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<u>Home</u> > <u>Kitab Al-Mumin</u>, <u>The Book of the Believer</u> > Chapter 5: The Reward of Helping a Believer, Relieving Him of Distress And Showing Him Kindness

Chapter 5: The Reward of Helping a Believer, Relieving Him of Distress And Showing Him Kindness

باب ثواب قضاء حاجة المؤمن وتنفيس كربه وإدخال الرفق عليه _ 5

عن أبي عبد الله (ع) قال _ 107 مَن مَشى لامرئٍ مُسلمٍ في حاجتِه فنصَحَه فيها كتبَ اللهُ له بكُلّ خُطوةٍ حسنةً ومحى عنه سيّئةً، قُضيَتِ الحاجةُ أم مَن مَشى لامرئٍ مُسلمٍ في حاجتِه فنصَحَه فيها كتبَ اللهُ له بكُلّ خُطوةٍ حسنةً ومحى عنه سيّئةً، قُضيَتِ الحاجةُ أم مَن مَشى لامرئٍ مُسلمٍ في حاجتِه في حاجتِه في حابَ اللهُ الله ورسولَه وكانَ رسولُ الله (ص) خصمه .

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

One who goes along with a Muslim to help him and counsels him accordingly, Allah will write for him, for every step (he takes), a good deed and erases from him a misdeed regardless of whether he succeeds in helping him or not. If he does not counsel him sincerely, then he has betrayed Allah and His Messenger, and it is the Messenger of Allah [a.s] who will litigate against him. 1

108. It has been narrated that Abu 'Abd Allah said:

Allah has elected some people from His creation for fulfilling the needs of the destitute amongst the Shi'ah of 'Ali [a.s] that He may reward them for that with Paradise.2

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

Any believer who relieves a distress from another believer, Allah will relieve seventy distresses from him, of the distresses of the world and the distresses of the Day of Resurrection.

He also said: One who brings ease to a believer in straitened circumstances, Allah will make easy for him the needs of the world and the hereafter; and one who hides the fault of a believer, Allah will conceal seventy faults that he leaves behind, in the world and in the hereafter.

He also said: Indeed, Allah continues to aid a believer as long as he continues to aid his fellow believer; therefore, benefit from the exhortation and seek the good (of doing this).3

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

One who takes one step in fulfilling the need of his Muslim brother, Allah writes for him ten good deeds and it is better for him than freeing ten slaves, and fasting for a month and performing *i'tikaf* (isolation for worship) in the Sacred Mosque (of Makkah).4

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

To fulfill the need of a believer is better than providing one thousand horses in the way of Allah and freeing one thousand slaves.5

He also said: If any believer goes out to help his brother, Allah writes for him a good deed for every step (he takes) and erases from him a sin and elevates him a degree.6

وما مِن مؤمن يُفرّج عن أخيه المؤمِن كُربةً إلاّ فرَّجَ اللهُ عنه كُربةً مِن كُربِ الآخرة، وما مِن مؤمن يُعينُ مظلوماً إلاّ كان ذلكَ أفضلَلَ من صبِيام شَهر واعتِكافِه في المسجدِ الحَرام.

And any believer who relieves his fellow believer of a distress, Allah will relieve him of a distress in the hereafter. And if any believer comes to the aid of one who is oppressed, that would be better than fasting for a whole month and performing i'tikaf in the Sacred Mosque (in Makkah).7

عن نصر بن قابوس قال: قلت لأبي الحسن الماضي (ع): بلغني عن أبيك أنه أتاه آت فاستعان به على _ 112 حاجته، فذُكِرَ له أنه معتكف، فأتى الحسن (ع)، فذكر له ذلك، فقال: . أما عَلَمْتَ أَنَّ المشيَ في حاجةِ المؤمن خَيرٌ من اعتِكافِ شَهرين مُتَتابِعَين في المَسجدِ الحرام بصِيامِهما

112. It has been related that Nasr ibn Qabus said: I said to Abu al-Hasan (Imam al-Ka®im [a.s]), 'I have come to know that someone once came to your grandfather (Imam Al-Husayn [a.s]) asking for help, but he was informed that he (Al-Husayn) was in a state of *i'tikaf*. So, he came to al-Hasan [a.s] and mentioned it to him. Al-Hasan said, 'You should have known that going to help a believer is better than two consecutive months of *i'tikaf* in the Sacred Mosque (in Makkah) whilst fasting for these two months.'

ثم قال أبو الحسن (ع) .ومن إعتكاف الدهر

Abu al-Hasan [a.s] added, 'Moreover, it is better than performing i'tikaf for the whole lifetime.'8

وعن رجل من حلوان قال: كنت أطوف بالبيت، فأتاني رجل من أصحابنا فسألني قرض دينارين، وكنت قد _ 113 طفت خمسة أشواط، فقلت له: أتم اسبوعي ثم أخرج، فلما دخلت في السادس إعتمد علي أبو عبد الله (ع)، و وضع يده على منكبي، قال: فاتممت سبعي ودخلت في الآخر لاعتماد أبي عبد الله (ع) علي، فكنت كلما جئت إلى الركن أوما إلي الرجل، فقال أبو عبد الله (ع): من كان هذا يؤمي إليك؟ قلت: جعلت فداك هذا رجل من مواليك، سألني قرض دينارين، قلت: اتم أسبوعي وأخرج إليك، قال: فدفعني أبو عبد الله (ع) وقال: إذهب فأعطهما إياه، فظننت أنه قال: فأعطهما إياه لقولي قد أنعمت له، فلما كان من الغد دخلت عليه وعنده عدة من أصحابنا يحدثهم، فلما رآني قطع الحديث وقال قطع الحديث وقال من أن أعشي مع أخ لي في حاجة حتى أقضي له أحَبُ إليّ مِن أن أعتق ألف نسمة وأحمِل على ألف فرس في سبيل الله . مُسرّحةً ملحمةً

113. It has been reported that a man from Hulwan said: I was circumambulating the Sacred House (i.e. the Ka'bah) when a man came to me from amongst our companions and asked me to lend him two

Dinars. I had completed five rounds and said to him, 'when I finish my seven rounds, I will come out.' When I started the sixth round, I was approached by Abu 'Abd Allah [a.s]. He put his hand on my shoulder (circumambulating with me). I finished my seven and started another round because Abu 'Abd Allah [a.s] was leaning on me; and every time I passed the Rukn, the man waiting for the loan signaled to me.

Abu 'Abd Allah [a.s] thus said to me, 'who is that man beckoning you?' 'May I be ransomed for you,' I said, 'this is one of your associates. He asked me for a loan of two Dinars and I asked him to wait until I finish my seven rounds.' Abu 'Abd Allah [a.s] said, 'Go and give it to him.' Anyhow, I thought he said so because I had promised the man; but the next day, I visited him when he was encompassed by a group amongst our companions to whom he was talking. When he saw me, he interrupted his speech and said, 'For me, to walk with my brother in his need until I fulfill it for him is more preferable than freeing one thousand slaves and providing one thousand horses in the way of Allah, all saddled and reined (i.e. fully equipped).'9

114. It has been reported that Abu Ja'far [a.s] said that the Messenger of Allah [a.s] said:

One who makes a believer happy has in fact made me happy; and one who makes me happy has in fact made Allah happy. 10

115. It has been related that Musmi' said: I heard al-Sadiq [a.s] saying:

Whoever relieves a believer of a worldly anxiety, Allah will dispel from him a distress of the hereafter and he will come forth from his grave whilst he is delighted."11

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

One who circumambulates around this House (i.e. the Ka'bah) seven times, Allah will write for him six thousand good deeds and erase six thousand misdeeds and elevate him six thousand degrees. 12 According to Ibn 'Ammar's narration, 'And fulfill for him six thousand needs.'

Then Abu 'Abd Allah [a.s] said:

Fulfilling the need of a believer is better than circumambulating and circumambulating..." he repeated ten times.

117. Abu 'Abd Allah [a.s] also said:

Fulfilling the need of a believer is better than freeing one thousand slaves and better than providing one thousand horses in the way of Allah. 13

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

One who fulfils the need of a Muslim will be called out to by Allah [M.G] saying, 'your reward is upon Me and I shall not be satisfied with a reward for you less than Paradise. 14

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

If any believer asks his fellow brother to help him and he refuses while he is able to do, Allah will impose on him a serpent in his grave to bite his fingers. 15

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

One who fulfils a need for his Muslim brother, Allah records for him ten good deeds and erases from him ten misdeeds and elevates him ten degrees and it is equal to freeing ten slaves and fasting and *i'tikaf* in

the Sacred Mosque for one month."16

121. It has been related that al-Sadiq [a.s] said:

One who relieves a distress from his Muslim brother, Allah will remove a distress from him on the Day of Resurrection and he shall come forth from his grave delighted. 17

122. It has been related that Abu Ibrahim Musa al-Ka®im [a.s] said:

One who relieves his Muslim brother of a distress, Allah will compensate him for it (by relieving him) of a distress on the Day of Resurrection. 18

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

Allah confided to His servant Musa ibn 'Imran (Prophet Moses), 'For some of My servants, I shall open up My Paradise and make them rulers in it.' 'Lord,' asked Musa, 'who are these for whom You shall open up Your Paradise and cause them to dominate therein?'

'One who brings joy to a believer,' He replied.

Then Abu Ja'far [a.s] said:

There was a believer who lived in fear under the rule of a tyrant. He therefore fled to a land of polytheists and put down with a person who befriended, showed compassion and aided him. When the polytheist died, Allah revealed to him saying, 'By My Might and My Glory I swear, if there was a place in My Paradise for a polytheist, I would have made you to abide therein, but Paradise is forbidden to one who dies as polytheist. So, I will order the Fire of hell to evade tormenting him.'

Abu Ja'far [a.s] added, 'He will be given his sustenance twice a day.'
Will it be from Paradise?' I asked.

'Or from wherever Allah pleases,' the Imam replied. 19

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

Whoever fulfils a Muslim's need, Allah shall write for him ten good deeds, erase from him ten misdeeds, elevate him ten degrees, and Allah shall cover him under His shade on the Day when there is no shade except His.20

125. Abu Hamzah reported that one of the two (al-Baqir or al-Sadiq) [a.s] said:

If any Muslim gives a concession to another Muslim in trade, Allah will grant him an exemption from the chastisement of the Day of Resurrection.21

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

Whoever brings joy to a believer, Allah creates from that joy a creature that meets him at his death and says to him, 'Enjoy glad tidings! O friend of Allah with honor from Allah and pleasure.' Then it remains with him until he enters the grave and it says the same to him. When he is resurrected, it will meet him and say the same to him. Thus, it will not cease to be in his company, giving him glad tidings at every stage of horror and it will say to him the same words as before. So, the man will say to it, 'Who are you, may Allah have mercy on you?' 'I am the happiness that you brought to so-and-so,' it will reply.22

.قَضاءِ دَينه

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

Amongst the deeds most loved by Allah are (for a person) to bring joy to his fellow believer by satiating his hunger, relieving his distress or paying off his debt.23

128. It has been reported that Abu Ja'far [a.s] said: The Messenger of Allah [a.s] said:

When one honors his Muslim brother in a gathering or speaks words of benevolence to him or helps him in a need, he continues to remain under the shade of the angels as long as he is in that state.24147

129. It has been reported that Abu 'Abd Allah [a.s] said: Allah revealed to Musa ibn 'Imran: Amongst My servants, I decree Paradise for one who draws near to Me by a certain good deed. 'O Lord,' Musa [a.s] asked, 'what is this good deed?' 'This is bringing joy to a believer,' He replied.43

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

The walking of a Muslim in fulfilling the need of a fellow Muslim is better than seventy circumambulations of the Sacred House (i.e. Ka'bah).25

131. It has been reported that Abu 'Abd Allah [a.s] said: Indeed, of the actions loved by Allah is bringing happiness to a Muslim.26

عن صفوان قال: كنت عند أبي عبد الله (ع) يوم التروية فدخل عليه ميمون القداح، فشكى إليه عذر الكراء، _ 132 فقال لي: قُم فأعِنْ أخاك، فخرجت معه فيسر الله له الكراء، فرجعت إلى مجلسي، فقال لي: ما صنعت في حاجة أخيك المسلم؟ قلت: قضاها الله تعالى، فقال أما إنّك إنْ تُعِنْ أخاك أحبُّ إليَّ من طواف أسبوع بالكعبة. أما إنّك إنْ تُعِنْ أخاك أحبُّ إليَّ من طواف أسبوع بالكعبة. ثم قال: إن رجلا أتى الحسن بن علي (ع) فقال: بابي أنت وامي يا أبا محمد أعني على حاجتي؟ فانتعل وقام معه، فمر على الحسين بن علي (ع) وهو قائم يصلي، فقال له: أين كنت عن أبي عبد الله تستعينه على حاجتك؟ قال: قد فعلت فذكر لي أنه معتكف، فقال في أما إنّه لو أعانك على حاجتِك لكان خيراً له من اعتِكاف شهر

132. Safwan reported: I was with Abu 'Abd Allah [a.s] on the Day of al-Tarwiyah when Maymun al-Qaddah visited him and complained to him about a difficulty in arranging a hire. Imam al-Sadiq [a.s] said to me, 'Go and help your brother.' So, I went out with him and Allah eased his difficulty and I returned to my gathering.

Imam al-Sadiq [a.s] asked me, 'What did you do in helping your Muslim brother?' 'Allah fulfilled it,' I replied. He said, 'Indeed, if you help your brother, it will be more loved by me than circumambulating around the Ka'bah for a week.' Then he continued, 'A man once came to al-Hasan ibn 'Ali [a.s] and said, 'May my father and mother be ransomed for you, O Abu Muhammad, help me with my need?' So, he put on his shoes and rose (to go) with him. They passed by Al-Husayn ibn 'Ali [a.s] who was standing in prayer. Imam al-Hasan [a.s] asked to the man, 'Why did you not ask Abu 'Abd Allah (i.e. Imam Al-Husayn) to help you?' 'I wanted,' replied the man, 'but it was said to me that he was in the state of *i'tikaf*.' 'Had he helped you in your need,' al-Hasan [a.s] commented, 'it would have been better for him than a whole month's *i'tikaf*.'27

وعن أبي جعفر (ع) قال ـ 133 من أحبُّ إلى الله (جلّ جلاله) مِن إدخالِ السّرورِ على أخيه المسلم، وما مِن رجُل يُدخِل على ما مِن عَملٍ يعملُه المسلم أحبُّ إلى الله (جلّ جلاله) من السّرور إلاّ أدخلَ اللهُ (جلّ جلاله) عليه باباً مِن السّرور

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

No action of a Muslim is more loved by Allah than bringing joy to his Muslim brother; and anyone who brings joy to his Muslim brother, Allah will bring an equal measure of joy to him.28

وعن أبي الحسن (ع) قال _ 134 إنّ للهِ (جلّ جلاله) جنّةً إِدَّخرَها لثلاثٍ: إمامٍ عادل ورجُلٍ يُحكم أخاه المسلمَ في ماله ورجُلٌ يمشي لأخيه المسلمِ في . حاجة قُضيت له أو لم تُقضَ

134. It has been reported that Abu al-Hasan [a.s] said:

Allah has a Paradise that He has stored away exclusively for three kinds of people: a just leader, a person who allows his Muslim brother to share in his wealth and a man who goes out to help his Muslim

brother regardless of whether he succeeds in helping him or not.29

135. It has been reported that Muhammad ibn Marwan said that one of the two (al-Baqir or al-Sadiq) [a.s] had said:

If a person goes a distance to help his Muslim brother, ten good deeds are written for him, ten misdeeds are erased from him, he is elevated ten degrees, and it is equal in reward to freeing ten slaves. In addition, it is better than performing *i'tikaf* in the Sacred Mosque whilst fasting.30

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

One who goes a distance to help his Muslim brother until he completes it, Allah will steady his feet on the Day when feet shall waver and slip.31

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

Whoever relieves his grieving brother from a sorrow or distress, Allah will record for him seventy-two mercies; of them, one He shall hasten to him in this world in order to improve his worldly affairs, and seventy-one (will be postponed) to alleviate the horrors of the hereafter."32

138. It has been reported that Abu 'Abd Allah [a.s] said: The Messenger of Allah [a.s] said: One who honors a believer has in fact honored Allah [M.G].33

.وإذا ستَرتَها فقد صننتَها

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

An individual who intends to fulfill the need of his Muslim brother, three characteristics must be observed: expediting it, making it look little and concealing it. When you expedite it, it becomes wholesome; and when you make it look small, you in fact make it great; and when you conceal it, you have preserved it (i.e. its reward).

وعن أبي عبد الله (ع) قال _ 140 أيّما مؤمنٍ يُقرض مؤمناً قرضاً يلتمِسُ وجهَ الله (جلّ جلاله)، كتبَ اللهُ له أجرَه بحساب الصّدقةِ، وما مِن مؤمنٍ أيّما مؤمنٍ يُقرض مؤمناً قرضاً يلتمِسُ وجهَ الله (جللّ جلاله) به مَلَكاً يقول: ولك مثلُهُ .

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

Any believer who gives another believer a loan, seeking the pleasure of Allah [M.G], Allah will record for him the equivalent in charity as his reward; and any believer who prays for his brother in his absence, Allah appoints for him an angel saying (to him), 'and for you is the same as for him.'34

Abu 'Abd Allah [a.s] also said:

The supplication of a believer for another believer repels afflictions from him and amplifies his livelihood.35

عن إبراهيم التيمي قال: كنت في الطواف إذ أخذ أبو عبد الله (ع) بعضدي، فسلّم علي ثم قال: _ 141 ألبيت؟ والمواف حول هذا البيت؟ قلل قلت: بلى، قال قلت: بلى، قال قلت: بلى، قال البيت أسبوعا ثمّ أتى المقام فصلّى خلفه ركعتين كتب الله له ألف حسنة ومحى عنه ألف سيّئة ورفع له ألف درجة وأثبت له ألف شفاعة. شهاعة على: شهاعة ورفع له ألف درجة وأثبت له ألف شفاعة. ثم قال: ثم قال: ألا أخبرك بأفضل من ذلك؟ قلت: بلى، قال: قضاء حاجة امرئ أفضلُ من طواف أسبوع وأسبوع... عشرة.ثم قال عشرة.ثم قال عشرة.ثم قال عشرة أفاد المؤمن من فائدة أضر عليه من مالٍ يفيده؛ المالُ أضرُ عليه من ذئبين ضاريَين في غنمٍ قد هلكت رعاتُها، واحدٌ في أوّلها وآخرُ في آخرِها. ومند الله قال قلت: يفسدان، أصلحك الله، قال قلت: يفسدان، أصلحك الله، قال مصدقت، إنّ أيسر ما يدخُل عليه أن يأتيهُ أخوه المسلِم فيقول زوّجني، فيقول: لَيسَ لك مال

141. It has been related that Ibrahim al-Taymi said: I was circumambulating (the Ka'bah) when Abu 'Abd Allah [a.s] took hold of my arm and greeted me. Then he said, 'Shall I tell you about the excellence of circumambulating this House?' 'Indeed,' I replied. He said:

'Any Muslim who circumambulates this House seven times then comes to the Maqam (the standing-place of Prophet Abraham) and offers a two-Rak'ah (unit of prayer) prayer behind it, Allah will write for him one thousand good deeds, erase from him one thousand misdeeds, elevate him one thousand degrees and establish for him one thousand intercessions.

Then he said, 'Shall I tell you what is even better than that?' 'Yes, indeed,' I replied. He said: 'To fulfill someone's need is better than circumambulating a week and another week...' he repeated ten times36 then said:

'O Ibrahim: a believer has never acquired a profit more harmful to him than the wealth he gains. Wealth is more injurious to him than two starving wolves on a flock of sheep whose shepherd has perished; one (attacking) from the front and the other from the rear.'

Then he asked, 'What do you think of them (i.e. the wolves)?' 'May you prosper and thrive! They will ruin (the flock),' I replied. 'This is true,' he remarked, 'the least (corruption) that permeates him is that his Muslim brother comes to him and says, 'Marry me (to your daughter),' but he replies, 'you have no wealth!'37

عن أبان بن تغلب قال: سألت أبا عبد الله (ع) عن حق المؤمن على المؤمن، فقال _ 142 حقُّ المؤمن أعظمُ من ذلك، لو حدّثتُكم به لكفَرتُم، إن المؤمن إذا خرجَ من قبرِه خرج معه مِثالٌ من قبره فيقول له: أبشِر بالكَرامة من ربّك والسّرور، فيقول له: بشَّركَ الله بخَير. ثمَّ يمضي معه يُبشّره بمثل ذلك. ورواه عن غيره قال: فإذا مَرَّ بهَولٍ قال: لَيس هذا لك، وإذا مرَّ بخير قال: هذا لكَ. فلا يزالُ معه يؤمّنُه ممّا يخافُ ويُبشّره بما يحبُّ حتى يقفَ معهُ بين يدَي الله (جلّ جلاله)، فإذا أُمِر به إلى الجنّةِ قال له المثالُ: أبشِر بالجنّة فإنَّ الله (جلّ جلاله) قد أمرَ بك إلى الجنّة، فيقول له: مَن أنتَ يرحمك الله؟ بشرتني حين خرجتُ من قبري وآنستني في طريقي وخبّرتني عن ربى. فيقولُ: أنا السّرور الذي كُنتَ تُدخلُه على إخوانك في الدنيا؛ جُعلتُ منه لأنصرُك وأونِسَ وَحشتَك

142. It has been related that Aban ibn Taghlib said: I asked Abu 'Abd Allah [a.s] concerning the right of a believer on a (fellow) believer. He said:

The rights of a believer are not that simple. If I were to relate them to you, you would find yourselves neglectful concerning the religious duties. When a believer shall come forth from his grave, a form will emerge with him from his grave and say to him, 'Enjoy the honor and happiness of Allah; Allah gives you the glad tidings of goodness.' Then it shall go along with him giving him similar glad tidings along the way.

According to another series of narrators, the Imam continued:

When he comes to something terrifying, the form shall say, 'this is not for you,' and when it comes to

something good, it shall say, 'this is for you.' Thus it will continue with him, comforting him from what he fears and giving him glad tidings of what he desires until it stands with him before Allah [M.G]. When he is instructed to enter Paradise, the form shall say to him, 'Enjoy Paradise, for Allah [M.G] has instructed you to enter it.' He shall say to it, 'Who are you? May Allah have mercy upon you, for you gave me glad tidings when I came forth from my grave and you accompanied me in my journey and have informed me of good news from my Lord.' I am the happiness that you brought to your (believing) brothers in the world,' it shall reply, 'I was made from that joy so that I may help you and offer you company in your loneliness.'38

وعن أبي عبد الله (ع) قال: أوحى الله (جلّ جلاله) إلى داود (ع) _ 143 إنّ العبد من عبادي لَيأتيني بالحسنة فأبيحُه جنّتي. فقال داود، يا رب وما تلك الحسنة؟ قال يُدخل على عبدي المؤمن سروراً ولو بتَمرة. قال داود: يا ربُّ، حقَّ لمَن عرفك أن لا يقطعَ رجاءَه منك .

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

Allah [M.G] revealed to Dawud (Prophet David [a.s] saying: 'Sometimes, My servant brings Me one good deed and I make Paradise lawful for him.'

Dawud [a.s] asked, 'O Lord: what is that good deed?'

'It is bringing happiness to My believing servant,' he said, 'even if it be with a single piece of date.'

'O Lord,' responded Dawud, 'One who knows You will never lose hope in You.'39

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

A believer who rises to assist another believer when he comes to him for help is like one who strives in the way of Allah.40

وعن أبي عبد الله (ع) قال _ 145 مَن أعان أخاه المؤمنَ اللهبانَ اللهفانَ عند جهدِه فنَفَّسَ كربه وأعانه على نجاح حاجتِه كانت له بذلك إثنتانِ وسبعون رحمةً من الله (جلّ جلاله) يُعجّل له منها واحدةً يُصلح بها أمرَ معيشتِه ويدّخِر له إحدى وسبعين رحمة له القيامة وأهوالها .

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

One who helps his grieving and distressed fellow believer in his struggle, relieves his distress and helps him in attaining his need shall have seventy-two mercies from Allah; one of which is hastened to him to

improve his livelihood, and the remaining seventy-one mercies are stored away for him for the woes of the Resurrection and its horrors.41

- 1. Al-Mustadrak 2/412 h.2, 2/407 h.1 and al-Majlisi: Bihar al-Anwar 74/315 h.72 as quoted from al-Suri: Qa®a` al-°uquq with little difference.
- 2. Al-Mustadrak 2/406 h.5, al-Majlisi: Bihar al-Anwar 74/323 h.91 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/576 h.2 as quoted from al-Kulayni: al-Kafi 2/193 h.2; yet with little difference in the series of narration.
- 3. Al-Mustadrak 2/408 h.1 as quoted from al-Kulayni: al-Kafi 2/200 h.5. A similar narration is recorded in al-Majlisi: Bihar al-Anwar 74/322 h.89 and 75/20 h.16, Shaykh al-Saduq: Thawab al-A`mal 163 h.1 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/586 h.2.
- 4. Al-Mustadrak 2/408 h.2.
- 5. Al-Mustadrak 2/407 h.2 (26), al-Majlisi: Bihar al-Anwar 74/324 h.92, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/580 h.1 [as quoted from al-Kulayni: al-Kafi 2/193 h.3], Shaykh al-Mufid: al-Ikhtisas 21 and Shaykh al-Saduq: Musadaqat al-Ikhwan 38 h.3.
- <u>6.</u> Al-Mustadrak 2/407 h.2 (27), al-Majlisi: Bihar al-Anwar 74/333 h.109, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/583 h.5 [as quoted from al-Kulayni: al-Kafi 2/197 h.5] and Shaykh al-Mufid: al-Ikhtisas 22. A similar narration with is recorded in al-Majlisi: Bihar al-Anwar 74/311.
- 7. Al-Mustadrak 2/408 h.2, al-Majlisi: Bihar al-Anwar 74/311 as quoted from Shaykh al-Mufid: al-Ikhtisas 22.
- 8. Al-Mustadrak 2/408 h.6 and al-Majlisi: Bihar al-Anwar 74/235 h.123.
- 9. Al-Mustadrak 2/152 h.3 and al-Majlisi: Bihar al-Anwar 74/315 as quoted from al-Suri: Qa®a` al-°uquq.
- 10. Al-Mustadrak 2/404 h.2, al-Majlisi: Bihar al-Anwar 74/287 h.14, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/569 h.1 [as quoted from al-Kulayni: al-Kafi 2/188 h.1] and Shaykh al-Saduq: Musadaqat al-Ikhwan 52 h.9.
- 11. Al-Mustadrak 2/408 h.3, al-Majlisi: Bihar al-Anwar 7/198 h.71, 74/321 h.87 [as quoted from al-Kulayni: al-Kafi 2/199 h.3], 74/386 h.105 and 75/22 h.23 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 179 h.1] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/587 h.4.
- 12. Al-Mustadrak 2/147 h.5, al-Majlisi: Bihar al-Anwar 74/326 h.95 and 97 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/581 h.3 and 4 [as quoted from al-Kulayni: al-Kafi 2/194 h.6].
- 13. The same as the first statement of narration No. 111.
- 14. Al-Mustadrak 2/406 h.6, al-Majlisi: Bihar al-Anwar 74/285 h.8 [as quoted from al-°imyari al-Qummi: Qurb al-Isnad 19], 74/305 h.54 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 223], 74/312 h.68 [as quoted from Shaykh al-Mufid: al-Ikhtisas 184], 74/326 h.96 [as quoted from al-Kulayni: al-Kafi 2/194 h.7] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/576 h.4
- 15. Al-Mustadrak 2/406 h.7, al-Majlisi: Bihar al-Anwar 74/319 [as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i 178], 75/177 h.13 [as quoted from Shaykh al-Saduq: al-Amali 2/278 h.36] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 2/80.
- 16. Al-Mustadrak 2/407 h.3.
- 17. Al-Mustadrak 2/408 h.4.
- 18. Al-Majlisi: Bihar al-Anwar 74/233 as quoted from al-Suri: Qa⊡a` al-°uquq.
- 19. Al-Mustadrak 2/404 h.3, al-Majlisi: Bihar al-Anwar 74/288 h.16 [as quoted from al-Kulayni: al-Kafi 2/188 h.3] and 74/306 h.57 [as quoted from Qasas al-Anbiya` 125 h.28]. The first statement of the narration is recorded in al-Majlisi: Bihar al-Anwar 13/356 h.59 [as quoted from al-Kulayni: al-Kafi] and Shaykh al-Saduq: Musadaqat al-Ikhwan 52 h.9, and the last statement is in 8/314 h.92.
- 20. Al-Mustadrak 2/406 h.8, and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/579 h.12 as quoted from Shaykh al-Saduq: Musadagat al-Ikhwan 40 h.4.
- 21. Al-Hurr al-`Amili: Wasa`il al-Shi`ah 12/287 h.4 [as quoted from Shaykh al-Saduq: al-Muqanna` 98] and 12/286 h. 2 [as quoted from al-Kulayni: al-Kafi 25/153], Shaykh al-Tusi: al-Tahdhib 7/8 h.26 and Shaykh al-Saduq: Man La Yah®uruhu al-Faqih 3/196 h. 3738 and Musadaqat al-Ikhwan 66 h.1.
- 22. Al-Mustadrak 2/404 h.4, al-Majlisi: Bihar al-Anwar 74/296 h.25 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/571 h.9 [as

quoted from al-Kulayni: al-Kafi 2/192 h. 12 and Shaykh al-Sadug: Thawab al-A`mal 180].

- 23. Al-Mustadrak 2/404 h.6, al-Majlisi: Bihar al-Anwar 74/297 h.29 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/570 h.6 [as quoted from al-Kulayni: al-Kafi 2/192 h.16], al-Majlisi: Bihar al-Anwar 74/365 h.37 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 6/328 h.3 [as quoted from Shaykh al-Tusi: al-Tahdhib 4/110 h.52 and al-Kulayni: al-Kafi 4/51 h.7] with little difference; al-Majlisi: Bihar al-Anwar 74/283 h.2 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/575 h.20 [as quoted from al-°imyari al-Qummi: Qurb al-Isnad 68] and Shaykh al-Saduq: Musadaqat al-Ikhwan 24 h.2 with little difference.
- 24. Al-Mustadrak 2/404 h.7, al-Majlisi: Bihar al-Anwar 13/306 h.56 [as quoted from al-Rawandi: Qasas al-Anbiya` 125 h.27], 74/329 h.101 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/578 h.8 [as quoted from al-Kulayni: al-Kafi 2/195 h.12 with little differences in the texts.
- 25. Al-Mustadrak 2/408 h.3, al-Majlisi: Bihar al-Anwar 74/311 h.66 [as quoted from Shaykh al-Mufid: al-Ikhtisas 21].
- 26. Al-Mustadrak 2/404 h.8, al-Majlisi: Bihar al-Anwar 74/289 h.17 [as quoted from al-Kulayni: al-Kafi 2/189 h.4] and Shaykh al-Saduq: Musadaqat al-Ikhwan 50 h.6.
- 27. Al-Mustadrak 2/408 h.4, al-Majlisi: Bihar al-Anwar 74/335 h.113, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/585 h.3 [as quoted from al-Kulayni: al-Kafi 2/198 h.9] and Shaykh al-Saduq: Musadaqat al-Ikhwan 64 h.10.
- 28. Al-Mustadrak 2/404 h.9.
- 29. Al-Mustadrak 2/407 h.3 and al-Majlisi: Bihar al-Anwar 74/314 h.70.
- <u>30.</u> Al-Mustadrak 2/408 h.5, al-Majlisi: Bihar al-Anwar 74/331 h.105, al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/582 h.1 [as quoted from al-Kulayni: al-Kafi 2/196 h.1 with another series of narrators and Shaykh al-Saduq: al-Muqanna` 97] and Shaykh al-Saduq: Musadaqat al-Ikhwan 62 h.7.
- 31. Al-Mustadrak 2/407 h.4.
- 32. Al-Mustadrak 2/409 h.5.
- 33. Al-Mustadrak 2/409 h.2, al-Majlisi: Bihar al-Anwar 74/319 h.83 [as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i 176 with little difference in the text as well as the series of narrators], 74/289 h.32 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/590 h.1 [as quoted from al-Kulayni: al-Kafi 2/206 h.3.
- <u>34.</u> Al-Mustadrak 2/389 h.7, Shaykh al-Mufid: al-Ikhtisas 22, al-Majlisi: Bihar al-Anwar 74/311 h.67 [as quoted from al-Ikhtisas with little difference in the series of narrators].
- 35. Al-Majlisi: Bihar al-Anwar 74/222 h.2 [as quoted from al-Ikhtisas].
- 36. Al-Mustadrak 2/407 h.4 and al-Majlisi: Bihar al-Anwar 74/319 h.83 [as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i 178].
- 37. Al-Mustadrak 2/537 h.6.
- 38. Al-Mustadrak 2/405 h.11, 92 h.2, al-Majlisi: Bihar al-Anwar 74/295 h.11 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/573 h.13 [as quoted from al-Kulayni: al-Kafi 2/191 h.10 with little difference].
- 39. Al-Mustadrak 2/405 h. 12, al-Majlisi: Bihar al-Anwar 74/283 h. 1 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 163, Shaykh al-Saduq: al-Amali 483 h.3], 74/289 h. 18 [as quoted from al-Kulayni: al-Kafi 2/189 h.5]. A similar narration is recorded in Bihar al-Anwar 75/19 h. 10 [as quoted from Shaykh al-Saduq: Ma`ani al-Akhbar 374 h. 1 and Shaykh al-Saduq: `Uyun Akhbar al-Ri®a 2/243 h.84], 14/34 h.5 [as quoted from Shaykh al-Saduq: al-Amali and al-Rawandi: Qasas al-Anbiya` 166 h. 1] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/570 h.7 [as quoted from al-Kulayni: al-Kafi, Shaykh al-Saduq: al-Amali and Thawab al-A`mal].
- 40. Al-Mustadrak 2/407 h.5.
- 41. Al-Mustadrak 2/409 h.6, al-Majlisi: Bihar al-Anwar 74/319 h.85 [as quoted from al-Kulayni: al-Kafi 2/199 h.1], 75/21 h.22 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 179]. The first statement is recorded in al-Majlisi: Bihar al-Anwar 7/299 h.49, 75/22 h.25 [as quoted from Shaykh al-Saduq: Thawab al-A`mal 220] and al-Hurr al-`Amili: Wasa`il al-Shi`ah 11/586 h.1 [as quoted from al-Kulayni: al-Kafi and Shaykh al-Saduq: Thawab al-A`mal].

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