

كتاب المؤمن

THE BOOK OF THE BELIEVER

الحسين بن سعيد

Al-Husayn Bin Saeed

الكتاب المؤمن للشيخ الثقة الجليل الحسين بن سعيد الكوفي الهموازي من اصحاب الائمة أبي الحسن الرضا، أبي جعفر الجواد، أبي الحسن الهادي عليهم السلام المتوفى بقم

The Book of the Believer of the trustworthy Sheykh, the majestic Al-Husayn Bin Saeed Al Kufy Al Ahwazy, was from the companions of the Imams^{asws} Abu Al-Hassan Al-Reza^{asws}, Abu Ja'far Al-Jawad^{asws} and Abu Al-Hassan Al-Hadi^{asws}. He died at Qumm.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah^{azwj} the Beneficent, the Merciful

الحمد لله رب العالمين، والصلاة على سيد المرسلين محمد وآله الطاهرين.

The Praise is for Allah^{azwj} the Lord^{azwj} of the worlds, and the Salawat be upon the Chief of the Mursil Propehts^{as} Muhammad^{saww} and his^{saww} Purified Progeny^{asws}

قال الله تعالى: انما المؤمنون الذين امنوا بالله ورسوله ثم لم يرتابوا وجاهدوا باموالهم وانفسهم في سبيل الله اولئك هم الصادقون * الحجرات: 15

Allah^{azwj} the Exalted Said **[49:15] But rather, the ones who believe are only those who believe in Allah and His Rasool, then they doubt not and struggle hard with their wealth and their lives in the Way of Allah; they are the truthful ones.**

انما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته زادتهم إيمانا وعلى رحمهم يتوكلون * الذين يقيمون الصلوة ومما رزقناهم ينفقون * اولئك هم المؤمنون حقا لهم درجات عند ربهم ومغفرة ورزق كريم * الانفال: 2، 3، 4

[8:2] But rather, the Believers are those who when His Verses are recited to them they increase them in faith, and upon their Lord they are relying [8:3] Those who keep up the Prayer and spend out of what We have Given them [8:4] These are the Believers truly; for them are Levels with their Lord and Forgiveness and an honourable sustenance.

1 – باب شدة ابتلاء المؤمن

Chapter 1 – The severity of the trials of the Momin

عن زرارة قال: سمعت أبا جعفر عليه السلام يقول: في قضاء الله عزوجل كل خير للمؤمن.

From Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'In the Judgment of Allah^{azwj} Mighty and Majestic there would always be every goodness for the Momin'.¹

وعن الصادق عليه السلام: إن المسلم لا يقضي الله عزوجل قضاء إلا كان خيرا له، [وان ملك مشارق الارض ومغاربها كان خيرا له] . ثم تلا هذه الآية: " فوقاه الله سيئات ما مكروا " ،

And from Al-Sadiq^{asws}: 'The Muslim is such that Allah^{azwj} Mighty and Majestic does not Decide a Judgement except it was better for him (and even if he was a king of the east of the earth and

¹Kitab Al Momin – Ch1 H 1

the west of it, it would be better for him). Then he^{asws} recited this Verse **[40:45] So Allah Saved him from the evil of what they planned'**.

ثم قال: أما والله لقد تسلطوا عليه وقتلوه، فأما ما وقاه الله فوقاه الله أن يعتو في دينه.

Then he^{asws} said: 'But, by Allah^{azwj}! And they had overcome upon him and they killed him, so as for what Allah^{azwj} Saved, (was that) Allah^{azwj} Saved him from transgressing in his Religion'.²

وعن الصادق عليه السلام قال: لو يعلم المؤمن ما له في المصائب من الاجر، لتمنى أن يقرض بالمقاريض.

And from Al-Sadiq^{asws} having said: 'Had the *Momin* known what was for him in the difficulties, from the Recompense, he would wish to be cut (into pieces) by the scissors'.³

عن سعد بن طريف قال: كنت عند أبي جعفر عليه السلام فجاء جميل الأزرق، فدخل عليه، قال: فذكروا بلايا الشيعة وما يصيبهم، فقال أبو جعفر " عليه السلام ": إن اناسا أتوا علي بن الحسين عليهما السلام وعبد الله بن عباس فذكروا لهما نحو مما ذكرتم، قال: فأتيا الحسين بن علي عليهما السلام فذكرا له ذلك،

From Saeed Bin Tareyf who said,

'I was in the presence of Abu Ja'far^{asws}, and Jameel Al-Arzaq came over to him^{asws}. So he mentioned the affliction of the Shias and what was hitting them. So Abu Ja'far^{asws} said: 'Some people came over to Ali^{asws} Bin Al-Husayn^{asws} and Abdullah Bin Abbas, and they mentioned to them approximately to what you are mentioning. So they both went to Al-Husayn^{asws} Bin Ali^{asws} and mentioned that to him^{asws}.

فقال الحسين عليه السلام: والله البلاء، والفقر والقتل أسرع إلى من أحبنا من ركض البراذين، ومن السيل إلى صمره، قلت: وما الصمرة؟ قال: منتهاه، ولولا أن تكونوا كذلك لرأينا أنكم لستم منا.

So Al-Husayn^{asws} said: 'By Allah^{azwj}! The affliction, and the poverty, and the murder is quicker to the one who loves us^{asws} than racing horses, and the flow (of the stream) to its 'Samrat'. I said, 'And what is the 'Samrat'? He^{asws} said: 'To its end point. And if you do not happen to be like that, we^{asws} would view that you are not from us^{asws}'.⁴

وعن الاصبغ بن نباتة قال: كنت عند أمير المؤمنين عليه السلام قاعدا، فجاء رجل فقال: يا أمير المؤمنين والله إني لاحبك [في الله] فقال: صدقت، إن طينتنا مخزونة أخذ الله ميثاقها من صلب آدم فاتخذ للفقر جلبابا، فإني سمعت رسول الله صلى الله عليه وآله وسلم يقول: والله يا علي إن الفقر لاسرع (أسرع - خ) إلى محبيك من السيل إلى بطن الوادي.

And from Al Asbagh Bin Nabata who said,

²Kitab Al Momin – Ch1 H 2

³Kitab Al Momin – Ch1 H 3

⁴Kitab Al Momin – Ch1 H 4

'I was seated in the presence of Amir Al-Momineen^{asws}, so a man came over and he said, 'O Amir Al-Momineen^{asws}! By Allah^{azwj}! I love you^{asws} for the Sake of Allah^{azwj}'. So he^{asws} said: 'You speak the truth. Our^{asws} clay was treasured. Allah^{azwj} took its Covenant from the lineage of Adam^{as}, therefore (be prepared) to take to the poverty as a robe, for I^{asws} heard Rasool-Allah^{saww} saying: 'By Allah^{azwj}, O Ali^{asws}! The poverty is quicker to the one who loves you^{asws} than the flow of the stream to the bottom of the valley''.⁵

عن الفضيل بن يسار قال: سمعت أبا عبد الله عليه السلام يقول: إن الشياطين أكثر على المؤمن الزناير على اللحم.

From Al Fuzayl Bin Yasaar who said,

'I heard Abu Abdullah^{asws} saying: 'There are more Satans^{la} upon the *Momin* than there are flies upon the meat'.⁶

وعن أحدهما عليهما السلام قال: ما من عبد مسلم ابتلاه الله عزوجل بمكروه وصبر إلا كتب الله له أجر ألف شهيد.

And from one of the two (5th or 6th Imam^{asws}) having said: 'There is none from a Muslim whom Allah^{azwj} Mighty and Majestic Afflicts with an adversity, and he observes patience, except that Allah^{azwj} would Write for him the Recompense of a thousand martyrs'.⁷

وعن أبي الحسن عليه السلام قال: ما أحد من شيعتنا يتلوه الله عز وجل ببليّة فيصبر عليها إلا كان له أجر ألف شهيد.

And from Abu Al-Hassan^{asws} having said: 'There is none from our^{asws} Shias whom Allah^{azwj} Mighty and Majestic Afflicts with an affliction, and he observes patience upon it, except that there would be for him a Recompense of a thousand martyrs'.⁸

عن أبي عبد الله عليه السلام قال: فيما أوحى الله إلى موسى (ع) أن: يا موسى ما خلقت خلقا أحب إلي من عبدي المؤمن، واني انما أبتليه لما هو خير له، [وأعطيه لما هو خير له] ، وأزوي عنه لما هو خير له، وأنا أعلم بما يصلح عليه عبدي،

From Abu Abdullah^{asws} having said: 'Among what Allah^{azwj} Revealed unto Musa^{as} was: "O Musa^{as}! I^{azwj} have not Created a creature more beloved to Me^{azwj} than My^{azwj} *Momin* servant, and I^{azwj}, rather Afflict him due to what is better for him (and I^{azwj} Give him due to what is better for him), and I^{azwj} Impede from him due to what is better for him, and I^{azwj} am more Knowing of what would be correct upon My^{azwj} servant.

فليصبر على بلائي، وليرض بقضائي، وليشكر نعمائي، أكتبه في الصديقين عندي إذا عمل برضائي وأطاع أمري.

⁵Kitab Al Momin – Ch1 H 5

⁶Kitab Al Momin – Ch1 H 6

⁷Kitab Al Momin – Ch1 H 7

⁸Kitab Al Momin – Ch1 H 8

Therefore, let him be patient upon My^{azwj} affliction, and let him be pleased with My^{azwj} Judgment, and let him thank for My^{azwj} Bounties. I^{azwj} shall Write him to be among the truthful ones with Me^{azwj} when he acts with being pleased with Me^{azwj} and obeys My^{azwj} Commands”⁹.

وعن أبي عبد الله عليه السلام قال: كان لموسى بن عمران أخ في الله، وكان موسى يكرمه ويحبه ويعظمه، فأتاه رجل فقال: أني أحب أن تكلم لي هذا الجبار، وكان الجبار ملكاً من ملوك بني إسرائيل، فقال: والله ما أعرفه ولا سألته حاجة قط، قال: وما عليك من هذا! لعل الله عزوجل يقضي حاجتي على يدك،

And from Abu Abdullah^{asws} having said: ‘There was for Musa^{as} Bin Imran^{as} a brother for the Sake of Allah^{azwj}, and Musa^{as} used to honour him, and love him, and revere (respect) him. A person came over to him (the friend of Musa^{as}) and said, ‘I would love it if you could speak for me to this tyrant’, and it was so that the tyrant king was from the kings of the Children of Israel. So, he said, ‘By Allah^{azwj}! I do not recognise him, nor will I ask him for a need at all!’ That person said, ‘And was is against you from this? Perhaps Allah^{azwj} Mighty and Majestic would fulfil my need upon your hands’.

فرق له، وذهب معه من غير علم موسى، فأتاه ودخل عليه، فلما رآه الجبار أدناه وعظمه، فسأله حاجة الرجل فقضاها له، فلم يلبث ذلك الجبار أن طعن فعات، فحشد في جنازته أهل مملكته، وغلقت لموته أبواب الاسواق لحضور جنازته.

Anyhow, he sympathised with him and went along with him, without letting Musa^{as} know. So he came up to him and entered, and when the tyrant saw him, he went near him and revered him. And the man asked for a need, and he (the tyrant) fulfilled it for him. It was not long before the tyrant was stabbed, and he died. So the people of the kingdom thronged in his funeral, and the doors of the markets were shut due to his death in order to attend his funeral.

وقضي من القضاء أن الشاب المؤمن أخوا موسى مات يوم مات ذلك الجبار وكان أخوا موسى إذا دخل منزله أغلق عليه بابه فلا يصل إليه أحد، وكان موسى إذا أراد فتح الباب عنه ودخل عليه،

And it was Ordained from the Ordainments that the strong (belief) *Momin*, brother (in faith) of Musa^{as}, died on the (same) day that tyrant died, and it was so that whenever the brother (in faith) of Musa^{as} enter the house, he would close the door and no one would arrive to him. And it was so that whenever Musa^{as} wanted to see him, he^{asws} would open the door, and he^{asws} would enter.

وان موسى نسيه ثلاثاً، فلما كان اليوم الرابع ذكره موسى، فقال: قد تركت أخي منذ ثلاث " فلم آته " ففتح عنه الباب ودخل عليه، فإذا الرجل ميت! وإذا دواب الارض دبت عليه فتناولت من محاسن وجهه،

And Musa^{as} forgot him for three (days). So when it was the fourth day, Musa^{as} remembered him, and he^{asws} said (to himself^{as}): ‘I^{as} have neglected my^{as} brother (in faith) since three (days) and did not go to him’. So he^{asws} opened the door of his and entered to see him, and there was

⁹Kitab Al Momin – Ch1 H 9

the man, dead, and the insects of the earth were crawling upon him, and were taking from the beauty of his face.

فلما رآه موسى عند ذلك، قال: يا رب عدوك حشرت له الناس، ووليك أمته فسلطت عليه دواب الارض تناولت من محاسن وجهه!؟

So when Musa^{as} saw him during that, he^{as} said: 'O Lord^{azwj}! Your^{azwj} enemy, the people thronged for him, and Your^{azwj} friend, You^{azwj} Caused him to die and Caused the insects of the earth to overcome upon him, taking from the beauty of his face?'

فقال الله عزوجل: يا موسى إن وليي سأل هذا الجبار حاجة فقضاها له، فحشدت له أهل مملكته للصلاة عليه لأكافئه عن المؤمن بقضاء حاجته، ليخرج من الدنيا وليس له عندي حسنة أكافئه عليها،

So Allah^{azwj} Mighty and Majestic Said: "O Musa^{as}! My^{azwj} friend asked this tyrant for a need, and he fulfilled it for him. So I^{azwj} Got the people of his kingdom to throng for him for the praying of *Salat* upon him, in order to it be suffice him for having fulfilled the need for the *Momin*, so that he would exit from the world and there wouldn't be a good deed for him (to Recompense for), as I have Sufficed it for him.

وان هذا المؤمن سلطت عليه دواب الارض لتتناول من محاسن وجهه لسؤاله ذلك الجبار، وكان لي غير رضى ليخرج من الدنيا وماله عندي ذنب 1.

And this *Momin*, I^{azwj} Caused the insects of the earth to overcome upon him to take from the beauty of his face due to his asking that tyrant (for a need), and it was not Agreeable to Me^{azwj}, so that he would exit from the word and there would not be a sin for him in My^{azwj} Presence"¹⁰.

وعن أبي جعفر عليه السلام قال: إن الله تبارك وتعالى إذا كان من أمره ان يكرم عبدا وله عنده ذنب ابتلاه بالسقم، فان لم يفعل ابتلاه بالحاجة، فان هو لم يفعل شدد عليه (عند / خ) الموت،

And from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High, whenever it was from His^{azwj} Command that He^{azwj} Honours a servant, and there was a sin for him, He^{azwj} would Afflict him with the sickness; and if He^{azwj} does not Do so, He^{azwj} would Afflict him with the need; and if He^{azwj} does not Do so, He^{azwj} would Intensify the difficulties upon him during the death.

وإذا كان من أمره أن يهين عبدا وله عنده حسنة أصبح بدنه، فان هو لم يفعل وسع في معيشته، فان هو لم يفعل هون عليه الموت

And whenever it was from His^{azwj} Command that He^{azwj} Disgraces a servant, and there was a good deed for him, He^{azwj} would Grant good health to his body; and if He^{azwj} does not Do so, He^{azwj} would Expand in his livelihood; and if He^{azwj} does not Do so, He^{azwj} would Ease the death upon him'.¹¹

¹⁰ Kitab Al Momin – Ch1 H 10

¹¹ Kitab Al Momin – Ch1 H 11

وعن أبي جعفر عليه السلام قال: قال الله تبارك وتعالى: وعزتي لا اخرج لي عبدا من الدنيا اريد رحمته إلا استوفيت كل سيئة هي له، اما بالضيق في رزقه، أو بلاء في جسده، وأما خوف ادخله عليه، فان بقي عليه شيء شددت عليه الموت. -

And from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High Said: "By My^{azwj} Might! I^{azwj} do not Bring out a servant of Mine^{azwj} from the world Intending being Merciful to him, except I^{azwj} Fulfil for every sin which is for him (with a Punishment), either it being with the narrowness in his sustenance, or with an affliction in his body, or a fear entering upon him. So if there remains a thing upon him, I^{azwj} would Intensify (the difficulties) of the death upon him".

وقال عليه السلام - وقال الله: وعزتي لا اخرج لي عبدا من الدنيا واريد عذابه إلا استوفيته كل حسنة له إما بالسعة في رزقه، أو بالصحة في جسده واما بأمن ادخله عليه فان بقي عليه شيء هونت عليه الموت

And he^{asws} said: 'And Allah^{azwj} Said: "By My^{azwj} Might! I^{azwj} do not Exit a servant of Mine^{azwj} from the world Intending Punishing him, except I^{azwj} would Fulfil him for every good deed of his, either by the Expansion in his sustenance, or with the good health in his body, or by security entering upon him. So if there remains a thing upon him, I^{azwj} Ease the (difficulties) of the death upon him'.¹²

وعن أبي جعفر عليه السلام قال: مرني من أنبياء بني اسرائيل برجل بعضه تحت حائط وبعضه خارج منه، فما كان خارجا منه قد نقبته الطير ومزقته الكلاب، ثم مضى ووقعت (رفعت - خ) له مدينة فدخلها، فإذا هو بعظيم من عظامها ميت على سرير مسجى بالدياج حوله الحمام،

And from Abu Ja'far^{asws} having said: 'A Prophet^{as} from the Prophets^{as} of the Children of Israel passed by a man, part of him was (crushed) under a wall and part of him was outside from it. So, whatever was outside from it, the birds had poked it and the dogs had torn it. Then he^{as} went on and came to a city, so he^{as} entered it, there was a great one from its great ones who had died upon a bed, which had been decorated with the brocade, and they were burning incense around him.

فقال: يا رب انك حكم عدل لا تجور، (ذاك ظ) عبدك لم يشرك بك طرفة عين أمته بتلك الميتة، وهذا عبدك لم يؤمن بك طرفة عين أمته بهذه الميتة

So he^{as} said: 'O Lord^{azwj}! You^{azwj} are a Just Judge, not being tyrannous. That was Your^{azwj} servant who had not associated with You^{azwj} even for the blink of an eye, You^{azwj} Caused him to die with that death; and this here is You^{azwj} servant who did not believe in You^{azwj} even for the blink of an eye, You^{azwj} Caused him to die by this death?'

فقال (الله) عزوجل: عبدي أنا كما قلت حكم عدل لا أجور، ذاك عبدي كانت له عندي سيئة وذنب فأتمت بتلك الميتة لكي يلقاني ولم يبق عليه شيء، وهذا عبدي كانت له عندي حسنة فأتمت بهذه الميتة لكي يلقاني وليس له عندي شيء.

So Allah^{azwj} Mighty and Majestic Said: "My^{azwj} servant! I^{azwj} am Just as you^{as} said it, a Just Judge not being tyrannous. That servant of Mine^{azwj} had an evil deed and a sin in My^{azwj} Presence,

¹² Kitab Al Momin – Ch1 H 12

therefore I^{azwj} Caused him to die with that death, so that he would meet Me^{azwj}, and there would not remain anything upon him. And this one is My^{azwj} what had a good deed for him in My^{azwj} Presence, therefore I^{azwj} Caused him to die with this death, so that he would meet Me^{azwj}, and there wouldn't be anything for him in My^{azwj} Presence”¹³.

عن ابن أبي عمير عن بعض أصحابه رفعه قال: بينما موسى يمشي على ساحل البحر، إذ جاء صياد فخر للشمس ساجداً، وتكلم بالشرك، ثم ألقى شبكته فأخرجها مملوءة، فأعادها فأخرجها مملوءة ثم أعادها فأخرج مثل ذلك حتى اكتفى ثم مضى،

From Ibn Abu Umeyr, from one of his companions, raising it, said,

‘While Musa^{as} was walking upon the coast of the sea, there came a fisherman who prostrated to the sun and spoke with *Shirk* (association), then cast his net, and it came out filled (with fish). Then he repeated it, and it came out filled (with fish). Then he repeated it, and it came out similar to that, until he was satisfied. Then he went away.

ثم جاء آخر فتوضأ ثم قام وصلى وحمد الله وأثنى عليه، ثم ألقى شبكته فلم يخرج شيئاً، ثم أعاد فلم يخرج شيئاً، ثم أعاد فأخرجت سمكة صغيرة، فحمد الله وأثنى عليه وانصرف.

Then another one came, so he performed *Wudou* (ablution), then he stood and prayed *Salat*, and praised Allah^{azwj} upon it, then cast his net, but nothing came from it. Then he repeated, but nothing came out. Then he repeated, so a small fish came. So he praised Allah^{azwj} and Extolled upon Him^{azwj}, and he left.

فقال موسى: يا رب عبدك جاء فكفر بك وصلى للشمس وتكلم بالشرك، ثم ألقى شبكته، فأخرجها مملوءة، ثم أعادها فأخرجها مملوءة، ثم أعادها فأخرجها مثل ذلك حتى اكتفى وانصرف، وجاء عبدك المؤمن فتوضأ وأسبغ الوضوء ثم صلى وحمد ودعا وأثنى، ثم ألقى شبكته فلم يخرج شيئاً، ثم أعاد فلم يخرج شيئاً، ثم أعاد فأخرج سمكة صغيرة فحمدك وانصرف!؟

So Musa^{as} said: ‘O Lord^{azwj}! Your^{azwj} servant came and he disbelieved in you and prayed to the sun and spoke with the *Shirk* (association), then he cast his net, so he brought it out filled (with fish). Then he repeated it, and brought it out filled (with fish). Then he repeated it, and he brought it out similar to that until he was satisfied and left. And Your^{azwj} *Momin* servant came, and he performed *Wudou* (ablution), and perfected the *Wudou*, then prayed and Praised, and supplication, and extolled, then cast his net, but nothing came out. Then he repeated, but nothing came out. Then he repeated, so a small fish came out. So he praised You^{azwj} and he left!’

فأوحى الله إليه: يا موسى انظر عن يمينك فنظر موسى فكشف له عما أعده الله لعبده المؤمن فنظر، ثم قيل له: يا موسى انظر عن يسارك فكشف له عما أعده الله للكافر فنظر،

So Allah^{azwj} Revealed unto him^{saww}: “O Musa^{as}! Look on your^{as} right!” So Musa^{as} looked, and there was uncovered for him^{as} from what Allah^{azwj} had Prepared for His^{azwj} *Momin* servant. So

¹³Kitab Al Momin – Ch1 H 13

he^{as} (kept) looking. Then He^{azwj} Said to him^{as}: “O Musa^{as}! Look on your^{as} left!”. So there was uncovered for him^{asws} from what Punishment Allah^{azwj} had Prepared for His^{azwj} disbelieving servant. So he^{as} (Kept) looking.

ثم قال الله (تعالى): يا موسى ما نفع هذا ما أعطيت، ولا ضرر هذا ما منعت. فقال موسى، يا رب حق لمن عرفك أن يرضى بما صنعت 3.

Then Allah^{azwj} the Exalted Said: “O Musa^{as}! It will not benefit this one what I^{azwj} have Given him, nor would it harm this one what I^{azwj} have Prevented from him”. So Musa^{as} Said: ‘O Lord^{azwj}! It is a right of the one who recognises You^{azwj} that he is pleased with whatever You^{azwj} Do’¹⁴.

عن اسحاق بن عمار قال: سمعت أبا عبد الله عليه السلام يقول: رأس طاعة الله (عزوجل) الرضا بما صنع الله إلى العبد فيما أحب وفيما أكره، [ولم يصنع الله بعبد شيئاً] الا وهو خير.

From Is’haq Bin Ammar who said,

‘I heard Abu Abdullah^{asws} saying: ‘The apex of the obedience to Allah^{azwj} is the pleasure with whatever Allah^{azwj} Does to the servant regarding what he loves and regarding what he dislikes, (and Allah^{azwj} does not Do anything with a servant except it is better (for him))’¹⁵.

عن يونس بن رباط قال: سمعت أبا عبد الله عليه السلام يقول: إن أهل الحق منذ ما كانوا في شدة، أما إن ذلك إلى مدة قريبة وعافية طويلة.

From Yunus Bin Rabat who said,

‘I heard Abu Abdullah^{asws} saying: ‘The people of the Truth have ever since been in difficulties. But, that is for a near-term and prolonged well-being’¹⁶.

عن سماعة قال: سمعته 5 يقول: ان الله عزوجل جعل وليه غرضاً لعدوه في الدنيا.

From Sama’at who said,

‘I heard him^{asws} saying: ‘Allah^{azwj} Mighty and Majestic had Made His^{azwj} friend as a target for his enemy in the world’¹⁷.

عن المفضل بن عمر، قال: قال رجل لابي عبد الله الصادق عليه السلام وأنا عنده: إن من قبلنا يقولون: إن الله إذا أحب عبداً نوه منوه من السماء: إن الله يحب فلاناً فأحبه، فيلقي الله المحبة (له) في قلوب العباد، وإذا أبغضه نوه منوه من السماء: إن الله يبغض فلاناً فأبغضوه، فيلقي الله له البغضاء في قلوب العباد.

From Al Mufazzal Bin Umar who said,

¹⁴ Kitab Al Momin – Ch1 H 14

¹⁵ Kitab Al Momin – Ch1 H 15

¹⁶ Kitab Al Momin – Ch1 H 16

¹⁷ Kitab Al Momin – Ch1 H 17

'A man said to Abu Abdullah Al-Sadiq^{asws}, and I was in his^{asws} presence, 'The ones among us are saying that when Allah^{azwj} Loves a servant, a Caller notifies it from the sky: 'Allah^{azwj} Loves so and so, therefore love him!' So Allah^{azwj} Casts the love for him in the hearts of the servants. And when He^{azwj} hates him, a Caller notifies it from the sky: 'Allah^{azwj} Hates so and so, therefore hate him!' So Allah^{azwj} Casts the hatred for him in the hearts of the servants'.

قال: وكان عليه السلام متكئا فاستوى جالسا، ثم نفض كفه، ثم قال: ليس هكذا، ولكن إذا أحب الله عزوجل عبد أغرى به الناس ليقولوا ما ليس فيه يؤجره ويؤثمهم [وإذا أبغض عبدا ألقى الله عزوجل له المحبة في قلوب العباد ليقولوا ما ليس فيه ليؤثمهم (و) إياه].

He (the narrator) said, 'And it was so that he^{asws} was leaning, so he^{asws} sat upright, then shook his^{asws} fist as if (to say): No!', then said: 'It isn't like this. But, when Allah^{azwj} Mighty and Majestic Loves a servant, He^{azwj} Aggravates the people against him in order for them to be saying what isn't in him (so that) He^{azwj} would Recompense him and they would be sinning. (And when He^{azwj} Hates a servant, Allah^{azwj} Mighty and Majestic would Cast the love for him in the hearts of the servants, in order for them to be saying what isn't in him, for them to be sinning and him (as well)).

ثم قال: من كان أحب إلى الله تعالى من يحيى بن زكريا؟ ثم أغرى جميع من رأيت، حتى صنعوا به ما صنعوا، ومن كان أحب إلى الله عزوجل من الحسين بن علي عليهما السلام؟ أغرى به حتى قتلوه! ومن كان أبغض إلى الله من أبي فلان وفلان؟ ليس كما قالوا.

Then he^{asws} said: 'Who was more Beloved to Allah^{azwj} the Exalted than Yahya^{as} Bin Zakariyya^{as}? Then, the entirety of the ones who saw were aggravated against him^{as} until they did what they did. And who would be more Beloved to Allah^{azwj} Mighty and Majestic than Al-Husayn^{asws} Bin Ali^{asws}? They were aggravated against him^{asws} until they killed him^{asws}! And who would be more Hateful to Allah^{azwj} than Abu so and so, and so and so? (Abu Bakr & Umar). It isn't as they are saying (as per the earlier statement of that person)'.¹⁸

عن زيد الشحام قال: قال الصادق عليه السلام: ان الله عزوجل إذا أحب عبدا أغرى به الناس.

From Zayd Al Shaham who said,

'Al-Sadiq^{asws} said: 'Allah^{azwj} Mighty and Majestic, when He^{azwj} Loves a servant, Aggravates the people against him'.¹⁹

عن أبي حمزة قال: سمعت أبا جعفر عليه السلام يقول: إن الله عزوجل أخذ ميثاق المؤمن على بلایا أربع (الأولى)، أيسرها عليه: مؤمن مثله يحسده، والثانية: منافق يقفو أثره، والثالثة، شيطان يعرض له يفتنه ويضله، والرابعة: كافر بالذي آمن به يرى جهاده جهادا، فما بقاء المؤمن بعد هذا؟!

From Abu Hamza who said,

¹⁸ Kitab Al Momin – Ch1 H 18

¹⁹ Kitab Al Momin – Ch1 H 19

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic Took the Covenant of the *Momin* upon four afflictions - The first, a *Momin* like him would be quick to envy him; and the second, a hypocrite would pursue his mistakes; and the third, a Satan^{la} would display to him, tempting him and straying him; and the fourth, a disbeliever whom he feels secure with, he would see him striving against him with a striving. Thus, what would remain of the *Momin* after this!'²⁰

عن حمران عن أبي جعفر عليه السلام: ان العبد المؤمن ليكرم على الله عز وجل، حتى لو سأله الجنة وما فيها أعطاه اياه، ولم ينقص ذلك من ملكه شيء ولو سأله موضع قدمه من الدنيا حرمه،

From Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The *Momin* servant is so prestigious to Allah^{azwj} Mighty and Majestic to the extent that if he were to ask Him^{azwj} for the Paradise and whatever is in it, He^{azwj} would Give it to him, and that would not reduce anything from His^{azwj} Kingdom; but if he were to ask Him^{azwj} for a little place of peace from the world. He^{azwj} would Deprive him.

وان العبد الكافر ليهون على الله عزوجل لو سأله الدنيا وما فيها، أعطاه اياه، ولم ينقص ذلك من ملكه شيء، ولو سأله موضع قدمه من الجنة حرمه.

And that the disbeliever is so trivial to Allah^{azwj} Mighty and Majestic that if he were to ask Him^{azwj} for the world and whatever is in it, He^{azwj} would Give it to him, and that would not reduce anything from His^{azwj} Kingdom; but if he was to ask Him^{azwj} for a little place in the Paradise, He^{azwj} would Deprive him.

وان الله عزوجل ليتعاهد عبده المؤمن بالبلاء، كما يتعاهد الرجل أهله بالهدية ويحميه كما يحمي الطبيب المريض.

And, Allah^{azwj} Mighty and Majestic has Gifts His^{azwj} *Momin* servant the affliction, just as a man gifts his family with the gifts, and is Protective of them just as the doctor protects the patient'.²¹

عن أبي حمزة قال: قال أبو جعفر عليه السلام: ان الله عزوجل ضنائن من خلقه، يضمن بهم عن البلاء، يحميهم في عافية ويرزقهم في عافية ويميتهم في عافية،] ويعيئهم في عافية، ويدخلهم 1 الجنة في عافية [.

From Abu Hamza who said,

'Abu Ja'far^{asws} said: 'Allah^{azwj} Mighty and Majestic has a type from the creatures whom He^{azwj} is Reluctant with them from the afflictions. He^{azwj} Causes them to live in good health and Graces them during well-being, and He^{azwj} Causes them to die during good health (and He^{azwj} would Resurrect them in well-being, and Enter them into the Paradise during well-being)'.²²

²⁰ Kitab Al Momin – Ch1 H 20

²¹ Kitab Al Momin – Ch1 H 21

²² Kitab Al Momin – Ch1 H 22

عن محمد بن عجلان قال: سمعت أبا عبد الله عليه السلام يقول: ان الله عزوجل من خلقه عبادا، ما من بلية تنزل من السماء، أو تقتير في الرزق الاساق إليهم، ولا عافية أو سعة في الرزق إلا صرف عنهم (و) لو أن نور أحد هم قسم بين أهل الارض جميعا لا كتفوا به.

From Muhammad, from Ajlan who said,

'I heard Abu Abdullah^{asws} saying: 'For Allah^{azwj} Mighty and Majestic there are such from His^{azwj} servants, there is none from the afflictions descending from the sky, or the scarcity in the sustenance, (but) He^{azwj} Ushers it towards them, nor is there a well-being or expansion in the sustenance (but) He^{azwj} Exchanges it away from them. However, if the light of any one of them was to be distributed upon the inhabitants of the earth in their entirety, they would suffice with it'.²³

عن يزيد بن خليفة عن أبي عبد الله عليه السلام قال: ما قضى الله تبارك وتعالى لمؤمن (من) قضاء الا جعل له الخيرة فيما قضى.

From Yazeed Bin Khalifa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} the Exalted Does not Judge for a *Momin* from the Judgment except He^{azwj} Makes it to be the goodness for him in what He^{azwj} Judged'.²⁴

عن أبي عبد الله عليه السلام قال: ان الله يذود المؤمن عما يكره مما يشتهي، كما يذود الرجل البعير عن إبله ليس منها.

From Abu Abdullah^{asws} having said: 'Allah^{azwj} Defends a *Momin* from what he dislikes than what he desires, just as the man defends the camel from its flock it isn't from'.²⁵

وعنه عليه السلام قال: إن الرب ليتعاهد المؤمن، فما يمر به أربعون صباحا إلا تعاهده إما بمرض في جسده، وإما بمصيبة في أهله وماله أو بمصيبة من مصائب الدنيا ليأجره الله عليه.

And from him^{asws} having said: 'The Lord^{azwj} has Covenanted with the *Momin*, so no forty mornings would pass by him except He^{azwj} would Gift him with either a sickness in his body, or either with a difficulty in his family and his wealth, or with a difficulty from the difficulties of the world, in order for Allah^{azwj} to Recompense him upon it'.²⁶

عن ابن حمران قال: سمعته يقول: ما من مؤمن يمر به أربعون ليلة إلا وقد يذكر بشيء يؤجر عليه، أدناه هم لا يدري من أين هو؟.

From Ibn Humran who said,

²³ Kitab Al Momin – Ch1 H 23

²⁴ Kitab Al Momin – Ch1 H 24

²⁵ Kitab Al Momin – Ch1 H 25

²⁶ Kitab Al Momin – Ch1 H 26

'I heard him^{asws} saying: 'There is none from a *Momin* for whom forty nights pass by, except he would be subjected to that which makes him miserable (loss or memory), the least of them being that he would lose this way (orientation)?'²⁷

وعن أبي عبد الله عليه السلام: لا يصير على المؤمن أربعون صباحا إلا تعاهده الرب تبارك وتعالى بوجع في جسده، أو ذهاب ماله، أو مصيبة يأجره الله عليها 1.

And from Abu Abdullah^{asws}: 'There would not come forty mornings upon the *Momin* except the Lord^{azwj} Blessed and High would Present him with pain in his body, or loss of his wealth, or a difficulty Allah^{azwj} would Recompense him upon'.²⁸

وعنه عليه السلام قال: ما فلت المؤمن من واحدة من ثلاث، أو جمعت عليه الثلاثة 2: أن يكون معه من يغلق عليه بابه في داره، أو جار يؤذيه أو من في طريقه إلى حوائجه [يؤذيه ظ]، ولو أن مؤمنا على قلة جبل لبعث الله شيطانا يؤذيه، ويجعل الله له من إيمانه انسا.

And from him^{asws} having said: 'The *Momin* will not escape from one of the three, or (all) the three would gather upon him – there would happen to be one who would close the door upon him, or a neighbour who would hurt him, or someone would be in the way of his need (impeding him); and if a *Momin* were to be upon the top of a mountain, Allah^{azwj} would Send a Satan^{la} to harm him, but Allah^{azwj} would Make a comfort for him in his *Eman*'.²⁹

عن محمد بن مسلم قال: سمعت أبا عبد الله عليه السلام يقول: المؤمن لا يمضي عليه أربعون ليلة إلا عرض له أمر يجزئه، ويذكره به

From Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'The *Momin*, is such that forty nights do not expire upon him except there would present to him a matter grieving him, and he would remember Him^{azwj} due to it'.³⁰

عن أبي الصباح قال: كنت عند أبي عبد الله عليه السلام، فشكى إليه رجل، فقال: عفتي ولدي وخوتي وجفاني اخواني، فقال أبو عبد الله (ع) ان للحق دولة، وللباطل دولة، وكل واحد منهما ذليل في دولة صاحبه وإن أدنى ما يصيب المؤمن في دولة الباطل أن يعقه ولده واخوته، ويجفوه إخوانه،

From Abu Al Sabah who said,

'I was in the presence of Abu Abdullah^{asws} and a man complained to him^{asws}, so he said, 'My children have disowned me and my brethren are disloyal to me'. So Abu Abdullah^{asws} said: 'For the Truth there is a government, and for the falsehood there is a government, and each one of these is humiliated in the government of its counterpart. And the lowest of what the *Momin* would be hit with in the government of the falsehood is that his children and his brethren would disown him, and his brethren would be disloyal to him.

²⁷ Kitab Al Momin – Ch1 H 27

²⁸ Kitab Al Momin – Ch1 H 28

²⁹ Kitab Al Momin – Ch1 H 29

³⁰ Kitab Al Momin – Ch1 H 30

وما من مؤمن يصيب رفاهية في دولة الباطل الا ابتلي في بدنه أو ماله أو أهله، حتى يخلصه الله تعالى من السعة التي كان أصابها في دولة الباطل، ليؤخر به حظه في دولة الحق، فاصبروا وابشروا.

And there is none from a *Momin* who attains well-being in the government of the falsehood except that Allah^{azwj} would Afflict him in his body or his wealth or his family, to the extent that Allah^{azwj} the Exalted would Finish him off from the capacity which he had attained in the government of the falsehood, in order for him to be Recompensed with as his share in the government of the Truth. Therefore be patient and receive glad tidings!³¹

عن علي بن الحسين وأبي جعفر عليهما السلام قالوا: إن المؤمن ليقال لروحه - وهو يغسل - : أيسرك أن تردى إلى الجسد الذي كنت فيه؟ فتقول: ما أصنع بالبلاء، والخسران، والغم؟!.

From Ali Bin Al-Husayn^{asws} and Abu Ja'far^{asws} both having said: 'The *Momin*, it would be said to his soul – while he is being washed (after his death) -: 'Would you be happy to be returned to the body which you are in?' So he would be saying, 'What have I to do with the afflictions, and the losses, and the grief!³²

وعن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: يقول الله عزوجل: يا دنيا مري على عبدي المؤمن بأنواع البلاء، وما هو فيه من أمر دنياه، وضيق عليه في معيشته، ولا تحلولي له فيسكن اليك.

And from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic is Saying: "O world! Pass upon My^{azwj} *Momin* servant with a variety of afflictions, and what he is in from the matters of his world, and constrict his livelihood upon him, and do not be lax (lenient) for him so he would incline towards you'.³³

عن الصباح بن سيابة قال: قلت لابي عبد الله عليه السلام: ما أصاب المؤمن من بلاء فيذنب؟ قال: لا ولكن ليسمع أئنه وشكواه، ودعاؤه الذي يكتب له بالحسنات، وتحط عنه السيئات وتدخر له يوم القيامة.

From Al Sabah Bin Sayaba who said,

'I said to Abu Abdullah^{asws}, 'Whatever hits the *Momin* from the afflictions, so it is due to sins?' He^{asws} said: 'No, but it is in order for his lamentation and his complaints and his supplications to be heard for which the good deeds would be written for him, and the evil deeds would be dropped off from him, and there would be collected for him (treasures) on the Day of Judgment'.³⁴

³¹ Kitab Al Momin – Ch1 H 31

³² Kitab Al Momin – Ch1 H 32

³³ Kitab Al Momin – Ch1 H 33

³⁴ Kitab Al Momin – Ch1 H 34

وعن أبي عبد الله عليه السلام أنه قال: إن الله عزوجل ليعتذر إلى عبده الخوج (الذي) ظ كان في الدنيا - كما يعتذر الاخ إلى أخيه - فيقول: لا وعزتي وجلالي ما أفقرتك لهوان كان بك علي، فارتفع هذا الغطاء، فانظر ما عوضتك من الدنيا، فيكشف له، فينظر ما عوضه الله عزوجل من الدنيا، فيقول: ما ضربني يا رب مع ما عو ضتني.

And from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic would be Apologetic to His^{azwj} servant who was needy in the world just as the brother is apologetic to his brother, so He^{azwj} would be Saying: "No! By My^{azwj} Might and My^{azwj} Majesty! I^{azwj} did not Impoverish you in order to disgrace you by whatever was with you. Therefore Raise this covering and look at what I^{azwj} Substituted for you from the world!" So, it would be raised for him, and he would look at what Allah^{azwj} Mighty and Majestic has Substituted from the world, and he would be saying, 'You^{azwj} did not Harm me, O Lord^{azwj}, with what You^{azwj} Substituted for me'³⁵.

وعن أبي عبد الله عليه السلام أنه قال: نعم الجرعة الغيظ لن صبر عليها، فإن عظيم الاجر مع عظيم البلاء، وما أحب الله قوما إلا ابتلاهم.

And from Abu Abdullah^{asws} having said: 'The best of the gulps is the swallowing of the anger which patience can never be observed upon, for the greatest of the Recompense is with the greatest of the afflictions; and Allah^{azwj} does not Love a people except that He^{azwj} Tries them'³⁶.

وعن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله وسلم: قال الله عزجل: إن من عبادي المؤمنين لعبادا لا يصلح لهم أمر دينهم إلا بالغي، والسعة، والصحة في البدن، فأبلوهم بالغي والسعة والصحة في البدن، فيصلح لهم أمر دينهم.

And from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "From My^{azwj} Momin servants there are such servants that the matters of their Religion would not be correct for them except with the riches, and the expansiveness (of sustenance), and the well-being in the body, so I^{azwj} Try them with the riches, and the expansion (of sustenance), and the well-being in the body, so it would correct for them the matters of their Religion".

وقال: ان من العباد لعبادا لا يصلح لهم أمر دينهم، الا بالفاقة، و المسكنة، والسقم في أبدانهم، [فأبلوهم بالفقر والفاقة، والمسكنة، والسقم في أبدانهم] ، فيصلح لهم (عليه - خ) أمر دينهم.

And He^{azwj} Said: "From the servants there are such servants that the matter of their Religion would not be correct for them except with the destitution and the wretchedness, and the sickness in their bodies (so I^{azwj} Try them with the poverty, and the hunger, and the wretchedness, and the sickness in their bodies), so it would correct for them the matters of their Religion"³⁷.

وعن أبي عبد الله عليه السلام قال: أخذ [الله] ميثاق المؤمن على ألا يصدق في مقالته، ولا ينتصف من عدوه.

³⁵ Kitab Al Momin – Ch1 H 35

³⁶ Kitab Al Momin – Ch1 H 36

³⁷ Kitab Al Momin – Ch1 H 37

And from Abu Abdullah^{asws} having said: 'Allah^{azwj} Took the Covenant of the *Momin* upon (the stipulation that) he would not be ratified in his speech, nor would he (achieve) justice from his enemies'.³⁸

وعن أبي جعفر (ع) قال: إن الله عزوجل إذا أحب عبدا غثه بالبلاء غثا، وثجته بالبلاء ثجا، فإذا دعاه قال: لبيك عبدي، لبيك عبدي، لئن عجلت لك ما سألت إني على ذلك لقادر، ولئن ذخرت لك فما ادخرت لك خير لك.

And from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic, when He^{azwj} Loves a servant He^{azwj} Chokes him with the affliction with a choking, and Squirts him with the affliction with a squirting. So when he supplicates to him, He^{azwj} Says: "Here I^{azwj} am, My^{azwj} servant! At your Service My^{azwj} servant! If I^{azwj} were to Answer you to what you are asking I^{azwj} would be Able upon that, and if I^{azwj} were to Save for you, so whatever I^{azwj} Save for it, it is better for you".³⁹

عن أبي حمزة قال أبو عبد الله عليه السلام: يا ثابت إن الله إذا أحب عبدا غثه بالبلاء غثا، وثجته به ثجا، وأنا وإياكم لنصبح به ونمسي.

From Abu Hamza who said,

'Abu Abdullah^{asws} said: 'O Sabit! Allah^{azwj}, when He^{azwj} Loves a servant, Chokes him with the afflictions with a choking, and Squirts him by it with a Squirting, and I^{asws} and you all are with it morning and evening'.⁴⁰

وعن أبي عبد الله عليه السلام قال: إن الحواريين شكوا إلى عيسى ما يلقون من الناس وشدتهم عليهم، فقال: إن المؤمنين لم يزالوا مبغضين، و إيمانهم كحبة القمح ما أحلى مذاقها، وأكثر عذابها.

And from Abu Abdullah^{asws} having said: 'The disciples complained to Isa^{as} of what they were facing from the people and their difficulties upon them. So he^{as} said: 'The *Momineen* do not cease to be hated, and their *Eman* is like a kernel of wheat. How sweet is its taste and how much is its torment (processing)'.⁴¹

عن عبد الاعلى بن أعين قال: سمعت أبا عبد الله عليه السلام يقول: إن أردتم أن تكونوا إخواني وأصحابي فوطنوا أنفسكم على العداوة والبغضاء من الناس، وإلا فلستم لي بأصحاب.

From Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah^{asws} saying: 'If you are intending to become my^{asws} brothers and my^{asws} companions, so resign yourselves upon the enmity and the hatred from the people, or else you aren't companions of mine^{asws}.⁴²

³⁸ Kitab Al Momin – Ch1 H 38

³⁹ Kitab Al Momin – Ch1 H 39

⁴⁰ Kitab Al Momin – Ch1 H 40

⁴¹ Kitab Al Momin – Ch1 H 41

⁴² Kitab Al Momin – Ch1 H 42

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

From Muhammad Bin Ajlan who said,

'I was in the presence of my Master^{asws} Abu Abdullah^{asws}, and a man complained to him^{asws}, (of his difficulties), so he^{asws} said: 'Be patient, for Allah^{azwj} Mighty and Majestic would Make a relief for you'. Then he^{asws} was silent for a while, then he^{asws} turned facing towards the man and he^{asws} said: 'Inform me^{asws} about the prison of Al-Kufa, how is it?' He said, 'May Allah^{azwj} Keep you^{asws} well! It is narrow, rotten, and its inhabitants are in evil condition'. So he^{asws} said: 'But rather, you are in the prison (and) you are intending to happen to be in capacity? But, do you not know that the world is a prison for the *Momin*?'⁴³

عن أبي عبد الله عليه السلام قال: إن الله إذا أحب عبدا بعث إليه ملكا فيقول: اسقمه وشدد البلاء عليه فإذا برأ من شئ فابتله لما هو أشد منه وقوي عليه، حتى يذكرني، فإني أشتهي أن أسمع دعاءه (نداءه - خ)،

From Abu Abdullah^{asws} having said: 'Allah^{azwj}, when He^{azwj} Loves a servant, Sends an Angel to him, and He^{azwj} is Saying: "Make him sick and intensify the affliction upon him. So when he is free from anything, afflict him to what is more intense than it and stronger upon him, until he remembers Me^{azwj}, for I^{azwj} Desire to Hear his supplication (his call)".

وإذا أبغض عبدا وكل به ملكا فقال: صححه، وأعطه كي لا يذكرني، فإني لا أشتهي أن أسمع صوته.

And When He^{azwj} Hates a servant, Allocates an angel with him, so He^{azwj} Says: "Keep him in good health, and give him (whatever), so that he would not remember Me^{azwj}, for I^{azwj} do not Desire to Hear his voice"⁴⁴.

وعن أبي عبد الله عليه السلام قال: إن العبد يكون له عند ربه درجة لا يبلغها بعمله فيبتلى في جسده [أو يصاب في ماله] ، أو يصاب في ولده، فان هو صبر بلغه الله إياها.

And from Abu Abdullah^{asws} having said: 'The servant happens to have a status for him in the Presence of his Lord^{azwj} which he cannot reach by his deeds. So he is Afflicted in his body (or difficulties in his wealth), or difficulties in his children. So if he is patient, Allah^{azwj} would Make him reach it'⁴⁵.

وعن أبي جعفر عليه السلام قال: قال النبي صلى الله عليه وآله وسلم: عجا للمؤمن، إن الله لا يقضي قضاء إلا كان خيرا له، فان ابتلي صبر، وان اعطي شكر.

⁴³ Kitab Al Momin – Ch1 H 43

⁴⁴ Kitab Al Momin – Ch1 H 44

⁴⁵ Kitab Al Momin – Ch1 H 45

And from Abu Ja'far^{asws} having said: 'The Prophet^{saww} said: 'I^{saww} wonder at the *Momin*. Allah^{azwj} does not Judge a Judgment except it was better for him, and if he is afflicted, he is patient, and if he is Given, he is grateful'.⁴⁶

وعن أبي جعفر عليه السلام قال: إن الله عزوجل يعطي الدنيا من يحب ويبغض، ولا يعطي الآخرة إلا من أحب، وإن المؤمن يسأل الرب موضع سوط في الدنيا فلا يعطيه إياه، ويسأله الآخرة فيعطيه ما شاء، ويعطي الكافر في الدنيا ما شاء ويسأل في الآخرة موضع سوط فلا يعطيه إياه.

And from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Gives the world to the one He^{azwj} Loves and the one he Hates, but He^{azwj} does not Give the Hereafter except to the one He^{azwj} Loves; and the *Momins* asks the Lord^{azwj} for the place of a foot in the world, so He^{azwj} would not Give it to him, and he asks for the Hereafter, So He^{azwj} Gives him whatever He^{azwj} so Desires to; and He^{azwj} Gives the disbeliever in the world whatever He^{azwj} so Desires to, and (if) he asks regarding the Hereafter for the place of a foot, so He^{azwj} would not Give it to him'.⁴⁷

وعن أبي عبد الله عليه السلام قال: قال الله عزوجل: عبدي المؤمن لا أصرفه في شيء إلا جعلت ذلك خيرا له، فليرض بقضائي، وليصبر على بلائي. وليشكر على نعمائي، أكتبه في الصديقين عندي.

And from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "My^{azwj} *Momin* servant, I^{azwj} shall not Divert him with regards to anything except I^{azwj} would Make that to be better for him, therefore let him be please with My^{azwj} Judgment and let him be patient upon My^{azwj} Affliction, and let him be grateful upon My^{azwj} Bounties, I^{azwj} shall Write him to be among the truthful ones in My^{azwj} Presence"⁴⁸.

وعن أبي عبد الله عليه السلام قال: ضحك رسول الله صلى الله عليه وآله وسلم حتى بدت نواجذه، ثم قال: ألا تسألوني عما ضحكت؟ قالوا: بلى يا رسول الله، قال: عجبت للمرء المسلم أنه ليس من قضاء يقضيه الله له إلا كان خيرا له في عاقبة أمره.

And from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} would smile to the extent that his^{saww} front teeth were manifested. Then he^{saww} said: 'Will you not ask me^{saww} what I^{saww} am smiling about?' They said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'I^{asws} wonder at the Muslim man, there isn't a Judgment from the Judgments of Allah^{azwj} for him except it was better for him in the end-result of his matter"⁴⁹.

وقال أبو عبد الله عليه السلام: إنه ليكون للعبد منزلة عند الله عزو جل، لا يبلغها إلا بإحدى الخصلتين، إما ببليّة في جسمه، أو بذهاب ماله.

And Abu Abdullah^{asws} said: 'There happens to be a status for the servant in the Presence of Allah^{azwj} Mighty and Majestic which he cannot reach it except by one of the two characteristics – either by an affliction in his body or by the loss of his wealth'.⁵⁰

⁴⁶ Kitab Al Momin – Ch1 H 46

⁴⁷ Kitab Al Momin – Ch1 H 47

⁴⁸ Kitab Al Momin – Ch1 H 48

⁴⁹ Kitab Al Momin – Ch1 H 49

⁵⁰ Kitab Al Momin – Ch1 H 50

2 باب ما خص الله به المؤمنين من الكرامات والثواب

Chapter 2 – What Allah^{azwj} has Particularised the *Momineen* with, from the Prestige and the Rewards

عن زرارة قال: سئل أبو عبد الله عليه السلام وأنا جالس (عنده) ظ عن قول الله تعالى: " من جاء بالحسنة فله عشر أمثالها " أيجرى لهؤلاء ممن [لا] يعرف منهم هذا الامر؟ قال: إنما هي للمؤمنين خاصة.

From Zurara who said,

'Abu Abdullah^{asws} was asked and I was seated (in his^{asws} presence), about the Words of Allah^{azwj} the Exalted [6:160] **Whoever comes with a good deed, he shall have ten like it**, 'Does it flow for those from the ones who do not recognise this matter (Al-Wilayah)?' He^{asws} said: 'But rather, it is for the *Momineen* in particular'.⁵¹

عن يعقوب بن شعيب قال: سمعته يقول: ليس لاحد على الله ثواب على عمل إلا للمؤمنين.

From Yaqoub Bin Shuayb who said,

'I heard him^{asws} saying: 'There isn't (a Right) upon Allah^{azwj} to Reward anyone upon a deed except for the *Momineen*'.⁵²

وعن أبي عبد الله عليه السلام قال: إذا أحسن العبد المؤمن ضاعف الله له عمله، لكل عمل سبعمائة ضعف وذلك قول الله عزوجل " يضاعف لمن يشاء ".

And from Abu Abdullah^{asws} having said: 'When the *Momin* servant does a favour, Allah^{azwj} Multiplies his deed for him, for each deed by seven hundred multiple, and that is the Speech of Allah^{azwj} Mighty and Majestic [2:261] **and Allah Multiplies for whomsoever He so desires to**'.⁵³

وعن أبي عبد الله عليه السلام قال: إن المؤمن ليزهر نوره لاهل السماء كما تزهو نجوم السماء لاهل الارض.

And from Abu Abdullah^{asws} having said: 'A *Momin* is such that his light would be shining to the inhabitants of the sky just as the stars of the sky shine to the inhabitants of the earth'.

وقال: إن المؤمن ولي الله يعينه ويصنع له، ولا يقول على الله إلا الحق، ولا يخاف غيره.

And he^{asws} said: 'The *Momin* is a friend of Allah^{azwj}. He assists Him^{azwj} and works for Him^{azwj}, and he will not be saying upon Allah^{azwj} except for the Truth, nor does he fear other than Him^{azwj}'.

وقال: إن المؤمنين ليلتقيان فيتصافحان، فلا يزال الله عليهما مقبلاً بوجهه، والذنوب تتحاط عن وجوههما حتى يفترقا (بفترقا - خ).

⁵¹Kitab Al Momin – Ch 2 H 51

⁵²Kitab Al Momin – Ch 2 H 52

⁵³Kitab Al Momin – Ch 2 H 53

And he^{asws} said: 'The *Momineen* are meeting and they are shaking hands, so Allah^{azwj} does not cease to be Facing them by His^{azwj} Face, and the sins drop off from both their faces until they separate'.⁵⁴

وعن أبي جعفر عليه السلام قال: إن الله عزوجل لا يوصف، وكيف يوصف! وقد قال الله عزوجل: " وما قدروا الله حق قدره " فلا يوصف بقدر إلا كان أعظم من ذلك،

And from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic cannot be described, and how can He^{azwj} be described? And Allah^{azwj} Mighty and Majestic Says [6:91] **And they do not appreciate Allah with the appreciation that is due to Him?** Thus, He^{azwj} would not be described by a worth except He^{azwj} would be greater than that.

وإن النبي صلى الله عليه وآله وسلم لا يوصف وكيف يوصف عبد رفعه الله عزوجل إليه وقربه منه، وجعل طاعته في الارض كطاعته فقال عز وجل: " ما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا " ومن أطاع هذا فقد أطاعني، ومن عصاه فقد عصاني وفوض إليه؟!!

And the Prophet^{saww} cannot be described. And how can one describe a servant whom Allah^{azwj} Mighty and Majestic has Raised to Him^{azwj} and Brought him^{saww} closer to Him^{azwj}, and Made obedience to him^{saww} in the earth like being obedient to Him^{azwj}? Allah^{azwj} Mighty and Majestic Says [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^{saww} so he has obeyed Me^{azwj}, and the one who disobeys him^{saww} so he has disobeyed Me^{azwj}, and delegated (the legislation) to him^{saww}?'

وإننا لا نوصف، وكيف يوصف قوم رفع الله عنهم الرجس؟! - وهو الشرك -

And we^{asws} cannot be described. And how can one describe a people who Allah^{azwj} has Lifted the uncleanness from them^{asws}? - and it (the uncleanness) is the *Shirk* (Association).

والمؤمن لا يوصف، وإن المؤمن ليلقى أخاه فيصافحه، فلا يزال الله عزو جل ينظر إليهما، والذنوب تتحات عن وجوههما (جسميهما - خ) كما يتحات الورق عن الشجرة.

And the *Momin* cannot be described. And the *Momin* meets his brother so he shakes his hand, and Allah^{azwj} Mighty and Majestic does not cease to Look at both of them, and the sins drop off from both their faces (their bodies) just as the leaves drop off from the tree'.⁵⁵

عن مالك الجهني قال: دخلت على أبي جعفر عليه السلام، وقد حدثت نفسي بأشياء، فقال لي: يا مالك أحسن الظن بالله ولا تظن أنك مفرط في أمرك، يا مالك: إنه لا تقدر على صفة رسول الله صلى الله عليه وآله [وكذلك لا تقدر على صفتنا] ، وكذلك لا تقدر على صفة المؤمن،

From Malik Al-Jahny who said, 'I went over to Abu Ja'far^{asws}, and I had already discussed certain things with myself. So he said to me: 'O Malik! Have good thoughts with Allah^{azwj} and do not think you are being excessive in your matter (about us^{asws}). O Malik! It is such that you are not

⁵⁴ Kitab Al Momin – Ch 2 H 54

⁵⁵ Kitab Al Momin – Ch 2 H 55

able upon describing Rasool-Allah^{saww} (and similar to that you are not able upon describing us^{asws}), and similar to that you are not able upon describing the *Momin*.

يا مالك: إن المؤمن يلتقي أخاه فيصافحه، فلا يزال الله عزوجل ينظر اليهما، والذنوب تتحات عن وجوههما حتى يفترقا وليس عليهما من الذنوب شيء فكيف تقدر على صفة من هو هكذا؟

O Malik! The *Momin* meets his brother, and he shakes his hand, so Allah^{azwj} Mighty and Majestic does not cease Looking at both of them, and sins drop off from both their faces until they separate, and there wouldn't be anything from the sins (remaining) upon them. So how can you be able upon describing one who is like this?⁵⁶

وعن أبي عبد الله عليه السلام قال: إذا التقى المؤمنان كان بينهما مائة رحمة، تسع وتسعون لاشد هما حبا لصاحبه.

And from Abu Abdullah^{asws} having said: 'When two *Momins* meet, there would be one hundred Mercies in between them, ninety-nine being for the one who is more intense in his love for his companion'.⁵⁷

عن أبي عبيدة قال: زاملت أبا جعفر عليه السلام إلى مكة، [فكان إذا نزل صافحني] ، وإذا ركب صافحني، فقلت: جعلت فداك، كأنك ترى في هذا شيئا؟ فقال: نعم، إن المؤمن إذا لقي أخاه فصافحه تفرقا من غير ذنب.

From Abu Ubeyda who said,

'I accompanied Abu Ja'far^{asws} on a journey to Makkah, and it was so that whenever he^{asws} descended, he^{asws} shook my hand, and whenever he^{asws} rode, he^{asws} shook my hand. So I said, 'May I be sacrifice for you^{asws}! It is as if you^{asws} are seeing something in this?' So he^{asws} said: 'Yes. The *Momin*, when he meets his brother and shakes his hand, they both separate from without having any sins (left upon them both)'.⁵⁸

وعن أبي عبد الله عليه السلام قال: [فكما] لا تقدر الخلائق على كنه صفة الله عزوجل فكذلك لا تقدر على كنه صفة رسول الله صلى الله عليه وآله وسلم، وكما لا تقدر على كنه صفة الرسول صلى الله عليه وآله كذلك لا تقدر على كنه صفة الامام كذلك لا يقدر على كنه صفة المؤمن.

And from Abu Abdullah^{asws} having said: 'Just as the creatures are not able upon describing the essence of Allah^{azwj} Mighty and Majestic, so like that, you are unable upon describing the essence of Rasool-Allah^{saww}. And just as you are unable upon describing the essence of the Rasool^{saww}, like that you are unable upon describing the essence of the Imam^{asws}. And just as

⁵⁶ Kitab Al Momin – Ch 2 H 56

⁵⁷ Kitab Al Momin – Ch 2 H 57

⁵⁸ Kitab Al Momin – Ch 2 H 58

you are unable upon describing the essence of the Imam^{asws}, like that you are unable upon describing the essence of the *Momin*'.⁵⁹

عن صفوان الجمال قال: سمعته يقول: ما التقى مؤمنان قط فتصافحا إلا كان أفضلهما إيمانا أشدهما حبا لصاحبه. وما التقى مؤمنان قط فتصافحا، وذكر الله فيفترقا حتى يغفر الله لهما، إن شاء الله.

From Safwan Al Jamal who said,

'I heard him^{asws} saying: 'No two *Momins* meet at all and shake hands, except the superior of the two in *Eman* would be the most intense of his love for his companion. And no two *Momins* meet at all and shake hands, and mention Allah^{azwj} and they separate, until Allah^{azwj} Forgives (the sins) for both of them, Allah^{azwj} Willing'.⁶⁰

وعن أبي عبد الله عليه السلام قال: نزل جبرئيل على النبي صلى الله عليه وآله وسلم فقال: يا محمد، إن ربك يقول: من أهان عبدي المؤمن فقد استقبلني بالبخارية. وما تقرب إلي عبدي المؤمن بمثل أداء الفرائض، وإنه ليتنفل لي حتى أحبه،

And from Abu Abdullah^{asws} having said: 'Jibraeel^{as} descended unto the Prophet^{saww} and he^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} is Saying: "The one who humiliates My^{azwj} *Momin* servant, so he has faced Me^{azwj} in a war. And My^{azwj} *Momin* servant will not come closer to Me^{azwj} with the like of the performance of the Obligations, and he performs the optional ones for Me^{azwj} until I^{azwj} Love him.

فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها. وما ترددت في شيء أنا فاعله، كترددت في موت (فوت - خ) عبدي المؤمن، يكره الموت وأنا أكره مساءته.

So when I^{azwj} Love him, I^{azwj} would be his ears which he hears with, and his eyes which he sees with, and his hand which he strikes with, and his legs which he walks with. And I^{azwj} do not hesitate regarding anything I^{azwj} Do like My^{azwj} Hesitation regarding the death of My^{azwj} *Momin* servant. He dislikes the death and I^{azwj} Dislike his evil deeds.

وإن من المؤمنين من لا يسعه إلا الفقر، ولو حولته إلى الغنى كان شرا له، و منهم من لا يسعه إلا الغنى ولو حولته إلى الفقر لكان شرا له. وإن عبدي ليسألني قضاء الحاجة، فأمنعه إياها لما هو خير له.

And from the *Momineen* is the one whom nothing will rectify except for the poverty, and if I^{azwj} was to Transfer him to the riches, it would be evil for him. And from them is the one whom nothing will rectify except for the riches, and if I^{azwj} was to Transform him to the poverty, it would be evil for him. And if My^{azwj} servant asks Me^{azwj} for a need, and I^{azwj} Deprive it to him, it would be due to what is better for him'.⁶¹

⁵⁹ Kitab Al Momin – Ch 2 H 59

⁶⁰ Kitab Al Momin – Ch 2 H 60

⁶¹ Kitab Al Momin – Ch 2 H 61

وعن أبي جعفر عليه السلام قال: قال الله عزوجل: من أهان لي وليا فقد ارصد لمخاربتي. وما تقرب إلي عبد بمثل ما افترضت عليه، وإنه ليتقرب إلي بالنافلة حتى احبه،

And from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "The one who humiliates a friend of Mine^{azwj}, so he has initiated to battle (against) Me^{azwj}'. And a servant will not come closer to Me^{azwj} by the likes of what I^{azwj} have Obligated upon him, and he would come closer to me by the Optional (*Salat*) until I^{azwj} Love him.

فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشى بها، إن دعاني أحبته وإن سألتني أعطيته. وما ترددت في شيء أنا فاعله كترددني في موت المؤمن، يكره الموت [وأنا أكره مساءته.

So when I^{azwj} do Love him, I^{azwj} would be like his ears which he would hear with, and his eyes which he would see with, and his hand which he would strike with, and his leg which he walks with. And if he asks Me^{azwj}, I^{azwj} would Give it. And I^{azwj} do not hesitate with regards to anything I^{azwj} Do like My^{azwj} Hesitation regarding the death of the *Momin*. He dislikes the death and I^{azwj} Dislike his evil deeds'.⁶²

عن أبي عبد الله عليه السلام قال: يقول الله عزوجل: من أهان لي وليا فقد ارصد لمخاربتي، وأنا أسرع شيء في نصره أوليائي، وما ترددت في شيء أنا فاعله كترددني في موت عبدي المؤمن إني لأحب لقاءه فيكره الموت فأصرفه عنه [،

From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Saying: "The one who humiliates a friend of Mine^{azwj}, so he has prepared to battle Me^{azwj}, and I^{azwj} am the Quickest thing in helping My^{azwj} friends; and I^{azwj} do not hesitate with regards to anything I^{azwj} Do like My^{azwj} Hesitation regarding the death of the *Momin*. I^{azwj} Love to Meet him and he dislikes the death, so I^{azwj} Avert it from him.

وإنه ليسألني فاعطيه، وإنه ليدعوني فأجيبه، ولو لم يكن في الدنيا إلا عبد مؤمن لا ستغنيت به عن جميع خلقي، ولجعلت له من إيمانه انسا لا يستوحش إلى أحد.

And he asks Me^{azwj} So I^{azwj} Give it, and he supplicates to Me^{azwj} so I^{azwj} Answer him. And if there does not happen to be in the world except for one *Momin* servant, I^{azwj} would be Needless with him from the entirety of My^{azwj} creatures, and I^{azwj} would Make from his *Eman* to be a comfort for him. He would not be lonely to anyone'.⁶³

وعن أبي جعفر عليه السلام قال: لو كانت ذنوب المؤمن مثل رمل عاجل، ومثل زبد البحر لغفرها الله له فلا تجتروا.

⁶² Kitab Al Momin – Ch 2 H 62

⁶³ Kitab Al Momin – Ch 2 H 63

And from Abu Ja'far^{asws} having said: '(Even) if the sins of the *Momin* were the likes of the grains of sand of the desert or the foam of the sea, Allah^{azwj} would Forgive it for him, but do not be audacious (in committing sins)'.⁶⁴

وعن أبي عبد الله عليه السلام قال: يتوفى المؤمن مغفورا له ذنوبه [ثم قال: إنا] والله جميعا.

And from Abu Abdullah^{asws} having said: 'The *Momin* is dying, his sins having been Forgiven for him'. Then he^{asws} said: 'By Allah^{azwj}! All of them'.⁶⁵

وعن أبي الصامت قال: دخلت على أبي عبد الله عليه السلام، فقال: يا أبا الصامت، ابشر، ثم ابشر، ثم ابشر، ثم قال لي: يا أبا الصامت إن الله عزوجل يغفر للمؤمن وإن جاء بمثل ذا ومثل ذا وأومى إلى القباب

And from Abu Al Samit who said,

'I went over to Abu Abdullah^{asws}, and he^{asws} said: 'O Abu Al-Samit! Receive glad tidings, then (more) glad tidings, then (more) glad tidings!' Then he^{asws} said to me: 'O Abu Al-Samir! Allah^{azwj} Mighty and Majestic Forgives the *Momin* and even if he were to come with (sins) the likes of that, and the likes of that!', and he^{asws} gestured towards the domes'.

قلت: وإن جاء بمثل تلك القباب، فقال: إي والله، ولو كان بمثل تلك القباب إي والله " مرتين "

I said, 'And even if he comes with (sins) the likes of those domes?' So he^{asws} said: 'Yes, by Allah^{azwj}! And even if it were the likes of those domes. Yes, by Allah^{azwj}! (Twice)'.⁶⁶

وعن أبي جعفر عليه السلام قال: قلت بمكة له: إن لي حاجة، فقال: تلقاني بمكة، فلقيته، فقلت: يا بن رسول الله إن لي حاجة؟ فقال: تلقاني بمنى، فلقيته بمنى، فقلت: يا بن رسول الله إن لي حاجة، فقال: [هات] حاجتك

And from Abu Ja'far^{asws} having said: 'I said to him^{asws} at Makkah, 'There is a need for me'. So he^{asws} said: 'Meet me in Makkah. So I met him^{asws}, and I said, 'O son^{asws} of Rasool-Allah^{saww}! There is a need for me?' He^{asws} said: 'Meet me^{asws} in Mina'. So I said, 'O son^{asws} of Rasool-Allah^{saww}! There is a need for me'. He^{asws} said: 'State your need'.

فقلت: يا بن رسول الله إني كنت أذنبت ذنبا فيما بيني وبين الله عزوجل، لم يطلع عليه أحد، و اجلك أن أستقبلك به، فقال: إذا كان يوم القيامة تجلى الله عزوجل لعبده المؤمن فيوقفه على ذنوبه ذنبا ذنبا، ثم يغفرها له، لا يطلع على ذلك ملك مقرب، ولا نبي مرسل.

So I said, 'O son^{asws} of Rasool-Allah^{saww}! I have committed a sin in what is between me and Allah^{azwj} Mighty and Majestic. I have not notified anyone upon it, and due to you^{asws} (being what you^{asws} are) that I am facing you^{asws} with it'. He^{asws} said: 'When it will be the Day of Judgment, Allah^{azwj} Mighty and Majestic would Manifest for the *Momin* servant, and He^{azwj}

⁶⁴ Kitab Al Momin – Ch 2 H 64

⁶⁵ Kitab Al Momin – Ch 2 H 65

⁶⁶ Kitab Al Momin – Ch 2 H 66

would Pause him upon his sins, sin by sin. Then He^{azwj} will Forgive these for him, not Notifying upon that, neither an Angel of Proximity nor a Mursil Prophet^{as}.

وفي حديث آخر: ويستر عليه من ذنوبه ما يكره أن يوقفه عليه، ثم يقول لسيئاته كوني حسنات، وذلك قول الله عزوجل: " فاولئك - الذين - يبدل الله سيئاتهم حسنات "

And in another Hadeeth: 'And He^{asws} would Veil upon him from his sins whatever he dislikes that he should be Paused upon it. Then He^{azwj} would be Saying to his evil deeds: "Become good deeds!" And that is the Speech of Allah^{azwj} Mighty and Majestic [25:70] **so these are they for whom Allah would Exchange their evil deeds to good ones**'.⁶⁷

وعن أبي عبد الله عليه السلام: إن الكافر ليدعو [في حاجته] فيقول الله عزوجل: عجلوا حاجته بغضا لصوته. وإن المؤمن ليدعو في حاجته، فيقول الله عزوجل: أخرروا حاجته شوقا إلى صوته،

And from Abu Abdullah^{asws}: 'The disbeliever would supplicate regarding his need, so Allah^{azwj} Mighty and Majestic would be Saying: 'Hasten (to answer) his need!' Out of Hatred for his voice. And the *Momin* would be supplicating regarding his need, so Allah^{azwj} Mighty and Majestic would be Saying: "Delay (answering to) his need!" Out of Desire to his voice (hearing it again and again).

فإذا كان يوم القيامة قال الله عزوجل: دعوتني في كذا وكذا فأخرت إجابتك وثوابك كذا وكذا، قال: فيتمنى المؤمن أنه لم يستجب له دعوة في الدنيا فيما يرى من حسن الثواب.

So when it will be the Day of Judgment, Allah^{azwj} Mighty and Majestic will Say: "You supplicate to me regarding such and such, but I^{azwj} Delayed Answering you, and your Reward is such and such'. So the *Momin* would wish that if only no supplication of his would have been Answered in the world during what he would see from the excellent Rewards'.⁶⁸

وعن أبي عبد الله عليه السلام قال: إن المؤمن إذا دعا الله عزوجل أجابه - فشخص بصري نحوه إعجابا بها - قال، فقال: إن الله واسع لخلقته.

And from Abu Abdullah^{asws}: 'A *Momin*, when he supplicates to Allah^{azwj} Mighty and Majestic, He^{azwj} Answers him'. I stared with my gaze at him^{asws}, being astounded by it. So he^{asws} said: 'Allah^{azwj} Is Capacious to His^{azwj} creatures'.⁶⁹

وعن ابن أبي البلاد، عن أبيه، عن بعض أهل العلم قال: إذا مات المؤمن صعد ملكاه، فقالا: يا رب مات فلان، فيقول: انزلا، فضليا عليه عند قبره و هلالني وكبراني إلى يوم القيامة، واكتبا ما تعاملان له.

And from Ibn Abu Al Balad, from his father,

⁶⁷ Kitab Al Momin – Ch 2 H 67

⁶⁸ Kitab Al Momin – Ch 2 H 68

⁶⁹ Kitab Al Momin – Ch 2 H 69

(It has been narrated) from one of the people^{asws} of knowledge having said: 'When the *Momin* dies, the two Angels ascend, and they say: 'O Lord^{azwj}! So and so died'. So He^{azwj} would be Saying: "Descend, both of you, and pray *Salat* over him by his grave, and extol My^{azwj} Oneness, and exclaim My^{azwj} Greatness up to the Day of Judgment, and write down what you two are doing, as being for him'.⁷⁰

وعن أبي عبد الله عليه السلام قال: إن المؤمن رؤياه جزء من سبعين جزء من النبوة ومنهم من يعطى على الثلاث.

And from Abu Abdullah^{asws} having said: 'A *Momin* is such that his dream is one part of seventy parts of the Prophet-hood, and from them is one who has been Granted three (parts)'.⁷¹

وعن أبي عبد الله عليه السلام قال: إن الله إذا أحب عبدا عصمه، [وجعل غناه في نفسه] ، وجعل ثوابه بين عينيه. [وإذا أبغضه وكله إلى نفسه، وجعل فقره بين عينيه] .

And from Abu Abdullah^{asws} having said: 'Allah^{azwj}, when He^{azwj} Loves a servant, Safeguards him and Makes self-sufficiency in himself, and Makes his Reward to be between his eyes. And when He^{azwj} Hates him, Leaves him to himself, and Makes his poverty to be between his eyes'.⁷²

[ابن أبي البلاد] ، وعن أبي عبد الله عليه السلام قال: إن العبد ليدعو، فيقول الرب عزوجل: يا جبرئيل احبسه بحاجته، فأوقفها بين السماء والارض شوقا إلى صوته.

Ibn Abu Al Balad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A servant supplicates, so the Lord^{azwj} Mighty and Majestic is Saying: "O Jibraeel^{as}, Withhold his need!" So he^{as} pauses it between the sky and the earth out of Desire to his voice'.⁷³

وعن أبي عبد الله عليه السلام قال: إن الله عزوجل خلق طينة المؤمن من طينة الانبياء، فلن تحبث أبدا.

And from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the clay of the *Momin* from the clay of the Prophets^{as}, so he would never be wicked, ever!'.⁷⁴

عن صفوان الجمال، قال: سمعت أبا عبد الله عليه السلام يقول: إن هلاك الرجل لمن ثلم الدين.

From Safwan Al Jammal who said,

'I heard Abu Abdullah^{asws} saying: 'The death of the man (*Momin*) is from the gaps of the Religion'.⁷⁵

⁷⁰ Kitab Al Momin – Ch 2 H 70

⁷¹ Kitab Al Momin – Ch 2 H 71

⁷² Kitab Al Momin – Ch 2 H 72

⁷³ Kitab Al Momin – Ch 2 H 73

⁷⁴ Kitab Al Momin – Ch 2 H 74

وعن أبي عبد الله عليه السلام قال: إن عمل المؤمن يذهب فيمهد له في الجنة كما يرسل الرجل بغلامه فيفرش له، ثم تلا: " ومن عمل صالحا فلأنفسهم يمهدون ".

And from Abu Abdullah^{asws} having said: 'The deed of the *Momin* paves (the way) for him in the Paradise just as the man sends his slave to prepare his bed for him'. Then he recited [30:44] **and whoever does righteous deeds, so it is for their own selves that they are preparing**'.⁷⁶

وعن أبي عبد الله عليه السلام قال: إن الله يذود المؤمن عما يكره كما يذود الرجل البعير الغريب، ليس من إبله.

And from Abu Abdullah^{asws} having said: 'Allah^{azwj} Impedes the *Momin* from what he dislikes just as the man impedes the foreign camel which is not from his flock (of camels)'.⁷⁷

وعن أبي جعفر عليه السلام قال: إن المؤمنين إذا التقيا فتصافحا [أدخل الله يده فصافح] أشدهما حبا لصاحبه.

And from Abu Ja'far^{asws} having said: 'The two *Momineen*, when they meet and shake hands, Allah^{azwj} Inserts His^{azwj} Hand to Shake the hand of the one who is more intense in love for his companion'.⁷⁸

وعن أبي عبد الله عليه السلام أنه قال: كما لا ينفع مع الشرك شيء، فلا يضر مع الإيمان شيء.

And from Abu Abdullah^{asws} having said: 'Just as nothing benefits along with the *Shirk* (Association), so nothing harms along with the *Eman*'.⁷⁹

وعن أبي جعفر عليه السلام قال: يقول الله عزوجل: ما ترددت في شيء أنا فاعله كترددتي على [قبض روح عبدي] المؤمن لأنني أحب لقاءه وهو يكره الموت، فأزويه عنه، ولو لم يكن في الأرض إلا مؤمن واحد لا كتفيت به عن جميع خلقي، وجعلت له من إيمانه انسا لا يحتاج فيه إلى أحد.

And from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Saying: "I^{azwj} do not hesitate regarding anything I^{azwj} Do like My^{azwj} Hesitation upon the Capturing of the soul of the *Momin*, for I^{azwj} Love to Meet him and he dislikes the death, therefore I^{azwj} Impede it from him. And if there does not happen to be in the earth, except for one *Momin*, I^{azwj} shall Suffice with him from the entirety of My^{azwj} creatures, and Make such a comfort for him from his *Eman* that he would not be needy to anyone'.⁸⁰

وعن أبي عبد الله عليه السلام قال: ما من مؤمن يموت في غربة [من] الأرض فيغيب عنه بواكيه إلا بكته بقاع الأرض التي كان يعبد الله عليها وبكته أنوابه، وبكته أبواب السماء التي كان يصعد بها عمله، وبكاه الملكان الموكلان به.

⁷⁵ Kitab Al Momin – Ch 2 H 75

⁷⁶ Kitab Al Momin – Ch 2 H 76

⁷⁷ Kitab Al Momin – Ch 2 H 77

⁷⁸ Kitab Al Momin – Ch 2 H 78

⁷⁹ Kitab Al Momin – Ch 2 H 79

⁸⁰ Kitab Al Momin – Ch 2 H 80

And from Abu Abdullah^{asws} having said: 'There is none from a *Momin* who is dying in isolation from the earth and his mourners are absent from him, except it would mourn for him the spot of the earth which he used to worship Allah^{azwj} upon, and his clothes would mourn him, and the doors of the sky would mourn for him, those through which his deeds used to be ascended with, and the two Angels Allocated with him would mourn over him'.⁸¹

وعن أحدهما عليهما السلام قال: إن ذنوب المؤمن مغفورة، فيعمل المؤمن لما يستأنف، أما إننا ليست إلا لاهل الايمان.

And from one of the two (5th or 6th Imam^{asws}) having said: 'The sins of the Believer are Forgiven, so the *Momin* works to what he resumes. But, it isn't for anyone except for the people of the *Eman*'.⁸²

عن إسحاق بن عمار قال: سمعته يقول: إن الله عزوجل خلق خلقا ضمن بهم عن البلاء، خلقهم في عافية، وأحياهم في عافية، وأماتهم في عافية، و أدخلهم الجنة في عافية.

From Is'haq Bin Ammar who said,

'I heard him^{asws} saying: 'Allah^{azwj} Mighty and Majestic Created creatures Keeping them away from the affliction. He^{azwj} Created them in well-being, and Causes them to live in good health, and Causes them to die during good health, and would Enter them into the Paradise in good health'.⁸³

- 3 باب ما جعل الله بين المؤمنين من الاخاء

Chapter 3 – What Allah^{azwj} has Made between the *Momineen*, from the brotherhood

عن أبي عبد الله عليه السلام قال: المؤمنون إخوة بنو أب وام، فإذا ضرب على رجل منهم عرق سهر الآخرون.

From Abu Abdullah^{asws} having said: 'The *Momineen* are brothers, sons of a father and a mother. So when a vein of a man from them is struck upon, the others would be holding vigils (staying awake at night)'.⁸⁴

وعن أحدهما عليهما السلام أنه قال: المؤمن [أخو المؤمن] 2 كالجسد الواحد، إذا سقط منه شيء تداعى سائر الجسد.

And from one of the two (5th or 6th Imam^{asws}) having said: 'The *Momin* is a brother of the *Momin* like the one body. When something drops from it, the rest of the body falters'.⁸⁵

⁸¹ Kitab Al Momin – Ch 2 H 81

⁸² Kitab Al Momin – Ch 2 H 82

⁸³ Kitab Al Momin – Ch 2 H 83

⁸⁴ Kitab Al Momin – Ch 3 H 84

⁸⁵ Kitab Al Momin – Ch 3 H 85

وعن أبي عبد الله عليه السلام أنه قال: المؤمن أخو المؤمن كالجسد الواحد، إذا اشتكى شيئاً منه وجد [ألم] ذلك في سائر جسده لان أرواحهم من روح الله تعالى، وإن روح المؤمن لاشد اتصالاً بروح الله من اتصال [شعاع] الشمس بما.

And from Abu Abdullah^{asws} having said: 'The *Momin* is a brother of the *Momin* like the one body. When there is a complaint of something from it, the pain of that is felt in the rest of his body, because their spirits are from the Spirit of Allah^{azwj} the Exalted, and the Spirit of the *Momin* is more intensely linked with the Spirit of Allah^{azwj} than the link of the rays of the sun are with it'.⁸⁶

عن جابر عن أبي جعفر عليه السلام، قال: تنفست بين يديه، ثم قلت: يا ابن رسول الله هم يصيبني من غير مصيبة تصيبني، أو أمر ينزل بي، حتى تعرف ذلك أهلي في وجهي، ويعرفه صديقي، فقال: نعم، يا جابر، قلت: ما ذلك يا ابن رسول الله؟ قال: وما تصنع به؟ قلت: أحب أن أعلمه،

From Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I sighed in front of him^{asws}, then I said, 'O son^{asws} of Rasool-Allah^{saww}! Worries hit me from without there being a calamity hitting me, or a matter descending with me, to the extent my family recognise that in my face, and my friends recognise it'. So he^{asws} said: 'Yes, O Jabir'. I said, 'And what is that, O son^{asws} of Rasool-Allah^{saww}? He^{asws} said: 'And what will you do with (knowing) it?' I said, 'I would love to know it'.

فقال: يا جابر إن الله عزوجل خلق المؤمنين من طين الجنان، وأجرى بهم من ريح الجنة روحه، فكذلك المؤمن أخو المؤمن لايه وامه، فإذا أصاب روحاً من تلك الأرواح في بلدة من البلدان شيء حزن (حزبت - خ) هذه الأرواح لانها منها.

So he^{asws} said: 'O Jabir! Allah^{azwj} Mighty and Majestic Created the *Momineen* from the clay of the Gardens (of Paradise), and Flowed in them from the breezes of the Paradise, His^{azwj} Spirit. So, like that, the *Momin* is a brother of the *Momin*, of his father and his mother. So when a spirit from those spirits is hit by something (of a difficulty) in a city from the cities, these spirits grieve, because it is from (part of) these'.⁸⁷

وعن أبي جعفر عليه السلام قال: المؤمن أخو المؤمن لايه وامه لان الله عزوجل خلق المؤمنين من طين الجنان، وأجرى في صورهم من ريح الجنان، فلذلك هم إخوة لآب وام.

And from Abu Ja'far^{asws} having said: 'The *Momin* is a brother of the *Momin*, to his father and his mother, because Allah^{azwj} Mighty and Majestic Created the *Momineen* from the clay of the Gardens (of Paradise), and Flowed in their Images from the breezes of the Gardens. Thus, due to that, they are brothers of a father and a mother'.⁸⁸

وعن أبي عبد الله عليه السلام قال: الأرواح جنود مجندة تلتقي فتتشام كما تشام الخيل، فما تعارف منها ائتلف، وما تناكر منها اختلف، ولو أن مؤمناً جاء إلى مسجد فيه اناس كثير ليس فيهم إلا مؤمن واحد لمالت روحه إلى ذلك المؤمن حتى يجلس إليه.

⁸⁶ Kitab Al Momin – Ch 3 H 86

⁸⁷ Kitab Al Momin – Ch 3 H 87

⁸⁸ Kitab Al Momin – Ch 3 H 88

And from Abu Abdullah^{asws} having said: 'The souls are armies, soldiers recruited for battle, so they watch out for each other just as the cavalry horses watch out. Thus, whatever matches, they recognise and incline (towards it), and whatever differs from it, they disregard; and if a *Momin* would go to a Masjid wherein are a lot of people, there not being among them except for one *Momin*, his soul would incline towards that *Momin* until he (goes and) sits beside him'.⁸⁹

عن أبي عبد الله عليه السلام قال: لا والله لا يكون [المؤمن] مؤمناً أبداً حتى يكون لآخيه مثل الجسد إذا ضرب عليه عرق واحد تداعت له سائر عروقه.

(It has been narrated) from Abu Abdullah^{asws} having said: 'No, by Allah^{azwj}! The *Momin* cannot happen to be a *Momin* ever, until he happens to be for his brother like the body. When one of its vein is struck upon, the rest of his veins would be affected for it'.⁹⁰

وعنه عليه السلام قال: لكل شئ شئ يستريح إليه، وإن المؤمن يستريح إلى أخيه المؤمن كما يستريح الطير إلى شكله.

And from him^{asws} having said: 'For everything there is something it finds rest to, and the *Momin* finds rest to his brother *Momin* just as the bird finds rest to its form (fellow bird)'.⁹¹

وعن أبي عبد الله عليه السلام قال: المؤمنون في تبارهم، وتراحمهم، و تعاطفهم كمثل الجسد إذا اشتكى تداعى له سائر بالسهة والحمى.

And from Abu Abdullah^{asws} having said: 'The *Momineen*, in their righteousness (to each other), and their mercifulness (to each other), and their sympathy (to each other) are like the body. When there is a complaint, the rest of it is affected for it with the vigil (staying awake at night) and the fever'.⁹²

- 4 باب حق المؤمن على أخيه

Chapter 4 – The rights of the *Momin* upon his brother

عن المعلی بن خنیس قال: قلت لابی عبد الله عليه السلام ما حق المؤمن على المؤمن؟ قال: إني عليك شفيق، إني أخاف أن تعلم ولا تعمل وتضيع و لا تحفظ قال: فقلت: لاحول ولا قوة إلا بالله.

(It has been narrated) from Al-Moalla Bin Khunays who said, 'I said to Abu Abdullah^{asws}, 'What is the right of the *Momin* upon the *Momin*?' He^{asws} said: 'I^{asws} am sympathetic upon you. I^{asws} fear that if you know and will not act (upon it), and you would waste it and not preserve it'. So I said, 'There is neither Strength nor Might except with Allah^{azwj}!'

⁸⁹ Kitab Al Momin – Ch 3 H 89

⁹⁰ Kitab Al Momin – Ch 3 H 90

⁹¹ Kitab Al Momin – Ch 3 H 91

⁹² Kitab Al Momin – Ch 3 H 92

قال للمؤمن على المؤمن سبعة حقوق واجبة، وليس منها حق إلا وهو واجب على أخيه إن ضيع منها حقاً خرج من ولاية الله، وترك طاعته، ولم يكن له فيها نصيب. أيسر حق منها: أن تحب له ما تحب لنفسك، وأن تكره له ما تكره لنفسك،

He^{asws} said: 'For the *Momin* upon the *Momin* there are seven Obligatory rights, and there isn't a right from it except and it is Obligatory upon his brother. If he wastes a right from these, he would exit from the Wilayah of Allah^{azwj} and be neglectful of His^{azwj} obedience, and there would not happen to be a share for him in it. The least of a right from these is that you love for him what you love for yourself, and that you disapprove for him what you disapprove for yourself.

والثاني: أن تعينه بنفسك ومالك ولسانك ويديك ورجليك، والثالث: أن تتبع رضاه، وتجتنب سخطه، وتطيع أمره، والرابع: أن تكون عينه ودليله ومرآته، والخامس: أن لا تشيع ويجوع، وتروى ويظلم، وتكتسي ويعرى،

And the second is that you should exhaust your own self, and your wealth, and your tongue, and your hands and your legs for him. And the third is that you pursues his pleasure and keep aside from his anger, and obey his instructions. And the fourth is that you becomes his eyes, and his indicator, and his mirror. And the fifth is that you should neither be satiated while he is hungry, nor be quenched while he is thirsty, nor be clothed while he is bare.

والسادس: أن يكون لك خادم [وليس له خادم] 1 ولك امرأة تقوم عليك وليس له امرأة تقوم عليه، أن تبعث خادماً يغسل ثيابه، ويصنع طعامه ويهيئ فراشه. والسابع: أن تبر قسمه، وتحيب دعوته، وتعود مرضته، وتشهد جنازته، وإن كانت له حاجة تبادر مبادرة إلى قضائها، ولا تكلفه أن يسألها،

And the sixth is that if there happens to be a servant for you, and there is no servant for him, and for you is a woman standing upon you (looking after you) and there isn't a woman for him standing upon him, than you should send your servant to wash his clothes, and make his meals, and prepare his bed. And the seventh is that you should keep his oaths, and answer his invitation, and console (him) during his illness, and attend his funeral; and if there was a need of his, you should take the initiative to fulfil it, and you should not encumber him that he should ask you for it.

فإذا فعلت ذلك، وصلت ولايتك لولايته [، وولايته بولايتك.

So when you do that, you would have linked your Wilayah with his Wilayah, and his Wilayah with your Wilayah'.

وعن المعلّى مثله، وقال في حديثه: فإذا جعلت ذلك وصلت ولايتك بولايته [وولايته بولاية الله عزوجل.

And from Moalla there is similar to it, and he^{asws} said in his^{asws} Hadeeth: 'So when you make that to be so, you would have linked your Wilayah with his Wilayah, and his Wilayah with the Wilayah of Allah^{azwj} Mighty and Majestic'.⁹³

⁹³ Kitab Al Momin – Ch 4 H 93

عن عيسى بن أبي منصور قال: كنت عند أبي عبد الله عليه السلام أنا وعبد الله بن أبي يعفور وعبد الله بن طلحة، فقال عليه السلام إبتداءً: يا ابن أبي يعفور، قال رسول الله صلى الله عليه وآله وسلم ست خصال من كن فيه كان بين يدي الله عزوجل، وعن يمين الله عزوجل، قال ابن أبي يعفور: وماهي؟ جعلت فداك،

From Isa Bin Abu Mansour who said,

'I was in the presence of Abu Abdullah^{asws}, I and Abdullah Bin Abu Yafour, and Abdullah Bin Talha, and he^{asws} said initiating: 'O Ibn Abu Yafour! Rasool-Allah^{saww} said: 'Six characteristics, the one has these in him, would be in front of Allah^{azwj} Mighty and Majestic and on the right of Allah^{azwj} Mighty and Majestic'. Ibn Abu Yafour said, 'And what are these? May I be sacrificed for you^{asws}'.

قال: يحب المرء المسلم لآخيه ما يحب لآعز أهله، ويكره المرء المسلم لآخيه ما يكره لآعز أهله، ويناصحه الولاية، فبكى ابن أبي يعفور وقال: كيف يناصحه الولاية؟

He^{asws} said: 'The Muslim man should love for his brother what he loves for the most dearest one of his own family, and the Muslim man should dislike for his brother what he dislikes for the dearest one of his own family, and he should advise him of the Wilayah'. So Ibn Abu Yafour wept, and said, 'And how does one advise him of the Wilayah?'

قال: يا ابن أبي يعفور [إذا كان منه بتلك المنزلة بثه هم] يهيم لهمه، وفرح لفرحه إن هو فرح، وحزن لحزنه إن هو حزن، فان كان عنده ما يفرح عنه فرح عنه، والا دعا الله له،

He^{asws} said: 'O Ibn Abu Yafour! When it would be from him with at status, he would be his main concern, and he would be worried to his worries, and he would be happy to his happiness if he is happy, and he would grieve to his grief if he were in grief. So if there was with him (something) what could relieve him, he would relieve it from him, or else he would supplicate to Allah^{azwj} for him'.

قال: ثم قال أبو عبد الله عليه السلام: ثلاث لكم وثلاث لنا: أن تعرفوا فضلنا، وأن تطأوا أعقابنا، وتظنوا عاقبتنا فمن كان هكذا كان بين يدي الله [فيستضيئ بنورهم من هو أسفل منهم] فأما الذين عن يمين الله فلو أنهم يراهم من دونهم لم يهتشم العيش مما يرون من فضلهم،

He (the narrator) said, 'Then Abu Abdullah^{asws} said: 'Three are for you and three are for us^{asws} – that you should be recognising our^{asws} merits, and that you should tread in our^{asws} footsteps, and you should be awaiting our^{asws} end-result (Al-Qaim^{asws}). So the one who was like this, he would be in front of Allah^{azwj}, so they would be illuminating the ones by their light who would be lower than them. So, as for those on the right of Allah^{azwj}, if the ones besides them were to see them, the life would not be palatable to them from what they would be seeing from their merits'.

فقال ابن أبي يعفور، ما لهم فما يروهم وهم عن يمين الله! قال، يا ابن أبي يعفور إنهم محبوبون بنور الله، أما بلغك حديث، أن رسول الله صلى الله عليه وآله وسلم كان يقول: إن المؤمنين عن يمين الله وبين يدي الله، وجوههم أبيض من الثلج و أضوء من الشمس الضاحية، فيسأل السائل: من هؤلاء؟ [فيقال: هؤلاء] الذين تحابوا في جلال الله.

Ibn Abu Yafour said, 'What is it to them and what they are seeing them on the right of Allah^{azwj}?' 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: 'The *Momineen*^{asws} would be on the right of Allah^{azwj} and in front of Allah^{azwj}, and their faces would be whiter than the snow and more illuminating that the illumination of the sun. So the questioner will ask: 'Who are they?' And it would be said to them: 'They are those who used to love each other for the Majesty of Allah^{azwj}.'⁹⁴

وعن أبي عبد الله عليه السلام قال: والله ما عبد الله بشيء أفضل من أداء حق المؤمن، فقال: إن المؤمن أفضل حقا من الكعبة.

And from Abu Abdullah^{asws} having said: 'By Allah^{azwj}! Allah^{azwj} has not been worshipped by anything more superior than the fulfilment of the rights of the *Momin*. The *Momin* is superior in rights than the Kabah'.

وقال: إن المؤمن أخو المؤمن عينه ودليله، فلا يخونه، ولا يخذله، ومن حق المسلم على المسلم أن لا يشبع ويحوج أخوه، ولا يروى ويعطش أخوه، ولا يلبس و يعرى أخوه، وما أعظم حق المسلم على أخيه المسلم!

And he^{asws} said: 'The *Momin* is a brother of the *Momin*, being his eye, and his indicator, therefore do not betray him, nor abandon him. And from the rights of the Muslim upon the Muslim is that he is not satiated while his brother is hungry, nor is he quenched and his brother is thirsty, not is he clothed while his brother is bare, and how great are the rights of the Muslim upon his Muslim brother!'

وقال: أحب لآخيك المسلم ما تحب لنفسك، وإذا احتجت فسله، وإذا سألك فأعطه، ولا تمله خيرا ولا يمله لك، كن له ظهيرا فإنه لك ظهير، إذا غاب فاحفظه في غيبته، وإن شهد زره وأجلله وأكرمه، فإنه منك وأنت منه، وإن كان عاتبا فلا تفارقه حتى تسلم سخيمته، وإن أصابه خير فاحمد الله عزوجل، وإن ابتلي فأعطه، وتحمل عنه وأمنه.

And he^{asws} said: 'Love for your Muslim brother what you love for yourself, and when you are needy then ask him, and when he asks you then give it, and do not get fed up of being good to him nor should he get fed up with you. Become a backbone for him so he would be a backbone for you. When he is absent, protect him (his affairs) during his absence, and if he is present, visit him and respect him and honour him, for he is from you and you are from him. And if there was a quarrel, so do not separate until you remove his resentment; and if he attains a goodness, so praise Allah^{azwj} Mighty and Majestic, and if he is afflicted, then go to him and carry it on his behalf and assist him'.⁹⁵

⁹⁴ Kitab Al Momin – Ch 4 H 94

⁹⁵ Kitab Al Momin – Ch 4 H 95

وعن أبي عبد الله عليه السلام قال: المؤمن أخو المؤمن يحق عليه نصيحته ومواساته، ومنع عدوه منه.

And from Abu Abdullah^{asws} having said: 'The *Momin* is a brother of the *Momin*. There is a right upon him to advise him, and console him, and prevent his enemies from him'.⁹⁶

وعن أبي عبد الله عليه السلام [قال]: ما عبد الله بشئ أفضل من أداء حق المؤمن.

And from Abu Abdullah^{asws} having said: 'Allah^{azwj} is not worshipped by anything more superior than the fulfilment of the rights of the *Momin*'.⁹⁷

وعن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله وسلم: المسلم أخو المسلم لا يخونه ولا يخذله، ولا يعيبه، ولا يجرمه، ولا يغتابه

And from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'The Muslim is a brother of the Muslim. He neither betrays him, nor abandons him, nor faults him, nor deprives him, nor backbites him'.⁹⁸

وعنه عليه السلام قال: إن من حق المسلم إن عطس أن يسمته، وإن أولم أتاه، وإن مرض عادته، وإن مات شهد جنازته.

And from him^{asws} having said: 'From the rights of the Muslim is that if he sneezes, he Names Him^{azwj}, and if he is in pain, he goes to him, and if he is sick, he consoles him, and if he dies, attends his funeral'.⁹⁹

وعن أبي جعفر عليه السلام قال: إن نفرًا من المسلمين خرجوا في سفر لهم، فأضلوا الطريق فأصابهم عطش شديد فتييموا ولزموا أصول الشجر، فحاءهم شيخ عليه ثياب بيض، فقال: قوموا، لا بأس عليكم، هذا الماء قال: فقاموا و شربوا فأرووا

And from Abu Ja'far^{asws} having said: 'A number of Muslims went out in a journey of theirs, and they lost the way, and intense thirst hit them. So they performed *Tayammum* (utilising dust for *Wudou* for *Salat*), and necessitated to the base of the tree. Then an old man came over to them upon whom were white clothes, and he said, 'Arise, there is no problem upon you, this here is the water!' So they arose and drank and were quenched.

فقالوا له: من أنت رحمك الله؟ قال: أنا من الجن الذين بايعوا رسول الله صلى الله عليه وآله وسلم، إني سمعته يقول: " المؤمن أخو المؤمن عينه و دليله " فلم تكونوا تضيعوا بحضرتي.

Then they said to him, 'Who are you? May Allah^{azwj} have Mercy on you'. He Said, 'I am from the Jinn who pledged allegiance to Rasool-Allah^{saww}. I heard him^{saww} saying: 'The *Momin* is a brother

⁹⁶ Kitab Al Momin – Ch 4 H 96

⁹⁷ Kitab Al Momin – Ch 4 H 97

⁹⁸ Kitab Al Momin – Ch 4 H 98

⁹⁹ Kitab Al Momin – Ch 43 H 99

of the *Momin*, his eyes and his indicator', and therefore you will not become wasted in my presence'.¹⁰⁰

عن سماعة قال: سألته عن قوم عندهم فضول وبإخوانهم حاجة شديدة [وليس] تسعهم الزكاة، وما يسعهم أن يشبعوا ويجمعوا إخوانهم، فإن الزمان شديد،

From Sama'at who said, 'I asked him^{asws} about a people who have excess with them and with their brethren there is intense need, and the *Zakat* isn't applicable upon them, and they are not comfortable that they (themselves) should be satiated and their brothers are hungry, for the times are difficult'.

فقال: المسلم أخو المسلم، لا يظلمه، ولا يخذله، ولا يحرمه ويحقق على المسلمين الاجتهاد له، والتواصل على العطف، والمواساة لاهل الحاجة، والتعطف منكم، يكونون على أمر الله رحماء بينهم متراحمين، مهمين لما غاب عنكم من أمرهم، على ما مضى عليه [معشر] الانصار على عهد رسول الله صلى الله عليه وآله وسلم.

So he^{asws} said: 'The Muslims is a brother of the Muslim. He neither oppresses him, nor abandons him, nor deprive him, and it is a right upon the Muslim to strive for him, and connecting upon the compassion, and the sympathy to the needy people, and the kindness from you all. They would be coming to be upon the Command of Allah^{azwj} having mercifulness between them, being merciful to each other, being protective to what is absent from you from their affairs, (this is) upon what the group of *Ansaar* lived upon in the era of Rasool-Allah^{saww, 101}.

وعنه عليه السلام قال: سألتاه عن الرجل لا يكون عنده إلا قوت يومه، ومنهم من عنده قوت شهر، ومنهم من عنده قوت سنة، أيعطف من عنده قوت يوم على من ليس عنده شيء، ومن عنده قوت شهر على من دونه [ومن عنده قوت سنة على من دونه] على نحو ذلك، وذلك كله الكفاف الذي لا يلام عليه

And from him^{asws}, said, 'We asked him^{asws} about the man who does not happen to have in his presence except for the daily subsistence, and among them is one who has subsistence for a month, and from them is one with whom there is subsistence for a year. Should the one who has with him the subsistence for a day sympathise with the one with whom there isn't anything? And the one with whom there is subsistence for a month (sympathise) upon the one who is below him, and the one with who there is subsistence for a year (sympathise) upon the one below him, upon the approximate of that? And that, all of it is the blindness (unawareness) one cannot be blamed upon'.

فقال عليه السلام: هما أمران، أفضلكم فيه أحرصكم على الرغبة فيه، والاثرة على نفسه، إن الله عزوجل يقول: " ويؤثرون على أنفسهم ولو كان بهم خصاصة " والا لا يلام عليه، واليد العليا خير من اليد السفلى، ويبدأ بمن يعول.

So he^{asws} said: 'These are two matters. The most superior of you all with regards to it is the most covetous of you upon the desiring in it, and the preferring (others) upon himself. Allah^{azwj}

¹⁰⁰ Kitab Al Momin – Ch 4 H 100

¹⁰¹ Kitab Al Momin – Ch 4 H 101

Mighty and Majestic is Saying **[59:9] and they are preferring (them) before themselves though poverty may afflict them**, or else there would be a blame upon him. And the upper hand (which gives) is better than the lower hand (which takes), and one should begin with the ones who rely (upon you)'.¹⁰²

وعن أبي جعفر عليه السلام قال: أجيء [أحدكم] إلى أخيه فيدخل يده في كيسه فيأخذ حاجته فلا يدفعه؟ فقلت: ما أعرف ذلك فينا، قال: فقال أبو جعفر عليه السلام: فلا شيء إذن، قلت: فالهلكة إذا! قال: إن القوم لم يعطوا أحلامهم بعد.

And from Abu Ja'far^{asws} having said: 'Does one of you go to his brother and insert his hand in his pocket and take his needs, and he does not repel him?' So I said, 'I do not know of that (occurring) among us'. So Abu Ja'far^{asws} said: 'So there is nothing, then'. I said, 'So there is destruction then!' He^{asws} said: 'The people haven't been Granted their maturity yet'.¹⁰³

وعن أمير المؤمنين عليه السلام قال: قد فرض الله التمثل على الابرار في كتاب الله، قيل: وما التمثل؟ قال: إذا كان وجهك آثر عن وجهه التمسست له.

And from Amir Al-Momineen^{asws} having said: 'Allah^{azwj} has Necessitated 'Al-Tam'hal' upon the righteous ones in the Book of Allah^{azwj}'. I said, 'And what is Al-Tam'hal'. He^{asws} said: 'When it would be so that your face is preferred than his face for the seeking for him'.

وقال عليه السلام في قول الله عزوجل: "ويوثرون على أنفسهم ولو كان بهم خصاصة" قال: لا تستأثر عليه بما هو أحوج إليه منك.

And he^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic **[59:9] and they are preferring (them) before themselves though poverty may afflict them**'. He^{asws} said: 'Your preferring upon him with what he is more needy to it than you are'.¹⁰⁴

وعن أبي عبد الله عليه السلام قال: إن المسلم أخو المسلم، لا يظلمه، ولا يخذله، ولا يعيبه، ولا يغتابه، ولا يجرمه، ولا يخونه،

And from Abu Abdullah^{asws} having said: 'The Muslim is a brother of the Muslim. He neither oppresses him, nor abandons him, nor faults him, nor backbites him, nor deprives him, nor betrays him'.

وقال: للمسلم على أخيه من الحق أن يسلم عليه إذا لقيه، ويعوده إذا مرض، وينصح له إذا غاب، ويسمته إذا عطس، ويحبيه إذا دعاه، ويشيعه إذا مات.

And he^{asws} said: 'For the Muslim upon his brother, from the rights is that he greets upon him when he meets him, and he consoles him when he is sick, and advises for him when he is absent, and he Names (Allah^{azwj}) when he sneezes, and he answers him when he calls him, and escorts him when he dies (funeral)'.¹⁰⁵

¹⁰² Kitab Al Momin – Ch 4 H 102

¹⁰³ Kitab Al Momin – Ch 4 H 103

¹⁰⁴ Kitab Al Momin – Ch 4 H 104

¹⁰⁵ Kitab Al Momin – Ch 4 H 105

وعن أبي جعفر عليه السلام أنه قال لابي اسماعيل: يا أبا اسماعيل أرايت فيمن قبلكم إذا كان الرجل ليس عنده رداء وعند بعض إخوانه فضل رداء أيطرحه عليه حتى يصيب رداء؟ قال: قلت: لا، قال: فإذا كان ليس له إزار أيرسل إليه بعض إخوانه بإزار حتى يصيب إزارا؟ قلت: لا، فضرب يده على فخذه، ثم قال: ما هؤلاء بإخوان.

And from Abu Ja'far^{asws} having said to Abu Ismail: 'O Abu Ismail! What is your view regarding the ones who are before you, when it was so that the man didn't have a robe with him and with some of his brethren there was a surplus of robes, does he demand upon him until he attains a robe?' I said, 'No'. He^{asws} said: 'So when it was so that there wasn't a trouser for him, do some of his brethren send a trouser to him until he attains a trouser?' I said, 'No'. So he^{asws} struck his^{asws} hand upon his^{asws} thigh, then said: 'They are not brothers'.¹⁰⁶

- 5 باب ثواب قضاء حاجة المؤمن وتنفيس كربيه وادخال الرفق عليه

Chapter 5 – Rewards for fulfilling a need of the *Momin* and relieving his distress and entering the kindness upon him

عن أبي عبد الله عليه السلام قال: من مشى لامرئ مسلم في حاجته فنصحه فيها، كتب الله له بكل خطوة حسنة، ومحى عنه سيئة، قضيت الحاجة أولم تقض، فإن لم ينصحه فقد خان الله ورسوله، وكان رسول الله صلى الله عليه وآله وسلم خصمه 1.

From Abu Abdullah^{asws} having said: 'The one who walks for a Muslim man regarding his need and advises him with regards to it, Allah^{azwj} would Write a good deed for him, for every step taken, and Delete an evil deed for him, whether the need is fulfilled or not fulfilled. But, if he does not advise him, so he would have betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}, and Rasool-Allah^{saww} would be his adversary'.¹⁰⁷

وعن أبي عبد الله عليه السلام: إن الله عزوجل انتخب قوما من خلقه لقضاء حوائج فقراء من شيعة علي عليه السلام ليثيبهم بذلك الجنة.

And from Abu Abdullah^{asws}: 'Allah^{azwj} Mighty and Majestic Chose a people from His^{azwj} creatures to fulfil the needs of the poor from the Shias of Ali^{asws}, in order to Reward them the Paradise due to that'.¹⁰⁸

وعن أبي عبد الله عليه السلام قال: أيما مؤمن نفس عن مؤمن كربة نفس الله عنه سبعين كربة من كرب الدنيا وكرب يوم القيامة،

And from Abu Abdullah^{asws} having said: 'Whichever *Momin* removes a worry from a *Momin*, Allah^{azwj} will Remove seventy worries from him from the distresses of the world and the distresses of the Day of Judgment'.

¹⁰⁶ Kitab Al *Momin* – Ch 4 H 106

¹⁰⁷ Kitab Al *Momin* – Ch 5 H 107

¹⁰⁸ Kitab Al *Momin* – Ch 5 H 108

قال: ومن يسر على مؤمن وهو معسر، يسر الله له حوائج الدنيا والآخرة، [ومن ستر على مؤمن عورة ستر الله عليه سبعين عورة من عوراته التي يخلفها في الدنيا والآخرة] .

He^{asws} said: 'And the one who eases (financially) upon a *Momin* while he (financially) straitened, Allah^{azwj} would Ease for him the needs of the world and the Hereafter. And the one who veils upon an exposure of a *Momin*, Allah^{azwj} would Veil upon him seventy of his exposures which he had left behind in the world and the Hereafter'.

قال: وإن الله لفي عون المؤمن ما كان المؤمن في عون أخيه المؤمن، فانتفعوا في العظة وارغبوا في الخير.

He^{asws} said: 'And Allah^{azwj} will be Assisting the *Momin* for as long as the *Momin* was in his assistance of his brother *Momin*, therefore benefit from this advice and desire regarding the goodness (of doing this)'.¹⁰⁹

وعن أبي جعفر عليه السلام قال: من خطا في حاجة أخيه المسلم بخطوة كتب الله له بها عشر حسنات، وكانت له خيرا من [عتق ظ] عشر رقاب، و صيام شهر واعتكافه في المسجد الحرام.

And from Abu Ja'far^{asws} having said: 'The one who takes a step regarding a need of his Muslim brother with steps, Allah^{azwj} would Write ten Good deeds due to it, and it would be better for him than freeing ten necks, and Fasting for a month, and his seclusion (*Itikaaf*) in the Sacred Masjid'.¹¹⁰

وعن أبي عبد الله عليه السلام قال: قضاء حاجة المؤمن خير من حملان ألف فرس في سبيل الله عزوجل، وعتق ألف نسمة.

And from Abu Abdullah^{asws} having said: 'Fulfilling a need of the *Momin* is better than loading a thousand horses in the Way of Allah^{azwj} Mighty and Majestic, and freeing a thousand persons'.

وقال: ما من مؤمن يمشي لأخيه في حاجة إلا كتب الله له بكل خطوة حسنة، وحط بها عنه سيئة، ورفع له بها درجة. وما من مؤمن يفرج عن أخيه المؤمن كربة إلا فرج الله عنه كربة من كرب الآخرة، وما من مؤمن يعين مظلوما إلا كان ذلك أفضل من صيام شهر واعتكافه في المسجد الحرام.

And he^{asws} said: 'There is none from a *Momin* who walks for his brother regarding a need, except Allah^{azwj} would Write for him a good deed, with every step taken, and Drop an evil deed from him, due to it, and Raise a level for him due to it. And there is none from a *Momin* who relieves a worry from his *Momin* brother, except Allah^{azwj} would Relieve a worry from him from the worries of the Hereafter. And there is none from a *Momin* who aids an oppressed except that would be superior than Fasting for a month and his seclusion (*Itikaaf*) in the Sacred Masjid'.¹¹¹

¹⁰⁹ Kitab Al Momin – Ch 5 H 109

¹¹⁰ Kitab Al Momin – Ch 5 H 110

¹¹¹ Kitab Al Momin – Ch 5 H 111

عن نصرين قابوس قال: قلت لابي الحسن الماضي عليه السلام: بلغني عن أبيك أنه أتاه آت فاستعان به على حاجته، فذكر له أنه معتكف، فأتى الحسن عليه السلام، فذكر له ذلك، فقال: أما علمت أن المشي في حاجة المؤمن خير من اعتكاف شهرين متتابعين في المسجد الحرام [بصيامهما] ،

From Nasr Bin Qabous who said, 'I said to Abu Al-Hassan Al-Maazy (7th Imam^{asws}), 'It reached me from your^{asws} father^{asws} that a comer came to him^{asws} and sought his^{asws} assistance upon a need, so it was mentioned to him that he^{asws} is in seclusion (*Itikaaf*). So he went over to Al-Hassan^{asws} and mentioned that to him^{asws}, and he^{asws} said: 'But do you know that the walking regarding a need of the *Momin* is better than isolating for two consecutive months in the Sacred Masjid (by Fasting in these two)?'

ثم قال أبو الحسن عليه السلام: ومن إعتكاف الدهر.

Then Abu Al-Hassan^{asws} said: 'And (better) than being in seclusion for the lifetime'¹¹².

وعن رجل من حلوان قال: كنت أطوف بالبيت، فأتاني رجل من أصحابنا فسألني قرض دينارين، وكنت قد طفت خمسة أشواط، فقلت له: أتم أسبوعي ثم أخرج، فلما دخلت في السادس إعتمد علي أبو عبد الله عليه السلام، و وضع يده على منكبي، قال: فاقمت سبعي ودخلت في الآخر لاعتماد أبي عبد الله عليه السلام علي، فكنت كلما جئت إلى الركن أوماً إلي الرجل،

And from a man from Halwan who said, 'I was performing *Tawaaf* of the House (Kabah) and a man from our companions came over to me, and asked me for a loan of two Dinars, and I had already circled five circuits (out of seven)'. So I said to him, 'Let me complete my seven then I shall come out'. So when I entered into the sixth, Abu Abdullah^{asws} leant over to me and placed his^{asws} hand upon my shoulder'. So, I completed my seventh entering into the last, with Abu Abdullah^{asws} leaning upon me^{asws}, and it was so that every time I came over to the corner, the man gestured to me.

فقال أبو عبد الله عليه السلام: من كان هذا يؤمي إليك؟ قلت: جعلت فداك هذا رجل من مواليك، سألني قرض دينارين، قلت: أتم أسبوعي وأخرج إليك، قال: فدفعني أبو عبد الله عليه السلام وقال: إذهب فأعطهما إياه، فلظننت أنه قال: فأعطهما إياه لقولي قد أنعمت له ،

Abu Abdullah^{asws} said: 'Who was this one gesturing to you?' I said, 'May I be sacrificed for you^{asws}! This is a man from your^{asws} friends. He asked me for a loan of two Dinars. I said, 'Let me complete my seven and come out to you'. So Abu Abdullah^{asws} nodded me and said: 'Go, and give it to him!' So I thought he^{asws} said to give the two (Dinars) to him due to my word which I had given to him.

فلما كان من الغد دخلت عليه وعنده عدة من أصحابنا يحدثهم، فلما رأني قطع الحديث وقال: لان أمشي مع أخ لي في حاجة حتى أفضي له أحب إلي من أن أعتق ألف نسمة، وأحمل على ألف فرس في سبيل الله مسرحة ملجمة.

So when it was the morning, I went over to him^{asws}, and in his^{asws} presence were a number of our companions, discussing with them. So when he^{asws} saw me, he^{asws} cut off the discussion and

¹¹² Kitab Al Momin – Ch 5 H 112

said: 'If I^{asws} were to walk with a brother of mine regarding a need until I fulfil it for him, it would be more beloved to me^{asws} than if I^{asws} were to free a thousand persons, and load upon a thousand horses in the Way of Allah^{azwj}, saddled, reined'.¹¹³

وعن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: من سر مؤمنا فقد سرني، ومن سرني فقد سر الله.

And from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who cheers a *Momin* so he has cheered me^{saww}, and the one who cheers me^{saww}, so he has Cheered Allah^{azwj},¹¹⁴

عن مسمع قال: سمعت الصادق عليه السلام يقول: من نفس عن مؤمن كربة من كرب الدنيا، نفس الله عنه كربة من كرب الآخرة، وخرج من قبره [وهو] ثلج الفؤاد.

From Misma'a who said,

'I heard Al-Sadiq^{asws} saying: 'The one who removes a worry from a *Momin*, from the worries of the world, Allah^{azwj} would Remove from him a worry from the worries of the Hereafters, and he would come out from his grave and he would be of a cool heart'.¹¹⁵

وعن أبي عبد الله عليه السلام قال: من طاف بهذا البيت اسبوعا كتب الله عزوجل له ستة آلاف حسنة، ومحى عنه ستة آلاف سيئة، ورفع له ستة آلاف درجة "

And from Abu Abdullah^{asws} having said: 'The one who performs *Tawaaf* of this House (Kabah) seven (circuits), Allah^{azwj} Mighty and Majestic would Write six thousand good deeds for him, and Delete six thousand evil deeds from him, and Raise six thousand levels for him'.

وفي رواية ابن عمار " وقضى له ستة آلاف حاجة.

And in another report of Ibn Ammar, '(He^{asws} said): 'And Fulfil six thousand needs for him'.

[وقال أبو عبد الله عليه السلام: لقضاء حاجة المؤمن خير من طواف وطواف حتى عد عشر مرات].

And Abu Abdullah^{asws} said: 'The fulfilment of a need of the *Momin* is better than a *Tawaaf*, and a *Tawaaf*, until he^{asws} repeated ten times'.¹¹⁶

وقال أبو عبد الله عليه السلام: لقضاء حاجة المؤمن خير من عتق ألف نسمة، ومن حملان ألف فرس في سبيل الله.

And Abu Abdullah^{asws} said: 'The fulfilling a need of the *Momin* is better than freeing a thousand persons, and (better) than loading a thousand horses in the Way of Allah^{azwj},¹¹⁷

¹¹³ Kitab Al *Momin* – Ch 5 H 113

¹¹⁴ Kitab Al *Momin* – Ch 5 H 114

¹¹⁵ Kitab Al *Momin* – Ch 5 H 115

¹¹⁶ Kitab Al *Momin* – Ch 5 H 116

وعن أبي جعفر عليه السلام: [من قضى لمسلم حاجته ناداه] الله عزوجل: ثوابك علي، ولا أرضى لك ثوابا دون الجنة.

And from Abu Ja'far^{asws}: 'The of who fulfils for a Muslim a need of his, Allah^{azwj} Mighty and Majestic would Call out: "Your Reward is upon Me^{azwj}, and I^{azwj} will not be Pleased for you as a Reward any less than the Paradise"¹¹⁸.

وعن أبي عبد الله عليه السلام قال: أيما مؤمن سأله أخوه المؤمن حاجته وهو يقدر على قضائها فرده منها سلط الله عليه شجاعا في قبره ينهش [من] أصابعه.

And from Abu Abdullah^{asws} having said: 'Whichever *Momin* asks his *Momin* brother for a need of his, and he is able upon fulfilling it, but he repels him from it, Allah^{azwj} would Cause him to be overcome by a serpent in his grave, gnawing from his fingers'.¹¹⁹

وعن أبي جعفر عليه السلام قال: من قضى لآخيه المؤمن حاجة كتب الله بها عشر حسنات، وحى عنه عشر سيئات، ورفع له بها عشر درجات، و كان عدل عشر رقاب وصوم شهر واعتكافه في المسجد الحرام.

And from Abu Ja'far^{asws} having said: 'The one who fulfils a need of his *Momin* brother, Allah^{azwj} would Write ten good deeds for him due to it, and Delete ten evil deeds from him, and Raise ten levels for him due to it, and it would equate to (freeing) ten necks, and Fasting for a month, and his seclusion (*Itikaaf*) in the Sacred Masjid'.¹²⁰

وعن الصادق عليه السلام: من فرج عن أخيه المسلم كربة فرج الله عنه كربة يوم القيامة، ويخرج من قبره مثلوج الصدر.

And from Al-Sadiq^{asws}: 'The one who relieves a worry from his Muslim brother, Allah^{azwj} would Relieve a worry from him on the Day of Judgment, and he would come out from his grave with a cool chest'.¹²¹

وعن أبي إبراهيم الكاظم عليه السلام قال: من فرج عن أخيه المسلم كربة، فرج الله بها عنه كربة يوم القيامة.

And from Abu Ibrahim Al-Kazim^{asws} having said: 'The one who relieve a worry from his Muslim brother, Allah^{azwj} would Remove from him due to it, a worry on the Day of Judgment'.¹²²

وعن أبي جعفر عليه السلام قال: فيما ناجي الله به عبده موسى بن عمران أن قال: إن لي عبدا ابيحهم جنتي واحكمهم فيها، قال موسى: يا رب من هؤلاء الذين تبيحهم جنتك وتحكمهم فيها؟ قال: من أدخل على مؤمن سرورا،

¹¹⁷ Kitab Al *Momin* – Ch 5 H 117

¹¹⁸ Kitab Al *Momin* – Ch 5 H 118

¹¹⁹ Kitab Al *Momin* – Ch 5 H 119

¹²⁰ Kitab Al *Momin* – Ch 5 H 120

¹²¹ Kitab Al *Momin* – Ch 5 H 121

¹²² Kitab Al *Momin* – Ch 5 H 122

And from Abu Ja'far^{asws} having said: 'Among what Allah^{azwj} Whispered to His^{azwj} servant Musa^{as} Bin Imran^{as} with, was that He^{azwj} Said: "For Me^{azwj} there are such servants that I^{azwj} shall Gift to them My^{azwj} Paradise and Make them to be rulers therein'. Musa^{as} said: 'O Lord^{azwj}! Who are those whom You^{azwj} would be Gifting Your^{azwj} Paradise to and Making them to be rulers therein?' He^{azwj} Said: 'The one who enters cheerfulness upon a *Momin*'.

ثم قال: إن مؤمنا كان في مملكة جبار وكان مولعا به فهرب منه إلى دار الشرك، ونزل برجل من أهل الشرك، فألطفه، وأرفقه، وأضافه، فلما حضره الموت، أوحى الله عز وجل إليه: وعزتي وجلالي لو كان في جنتي مسكن لمشرك لاسكنتك فيها، ولكنها محرمة على من مات مشركا، ولكن يا نارها ربيه ولا تؤذيه،

Then he^{asws} said: 'There was a *Momin* in a kingdom of a tyrant, and he was unfriendly with him. So he fled from him to the land of Polytheists and lodge with a man from the Polytheist people. So he (the Polytheist) was nice to him, and kind to him, and aided him. So when the death presented itself to him, Allah^{azwj} Mighty and Majestic Revealed unto him: "By My^{azwj} Might and My^{azwj} Majesty! Had there been a dwelling in My^{azwj} Paradise for a Polytheist I^{azwj} would have Settled you in it, but it is Prohibited upon the one who dies a Polytheist. But, O Fire! Nourish him and do not harm him!"

قال: ويؤتي برزقه طرقي النهار، قلت: من الجنة؟ قال: أو من حيث شاء الله عز وجل.

He^{asws} said: 'And he is brought his sustenance at both ends of the day'. I said, 'From the Paradise?' He^{asws} said: 'Or from wherever Allah^{azwj} Mighty and Majestic so Desires'.¹²³

وعن أبي عبد الله عليه السلام قال: من قضى لمسلم حاجة كتب الله له عشر حسنات، ومحى عنه عشر سيئات، ورفع له عشر درجات، وأظله الله عز وجل في ظله يوم لا ظل إلا ظله.

And from Abu Abdullah^{asws} having said: 'The one who fulfils a need for a Muslim, Allah^{azwj} would Write ten good deeds for him, and Delete ten evil deeds from him, and Raise ten levels for him; and Allah^{azwj} Mighty and Majestic would Shade him on the Day in which there would be no shade except for Him^{azwj}'.¹²⁴

أبو حمزة عن أحدهما عليهما السلام: أيما مسلم أقال مسلما ندامة [في بيع] أقاله الله عز وجل عذاب يوم القيامة.

Abu Hamza,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}): 'Whichever Muslim reduces a price for a Muslim during selling, Allah^{azwj} Mighty and Majestic would Reduce his Punishment on the Day of Judgment'.¹²⁵

¹²³ Kitab Al Momin – Ch 5 H 123

¹²⁴ Kitab Al Momin – Ch 5 H 124

¹²⁵ Kitab Al Momin – Ch 5 H 125

وعن أبي عبد الله عليه السلام قال: من أدخل على مؤمن سرورا خلق الله عزوجل [من ذلك السرور] خلقا فيلقاه عند موته، فيقول له: أبشر يا ولي الله بكرامة من الله ورضوان [منه]،

And from Abu Abdullah^{asws} having said: 'The one who enters cheerfulness upon a *Momin*, Allah^{azwj} Mighty and Majestic would Create a creature from that cheerfulness, and it would meet him during his death, so it would be saying to him, 'Receive glad tidings, O friend of Allah^{azwj}, with Prestige from Allah^{azwj} and Pleasure from Him^{azwj}'.

ثم لا يزال معه حتى يدخل قبره، فيقول له مثل ذلك [فإذا بعث تلقاه فيقول له مثل ذلك] فلا يزال معه في كل هول يبشره ويقول له [مثل ذلك] فيقول له: من أنت رحمك الله؟ فيقول: أنا السرور الذي أدخلت على فلان.

Then it will cease to be with him until he enters into his grave, and it would be saying to him similar to that. When he is Resurrected, it would meet him and would be saying to him similar to that. It will not cease to be with him in 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'. It would be saying, 'I am the cheerfulness which you entered upon so and so'.¹²⁶

وعن أبي عبد الله عليه السلام قال: من أحب الاعمال إلى الله عزو جل إدخال السرور على أخيه المؤمن [من] إشباع جوعته، أو تنفيس كربته أو قضاء دينه.

And from Abu Abdullah^{asws} having said: 'From the most Beloved of the deeds to Allah^{azwj} Mighty and Majestic is entering the cheerfulness upon his *Momin* brother, from the satiation of his hunger, or removal of his worry, or fulfilment of his debts'.¹²⁷

وعن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: من أكرم أخاه المسلم بمجلس يكرمه، أو بكلمة يلفه بها أو حاجة يكفيه إياها، لم يزل في ظل من الملائكة ما كان بتلك المنزلة.

And from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who honours his Muslim brother in a gathering honouring him, or by words soothing him with these, or a need sufficing him with it, will not cease to be in a shade of the Angels for as long as he is in that state'.¹²⁸

وعن أبي عبد الله عليه السلام قال: أوحى الله عزوجل إلى موسى ابن عمران: إن من عبادي من يتقرب إلي بالحسنة، فاحكمه بالجنة. قال: يا رب وما هذه الحسنة؟ قال: يدخل على مؤمن سرورا.

And from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as} Ibn Imran^{as}: "From My^{azwj} servants is one who comes near to Me^{azwj} by the good deeds, so I^{azwj} shall

¹²⁶ Kitab Al Momin – Ch 5 H 126

¹²⁷ Kitab Al Momin – Ch 5 H 127

¹²⁸ Kitab Al Momin – Ch 5 H 128

Make him a ruler in the Paradise". He^{as} said: 'O Lord^{azwj}! And what is this good deed?' He^{azwj} Said: "Entering the cheerfulness upon a *Momin*".¹²⁹

وعن أبي عبد الله عليه السلام قال: مشي المسلم في حاجة المسلم خير من سبعين طوافا بالبيت الحرام.

And from Abu Abdullah^{asws} having said: 'The Muslim walking regarding a need of the Muslim is better than performing seventy *Tawaaf* of the Sacred House (Kabah)'.¹³⁰

وعن أبي عبد الله عليه السلام قال: إن مما يحب الله من الاعمال، إدخال السرور على المسلم.

And from Abu Abdullah^{asws} having said: 'From what Allah^{azwj} Loves from the deeds is the entering of the cheerfulness upon the Muslim'.¹³¹

عن صفوان قال: كنت عند أبي عبد الله عليه السلام يوم التروية فدخل عليه ميمون القداح، فشكى إليه تعذر الكراء، فقال لي: قم فأعن أخاك فخرجت معه، فيسر الله له الكراء، فرجعت إلى مجلسي، فقال لي: ما صنعت في حاجة أخيك المسلم؟ قلت: فضاها الله تعالى، فقال: أما إنك إن تعن أخاك أحب إلي من طواف اسبوع بالكعبة،

From Safwan who said, 'I was in the presence of Abu Abdullah^{azwj} on the day of Tarwiyya (8th Zilhajj), and Maymoun Al-Qadah came over to him^{asws}, and complained to him^{asws} of being unable to hire (came ride). So he^{asws} said to me: 'Arise and assist your brother'. So I went out with him and Allah^{azwj} Eased the hiring for him, and I returned to my seat. He^{asws} said to me: 'What did you do regarding the need of your Muslim brother?' I said, 'Allah^{azwj} the Exalted Fulfilled it'. So he^{asws} said: 'But you, if you assist your brother, it would be more beloved to me^{asws} than performing seven *Tawaaf* by the Kabah'.

ثم قال: إن رجلا أتى الحسن بن علي عليهما السلام فقال: بأبي أنت وامي يا أبا محمد أعني على حاجتي؟ فانتعل وقام معه، فمر على الحسين بن علي عليهما السلام وهو قائم يصلي، فقال له: أين كنت عن أبي عبد الله، تستعينه على حاجتك؟ قال: قد فعلت فذكر لي أنه معتكف، فقال: أما إنه لو أعانك على حاجتك لكان خيرا له من اعتكاف شهر.

Then he^{asws} said: 'A man came over to Al-Hassan^{asws} Bin Ali^{asws} and he said, 'By My father (be sacrificed for) you^{asws} and my mother. O Abu Muhammad^{asws}! Will you^{asws} assist me upon my need?' So he^{asws} wore his^{asws} slippers and stood (to go) with him^{asws}. So he passed by Al-Husayn^{asws} Bin Ali^{asws} and he^{asws} was standing, praying *Salat*, so he (Imam Hassan^{asws}) said to him, 'Where were you from Abu Abdullah^{asws} (who could have) assisted you upon your need?' He said, 'I had done so, but it was mentioned to me that he^{asws} is in seclusion (*Itikaaf*)'. So he^{asws} said: 'But, if he^{asws} had assisted you upon your need, it would have been better for him^{asws} than being in Seclusion (*Itikaaf*) for a month'.¹³²

¹²⁹ Kitab Al Momin – Ch 5 H 129

¹³⁰ Kitab Al Momin – Ch 5 H 130

¹³¹ Kitab Al Momin – Ch 5 H 131

¹³² Kitab Al Momin – Ch 5 H 132

وعن أبي جعفر عليه السلام قال: ما [من] عمل يعمله المسلم أحب إلى الله عزوجل من إدخال السرور على أخيه المسلم، وما من رجل يدخل على أخيه المسلم بابا من السرور إلا أدخل الله عزوجل عليه بابا من السرور.

And from Abu Ja'far^{asws} having said: 'There is none from the deeds the Muslim performs which is more Beloved to Allah^{azwj} Mighty and Majestic than entering the cheerfulness upon his Muslim brother. And there is none from a man who enters an aspect of the cheerfulness upon his Muslim brother, except Allah^{azwj} Mighty and Majestic would Enter an aspect of cheerfulness upon him'.¹³³

وعن أبي الحسن عليه السلام قال: إن الله عزوجل جنة إدخرها لثلاث: إمام عادل، ورجل يحكم أخاه المسلم في ماله، ورجل يمشي لأخيه المسلم في حاجة قضيت له أو لم تقض.

And from Abu Al-Hassan^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there is a Garden which He^{azwj} has Reserved it for three – A just Imam^{asws}, and a man who participates his Muslim brother in his wealth, and a man who walks for his Muslim brother regarding a need, whether it gets fulfilled or does not get fulfilled'.¹³⁴

عن محمد بن مروان عن أحدهما عليهما السلام قال: مشي الرجل في حاجة أخيه المسلم تكتب له عشر حسنات، وتمحي عنه عشر سيئات، ويرفع له عشر درجات ويعدل عشر رقاب، وأفضل من اعتكاف شهر في المسجد الحرام و صيامه.

From Muhammad Bin Marwan,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The man walking regarding a need of his Muslim brother, ten good deeds would be Written for him, and ten evil deeds would be Deleted from him, and ten levels would be Raised for him, and it would equate to (freeing) ten necks, and it would be superior than seclusion (*Itikaaf*) for a month in the Sacred Masjid, and his Fasting'.¹³⁵

وعن أبي جعفر عليه السلام قال: من مشى في حاجة لأخيه المسلم حتى يتمها أثبت الله قدميه يوم تزل الأقدام.

And from Abu Ja'far^{asws} having said: 'The one who walks regarding a need of his Muslim brother until he completes it, Allah^{azwj} would Affirm his feet on the Day the feet would waver'.¹³⁶

وعن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله وسلم: من أعان أخاه اللهفان اللهبان من غم أو كربة كتب الله عزوجل له إثنين وسبعين رحمة، عجل له منها واحدة يصلح بها أمر دنياه، وواحدة وسبعين لاهوال الآخرة.

And from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'The one who assists his brother (who is) desperately upset from a grief or a worry, Allah^{azwj} Mighty and Majestic would Write

¹³³ Kitab Al Momin – Ch 5 H 133

¹³⁴ Kitab Al Momin – Ch 5 H 134

¹³⁵ Kitab Al Momin – Ch 5 H 135

¹³⁶ Kitab Al Momin – Ch 5 H 136

seventy two Mercies for him. One would be immediately for him to correct the affairs of his world with it, and seventy-one would be for the horrors of the Hereafter'.¹³⁷

وعن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: من أكرم مؤمنا، فإنا يكرم الله عزوجل.

And from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who honours a *Momin*, so rather he has honoured Allah^{azwj} Mighty and Majestic'.¹³⁸

وعن أبي عبد الله عليه السلام قال: في حاجة الرجل لآخيه المسلم ثلاث: تعجيلها، وتصغيرها، وسترها، فإذا عجلتها هنتها، وإذا صغرتها فقد عظمتها وإذا سترتها فقد صنتها.

And from Abu Abdullah^{asws} having said: 'With regard to a need of the man for his Muslim brother, there are three (things to be considered) – Expediting it, and considering it to be small, and concealing it. So when you expedite it, it would be welcoming, and when you consider it to be small, so you would have magnified it, and when you conceal it, so you would have safeguarded it'.¹³⁹

وعن أبي عبد الله عليه السلام قال: أيما مؤمن يقرض مؤمنا قرضا يلتمس وجه الله عزوجل، كتب الله له أجره بحساب الصدقة، وما من مؤمن يدعو لآخيه بظهر الغيب، إلا وكل الله عزوجل به ملكا يقول: ولك مثله. وقال عليه السلام: دعاء المؤمن للمؤمن يدفع عنه البلاء، ويدر عليه الرزق.

And from Abu Abdullah^{asws} having said: 'Whichever *Momin* lends a loan to a *Momin* seeking the Face of Allah^{azwj} Mighty and Majestic, Allah^{azwj} would Write its Recompense for him by the Reckoning of the charity. And there is none from a *Momin* supplicating for his brother behind his back, except Allah^{azwj} Mighty and Majestic would Allocate an Angel with him saying to him: 'And for you is similar to it'.

وقال عليه السلام: دعاء المؤمن للمؤمن يدفع عنه البلاء، ويدر عليه الرزق.

And he^{asws} said: 'A supplication of the *Momin* for the *Momin* repels the affliction from him and would generate the sustenance upon him'.¹⁴⁰

عن إبراهيم التيمي قال: كنت في الطواف إذ أخذ أبو عبد الله عليه السلام بعضدي، فسلم علي ثم قال: ألا أخبرك بفضل الطواف حول هذا البيت؟ قلت: بلى، قال: أيما مسلم طاف حول هذا البيت اسبوعا: ثم أتى المقام، فصلى خلفه ركعتين، كتب الله له ألف حسنة، ومحى عنه ألف سيئة، ورفع له ألف درجة، وأثبت له ألف شفاعاة.

From Ibrahim Al-Taymi who said, 'I was performing the *Tawaaf* when Abu Abdullah^{asws} grabbed my upper arm and greeted upon me, then said: 'Shall I^{asws} inform you of the most superior *Tawaaf* around this House (Kabah)?' I said, 'Yes'. He^{asws} said: 'Whichever Muslim performs

¹³⁷ Kitab Al Momin – Ch 5 H 137

¹³⁸ Kitab Al Momin – Ch 5 H 138

¹³⁹ Kitab Al Momin – Ch 5 H 139

¹⁴⁰ Kitab Al Momin – Ch 5 H 140

Tawaaf around this House (Kabah) seven (circuits), then comes to the Maqam (of Ibrahim^{as}) and prays two Cycles of *Salat* behind it, Allah^{azwj} would Write a thousand deeds for him, and Delete a thousand evils deeds from him, and Raise a thousand levels for him, and Affirm for him a thousand intercessions’.

ثم قال: ألا أخبرك بأفضل من ذلك؟ قلت: بلى، قال: قضاء حاجة امرئ أفضل من طواف اسبوع واسبوع حتى بلغ عشرة.

Then he^{asws} said: ‘Shall I^{asws} inform you with superior than that?’ I said, ‘Yes’. He^{asws} said: ‘Fulfilling a need of a person is superior than performing *Tawaaf* of seven (circuits), and seven (circuits)’, until he^{asws} reached twenty.

ثم قال: يا إبراهيم ما أفاد المؤمن من فائدة أضر عليه من مال يفيد، المال أضر عليه من ذميين ضارين في غنهم قد هلكت رعاها، واحد في أولها وآخر في آخرها، ثم قال: فما ظنك بهما؟ قلت: يفسدان، أصلحك الله، قال: صدقت، إن أيسر ما يدخل عليه أن يأتيه أخوه المسلم فيقول: زوجني، فيقول: ليس لك مال.

Then he^{asws} said: ‘O Ibrahim! Nothing profits the *Momin* more than a profit, which is harmful upon him than the wealth profiting him. The wealth is more harmful upon him than two ferocious wolves among sheep whose shepherd has died, one of them (wolves) being among its fronts ones and the other one among their ends ones’. Then he^{asws} said: ‘So what do you think of these two (wolves)?’ I said, ‘Destroyers, may Allah^{azwj} Keep you^{asws} well!’ He^{asws} said: ‘You speak the truth. The least of the (damage) which enters into him is if his Muslim brother comes over to him and he is saying, ‘Marry (your daughter) to me’, but he is saying, ‘There isn’t any wealth for you’.¹⁴¹

عن أبان بن تغلب قال: سألت أبا عبد الله عليه السلام عن حق المؤمن على المؤمن، فقال: حق المؤمن أعظم من ذلك، لو حدثتكم به لكفرتم، إن المؤمن إذا خرج من قبره، خرج معه مثال من قبره، فيقول له: إبشر بالكرامة من ربك و السرور، فيقول له: بشرك الله بخير، ثم يمضي معه يبشره بمثل ذلك.

From Aban Bin Taghlab who said,

‘I asked Abu Abdullah^{asws} about the right of the *Momin* upon the *Momin*. So he^{asws} said: ‘A right of the *Momin* is greater than that. If I were to narrate to you with, you would disbelieve. The *Momin*, when he would be coming out from his grave, a resemblance would come along with him from his grave, and it would be saying to him, ‘Receive glad tidings of the Prestige from your Lord^{azwj}, and the joy’, and he would be saying to it, ‘May Allah^{azwj} Give you glad tidings with goodness’. Then it would be going with him, giving him glad tidings with the likes of that’.

ورواه عن غيره قال: فإذا مر بهول، قال: ليس هذا لك، وإذا مر بخير قال: هذا لك، فلا يزال معه يؤمنه مما يخاف، ويبشره بما يحب، حتى يقف [معه] بين يدي الله عزوجل،

And it is reported from someone else having said, ‘So when he (the *Momin*) passes by a horror, it (the resemblance) would say, ‘This isn’t for you’; and when he passes by a goodness, it would

¹⁴¹ Kitab Al Momin – Ch 5 H 141

say, 'This is for you'. Thus, it would not cease to be with him, securing him from what he fears and giving him glad tidings with whatever he loves, until it would pause along with him in front of Allah^{azwj} Mighty and Majesty.

فإذا امر به إلى الجنة، قال له المثال: إبشر بالجنة فإن الله عز وجل قد أمر بك إلى الجنة، فيقول له: من أنت يرحمك الله، بشرتني حين خرجت من قبري وأنستي في طريقي وخبرتني عن ربي؟ فيقول: أنا السرور الذي كنت تدخله على إخوانك في الدنيا جعلت منه لانصرك، واونس وحشتك.

So when he is Commanded with to the Paradise, the resemblance would say to him, 'Receive glad tidings with the Paradise, for Allah^{azwj} Mighty and Majestic has Commanded with you to the Paradise'. So he would be saying to it, 'Who are you? May Allah^{azwj} have Mercy on you.

You have been giving me glad tidings since I came out from my grave and have been comforting me during my road and are informing me on behalf of my Lord^{azwj}? So it would say, 'I am the cheerfulness which you had entered upon your brethren in the world. I have been Made from it to help you and as a comfort for your loneliness'.¹⁴²

وعن أبي عبد الله عليه السلام قال: أوحى الله عزوجل إلى داود (ع): إن العبد من عبادي ليأتيني بالحسنة فاييحه جنتي، فقال داود، يا رب وما تلك الحسنة؟ قال: يدخل على عبدي المؤمن سرورا ولو بتمر، قال داود: [يا رب] حق لمن عرفك أن لا يقطع رجاءه منك.

And from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: "The servant from My^{azwj} would come to me with the good deed, so I^{azwj} shall Grant him My^{azwj} Paradise! So Dawood^{as} said: 'O Lord^{azwj}! And what is that good deed?' He^{azwj} said: "Enter the cheerfulness upon My^{azwj} Momin servant, and even if it was by a date'. Dawood^{as} said: 'O Lord^{azwj}! It is right for the one who recognises You^{azwj} that he does not cut off his hopes from You^{azwj}'.¹⁴³

وعن أبي عبد الله عليه السلام قال: إن المسلم إذا جاءه أخوه المسلم فقام معه في حاجته، كان كالمجاهد في سبيل الله.

And from Abu Abdullah^{asws} having said: 'The Muslim, when he comes over to his Muslim brother and stands along with him regarding his need, would be like the fighter in the Way of Allah^{azwj}'.¹⁴⁴

وعن أبي عبد الله عليه السلام قال: من أعان أخاه المؤمن اللهبان اللهبان عند جهده فنفس كربه، وأعانه على نجاح حاجته، كانت له بذلك إثنان وسبعون رحمة من الله عزوجل يعجل له منها واحدة يصلح بها أمر معيشته، و يدخر له واحدة وسبعين رحمة لوائج القيامة، وأهوالها.

And from Abu Abdullah^{asws} having said: 'The one who assists his Momin brother (who is) desperately upset, so he removes his worry and assists him upon the attainment of his need, there would be for him, due to that, seventy-two Mercies from Allah^{azwj} Mighty and Majestic. One of these would be Made for him to correct the affairs of his life with it, and seventy-one

¹⁴² Kitab Al Momin – Ch 5 H 142

¹⁴³ Kitab Al Momin – Ch 5 H 143

¹⁴⁴ Kitab Al Momin – Ch 5 H 144

Mercies would be Hoarded for him for the outcomes of the (Day of) Judgment and its situations'.¹⁴⁵

- 6 باب زيارة المؤمن وعيادته

Chapter 6 – Visiting the *Momin* (socially) and consoling him (during illness)

عن النبي صلى الله عليه وآله وسلم انه قال: أيما مؤمن عاد مريضاً في الله عزوجل خاض في الرحمة خووضاً، وإذا قعد عنده استنقع استنقاعاً، فإن عادته غدوة صلى عليه سبعون ألف ملك إلى أن يمسي، فإن عادته عشية صلى عليه سبعون ألف ملك إلى أن يصبح.

From the Prophet^{saww} having said: 'Whichever *Momin* consoles a sick (person) regarding Allah^{azwj} Mighty and Majestic would plunge into the Mercy with a plunging. And when he sits with him would submerge (into the Mercy) with an immersion. So if he consoles him in the morning, seventy thousand Angels would send Blessings upon him until the evening, and if he consoles him in the evening, seventy thousand Angels would send Blessings upon him until the morning'.¹⁴⁶

وعن أبي عبد الله عليه السلام قال: أيما مؤمن عاد أخاه المؤمن في مرضه صلى عليه سبعة وسبعون ألف ملك فإذا قعد عنده غمرته الرحمة، و استغفروا له حتى يمسي: فإن عادته مساء كان له مثل ذلك حتى يصبح.

And from Abu Abdullah^{asws} having said: 'Whichever *Momin* consoles his brother *Momin* during his illness, seventy-seven thousand Angels would send Blessings upon him. So when he sits in his presence, the Mercy would Immerse him and they would seek Forgiveness for him until the evening. So if he consoles him in the evening, there would be for him the likes of that until the morning'.¹⁴⁷

وعن أبي جعفر عليه السلام قال: إن العبد المسلم إذا خرج من بيته يريد أخاه لله لا لغيره، التماس وجه الله عزوجل، ورغبة فيما عنده، وكل الله به سبعين ألف ملك ينادونه من خلفه إلى أن يرجع إلى منزله: ألا طبت وطابت لك الجنة.

And from Abu Ja'far^{asws} having said: 'The Muslim servant, when he goes out from his house intending his brother for the Sake of Allah^{azwj} not for something else, seeking the Face of Allah^{azwj} Mighty and Majestic (only), and in desire regarding what is in His^{azwj} Presence, Allah^{azwj} would Allocate with him seventy thousand Angels calling out from behind him until he returns to his house: 'Indeed! You are Blessed and the Paradise is Made good (Prepared) for you!'.¹⁴⁸

وعن أمير المؤمنين عليه السلام أنه قال لبعض أصحابه، تذهب بنا نعود فلاناً؟ قال: فذهبت معه فإذا أبو موسى الأشعري جالس عنده، فقال أمير المؤمنين عليه السلام: يا أبا موسى، أعائدا جئت أم زائراً؟ فقال، لا بل عائداً، فقال: أما إن المؤمن إذا عاد أخاه المؤمن صلى عليه سبعون ألف ملك حتى يرجع إلى أهله.

¹⁴⁵ Kitab Al Momin – Ch 5 H 145

¹⁴⁶ Kitab Al Momin – Ch 6 H 146

¹⁴⁷ Kitab Al Momin – Ch 6 H 147

¹⁴⁸ Kitab Al Momin – Ch 6 H 148

And from Amir Al-Momineen^{asws} having said to one of his^{asws} companions: 'Will you go with us^{asws} to console so and so?' He said, 'So I went, and there was Abu Musa Al-Ashary seated in his presence. So Amir Al-Momineen^{asws} said: 'O Abu Musa! Have you come to console or to visit?' So he said, 'But, to console'. So he^{asws} said: 'But, the *Momin* when he consoles his *Momin* brother, seventy thousand Angels send Blessings upon him until he returns to his family'.¹⁴⁹

وعن أبي جعفر عن أبيه عن الحسين بن علي عليهم السلام عن النبي صلى الله عليه وآله أنه قال: حدثني جبرئيل (ع) أن الله أهبط إلى الأرض ملكا، وأقبل ذلك الملك يمشي حتى وقع إلى باب دار رجل، وإذا رجل يستأذن على رب الدار، فقال له الملك: ما حاجتك إلى رب الدار؟ قال: أخ لي مسلم زرت في الله، قال له: ما جاء بك إلا ذلك؟ قال: ما جاء بي إلا ذلك، قال: فإني رسول الله عزوجل [إليك] ، وهو يقرئك السلام ويقول: أوجبت لك الجنة

And from Abu Ja'far^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from the Prophet^{saww} having said: 'Jibraeel^{as} narrated to me that Allah^{azwj} Sent down an Angel to the earth, and that Angel went walking (with a man) until he stopped at the door of the house of a man. And when the man sought permission upon the owner of the house, the Angel said to him: 'What is your need to the owner of the house?' He said, 'A Muslim brother of mine. I am visiting him for the Sake of Allah^{azwj}'. He said, 'You did not come except for that?' He said, 'I did not come except for that'. He said, 'So I am a messenger of Allah^{azwj} Mighty and Majestic to you, and He^{azwj} Conveys the Greetings to you and is Saying: 'The Paradise is Obligated for you!''

قال: وقال الملك: إن الله عزوجل يقول: أما مسلم زار مسلما ليس إياه يزور، وإنما إياي يزور، وثوابه الجنة.

He^{saww} said: 'And the Angel said: 'Allah^{azwj} Mighty and Majestic is Saying: 'Whichever Muslim visits a Muslim, it isn't him that he is visiting, but rather is it I^{azwj} that he is visiting, and his Reward is the Paradise'.¹⁵⁰

وعن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ألا أخبركم برجالكم من أهل الجنة؟ قالوا: بلى يا رسول الله، قال: النبي، والصديق، والشهيد، والوليد، والرجل الذي يزور أخاه في ناحية المصر، لا يزوره إلا في الله عزوجل.

And from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Shall I^{saww} inform you all with your men who are the inhabitants of the Paradise?' They said, 'Yes, O Rasool-Allah^{saww}!' He^{asws} said: 'The Prophet^{as}, and the truthful, and the martyrs, and the new-borns, and the man who visits his brother in the outskirts of the city, not visiting him except for the Sake of Allah^{azwj} Mighty and Majestic'.¹⁵¹

عن أبي حمزة ، قال: سمعت العبد الصالح يقول: من زار أخاه المؤمن لله، لا لغيره يطلب به ثواب الله عزوجل، وينتجز مواعيد الله تعالى وكل الله [به] سبعين ألف ملك من حين يخرج من منزله حتى يعود إليه ينادونه: ألا طبت و طابت لك الجنة، تباؤت من الجنة منزلا.

From Abu Hamza who said, 'I heard Al-Abd Al-Salih^{asws} (7th Imam^{asws}) saying: 'The one who visits his *Momin* brother for the Sake of Allah^{azwj}, not for something else, seeking by it the Rewards of

¹⁴⁹ Kitab Al Momin – Ch 6 H 149

¹⁵⁰ Kitab Al Momin – Ch 6 H 150

¹⁵¹ Kitab Al Momin – Ch 6 H 151

Allah^{azwj} Mighty and Majestic, and accomplishing the Promises of Allah^{azwj} the Exalted, Allah^{azwj} would Allocate with him seventy thousand Angels from when he comes out from his house until he returns to it. They would be calling out to him: “Indeed! You are Blessed and the Paradise is Made good (Prepared) for you! Assume a house from the Paradise”.¹⁵²

وعن أبي عبد الله عليه السلام قال: من زار أخاه المؤمن قال الرب جل جلاله: أيها الزائر، طببت وطابت لك الجنة.

And from Abu Abdullah^{asws} having said: ‘The one who visits his *Momin* brother, the Lord^{azwj} Majestic is His^{azwj} Majesty Says: “O you visitor! You are Blessed and the Paradise is Made good (Prepared) for you!”¹⁵³

وعن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: أيما مسلم عاد مريضاً عن المؤمنين خاض رمال الرحمة، فإذا جلس إليه غمرته الرحمة، فإذا رجع إلى شيعته سبعون ألف [ملك] حتى يدخل إلى منزله، كلهم يقولون: ألا طببت وطابت لك الجنة.

And from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Whichever Muslim consoles a sick one from the *Momineen*, will plunge into the sands of the Mercy. So when he sits with him, the Mercy would immerse him. So when he returns, seventy thousand Angels would escort him until he enters his house, all of them would be saying: ‘Indeed! You are Blessed, and Paradise is Made good (Prepared) for you!’¹⁵⁴

وعن أبي جعفر عليه السلام قال: إن لله عزوجل حنة لا يدخلها إلا ثلاثة: رجل حكم في نفسه بالحق، ورجل زار أخاه المؤمن [في البر ، ورجل أبر] أخاه المؤمن في الله عزوجل.

And from Abu Ja’far^{asws} having said: ‘For Allah^{azwj} Mighty and Majestic there is a Garden, none would enter it except for three – a man who judges himself with the truth, and a man who visits his *Momin* brother regarding the righteousness, and a man being righteous to his *Momin* brother for the Sake of Allah^{azwj} Mighty and Majestic’.¹⁵⁵

وعن أبي جعفر وأبي عبد الله عليهما السلام، قالوا: إذا كان يوم القيامة أوتي العبد المؤمن إلى الله عزوجل، فيحاسبه حساباً يسيراً، ثم يعاتبه، فيقول [له]: يا مؤمن ما منعك أن تعودني حيث مرضت؟ فيقول المؤمن: أنت ربي وأنا عبدك، أنت الحي الذي لا يصيبك ألم ولا نصب،

And from Abu Ja’far^{asws} and Abu Abdullah^{asws} both having said: ‘When it would be the Day of Judgment, they would bring the *Momin* servant to Allah^{azwj} Mighty and Majestic. So He^{azwj} Reckon him with an easy Reckoning. Then He^{azwj} would Admonish him, and He^{azwj} would be Saying: “O *Momin*! What prevented you from consoling Me^{azwj} when I^{azwj} was sick?’ So the *Momin* would be saying, ‘You^{azwj}, are my Lord^{azwj} and I am Your^{azwj} servant. You^{azwj} are the Living whom a pain does not afflict you, nor a suffering’.

¹⁵² Kitab Al Momin – Ch 6 H 152

¹⁵³ Kitab Al Momin – Ch 6 H 153

¹⁵⁴ Kitab Al Momin – Ch 6 H 154

¹⁵⁵ Kitab Al Momin – Ch 6 H 155

فيقول الرب عزوجل: من عاد مؤمنا فقد عادني، ثم يقول الله عزوجل، هل تعرف فلان بن فلان؟ فيقول: نعم، فيقول [له]: ما منعك أن تعوده حيث مرض؟ أما لوعدته لعدتني، ثم لوجدتني عند سؤالك، ثم لو سألتني حاجة لقضيتها لك، ثم لم أردك عنها.

So the Lord^{azwj} Mighty and Majestic would be Saying: 'The one who consoled a *Momin*, so he has consoled Me^{azwj}'. Then Allah^{azwj} Mighty and Majestic would be Saying: 'Do you know so and so?' He would be saying, 'Yes'. So He^{azwj} would be Saying to him: "What Prevented you from consoling him when he was sick? But, to console him is to console Me^{azwj}, then you would have found Me^{azwj} during your asking. Then, had you asked Me^{azwj} for a need, I^{azwj} would have Fulfilled it for you. Then I^{azwj} would not have Repelled you from it"¹⁵⁶.

وعن أبي جعفر عليه السلام: إن ملكا من الملائكة مر برجل قائم على باب دار، فقال له الملك: يا عبد الله ما يقيمك على باب هذه الدار؟ قال: أخ لي في بيتها أردت [أن] اسلم عليه، فقال الملك: هل بينك وبينه رحم ماسة [أو نزع بك إليه حاجة؟ قال: لا، ما بيني وبينه قرابة، ولا نزعني إليه حاجة، إلا أخوة الاسلام، وحرمته، فأنا أتعاهده، واسلم عليه في الله رب العالمين،

And from Abu Ja'far^{asws} having said: 'An Angel from the Angels passed by a man standing at the door of a house. So the Angel said to him: 'O servant of Allah^{azwj}! What makes you stand at the door of this house?' He said, 'A brother of mine is in this house. I wanted to greet him'. So the Angel said, 'Is there between you and him a womb relationship, or a need drew you to him?' He said, 'No, there is no blood relationship between me and him, nor did the need draw me to him, but (it was) the brotherhood in Al-Islam and his sanctity. I am acquainted to him and want to greet upon him for the Sake of Allah^{azwj}, Lord^{azwj} of the worlds'.

قال له الملك: إني رسول الله إليك، وهو يقرئك السلام، ويقول [لك]: إنما إياي أردت، والي تعمدت، وقد أوجبت لك الجنة، وأعتقتك من غضبي، وأجرتك من النار.

The Angel said to him: 'I am a messenger of Allah^{azwj} to you, and He^{azwj} Conveys the Greeting to you and is Saying to you: "But rather, it is you I^{azwj} Intended, and to you I^{azwj} Deliberated, and the Paradise had been Obligated for you, and I^{azwj} have Freed you from My^{azwj} Wrath, and will Protect you from the Fire'¹⁵⁷.

وعن أبي جعفر عليه السلام قال: أيما مؤمن زار مؤمنا كان زائرا لله عزوجل. وأيما مؤمن عاد مؤمنا حاض الرحمة خوضا، فإذا جلس غمرته الرحمة، فإذا انصرف، وكل الله [به] سبعين ألف ملك يستغفرون له ويسترحمون عليه، ويقولون: طبت وطابت لك الجنة إلى تلك الساعة من الغد، وكان له خريف من الجنة.

And from Abu Ja'far^{asws} having said: 'Whichever *Momin* visits a *Momin*, he would be a visitor of Allah^{azwj} Mighty and Majestic. And whichever *Momin* consoles a *Momin*, would plunge into the Mercy with a plunging. So when he sits, the Mercy would immerse him. So when he leaves, Allah^{azwj} would Allocate with him seventy thousand Angels seeking Forgiveness for him and asking for Mercy to be upon him, and they would be saying: 'You are Blessed, and the Paradise

¹⁵⁶ Kitab Al Momin – Ch 6 H 156

¹⁵⁷ Kitab Al Momin – Ch 6 H 157

has been Made good (Prepared) for you', up to that very time from the next day, and there would be a 'Khareyf' for him from the Paradise'.

قال الراوي: وما الخريف؟ جعلت فداك، قال: زاوية في الجنة، يسير الراكب فيها أربعين عاماً.

The narrator asked, 'And what is the Khareyf? May I be sacrificed for you^{asws}'. He^{asws} said: 'An area in the Paradise. A rider could travel therein for forty years'.¹⁵⁸

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

Chapter 7 –The Rewards of the one who feeds a *Momin*, or quenches him, or clothes him, or pays off his debts

عن أبي جعفر عليه السلام أنه قال: شبع أربعة من المسلمين يعدل رقبة 1 من ولد إسماعيل (ع).

From Abu Ja'far^{asws} having said: 'Satiating (the hunger of) four from the Muslims equates to freeing a neck from the children of Ismail^{as}'.¹⁵⁹

وعن أبي عبد الله عليه السلام قال: ما من مؤمن يدخل بيته مؤمّنين يطعمهما [ويشبعهما]: إلا كان ذلك أفضل من عتق نسمة.

And from Abu Abdullah^{asws} having said: 'There is none from a *Momin* entering two *Momineen* into his house to feed them (and satiate them), except that would be superior than the one who frees a person'.¹⁶⁰

وعن علي بن الحسين عليهما السلام قال: من أطعم مؤمناً من جوع، أطعمه الله عزوجل من ثمار الجنة، ومن سقى مؤمناً من ظمأ، سقاه [الله يوم القيامة] من الرحيق المختوم، [ومن كسى مؤمناً من العرى، كساه الله عزوجل من الثياب الخضر]

And from Ali^{asws} Bin Al-Hassan^{asws} having said: 'The one who feeds a *Momin* from hunger, Allah^{azwj} Mighty and Majestic would Feed him from the fruits of the Paradise. And the one who quenches a *Momin* from thirst, Allah^{azwj} would Quench him of the Day of Judgment from the Sealed Nectar. And the one who clothes a *Momin* from the bareness, Allah^{azwj} Mighty and Majestic would Clothe him from the clothes of Paradise'.

وفي حديث آخر " قال: 6 [من كسا مؤمناً من عرى لم يزل في ضمان الله مادام عليه سلك.

And in another Hadeeth, he^{asws} said: 'The one who clothes a *Momin* from bareness would not cease to be in the Guarantee of Allah^{azwj} for as long as there is a (single) thread (of it) upon him'.¹⁶¹

¹⁵⁸ Kitab Al *Momin* – Ch 6 H 158

¹⁵⁹ Kitab Al *Momin* – Ch 7 H 159

¹⁶⁰ Kitab Al *Momin* – Ch 7 H 160

وعن أبي عبد الله عليه السلام قال: من أطعم مؤمنا من جوع أطعمه الله من ثمار الجنة، وأما مؤمن سقى مؤمنا سقاه الله من الرحيق المختوم، وأما مؤمن كسا مؤمنا من عرى لم يزل في ستر الله وحفظه ما بقيت منه خرقه.

And from Abu Abdullah^{asws} having said: 'The one who feeds a *Momin* from hunger, Allah^{azwj} would Feed him from the fruits of the Paradise. And whichever *Momin* quenches a *Momin*, Allah^{azwj} would Quench him from the Sealed Nectar. And whichever *Momin* clothes a *Momin* from bareness, he would not cease to be in the Veil of Allah^{azwj} and His^{azwj} Protection for as long as there remains a shred from it'.¹⁶²

وعن أبي عبد الله عليه السلام قال لبعض أصحابه، يا ثابت، أما تستطيع أن تعتق كل يوم رقبة؟ أصلحك الله، ما أقوى على ذلك، قال: أما تقدر أن تغدي أو تعشي أربعة من المسلمين؟ قلت: أما هذا فإني أقوى عليه، قال: هو والله يعدل عتق رقبة.

And from Abu Abdullah^{asws} having said to one of his^{asws} companions: 'O Sabit! But, do you have the capacity to free a slave every day?' (He said), 'May Allah^{azwj} Keep you^{asws} well! I am not (financially) strong upon that?' He^{asws} said: 'But, are you able to either provide lunch or dinner to four from the Muslims?' I said, 'As for this, so I am strong enough upon it'. He^{asws} said: 'By Allah^{azwj}! It equates to freeing a slave'.¹⁶³

وعن أبي عبد الله عليه السلام قال: من كسا مؤمنا ثوبا لم يزل في رحمة الله عزوجل ما بقي من الثوب شيء، ومن سقاه شربة من ماء، سقاه الله عزوجل من رحيق مختوم، ومن أشبع جوعته، أطعمه الله عزوجل من ثمار الجنة.

And from Abu Abdullah^{asws} having said: 'The one who clothes a *Momin* with a cloth would not cease to be in the Mercy of Allah^{azwj} Mighty and Majestic for as long as something remains from the cloth. And the one who quenches him a drink of water, Allah^{azwj} Mighty and Majestic would Quench him from the Sealed Nectar. And the one who satiates his hunger, Allah^{azwj} Mighty and Majestic would Feed him from the fruits of the Paradise'.¹⁶⁴

وعن أمير المؤمنين علي عليه السلام أنه قال: لان أطعم أحاك لقمة، أحب إلي من أن أتصدق بدرهم، ولان اعطيه درهما، أحب إلي من أن أتصدق بعشرة، ولان اعطيه عشرة، أحب إلي من أن اعتق رقبة.

And from Amir Al-Momineen^{asws} having said: 'If you were to feed a morsel to your brother, it would be more beloved to me^{asws} than if you were to give charity with a Dirham. And if you were to give him a Dirham, it would be more beloved to me^{asws} than if you were to give in charity with ten. And if you were to give him ten, it would be more beloved to me^{asws} than if you were to free a slave'.¹⁶⁵

¹⁶¹ Kitab Al Momin – Ch 7 H 161

¹⁶² Kitab Al Momin – Ch 7 H 162

¹⁶³ Kitab Al Momin – Ch 7 H 163

¹⁶⁴ Kitab Al Momin – Ch 7 H 164

¹⁶⁵ Kitab Al Momin – Ch 7 H 165

وعن أبي عبد الله عليه السلام قال: ما من مؤمن يطعم مؤمنا [شبعاً، إلا أطعمه] الله عزوجل من ثمار الجنة، ولا سقاه شربة إلا سقاه الله من الرحيق المختوم، ولا كساه ثوباً، إلا كساه الله عزوجل من الثياب الخضراء، وكان في ضمان الله تعالى مادام من ذلك الثوب سلك.

And from Abu Abdullah^{asws} having said: 'There is neither from a *Momin* feeding a *Momin*, satiating, except that Allah^{azwj} Mighty and Majestic would Feed him from the fruits of the Paradise, nor if he quenches him a drink, except Allah^{azwj} Would Quench him from the Sealed Nectar, nor clothe him with a cloth, except Allah^{azwj} Mighty and Majestic would Clothe him from the clothes of Paradise, and he would be in the Protection of Allah^{azwj} the Exalted for as long as a shred remains from that cloth'.¹⁶⁶

وعن أبي جعفر عليه السلام قال: [من] أحب الخصال إلى الله عز وجل ثلاثة: مسلم أطعم مسلماً من جوع، أو فك عنه كربة، أو قضى عنه ديناً.

And from Abu Ja'far^{asws} having said: 'The most Beloved of characteristics to Allah^{azwj} are three – A Muslim feeding a Muslim from hunger, or remove a worry from him, or fulfilling his debts from him'.¹⁶⁷

وعن أبي عبد الله عليه السلام قال: أول ما يتحرف به المؤمن في قبره أن يغفر لمن تبع جنازته.

And from Abu Abdullah^{asws} having said: 'The first of what the *Momin* would be Gifted with in his grave is that there would be Forgiveness for the ones who followed his funeral'.¹⁶⁸

وعن سدير قال: قال أبو عبد الله عليه السلام، ما يمنعك أن تعتق كل يوم نسمة؟ قلت: لا يحتمل ذلك مالي، قال، فقال، تطعم كل يوم رجلاً مسلماً؟ فقلت: موسراً أو معسراً؟ قال: إن الموسر قد يشتهد الطعام.

And from Sadeyr who said, 'Abu Abdullah^{asws} said: 'What prevents you from freeing a person every day?' I said, 'My wealth cannot bear that'. So he^{asws} said: 'Can you feed a Muslim man every day?' So I said: 'A wealthy one or a poor one?' He^{asws} said: 'The wealthy (also) desire the food'.¹⁶⁹

وعن أبي جعفر عليه السلام أنه قال: إطعام مسلم يعدل [عتق] نسمة.

And from Abu Ja'far^{asws} having said: 'Feeding a Muslim equates to freeing a person'.¹⁷⁰

8 - باب ما حرم الله عزوجل على المؤمن من حرمة أخيه المؤمن

¹⁶⁶ Kitab Al Momin – Ch 7 H 166

¹⁶⁷ Kitab Al Momin – Ch 7 H 167

¹⁶⁸ Kitab Al Momin – Ch 7 H 168

¹⁶⁹ Kitab Al Momin – Ch 7 H 169

¹⁷⁰ Kitab Al Momin – Ch 7 H 170

Chapter 8 – What Allah^{azwj} Mighty and Majestic Prohibited upon the *Momin* from the sanctity of his *Momin* brother

وعن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: أقرب ما يكون العبد إلى الكفر أن يكون الرجل مواخيا للرجل على الدين، ثم يحفظ زلاته و عثراته ليضعه [بها] يوما ما.

And from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'The closest of what the servant can happen to be to the disbelief is if the man happens to have established brotherhood to the man upon the Religion, then he preserves his mis-steps and his slips in order to drop it with him one day (use it against him)'.¹⁷¹

وعن أبي عبد الله عليه السلام قال: من بهت مؤمنا أو مؤمنة بما ليس فيه، بعثه الله عزوجل في طينة خيال، حتى يخرج مما قال [قلت: وما طينة الخيال؟ قال: صديد يخرج من فروج المومسات] .

And from Abu Abdullah^{asws} having said: 'The one who accuses a *Momin* or a *Momina* with what isn't in him, Allah^{azwj} Mighty and Majestic would Resurrect him in the clay of Khabal'. I said, 'And what is the clay of Khabal?' He^{asws} said: 'The pus which comes out from the private part of the prostitutes'.¹⁷²

وعن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله وسلم: من أذاع فاحشة كان كمتدثها، ومن عير مؤمنا بشيء لم يمت حتى يركبه.

And from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'The one who broadcasts an immorality be like the one who initiated it, and the one who faults a *Momin* with something would not die until he indulges in it'.¹⁷³

وعن أبي عبد الله عليه السلام قال: ما من مؤمنين إلا وبينهما حجاب، فإن قال له، لست لي بولي فقد كفر، فإن إثمهم فقد انماث الايمان في قلبه، كما ينماث الملح في الماء.

And from Abu Abdullah^{asws} having said: 'There are none from two *Momins* except and between the two of them is a veil. So if was to say to him, 'You are not my friend', so he would have blasphemed, and if he was to accuse him, so his *Eman* would have dissolved in his heart just as the salt dissolves in the water'.¹⁷⁴

وعن أبي عبد الله عليه السلام أنه قال: لو قال الرجل لاخيه اف لك انقطع ما بينهما، قال، فإذا قال له: أنت عدوي فقد كفر أحدهما، فإن إثمهم انماث الايمان في قلبه، كما ينماث الملح في الماء.

¹⁷¹ Kitab Al *Momin* – Ch 8 H 171

¹⁷² Kitab Al *Momin* – Ch 8 H 172

¹⁷³ Kitab Al *Momin* – Ch 8 H 173

¹⁷⁴ Kitab Al *Momin* – Ch 8 H 174

And from Abu Abdullah^{asws} having said: 'If the man was to say to this brother, 'Ugh to you!' it would cut off whatever was between them. So if he were to say to him, 'You are my enemy', so one of the two would have blasphemed. And if he were to accuse him, the *Eman* would dissolve in his heart just as the salt dissolves in the water'.¹⁷⁵

وقال النبي صلى الله عليه وآله وسلم: من لا يعرف لآخيه مثل ما يعرف له فليس بأخيه.

And the Prophet^{saww} said: 'The one who does not (bother to) recognise for his brother the like of what he recognises for him, so he isn't his brother'.¹⁷⁶

وعن أبي عبد الله عليه السلام أنه قال: أبي الله أن يظن بالمؤمن إلا خيراً، وكسر عظم المؤمن ميتاً ككسره حياً.

And from Abu Abdullah^{asws} having said: 'Allah^{azwj} refuses to think about the *Momin* except for good, and breaking the bone of a dead *Momin* is like breaking it (when) alive'.¹⁷⁷

وعن أبي عبد الله عليه السلام قال: ما من مؤمن يخذل أخاه وهو يقدر على نصرته، إلا خذله الله عزوجل في الدنيا والآخرة.

And from Abu Abdullah^{asws} having said: 'There is none from a *Momin* who abandons his brother while he is able upon helping him, except Allah^{azwj} Mighty and Majestic would Abandon him in the world and the Hereafter'.¹⁷⁸

وعن أبي عبد الله عليه السلام قال: أيما مؤمن سأل أخاه المؤمن حاجة، وهو يقدر على قضائها، فرده بما، سلط الله عليه شجاعاً في قبره ينهش أصابعه.

And from Abu Abdullah^{asws} having said: 'Whichever *Momin* asks his *Momin* brother for a need, and he is able upon fulfilling it, but he repels him with it, Allah^{azwj} would Cause a serpent to overcome him in his grave, gnawing at his fingers'.¹⁷⁹

وعن أبي عبد الله عليه السلام أنه قال: أيما مؤمن مشى مع أخيه في حاجة ولم يناصره، فقد خان الله ورسوله.

And from Abu Abdullah^{asws} having said: 'Whichever *Momin* walks along with his brother regarding a need and does not advise him, so he has betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}'.¹⁸⁰

وعن أبي عبد الله عليه السلام أنه قال: لا تستخف بأخيك المؤمن فيرحمه الله عزوجل عند استخفافك، ويغير ما بك.

¹⁷⁵ Kitab Al Momin – Ch 8 H 175

¹⁷⁶ Kitab Al Momin – Ch 8 H 176

¹⁷⁷ Kitab Al Momin – Ch 8 H 177

¹⁷⁸ Kitab Al Momin – Ch 8 H 178

¹⁷⁹ Kitab Al Momin – Ch 8 H 179

¹⁸⁰ Kitab Al Momin – Ch 8 H 180

And from Abu Abdullah^{asws} having said: ‘You should not take lightly with your *Momin* brother, for Allah^{azwj} Mighty and Majestic would have Mercy on him during your taking him lightly, and He^{azwj} would Change what was with you’.¹⁸¹

وعن أبي عبد الله عليه السلام أنه قال: من حقر مؤمنا فقيرا لم يزل الله عزوجل له حاقرا ماقتا حتى يرجع عن محقرته إياه.

And from Abu Abdullah^{asws} having said: ‘The one who abases a poor *Momin*, Allah^{azwj} Mighty and Majestic would not Cease to be Abasing to him, Loathing him, until he reverts from his abasing of him’.¹⁸²

وعن أبي عبد الله عليه السلام أنه قال: من أدخل السرور على مؤمن فقد أدخله على رسول الله صلى الله عليه وآله وسلم، ومن أدخل على رسول الله صلى الله عليه وآله وسلم فقد وصل ذلك إلى الله عزوجل، وكذلك من أدخل عليه كريها.

And from Abu Abdullah^{asws} having said: ‘The one who enters the cheerfulness upon a *Momin*, so he would have entered it upon Rasool-Allah^{saww}. And the one who enters cheerfulness upon Rasool-Allah^{saww}, so he would have linked that to Allah^{azwj} Mighty and Majestic. And similar to that is for the one who enters the worry upon him’.¹⁸³

وعن أبي عبد الله عليه السلام أنه قال: قال رسول الله صلى الله عليه وآله وسلم: قال الله عزوجل: من أهان لي وليا فقد ارصد لمخاربي.

And from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Said: “The one who humiliates a friend of Mine^{azwj}, has prepared for battling Me^{azwj}’.¹⁸⁴

وعن المعلي بن خنيس قال: سمعته يقول: إن الله عزوجل يقول: من أهان لي وليا فقد ارصد لمخاربي، و [أنا 2] أسرع شئ إلى نصره أوليائي.

And from Al Moalla Bin Khunays who said,

‘I heard him^{asws} saying: ‘Allah^{azwj} Mighty and Majestic is Saying: “The one who humiliates a friend of Mine^{azwj}, so he has prepared for battling Me^{azwj}, and I^{azwj} am the Quickest thing to in Helping My^{azwj} friends”’.¹⁸⁵

وعن أبي عبد الله عليه السلام أنه قال: نزل جبرئيل على النبي صلى الله عليه وآله وسلم، وقال له: يا محمد إن ربك يقول: من أهان عبدي المؤمن فقد استقبلني بالمخارية.

And from Abu Abdullah^{asws} having said: ‘Jibraeel^{as} descended unto the Prophets^{saww} and said to him^{saww}: ‘O Muhammad^{saww}! Your^{saww} Lord^{azwj} is Saying: “The one who humiliates a friend of My^{azwj} *Momin* (from My^{azwj} servants), so he has faced Me^{azwj} with the battle’.¹⁸⁶

¹⁸¹ Kitab Al Momin – Ch 8 H 181

¹⁸² Kitab Al Momin – Ch 8 H 182

¹⁸³ Kitab Al Momin – Ch 8 H 183

¹⁸⁴ Kitab Al Momin – Ch 8 H 184

¹⁸⁵ Kitab Al Momin – Ch 8 H 185

وعن أبي عبد الله عليه السلام أنه قال: من ستر عورة مؤمن ستر الله عزوجل عورته يوم القيامة، ومن هتك ستر مؤمن هتك الله ستره يوم القيامة.

And from Abu Abdullah^{asws} having said: 'The one who veils a bareness of a *Momin*, Allah^{azwj} Mighty and Majestic would Veil his bareness on the Day of Judgment, and the one who tear the veil of a *Momin* (expose him), Allah^{azwj} would Tear his veil on the Day of Judgment'.¹⁸⁷

وعن أبي جعفر عليه السلام أنه قال: لا ترموا المؤمنين، ولا تتبعوا عثراتهم، فإنه من يتبع عثرة مؤمن يتبع الله عزوجل عثرته، ومن يتبع الله عزوجل عثرته فضحه في بيته.

And from Abu Ja'far^{asws} having said: 'Neither revile the *Momineen*, nor pursue their mistakes, for the one who does pursue a mistake of a *Momin*, Allah^{azwj} Mighty and Majestic would Pursue his mistakes, and the one whose Mistakes Allah^{azwj} Mighty and Majestic Pursues, So He^{azwj} would Expose him in his own home'.¹⁸⁸

ح وعن أبي جعفر عليه السلام أنه قال: من أدخل على رجل من شيعتنا سرورا فقد أدخله على رسول الله صلى الله عليه وآله وسلم، وكذلك من أدخل عليه أذى أو غما.

And from Abu Ja'far^{asws} having said: 'The one who enters cheerfulness upon a man from our^{asws} Shias, so he has entered it upon Rasool-Allah^{saww}. And similar to that is for the one who enters a harm or a grief upon him'.¹⁸⁹

عن عبد الله بن سنان قال: قلت لابي عبد الله عليه السلام: عورة المؤمن على المؤمن حرام؟ قال: نعم، قلت: يعني سبيله؟ فقال: ليس حيث تذهب، إنما هو إذاعة سره.

From Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'A bareness of the *Momin* upon the *Momin*, is Prohibited?' He^{asws} said: 'Yes'. I said, 'Does it mean his nakedness?' So he^{asws} said: 'It isn't where you are going (with it). But rather, it is the broadcasting of his secrets'.¹⁹⁰

وعنه عليه السلام أنه قال: [من قال] في مؤمن ما ليس فيه بعثه الله عزوجل في طينة خبال حتى يخرج مما قال فيه.

And from him^{asws} having said: 'The one says regarding a *Momin* what isn't in him, Allah^{azwj} Mighty and Majestic would Resurrect him in the clay of *Khabal* until he comes out from what he said with regards to him'.

¹⁸⁶ Kitab Al *Momin* – Ch 8 H 186

¹⁸⁷ Kitab Al *Momin* – Ch 8 H 187

¹⁸⁸ Kitab Al *Momin* – Ch 8 H 188

¹⁸⁹ Kitab Al *Momin* – Ch 8 H 189

¹⁹⁰ Kitab Al *Momin* – Ch 8 H 190

وقال: إنما الغيبة: أن تقول في أخيك ما هو فيه مما قد ستره الله عزوجل [عليه]، فإذا قلت فيه ما ليس فيه، فذلك قول الله عزوجل في كتابه: " فقد احتمل بختانا واثمنا مبينا "

And he^{asws} said: 'But rather, the backbiting is, if you are saying regarding your brother what is in him, from Allah^{azwj} Mighty and Majestic had Veiled upon him. So when you say regarding him what isn't in him, so that (comes under) the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book **[4:112] he has taken upon himself the burden of a slander and a manifest sin'**.¹⁹¹

وعن أبي عبد الله عليه السلام أنه قال: قال النبي صلى الله عليه وآله وسلم: من كان يؤمن بالله واليوم الآخر، فلا يجلس في مجلس يسب فيه امام، أو يغتاب فيه مسلم، ان الله عزوجل يقول: " واذا رأيت الذين يخوضون في آياتنا فأعرض عنهم حتى يخوضوا في حديث غيره واما ينسينك الشيطان فلا تقعد بعد الذكرى مع القوم الظالمين ".

And from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'The one who was a believer in Allah^{azwj} and the Last Day, so he should not sit in a gathering wherein an Imam^{asws} is insulted, a Muslim is backbit therein. Allah^{azwj} Mighty and Majestic is Saying **[6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit after recollection with the unjust people'**.¹⁹²

وعن أبي عبد الله عليه السلام أنه قال: من روى على مؤمن رواية يريد بها عيبه، وهدم مروته، أقامه الله عزوجل مقام الذل يوم القيامة حتى يخرج مما قال.

And from Abu Abdullah^{asws} having said: 'The one who reports an account of a *Momin* intending to fault him, and demolishes his personality, Allah^{azwj} would Make him stand in a place of disgrace on the Day of Judgment until he comes out from what he said'.¹⁹³

وعن أبي عبد الله عليه السلام أنه قال: قال رسول الله صلى الله عليه وآله وسلم: يا معشر من آمن بلسانه، ولم يؤمن بقلبه، لا تطلبوا عورات المؤمنين، ولا تتبعوا عثراتهم، فإن من اتبع عشرة أخيه اتبع الله عثرته، ومن اتبع الله عثرته فضحه ولو في جوف بيته 2.

And from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'O group of the ones who believed by their tongues and did not believe by their hearts! Do not seek the bareness of the *Momineen*, nor pursue their mistakes, for the one who does pursue a mistake of his brother, Allah^{azwj} would Pursue his mistakes, and the one whose mistakes Allah^{azwj} Pursues, so He^{azwj} would Expose him, and even though he be in the interior of his house'.¹⁹⁴

عن محمد بن مسلم عن أحدهما عليهما السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ليس بمؤمن من لم يأمن جاره بواقفه، قال: غشمه وأضله و أضله وغشمه.

¹⁹¹ Kitab Al Momin – Ch 8 H 191

¹⁹² Kitab Al Momin – Ch 8 H 192

¹⁹³ Kitab Al Momin – Ch 8 H 193

¹⁹⁴ Kitab Al Momin – Ch 8 H 194

From Muhammad Bin Muslim, from one of the two (5th or 6th Imam^{asws}) having said: ‘Rasool-Allah^{saww} said: ‘He isn’t a *Momin*, the one whose neighbour is not safe from his actions’. He^{asws} said: ‘(It means) his prejudices (unfairness), and his leading him astray, and his leading him astray and his unfairness’.¹⁹⁵

وعن أبي عبد الله عليه السلام: عورة المؤمن على المؤمن حرام، قال: ليس هو أن يكشف فيرى منه شيئاً، إنما هو أن يزري عليه أو يعيبه.

And from Abu Abdullah^{asws}: ‘The bareness of the *Momin* is Prohibited unto the *Momin*’. He^{asws} said: ‘It isn’t that he uncovers so he sees something from him. But rather, it is his reviling (insulting) him or faulting him’.¹⁹⁶

وعن أبي جعفر عليه السلام أنه قال: من اغتیب عنده أخوه المؤمن فلم ينصره، ولم يدفع عنه، وهو يقدر على نصرته وعونه فضحه الله عزوجل في الدنيا والآخرة.

And from Abu Ja’far^{asws} having said: ‘The one in whose presence his brother is backbit but he does not help him, and does not defend on his behalf, while he is able upon helping him and assisting him, so Allah^{azwj} Mighty and Majestic would Expose him in the world and the Hereafter’.¹⁹⁷

وعن أبي عبد الله عليه السلام أنه قال: إذا قال المؤمن لأخيه اف، خرج من ولايته، وإذا قال: أنت لي عدو كفر أحدهما، لأنه لا يقبل الله عزوجل عملاً من أحد يعجل في تشرب على مؤمن بفضيحتة، ولا يقبل من مؤمن عملاً، وهو يضم في قلبه على المؤمن سوء،

And from Abu Abdullah^{asws} having said: ‘When the *Momin* says ‘Ugh!’ to his brother, he exits from his friendship. And when he says, ‘You are an enemy of mine’, one of the two would have disbelieved, because Allah^{azwj} Mighty and Majestic does not Accept a deed from anyone who hastens in blaming upon a *Momin* with his scandal, nor does He^{azwj} Accept a deed from a *Momin* while he harbours evil in his heart against the *Momin*.

ولو كشف الغطاء عن الناس لنظروا إلى ما وصل بين الله عزوجل وبين المؤمن، وخضعت للمؤمنين رقابهم، وتسهلت لهم أمورهم ولانت لهم طاعتهم ولو نظروا إلى مردود الاعمال من السماء لقالوا: ما يقبل الله من أحد عملاً.

If the covering were to be removed from the people, they would look at what is the link between Allah^{azwj} Mighty and Majestic and the *Momin*. They (people) would submit their necks to the *Momineen* and would ease their affairs for them, and they would yield their obedience to them. And if they (people) were to look at the rejections of the deeds from the sky (of other than a *Momin*), they would be saying, ‘Allah^{azwj} does not Accept a (single) deeds from anyone’.¹⁹⁸

¹⁹⁵ Kitab Al *Momin* – Ch 8 H 195

¹⁹⁶ Kitab Al *Momin* – Ch 8 H 196

¹⁹⁷ Kitab Al *Momin* – Ch 8 H 197

¹⁹⁸ Kitab Al *Momin* – Ch 8 H 198

وعن أبي عبد الله عليه السلام أنه قال: قال النبي صلى الله عليه وآله وسلم: المؤمن حرام كله، عرضه وماله ودمه.

And from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'The *Momin* is sacred, all of him, his dignity, and his wealth, and his blood'.¹⁹⁹

وعن أبي عبد الله عليه السلام قال: لا تبدأ الشماتة بأخيك المؤمن، فيرحمه الله عزوجل، ويغير ما بك،

And from Abu Abdullah^{asws} having said: 'Do not initiate the gloating with your *Momin* brother, for Allah^{azwj} would have Mercy on him and He^{azwj} would Change what is with you'.

قال: ومن شمت بمصيبة نزلت بأخيه، لم يخرج من الدنيا، حتى يغير ما به.

He^{asws} said: 'The one who gloats upon the difficult which descends with his brother, would not exit from the word until He^{azwj} Changes what is with him'.²⁰⁰

وعن أخي الطربال قال: سمعته يقول: ان لله عزوجل في الارض حرمت، حرمة كتاب الله، وحرمة رسول الله، وحرمة أهل البيت، وحرمة الكعبة، وحرمة المسلم [وحرمة المسلم، وحرمة المسلم].

And from the brother of Al Tarbal who said,

'I heard him^{asws} saying: 'For Allah^{azwj} Mighty and Majestic there are Sanctities in the earth – Sanctity of the Book of Allah^{azwj}, and Sanctity of Rasool-Allah^{saww}, and Sanctity of the People^{asws} of the Household, and Sanctity of the Kabah, and Sanctity of the Muslim, (and the sanctity of the Muslim, and the sanctity of the Muslim)'.²⁰¹

¹⁹⁹ Kitab Al *Momin* – Ch 8 H 199

²⁰⁰ Kitab Al *Momin* – Ch 8 H 200

²⁰¹ Kitab Al *Momin* – Ch 8 H 201