

Chapter 4: The Rights of a Believer on a Fellow Believers

باب حق المؤمن على أخيه - 4

عن المعلى بن خنيس قال: قلت لأبي عبد الله (ع) ما حق المؤمن على المؤمن؟ قال: إني عليك شفيق، إني - 93
أخاف أن تعلم ولا تعمل وتضيع ولا تحفظ قال: فقلت: لاحول ولا قوة إلا بالله. قال
للمؤمن على المؤمن سبعة حقوق واجبة، وليس منها حق إلا وهو واجب على أخيه؛ إن ضيعَ منها حقاً خرج من
ولاية الله وترك طاعته ولم يكن له فيها نصيبٌ. أيسرُ حقٍ منها أن تحبَّ له ما تحبُّ لنفسك وأن تكرهَ له ما تكرهه
لنفسك. والثاني أن تُعينه بنفسك ومالكِ ولسانك ويديكِ ورجليكِ. والثالثُ أن تتبَّعَ رضاه وتجتنبَ سخطه وتطيعَ
أمره. والرابعُ أن تكونَ عينه ودليله وممراته. والخامسُ أن لا تشيعَ ويجوع وتروى ويظمأ وتكتسي ويعرى. والسادسُ
أن يكونَ لك خادمٌ وليس له خادمٌ ولك امرأةٌ تقومُ عليكِ وليس له امرأةٌ تقومُ عليه؛ أن تبعثَ خادمك يغسلَ ثيابه
ويصنعَ طعامه ويهئَ فراشه. والسابعُ أن تُبرِّقَ قسمه وتُجيبَ دعوته وتعودَ مرضته وتشهدَ جنازته، وإن كانت له حاجةٌ
تبادرُ مبادرةً إلى قضائها ولا تكلفه أن يسألَها، فإذا فعلتَ ذلك وصلتَ ولايتك لولايته وولايته بولايتك.

93. It has been reported that al-Mu'alla ibn Khunays said: I said to Abu 'Abd Allah [a.s], 'What is the right of a believer on a fellow believer?' 'I feel sympathy for you,' he replied, 'I fear that you would know and not act upon it and you would neglect it and not safeguard it.' I said, 'There is no power and no strength except with Allah!'

Believers have seven obligatory rights incumbent on each other,' Abu 'Abd Allah [a.s] said, 'each of these rights are mandatory on brothers-in-faith to fulfill. If he (a believer) omits any right from these, he has come out of the guardianship of Allah and has forsaken obedience to Him. The simplest of these rights is that you should love for him (your brother-in-faith) what you love for yourself and you should despise for him what you despise for yourself.

The second is that you should help him with your self, your wealth, your tongue, your hands and your

feet. The third is that you should pursue what pleases him and avoid his displeasure and obey his command. The fourth is that you should be his eyes, his guide and his mirror. The fifth is that you should not fill your stomach whilst he is hungry, you should not be quenched whilst he is thirsty and you should not clothe yourself whilst he is naked.

The sixth is that if you should have a servant whilst he does not have one and you should have a maid to serve you and he does not have a maid to serve him; you should send over your servant to wash his clothes and prepare his food and bedding. The seventh is that you keep his vows, answer his calls, respond when he invites you, visit him when he is ill and accompany his bier; and if he should have a need, you should rush to fulfill it and not give him the trouble to ask you for it.

When you have done all these, then your friendship unites with his friendship and his friendship with yours.

وعن المعلى مثله، وقال في حديثه: فإذا جعلت ذلك وصلتك ولايتك بولايته وولايته بولاية الله (جلّ جلاله

Another tradition has reported that Mu'alla said that the Imam added, 'When you have done that, your friendship is then joined to his; and his friendship is joined to Allah's.'¹

عن عيسى بن أبي منصور قال: كنت عند أبي عبد الله (ع) أنا وعبد الله بن أبي يعفور وعبد الله بن طلحة، - 94
فقال (ع) إبتداء: يا ابن أبي يعفور، قال رسول الله (ص)
سِتُّ خصالٍ مَنْ كُنَّ فِيهِ كان بين يدي الله (جلّ جلاله) وعن يمين الله (جلّ جلاله)
قال ابن أبي يعفور: وما هي؟ جعلت فداك. قال
يُحِبُّ المرءُ المسلم لأخيه ما يُحِبُّ لأعزّ أهله ويكره المرءُ المسلم لأخيه ما يكره لأعزّ أهله ويناصحه الولاية.
فبكى ابن أبي يعفور وقال: كيف يناصحه الولاية؟ قال
يا ابن أبي يعفور، إذا كان منه بتلك المنزلة بئّه همّه؛ همّ لهمّه وفرح لفرحه إن هو فرح وحزن لحزنه إن هو حزن فإن
كان عنده ما يفرّج عنه فرّج عنه وإلاّ دعا الله له.

94. It has been related that 'Isa ibn Abu Mansur said: 'Abd Allah ibn Abu Ya'fur, 'Abd Allah ibn Talha and I were with Abu 'Abd Allah [a.s] when he spoke unprompted:

'O Ibn Abu Ya'fur, the Messenger of Allah [a.s] has said: One who has six qualities shall be (placed) before Allah [M.G] and on His right side.' 'May I be ransomed for you! What are they?' asked Ibn Abu Ya'fur.

The Imam [a.s] said, 'The first is that a Muslim should love for his brother-in-faith what he loves for the dearest person in his family; and a Muslim should detest for his brother what he detests for the dearest in his family; and he should be sincere to him.'

At this point, Ibn Abu Ya'fur wept and asked, 'How should he be sincere to him?'

'O' Ibn Abu Ya'fur,' the Imam [a.s] responded, 'when the brother-in-faith is in a state of anxiety, he

should share his anxiety; and if he is joyful, he should share his joy. If he is grieved, he should share his grief; and if he is able to relieve him of distress, he should do so, otherwise he should pray to Allah for him.

قال: ثم قال أبو عبد الله (ع)

ثلاثٌ لكم وثلاثٌ لنا: أنْ تعرّفوا فضلنا وأنْ تطأوا أعقابنا وتنظروا عاقبتنا، فمن كان هكذا كان بين يدي الله فيستضيء بنورهم من هو أسفل منهم، فأما الذين عن يمين الله فلو أنهم يراهم من دونهم لم يهتئهم العيش مما يرون من فضلهم.

فقال ابن أبي يعفور: ما لهم فما يرونهم وهم عن يمين الله! قال

يا ابن أبي يعفور، إنهم محبوبون بنور الله. أما بلغك حديث أن رسول الله (ص) كان يقول: إن المؤمنين عن يمين الله وبين يدي الله، وجوههم أبيض من الثلج وأضوء من الشمس الضاحية، فيسأل السائل: من هؤلاء؟ فيقال: هؤلاء الذين تحابوا في جلال الله.

Then, Abu 'Abd Allah [a.s] said, 'These three qualities are for you and the remaining three qualities are for us: you should recognize our superiority, you should tread in our footsteps, and you should await for our future rule. So, whoever has had all these qualities shall be before Allah; and by their radiance, those below them will be illumined. As for those who shall be on the right side of Allah, they shall be such that if others happen to see their status, they would find life unbearable because of what they would witness of the former's superiority.'

So, Ibn Abu Ya'fur asked, 'Why would they not be seen by others if they were on the right side of Allah?' The Imam [a.s] replied, 'They shall be covered with the light of Allah. Have you not heard the tradition that the Messenger of Allah [a.s] used to say: Indeed, the Believers shall be on the right side and before Allah, and their faces shall be whiter than snow and more radiant than the shining Sun? And people will ask: Who are they? And it will be said: These are those who loved each other for the sake of Allah.'²

وعن أبي عبد الله (ع) قال - 95

والله، ما عبد الله بشيء أفضل من أداء حقّ المؤمن. إن المؤمن أفضل حقاً من الكعبة

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

By Allah (I swear), never has Allah been worshipped with anything better than fulfilling the rights of a believer. A believer has more rights than the Ka'bah.³

وقال: إن المؤمن أخو المؤمن؛ عينه ودليله، فلا يخونه ولا يخذله. ومن حقّ المسلم على المسلم أن لا يشبع ويجوع! أخوه ولا يروى ويعطش أخوه ولا يلبس ويعرى أخوه. وما أعظم حقّ المسلم على أخيه المسلم

And he said: "A believer is the brother of the other believer; his eyes and his guide. He neither cheats him nor deserts him.⁴ And of the rights of a Muslim on another Muslim is that he should not eat his fill

while his brother is hungry, he should not drink water while his brother is thirsty and should not dress himself while his brother has no clothes. How great the right of a Muslim on his Muslim brother is![5](#)

وقال: أَحِبِّ لِأَخِيكَ الْمُسْلِمِ مَا تَحِبُّ لِنَفْسِكَ، وَإِذَا احْتَجَّتْ فَسَلُّهُ، وَإِذَا سَأَلَكَ فَأَعْطِهِ، وَلَا تَمَلْهُ خَيْرًا وَلَا يَمَلْهُ لَكَ، كُنْ لَهُ ظَهِيرًا فَإِنَّهُ لَكَ ظَهِيرٌ، إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبَتِهِ، وَإِنْ شَهِدَ زُرَّهُ وَأَجْلِلْهُ وَأَكْرِمْهُ، فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ، وَإِنْ كَانَ عَاتِبًا فَلَا تَفَارِقْهُ حَتَّى تَسَلَّ سَخِيمَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللَّهَ (جَلَّ جَلَالُهُ)، وَإِنْ ابْتَلَى فَأَعْطِهِ، وَتَحَمَّلْ عَنْهُ وَأَعِنُّهُ.

The Imam [a.s] also said: “Love for your Muslim brother what you love for yourself. If you are in need, ask him; and when he asks you, give him. Do not tire doing good to him as he does not tire for you. Be a support to him for he is a support to you. When he is away, safeguard his interests in his absence; and when he is present, visit him, show him respect and honor him, for he is from you and you are from him. If he is angry with you, do not leave him until you have removed his resentment. If good befalls him, thank Allah; and if he is afflicted, compensate him, relieve him of it and help him.[6](#)

وعن أبي عبد الله (ع) قال - 96
المؤمنُ أخو المؤمنِ يحقُّ عليه نصيحتهُ ومواساتهُ ومَنْعُ عدوِّه منه.

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

A believer is a brother to another believer and it is his right that he should counsel him, sympathize with him and prevent his enemies from harming him.[7](#)

وعن أبي عبد الله (ع) قال - 97
ما عبَدَ اللهُ بشيءٍ أفضلَ من أداءِ حقِّ المؤمنِ.

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

Allah has never been worshipped with anything better than fulfilling the right of a believer.[8](#)

وعن أبي عبد الله (ع) قال: قال النبي (ص) - 98
المُسلِمُ أخو المُسلِمِ لا يَخُونُهُ ولا يَخْذُلُهُ ولا يَعْيبُهُ ولا يَحْرِمُهُ ولا يَغْتَابُهُ.

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

A Muslim is a brother to the other Muslim; he must not betray him, desert him, disgrace him, excommunicate him nor backbite him.[9](#)

وعنه (ع) قال - 99
إِنَّ مِنْ حَقِّ الْمُسْلِمِ إِنْ عَطَسَ أَنْ يُسَمِّتَهُ وَإِنْ أَوْلِمَ أَتَاهُ وَإِنْ مَرِضَ عَادَهُ وَإِنْ مَاتَ شَهِدَ جَنَازَتَهُ.

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

Amongst the rights of a Muslim is that when he sneezes, Allah's Name be invoked (to bless him); if he is in pain, he should be relieved of it; if he is sick, he should be visited; and if he dies, his bier should be accompanied. [10](#)

وعن أبي جعفر (ع) قال: إن نفرًا من المسلمين خرجوا في سفر لهم، فأضلوا الطريق فأصابهم عطش شديد – 100
فتيمموا ولزموا أصول الشجر، فجاءهم شيخ عليه ثياب بيض، فقال: قوموا، لا بأس عليكم، هذا الماء قال: فقاموا
وشربوا فأرووا فقالوا له: من أنت رحمك الله؟ قال: أنا من الجن الذين بايعوا رسول الله (ص)، إني سمعته يقول:
المؤمن أخو المؤمن عينه ودليله.
فلم تكونوا تضيعوا بحضرتي

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

A group of Muslims left on a journey and lost their way. They were overcome with severe thirst; they began using the earth for ablution and sought shelter under a tree. An old man dressed in white came to them and said, 'Rise. You have nothing to worry about. Here is water.' So, they rose and drank until their thirst was quenched. They then asked, 'Who are you, may Allah have mercy on you?' He said, 'I am of the Jinn who paid allegiance to the Messenger of Allah [a.s]. I heard him saying, 'A believer is a brother to a believer, his eyes and his guide.' So, it is not right for you to perish in my presence. [11](#)

عن سماعة قال: سألته عن قوم عندهم فضول وبإخوانهم حاجة شديدة وليس تسعهم الزكاة، وما يسعهم أن – 101
يشبعوا ويجوع إخوانهم، فان الزمان شديد، فقال
المسلم أخو المسلم؛ لا يظلمه ولا يخذله ولا يحرمه، ويحق على المسلمين الاجتهاد له والتواصل على العطف
والمواساة لأهل الحاجة والتعطف منكم، يكونون على أمر الله رُحماء بينهم متراحمين مُهمّين لما غاب عنكم من
أمرهم، على ما مضى عليه معشر الأنصار على عهد رسول الله صلى الله عليه وآله

101. It has been narrated that Suma'ah said: I asked him concerning people who have excess wealth whilst their brothers-in-faith have a severe need; and the money from the zakat did not suffice them; and it was not proper that they were satiated while their brothers remained hungry. For the times were hard. So, the Imam [a.s.] said:

A Muslim is the brother of the other Muslim. He does not do injustice to him nor does he desert him or deprive him. It is the duty of Muslims to strive for him (i.e. the poor Muslim), to be sympathetic and to help those in need. They should be merciful to each other as Allah has commanded them just as the community of Ansar during the era of the Messenger of Allah [a.s]. [12](#)

وعنه (ع) قال: سألتناه عن الرجل لا يكون عنده إلا قوت يومه، ومنهم من عنده قوت شهر ومنهم من عنده – 102
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 فقال (ع)
هُما أمران، أفضلكم فيه أحرصكم على الرغبة فيه والأثرة على نفسه. إن الله (جلّ جلاله) يقول: ﴿ وَيُؤْتِرُونَ عَلَى

أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴿ وَإِلَّا لَا يُلَامُ عَلَيْهِ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَيَبْدَأُ بِمَنْ يَعُولُ.

102. It has been narrated that the Imam [a.s] was asked, 'There are some among us who have only one day's food with them while some others have one month's food with them. But some of us have one year's food with them. Now, should those men who have one day's food give their food to those who have none or those who have one month's food to those who have only one day's food and so on?'

The Imam [a.s] said, 'There is no obligation; but those who are benevolent are superior. Allah says about His chosen creatures: 'They prefer others to their own selves even if they themselves need it. [Holy Quran 59/9]' If someone does not like to be benevolent, he will be condemned. But the hand which gives is superior to that which takes. Charity should begin with the nearest one.'¹³

103 - وعن أبي جعفر (ع) قال -
أَجِيءُ أَحَدَكُمْ إِلَى أَخِيهِ فَيُدْخِلُ يَدَهُ فِي كَيْسِهِ فَيَأْخُذُ حَاجَتَهُ فَلَا يَدْفَعُهُ؟
فَقُلْتُ: مَا أَعْرَفَ ذَلِكَ فِينَا، قَالَ: فَقَالَ أَبُو جَعْفَرٍ (ع)
فَلَا شَيْءَ إِذْنِ.
قُلْتُ: فَالهِلَكَةُ إِذَا! قَالَ
.إِنَّ الْقَوْمَ لَمْ يُعْطُوا أَحْلَامَهُمْ بَعْدُ

103. It has been reported that Abu Ja'far [a.s] asked:

Does any of you come to his brother, put his hand in his pocket and takes what he wants; and the other one does not stop him?'

I (the narrator) said, 'I do not know of that (happening) amongst us.' So, Abu Ja'far [a.s] said, 'Then (you have achieved) nothing.'

'Then (we are) doomed!' I exclaimed.

'The community (of believers) have not attained maturity in their understanding yet,' he remarked.¹⁴

104 - وعن أمير المؤمنين (ع) قال -
قَدْ فَرَضَ اللَّهُ التَّمَحُّلَ عَلَى الْأَبْرَارِ فِي كِتَابِ اللَّهِ.
قِيلَ: وَمَا التَّمَحُّلُ؟ قَالَ
إِذَا كَانَ وَجْهَكَ آثَرَ عَنْ وَجْهِهِ التَّمَسَّتْ لَهُ.
وَقَالَ (ع) فِي قَوْلِ اللَّهِ (جَلَّ جَلَالُهُ): ﴿ وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾ قَالَ
لَا تَسْتَأْثِرُ عَلَيْهِ بِمَا هُوَ أَحْوَجُ إِلَيْهِ مِنْكَ.

104. It has been reported that Amir al-Mu'minin [a.s] said:

'Allah, in His Book, has made forbearance obligatory on the righteous.' Some asked, 'What does forbearance constitute?'

'It is when you request others for those who are less needy than you yourself,' he replied. [15](#)

Concerning the words of Allah [M.G]: 'They prefer others to themselves even if they themselves are needy [Holy Quran 59/9],' he [a.s] said, 'Do not prefer yourself to him (i.e. your brother-in-faith) in what he is in greater need of than you.' [16](#)

وعن أبي عبد الله (ع) قال - 105
إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَعْيبُهُ وَلَا يَغْتَابُهُ وَلَا يَحْرِمُهُ وَلَا يَخُونُهُ

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

A Muslim is a brother to the other Muslim; he must not do injustice to him, desert him, disgrace him, backbite him, deprive him nor cheat him. [17](#)

وقال: لِلْمُسْلِمِ عَلَى أَخِيهِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ وَيَعُوذُهُ إِذَا مَرِضَ وَيَنْصَحَ لَهُ إِذَا غَابَ وَيُسَمِّتُهُ إِذَا عَطَسَ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُشِيعُهُ إِذَا مَاتَ

He also said: It is the right of a Muslim on his (Muslim) brother that he greets him when they meet, comes to see him when he is ill, guards his interest in his absence, blesses him when he sneezes, answers him when he calls him and attends his funeral when he dies. [18](#)

وعن أبي جعفر (ع) أنه قال لأبي اسماعيل - 106
يَا أَبَا إِسْمَاعِيلُ، أَرَأَيْتَ فِيمَنْ قَبْلَكُمْ إِذَا كَانَ الرَّجُلُ لَيْسَ عِنْدَهُ رِدَاءٌ وَعِنْدَ بَعْضِ إِخْوَانِهِ فَضَلُّ رِدَاءٍ أَيْطَرَحُهُ عَلَيْهِ حَتَّى يُصِيبَ رِدَاءً؟
قال: قلت: لا، قال
فَإِذَا كَانَ لَيْسَ لَهُ إِزَارٌ أُيْرَسِلُ إِلَيْهِ بَعْضُ إِخْوَانِهِ بِإِزَارٍ حَتَّى يُصِيبَ إِزَارًا؟ قلت: لا، فاضرب يده على فخذيه، ثم قال
ما هؤلاء بإخوان

106. It has been related that Abu Ja'far [a.s] said to Abu Isma'il, 'O Abu Isma'il: do your acquaintances who possess an excess dress give it to their friend who does not possess any until he would possess one?' 'No,' I replied. 'What if such a person does not possess a loincloth; will they send him one until he would be able to possess one?' he asked. 'No,' I replied. He then slapped his hand on his thigh and said, 'These are thus not brothers!' [19](#)

[1.](#) Al-Mustadrak 2/93 h. 11, Shaykh al-Mufid: al-Ikhtisas 26 and 238 h.40, al-Majlisi: Bihar al-Anwar 74/224 h. 12 [as quoted from Shaykh al-Saduq: al-Khisal 350 h.26, Shaykh al-Tusi: al-Amali 1/95 h. 3, al-Kulayni: al-Kafi 2/169 h.2 and Ibn Zahrah: al-Arba'un h.20.

[2.](#) Al-Mustadrak 2/93 h. 12, al-Hurr al-Amili: Wasa'il al-Shi'ah 8/542 h.3 and al-Majlisi: Bihar al-Anwar 74/251 h.47 [as quoted from al-Kulayni: al-Kafi 2/172 h.9 with little difference.]

[3.](#) Al-Majlisi: Bihar al-Anwar 74/222 [as quoted from Shaykh al-Mufid: al-Ikhtisas 23].

[4.](#) Al-Majlisi: Bihar al-Anwar 74/311 h.67 [as quoted from Shaykh al-Mufid: al-Ikhtisas 21].

5. Al-Majlisi: Bihar al-Anwar 74/221 h.2 [as quoted from Shaykh al-Mufid: al-Ikhtisas 22].
6. Al-Majlisi: Bihar al-Anwar 74/234 h.43, al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/545 h.8 [as quoted from al-Kulayni: al-Kafi 2/170 h.5, Shaykh al-Saduq: al-Amali 194, Shaykh al-Mufid: al-Ikhtisas 42 and al-Mustadrak 2/92 h.3].
7. Al-Mustadrak 2/92 h.4 and 412 h.3.
8. Al-Mustadrak 2/92 h. 1 [as quoted from Ibn al-Razi al-«laqi, al-Ghayat 72], al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/542 h.1, al-Majlisi: Bihar al-Anwar 74/243 h.42 [as quoted from al-Kulayni: al-Kafi 2/170 h.4].
9. Al-Mustadrak 2/92 h.5.
10. Al-Mustadrak 2/92 h.6 and 72 h.3.
11. Al-Mustadrak 2/92 h.6 and 72 h.7 and al-Majlisi: Bihar al-Anwar 74/272 h. 13 and 63/71 h. 15 [as quoted from al-Kulayni: al-Kafi 2/167 h.10].
12. The first part of the narration is recorded in al-Mustadrak 2/92 h. 8 while the other part is on page 95 h. 1 as well as al-Majlisi: Bihar al-Anwar 74/256 h.53 al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/542 h.2 [as quoted from al-Kulayni: al-Kafi 2/174 h.15].
13. Al-Mustadrak 1/539 h. 1, al-Kulayni: al-Kafi 4/18 h. 1 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 6/301 h.5.
14. Al-Mustadrak 1/539 h.5, al-Hurr al-`Amili: Wasa`il al-Shi`ah 6/299 h.5 and 3/424 h.2 and al-Majlisi: Bihar al-Anwar 74/254 h.51 [as quoted from al-Kulayni: al-Kafi 2/173 h.13].
15. Al-Mustadrak 1/539 h.2 and 2/411 h. 1, al-Majlisi: Bihar al-Anwar 74/245 h.51, 74/222 h.6, al-Qummi: al-Tafsir 104 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/594 h.2.
16. Al-Mustadrak 1/539 h.2.
17. Al-Majlisi: Bihar al-Anwar 74/273 h. 14 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/597 h.5 as quoted from al-Kulayni: al-Kafi 2/167 h. 11.
18. Al-Mustadrak 2/93 h.9, 2/72 h.3 and 3/85 h.6 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/459 h. 1 as quoted from al-Kulayni: al-Kafi 2/653 h. 1; yet with little difference.
19. Warram: Tanbih al-Khawahir wa Nuzhat al-Nawahir 2/85.

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