

'Entering Gladness to a Momin'

Table of Contents

Summary:	3
Allah-azwj would create from a favour extended to a Momin, an assistant:.....	5
The rights of the <i>Momin</i> upon the <i>Momin</i>	6
Fulfilling the need of the <i>Momin</i>	8
The striving regarding a need of the <i>Momin</i>	9
Relieving the suffering of the <i>Momin</i>	9

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

وَسَلَّمَ تَسْلِيمًا. وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Entering Gladness to a Momin

Summary:

Some Ahadith are presented in the short compilation on the rewards of taking care of a Momin (Believer), i.e., removing grief from him, pleasing him and assisting him in his religious and world needs – all within the scope of permissible and legitimate ways, means and causes.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) 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,

(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’.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ مُقْضَلِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَرَى أَحَدُكُمْ إِذَا أَدْخَلَ عَلَى مُؤْمِنٍ سُرُورًا أَنَّهُ عَلَيْهِ أَدْخَلَهُ فَقَطُّ بَلْ وَاللَّهِ عَلَيْنَا بَلْ وَاللَّهِ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) .

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)’.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُرُورٌ [الَّذِي] تُدْخَلُهُ عَلَى الْمُؤْمِنِ تَطَرُّدُهُ عَنْهُ جَوْعَتَهُ أَوْ تَكْشِيفُ عَنْهُ كُرْبَتَهُ .

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

(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’.³

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 16

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

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 11

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ فِيمَا نَجَى اللَّهُ عَزَّ وَجَلَّ بِهِ عَبْدَهُ مُوسَى (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِي عِبَاداً أُبِيحُهُمْ جَنَّتِي وَ أَحْكِمُهُمْ فِيهَا قَالَ يَا رَبِّ وَ مَنْ هَؤُلَاءِ الَّذِينَ تُبِيحُهُمْ جَنَّتِكَ وَ تُحْكِمُهُمْ فِيهَا قَالَ مَنْ أَدْخَلَ عَلَيَّ مُؤْمِنٍ سُوراً

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 مُؤْمِناً كَانَ فِي مَمْلَكَةِ جَبَّارٍ فَوَلَعَ بِهِ فَهَرَبَ مِنْهُ إِلَى دَارِ الشِّرْكَ فَنَزَلَ بِرَجُلٍ مِنْ أَهْلِ الشِّرْكَ فَأُظْلِمَهُ 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 looked after him.

فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ وَ عَزَّي وَ جَلَالِي لَوْ كَانَ لَكَ فِي جَنَّتِي مَسْكَنٌ لَأَسْكَنْتُكَ فِيهَا وَ لَكِنَّهَا مُحَرَّمَةٌ عَلَيَّ مِنْ مَاتَ بِمُشْرِكٍ وَ لَكِنْ يَا نَارُ هَبِيهِ وَ لَا تُؤْذِيهِ وَ يُؤْتَى بِرُفْقِهِ طَرَفِي 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’.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى دَاوُدَ (عَلَيْهِ السَّلَام) (إِنَّ الْعَبْدَ مِنْ عِبَادِي لَيَأْتِينِي بِالْحَسَنَةِ فَأُبِيحُهُ جَنَّتِي فَقَالَ دَاوُدُ يَا رَبِّ وَ مَا تِلْكَ الْحَسَنَةُ قَالَ يُدْخِلُ عَلَيَّ عَبْدِي الْمُؤْمِنِ سُوراً وَ لَوْ بَتَمْرَةٍ قَالَ دَاوُدُ يَا رَبِّ حَقٌّ لِمَنْ عَرَفَكَ أَنْ لَا يَقْطَعَ 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}’.⁵

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 3

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

Allah^{-azwj} would create from a favour extended to a Momin, an assistant:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَدِيدِ بْنِ الصَّبْرِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي حَدِيثٍ طَوِيلٍ إِذَا بَعَثَ اللَّهُ الْمُؤْمِنَ مِنْ قَبْرِهِ حَرَجَ مَعَهُ مِثَالُ يَقْدُمُ أَمَامَهُ كُلَّمَا رَأَى الْمُؤْمِنُ هَوَلاً مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ قَالَ لَهُ الْمِثَالُ لَا تَفْرَعْ وَ لَا تَحْزَنْ وَ أَبَشِرْ بِالسُّرُورِ وَ الْكَرَامَةِ 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,

‘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 وَ جَلَّ فَيُحَاسِبُهُ حِسَاباً يَسِيراً وَ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ وَ الْمِثَالُ أَمَامَهُ فَيَقُولُ لَهُ الْمُؤْمِنُ يَرْحَمُكَ اللَّهُ نِعْمَ الْخَارِجُ حَرَجْتَ مَعِي مِنْ قَبْرِي وَ مَا زِلْتُ تُبَشِّرُنِي بِالسُّرُورِ وَ الْكَرَامَةِ 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 أَدْخَلْتَ عَلَيَّ أَحَبَّكَ الْمُؤْمِنُ فِي الدُّنْيَا خَلَقَنِي اللَّهُ عَزَّ وَ جَلَّ 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’.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَدْخَلَ عَلَيَّ مُؤْمِنٍ سُرُوراً خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ ذَلِكَ السُّرُورِ خُلُقاً فَيَلْقَاهُ عِنْدَ مَوْتِهِ فَيَقُولُ لَهُ أَبَشِرْ 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’.

ثُمَّ لَا يَزَالُ مَعَهُ حَتَّى يَدْخُلَهُ قَبْرُهُ [يَلْقَاهُ] فَيَقُولُ لَهُ مِثْلُ ذَلِكَ فَإِذَا بَعَثَ يَلْقَاهُ فَيَقُولُ لَهُ مِثْلُ ذَلِكَ ثُمَّ لَا يَزَالُ مَعَهُ عِنْدَ كُلِّ هَوَلٍ يُبَشِّرُهُ وَ يَقُولُ لَهُ مِثْلَ ذَلِكَ فَيَقُولُ لَهُ مَنْ أَنْتَ رَحِمَكَ اللَّهُ فَيَقُولُ أَنَا السُّرُورُ الَّذِي أَدْخَلْتَهُ عَلَيَّ فَلَانَ .

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 8

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 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'.⁷

The rights of the *Momin* upon the *Momin*

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنِ مَنصُورٍ عَنْ عَمَّارِ بْنِ أَبِي الْيُمُظَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ قَالَ فَقَالَ حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَكْبَرُ مِنْ ذَلِكَ لَوْ حَدَّثْتُمْ لَكَفَرْتُمْ إِنَّ الْمُؤْمِنَ إِذَا خَرَجَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالُ مَنْ قَبْرِهِ يَقُولُ لَهُ أَنبَشِرُ بِالْكَرَامَةِ مِنَ اللَّهِ وَالسُّرُورِ 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 بِهَوْلِ قَالَ لَيْسَ هَذَا لَكَ وَ إِذَا مَرَّ بِخَيْرٍ قَالَ هَذَا لَكَ فَلَا يَزَالُ مَعَهُ يُؤْمِنُهُ مِمَّا يَخَافُ وَ يُبَشِّرُهُ بِمَا يُحِبُّ حَتَّى يَقِفَ مَعَهُ بَيْنَ يَدَيْ 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 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 الْمِثَالُ أَنبَشِرُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَمَرَ بِكَ إِلَى الْجَنَّةِ قَالَ فَيَقُولُ مَنْ أَنْتَ رَحِمَكَ اللَّهُ تُبَشِّرُنِي مِنْ جِبِنٍ خَرَجْتُ مِنْ قَبْرِي وَ أَنْسَنِي فِي طَرِيقِي وَ خَبَّرْتَنِي عَنْ رَبِّي قَالَ فَيَقُولُ أَنَا السُّرُورُ الَّذِي كُنْتَ تُدْخِلُهُ عَلَى إِخْوَانِكَ فِي الدُّنْيَا خُلِقْتُ مِنْهُ لِأُبَشِّرَكَ وَ أُوْنِسَ وَ حَسَنَتَكَ .

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'.⁸

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 12

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 10

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ كَانَ رَجُلًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَرَأَ هَذِهِ الْآيَةَ وَ
الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيًا مَا كُتِبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِنَّمَا مُبِينًا قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَمَا ثَوَابُ مَنْ أَدَخَلَ عَلَيْهِ
السُّرُورَ فَقُلْتُ جَعَلْتُ فِدَاكَ عَشْرُ حَسَنَاتٍ فَقَالَ إِي وَاللَّهِ وَ أَلْفُ أَلْفِ 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'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهِورٍ قَالَ كَانَ النَّجَاشِيُّ وَ هُوَ رَجُلٌ مِنَ الدَّهَاقِيِّينَ عَامِلًا عَلَى الْأَهْوَازِ وَ فَارَسَ فَقَالَ
بَعْضُ أَهْلِ عَمَلِهِ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ فِي دِيْوَانِ النَّجَاشِيِّ عَلَيَّ خَرَجًا وَ هُوَ مُؤْمِنٌ يَدِينُ بِطَاعَتِكَ فَإِنْ رَأَيْتَ أَنْ تُكْتُبَ 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 فَكَتَبْتُ إِلَيْهِ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُرَّ أَحَاكَ يَسْرَكَ اللَّهُ. قَالَ فَلَمَّا وَرَدَ الْكِتَابُ عَلَيْهِ دَخَلَ عَلَيْهِ وَ هُوَ فِي مَجْلِسِهِ فَلَمَّا
خَلَا نَاوَلَهُ الْكِتَابَ وَ قَالَ هَذَا كِتَابُ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَبَّلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ قَالَ لَهُ مَا حَاجَتُكَ قَالَ خَرَجٌ عَلَيَّ فِي دِيْوَانِكَ فَقَالَ لَهُ
وَ كَمْ هُوَ قَالَ عَشْرَةُ آلَافٍ دِرْهَمٍ

He (the narrator) said, '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'. When the letter was given to him, he went over to him, and he was in his gathering. 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'.

فَدَعَا كَاتِبَهُ وَ أَمَرَهُ بِأَدَائِهَا عَنْهُ ثُمَّ أَخْرَجَهُ مِنْهَا وَ أَمَرَ أَنْ يُبَيِّنَهَا لَهُ لِقَابِلٍ ثُمَّ قَالَ لَهُ سَرَرْتُكَ فَقَالَ نَعَمْ جَعَلْتُ فِدَاكَ ثُمَّ أَمَرَ لَهُ بِمَكْبٍ وَ جَارِيَةٍ وَ غُلَامٍ وَ
أَمَرَ لَهُ بِتَحْتِ ثِيَابٍ فِي كُلِّ ذَلِكَ يَقُولُ لَهُ هَلْ سَرَرْتُكَ فَيَقُولُ نَعَمْ جَعَلْتُ فِدَاكَ فُكَلَّمَا قَالَ نَعَمْ زَادَهُ حَتَّى فَرَعَهُ ثُمَّ قَالَ لَهُ احْمِلْ فُرْشَةَ هَذَا الْبَيْتِ الَّذِي
كُنْتُ جَالِسًا فِيهِ حِينَ دَفَعْتُ إِلَيْكَ 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 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

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 13

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 فَعَمَلٌ وَ حَرَجَ الرَّجُلُ فَصَارَ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بَعْدَ ذَلِكَ فَحَدَّثَهُ الرَّجُلُ بِالْحَدِيثِ عَلَى جِهَتِهِ فَجَعَلَ يُسْرُّ 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'.¹⁰

Fulfilling the need of the Momin

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ بَكَّارِ بْنِ كَرْدَمٍ عَنِ الْمُفَضَّلِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي يَا مُفَضَّلُ اسْمِعْ مَا أَقُولُ لَكَ وَ اعْلَمْ أَنَّهُ الْحَقُّ وَ افْعَلْهُ وَ أَحْبِرْ بِهِ عَلَيْهِ إِخْوَانِكَ فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا عَلَيْهِ إِخْوَانِي قَالَ الرَّاعِيُونَ 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 أَوْهَا 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 أَخًا مِنْ إِخْوَانِهِ قَالَ لَهُ أ مَا 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?'¹¹

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 82 H 9

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 1

The striving regarding a need of the *Momin*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ مَشِي الرِّجُلِ فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يُكْتَبُ لَهُ عَشْرُ حَسَنَاتٍ وَ يُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَ يُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The walking of the man regarding a need of his *Momin* brother would have ten good deeds Written for him, and ten sins Deleted from him, and ten levels would be Elevated for him’.

قَالَ وَ لَا أَعْلَمُهُ إِلَّا قَالَ وَ يَغْدِلُ عَشْرَ رِقَابٍ وَ أَفْضَلُ مِنْ اِعْتِكَافِ شَهْرٍ فِي الْمَسْجِدِ الْحَرَامِ .

He (the narrator) said, ‘And I do not know it except that he^{-asws} said: ‘And it equates to (freeing) ten necks, and superior than performing *Itikaaf* for a month in the Sacred Masjid’.¹²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مَعْمَرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ إِنَّ لِلَّهِ عِبَادًا فِي الْأَرْضِ يَسْعَوْنَ فِي حَوَائِجِ النَّاسِ هُمْ الْأَمْنُونَ يَوْمَ الْقِيَامَةِ وَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا فَرَحَّ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ .

From him, from Ahmad Bin Muhammad, from Moammar Bin Khallad who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘For Allah^{-azwj} there are servants in the earth striving regarding the needs of the people. They would be secure on the Day of Judgement. And the one who causes the gladness to enter upon a Believer, Allah^{-azwj} would Gladden his heart on the Day of Judgement’.¹³

Relieving the suffering of the *Momin*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ حُبُوبٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ أَعَانَ أَحَاهُ الْمُؤْمِنَ اللَّهْفَانَ اللَّهْفَانَ عِنْدَ جَهْدِهِ فَتَقَسَّ كُرْبَتَهُ وَ أَعَانَهُ عَلَى نَجَاحِ حَاجَتِهِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ ثِنْتَيْنِ وَ سَبْعِينَ رَحْمَةً مِنَ اللَّهِ يُعَجَّلُ لَهُ مِنْهَا وَاحِدَةٌ يُصَلِّحُ بِهَا أَمْرَ مَعِيشَتِهِ وَ يَدْخِرُ لَهُ إِحْدَى وَ سَبْعِينَ رَحْمَةً لِأَفْرَاحِ يَوْمِ الْقِيَامَةِ وَ أَهْوَالِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Zayd Al Shahham who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The one who assists his *Momin* brother, the grieved, gasping for breath during his struggle, so he relieves his suffering and helps him upon the success of (fulfilling) his need, Allah^{-azwj} Mighty and Majestic would Write for him, due to that, seventy two Mercies from Allah^{-azwj}, Making one of these as being correction by it the affairs of his life, and Hoards seventy Mercies for him for the panic of the Day of Judgement and its horrors’.¹⁴

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 1

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 84 H 2

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 1

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ الرِّضَا (عليه السلام) قَالَ مَنْ فَرَّجَ عَنْ مُؤْمِنٍ فَرَّجَ اللَّهُ عَنْ قَلْبِهِ يَوْمَ الْقِيَامَةِ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Al-Reza^{-asws} having said: ‘The one who relieves (a suffering) from a Momin, Allah^{-azwj} would Relieve from his heart on the Day of Judgement’.¹⁵

الأمامي للشيخ الطوسي المفيد عن الجعافي عن ابن عقدة عن عبد الله بن محمد عن زيد بن علي عن الحسين بن زيد بن علي عن علي بن جعفر عن أخيه موسى بن جعفر عن أبيه ع قال قال رسول الله ص أبلغني حاجة من لا يستطيع إبلاغ حاجته فإنه من أبلغ سلطاناً حاجة من لا يستطيع إبلاغها ثبت الله قدميه على الصراط يوم القيامة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Abdullah Bin Muhammad, from Zayd Bin Ali, from Al-Husayn Bin Zayd Bin Ali,

‘From Ali son of Ja’far^{-asws}, from his brother Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Deliver to me the need of one who is not capable of delivering his need, for the one who delivers to a ruling authority a need of the one who is not capable of delivering it, Allah^{-azwj} will Affirm his feet upon the Bridge on the Day of Qiyamah’.¹⁶

أَخْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، قَالَ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الرِّضَا ع قَالَ: إِنَّ لِلَّهِ بِأَبْوَابِ السَّلْطِينِ مِنْ نَوْرِ اللَّهِ سُبْحَانَهُ وَ تَعَالَى وَجْهَهُ بِالْبُرْهَانِ وَ مَكَرَّنَ لَهُ فِي الْبِلَادِ لِيُدْفَعَ بِهِ عَنْ أَوْلِيَائِهِ وَ يُصْلَحَ بِهِ أُمُورَ الْمُسْلِمِينَ

(The book) ‘A’lam Al Deen’ of Al Daylami who said, ‘It is reported by Muhammad Bin Ismail,

‘From Al-Reza^{-asws} having said: ‘For Allah^{-azwj}, at the doors of rulers, there is one whom Allah^{-azwj} the Glorious and Exalted has Irradiate his face with the proof, and Enabled for him in the country to Him^{-azwj} to Defend His^{-azwj} friends through him, and correct affairs of the Muslims through him.

إِلَيْهِ يَلْجَأُ الْمُؤْمِنُونَ مِنَ الضَّرَرِ وَ يَفْرَغُ ذُو الْحَاجَةِ مِنْ شِبَعَيْنَا وَ بِهِ يُؤْمِنُ اللَّهُ تَعَالَى رَوْعَتُهُمْ فِي دَارِ الظُّلْمَةِ أَوْلِيكَ الْمُؤْمِنُونَ حَقًّا وَ أَوْلِيكَ أَمْنَاءُ اللَّهِ فِي أَرْضِهِ

The Momineen can shelter to him from the harm, and the one from our^{-asws} Shias with the need can panic to, and by him Allah^{-azwj} the Exalted Secures their dread in the house of oppression. They are the Momineen, truly, and they are trustees of Allah^{-azwj} in His^{-azwj} earth.

أَوْلِيكَ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ يَزْهَرُ نُورُهُمْ لِأَهْلِ السَّمَاوَاتِ كَمَا تَزْهَرُ النُّجُومُ لِأَهْلِ الْأَرْضِ وَ أَوْلِيكَ مِنْ نُورِهِمْ تُضِيءُ الْقِيَامَةَ خُلُقُوا وَ اللَّهُ لِلْجَنَّةِ وَ خُلِقَتِ الْجَنَّةُ لَهُمْ فَهَنِيئاً لَهُمْ مَا عَلَى أَحَدِكُمْ إِنْ شَاءَ لَيْنَالُ هَذَا كُلُّهُ

They, their Noor (light) will be travelling in front of them. Their Noor will shine for people of the skies just as the shining stars shine for people of the earth, and they, from their Noor, the Qiyamah will be illuminated. By Allah^{-azwj}! They have been Created for the Paradise and the Paradise has been Created for them. So, congratulations for them! What is upon one of you, if he so desires, he can achieve this, all of it!’

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 85 H 4

¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 84 H 3

قَالَ قُلْتُ بِمَاذَا جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, 'I said, 'With what? May I be sacrificed for you^{-asws!}'

قَالَ تَكُونُ مَعَهُمْ فَتَسْرُنَا بِإِدْحَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ مِنْ شِيعَتِنَا.

He^{-asws} said: 'You can be with them. Gladden us^{-asws} by entering the gladness unto the Momineen from our^{-asws} Shias".¹⁷

¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 84 H 4