

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ 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.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Don’t disappoint a hopping one’

Summary:

When people ask for favours, they are hoping a positive response from us, if we are able, we should offer our assistance. In fact, their asking for help is a mercy of Allah^{-azwj} upon us, by ignoring them, we reject a Mercy of Allah^{-azwj}, since Allah^{-azwj} had Favoured us to relieve a believer for the bounties of both worlds. Upon our being indifferent, Allah^{-azwj} Diverts that Mercy towards someone else and we will be accounted for not recognising the rights of a believer.

Ahadith:

الأمامي للشيخ الطوسي الفخام عن المنصوري عن عم أبيه عن أبي الحسن الثالث ع عن آباءه ع قال قال النبي ص لا تحبب راجيك فيمؤتلك الله و يعاديك.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Faham, from Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww} said: ‘Do not disappoint one hoping to you, for Allah^{-azwj} will Hate you and be Inimical to you’’¹.

الأمامي للشيخ الطوسي ابن الصلت عن ابن عفة عن أحمد بن يحيى المندري عن الحسين بن محمد عن أبيه عن إسماعيل بن أبي خلف عن صفوان بن مهران عن أبي عبد الله ع قال: أما رجل مسلم أتاه رجل مسلم في حاجة وهو يفتد على قضائها فمنعه إياها عيره الله يوم القيامة تغييراً شديداً و قال له أتاك أخوك في حاجة قد جعلت قضائها في يديك فمنعته إياها زهداً منك في ثوابها و عزيتي لا أنظر إليك في حاجة معدباً كنت أو مغفوراً لك.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Ahmad Bin Yahya Al Munzir, from Al-Husayn Bin Muhammad, from his father, from Ismail Bin Abu Khalaf, from Safwan Bin Mihran,

‘From Abu Abdullah^{-asws} having said: ‘Whichever Muslim man, a Muslim comes to him regarding a need, and he is able upon fulfilling it, but he prevents him of it (helping him), Allah^{-azwj} will Reprimand him on the Day of Qiyamah with severe Reprimand, and Say to him: “Your brother had come to you regarding a need, and I^{-azwj} had Made its fulfilment to be in your hands, but you refused to him, as an abstention from you regarding its Reward. By My^{-azwj} Might! I^{-azwj} will not Look at (Consider) you regarding a need, whether you are to be Punished or Forgiven for!”²

¹ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 2

² Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 1

الحِصَالِ أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ سَهْلِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُنْذِرِ بْنِ يَزِيدَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا هَارُونَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى آلَى عَلَى نَفْسِهِ أَنْ لَا يُجَاوِزَهُ خَائِنٌ

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Sahl, from Muhammad Bin Al-Husayn Bin Zayd, from Muhammad Bin Sinan, from Munzir Bin Yazeed, from Abu Harou Al Makfouf who said,

'Abu Abdullah^{-asws} said to me: 'O Abu Haroun! Allah^{-azwj} Blessed and Exalted Swore upon Himself^{-saww} that He^{-azwj} will not let a betrayer be His^{-azwj} neighbour'.

قَالَ قُلْتُ وَ مَا الْخَائِنُ

He (the narrator) said, 'I said, 'And what is the betrayer?'

قَالَ مِنَ ادَّخَرَ عَنْ مُؤْمِنٍ دِرْهَمًا أَوْ حَبَسَ عَنْهُ شَيْئًا مِنْ أَمْرِ الدُّنْيَا

(Abu Abdullah^{-asws}) said 'One who holds back a Dirham from a Momin, or withholds from him something from the matters of the world'.

قَالَ قُلْتُ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ

He (the narrator) said, 'I said, 'I seek Refuge with Allah^{-azwj} from the Wrath of Allah^{-azwj}!'

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى آلَى عَلَى نَفْسِهِ أَنْ لَا يُسْكِنَ جَنَّتَهُ أَصْنَافًا ثَلَاثَةً رَاذٌ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَوْ رَاذٌ عَلَى إِمَامٍ هُدَى أَوْ مَنْ حَبَسَ حَقَّ امْرِئٍ مُؤْمِنٍ

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Swore upon Himself^{-azwj} that three types (of people) will not Settle in His^{-azwj} Paradise – a rejector upon Allah^{-azwj} Mighty and Majestic, or a rejector upon an Imam^{-asws} of guidance, or one who withholds a right of a Momin person'.

قَالَ قُلْتُ يُعْطِيهِ مِنْ فَضْلِ مَا يَمْلِكُ

He (the narrator) said, 'I said, 'He should give from the surplus of what he owns?'

قَالَ يُعْطِيهِ مِنْ نَفْسِهِ وَ رُوحِهِ فَإِنْ بَخِلَ عَلَيْهِ بِنَفْسِهِ فَلَيْسَ مِنْهُ إِنَّمَا هُوَ شَرِكُ شَيْطَانٍ.

He^{-asws} said: 'He should give him from his self and his soul. If he is miserly upon him with himself, so it isn't from him, but rather he is an associate of Satan^{-la}'.³

A Believer is a mercy upon the Believer:

ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ عَبَّادٍ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارِ الصَّيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جَعَلْتَ فِدَاكَ الْمُؤْمِنُ رَحْمَةً عَلَى الْمُؤْمِنِ

³ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 3

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Haroun Bin Al Jahm, from Ismail Bin Ammar Al Sayrafi,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The Momin is a mercy upon the Momin?'

فَقَالَ نَعَمْ

He^{-asws} said: 'Yes'.

فَقُلْتُ وَكَيْفَ ذَلِكَ

'I said, 'And how is that so?'

قَالَ أَيُّمَا مُؤْمِنٍ أَنَا أَحُوهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةٌ مِنَ اللَّهِ سَاقَهَا إِلَيْهِ وَ سَبَّبَهَا لَهُ فَإِن قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَ هُوَ يُقَدِّرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ الرَّحْمَةَ الَّتِي سَاقَهَا اللَّهُ إِلَيْهِ وَ سَبَّبَهَا لَهُ وَ دُخِرَتِ الرَّحْمَةُ إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: 'Whichever Momin his brother comes to him regarding a need, so that (his coming) is a Mercy from Allah^{-azwj}, He^{-azwj} has Ushered it to him and has Released it to him. If he fulfils his need, he would have Accepted the Mercy by accepting it, and if he rejects him from his need while he is able upon fulfilling it, so rather he has rejected the Mercy from himself which Allah^{-azwj} has Ushered it to him and had Released it for him, and the Mercy is Treasured up to the Day of Qiyamah.

فَيَكُونُ الْمَرْذُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمُ فِيهَا إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ وَإِنْ شَاءَ إِلَى غَيْرِهِ

Thus, he would be the one rejected from his need. He is the decider regarding it. If he so desires, he turns it away from himself, and if he so desires, to someone else.

يَا إِسْمَاعِيلُ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ هُوَ الْحَاكِمُ فِي رَحْمَةِ مَنْ اللَّهُ عَزَّ وَ جَلَّ قَدْ شُرِعَتْ لَهُ قَالِي مَنْ تَرَى يَصْرِفُهَا

O Ismail! When it will be the Day of Qiyamah, he will be the decider regarding the Mercy from Allah^{-azwj} Mighty and Majestic having been started for him. Who do you see him turning it to?'

قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا أَظُنُّهُ يَصْرِفُهَا عَنْ نَفْسِهِ

He (the narrator) said, 'I said, "May I be sacrificed for you^{-asws}! I don't think he will turn it away from himself'.

قَالَ لَا تَظَنَّ وَ لَكِنَّ اسْتَبَقْتَنِي فَإِنَّهُ لَا يَرُدُّهَا عَنْ نَفْسِهِ

He^{-asws} said: 'Do not guess, but be certain, for he will not reject it from himself.

يَا إِسْمَاعِيلُ مَنْ أَنَا أَحُوهُ فِي حَاجَةٍ يُقَدِّرُ عَلَى قَضَائِهَا فَلَمْ يَفْضَحْهَا لَهُ سَلَطَ اللَّهُ عَلَيْهِ شَجَاعاً يَنْهَشُ إِهْمَامَهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذَّباً.

O Ismail! One to whom his brother comes regarding a need he is able upon fulfilling it, but does not fulfil it for him, Allah^{-azwj} will Cause a serpent to prevail upon him, gnawing at his toes in his grave up to the Day of Qiyamah^{-asws}, whether he is Forgiven for or Punished".⁴

ثواب الأعمال ابن الوليد عن الصَّفَّارِ عَنِ النَّبِيِّ عَنِ إِدْرِيسَ بْنِ الْحَسَنِ عَنِ مُصْبِحِ بْنِ هَلْفَامٍ عَنِ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا رَجُلٌ مِنْ أَصْحَابِنَا اسْتَعَانَ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ فِي حَاجَةٍ فَلَمْ يُبَالِغْ فِيهَا بِكُلِّ جُهِدِهِ فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ وَ الْمُؤْمِنِينَ -

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Idrees Bin Al-Hassan, from Musabbih Bin Hilqam, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'Whichever man from our^{-asws} companions, a man from his brother were to seek to be assisted by him regarding a need, but he does not go to the extremes in it in every effort, so he has betrayed Allah^{-azwj}, and His^{-azwj} Rasool^{-saww}, and Momineen^{-asws}'.

قَالَ أَبُو بَصِيرٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَعْنِي بِقَوْلِكَ وَ الْمُؤْمِنِينَ

Abu Baseer said, 'I said to Abu Abdullah^{-asws}, 'What do you^{-asws} mean by your^{-asws} words, 'And the Momineen'?'

قَالَ مِنْ لَدُنْ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى آخِرِهِمْ.

He^{-asws} said: 'From the time of Amir Al-Momineen^{-asws} up to last of them".⁵

قصص الأنبياء عليهم السلام الصدوق عن ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ عَنِ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: رَوَوْا أَنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ بَنَى قَصْرًا فَجَوَّدَهُ وَ شَيَّدَهُ ثُمَّ صَنَعَ طَعَامًا فَدَعَا الْأَعْيُنَاءَ وَ تَرَكَ الْفُقَرَاءَ فَكَانَ إِذَا جَاءَ الْفَقِيرُ قَبْلَ لِكُلِّ وَاحِدٍ مِنْهُمْ إِنَّ هَذَا طَعَامٌ لَمْ يُصْنَعْ لَكَ وَ لَا لِشَبَاهِكَ

(The book) 'Qasas Al-Anbiya^{-as}', may the greetings be upon them^{-as} – Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Abu Is'haq Al Khurasany, from Wahab Bin Munabbih who said,

'It is being reported that a man from the children of Israel built a castle, so he made it well and strengthened it. Then he made food and invited the rich but neglected the poor. It was so that when the poor came, it was said to each one of them, 'The food has not been made for you nor for the likes of you!'

قَالَ فَبَعَثَ اللَّهُ مَلَكَيْنِ فِي زَمَانِ الْفُقَرَاءِ فَقِيلَ لهُمَا مِثْلُ ذَلِكَ ثُمَّ أَمَرَهُمَا اللَّهُ تَعَالَى بِأَنْ يَأْتِيَا فِي زَمَانِ الْأَعْيُنَاءِ فَأَدْجَلَا وَ أَكْرَمَا وَ أُجْلِسَا فِي الصِّدْرِ فَأَمَرَهُمَا اللَّهُ تَعَالَى أَنْ يُجْسِفَا الْمَدِينَةَ وَ مَنْ فِيهَا.

He (the narrator) said, 'Allah^{-azwj} Sent two Angels in appearance of the poor ones. It was said to them similar to that. Then Allah^{-azwj} the Exalted Commanded them to come in the

⁴ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 5

⁵ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 7

appearance of the rich. They were allowed to enter, and were honoured, and were seated in the centre. Allah^{-azwj} the Exalted Commanded the city and the ones in it to be submerged".⁶

كَتَابَ قَضَاءِ الْخُفُوقِ لِلصُّورِيِّ، قَالَ الصَّادِقُ عَ الْمُؤْمِنُ الْمُحْتَاجُ رَسُولُ اللَّهِ تَعَالَى إِلَى الْغَنِيِّ الْقَوِيِّ فَإِذَا خَرَجَ الرَّسُولُ بِغَيْرِ حَاجَتِهِ غَفِرَتْ لِلرَّسُولِ ذُنُوبُهُ وَ سَأَطَ اللَّهُ عَلَى الْغَنِيِّ الْقَوِيِّ شَيْطَانِينَ تَنْهَشُهُ قَالَ يُخَلِّي بَيْنَهُ وَ بَيْنَ أَصْحَابِ الدُّنْيَا

The book 'Qaza Al Uqouq' of Al Sowry –

'Al-Sadiq^{-asws} said: 'The Momin, the needy, is a messenger of Allah^{-azwj} the Exalted to the rich, the strong. When the messenger goes out without his need, the messenger is Forgiven his sins, and Allah^{-azwj} Causes a Satan^{-la} to prevail upon the rich, biting him. He^{-la} says, 'Free between him and companions of the world!'

فَلَا يَرْضَوْنَ بِمَا عِنْدَهُ حَتَّى يَتَكَلَّفَ لَهُمْ يَدْخُلُ عَلَيْهِمُ الشَّاعِرُ فَيَسْمِعُهُ فَيُعْطِيهِ مَا شَاءَ فَلَا يُؤْجِرُ عَلَيْهِ فَهَذِهِ الشَّيَاطِينُ الَّتِي تَنْهَشُهُ.

They are not satisfied with what is with him until he^{-la} encumbers for them, the poet enters to see them. They listen to him, they give him whatever he so desires, and he is not Rewarded upon it. So, this is the Satan^{-la} who bites him".⁷

وَ عَنْهُ عَ أَنَّهُ قَالَ لِرِفَاعَةَ بِنِ مُوسَى وَ قَدْ دَخَلَ عَلَيْهِ يَا رِفَاعَةَ أَلَا أُخْبِرُكَ بِأَكْثَرِ النَّاسِ وَزُرّاً

And from him^{-asws}, having said to Rifa'at Bin Musa, and he had entered to see him^{-asws}: 'O Rifa'at! Shall I^{-asws} inform you of the one from the people with most burdens?'

قُلْتُ بَلَى جَعَلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ مَنْ أَعَانَ عَلَى مُؤْمِنٍ بِمَضَلِّ كَلِمَةٍ

He^{-asws} said: 'One who assists against a Momin by a surplus word'.

تُمْ قَالَ أَلَا أُخْبِرُكُمْ بِأَقْلَبِهِمْ أَجْرًا

Then he^{-asws} said: 'Shall I^{-asws} inform you with the least of them in Reward?'

قُلْتُ بَلَى جَعَلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ مَنْ ادَّخَرَ عَنْ أَخِيهِ شَيْئاً مِمَّا يَحْتَاجُ إِلَيْهِ فِي أَمْرِ آخِرَتِهِ وَ دُنْيَاهُ

⁶ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 10

⁷ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 12 a

He^{-asws} said: 'One withholding from his brother something from what he is needy to regarding the matters of his Hereafter and his world'.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِأَوْفَرِهِمْ نَصِيبًا مِنَ الْإِيمَانِ

Then he said, 'Shall I^{-asws} inform you with the most plentiful of them of sins?'

فُلْتُ بَلَى جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ مَنْ عَابَ عَلَيْهِ شَيْئًا مِنْ قَوْلِهِ وَفِعْلِهِ أَوْ رَدَّ عَلَيْهِ احْتِقَارًا لَهُ وَتَكْبُرًا عَلَيْهِ

He^{-asws} said: 'One who faults upon him (Momin brother), anything from his words or his deeds, or rejects upon him despising to him and being arrogant upon him'.

ثُمَّ قَالَ أَزِيدُكَ حَزَنًا آخَرَ يَا رِفَاعَةَ مَا آمَنَ بِاللَّهِ وَ لَا بِمُحَمَّدٍ وَ لَا بِعَلِيِّ مَنْ إِذَا آتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ لَمْ يَضْحَكْ فِي وَجْهِهِ فَإِنْ كَانَتْ حَاجَتُهُ عِنْدَهُ سَارَعَ إِلَى قَضَائِهَا وَ إِنْ لَمْ يَكُنْ عِنْدَهُ تَكَلَّفَ مِنْ عِنْدِ غَيْرِهِ حَتَّى يَفْضِيَهَا لَهُ

Then he^{-asws} said: 'I^{-asws} shall increase for you another word, O Rifa'at! He has neither believed in Allah^{-azwj}, nor in Muhammad^{-saww}, nor in Ali^{-asws}, the one who when his Momin brother comes to him regarding a need, he does not laugh in his face. If his need were to be in his possession, he hastens to fulfil it, and if it does not happen to be in his possession, he encumber from what is with others, until he fulfils it.

فَإِذَا كَانَ بِخِلَافِ مَا وَصَفْتُهُ فَلَا وَلايَةَ بَيْنَنَا وَ بَيْنَهُ.

When he happens to be opposite to what I^{-asws} have described, there is no Wilayah between us^{-asws} and him".⁸

الكاظمي عن مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُقْطَبِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ كَانَتْ لَهُ دَارٌ فَاحْتِاجَ مُؤْمِنٍ إِلَى سُكْنَاهَا فَمَنَعَهُ إِيَّاهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ مَلَائِكَتِي أَجَلْ عَبْدِي بِسُكْنَى الدُّنْيَا وَ عَزَّتِي وَ جَلَالِي لَا يَسْكُنُ جَنَّاتِي أَبَدًا.

(The book) 'Al Kafi' – From Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah^{-asws} said: 'One who has a house for him, and a Momin is needy to settle in it, but he refuses it to him. Allah^{-azwj} Mighty and Majestic Says: "My Angels! My^{-azwj} servant is being miserly with a dwelling of the world! By My^{-azwj} Might and My^{-azwj} Majesty! He will not dwell in My^{-azwj} Gardens, ever!"⁹

الكاظمي عن الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ آتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ سَاقَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بِوَلَايَتِنَا وَ هُوَ مُؤْصَلٌ بِوَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ

⁸ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 12 b

⁹ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 18

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

'From Ali son of Ja'far^{-asws} who said, 'I heard Abu Al-Hassan^{-asws} saying: 'One to whom his Momin brother comes regarding a need, so rather it is a mercy from Allah^{-azwj} Mighty and Majestic He^{-azwj} has Ushered to him. If he accepts that, so he has connected with our^{-asws} Wilayah, and it is connected with the Wilayah of Allah^{-azwj} Mighty and Majestic.

وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَىٰ فَضَائِلِهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَىٰ يَوْمِ الْقِيَامَةِ مَعْفُورٌ لَهُ أَوْ مُعَذَّبٌ فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالاً

And if he were to reject him from his need while he is able upon fulfilling it, Allah^{-azwj} will Cause a serpent of fire biting him in his grave up to the Day of Qiyamah, whether he is Forgiven for or Punished, for if the seeker were to excuse him, he would be of an eviler state'.

قَالَ وَ سَمِعْتُهُ يَقُولُ مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ مُسْتَجِيرًا بِهِ فِي بَعْضِ أحوَالِهِ فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ فَقَدْ قَطَعَ وَايَةَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

He (the narrator) said, 'And I heard him^{-asws} saying: 'One to whom a man from his brothers aims to him seeking to be rescued by him regarding one of his situations, but he does not rescue him despite being able upon it, so he has cut off Wilayah of Allah^{-azwj} Blessed and Exalted''¹⁰

Punishment for insincere Consoling:

الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حُسَيْنِ بْنِ حَازِمٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اسْتَشَارَ أَخَاهُ فَلَمْ يَمْحِضْهُ مَحْضَ الرَّأْيِ سَلَبَهُ اللَّهُ عِزَّهُ وَ جَلَّ رَأْيُهُ.

(The book) 'Al Kafi' – a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one his companions, from Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed, from his father,

'From Abu Abdullah^{-asws} having said: 'One who consults his brother, but he is not sincere with him with a sincere view, Allah^{-azwj} Mighty and Majestic will Strip him of his view''¹¹

¹⁰ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 19

¹¹ Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 27