مِرَاتَهُ وَ الْحَقُّ الْخَامِسُ أَنْ لَا تَشْبَعَ وَ يَجُوعُ وَ لَا تَرَوَى وَ يَظْمَأُ وَ لَا تَلْبَسَ وَ يَعْرِى وَ الْحَقُّ السَّابِعُ أَنْ يَكُونَ لَكَ خَادِمٌ وَ لَيْسَ لِأَخِيكَ خَادِمٌ فَوَاجِبٌ أَنْ تَبْعَثَ خَادِمَكَ فَيَغْسِلَ ثِيَابَهُ وَ يَصْنَعُ طَعَامَهُ وَ يُمَهِّدَ فِرَاشَهُ

And the fourth right is that you become his eye, and his guide, and his mirror. And the fifth right is that you are not satiated while he is hungry, nor you being quenched while he is thirsty, nor you wearing clothes while he is naked. And the sixth right is that if there happens to be a servant for you and there is no servant for your brother, so it is Obligatory that you send your servant, so he would wash his clothes, and make his food, and prepare his bed.

وَ الْحَقُّ السَّابِعُ أَنْ تُبِرَّ قَسَمَهُ وَ تُجِيبَ دَعْوَتَهُ وَ تَعُودَ مَرِيضَهُ وَ تَشْهَدَ جَنَازَتَهُ وَ إِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً تُبَادِرُهُ إِلَى قَضَائِهَا وَ لَا تُلْحِقُهُ أَنْ يَسْأَلَكَهَا وَ لَكِنْ تُبَادِرُهُ مُبَادِرَةً فَإِذَا فَعَلْتَ ذَلِكَ وَصَلَتْ وَ لَإِنَّكَ بِوَلَايَتِهِ وَ وَلَايَتُهُ بِوَلَايَتِكَ .

And the seventh right is that you make good his apportionment, and answer his invitation, and console his sick ones, and attend his funeral, and when you come to know that there is a need for him, you hasten towards fulfilling it, and not wait for him

to ask for it, but hasten with a hastening. So when you do that, your *Wilayah* would be linked with his *Wilayah*, and his *Wilayah* with your *Wilayah*.³⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ سَيْفٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا يَسْأَلُونَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَشْيَاءَ وَ أَمْرُونِي أَنْ أَسْأَلَهُ عَنْ حَقِّ الْمُسْلِمِ عَلَى أَخِيهِ فَسَأَلْتُهُ فَلَمْ يُجِبْنِي فَلَمَّا جِئْتُ لِأَوْدَعَهُ فَقُلْتُ سَأَلْتُكَ فَلَمْ تُجِبْنِي

From him, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from his father Sayf, from his father Sayf, from Abdul A'ala Bin Ayn who said,

'Some of our companions wrote asking Abu Abdullah^{asws} about certain things, and instructed me that I ask him^{asws} about the right of the Muslim upon his brother. So I asked him^{asws}, but he^{asws} did not answer me. So when I went over to bid farewell to him^{asws}, so I said, 'I did ask you^{asws}, but you^{asws} did not answer me'.

فَقَالَ إِنِّي أَخَافُ أَنْ تَكْفُرُوا إِنَّ مِنْ أَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ ثَلَاثًا إِنْصَافَ الْمَرْءِ مِنْ نَفْسِهِ حَتَّى لَا يَرْضَى لِأَخِيهِ مِنْ نَفْسِهِ إِلَّا بِمَا يَرْضَى لِنَفْسِهِ مِنْهُ وَ مُوَاسَاةَ الْأَخِ فِي الْمَالِ وَ ذِكْرَ اللَّهِ عَلَى كُلِّ حَالٍ لَيْسَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَكِنْ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْهِ فَيَدْعُهُ .

So he^{asws} said: 'I^{asws} feared that you would be disbelieving. From the most difficult of what Allah^{azwj} has Imposed upon His^{azwj} creatures are three – The fairness of the man from himself until he is not pleased for his brother from himself except with what he is pleased for his own self from him, and equalisation of the brother in the wealth, and remembering Allah^{azwj} upon every state, not being (the saying of) 'Glory be to Allah^{azwj}, and the Praise is due to Allah^{azwj}', but during what Allah^{azwj} has Prohibited upon him, he leaves it'.³¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا عُذِبَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ .

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel, from Murazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} has not been worshipped with anything more superior than the fulfilling of the rights of the *Momin*'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعَ وَ يَجُوعَ أَخُوهُ وَ لَا يَرَوَى وَ يَعْطَشُ أَخُوهُ وَ لَا يَكْتَسِي وَ يَعْزَى أَخُوهُ فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ

Ali Bin Ibahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The right of a Muslim upon a Muslim is that he should not be satiated while his brother is hungry, nor be quenched while his brother is thirsty, nor being clothed while his brother is naked. So how great is the right of a Muslim upon the Muslim'.

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 2

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 3

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 4

وَقَالَ أَحَبُّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ وَإِذَا احْتَجَّتْ فَسَلُّهُ وَإِنْ سَأَلَكَ فَأَعْطِهِ لَا تَمَلُّهُ خَيْرًا وَلَا يَمَلُّهُ لَكَ كُنْ لَهُ ظَهْرًا فَإِنَّهُ لَكَ ظَهْرٌ إِذَا غَابَ فَأَحْفَظْهُ فِي غَيْبِهِ وَإِذَا شَهِدَ فَرِّزْهُ وَأَجَلِّهِ وَأَكْرِمُهُ فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ

And he^{asws} said: 'Love for your Muslim brother what you love for yourself, and when you are needy so ask him, and if he asks you so give him. Neither should you get bored with him nor should he get bored with you. Become a backbone for him, so he would be a backbone for you. When he is absent, so protect him during his absence, and when he is present, so visit him, and exalt him, and honour him, for he is from you and you are from him.

فَإِنْ كَانَ عَلَيْكَ عَاتِبًا فَلَا تُفَارِقْهُ حَتَّى تَسْأَلَ سَمِيحَتَهُ وَإِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللَّهَ وَإِنْ ابْتُلِيَ فَأَعِزَّهُ وَإِنْ تُمَحَّلَ لَهُ فَأَعِنُّهُ وَإِذَا قَالَ الرَّجُلُ لِأَخِيهِ أَفَّ انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوِلَايَةِ وَإِذَا قَالَ أَنْتَ عَدُوِّي كَفَرَّ أَحَدُهُمَا فَإِذَا أَنْهَمَهُ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاتُ الْمِلْحُ فِي الْمَاءِ

So if there was an argument between you, so do not separate from him until you ask his forgiveness, and if he attains something good, so Praise Allah^{azwj}, and if he is afflicted, so uphold him, and if there is a plot for him, so support him. And when a man says to his brother, 'Ugh!' whatever is between the two of them from the *Wilayah* would be cut off; and when he says, 'You are my enemy', one of them would have blasphemed. So when he slanders him, his *Emān* would dissolve in his heart just as the salt dissolves in the water'.

وَقَالَ بَلَّغْنِي أَنَّهُ قَالَ إِنَّ الْمُؤْمِنَ لَيَزِيهُرُ نُورُهُ لِأَهْلِ السَّمَاءِ كَمَا تَزْهَرُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ وَقَالَ إِنَّ الْمُؤْمِنَ وَلِيُّ اللَّهِ يُعِينُهُ وَيَصْنَعُ لَهُ وَلَا يَفُوقُ عَلَيْهِ إِلَّا الْحَقُّ وَلَا يَخَافُ غَيْرَهُ .

And he (the narrator) said, 'It reached me that he^{asws} said: 'A *Momin*, his light shines to the people of the sky just as the stars shine for the people of the earth'. And he^{asws} said: 'A *Momin* is a friend of Allah^{azwj}. He^{azwj} Assists him, and he works for Him^{azwj} and he does not say anything upon it except for the truth, nor does he fear anyone apart from Him^{azwj},³³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ وَ يُعَوِّدَهُ إِذَا مَرَضَ وَ يُنْصَحَ لَهُ إِذَا غَابَ وَ يُسَمِّنُهُ إِذَا عَطَسَ وَ يُجِيبُهُ إِذَا دَعَاهُ وَ يُتْبِعُهُ إِذَا مَاتَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For a Muslim upon his Muslim brother, from the rights is that he greets him when he meets him, and consoles him when when sick, and advises for him when absent, and Name (say May Allah^{azwj} Bless you) when he sneezes, and answer him when he invites him, and follow him (his funeral) when he dies'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ مِثْلَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ali Bin Uqba – similar to it.³⁴

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 5

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْمَأْمُونِ الْحَارِثِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ قَالَ إِنَّ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ الْمَوَدَّةَ لَهُ فِي صَدْرِهِ وَ الْمُوَاسَاةَ لَهُ فِي مَالِهِ وَ الْخَلْفَ لَهُ فِي أَهْلِهِ وَ النُّصْرَةَ لَهُ عَلَى مَنْ ظَلَمَهُ وَ إِنْ كَانَ نَاقِلُهُ فِي الْمُسْلِمِينَ وَ كَانَ غَائِبًا أَخَذَ لَهُ بِنَصِيْبِهِ وَ إِذَا مَاتَ الزِّيَارَةَ إِلَى قَبْرِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Al Mamoun Al Harisy who said,

'I said to Abu Abdullah^{asws}, 'What is the right of a *Momin* upon a *Momin*?' He^{asws} said: 'From the rights of the *Momin* upon the *Momin* is (to have) the cordiality for him in his chest, and the equalisation for him in his wealth, and the taking care for him regarding his family, and the helping for him against the one who oppresses him, and if there were spoils (being distributed) among the Muslims and he was absent, take his share for him, and when he dies, the visitation to his grave.

وَ أَنْ لَا يَظْلِمَهُ وَ أَنْ لَا يَغْتَشَهُ وَ أَنْ لَا يَخُونَهُ وَ أَنْ لَا يَخْذُلُهُ وَ أَنْ لَا يُكْذِبَهُ وَ أَنْ لَا يَقُولَ لَهُ أَفٌّ وَ إِذَا قَالَ لَهُ أَفٌّ فَلَيْسَ بَيْنَهُمَا وَلَايَةٌ وَ إِذَا قَالَ لَهُ أَنْتَ عَدُوِّي فَقَدْ كَفَرَ أَحَدُهُمَا وَ إِذَا اتَّهَمَهُ أُمَّاتُ الْإِيمَانِ فِي قَلْبِهِ كَمَا يَنْمِثُ الْمِلْحُ فِي الْمَاءِ .

'And that he should neither oppress him, and that he should not deceive him, and that he should not betray him, and that he should not abandon him, and that he should not bely him, and that he should not be saying for him, 'Ugh!'. And when he does say, 'Ugh!' to him, so there is no *Wilayah* in between the two of them; and when he says, 'You are my enemy', so one of the two has blasphemed; and when he slanders him, the *Emān* would dissolve in his heart just as the salt dissolves in the water'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الْكِلَالِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَعَرَضَ لِي رَجُلٌ مِنْ أَصْحَابِنَا كَانَ سَأَلَنِي الذَّهَابَ مَعَهُ فِي حَاجَةٍ فَأَشَارَ إِلَيَّ فَكَّرْتُ أَنْ أَدْعُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَذْهَبَ إِلَيْهِ فَبَيَّنَّا أَنَا أَطُوفُ إِذْ أَشَارَ إِلَيَّ أَيْضًا فَرَأَاهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا أَبَانَ إِيَّاكَ يُرِيدُ هَذَا قُلْتُ نَعَمْ قَالَ فَمَنْ هُوَ قُلْتُ رَجُلٌ مِنْ أَصْحَابِنَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Abu Ali Sahib Al Kilaly, from Aban Bin Taghlab who said,

'I was performing *Tawaaf* along with Abu Abdullah^{asws}, and a man from our companions presented himself to me, and he was asking me to go with him regarding a need. So he gestured to me and I disliked to leave Abu Abdullah^{asws} and go to him. So while I was performing *Tawaaf* he gestured to me again and Abu Abdullah^{asws} saw him, so he^{asws} said: 'O Aban! Is it you that this one wants?' I said, 'Yes'. He^{asws} said: 'So who is he?' I said, 'A man from our companions'.

قَالَ هُوَ عَلَى مِثْلِ مَا أَنْتَ عَلَيْهِ قُلْتُ نَعَمْ قَالَ فَادْهَبْ إِلَيْهِ قُلْتُ فَاقْطَعْ الطَّوْفَ قَالَ نَعَمْ قُلْتُ وَ إِنْ كَانَ طَوَافَ الْفَرِيضَةِ قَالَ نَعَمْ

He^{asws} said: 'He is upon the like of what you are upon (Al-*Wilayah*)?' I said, 'Yes'. He^{asws} said: 'So go to him'. I said, 'So I should cut the *Tawaaf*?' He^{asws} said: 'Yes'. I said, 'And even if it was the Obligatory *Tawaaf*?' He^{asws} said: 'Yes'.

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 7

قَالَ فَذَهَبْتُ مَعَهُ ثُمَّ دَخَلْتُ عَلَيْهِ بَعْدَ فَسْأَلْتُهُ فَقُلْتُ أَخِيرِنِي عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ فَقَالَ يَا أَبَانَ دَعُهُ لَا تَرُدَّهُ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ فَلَمْ أَرَلْ أَرُدُّ عَلَيْهِ فَقَالَ يَا أَبَانَ تُفَاسِمُهُ شَطْرَ مَالِكَ

He (the narrator) said, 'So I went with him, then came over to him^{asws} afterwards and I asked him^{asws}, so I said, 'Inform me about the right of a *Momin* upon a *Momin*'. So he^{asws} said: 'O Aban! Leave it. Do not re-iterate it'. I said, 'Yes, may I be sacrificed for you^{asws}'. But I did not cease to re-iterate upon him^{asws}, so he^{asws} said: 'O Aban! Would you apportion to him half of your wealth?'

ثُمَّ نَظَرَ إِلَيَّ فَرَأَى مَا دَخَلَنِي فَقَالَ يَا أَبَانَ أَمَا تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ ذَكَرَ الْمُؤْتِرِينَ عَلَى أَنْفُسِهِمْ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ فَقَالَ أَمَا إِذَا أَنْتَ قَاسَمْتَهُ فَلَمْ تُؤْتِرْهُ بَعْدَ إِتْمَانِكَ أَنْتَ وَهُوَ سِوَاءٌ إِتْمَانًا تُؤْتِرُهُ إِذَا أَنْتَ أَعْطَيْتَهُ مِنَ النِّصْفِ الْآخَرَ.

Then he^{asws} looked at me, and he^{asws} saw what had entered into me, so he^{asws} said: 'O Aban! Do you not know that Allah^{azwj} Mighty and Majestic has Mentioned the one preferring others over themselves?' I said, 'Yes, may I be sacrificed for you^{asws}'. So he^{asws} said: 'But, when you apportion to him half, so you have not preferred him afterwards, but rather, you and him would be equal. But rather, preferring him is when you give from more from the other half'.³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَا وَابْنُ أَبِي يَعْفُورٍ وَ عَبْدِ اللَّهِ بْنِ طَلْحَةَ فَقَالَ ابْتِدَاءً مِنْهُ يَا ابْنَ أَبِي يَعْفُورٍ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سِبْتُ خِصَالٍ مَنْ كُنَّ فِيهِ كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ وَ عَنْ يَمِينِ اللَّهِ فَقَالَ ابْنُ أَبِي يَعْفُورٍ وَ مَا هُنَّ جُعِلْتُ فِدَاكَ قَالَ يُحِبُّ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يُحِبُّ لِأَعْرَ أَهْلِهِ وَ يَكْرَهُ الْمَرْءَ الْمُسْلِمَ لِأَخِيهِ مَا يَكْرَهُ لِأَعْرَ أَهْلِهِ وَ يُنَاصِحُهُ الْوَلَايَةَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Isa Bin Abu Mansour who said,

'I was in the presence of Abu Abdullah^{asws}, I and Ibn Abu Yafour, and Abdullah Bin Talha. So he^{asws} said, initiating him: 'O Ibn Abu Yafour! Rasool-Allah^{saww} said: 'Six characteristics, the one who has these in him, would be in front of Allah^{azwj} Mighty and Majestic and upon the right of (the Throne of) Allah^{azwj}'. So Ibn Abu Yafour said, 'And what are these, may I be sacrificed for you^{asws}?'. He^{asws} said: 'A Muslim person should love for his brother what he loves for the dearest of his family, and a Muslim person should dislike for his brother what he dislikes for the dearest of his family, and advise him for the *Wilayah*'.

فَبَكَى ابْنُ أَبِي يَعْفُورٍ وَ قَالَ كَيْفَ يُنَاصِحُهُ الْوَلَايَةَ قَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِذَا كَانَ مِنْهُ بِنْتَاكَ الْمُنْزَلَةَ بَنَّهُ هَمَّهُ فَرِحَ لِفَرَحِهِ إِنْ هُوَ فَرِحَ وَ حَزِنَ لِحَزْنِهِ إِنْ هُوَ حَزِنَ وَ إِنْ كَانَ عِنْدَهُ مَا يُفَرِّجُ عَنْهُ فَرَّجْ عَنْهُ وَ إِلا دَعَا اللَّهَ لَهُ

So Ibn Abu Yafour wept and said, 'And how should he advise him for the *Wilayah*?'. He^{asws} said 'O Ibn Abu Yafour! When there was that status from him, his endeavours would be his main concern. So he would be happy for his happiness if he was happy, and grieve for his grief if he was in grief; and if it was so that there was in his presence what could relieve him, so he should relieve him, or else supplicate to Allah^{azwj} for him'.

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 8

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) ثَلَاثٌ لَكُمْ وَ ثَلَاثٌ لَنَا أَنْ تُعْرِفُوا فَضْلَنَا وَ أَنْ تَطَّوُّوا عَقِبَنَا وَ أَنْ تَنْتَظِرُوا عَاقِبَتَنَا فَمَنْ كَانَ هَكَذَا كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَسْتَضِيءُ بِنُورِهِمْ مَنْ هُوَ أَسْفَلَ مِنْهُمْ وَ أَمَّا الَّذِينَ عَنْ يَمِينِ اللَّهِ فَلَوْ أَنَّهُمْ يَرَاهُمْ مَنْ دُونَهُمْ لَمْ يَهْتِنُهُمُ الْعَيْشُ مِمَّا يَرَوْنَ مِنْ فَضْلِهِمْ

He (the narrator) said, 'Then Abu Abdullah^{asws} said: 'Three are for you and three are for us^{asws} - that you should recognise our^{asws} merits, and obediently follow us^{asws}, and await our^{asws} end result (Al-Qaim^{asws}). So the ones who were (observe) like this, would be in front of Allah^{azwj} Mighty and Majestic, and they would illuminate by their light the ones who were below them. And as for those on the right of (the Throne of) Allah^{azwj}, so if the ones who were below them were to see them, the life would not be welcoming for them due to what they would be seeing from their merits.

فَقَالَ ابْنُ أَبِي يَعْفُورٍ وَ مَا لَهُمْ لَا يَرَوْنَ وَ هُمْ عَنْ يَمِينِ اللَّهِ فَقَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِنَّهُمْ مَحْجُوبُونَ بِنُورِ اللَّهِ أَمَا بَلَغَكَ الْحَدِيثُ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) كَانَ يَقُولُ إِنَّ بِلَهِّ خَلْقًا عَنْ يَمِينِ الْعَرْشِ بَيْنَ يَدَيِ اللَّهِ وَ عَنْ يَمِينِ اللَّهِ وَ جُوهُهُمْ أَبْيَضُ مِنَ التَّلْجِ وَ أَضْوَاءُ مِنَ الشَّمْسِ الصَّاحِبَةِ يَسْأَلُ السَّائِلُ مَا هَؤُلَاءِ فَيَقَالُ هَؤُلَاءِ الَّذِينَ تَحَابُّوا فِي جَلَالِ اللَّهِ .

So Ibn Abu Yafour said, 'And what is the matter with them that they would not be seeing them, and the would be on the right (of the Throne) of Allah^{azwj}?' So he^{asws} said: 'O Ibn Abu Yafour! They would be veiled by the Light of Allah^{azwj}. Has not the Hadeeth reached you that Rasool-Allah^{saww} was saying: 'For Allah^{azwj} there are creatures on the right of the Throne, in front of Allah^{azwj}, and on the right of Allah^{azwj}. Their faces would be whiter than the snow, and more illuminating than the shining sun. The asking one would ask, 'What are they?' So it would be said: 'They are those who used to love regarding the Majesty of Allah^{azwj}.'³⁷

عَنْهُ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَدَخَلَ رَجُلٌ فَسَلَّمَ فَسَأَلَهُ كَيْفَ مَنْ خَلَفْتَ مِنْ إِخْوَانِكَ قَالَ فَأَحْسَنَ النَّوَاءَ وَ زَكَى وَ أَطْرَى فَقَالَ لَهُ كَيْفَ عِبَادَةُ أَعْيَانِهِمْ عَلَيَّ فَقَرَأْتُهُمْ فَقَالَ قَلِيلَةٌ قَالَ وَ كَيْفَ مُشَاهَدَةُ أَعْيَانِهِمْ لِقُرَائِهِمْ قَالَ قَلِيلَةٌ قَالَ فَكَيْفَ صِلَةُ أَعْيَانِهِمْ لِقُرَائِهِمْ فِي ذَاتِ أَيْدِيهِمْ فَقَالَ إِنَّكَ لَتَذَكُرُ أَخْلَاقًا قَلَّ مَا هِيَ فِيمَنْ عِنْدَنَا قَالَ فَقَالَ فَكَيْفَ تَزْعُمُ هَؤُلَاءِ أَنَّهُمْ شِيعَةٌ .

From him, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

'I was in the presence of Abu Abdullah^{asws}, and a man came over. So he greeted, and he^{asws} asked him: 'How are the ones from your brethren whom you left behind?' So he praised them well, and admired them. So he^{asws} said to him: 'How is the consolation of their rich ones upon their poor ones'. So he said, 'Little'. He^{asws} said: 'And how is the observation (consideration) of their rich ones to their poor ones?' He said, 'Little'. He^{asws} said: 'So how is the helping of their rich ones to their poor ones with regards to what is in their hands?' So he said, 'You^{asws} are mentioning manners. Little is what it is among the ones in our presence'. So he^{asws} said: 'So how did you claim about them that they are Shia?'³⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي إِسْمَاعِيلَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ عِنْدَنَا كَثِيرٌ فَقَالَ فَهَلْ يَعْطِفُ الْعَنِيَّ عَلَى الْفَقِيرِ وَ هَلْ يَتَجَاوَزُ الْمُحْسِنُ عَنِ الْمُسِيءِ وَ يَنْوَاسُونَ فَقُلْتُ لَا فَقَالَ لَيْسَ هَؤُلَاءِ شِيعَةَ الشَّيْعَةِ مَنْ يَفْعَلُ هَذَا .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Abu Ismail who said,

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 9

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 10

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! The Shias in our presence are numerous'. So he^{asws} said: 'So are the rich ones being kind upon the poor, and do the righteous ones overlook (the faults) from the sinners, and are they helping each other?' So I said, 'No'. So he^{asws} said: 'They are not Shia. The Shia is the one who does this'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْعَلَاءِ بْنِ فَضِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبُو جَعْفَرٍ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ عَظَمُوا أَصْحَابَكُمْ وَوَقَرُوهُمْ وَ لَا يَنْجَهُمْ بَعْضُكُمْ بَعْضًا وَ لَا تَضَارُوا وَ لَا تَحَاسَدُوا وَ إِيَابَكُمْ وَ الْبُخْلُ كُونُوا عِبَادَ اللَّهِ الْمُخْلِصِينَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A'ala Bin Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} was saying: 'Magnify your companions and revere them, and neither should some of your scowl at the others, nor harm, nor envy (each other). And beware of the stinginess! Become sincere worshippers of Allah^{azwj}'.⁴⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ سَعِيدِ بْنِ الْحَسَنِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَ يَجِيءُ أَحَدُكُمْ إِلَى أَخِيهِ فَيُدْخِلُ يَدَهُ فِي كَيْسِيهِ فَيَأْخُذُ حَاجَتَهُ فَلَا يَدْفَعُهُ فَقُلْتُ مَا أَعْرِفُ ذَلِكَ فِينَا فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَلَا شَيْءَ إِذَا قُلْتُ فَأَهْلَاكَ إِذَا فَقَالَ إِنَّ الْقَوْمَ لَمْ يُعْطُوا أَحْلَامَهُمْ بَعْدُ .

Abu Ali Al Ashary, from Muhammad Bin Al Jabbar, from Ibn Fazzal, from Umar Bin Aban, from Saeed Bin Al Hassan who said,

'Abu Ja'far^{asws} said: 'Does one of you tend to come over to his brother and insert his hand in his pocket and take (out money as per) his need, and he does not repel him?' So I said, 'I do not recognise that (to be happening) among us'. So Abu Ja'far^{asws} said: 'So there is nothing, then'. I said, 'So (it is) the destruction, then?' So he^{asws} said: 'Surely the people have not been Given their forbearance yet'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ رَفَعَهُ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ حَقِّ الْمُؤْمِنِ فَقَالَ سَبْعُونَ حَقًّا لَا أَحْبِرُكَ إِلَّا بِسَبْعَةِ قَائِي عَلَيْكَ مُشْفِقٌ أَحْسَى أَلَّا تَحْتَمِلَ فَقُلْتُ بَلَى إِنْ شَاءَ اللَّهُ

Ali Bin Ibrahim, from Al Husayn Bin Al Hassan, from Muhammad Bin Awrama, raising it from Moalla Bin Khunays who said,

'I asked Abu Abdullah^{asws} about the rights of the *Momin*. So he^{asws} said: '(There are) seventy rights. I^{asws} shall not inform you of except for seven, for I^{asws} am sympathetic upon you, fearing that you will not (be able to) bear it'. So I said, 'Yes, Allah^{azwj} Willing'.

فَقَالَ لَا تَسْبِعُ وَ يَجُوعُ وَ لَا تَكْتَسِبِي وَ يَعْرِى وَ تَكُونُ دَلِيلَهُ وَ قَمِيصَهُ الَّذِي يَلْبَسُهُ وَ لِسَانَهُ الَّذِي يَتَكَلَّمُ بِهِ وَ نُحْبُ لَهُ مَا نُحْبُ لِنَفْسِكَ وَ إِنْ كَانَتْ لَكَ جَارِيَةٌ بَعَثْتَهَا لِتَمَهِّدَ فِرَاشَهُ وَ تَسْعَى فِي حَوَائِجِهِ بِاللَّيْلِ وَ النَّهَارِ فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَ لَا يَتَكَ بِوَلَايَتِنَا وَ وَلَا يَتَنَا بِوَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ .

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 11

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 12

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 13

So he^{asws} said: ‘You cannot be satiated while he is hungry, nor be clothed while he is bare, and you should become his guide and his shirt which he wears and his tongue which he speaks by, and you should love for him what you love for yourself; and if there was a maid for you, you should send her to prepare his bed and work with regards to his need at night and day. So when you do that, your *Wilayah* would be linked with our^{asws} *Wilayah*, and our^{asws} *Wilayah* is (linked) to the *Wilayah* of Allah^{azwj} Mighty and Majestic’.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْدُلُهُ وَلَا يَخُونُهُ وَ يَجُودُ عَلَى الْمُسْلِمِينَ الْإِجْتِهَادُ فِي التَّوَاصُلِ وَ التَّعَاوُنُ عَلَى التَّعَاطُفِ وَ الْمُوَاسَاةَ لِأَهْلِ الْحَاجَةِ وَ تَعَاطُفُ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ رَحْمَاءَ بَيْنَكُمْ مُنْرَاجِمِينَ مُعْتَمِينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra'a,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Muslim is a brother of the Muslim, neither oppressing him, nor abandoning him, nor betraying him; and there is an entitlement upon the Muslims, the striving in the communicating (with each other), and the assisting upon the sympathy (with each other), and the equalisation to the needy people, and the sympathy of some upon the other until they (all) become just as Allah^{azwj} Mighty and Majestic Commanded you for, being Merciful between yourselves, to each other and gloomy due to their absence from you from their affairs, (as it used to be) in the past, as the group of the Helpers were in the era of Rasool-Allah^{saww}’.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَقٌّ عَلَى الْمُسْلِمِ إِذَا أَرَادَ سَفْرًا أَنْ يُعْلِمَ إِخْوَانَهُ وَ حَقٌّ عَلَى إِخْوَانِهِ إِذَا قَدِمَ أَنْ يَأْتُوهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘A right upon the Muslim is that whenever he intends to travel, he should let his brethren know, and it is a right upon his Muslim brother to visit him when he returns from the journey’.⁴⁴

بَابُ التَّرَاحُمِ وَ التَّعَاطُفِ

Chapter 76 – The Compassion and the Sympathy

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ شُعَيْبِ الْعَقْرَفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لِأَصْحَابِهِ اتَّقُوا اللَّهَ وَ كُونُوا إِخْوَةً بَرَّةً مُتَحَابِّينَ فِي اللَّهِ مُتَوَاصِلِينَ مُنْرَاجِمِينَ تَزَاوَرُوا وَ تَلَاقُوا وَ تَذَاكَرُوا أَمْرَنَا وَ أَحْبَبُوهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Mahboub, from Shuayb Al Aqarquy who said,

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 14

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 15

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 16

'I heard Abu Abdullah^{asws} saying to his^{asws} companions: 'Fear Allah^{azwj} and become righteous brothers, loving for the Sake of Allah^{azwj}, linking (with each other), and being compassionate, visiting, meeting, mentioning our^{asws} matter (Al-Wilayah), and reviving it'.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ كُثَيْبِ الصَّيْدَاوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَوَاصَلُوا وَتَبَارَوْا وَتَرَاحَمُوا وَكُونُوا إِخْوَةً بَرَزَةً كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Kuleyb Al Saydawi,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Link (with each other), and do good and be compassionate, and become righteous brothers just as Allah^{azwj} Mighty and Majestic Commanded (you all to be)'.⁴⁶

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ تَوَاصَلُوا وَتَبَارَوْا وَتَرَاحَمُوا وَتَعَاطَفُوا .

From him, from Muhammad Bin Sinan, from Abdullah Bin Yahya Al Kahily who said,

'I heard Abu Abdullah^{asws} saying: 'Link (with each other), and do good and be compassionate, and sympathetic'.⁴⁷

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَجُوقُ عَلَى الْمُسْلِمِينَ الْإِجْتِهَادُ فِي التَّوَاصُلِ وَالتَّعَاوُنِ عَلَى التَّعَاطُفِ وَ الْمُوَاسَاةِ لِأَهْلِ الْحَاجَةِ وَ تَعَاطُفُ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ رُحَمَاءَ بَيْنَهُمْ مُنْتَرَحِمِينَ مُغْتَمِّينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

From him, from Ali Bin Al Hakam, from Abu Al Magra'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is an entitlement upon the Muslims, the striving in the communicating (with each other), and the assisting upon the sympathy (with each other), and the equalisation to the needy people, and the sympathy of some upon the others until they (all) become just as Allah^{azwj} Mighty and Majestic Commanded you for, being Merciful between yourselves, to each other and gloomy due to their absence from you from their affairs, (as it used to be) in the past, just as the group of the Helpers were in the era of Rasool-Allah^{saww},⁴⁸

بَابُ زِيَارَةِ الْأَخْوَانِ

Chapter 77 – Visiting the brethren

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقَيْبَةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ زَارَ أَخَاهُ بِرَّهٍ لَا لِغَيْرِهِ الْإِيمَاسَ مَوْعِدَ اللَّهِ وَتَنْجُزَ مَا عِنْدَ اللَّهِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ أَلَا طِبْتُ وَطَابَتْ لَكَ الْجَنَّةُ .

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 76 H 1

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 76 H 2

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 76 H 3

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 76 H 4

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Fazzal, from Ali Bin Uqba, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who visits his brother for the Sake of Allah^{azwj} not for anything else, seeking the Promise of Allah^{azwj} and accomplishing what is in the Presence of Allah^{azwj}, Allah^{azwj} would Allocate seventy thousand Angels calling out to him: 'Indeed! You have done well, and the Paradise is (Made to be) better for you'.⁴⁹

عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ خَيْثَمَةَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أودَّعُهُ فَقَالَ يَا خَيْثَمَةُ أبلغ مَنْ تَرَى مِنْ مَوَالِينَا السَّلَامَ وَ أوصيهم بِتَقْوَى اللَّهِ الْعَظِيمِ وَ أَنْ يَعُودَ عَنْهُمْ عَلَى فُقِيرِهِمْ وَ قَوِيهِمْ عَلَى ضَعِيفِهِمْ وَ أَنْ يَشْهَدَ حَيْثُ جَزَاءَ مِيتِهِمْ وَ أَنْ يَتَلَقُوا فِي بُيُوتِهِمْ فَإِنَّ لُفْيَا بَعْضِهِمْ بَعْضًا حَيَاةً لِأَمْرِنَا رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا

From him, from Ali Bin Al Nu'man, from Ibn Muskan, from Khaysama who said,

'I went over to Abu Ja'far^{asws} to bid him^{asws} farewell, so he^{asws} said: 'O Khaysama! Deliver the greetings to the ones in our^{asws} *Wilayah* you come across, and advise them with the fear of Allah^{azwj} the Magnificent and that their rich ones should be supporting upon their poor ones, and their strong ones upon their weak ones, and their living ones should attend the funerals of their dead ones, and they should meet up in their houses, for the meeting of some of them with others is a revival of our^{asws} matter (*Wilayah*). May Allah^{azwj} have Mercy on a servant who revives our^{asws} matter.

يَا خَيْثَمَةُ أبلغ مَوَالِينَا أَنَا لَا نُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِعَمَلٍ وَ أَنَّهُمْ لَنْ يَنَالُوا وَلَا يَتَنَا إِلَّا بِالْوَرَعِ وَ أَنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ .

O Khaysama! Deliver to the ones in our^{asws} *Wilayah* that we^{asws} will not make them needless of anything from Allah^{azwj} except with deeds, and they will never attain our^{asws} *Wilayah* except with the piety, and that the one with the most intense of regrets among the people on the Day of Judgement would be the one who ascribes the justice, then opposes it to something else'.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَدَّثَنِي جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) أَنَّ اللَّهَ عَزَّ وَجَلَّ أَهْبَطَ إِلَى الْأَرْضِ مَلَكًا فَأَقْبَلَ ذَلِكَ الْمَلَكُ يَمْشِي حَتَّى وَقَعَ إِلَى بَابِ عَلَيْهِ رَجُلٌ يَسْتَأْذِنُ عَلَى رَبِّ الدَّارِ فَقَالَ لَهُ الْمَلَكُ مَا حَاجَتُكَ إِلَى رَبِّ هَذِهِ الدَّارِ قَالَ أَخْ لِي مُسْلِمٌ زُرْتُهُ فِي اللَّهِ تَبَارَكَ وَتَعَالَى

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} narrated to me^{saww} that Allah^{azwj} Mighty and Majestic Sent an Angel down to the earth. So the Angel went walking until he came to a door at which was a man seeking permission from the owner of the house. So the Angel said to him: 'What is your need to the owner of this house?' He said, 'A Muslim brother of mine whom I am visiting for the Sake of Allah^{azwj} Blessed and High'.

قَالَ لَهُ الْمَلَكُ مَا جَاءَ بِكَ إِلَّا ذَاكَ فَقَالَ مَا جَاءَ بِي إِلَّا ذَاكَ فَقَالَ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يُفْرُتُكَ السَّلَامَ وَ يَقُولُ وَجِبَتْ لَكَ الْجَنَّةُ وَ قَالَ الْمَلَكُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ أَيُّمَا مُسْلِمًا زَارَ فَلَيْسَ إِيَّاهُ زَارَ إِيَّايَ زَارَ وَ ثَوَابُهُ عَلَيَّ الْجَنَّةُ .

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 1

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 2

The Angel said to him: 'You did not come for anything except for that?' So he said, 'I did not come for anything except for that'. So he said: 'I am a messenger of Allah^{azwj} to you and He^{azwj} Conveys the Greetings to you and is Saying: "The Paradise is Obligated for you". And the Angel said 'Allah^{azwj} Mighty and Majestic is Saying: "Whichever Muslim visits a Muslim, so it is not him that he is visiting, he is visiting Me^{azwj}, and his Reward upon Me^{azwj} is the Paradise"⁵¹.

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ النَّهْدِيِّ عَنِ الْحُصَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ زَارَ أَخَاهُ فِي اللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنِّي زَرْتُ وَتَوَابَكَ عَلَيَّ وَ لَسْتُ أَرْضَى لَكَ تَوَاباً دُونَ الْجَنَّةِ .

Ali, from his father, from Ibn Abu Umeyr, from Ali Al Nahdy, from Al Husayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who visits his brother for the Sake of Allah^{azwj}, Allah^{azwj} Mighty and Majestic Says: "It is I^{azwj} you have visited, and your Reward is upon Me^{azwj}, and I^{azwj} shall not be Pleased for you as a Reward, (anything) less than the Paradise"⁵².

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ زَارَ أَخَاهُ فِي جَانِبِ الْمِصْرِ ابْتِغَاءَ وَجْهِ اللَّهِ فَهُوَ زُورُهُ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ زُورَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Yaqaub Bin Shuayb who said,

'I heard Abu Abdullah^{asws} saying: 'The one who visits his brother in the outskirts of the city seeking the Face of Allah^{azwj}, so he is visiting Him^{azwj}, and would have a right upon Allah^{azwj} that He^{azwj} Honours His^{azwj} visitor'⁵³.

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ زَارَ أَخَاهُ فِي بَيْتِهِ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَنْتَ ضَيْفِي وَ زَائِرِي عَلَيَّ فِرَاكٌ وَ قَدْ أُوجِبْتُ لَكَ الْجَنَّةَ بِحُبِّكَ إِيَّاهُ .

From him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who visits his brother in his house, Allah^{azwj} Mighty and Majestic Says to him: "You are My^{azwj} guest and visiting Me^{azwj}, upon Me^{azwj} is your Reward, and I^{azwj} Obligate the Paradise for you due to your love for him"⁵⁴.

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي غُرَّةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ زَارَ أَخَاهُ فِي اللَّهِ فِي مَرَضٍ أَوْ صِحَّةٍ لَا يَأْتِيهِ خِدَاعاً وَ لَا اسْتِئْذَالاً وَ كَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَ فِي قَفَاهُ أَنْ طُيْبَتْ وَ طَابَتْ لَكَ الْجَنَّةُ فَانْتُمْ زُورُوا اللَّهَ وَ أَنْتُمْ وَفَدَ الرَّحْمَنُ حَتَّى يَأْتِيَ مَنْزِلُهُ

From him, from Ali Bin Al Hakam, from Is'haq Bin Ammar, from Abu Gurra who said,

'I heard Abu Abdullah^{asws} saying: 'The one who visits his brother for the Sake of Allah^{azwj} during an illness or well-being, neither coming to him for a deception nor for an exchange (reciprocal), Allah^{azwj} would Allocate seventy thousand Angels to him

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 3

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 4

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 5

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 6

calling out behind his back: 'You have done well, and the Paradise is (Made to be) better for you, for you are a visitor of Allah^{azwj}, and you are a delegate of the Beneficent', until he comes to his house'.

فَقَالَ لَهُ يُسَيْرٌ جُعِلْتُ فِدَاكَ وَ إِنْ كَانَ الْمَكَانُ بَعِيداً قَالَ نَعَمْ يَا يُسَيْرُ وَ إِنْ كَانَ الْمَكَانَ مَسِيرَةً سَنَةً فَإِنَّ اللَّهَ جَوَادٌ وَ الْمَلَائِكَةُ كَثِيرَةٌ يُشِيرُونَكَ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ .

So Yusayr said to him^{asws}, 'May I be sacrificed for you^{asws}! And even if the place was distant?' He^{asws} said: 'Yes, O Yusayr, and even if the place was at a travel distance of a year, for Allah^{azwj} is the most Benevolent, and the Angels are numerous. They would be escorting him until he returns to his own house'.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ النَّهْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ زَارَ أَخَاهُ فِي اللَّهِ وَ لِلَّهِ جَاءَ يَوْمَ الْقِيَامَةِ بِخَطَرٍ بَيْنَ قَبَاطِيٍّ مِنْ نُورٍ وَ لَا يَمُرُّ بِشَيْءٍ إِلَّا أَضَاءَ لَهُ حَتَّى يَفُفَّ بَيْنَ يَدَيْهِ اللَّهُ عَزَّ وَ جَلَّ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ مَرْحَباً وَ إِذَا قَالَ مَرْحَباً أَجْرَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الْعَطِيَّةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Al Nahdy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who visits his brother regarding Allah^{azwj} and for Allah^{azwj}, would come on the Day of Judgement swaying between gowns of light, and not passing by anything except shining upon it, until he pauses in front of Allah^{azwj} Mighty and Majestic. So Allah^{azwj} Mighty and Majestic would be Saying to him: "Welcome!" And when He^{azwj} Says: "Welcome!" Allah^{azwj} Mighty and Majestic would be Liberal towards him with the Gifts'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ بْنِ الْحَلْبِيِّ عَنْ بَشِيرٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنْ الْعَبْدَ الْمُسْلِمَ إِذَا خَرَجَ مِنْ بَيْتِهِ زَائِراً أَخَاهُ لِلَّهِ لَا لِغَيْرِهِ التَّمَسَّ وَجْهَهُ اللَّهُ رَغْبَةً فِيمَا عِنْدَهُ وَ كَلَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ مِنْ خَلْفِهِ إِلَى أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ أَلَّا تُطْبِتَ وَ طَابَتْ لَكَ الْجَنَّةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Bashir, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the Muslims servant goes out from his out to visit his brother for the Sake of Allah^{azwj}, not for something else, seeking the Face of Allah^{azwj} wishing regarding what is in His^{azwj} Presence, Allah^{azwj} would Allocate seventy thousand Angels calling out to him from behind him until he returns to his own house: 'Indeed! You have done well, and the Paradise is (Made to be) better for you'.⁵⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا زَارَ مُسْلِمٌ أَخَاهُ الْمُسْلِمَ فِي اللَّهِ وَ لِلَّهِ إِلَّا نَادَاهُ اللَّهُ عَزَّ وَ جَلَّ أَيُّهَا الزَّائِرُ طُوبَتْ وَ طَابَتْ لَكَ الْجَنَّةُ .

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad,

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 7

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 8

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 9

(It has been narrated) from Abu Abdullah^{asws} having said: ‘No Muslim would visit his Muslim brother regarding Allah^{azwj} and for the Sake of Allah^{azwj}, except that Allah^{azwj} Mighty and Majestic would Call out to him: “O you visitor! You have done well, and the Paradise is (Made to be) better for you”⁵⁸.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ رَجُلٌ حَكَمَ عَلَى نَفْسِهِ بِالْحَقِّ وَ رَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ وَ رَجُلٌ آثَرَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic has a Garden which none can enter into except for three – a man ruling against himself with the truth, and a man who visits his brother *Momin* regarding Allah^{azwj}, and a man preferring his believing brother regarding Allah^{azwj}’⁵⁹.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُؤْمِنَ لَيُخْرِجُ إِلَى أَخِيهِ يَزُورُهُ فَيُوكِّلُ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكًا فَيَضَعُ جَنَاحًا فِي الْأَرْضِ وَ جَنَاحًا فِي السَّمَاءِ يُظَلُّهُ فَإِذَا دَخَلَ إِلَى مَنْزِلِهِ نَادَى الْجَبَّارُ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي الْمَتِيعَ لِأَثَارِ نَبِيِّ حَقٍّ عَلَى إِعْظَامِكَ سَلْبِي أَعْطِكَ أَدْعِنِي أُجِبْكَ اسْكُتْ أَبْتَدِنُكَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju’fy,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The *Momin* goes out to his brother to visit him, so Allah^{azwj} Mighty and Majesti Allocates an Angel with him, so he places a wing in the earth and a wing in the sky, to shade him. So when he enters into his house, the Compeller, the Blessed and High Calls out: “O you servant! The respector of My^{azwj} Right and the follower of the traces (Ahadeeth) of My^{azwj} Prophet^{saww}. There is a right upon Me^{azwj} to Repsect you. Ask Me^{azwj}, I^{azwj} shall Give you. Supplicate to Me^{azwj}, I shall Answer you. If you are silent, I^{azwj} shall Initiate you”.

فَإِذَا انصَرَفَ شَبِعَهُ الْمَلَكُ يُظَلُّهُ بِجَنَاحِهِ حَتَّى يَدْخُلَ إِلَى مَنْزِلِهِ ثُمَّ يُنَادِيهِ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي حَقٌّ عَلَيَّ إِكْرَامُكَ فَذُ أَوْجِبْتُ لَكَ جَنَّتِي وَ شَفَعْتُكَ فِي عِبَادِي .

So when he leaves, the Angel escorts him, shading him with his wings until he enters into his own house. Then the Blessed and High Calls out to him: “O you servant! The respector of My^{azwj} Right. There is a right upon Me^{azwj} to Honour you. I^{azwj} have Obligated My^{azwj} Paradise for you, and (allowed) your intecession among My^{azwj} servants”⁶⁰.

صَالِحُ بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَزِيَارَةِ الْمُؤْمِنِ فِي اللَّهِ خَيْرٌ مِنْ عِنَقِ عَشْرِ رِقَابٍ مُؤْمِنَاتٍ وَ مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً وَفَى كُلِّ عَضْوٍ عَضْوًا مِنَ النَّارِ حَتَّى أَنْ الْفَرْجَ يَفِي الْفَرْجِ .

Salih Bin Uqba, from Uqba,

⁵⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 10

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 11

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 12

(It has been narrated) from Abu Abdullah^{asws} having said: 'For a visitation of the *Momin* regarding Allah^{azwj} is better than the freeing of ten necks of the Believing women, and the one who frees the neck of a Believing woman, every body part of theirs would free a body part from the Fire to the extent that the private part would save the private part'.⁶¹

صَالِحُ بْنُ عُقْبَةَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَيَّمَا ثَلَاثَةِ مُؤْمِنِينَ اجْتَمَعُوا عِنْدَ أَخٍ لَهُمْ يَأْمَنُونَ بَوَائِقَهُ وَ لَا يَخَافُونَ عَوَائِلَهُ وَ يَرْجُونَ مَا عِنْدَهُ إِنْ دَعَا اللَّهَ أَجَابَهُمْ وَ إِنْ سَأَلُوا أَعْطَاهُمْ وَ إِنْ اسْتَزَادُوا زَادَهُمْ وَ إِنْ سَكَتُوا ابْتَدَأَهُمْ .

Salih Bin Uqba, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Wherever three *Momineen* gather in the presence of a brother of theirs, feeling secured of his actions, not fearing his ravages, hoping for what is with Him^{azwj} if they were to supplicate to Allah^{azwj}, He^{azwj} would Answer them, and if they were to ask, He^{azwj} would Give them, and if they was an increase, He^{azwj} would Increase it for them, and if they are silent, He^{azwj} would Initiate them'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ قَالَ سَمِعْتُ أَبَا حَمْرَةَ يَقُولُ سَمِعْتُ الْعَبْدَ الصَّالِحَ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ بِاللَّهِ لَا لِعَيْبِهِ يَطْلُبُ بِهِ ثَوَابَ اللَّهِ وَ تَنْجِزَ مَا وَعَدَهُ اللَّهُ عَزَّ وَ جَلَّ وَ كَلَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ مِنْ جِبْنٍ يَخْرُجُ مِنْ مَنْزِلِهِ حَتَّى يَعُودَ إِلَيْهِ يُنَادُونَهُ أَلَا طَيْبَتْ وَ طَابَتْ لَكَ الْجَنَّةُ تَبَوَّاتُ مِنَ الْجَنَّةِ مَنْزِلًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub who said, 'I heard Abu Hamza saying,

'I heard Al-Abd Al-Salih^{asws} (7th Imam^{asws}) saying: 'The one who visits his brother *Momin* for the Sake of Allah^{azwj}, not for anything else, seeking by it the Rewards of Allah^{azwj}, and accomplishment of what Allah^{azwj} Mighty and Majestic Promised, Allah^{azwj} Mighty and Majestic would Allocate seventy thousand Angels with him, from when he goes out from his house until he returns to it, calling out to him: 'Indeed! You have done well, and the Paradise is (Made to be) better for you for assuming a house in the Paradise''.⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لِقَاءُ الْإِخْوَانِ مَعْنَمٌ جَسِيمٌ وَ إِنْ قَلُوا .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Meeting the brethren is a profitable advantage of importance, and even if it was scarce'.⁶⁴

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 13

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 14

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 15

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 16

بَابُ الْمُصَافَحَةِ**Chapter 78 – The Handshake**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ أَبِي عُبَيْدَةَ قَالَ كُنْتُ زَمِيلَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ كُنْتُ أُبْدَأُ بِالرُّكُوبِ ثُمَّ يَرْكَبُ هُوَ فَإِذَا اسْتَوَيْنَا سَلَّمَ وَ سَأَلَ مُسَاءَلَةَ رَجُلٍ لَا عَهْدَ لَهُ بِصَاحِبِهِ وَ صَافَحَ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Yahya Bin Zakariyya, from Abu Ubeyda who said,

'I was a travel companions of Abu Ja'far^{asws}, and I used to begin with the riding, then he^{asws} would ride. So when we were established (upon the ride), he^{asws} greeted and asked questions like a man who had no pact for him with his companion, and shook hands'.

قَالَ وَ كَانَ إِذَا نَزَلَ نَزَلَ قَبْلِي فَإِذَا اسْتَوَيْتُ أَنَا وَ هُوَ عَلَى الْأَرْضِ سَلَّمَ وَ سَأَلَ مُسَاءَلَةَ مَنْ لَا عَهْدَ لَهُ بِصَاحِبِهِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّكَ لَتَفْعَلُ شَيْئًا مَا يَفْعَلُهُ أَحَدٌ مِنْ قَبْلِنَا وَ إِنْ فَعَلَ مَرَّةً فَكَثِيرٌ

He (the narrator) said, 'And it was so that whenever we descended, he^{asws} descended before I did. So when we were both established upon the ground, he^{asws} greeted and asked questions like the one who had no pact for him with his companion'. So I said, 'O son^{asws} of Rasool-Allah^{sawwj}! You^{asws} are doing something which no one has done before us, and if you^{asws} were to do it once, so it would be a lot'.

فَقَالَ أَمَا عَلِمْتَ مَا فِي الْمُصَافَحَةِ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيَصَافِحُ أَحَدُهُمَا صَاحِبَهُ فَلَا تَزَالُ الذُّنُوبُ تَنَحَّاتُ عَنْهُمَا كَمَا يَنَحَّاتُ الْوَرَقُ عَنِ الشَّجَرِ وَ اللَّهُ يَنْظُرُ إِلَيْهَا حَتَّى يَقْتَرِقَا .

So he^{asws} said: 'Do you not know what is in the handshake? The *Momineen*, when two are meeting, so one of them shakes the hand of his companions, so the sins do not cease to erode from them both just as the erosion of the leaves from the tree, and Allah^{azwj} Looks at it (the handshake) until they both separate'.⁶⁵

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا وَ تَصَافَحَا أَدْخَلَ اللَّهُ يَدَهُ بَيْنَ أَيْدِيهِمَا فَصَافَحَ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ .

From him, from Ibn Fazzal, from Ali Bin Uqba, from Abu Khalid Al Qammat,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The *Momineen*, when two meet and shake hands, Allah^{azwj} Inserts His^{azwj} Hand in between both of them, and Shakes the Hand of the one with more intense love for his companion'.⁶⁶

ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ عَنِ السَّمِيدِعِ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَتَصَافَحَا أَدْخَلَ اللَّهُ عَزَّ وَ جَلَّ يَدَهُ بَيْنَ أَيْدِيهِمَا وَ أَقْبَلَ بِوَجْهِهِ عَلَى أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ فَإِذَا أَقْبَلَ اللَّهُ عَزَّ وَ جَلَّ بِوَجْهِهِ عَلَيْهِمَا تَحَاطَّتْ عَنْهُمَا الذُّنُوبُ كَمَا يَنَحَّاتُ الْوَرَقُ مِنَ الشَّجَرِ .

Ibn Fazzal, from Ali Bin Uqba, from Ayoub, from Al Samyda, from Malik Bin Ayn Al Juhny,

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 1

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 2

(It has been narrated) from Abu Ja'far^{asws} having said: 'The *Momineen*, when two meet and shake hands, Allah^{azwj} Mighty and Majestic Inserts His^{azwj} Hand between their two hands, and Turn by His^{azwj} Face towards the one who has more intense love for his companions. So when Allah^{azwj} Mighty and Majestic Turns by His^{azwj} Face upon them both, the sins erode from both of them just as the leaves erode from the tree'.⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَنَصَافَحَا أَقْبَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمَا بِوَجْهِهِ وَتَسَاقَطَتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَسَاقَطُ الْوَرَقُ مِنَ الشَّجَرِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The *Momineen*, when two of them meet and shake hands, Allah^{azwj} Mighty and Majestic Turns towards them by His^{azwj} Face, and the sins fall off from them both just as the leaves fall of from the tree'.⁶⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ زَامَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي شِيقٍ مَحْمِلٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَنَزَلْتُ فِي بَعْضِ الطَّرِيقِ فَلَمَّا قَضَى حَاجَتَهُ وَعَادَ قَالَ هَاتِ يَدَكَ يَا أَبَا عُبَيْدَةَ فَنَاقَلْتُهُ بِيَدِي فَغَمَزَهَا حَتَّى وَجِدْتُ الْأَدَى فِي أَصَابِعِي ثُمَّ قَالَ يَا أَبَا عُبَيْدَةَ مَا مِنْ مُسْلِمٍ لَقِيَ أَخَاهُ الْمُسْلِمَ فَنَصَافَحَهُ وَشَبَّكَ أَصَابِعَهُ فِي أَصَابِعِهِ إِلَّا تَنَاقَرَتْ عَنْهُمَا ذُنُوبُهُمَا كَمَا يَتَنَاقَرُ الْوَرَقُ مِنَ الشَّجَرِ فِي الْيَوْمِ الشَّائِي .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal, from Abu Ubeyda Al Haza'a who said,

'I was a travel companions of Abu Ja'far^{asws} in a section of the carriage, from Al-Medina to Makkah. So we descended in one of the roads. So when he^{asws} had fulfilled his need and returned, said: 'Give me your hand, O Abu Ubeyda!' So he^{asws} grabbed my hand and pressed it to the extend that I felt the pain in my fingers, then said: 'O Abu Ubeyda! There is none from a Muslim who meets his Muslim brother, so he shakes his hand and twines his fingers in his fingers, except that both their sins erode from the both just as the erosion of the leaves from the tree during a day of autumn'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا مَالِكُ أَنْتُمْ شِيعَتُنَا أَلَا تَرَى أَنَّكَ تُفْرِطُ فِي أَمْرِنَا إِنَّهُ لَا يُقَدَّرُ عَلَى صِفَةِ اللَّهِ فَكَمَا لَا يُقَدَّرُ عَلَى صِفَةِ اللَّهِ كَذَلِكَ لَا يُقَدَّرُ عَلَى صِفَتِنَا وَكَمَا لَا يُقَدَّرُ عَلَى صِفَتِنَا كَذَلِكَ لَا يُقَدَّرُ عَلَى صِفَةِ الْمُؤْمِنِ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yahya Al Halby, from Malik Al Juhnny who said,

'Abu Ja'far^{asws} said: 'O Malik! You all are our Shia. Do you not see that you are exaggerating regarding our^{asws} matter? It is such that no one is able upon describing Allah^{azwj}. So, just as no one is able upon describing Allah^{azwj}, similar to that, no one is able upon describing us^{asws}. And just as no one is able upon describing us^{asws}, similar to that no one is able upon describing the *Momin*.

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 3

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 4

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 5

إِنَّ الْمُؤْمِنَ لَيَلْقَى الْمُؤْمِنَ فَيُصَافِحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَ الذُّنُوبُ تَنْحَاتُ عَنْ وُجُوهِهِمَا كَمَا يَنْحَاتُ الْوَرَقُ مِنَ الشَّجَرِ حَتَّى يَفْتَرِقَا فَكَيْفَ يُقَدَّرُ عَلَى صِفَةٍ مِنْ هُوَ كَذَلِكَ .

The *Momin* meets the *Momin* and shakes his hand, and Allah^{azwj} Does not cease to Look at them, and the sins erode from their faces just as the leaves erode from the tree until they both separate. So how would one be able upon describing the one who is like that?⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ أَبِي حَمْزَةَ قَالَ زَامَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَحَطَطْنَا الرَّحْلَ ثُمَّ مَشَى قَلِيلًا ثُمَّ جَاءَ فَأَخَذَ بِيَدِي فَغَمَزَهَا غَمَزَةً شَدِيدَةً فَقُلْتُ جُعِلْتُ فِدَاكَ أَوْ مَا كُنْتُ مَعَكَ فِي الْمَحْمِلِ فَقَالَ أَمَا عَلِمْتَ أَنَّ الْمُؤْمِنَ إِذَا جَالَ جَوْلَهُ ثُمَّ أَخَذَ بِيَدِ أَخِيهِ نَظَرَ اللَّهُ إِلَيْهِمَا بِوَجْهِهِ فَلَمْ يَزَلْ مُقْبِلًا عَلَيْهِمَا بِوَجْهِهِ وَ يَقُولُ لِلذُّنُوبِ تَحَاتُ عَنْهُمَا فَتَنْحَاتُ يَا أَبَا حَمْزَةَ كَمَا يَنْحَاتُ الْوَرَقُ مِنَ الشَّجَرِ فَيَفْتَرِقَانِ وَ مَا عَلَيْهِمَا مِنْ ذَنْبٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Al Aziz, from Muhammad Bin Fuzayl, from Abu Hamza who said,

'I was a travel companion of Abu Ja'far^{asws}. So we unloaded our rides, then walked a little. Then he^{asws} came over and grabbed my hand, and pressed it with an intense pressing. So I said, 'May I be sacrificed for you^{asws}! Or, was I not with you^{asws} in the carriage?' So he^{asws} said: 'Do you not know that the *Momin*, when he wanders around, then grabs the hand of his brother, Allah^{azwj} Looks at them both, and He^{azwj} does not cease to be Facing towards them both by His^{azwj} Face, and He^{azwj} is Saying to the sins: "Fall off from them both!" So they fall off, O Abu Hamza, just as the leave fall of from the tree. Thus, they would be separating and there would not be upon the both of them, any sin'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ حَدِّ الْمُصَافِحَةِ فَقَالَ دَوْرٌ نَخْلَةٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the limit of the handshake. So he^{asws} said: 'Going round a palm tree'.⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمْرِو بْنِ الْأَفْرَقِ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يَنْبَغِي لِلْمُؤْمِنِينَ إِذَا تَوَارَى أَحَدُهُمَا عَنْ صَاحِبِهِ بِشَجَرَةٍ ثُمَّ انْتَقَى أَنْ يَتَصَافِحَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amro Bin Al Afraq, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is befitting for the *Momineen* that, when one of them is left behind from his companions by a tree, then they both meet, they should shake hands'.⁷³

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 6

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 7

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 8

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 9

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ وَ لِيُصَافِحْهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَكْرَمَ بِذَلِكَ الْمَلَائِكَةَ فَاصْنَعُوا صُنْعَ الْمَلَائِكَةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Muhammad Bin Al Msanna, from his father, from Usman Bin Zayd, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'When one of you meets his brother, so let him greet upon him, and let his shake his hand, for Allah^{azwj} Mighty and Majestic Prestige the Angels with that, therefore do what the Angels are doing'.⁷⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ بَقَّاحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا التَّقَيْتُمْ فَتَلَاقُوا بِالتَّسْلِيمِ وَ التَّصَافِحِ وَ إِذَا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالتَّسْتِغْفَارِ .

From him, from Muhammad Bin Ali, from Ibn Baqqah, from Sayf Bin Ameyra, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'When you are meeting each other, so meet with the greetings and the handshake; and when you are separating from each other, so separate with the seeking of the Forgiveness'.⁷⁵

عَنْهُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ جَدِّهِ مُعَاوِيَةَ بْنِ وَهَبٍ أَوْ غَيْرِهِ عَنْ رَزِينَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ الْمُسْلِمُونَ إِذَا غَزَوْا مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَرُّوا بِمَكَانٍ كَثِيرِ الشَّجَرِ ثُمَّ خَرَجُوا إِلَى الْفُضَاءِ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ فَتَصَافَحُوا .

From him, from Musa Bin Al Qasim, from his grandfather Muawiya Bin Wahab, or someone else, from Razyn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever the Muslims used to go on a military expedition with Rasool-Allah^{saww}, and pass by a place with a lot of trees, then go out to the open sky, some of them used to look at the others and shake their hands'.⁷⁶

عَنْهُ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ زَيْدِ بْنِ الْجَهْمِ الْهَلَالِيِّ عَنِ مَالِكِ بْنِ أَعْيَنٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا صَافَحَ الرَّجُلُ صَاحِبَهُ فَالَّذِي يَلْزِمُ التَّصَافِحَ أَكْبَرُ أَجْرًا مِنَ الَّذِي يَدْعُ أَلَا وَ إِنَّ الذُّنُوبَ لَتَنْتَحَاتُ فِيمَا بَيْنَهُمْ حَتَّى لَا يَبْقَى ذَنْبٌ .

From him, from his father, from the one who narrated it, from Zayd Bin Al jahm Al Hilaly, from Malik Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the man shakes the hand of his companions, so the one who necessitated the handshake would have greater Recompense than the one who was invited (to it). Indeed! And the sins would erode during what is between them until there does not remain a sin'.⁷⁷

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 10

⁷⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 11

⁷⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 12

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 13

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَنَظَرَ إِلَيَّ بِوَجْهِ قَاطِبٍ فَقُلْتُ مَا الَّذِي غَيَّرَكَ لِي قَالَ الَّذِي غَيَّرَكَ لِإِخْوَانِكَ بَلَّغَنِي يَا إِسْحَاقُ أَنَّكَ أَفْعَدْتَ بِنَابِكَ بَوَاباً يَرُدُّ عَنْكَ فُقَرَاءَ الشَّيْعَةِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي خِفْتُ الشُّهْرَةَ

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'I went over to Abu Abdullah^{asws}. So he^{asws} looked at me by his^{asws} frowning face'. So I said, 'What is that which caused you^{asws} to change towards me?' He^{asws} said: 'Due to your changing towards your brethren. It reached me^{asws}, O Is'haq, that you have made a doorman to sit at your door repelling from you the poor Shias!' So I said, 'May I be sacrificed for you^{asws}! I fear the publicity'.

فَقَالَ أَفَلَا خِفْتَ الْبَلِيَّةَ أَوْ مَا عَلِمْتَ أَنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَتَصَافَحَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الرَّحْمَةَ عَلَيْهِمَا فَكَانَتْ تِسْعَةً وَتِسْعُونَ لِأَسَدِهِمَا حُبًّا لِصَاحِبِهِ فَإِذَا تَوَافَقَا غَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا فَعَدَا يَتَحَدَّثَانِ قَالَ الْحَفْظَةُ بَعْضُهَا لِبَعْضٍ اعْتَرَلُوا بِنَا فَلَعَلَّ لَهُمَا سِرًّا وَ قَدْ سَتَرَ اللَّهُ عَلَيْهِمَا

So he^{asws} said: 'So you are not afraid of the calamities?' And do you not know that the *Momineen*, when two meet and shake hands, Allah^{azwj} Mighty and Majestic Sends down the Mercy upon them both? And it is so that ninety-nine (per cent) is for the one who more intensely loves his companion. So when they are concordant, the Mercy submerges them. So when they are seated discussing, the preserving Angels say to each other: 'Let us depart, for perhaps there is a private matter for them, and Allah^{azwj} has Veiled upon them'.

فَقُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ فَقَالَ يَا إِسْحَاقُ إِنْ كَانَتْ الْحَفْظَةُ لَا تَسْمَعُ فَإِنَّ عَالِمَ السِّرِّ يَسْمَعُ وَ يَرَى .

So I said, 'Isn't Allah^{azwj} Mighty and Majestic saying **[50:18] He utters not a word but there is by him a watcher at hand?**' So he^{asws} said: 'O Is'haq! If it was so that the preserver (Recording Angel) does not hear, so the Knower of the secrets Hears and Sees'.⁷⁸

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ أَيْمَانَ بْنِ مُحْرَزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا صَافَحَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلًا قَطُّ فَتَزَعَّ يَدُهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ مِنْهُ .

From him, from Ismail Bin Mihran, from Ayman Bin Muhriz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{azwj} did not shake the hand of a man at all and removed his^{saww} hand away until he was the one who removed his hand from his^{saww} (first)'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُوصَفُ وَ كَيْفَ يُوصَفُ وَ قَالَ فِي كِتَابِهِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ فَلَا يُوصَفُ بِقَدْرٍ إِلَّا كَانَ أَكْبَرَ مِنْ ذَلِكَ

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from Zurara,

⁷⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 14

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 15

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Allah^{azwj} Mighty and Majestic cannot be described. And how can He^{azwj} be described, and He^{azwj} Says in His^{azwj} Book [22:74] **They are not estimating Allah with the estimation that is due to Him.** Thus, He^{asws} would not be estimated except that He^{azwj} would be Greater than that.

وَإِنَّ النَّبِيَّ (صلى الله عليه وآله) لَا يُوصَفُ وَكَيْفَ يُوصَفُ عَبْدٌ احْتَجَبَ اللَّهُ عَزَّ وَجَلَّ بِسَبْعٍ وَجَعَلَ طَاعَتَهُ فِي الْأَرْضِ كَطَاعَتِهِ فِي السَّمَاءِ فَقَالَ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَمَنْ أَطَاعَ هَذَا فَقَدْ أَطَاعَنِي وَمَنْ عَصَاهُ فَقَدْ عَصَانِي وَفَوَضَ إِلَيْهِ

And the Prophet^{saww} cannot be described. How can one describe a servant whom Allah^{azwj} Mighty and Majestic has Veiled by seven (veils), and Made obedience to him^{saww} in the earth like being obedient to Him^{azwj} in the sky, so He^{azwj} Said [59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**, and the one who obeys this one so he has obeyed Me^{azwj}, and the one who disobeys him^{saww}, so he has disobeyed Me^{azwj}, and Authorised him^{saww}.

وَإِنَّا لَا نُوصَفُ وَكَيْفَ يُوصَفُ قَوْمٌ رَفَعَ اللَّهُ عَنْهُمْ الرَّجْسَ وَهُوَ الشُّكُّ

And we^{asws} cannot be described. And how can one describe a group of people whom Allah^{azwj} has Kept the filth away from them^{asws}, and is there (any) doubt (in it)?

وَالْمُؤْمِنُ لَا يُوصَفُ وَإِنَّ الْمُؤْمِنَ لَيَلْقَى أَخَاهُ فَيَصَافِحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَالذُّنُوبُ تَنْحَاةٌ عَنْ وُجُوهِمَا كَمَا يَنْحَاةُ الْوَرَقُ عَنِ الشَّجَرِ .

And a *Momin* cannot be described. And a *Momin* meets his brother and shakes his hand, so Allah^{azwj} does not Cease looking at them both, and sins erode from their faces just as the leaves erode from the tree'.⁸⁰

مَحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ فَضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عليه السلام) يَقُولُ إِذَا التَّقَى الْمُؤْمِنَانِ فَتَصَافِحَا أَقْبَلَ اللَّهُ بِوَجْهِهِ عَلَيْهِمَا وَتَنْحَاةُ الذُّنُوبُ عَنْ وُجُوهِمَا حَتَّى يَفْتَرِقَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Fuzayl Bin Usman, from Abu Ubeyda who said,

'I heard Abu Ja'far^{asws} saying: 'When the two *Momineen* meet and shake hands, Allah^{azwj} Turns by His^{azwj} Face towards them both and the sins erode from their faces until they separate'.⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَصَافَحُوا فَإِنَّهَا تَذْهَبُ بِالسَّخِيمَةِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Shake hands, (surely) it would remove with the grudges'.⁸²

⁸⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 16

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 17

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 18

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَقِيَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حُدَيْفَةَ فَمَدَّ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَدَهُ فَكَفَّتْ حُدَيْفَةُ يَدَهُ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا حُدَيْفَةُ بَسَطْتُ يَدِي إِلَيْكَ فَكَفَفْتَ يَدَكَ عَنِّي فَقَالَ حُدَيْفَةُ يَا رَسُولَ اللَّهِ بِيَدِكَ الرَّغْبَةُ وَ لِكُنِّي كُنْتُ جُنْبًا فَلَمْ أَحِبَّ أَنْ نَمَسَّ يَدِي يَدَكَ وَ أَنَا جُنْبٌ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمَا تَعْلَمُ أَنَّ الْمُسْلِمِينَ إِذَا التَّقَى فَتَصَافَحَا تَحَاتَّتْ ذُنُوبُهُمَا كَمَا يَتَحَاتَّتْ وَرَقُ الشَّجَرِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} met Huzayfa. So the Prophet^{saww} extended his^{saww} hand, but Juzayfa withheld his hand. So the Prophet^{saww} said: 'O Huzayfa! I^{saww} extended my^{saww} hand towards you, but you withheld your hand from me^{saww}?' So Huzayfa said, 'O Rasool-Allah^{saww}! In you hand is the desire (to greet me), but I was with sexual impurity, so I did not like my hand to touch yours^{saww} while I was with sexual impurity'. So the Prophet^{saww} said: 'But, do you not know that the Muslims, when two meet and shake hands, their sins fall off just like the falling off of the leaves of the tree?'⁸³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَقْدِرُ أَحَدٌ قَدْرَهُ وَ كَذَلِكَ لَا يَقْدِرُ قَدْرَ نَبِيِّهِ وَ كَذَلِكَ لَا يَقْدِرُ قَدْرَ الْمُؤْمِنِ إِنَّهُ لِيَلْقَى أَخَاهُ فَيَصَافِحُهُ فَيَنْظُرُ اللَّهُ إِلَيْهِمَا وَ الذُّنُوبُ تَتَحَاتُّ عَنْ وُجُوهِمَا حَتَّى يَفْتَرَقَا كَمَا تَتَحَاتُّ الرِّيحُ الشَّدِيدَةُ الْوَرَقَ عَنِ الشَّجَرِ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic, no one can estimate His^{azwj} Self; and like that, no one can estimate the Self of His^{azwj} Prophet^{saww}; and like that no one can estimate the worth of the *Momin*. He (the *Momin*) meets his brother and shakes his hand, so Allah^{azwj} looks at both of them, the sins fall off from their faces until they separate, just as the intense wind causes the leaves to fall off from the tree'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رِفَاعَةَ قَالَ سَمِعْتُهُ يَقُولُ مُصَافِحَةُ الْمُؤْمِنِ أَفْضَلُ مِنْ مُصَافِحَةِ الْمَلَائِكَةِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Rifa'at who said,

'I heard him^{asws} saying: 'The shaking of the hands of the *Momin* is superior than the shaking of the hands of the Angels'.⁸⁵

بَابُ الْمَعَانِقَةِ

Chapter 79 – The Embracing

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَا أَيُّمَا مُؤْمِنٍ خَرَجَ إِلَى أَخِيهِ يَزُورُهُ عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ حَسَنَةً وَ مُحِيتَ عَنْهُ سَيِّئَةٌ وَ رُفِعَتْ لَهُ دَرَجَةٌ وَ إِذَا طَرَقَ الْبَابَ قُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ

⁸³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 19

⁸⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 20

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 21

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'Whichever *Momin* goes out to his brother to visit him, recognising his right, Allah^{azwj} would Write a good deed for him for every step taken, and Delete a sin from him, and Raise a level for him. When he knocks on the door, the Doors of the sky would be opened up for him.

فَإِذَا التَّقِيَا وَتَصَافَحَا وَتَعَانَقَا أَقْبَلَ اللَّهُ عَلَيْهِمَا بِوَجْهِهِ ثُمَّ بَاهَىٰ بِهِمَا الْمَلَائِكَةَ فَيَقُولُ انظُرُوا إِلَىٰ عِبْدِي تَرَاورَا وَتَحَابَّابَا فِي حَقِّ عَلِيٍّ أَلَا أَعَدَّبُهُمَا بِالنَّارِ بَعْدَ هَذَا الْمَوْقِفِ

So when they meet and shake hands and embrace, Allah^{azwj} Turns towards them by His^{azwj} Face, the Prides with the two of them to the Angels, so He^{azwj} is Saying: "Look at My^{azwj} servants visiting and loving each other regarding Me^{azwj}. It is a right upon Me^{azwj} that I^{azwj} should not Punish the two of them with the Fire after this attitude.

فَإِذَا انصَرَفَ شَبِعَهُ الْمَلَائِكَةُ عَدَدَ نَفْسِهِ وَخُطَاهُ وَكَلَامِهِ يَحْفَظُونَهُ مِنْ بَلَاءِ الدُّنْيَا وَبَوَائِقِ الْآخِرَةِ إِلَىٰ مِثْلِ تِلْكَ اللَّيْلَةِ مِنْ قَابِلٍ فَإِنْ مَاتَ فِيمَا بَيْنَهُمَا أُعْفِيَ مِنَ الْحِسَابِ وَإِنْ كَانَ الْمَزُورُ يَعْرِفُ مِنْ حَقِّ الزَّائِرِ مَا عَرَفَهُ الزَّائِرُ مِنْ حَقِّ الْمَزُورِ كَانَ لَهُ مِثْلُ أَجْرِهِ .

So when he leaves, he would be escorted by the Angels of the number of his breaths, and his steps, and his words, protecting him from afflictions of the world and the hardships of the Hereafter, up to the like of that the next night. So if he dies during what is between the two, he would be Excused from the Reckoning. And if it was so that the visited on recognised the right of the visitor, what the visitor recognised from the right of the visited, there would be for him the like of his Recompense'.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَىٰ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا اعْتَنَقَا عَمَرْتُهُمَا الرَّحْمَةَ فَإِذَا التَّرَمَا لَا يُرِيدَانِ بِدَلِّكَ إِلَّا وَجْهَ اللَّهِ وَ لَا يُرِيدَانِ عَرَضًا مِنْ أَعْرَاضِ الدُّنْيَا قِيلَ لَهُمَا مَغْفُورًا لَكُمْ فَاسْتَأْنِفَا

Ali Bin Ibrahim, from his brother, from Safwan Bin Yahya, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momin*, when two embrace, they would both be engulfed by the Mercy. So when both of the continue, not intending by that except for the Face of Allah^{azwj}, and not intending any purpose from the purposes of the world, it would be Said to both of them: 'You are both Forgiven your sins, so resume (anew again).

فَإِذَا أَقْبَلَا عَلَى الْمَسَاءَلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ تَنَحَّوْا عَنْهُمَا فَإِنَّ لَهُمَا سِرًّا وَ قَدْ سَتَرَ اللَّهُ عَلَيْهِمَا

So when they face each other upon the discussion, the Angels say to each other: 'Leave them alone, for there is a private matter for them, and Allah^{azwj} has Veiled upon them'.

قَالَ إِسْحَاقُ فَقُلْتُ جُعِلْتُ فِدَاكَ فَلَا يُكْتَبُ عَلَيْهِمَا لَفْظُهُمَا وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ قَالَ فَتَنَفَّسَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الصُّعْدَاءَ ثُمَّ بَكَى حَتَّىٰ اخْضَلَّتْ دُمُوعُهُ لِحَبِيبَتِهِ وَ قَالَ يَا إِسْحَاقُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 79 H 1

إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزِلَ عَنِ الْمُؤْمِنِينَ إِذَا اتَّقَبَا إِجْلَالًا لَهُمَا وَإِنَّهُ وَإِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظَهُمَا وَلَا تَعْرِفُ كَلَامَهُمَا فَإِنَّهُ يَعْرِفُهُ وَيَحْفَظُهُ عَلَيْهِمَا عَالِمِ السِّرِّ وَأَخْفَى .

Is'haq (the narrator) said, 'So I said, 'May I be sacrificed for you^{asws}! So their word would not be written against them, and Allah^{azwj} Mighty and Majestic has Said **[50:18] He utters not a word but there is by him a watcher at hand?**' So Abu Abdullah^{asws} took a sighing breath, then wept until his^{asws} tears moistened his^{asws} beard, and said: 'O Is'haq! Allah^{azwj} Blessed and High rather Commands the Angels that they should isolate themselves from the *Momineen* when they meet due to their majesty; and it is such and if the Angels do not write their words and do not recognise their speech, so it is Recognised and Preserved upon them by the Knower of the secrets and the hidden matters'.⁸⁷

بَابُ التَّقْبِيلِ

Chapter 80 – The Kissing

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُنْقَرِيِّ عَنِ يُونُسَ بْنِ زَيْنَانَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لَكُمْ لِنُورًا تُعْرَفُونَ بِهِ فِي الدُّنْيَا حَتَّىٰ إِنْ أَحَدَكُمْ إِذَا لَقِيَ أَخَاهُ قَبَّلَهُ فِي مَوْضِعِ النُّورِ مِنْ جَبْهَتِهِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Al Husayn Bin Ahmad Al Minqary, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For you all (Shia) there is a light you are being recognised with in the world, to the extent that one of you, when he meets his brother, kisses him in the place of the light from his forehead'.⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ رِفَاعَةَ بْنِ مُوسَى عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُقَبَّلُ رَأْسُ أَحَدٍ وَلَا يَدُهُ إِلَّا يَدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْ مَنْ أَرِيدَ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa'at Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not kiss the head (forehead) of anyone, nor his hand, except for the hand of Rasool-Allah^{saww}, or the one who intends Rasool-Allah^{azwj} by it'.⁸⁹

عَلِيُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ زَيْدِ النَّرْسِيِّ عَنِ عَلِيِّ بْنِ مَرْزِيدٍ صَاحِبِ السَّابِرِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا فَقَالَ أَمَا إِنَّهَا لَا تَصْلُحُ إِلَّا لِنَبِيِّ أَوْ وَصِيِّ نَبِيِّ .

Ali, from his father, from Ibn Abu Umeyr, from Zayd Al Narsy, from Ali Bin Mazeyd a companion of Al Sabiri who said,

'I went over to Abu Abdullah^{asws}, and I took his^{asws} hand and I kissed it. So he^{asws} said: 'But it is not correct except for a Prophet^{azwj} or a successor^{asws} of a Prophet^{saww}'.⁹⁰

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 79 H 2

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 1

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) نَاوِلْنِي يَدَكَ أَقْبَلُهَا فَأَعْطَانِيهَا فَقُلْتُ جُعِلْتُ فِدَاكَ رَأْسَكَ فَفَعَلَ فَقَبَّلْتُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ رَجُلًاكَ فَقَالَ أَقْسَمْتُ أَقْسَمْتُ أَقْسَمْتُ ثَلَاثًا وَ بَقِيَ شَيْءٌ وَ بَقِيَ شَيْءٌ وَ بَقِيَ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hajjal, from Yunus bin Yaqoub who said,

'I said to Abu Abdullah^{asws}, 'Give me your^{asws} hand, so I can kiss it'. So he^{asws} gave it to me. So I said, 'May I be sacrificed for you^{asws}! Your^{asws} (fore) head (as well)'. So he^{asws} did. So I said, 'May I be sacrificed for you^{asws}! Your^{asws} leg (as well)'. So he^{asws} said: 'You oathed, you oathed you oathed', three times; 'And there remains something, there remains something, there remains something'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَبَّلَ لِلرَّجْمِ ذَا قَرَابَةٍ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ قَبْلَةُ الْأَخِ عَلَى الْخَدِّ وَ قَبْلَةُ الْإِمَامِ بَيْنَ عَيْنَيْهِ .

Muhammad Bin Yahya, from al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from Abu Al-Hassan^{asws} having said: 'The one who kisses for the relationship of the one with relationship, so there is nothing upon him, and kisses the brother upon the cheek, and kisses the Imam^{asws} between his^{asws} eyes'.⁹²

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدَ بْنِ سِنَانَ عَنْ أَبِي الصَّبَّاحِ مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ الْقَبْلَةُ عَلَى الْفَمِ إِلَّا لِلزَّوْجَةِ أَوْ الْوَلَدِ الصَّغِيرِ .

And from him, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Sinan, from Abu Al Sabbah, a slave of the family of Saam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is (to be) no kissing upon the mouth except for the wife, or a young child'.⁹³

بَابُ تَذَاكُرِ الْأَخْوَانِ

Chapter 81 – Remembering the brethren

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ شَبِعَتْنَا الرَّحْمَاءُ بَيْنَهُمُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ إِنْ إِذَا ذُكِرْنَا ذُكِرَ اللَّهُ وَ إِذَا ذُكِرَ عَدُوْنَا ذُكِرَ الشَّيْطَانُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Ali Bin Abu Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'Our^{asws} Shia, there is the compassion between them, those when they are alone, are mentioning Allah^{azwj}. Our^{asws} mention is from

⁹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 3

⁹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 4

⁹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 5

⁹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 6

the Mention of Allah^{azwj}. Us^{asws}, when we^{asws} are mentioned, Allah^{azwj} is Mentioned, and when our^{asws} enemies are mentioned, the Satan^{la} is mentioned'.⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ بَرِيدِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَزَارَوْا فَإِنَّ فِي زِيَارَتِكُمْ إِحْبَاءً لِقُلُوبِكُمْ وَ ذِكْرًا لِأَحَادِيثِنَا وَ أَحَادِيثِنَا تُعْطَفُ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنْ أَخَذْتُمْ بِهَا رَسَدْتُمْ وَ نَجَوْتُمْ وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ رَعِيمٌ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Yazeed Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Visit each other, for in your visitation there is a revival of your hearts; and mention our^{asws} Ahadeeth, and (for) our^{asws} Ahadeeth would incline you towards each other. So if you were to grab hold of it, you would be Guided and attain salvation, and if you were to neglect these, you would stray and be destroyed. Therefore grab hold of these, and I^{asws} would be (personally) responsible for your salvation'.⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَاءِ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنْ عَبَّادِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي مَرَرْتُ بِقَاصٍ بِقَاصٍ وَ هُوَ يَقُولُ هَذَا الْمَجْلِسُ الَّذِي لَا يَشْفَى بِهِ جَلِيسٌ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَيْهَاتَ هَيْهَاتَ أَخْطَأَتْ أَسْتَاهُمُ الْحُفْرَةَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ سِوَى الْكَرَامِ الْكَاتِبِينَ فَإِذَا مَرُّوا بِقَوْمٍ يَذْكُرُونَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ قَالُوا قِفُوا فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ فَيَجْلِسُونَ فَيَنْفَقُهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا جَنَائِزَهُمْ وَ تَعَاهَدُوا غَائِبَهُمْ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَشْفَى بِهِ جَلِيسٌ .

A number of our companions, from Sahl Bin Ziyad, from Al Washa'a, from Mansour Bin Yunus, from Abbad Bin Kaseer who said,

'I said to Abu Abdullah^{asws}, 'I passed by a story-teller relating stories and he was saying, 'This is the gathering which there is no wickedness with its gatherers'. So Abu Abdullah^{asws} said: 'Far be it! Far be it! He erred. Their gathering is the pit. For Allah^{azwj} there are Angels who are coming, besides the two Honourable Recorders, so when they pass by a group of people mentioning Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, they are saying: 'Pause, for you have achieved your need'. So they are being seated, and they are pondering along with them. So when they arise, they console their sick ones, and attend their funerals, and they are committing themselves to their absent ones. Thus, that is the gathering which there is no wickedness with its gatherers'.⁹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطَّلِعُونَ إِلَى الْوَاحِدِ وَ الْإِثْنَيْنِ وَ الثَّلَاثَةِ وَ هُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ قَالُوا قِفُوا أَمَا تَرَوْنَ إِلَى هَوْلَاءِ فِي قَلْبِهِمْ وَ كَثْرَةِ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ فَتَقُولُ الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Mustawrid Al Nakhaie, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the Angels who are in the sky, they come to know of the one, and the two, and the three when they are

⁹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 1

⁹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 2

⁹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 3

mentioning the merits of the Progeny^{asws} of Muhammad^{saww}. So they are saying: 'But, are you not seeing these who are in their few numbers, and the abundance of their enemies, describing the merits of the Progeny^{asws} of Muhammad^{saww}?' So another group of Angels is saying: '**[62:4] That is Allah's Grace; He Grants it to whomsoever He Desires to, and Allah is the Lord of Magnificent Grace**'.⁹⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُيَسَّرَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي أَ تَخْلُونَ وَ تَتَحَدَّثُونَ وَ تَقُولُونَ مَا شِئْتُمْ فَقُلْتُ إِي وَ اللَّهُ إِنَّا لَنَخْلُو وَ نَتَحَدَّثُ وَ نَقُولُ مَا شِئْنَا فَقَالَ أَمَا وَ اللَّهُ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهُ إِنِّي لَأَحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ وَ إِنِّكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بِوَرَعٍ وَ اجْتِهَادٍ .

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Muskan, from Muyassar,

(It has been narrated) from Abu Ja'far^{asws} having said to me: 'Are you isolating yourselves, and discussing and saying whatever you so desire to?' So I said, 'Yes, by Allah^{azwj}! We do isolate ourselves, and we discuss, and we are saying whatever we so desire to'. So he^{asws} said: 'By Allah^{azwj}! I^{asws} would love to be with you in one of those places. But, by Allah^{azwj}, I^{asws} loved your aromas, and your spirits, and you all are upon the Religion of Allah^{azwj} and the Religion of His^{azwj} Angels, therefore Assist with piety and the striving'.⁹⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أُمِنُوا وَ إِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَا اللَّهُ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً تَشْفَعُوا إِلَى اللَّهِ وَ سَأَلُوهُ فَصَاءَهَا

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Ahmad Bin Zakariyya, from Muhammad Bin Khalid Bin Maymoun, from Abdullah Bin Sinan, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There would not gather three *Momineen* and upwards, except that the Angels the likes of their number would be present. So if they were to supplicate for goodness, they would be saying: 'Ameen!' and if they were to seek Refuge from the evil, they would supplicate to Allah^{azwj} to Exchange it from them; and if they were to ask for a need, they would intercede to Allah^{azwj} and ask Him^{azwj} for its fulfilment.

وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَادِيَيْنِ إِلَّا حَضَرَهُمْ عَشْرَةٌ أَضْعَافَهُمْ مِنَ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ وَ إِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَ إِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ فَمَنْ ابْتَلَى مِنَ الْمُؤْمِنِينَ بِهِمْ فَأَذَا خَاضُوا فِي ذَلِكَ فَلْيَقُمْ وَ لَا يَكُنْ شِرْكَ شَيْطَانٍ وَ لَا جَلِيْسَةً فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَ جَلَّ لَا يَقُومُ لَهُ شَيْءٌ وَ نَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ

And there would not gather three from the renegades except ten times their number from the Satans^{la} would be present. So if they were to speak, the Satan^{la} would speak approximate to their speech; and when they laugh, he^{la} would laugh along with them, and if they malign the Guardians^{asws} of Allah^{azwj}, he^{la} malign them^{asws} along with them. So the one who from the *Momineen* who is involved with them, and when they indulge in that, so let him arise and do not become a participant with Satan^{la}, and not be seated, for if Allah^{azwj} Mighty and Majestic is Wrathful, nothing would be able to withstand it, and nothing can repel His^{azwj} Curse'.

⁹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 4

⁹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 5

ثُمَّ قَالَ (صلوات الله عليه) فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَ لِيَقُمْ وَ لَوْ حَلَبَ شَاةً أَوْ فُوقَ نَاقَةٍ .

Then he^{asws} said: 'So if he is not able to (arise), so let him deny it in his heart, and let him arise (for a while), and even if it is for a time it takes to milk a sheep, or a hiccup of a camel'.⁹⁹

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ عَنْ أَبِي الْمَغْزَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِإِبْلِيسَ وَ جُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضُهُمْ لِبَعْضٍ قَالَ وَ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِ إِبْلِيسَ مُضْغَةٌ لَحْمٍ إِلَّا تَخَدَّدُ حَتَّى إِنَّ رُوحَهُ لَتَسْتَعِيثُ مِنْ شِدَّةِ مَا يَجِدُ مِنَ الْأَلَمِ فَتَحْسُ مَلَأِكَةُ السَّمَاءِ وَ خَزَائِنُ الْجِنَانِ فَيَلْعَنُونَهُ حَتَّى لَا يَبْقَى مَلَكٌ مُقْرَبٌ إِلَّا لَعَنَهُ فَيَقَعُ خَائِباً حَسِيراً مَذْخُوراً .

And by this chain, from Muhammad Bin Suleyman, from Muhammad Bin Mahfouz, from Abu Al Magra'a who said,

'I heard Abu Al-Hassan^{asws} saying: 'There is nothing more horrible to Iblees^{la} and his^{la} army than the visitation of the brethren visiting each other regarding Allah^{azwj}. And if two *Momineen* are meeting and they are mentioning Allah^{azwj}, then they are mentioning our^{asws} merits of the People^{asws} of the Household, so there would not remain a single lump of flesh upon the face of Iblees^{la} except that it would wrinkle, to the extent that his^{la} spirit screams for help from the intensity of what he^{la} feels from the pain. So the Angels of the sky and the treasurers of the Gardens sense it and they are cursing him^{la} until there does not remain a single Angel of Proximity except that he curses him^{la}. So he^{la} falls down abased, sorrowful, defeated'.¹⁰⁰

بَابُ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ

Chapter 82 – Causing the gladness to enter upon the *Momineen*

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى جَمِيعاً عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ سَرَّ مُؤْمِناً فَقَدْ سَرَّنِي وَ مَنْ سَرَّنِي فَقَدْ سَرَّ اللَّهَ .

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'The one who pleases a *Momin* so he has pleased me^{asws}, and the one who pleases me^{saww}, so he has pleased Allah^{azwj}'.¹⁰¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ يُكْنَى أَبَا مُحَمَّدٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ تَبَسُّمُ الرَّجُلِ فِي وَجْهِ أَخِيهِ حَسَنَةٌ وَ صَرَفُ الْقَدَى عَنْهُ حَسَنَةٌ وَ مَا عُبِدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ .

A number of our companions, from Ahmad bin Muhammad Bin Khalid, from his father, from a man from the people of Al Kufa teknonymed as Abu Muhammad, from Amro Bin Shimr, from Jabir,

⁹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 6

¹⁰⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 7

¹⁰¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 1

(It has been narrated) from Abu Ja'far^{asws} having said: 'The smile of the man in the face of his brother is a good deed, and removing the speck from him is a good deed, and a servant will not (be able to) worship Allah^{azwj} with something more Beloved to Allah^{azwj} than causing the gladness to enter upon the *Momin*'.¹⁰²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلَيْدِ الْوَصَّافِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ فِيمَا نَاجَى اللَّهُ عَزَّ وَجَلَّ بِهِ عَبْدَهُ مُوسَى (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِي عَبْدًا أُبِيحُهُمْ جَنَّتِي وَ أَحْكَمُهُمْ فِيهَا قَالَ يَا رَبِّ وَ مَنْ هَؤُلَاءِ الَّذِينَ تُبِيحُهُمْ جَنَّتِكَ وَ تُحْكَمُهُمْ فِيهَا قَالَ مَنْ أَدْخَلَ عَلَيَّ مُؤْمِنٍ سُرُورًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Ubeydullah Bin Al Waleed Al Wassafy who said,

'I heard Abu Ja'far^{asws} saying: 'Among what Allah^{azwj} Mighty and Majestic Whispered with to His^{azwj} servant Musa^{as} was that He^{azwj} Said: "For Me^{azwj} there are such servant that I^{azwj} would be Allotting them My^{azwj} Paradise and Making them rulers therein". He^{as} said: 'O Lord^{azwj}! And who are they whom You^{azwj} would be Allotting Your^{azwj} Paradise to and Making them to rule therein?' He^{azwj} Said: "The one who cause the gladness to enter into the *Momin*".

ثُمَّ قَالَ إِنَّ مُؤْمِنًا كَانَ فِي مَمْلَكَةِ جَبَّارٍ فَوَلَعَ بِهِ فَهَرَبَ مِنْهُ إِلَى دَارِ الشَّرِكِ فَنَزَلَ بِرَجُلٍ مِنْ أَهْلِ الشَّرِكِ فَأَطَّلَهُ وَ أَرْفَقَهُ وَ أَصَافَهُ

Then he^{asws} said: 'There was a *Momin* who was in the kingdom of a tyrant, and he was scared of it and fled from him to a house (domain) of the Polytheists and lodged with a man from the Polytheist people. So he shaded him, and was kind to him, and entertained him.

فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ وَ عَزَّتِي وَ جَلَّالِي لَوْ كَانَ لَكَ فِي جَنَّتِي مَسْكَنٌ لَأَسْكُنْتُكَ فِيهَا وَ لَكِنِّي مُحَرَّمَةٌ عَلَى مَنْ مَاتَ بِي مُشْرِكًا وَ لَكُنْ يَا نَارُ هَيْبِيهِ وَ لَا تُؤْذِيهِ وَ يُؤْتَى بِرِزْقِهِ طَرْفِي النَّهَارِ قُلْتُ مِنَ الْجَنَّةِ قَالَ مِنْ حَيْثُ شَاءَ اللَّهُ.

So when the death presented itself to him, Allah^{azwj} Mighty and Majestic Revealed unto him: "By My^{azwj} Honour and My^{azwj} Majesty! Had there been a dwelling for you in My^{azwj} Paradise, I^{azwj} would have Settled you therein. But, it is Prohibited upon the one who dies having associated with Me^{azwj}. But, O Fire! Settle down and do not harm him!" And they would be coming with his sustenance at the two ends of the day (morning and evening). I said, 'From the Paradise?' He^{asws} said: 'From wherever Allah^{azwj} so Desires it'.¹⁰³

عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ أَحَبَّ الْأَعْمَالِ إِلَيَّ اللَّهُ عَزَّ وَجَلَّ إِدْخَالَ السُّرُورِ عَلَى الْمُؤْمِنِينَ .

From him, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali, from Abu Ali,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'The most Beloved of the deeds to

¹⁰² Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 2

¹⁰³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 3

Allah^{azwj} Mighty and Majestic is causing the gladness to enter upon the *Momineen*'.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ (عَلَيْهِ السَّلَام) إِنَّ الْعَبْدَ مِنْ عِبَادِي لِيَأْتِيَنِي بِالْحَسَنَةِ فَأَبِيحُهُ جَنَّتِي فَقَالَ دَاوُدُ يَا رَبِّ وَمَا تِلْكَ الْحَسَنَةُ قَالَ يُدْخِلُ عَلَى عَبْدِي الْمُؤْمِنِ سُورًا وَ لَوْ بِنَمْرَةٍ قَالَ دَاوُدُ يَا رَبِّ حَقٌّ لِمَنْ عَرَفَكَ أَنْ لَا يَقْطَعُ رَجَاءَهُ مِنْكَ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: "The servant from My^{azwj} servants, let him come to Me^{azwj} with the good deeds, so I^{azwj} can Gift My^{azwj} Paradise to him". So Dawood^{as} said: 'O Lord^{azwj}! And what is that deed?' He^{azwj} Said: "Causing the gladness to enter upon My^{azwj} believing servant, and even if it be by a date". Dawood^{as} said: 'O Lord^{azwj}! It is true for the one who recognises You^{azwj} that he would not cut off his hopes from You^{azwj}'.¹⁰⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ خَمَادٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَرَى أَحَدَكُمْ إِذَا أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا أَنَّهُ عَلَيْهِ أَدْخَلَهُ فَقَطَّ بَلْ وَ اللَّهُ عَلَيْنَا بَلْ وَ اللَّهُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one of you who causes the gladness to enter upon a *Momin* should not view that he has entered it upon him only. But, by Allah^{azwj}, upon us^{asws} (as well). By Allah^{azwj}! Upon Rasool-Allah^{saww} (as well)'.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِدْخَالُ السُّورِ عَلَى الْمُؤْمِنِ شَبْعَةَ مُسْلِمٍ أَوْ قَضَاءَ دَيْنِهِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'The most beloved of the deeds to Allah^{azwj} Mighty and Majestic is to cause the entering of the gladness upon the *Momin*, satiating a Muslim, or fulfilling his debts'.¹⁰⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَدِيرِ الصَّبْرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي حَدِيثٍ طَوِيلٍ إِذَا بَعَثَ اللَّهُ الْمُؤْمِنَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالُ يَدَيْهِ يَفْتَدِمُ أَمَامَهُ كُلَّمَا رَأَى الْمُؤْمِنَ هُوَ لَا مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ قَالَ لَهُ الْمِثَالُ لَا تَفْرَعُ وَ لَا تَحْزَنُ وَ أَبَشِرْ بِالسُّورِ وَ الْكِرَامَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Sadeyr Al Sayrafi who said,

¹⁰⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 4

¹⁰⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 5

¹⁰⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 6

¹⁰⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 7

'Abu Abdullah^{asws} said in a lengthy Hadeeth: 'When Allah^{azwj} will Resurrect the *Momin* from his grave, a resemblance would come out along with him, walking in front of him. Every time the *Momin* sees a horror from the horrors of the Day of Judgement, the resemblance would say to him, 'Do not panic, and do not grieve, and receive glad tidings of the gladness and the prestige from Allah^{azwj} Mighty and Majestic'.

حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ فَيَحَاسِبُهُ حِسَاباً يَسِيرًا وَيَأْمُرُ بِهِ إِلَى الْجَنَّةِ وَالْمِثَالُ أَمَامَهُ فَيَقُولُ لَهُ الْمُؤْمِنُ يَرْحَمُكَ اللَّهُ نَعْمَ الْخَارِجُ خَرَجْتُ مَعِيَ مِنْ قَبْرِي وَمَا زِلْتُ تُبَشِّرُنِي بِالسُّرُورِ وَالْكَرَامَةِ مِنَ اللَّهِ حَتَّى رَأَيْتُ ذَلِكَ

Until when he pauses in front of Allah^{azwj} Mighty and Majestic, so He^{azwj} would Reckon him with an easy Reckoning, and Command with him (to be taken to) the Paradise, and the resemblance would be in front of him. So the *Momin* would be saying to him, 'May Allah^{azwj} have Mercy on you! It was a good exit that you came out along with me from my grave, and you have not ceased giving me glad tidings with the gladness and the prestige from Allah^{azwj} I saw that'.

فَيَقُولُ مَنْ أَنْتَ فَيَقُولُ أَنَا السُّرُورُ الَّذِي كُنْتُ أَدْخَلْتُ عَلَى أَخِيكَ الْمُؤْمِنِ فِي الدُّنْيَا خَلَقَنِي اللَّهُ عَزَّ وَجَلَّ مِنْهُ لِأُبَشِّرَكَ .

And he would (also) be saying, 'Who are you?' So it would be saying, 'I am the gladness which you caused to enter upon your *Momin* brother in the world. Allah^{azwj} Mighty and Majestic Created me from it (the gladness) in order to give you the glad tidings'.¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهور قَالَ كَانَ النَّجَّاشِيُّ وَهُوَ رَجُلٌ مِنَ الدَّهَاقِيِّينَ عَامِلًا عَلَى الْأَهْوَازِ وَفَارِسَ فَقَالَ بَعْضُ أَهْلِ عَمَلِهِ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ فِي دِيوَانَ النَّجَّاشِيِّ عَلَيَّ خَرَجًا وَهُوَ مُؤْمِنٌ يَدِينُ بِطَاعَتِكَ فَإِنِ رَأَيْتَ أَنْ تَكْتُبَ لِي إِلَيْهِ كِتَابًا

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Muhammad Bin Jamhour who said,

'It was so that Al-Najjashy, and he was a man from the land owners, working upon Al Ahvaz and Persia. So one of the people of his workforce said to Abu Abdullah^{asws}, 'In the register of Al-Najjashy is taxation due upon me, and he is a *Momin* with a Religion in your^{asws} obedience. So if you^{asws} see (fit), if you^{asws} could write for me a letter to him'.

قَالَ فَكَتَبَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُرَّ أَخَاكَ يَسْرَكَ اللَّهُ قَالَ فَلَمَّا وَرَدَ الْكِتَابُ عَلَيْهِ دَخَلَ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ فَلَمَّا خَلَا نَاولَهُ الْكِتَابَ وَقَالَ هَذَا كِتَابُ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَبَّلَهُ وَوَضَعَهُ عَلَى عَيْنَيْهِ وَقَالَ لَهُ مَا حَاجَتُكَ قَالَ خَرَجٌ عَلَيَّ فِي دِيوَانِكَ فَقَالَ لَهُ وَكَمْ هُوَ قَالَ عَشْرَةَ آلَافٍ دِرْهَمٍ

He (the narrator) said, 'So Abu Abdullah^{asws} wrote to him: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. Cause gladness to your brother, Allah^{azwj} will Cause you gladness'. So when the letter was given to him, he went over to him, and he was in his gathering. So when he was alone, he gave him the letter and said, 'This is a letter of Abu Abdullah^{asws}'. So he kissed it and place it upon his eyes, and said to him, 'What is your need?' He said, 'Taxation upon me in your register'. So he said to him, 'And how much is it?' He said, 'Ten thousand Dirhams'.

¹⁰⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 8

فَدَعَا كَاتِبَهُ وَ أَمَرَهُ بِأَدَائِهَا عَنْهُ ثُمَّ أَخْرَجَهُ مِنْهَا وَ أَمَرَ أَنْ يُبَيِّنَهَا لَهُ لِقَابِلٍ ثُمَّ قَالَ لَهُ سَرَرْتُكَ فَقَالَ نَعَمْ جُعِلْتُ فِدَاكَ ثُمَّ أَمَرَ لَهُ بِمَرْكَبٍ وَ جَارِيَةٍ وَ غَلَامٍ وَ أَمَرَ لَهُ بِتَخْتِ تِيَابٍ فِي كُلِّ ذَلِكَ يَقُولُ لَهُ هَلْ سَرَرْتُكَ فَيَقُولُ نَعَمْ جُعِلْتُ فِدَاكَ فَكُلَّمَا قَالَ نَعَمْ زَادَهُ حَتَّى فَرَغَ ثُمَّ قَالَ لَهُ احْمِلْ فُرْشَ هَذَا التَّيْتِ الَّذِي كُنْتَ جَالِسًا فِيهِ حِينَ دَفَعْتَ إِلَيَّ كِتَابَ مَوْلَايَ الَّذِي نَاوَلْتَنِي فِيهِ وَ ارْفَعْ إِلَيَّ حَوَائِجَكَ

So he called over his scribe and instructed him with write it off from him. Then he to him out from it and instructed that it be affirmed for him in the future (no taxes to pay). Then he said to him, 'Have I gladdened you?' So he said, 'Yes, may I be sacrificed for you'. Then he ordered for him with a ride and a maid and a slave, and ordered for him a set of clothes, and during each of that he was saying to him, 'Have I gladdened you?' So he was saying, 'Yes, may I be sacrificed for you'. So, every time he said, 'Yes', he increased it for him until he was free. Then he said to him, 'Carry (take away) this furnishing of the house which you were seated upon where you handed over to me a letter of my Master^{asws} which you brought wherein you raise your need to me'.

قَالَ فَفَعَلَ وَ خَرَجَ الرَّجُلُ فَصَارَ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) بَعْدَ ذَلِكَ فَحَدَّثَهُ الرَّجُلُ بِالْحَدِيثِ عَلَى جِهَتِهِ فَجَعَلَ يُسِرُّ بِمَا فَعَلَ فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ كَأَنَّهُ قَدْ سَرَّكَ مَا فَعَلَ بِي فَقَالَ إِي وَ اللَّهُ لَقَدْ سَرَّ اللَّهُ وَ رَسُولُهُ .

He (the narrator) said, 'So he did and the man went out. So the man came over to Abu Abdullah^{asws} after that and narrated to him^{asws} of the narration upon its aspect. So he^{asws} went on to become joyful with what was done. So the man said, 'O son^{asws} of Rasool-Allah^{saww}! It is as if he has cause you^{asws} to be glad, what he did with me'. So he^{asws} said: 'Yes, by Allah^{azwj}! He has caused Allah^{azwj} and His^{azwj} Rasool^{saww} to be joyful'.¹⁰⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مَنْصُورٍ عَنْ عَمَّارِ بْنِ أَبِي الْيَقْظَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ قَالَ فَقَالَ حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَكْبَرُ مِنْ ذَلِكَ لَوْ حَدَّثْتُمْ لَكْفَرْتُمْ إِنْ الْمُؤْمِنِ إِذَا خَرَجَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالُ مَنْ قَبْرِهِ يَقُولُ لَهُ أُبَشِّرُ بِالْكَرَامَةِ مِنَ اللَّهِ وَ السُّرُورِ فَيَقُولُ لَهُ بِشْرِكَ اللَّهُ بِخَيْرٍ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Fazzal, from Mansour, from Ammar Bin Abu Al Yaqzaan, from Aban Bin Taghlab who said,

'I asked Abu Abdullah^{asws} about the rights of the *Momin* upon the *Momin*. So he^{asws} said: 'The rights of the *Momin* upon the *Momin* are greater than that. If I^{asws} were to narrate (these) to you, you would disbelieve. When the *Momin* will come out from his grave, a resemblance would come out along with him from his grave saying to him, 'Receive glad tidings with the prestige and the gladness from Allah^{azwj}'. So he would be saying to it, 'May there be glad tidings for you from Allah^{azwj} with goodness'.

قَالَ ثُمَّ يَمْضِي مَعَهُ يُبَشِّرُهُ بِمِثْلِ مَا قَالَ وَ إِذَا مَرَّ بِهَوَلٍ قَالَ لَيْسَ هَذَا لَكَ وَ إِذَا مَرَّ بِخَيْرٍ قَالَ هَذَا لَكَ فَلَا يَزَالُ مَعَهُ يُؤْمِنُهُ مِمَّا يَخَافُ وَ يُبَشِّرُهُ بِمَا يُحِبُّ حَتَّى يَفْتَفَ مَعَهُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

He^{asws} said: 'Then it would go with him, giving him glad tidings of the like of what I^{asws} said, and whenever he passes by a horror, it would say, 'This is not for you'; and whenever he passes by a goodness, it would say, 'This is for you'. So it would not cease to be with him, securing him from whatever he fears, and giving him glad

¹⁰⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 9

tidings with what he likes, until it would pause with him in front of Allah^{azwj} Mighty and Majestic.

فَإِذَا أَمَرَ بِهِ إِلَى الْجَنَّةِ قَالَ لَهُ الْمَتَلُ أُبَشِّرْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَمَرَ بِكَ إِلَى الْجَنَّةِ قَالَ فَيَقُولُ مَنْ أَنْتَ رَحِمَكَ اللَّهُ تُبَشِّرُنِي مِنْ حِينَ خَرَجْتُ مِنْ قَبْرِي وَ أَنْسَنِي فِي طَرِيقِي وَ خَبَرْتَنِي عَنْ رَبِّي قَالَ فَيَقُولُ أَنَا السُّرُورُ الَّذِي كُنْتَ تُدْخِلُهُ عَلَى إِخْوَانِكَ فِي الدُّنْيَا خُلِفْتَ مِنْهُ لِأُبَشِّرَكَ وَ أُوْنِسَ وَ خَشْتَكَ .

So when He^{azwj} Commands with him (to go to) the Paradise, the resemblance would say to him, 'Receive glad tidings, for Allah^{azwj} Mighty and Majestic has Commanded with you to the Paradise'. He would say, 'May Allah^{azwj} have Mercy on you, who are you. You have been giving me glad tidings from when you came out from my grave and comforted me in my way, and informed me about my Lord^{azwj}'. So it would be saying, 'I am the gladness which you used to cause entering upon your brethren in the world. Allah^{azwj} Created me from it in order to give you glad tidings, and comfort you in your loneliness'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ مِثْلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal – similar to it.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُرُورٌ [الَّذِي] تُدْخِلُهُ عَلَى الْمُؤْمِنِ تَطَرُّدُ عَنْهُ جَوْعَتُهُ أَوْ تَكْشِيفُ عَنْهُ كُرْبَتَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The deeds most Beloved to Allah^{azwj} is the gladness which you cause to enter upon the *Momin*, repelling his hunger from him, or relieving his worries from him'.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُرُورًا خَلَقَ اللَّهُ عَزَّ وَجَلَّ مِنْ ذَلِكَ السُّرُورِ خَلْقًا فَيَلْقَاهُ عِنْدَ مَوْتِهِ فَيَقُولُ لَهُ أُبَشِّرْ يَا وَلِيَّ اللَّهِ بِكَرَامَةٍ مِنَ اللَّهِ وَ رِضْوَانٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hakam Bin Miskeen,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who causes gladness to enter upon the *Momin*, Allah^{azwj} Mighty and Majestic would Create the gladness from that as a creature. So it would meet him during his death and it would be saying to him, 'Receive glad tidings, O friend of Allah^{azwj}, with the prestige from Allah^{azwj}, and Pleasure'.

تَمْ لَا يَزَالُ مَعَهُ حَتَّى يَدْخُلَهُ قَبْرَهُ [يَلْقَاهُ] فَيَقُولُ لَهُ مِثْلَ ذَلِكَ فَإِذَا بُعِثَ يَلْقَاهُ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ تَمْ لَا يَزَالُ مَعَهُ عِنْدَ كُلِّ هَوَلٍ يُبَشِّرُهُ وَ يَقُولُ لَهُ مِثْلَ ذَلِكَ فَيَقُولُ لَهُ مَنْ أَنْتَ رَحِمَكَ اللَّهُ فَيَقُولُ أَنَا السُّرُورُ الَّذِي أَنْخَلْتَهُ عَلَى فَلَانٍ .

Then it would not cease to be with him until it enters into his grave (meeting him), and it would be saying to him similar to that. So when he is Resurrected, it would meet him and would be saying to him similar to that. Then it would not cease to be

¹¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 10

¹¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 11

with him during every horror, giving him glad tidings and saying to him similar to that. So he would be saying to it, 'Who are you? May Allah^{azwj} have Mercy on you'. So it would be saying, 'I am the gladness which you cause to enter upon so and so'.¹¹²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ كَانَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَرَأَ هَذِهِ الْآيَةَ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا لَهُمْ فَحَدِّثُوا بِهَتَانَا وَإِنَّمَا مَبِينًا قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَمَا ثَوَابُ مَنْ أَدْخَلَ عَلَيْهِ السُّرُورَ فَقُلْتُ جُعِلْتُ فِدَاكَ عَشْرُ حَسَنَاتٍ فَقَالَ إِي وَ اللَّهِ وَ أَلْفُ أَلْفٍ حَسَنَةٍ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abdullah Bin Sinan who said,

'A man was in the presence of Abu Abdullah^{asws}, and he recited this Verse [33:58] **And those who hurt the believing men and the believing women without them being deserving of it, they are guilty indeed of a false accusation and a manifest sin.** So Abu Abdullah^{asws} said: 'So what is the Reward for the one who causes the gladness to enter upon him?' So I said, 'May I be sacrificed for you^{asws}! Ten good deeds'. So he^{asws} said: 'Yes, by Allah^{azwj}, and a thousand, thousand (million) good deeds'.¹¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ عَلِيِّ بْنِ يَحْيَى عَنِ الْوَلِيدِ بْنِ الْعَلَاءِ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَدْخَلَ السُّرُورَ عَلَى مُؤْمِنٍ فَقَدْ أَدْخَلَهُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَنْ أَدْخَلَهُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَدْ وَصَلَ ذَلِكَ إِلَى اللَّهِ وَ كَذَلِكَ مَنْ أَدْخَلَ عَلَيْهِ كَرِبًا .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Ali Bin Yahya, from Al Waleed Bin Al A'ala, from Ibn Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who causes the gladness to enter upon a *Momin*, so he has extended it towards Rasool-Allah^{saww}, and the one who enters it upon Rasool-Allah^{saww}, so he has linked that to Allah^{azwj}. And similar to that is the one who enter the worries upon him (the *Momin*)'.¹¹⁴

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورٍ عَنِ الْمُفَضَّلِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَيُّمَا مُسْلِمٍ لَقِيَ مُسْلِمًا فَسَرَّهُ سَرَّهُ اللَّهُ عَزَّ وَ جَلَّ .

From him, from Ismail Bin Mansour, from Al Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever Muslim meets a Muslim, so he gladdens him, Allah^{azwj} Mighty and Majestic would Gladden him'.¹¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ إِشْبَاعُ جَوْعَتِهِ أَوْ تَنْفِيسُ كُرْبَتِهِ أَوْ قَضَاءُ دَيْنِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

¹¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 12

¹¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 13

¹¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 14

¹¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 15

(It has been narrated) from Abu Abdullah^{asws} having said: 'The most Beloved of the deeds to Allah^{azwj} Mighty and Majestic is the entering of the gladness upon the *Momin* – satiating his hunger, or relieving his distress, or fulfilling his debts'.¹¹⁶

بَابُ قَضَاءِ حَاجَةِ الْمُؤْمِنِ

Chapter 83 – Fulfilling the need of the *Momin*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ بَكَّارِ بْنِ كَرْدَمٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي يَا مُفَضَّلُ اسْمَعْ مَا أَقُولُ لَكَ وَ اعْلَمْ أَنَّهُ الْحَقُّ وَ أَفْعَلُهُ وَ أَخْبِرْ بِهِ عَلَيْهِ إِخْوَانِكَ فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا عَلَيْهِ إِخْوَانِي قَالَ الرَّاعِبُونَ فِي قَضَاءِ حَوَائِجِ إِخْوَانِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Bakkar Bin Kardam, from Al Mufazzal,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} said to me: 'O Mufazzal! Listen to what I^{asws} am saying to you, and know that it is the truth, and do it (yourself) and inform your brothers of the high social standing'. I said, 'May I be sacrificed for you^{asws}! And what are my brothers of 'high social standing'? He^{asws} said: 'Those who are interested in fulfilling the needs of their brethren'.

قَالَ ثُمَّ قَالَ وَ مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ مِنْ ذَلِكَ أَوْلَاهَا الْجَنَّةُ وَ مِنْ ذَلِكَ أَنْ يُدْخَلَ قَرَابَتَهُ وَ مَعَارِفَهُ وَ إِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لَا يَكُونُوا نَصَابًا

He (the narrator) said, 'Then he^{asws} said: 'And the one who fulfils a need of his *Momin* brother, Allah^{azwj} Mighty and Majestic would Fulfil for him a hundred thousand needs of the Day of Judgement – from that the first one is the Paradise, and from that is that he would enter his relatives and his acquaintances, and his brethren into the Paradise, after (it is clarified) that they do not happen to be Hostile ones (*Nasibis*)'.

وَ كَانَ الْمُفَضَّلُ إِذَا سَأَلَ الْحَاجَةَ أَخَا مِنْ إِخْوَانِهِ قَالَ لَهُ أَمَا تَشْتَهِي أَنْ تَكُونَ مِنْ عَلَيْهِ إِخْوَانٍ .

And it was so that whenever Al-Mufazzal (the narrator) asked for a need from a brother from his brethren, said to him, 'Do you not desire that you happen to be from the brethren of high social standing?'.¹¹⁷

عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقًا مِنْ خَلْقِهِ أَنْتَجِبُهُمْ لِقَضَاءِ حَوَائِجِ فُقَرَاءِ شِيعَتِنَا لِيُنْبِئَهُمْ عَلَى ذَلِكَ الْجَنَّةِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِنْهُمْ فَكُنْ ثُمَّ قَالَ لَنَا وَ اللَّهُ رَبُّ نَعْبُدُهُ لَا نُشْرِكُ بِهِ شَيْئًا .

From him, from Muhammad Bin Ziyad who said, 'It was narrated to me from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created creatures from His^{azwj} creatures, Choosing them for the fulfilment of the needs of the poor ones of our^{asws} Shia in order for the Paradise to be affirmed for them upon that. Therefore, if you have the capacity to become from them, then

¹¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 16

¹¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 1

become so'. Then he^{asws} said: 'For us^{asws}, by Allah^{azwj}, is a Lord^{azwj}. We^{asws} worship Him^{azwj}, not associating anything with Him^{azwj}'.¹¹⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَكَمِ بْنِ أَيْمَانَ عَنْ صَدَقَةَ الْأَحَدَبِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عِنَقِ أَلْفِ رَقَبَةٍ وَ خَيْرٌ مِنْ حُمْلَانِ أَلْفِ فَرَسٍ فِي سَبِيلِ اللَّهِ .

From him, from Muhammad Bin Ziyad, from Al Hakam Bin Ayman, from Sadaqa Al Ahdab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Fulfilling a need of the *Momin* is better than freeing a thousand necks, and better than loading a thousand horses in the Way of Allah^{azwj}'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ مِثْلَ الْأَحَدِيِّينَ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Ziyad – similar to the two Ahadeeth.¹¹⁹

عَلِيُّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ صُنْدَلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَقَضَاءِ حَاجَةِ أَمْرِي مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عَشْرِينَ حَجَّةً كُلُّ حَجَّةٍ يُنْفِقُ فِيهَا صَاحِبُهَا مِائَةَ أَلْفٍ .

Ali, from his father, from Muhammad Bin Ziyad, from Sandal, from Abu Al Sabbah Al Kinany who said,

'Abu Abdullah^{asws} said: 'The fulfilment of a need of an affair of a *Momin* is more Beloved to Allah^{azwj} than performing twenty Hajj, its performer having spent during each Hajj, one hundred thousand (Dirhams)'.¹²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ الْمُؤْمِنُ رَحْمَةً عَلَى الْمُؤْمِنِ قَالَ نَعَمْ قُلْتُ وَ كَيْفَ ذَلِكَ قَالَ أَيُّمَا مُؤْمِنٍ أَتَى أَحَاهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةٌ مِنْ اللَّهِ سَاقَهَا إِلَيْهِ وَ سَبَّهَا لَهُ فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا وَ إِنْ رَدَّ عَنْ حَاجَتِهِ وَ هُوَ يُفْذِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنْ اللَّهِ جَلَّ وَ عَزَّ سَاقَهَا إِلَيْهِ وَ سَبَّهَا لَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, from Ismail Bin Ammar Al Sayrafi who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! A *Momin* is a mercy upon a *Momin*?' He^{asws} said: 'Yes'. I said, 'And how is that so?' He^{asws} said: 'Whichever *Momin* comes over to a *Momin* regarding a need, so rather that is a Mercy from Allah^{azwj} urging him towards him, and its cause for him. So if he were to fulfil his need, it would be so that he would have accepted the Mercy by accepting it; and if he were to repel him from his need while he is able upon fulfilling it, so rather he would have repelled from himself a Mercy from Allah^{azwj} Mighty and Majestic urging him to him, and a cause for him.

وَ نَحَرَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الرَّحْمَةَ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمَ فِيهَا إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ وَ إِنْ شَاءَ صَرَفَهَا إِلَى غَيْرِهِ يَا إِسْمَاعِيلُ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ وَ هُوَ الْحَاكِمُ فِي رَحْمَةِ مَنْ رَحِمَهُ مِنْ اللَّهِ قَدْ شَرَعَتْ لَهُ فَالِي مَنْ تَرَى يَصْرِفُهَا قُلْتُ لَا أَظُنُّ يَصْرِفُهَا عَنْ نَفْسِهِ قَالَ لَا تَطَنَّ وَ لَكِنْ اسْتَيْقِنُ فَإِنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِهِ

¹¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 2

¹¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 3

¹²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 4

And Allah^{azwj} Mighty and Majestic would Hoard that Mercy up to the Day of Judgement until the one who had been repelled from his need would judge with regards to it. If he so desires to, divert it towards himself, and if he so desires to, divert it towards someone else. O Ismail! So when it will be the Day of Judgement and he would be the judge regarding a Mercy from Allah^{azwj} having commenced for it (its decision), so to whom do you see that he would be diverting it to?' I said, 'I don't think he would divert it away from himself'. He^{asws} said: 'Do not guess, but be certain, for he would never repel it away from himself.

يَا إِسْمَاعِيلُ مَنْ أَتَاهُ أُخُوهُ فِي حَاجَةٍ يَفْدِرُ عَلَى قَضَائِهَا فَلَمْ يَقْضِهَا لَهُ سَلَطَ اللَّهُ عَلَيْهِ شُجَاعًا يَنْهَشُ إِبْهَامَهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُورًا لَهُ أَوْ مُعَذَّبًا .

O Ismail! The one who goes over to his brother regarding a need, him being able upon fulfilling it, but he does not fulfill it for him, Allah^{azwj} would Cause a hydra to gnaw away his big toe in his grave up to the Day of Judgement, either being a Forgiveness for him or a Punishment'.¹²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيَمَانَ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ طَافَ بِالْبَيْتِ أَسْبُوعًا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ سِتَّةَ آلَافِ حَسَنَةٍ وَمَحَا عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ وَرَفَعَ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Aban Bin Taghlab who said,

'I heard Abu Abdullah^{asws} saying: 'The one performs *Tawaaf* of the House (Kabah) by seven (circuits), Allah^{azwj} would Write for him six thousand good deeds, and Delete from him six thousand sins, and Elevate for him six thousand levels'.

قَالَ وَ زَادَ فِيهِ إِسْحَاقُ بْنُ عَمَّارٍ وَ قَضَى لَهُ سِتَّةَ آلَافِ حَاجَةٍ قَالَ ثُمَّ قَالَ وَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ أَفْضَلُ مِنْ طَوَافٍ وَ طَوَافٍ حَتَّى عَدَّ عَشْرًا .

And Is'haq Bin Ammar (another narrator) has an increase in it, '(He^{asws} said): 'And Fulfill for him six thousand needs'. He^{asws} said: 'And the fulfilling of a need of a *Momin* is superior than performing a *Tawaaf*, and a *Tawaaf* – until he^{asws} had numbered ten'.¹²²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيَّ تَوَائِبُكَ وَ لَا أَرْضَى لَكَ بِدُونِ الْجَنَّةِ .

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Bin Is'haq, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Muslim will not fulfil a need of the Muslim except that Allah^{azwj} Blessed and High would Call out: "Upon Me^{azwj} is your Reward, and I^{azwj} will not be Pleased for you (as a Reward), less than the Paradise'.¹²³

¹²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 5

¹²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 6

¹²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 7

عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافًا وَاجِدًا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ سِتَّةَ آلَافِ حَسَنَةٍ وَمَحَا عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ وَرَفَعَ اللَّهُ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ حَتَّى إِذَا كَانَ عِنْدَ الْمُلتَزِمِ فَتَحَ اللَّهُ لَهُ سَبْعَةَ أَبْوَابٍ مِنْ أَبْوَابِ الْجَنَّةِ

From him, from Sa'dan Bin Muslim, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who performs *Tawaaf* of this House (Kabah), one *Tawaaf*, Allah^{azwj} Mighty and Majestic would Write for him six thousand good deeds and Delete from him six thousand sins, and Elevate for him six thousand levels, to the extent that when he would be by Al-Multazam (back of the Kabah), Allah^{azwj} would Open for him seven Doors from the Doors of the Paradise'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ هَذَا الْفَضْلُ كُلُّهُ فِي الطَّوَافِ قَالَ نَعَمْ وَ أُخْبِرُكَ بِأَفْضَلِ مِنْ ذَلِكَ قَضَاءُ حَاجَةِ الْمُسْلِمِ أَفْضَلُ مِنْ طَوَافٍ وَ طَوَافٍ وَ طَوَافٍ حَتَّى بَلَغَ عَشْرًا .

I said to him^{asws}, 'May I be sacrificed for you^{asws}! This merit, all of it is regarding the *Tawaaf*?' He^{asws} said: 'Yes, and I^{asws} shall inform you with the more superior than that – fulfilling a need of the Muslim is superior than performing a *Tawaaf*, and a *Tawaaf*, and a *Tawaaf*, until he^{asws} reached ten'.¹²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْخَارِقِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يَطْلُبُ بِذَلِكَ مَا عِنْدَ اللَّهِ حَتَّى تُفْضَى لَهُ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ مِثْلَ أَجْرِ حَجَّةٍ وَ عُمْرَةٍ مَبْرُورَتَيْنِ وَ صَوْمِ شَهْرَيْنِ مِنْ أَشْهُرِ الْحُرْمِ وَ اعْتِكَافِهِمَا فِي الْمَسْجِدِ الْحَرَامِ وَ مَنْ مَشَى فِيهَا بِنِيَّةٍ وَ لَمْ تُفْضَ كَتَبَ اللَّهُ لَهُ بِذَلِكَ مِثْلَ حَجَّةٍ مَبْرُورَةٍ فَارْعَبُوا فِي الْخَيْرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibrahim Al Kharqi who said,

'I heard Abu Abdullah^{asws} saying: 'The one who walks regarding a need of his *Momin* brother, seeking by that what is in the Presence of Allah^{azwj}, until he fulfils it for him, Allah^{azwj} Mighty and Majestic would Write for him due to that, the like of the Recompense of a Hajj and an Umrah, both having performed correctly, and Fasts of two months from the Sacred months, and both during Itikaaf in the Sacred Masjid; and the one who walks regarding it with an intention but could not fulfil it, Allah^{azwj} would Write for him, due to that, like of a correctly performed Hajj. Therefore, be desiring regarding the goodness'.¹²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ وَ كُونُوا مِنْ أَهْلِهِ فَإِنَّ لِلْجَنَّةِ بَابًا يُقَالُ لَهُ الْمَعْرُوفُ لَا يَدْخُلُهُ إِلَّا مَنْ اصْطَنَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُّنْيَا

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'Compete with each other regarding the good works to your bretheren, and become from its deserving ones, for the Paradise has a Door called

¹²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 8

¹²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 9

'The good works', none shall enter it except the one who did the good works during the life of the world.

فَإِنَّ الْعَبْدَ لَيَمْسِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَيُؤَكِّلُ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَلَكَيْنِ وَاحِدًا عَنْ يَمِينِهِ وَ آخَرَ عَنْ شِمَالِهِ يَسْتَغْفِرَانِ لَهُ رَبَّهُ وَ يَدْعُونَ بِقَضَائِهِ حَاجَتِهِ ثُمَّ قَالَ وَ اللَّهُ لَرَسُولُ اللَّهِ (صلى الله عليه وآله) أَسْرُ بِقَضَائِهِ حَاجَةِ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ .

So if the servant were to walk regarding a need of his *Momin* brother, Allah^{azwj} Mighty and Majestic would Allocate two Angels to him, one on his right and the other on his left, both seeking Forgiveness for him from his Lord^{azwj}, and both supplicating for the fulfilment of his needs'. Then he^{asws} said: 'By Allah^{azwj}! Rasool-Allah^{saww} was more joyful with the fulfilment of a need of the *Momin* when it (news) arrived to him^{saww} than the needy one was himself'.¹²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ اللَّهُ لَأَنْ أَحْجَّ حَجَّةً أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً وَ رَقَبَةً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ وَ لِأَنَّ أُعُولَ أَهْلِ بَيْتٍ مِنَ الْمُسْلِمِينَ أَسَدٌ جُوعَتُهُمْ وَ أَكْسُو عَوْرَتَهُمْ فَأَكْفَتْ وَجُوهُهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْجَّ حَجَّةً وَ حَجَّةً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from oen of his companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'By Allah^{azwj}! My^{asws} performing a Hajj is more beloved to me^{asws} than freeing a neck, and a neck, and a neck, a similar to it, and similar to it until it reaches ten, and similar to it, and similar to it until it reaches seventy; and if^{asws} were to look after a family from the Muslims, satiating their hunger, and clothing their bareness, so that it would preserve their faces from the people, it would be more beloved to me^{asws} than if I^{asws} were to perform a Hajj, and a Hajj, and a Hajj, and similar to it, and similar to it, until it reaches ten, and similar to it, and similar to it, until it reaches seventy'.¹²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الشَّعْبِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع أَنَّ مِنْ عِبَادِي مَنْ يَتَّقِرُّبُ إِلَيَّ بِالْحَسَنَةِ فَأَحْكُمُهُ فِي الْجَنَّةِ فَقَالَ مُوسَى يَا رَبِّ وَ مَا تِلْكَ الْحَسَنَةُ قَالَ يَمْسِي مَعَ أَخِيهِ الْمُؤْمِنِ فِي قَضَائِهِ حَاجَتِهِ فَضِيَّتْ أَوْ لَمْ تُقْضَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ali Sahib of Al Shaeer, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "From My^{azwj} servants there is one who comes nearer to Me^{azwj} by the good deeds so I^{azwj} Judge him to be in the Paradise". So Musa^{as} said: 'O Lord^{azwj}! And what is that good deed?' He^{azwj} Said: "Walking with his *Momin* brother regarding fulfilment of his need, whether it gets fulfilled or does not get fulfilled"¹²⁸.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى سَأَفَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ

¹²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 10

¹²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 11

¹²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 12

بِوَلَايَتِنَا وَهُوَ مَوْصُولٌ بِوَلَايَةِ اللَّهِ وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذِّباً فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوأَ حَالاً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja'far^{asws} having said, 'I heard Abu Al-Hassan^{asws} saying: 'The one who comes over to his *Momin* brother regarding a need, so rather it is a Mercy from Allah^{azwj} Blessed and High being urged towards him. So if he were to accept that, so it would link him with our^{asws} Wilayah, and it is linked with the Wilayah of Allah^{azwj}; and if he were to repel him from his need while he is able upon its fulfilment, Allah^{azwj} would Cause a hydra of fire to overcome him in his grave, gnawing him up to the Day of Judgement, be it as a Forgiveness for him or a Punishment. If in such case (in need of help) the needy accepts his excuse it will be much worse for him'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْمُؤْمِنَ لَتَرُدُّ عَلَيْهِ الْحَاجَةُ لِأَخِيهِ فَلَا تَكُونُ عِنْدَهُ فَيَهْتَمُّ بِهَا قَلْبُهُ فَيُدْخِلُهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِهِمَّ الْجَنَّةَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The *Momin* to whom is referred to a need of his brother, so it does not happen to be in his presence, but he intends it in his heart, so Allah^{azwj} Blessed and High would Enter him into the Paradise due to his intending for it'.¹³⁰

¹²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 13

¹³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 14