

'Be Positive'

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To try to avert the animosity of relative with Kindness32

Abbreviations:

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

azwj: - Az Za **Wa** Jalla

asws: - Allay hay Salawat **Wass** **Salam**

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Be Positive’

(1) Summary:

In Islam we have been encouraged to remain ‘Positive’ under all conditions (to be hopeful of Allah^{-azwj}’s Mercy). We can learn from our mistakes, try not to repeat the same errors and fight back against insinuations of Iblis^{-la} making us depressed and lazy. When we complain, i.e., ‘why me?’ we are basically critical about a Decree (Mashiya) of Allah^{-azwj}, and end-up in a demoralising and perhaps in confusing state. When we observe patience and exhibit positive attitude we tend to accept and be pleased with the *Mashiya* (Will of Allah^{-azwj}) and Allah^{-azwj} Rewards us for being compliant with His Decree otherwise we will still go through the hardship/trial but without reaping any benefits of Allah^{-azwj}’s Mercy.

In this article we will learn from Ahadith, the causes of and remedies to the negative thoughts and how to remain on the positive attitude under all circumstances.

Negative thoughts, mostly frequently result from one of or a combination of influence:

1. Iblis^{-la}’s insinuations;
2. Self-demoralisation due to laziness or procrastinations or mistakes;
3. An outcome of a matter beyond our control;
4. An unfair/unjust treatment from relatives/friends or others.
5. Others, i.e., Rizk (sustenance), health issues

First of all, to be positive, one has to seek good advice from Ahadith on the manner we must behave in our lives. For example, in a lengthy Hadith, Amir ul-Momineen^{-asws} described several qualities of a believer to a companion¹ below is an extract related to our topic.

¹الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ ذَاهِرٍ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنْ قُتَيْبٍ أَبِي قَتَادَةَ الْحَرَّانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَامَ رَجُلٌ يُقَالُ لَهُ هَمَامٌ وَكَانَ عَابِدًا نَابِسًا مُجْتَهِدًا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَهُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةً الْمُؤْمِنِ كَأَنَّا نَنْظُرُ إِلَيْهِ

لَا يَهْجُرُ أَحَاهُ وَلَا يَغْتَابُهُ وَلَا يَمْكُرُ بِهِ وَلَا يَأْسَفُ عَلَى مَا فَاتَهُ وَلَا يَحْزَنُ عَلَى مَا أَصَابَهُ وَلَا يَرْجُو مَا لَا يَجُوزُ لَهُ الرَّجَاءُ وَلَا يَفْشِلُ فِي الشَّدَّةِ وَلَا يَبْطُرُ فِي الرَّخَاءِ يَمُزِجُ الْحِلْمَ بِالْعِلْمِ وَالْعَقْلَ بِالصَّبْرِ تَرَاهُ بَعِيداً كَسَلُهُ دَائِماً نَشَاطُهُ قَرِيباً أَمَلُهُ قَلِيلاً زَلَّهُ

He (a believer) neither forsakes (abandon) his brother, nor does he backbite him, nor does he plot against him, nor does he despair upon what he loses, nor does he grieve upon whatever hits him, nor does he wish for what is not allowed for him to wish for, nor does he fail in the difficulties, nor is he ungrateful during the prosperity. He blends the forbearance with the knowledge and the intellect with the patience. You will see him (Momin) distant from laziness, always active, hoping short-term, few of errors. (an extract)²

Amir ul-Momineen^{-asws} has praised Malik Al-Ashtar^{-ra} in Nahjul Balagah, by saying: When there is a time to act, he does not procrastinate (show laziness) and when there is time to pause (remain patient) he does not rush so he (Malik Al-Ashtar^{-ra}) makes less mistakes.³

الخصال ابنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ التَّاجِرِ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ فَضَالَةَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَمَتَّى شَيْئاً وَهُوَ لِلَّهِ عَزَّ وَ جَلَّ رِضاً لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُعْطَاهُ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil – from Muhammad Al Attar, from Al Husayn Bin Is'haq Al Tajir, from Ali Bin Mahziyar, from Fazalat, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww}: 'One who wishes for something, and he is satisfied for Allah^{-azwj} Mighty and Majestic, will not exit from the world until he is Given it'.⁴

Having trust in Allah^{-azwj} and (relying only on) striving hard in His^{-azwj} Way, can one hope to succeed? That's not possible as all our acts of worship are deficient and insufficient. Therefore, we need to have good thoughts (be positive) with Allah that He will Forgive us and

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Ismail, from Abdullah Bin Dahir, from Al Hassan Bin Yahya, from Fusam Abu Qatadah Al Harraby, from Abdullah Bin Yunus,

'From Abu Abdullah^{-asws} having said: "A man called Hammam, and he was a worshipper, a performer of rituals, a striving one stood up to Amir Al-Momineen^{-asws} while he^{-asws} was addressing, and he said, 'O Amir Al-Momineen^{-asws}! Describe to us the description of the Momin (to the extent), as if we are looking at him'.

² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 70

³ 374- نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ كِتَابِ لَهُ ع إِلَى أَمِيرَيْنِ مِنْ أَمْرَاءِ جَيْشِهِ وَ قَدْ أَمَرْتُمْ عَلَيْهِمَا وَ عَلَى مَنْ فِي حَيْزِهِمَا مَالِكُ بْنُ الْحَارِثِ الْأَشْجَرِيُّ فَاسْمَعَا لَهُ وَ أَطِيعَا وَ اجْعَلَا دِرْعاً وَ حِجَافَةً لِمَنْ لَا يَخَافُ وَهُنَّ وَ لَا سَفْطَةً وَ لَا بَطْطَةً عَمَّا الْإِسْرَافَ إِلَيْهِ أَخْزَمُ وَ لَا إِسْرَافَهُ إِلَى مَا الْبَطْطَةُ عَنْهُ أَمَلٌ.

(The book) 'Nahj Al-Balagah – And from a letter of his^{-asws} to two commanders from the commanders of his^{-asws} army: 'And I^{-asws} have made a commander to be upon you both, and upon the ones in your domain, Malik Bin Al-Haris Al-Ashtar, therefore listen to him, and obey him, and make him to be an armour and a shield, for he is from the ones I^{-asws} neither fear his weakness nor his mistakes, nor his delay from what he should be quickening to, nor his quickness to what he should be delaying from, being optimum'.³

⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 75 H 1

have Mercy upon us, in the Hereafter, is the only way to secure ourselves from the Punishment.

– ثُمَّ قَالَ الْعَالَمُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلَا لَا يَتَّكِلِ الْعَامِلُونَ عَلَى أَعْمَالِهِم الَّتِي يَعْمَلُونَهَا لِتَوَابِي فَإِنَّهُمْ لَوِ اجْتَهَدُوا وَ اتَّعَبُوا أَنْفُسَهُمْ
أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بِالْغَيْنِ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَظُنُّونَهُ عِنْدِي مِنْ كَرَامَتِي

Then the scholar^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said: “Indeed! The workers should not be relying upon their works which they are working for My^{azwj} Rewards, for them, if they were to strive and fatigue themselves in their lifetimes in My^{azwj} worship, they would (still) be deficient, not reaching its essence in their worship in worshipping Me^{azwj}, seeking in My^{azwj} Presence of My^{azwj} Benevolence.

وَ لَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ مِنْ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ مِنِّي تَبْلُغُهُمْ وَ رِضْوَانِي وَ مَغْفِرَتِي يَلْبَسُهُمْ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ سُبُوتٌ.

But they should be trusting My^{azwj} Mercy, and be hoping of My^{azwj} Grace, and let them be reassured to the good thoughts with Me^{azwj}, for My^{azwj} Mercy would come across them during that, and My^{azwj} Conferment would reach them, and My^{azwj} Pleasure, and My^{azwj} Forgiveness will be clothing them, for Me^{azwj}, I^{azwj} am Allah^{azwj} the Beneficent, the Merciful, and am Named with that!”⁵

In a similar Hadith, we see how positive thoughts about Allah^{azwj}’s Mercy, will reward us in the Hereafter.

وَ رُويَ أَنَّ آخِرَ عَبْدٍ يُؤْمَرُ بِهِ إِلَى النَّارِ فَيَلْتَفِتُ فَيَقُولُ يَا رَبِّ لَمْ يَكُنْ هَذَا ظَنِّي بِكَ

And it is reported – ‘The last servant Commanded with to the Fire, he will turn around and say, ‘O Lord^{azwj}! This did not happen to be my thoughts with You^{azwj}!’

فَيَقُولُ مَا كَانَ ظَنُّكَ بِي

He^{azwj} will Say: “What were your thoughts with Me^{azwj}?”

قَالَ كَانَ ظَنِّي بِكَ أَنَّ تَغْفِرَ لِي خَطِيئَتِي وَ تُسْكِنَنِي جَنَّتَكَ

He will say, ‘My thoughts with You^{azwj} were that You^{azwj} will Forgive my mistakes (sins) for me and Settle me in Your^{azwj} Paradise!’

⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 e

فَيَقُولُ اللَّهُ جَلَّ وَ عَزَّ يَا مَلَائِكَتِي وَ عِزَّتِي وَ جَلَالِي وَ جُودِي وَ كَرَمِي وَ ارْتِفَاعِي فِي غُلُوبِي مَا ظَنَّ بِي عَبْدِي خَيْرًا سَاعَةً قَطُّ وَ لَوْ
ظَنَّ بِي سَاعَةً خَيْرًا مَا رَوَّعْتُهُ بِالنَّارِ أَجِيرُوا لَهُ كَذِبُهُ وَ ادْخُلُوهُ الْجَنَّةَ.

Allah^{-azwj} Majestic and Mighty will Say: "O My^{-azwj} Angels! By My^{-azwj} Might and My^{-azwj} Majesty, and My^{-azwj} Generosity and My^{-azwj} Benevolence, and My^{-azwj} Loftiness and My^{-azwj} Exaltedness! My^{-azwj} servant did not have good thoughts with Me^{-azwj} for a moment at all, and if he had had good thoughts with Me^{-azwj} for a moment, I^{-azwj} would not have even Scared him with the Fire! I^{-azwj} shall Allow his lies for him and I^{-azwj} shall Enter him into the Paradise!"⁶

⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 23

(2) Introduction:

Sometimes, we get depressed, without any apparent reason, what shall we do at that? We need to supplicate in that situation to get out of sad feelings as mostly it’s an attack from Iblis^{la}, e.g.,

(3) Iblis^{la}’s insinuations;

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّهُ يَقَعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I said to him^{-asws}, ‘There has occurred in my *الْقَلْبُ* (*Qalb*), a grievous matter (temptation/filth)⁷. So he^{-asws} said: ‘Say, لَا إِلَهَ إِلَّا اللَّهُ’, ‘There is no god except for Allah^{-azwj}’.

قَالَ جَمِيلٌ فُكِّلَ مَا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ فَيَذْهَبُ عَنِّي .

Jameel (the narrator) said, ‘So every time something occurred in my heart, I would say,

‘لَا إِلَهَ إِلَّا اللَّهُ’

‘There is no god except for Allah^{-azwj}, and it would go away from me’.⁸

Prayer for curing depression:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَخِي سَعِيدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) يَدْخُلُنِي الْعَمُ فَقَالَ أَكْثِرْ مِنْ أَنْ تَقُولَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a cousin of Saeed from Saeed Bin Yasaar who said,

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 1

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 2

'I said to Abu Abdullah^{-asws}, 'The sadness has entered into me'. So he^{-asws} said: **Frequent from saying,**

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً

'Allah^{-azwj} is my Lord^{-azwj}! There is nothing associated with Him^{-azwj}'.

فَإِذَا خِفْتَ وَسْوَسةً أَوْ حَدِيثَ نَفْسٍ فَقُلْ

So when you fear the Satanic insinuations or self-discussions, so say,

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ عَذْلٌ فِي حُكْمِكَ مَاضٍ فِي قَضَائِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ الْقُرْآنَ نُورًا بَصَرِي وَرَيْعَ قَلْبِي وَجَلَاءَ حُزْنِي وَدَهَابَ هَمِّي اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً .

'O Allah^{-azwj}! I am Your^{-azwj} servant, and a son of Your^{-azwj} servant, and a son of Your^{-azwj} maid. My forelock is in Your^{-azwj} Hands. You^{-azwj} were Just in Your^{-azwj} Decisions of the past regarding me in Your^{-azwj} Judgment. O Allah^{-azwj}! I ask You^{-azwj} with every Name which is for You^{-azwj}, Revealed in Your^{-azwj} Book, or You^{-azwj} Taught anyone from Your^{-azwj} creatures, or You^{-azwj} Accounted within the Knowledge of the unseen in Your^{-azwj} Presence, that You^{-azwj} should Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and that You^{-azwj} should Make the Quran to be a Light of my vision, and a spring of my heart, and Evacuate my sorrow and Remove my worries. Allah^{-azwj}! Allah^{-azwj} is my Lord^{-azwj}. I do not associate anything with Him^{-azwj}'⁹.

(4) Self-demoralisation due to laziness or procrastinations or mistakes;

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ صَالِحِ بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَسْتَعِينْ بِكَسْلَانٍ وَلَا تَسْتَشِيرَنَّ عَاجِزاً .

Ahmad Bin Muhammad, from one of our companions, from Salih Bin Umar, from Al Hassan Bin Abdullah, from;

⁹ Al Kafi V 2 – The Book Of Supplication CH 55 H 16

Abu Abdullah^{-asws} has said: 'Do not seek assistance from the lazy ones, nor should you be consulting an incapable one'.¹⁰

Also,

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنِّي لَأُبْعِضُ الرَّجُلَ أَوْ أُبْعِضُ لِلرَّجُلِ أَنْ يَكُونَ كَسَلَانًا [كَسَلَانٌ] عَنْ أَمْرِ دُنْيَاهُ وَ مَنْ كَسِلَ عَنْ أَمْرِ دُنْيَاهُ فَهُوَ عَنْ أَمْرِ آخِرَتِهِ أَكْسَلُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A'ala, from Muhammad Bin Muslim, from;

Abu Ja'far^{-asws} has said: 'I^{-asws} am hateful towards the man, or hateful for the man who becomes lazy from the matters of his world; and the one who is too lazy about the matters of his world, so he would be lazy about the matters of his Hereafter'.¹¹

(5) A Supplication to overcome Laziness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ كَرَامٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَقُولُ

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Karram, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{-asws}, that he^{-asws} used to recite (the following supplication):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْهَرَمِ وَ الْجُبْنِ وَ الْبُخْلِ وَ الْعُقْلَةِ وَ الْقَسْوَةِ وَ الْفَقْرَةِ وَ الْمَسْكَنَةِ وَ أَعُوذُ بِكَ يَا رَبِّ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تَنْفَعُ وَ أُعِيذُ بِكَ نَفْسِي وَ أَهْلِي وَ ذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the laziness, and the infirmity (of old age), and the cowardice, and the stinginess, and the neglect-fullness, and the cruelty, and the weakness, and the destitution. And I seek Refuge with You^{-azwj}, O Lord^{-azwj}, from a self not being satiated, and from a heart not fearing, and from a supplication not being heard, and from a *Salāt* not being beneficial. And I seek Refuge with You^{-azwj} for myself^{-asws}, and my^{-asws} family, and my^{-asws} offspring, from the Pelted Satan^{-la}. (An extract).¹²

¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 6

¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 4

¹² Al Kafi V 2 – The Book Of Supplication CH 60 H 24

(6) An outcome of a matter beyond our control;

This is a very important fact of life, as some of those things which we abhor embrace us as part of the fate, in Islamic term it's as per *Mashiya*, the will of Allah^{-azwj}. One must realise that a loss or a cruel act from someone will not harm one until Allah^{-azwj} would Let the Iblis/people overcome a believer – Allah^{-azwj} Allows for it for a number of reasons, i.e., to elevate the status of the believer or to forgive his/her sins or his term has approached. See for example a supplication for averting hardships in Appendix I.

Some of these are just hardships, which tend to pass after a time, so we have been advised to give out charity (sadaqa), recite prayers to avert difficulties, so during the time of trial, there is a time for supplications. However, when something transpires, then it's the time to be patient and be pleased with the *Mashiya* of Allah^{-azwj}.

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ص يَقُولُ لِمَنْ شَيْءٌ قَدْ مَضَى لَوْ كَانَ غَيْرُهُ.

Imam Sadiq^{-asws} said: “Rasool Allah^{-saww} would never say: “I wish something else had happened” after things had happened.”¹³

– ل، الخصال أبي عن سعد عن أيوب بن نوح عن ابن أبي عمير عن الفراء عن أبي عبد الله ع قال: مَنْ رَضِيَ الْقَضَاءَ أَتَى عَلَيْهِ الْقَضَاءُ وَهُوَ مَأْجُورٌ وَمَنْ سَخِطَ الْقَضَاءَ أَتَى عَلَيْهِ الْقَضَاءُ وَ أَحْبَطَ اللَّهُ أَجْرَهُ.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Al Fara’a,

‘From Abu Abdullah^{-asws} having said: ‘One who is satisfied with the Decree, the Decree will come to him and he will be Rewarded, and the one who is dissatisfied with the Decree, the Decree will come to him (anyway) Allah^{-azwj} will Confiscate his Reward’.”¹⁴

¹³ الكافي (ط - الإسلامية)، ج 2، ص: 63

¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 26

(7) Before its time to pray but after (Amr) Occurs its time of acceptance

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَانَ قَوْمٌ أَتَوْا أَبَا جَعْفَرٍ (عليه السلام) فَوَافَقُوا صَبِيًّا لَهُ مَرِيضًا فَرَأَوْا مِنْهُ اهْتِمَامًا وَ غَمًّا وَ جَعَلُوا لَا يَقِرُّ قَالَ فَقَالُوا وَ اللَّهُ لَئِنْ أَصَابَهُ شَيْءٌ إِنَّا لَنَتَخَوَّفُ أَنْ نَرَى مِنْهُ مَا نَكْرَهُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Yunus Bin Yaqoub, from one of our companions who said,

'A group of people came over to Abu Ja'far^{-asws}, so they found a son of his^{-asws} to be sick, and they saw from him^{-asws} worries, and gloom, and not being at rest. So they said, 'By Allah^{-azwj}! If something happens to him we are afraid that we would see from him^{-asws} what we do not like'.

قَالَ فَمَا لَبِثُوا أَنْ سَمِعُوا الصَّبِيَّاحَ عَلَيْهِ فَإِذَا هُوَ قَدْ خَرَجَ عَلَيْهِمْ مُنْبَسِطَ الْوَجْهِ فِي غَيْرِ الْحَالِ الَّتِي كَانَ عَلَيْهَا فَقَالُوا لَهُ جَعَلَنَا اللَّهُ فِدَاكَ لَقَدْ كُنَّا نَخَافُ بِمَا نَرَى مِنْكَ أَنْ لَوْ وَقَعَ أَنْ نَرَى مِنْكَ مَا يَعْظُمُنَا فَقَالَ هُمْ إِنَّا لَنَحِبُّ أَنْ نُعَاقِيَ فِيمَنْ نُحِبُّ فَإِذَا جَاءَ أَمْرُ اللَّهِ سَلَّمْنَا فِيمَا أَحَبَّ .

He (the narrator) said, 'It was not long before we heard the shrieking upon him, and he^{-asws} had come out with a glad face in a changed state which was upon him^{-asws} beforehand. So they said to him^{-asws}, 'May we be sacrificed for you^{-asws}! We were afraid from what we would see from you^{-asws} if (death) were to occur that we would see from you^{-asws} what would make us gloomy'. So he^{-asws} said to them: 'We^{-asws} love that we^{-asws} have good health regarding the ones we^{-asws} love. But when the Command of Allah^{-azwj} comes, we^{-asws} submit with regards to what we^{-asws} love'.¹⁵

A similar Hadith with a slight variation is included in Appendix II.

(8) An unfair/unjust treatment from relatives/friends or others.

We need to be patient and tolerant regarding the injustices of relatives, as it comes under the umberalla of Sila-e-Rahmi, see for example: Sila-e-Rehmi (Rights of Kinship) (hubeali.com)

¹⁵ Al Kafi V 3 – The Book Of Funerals CH 81 H 14

غَط، الغيبة للشيخ الطوسي جَمَاعَةً عَنِ الْبَرْزُورِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ هِشَامِ بْنِ أَحْمَرَ عَنْ سَالِمَةَ مَوْلَاةِ أَبِي عَبْدِ اللَّهِ قَالَتُ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ حِينَ حَضَرَتْهُ الْوَفَاةُ وَ أُغْمِيَ عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أَعْطُوا الْحَسَنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ هُوَ الْأَفْطَسُ سَبْعِينَ دِينَاراً وَ أَعْطِ فُلَاناً كَذَا وَ فُلَاناً كَذَا

(The book) 'Al Ghayba' of the sheykh Al Tusi – A group, from Al BAZufary, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmad,

'From Salima, a maid of Abu Abdullah^{-asws}, she said, 'I was in the presence of Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} when the expiry presented to him^{-asws} and there was unconsciousness upon him^{-asws}. When he^{-asws} woke up, he^{-asws} said: 'Give seventy Dinars to Al-Hassan Bin Ali^{-asws} Bin Al-Husayn^{-asws} (and he is Al-Aftas), and give so and so such and such'.

فَقُلْتُ أَ تُعْطِي رَجُلًا حَمَلَ عَلَيْكَ بِالشَّفَرَةِ يُرِيدُ أَنْ يَفْتُلِكَ

I said, 'Will you give to a man who attacked upon you with the knife intending to kill you^{-asws}?'

قَالَ تُرِيدِينَ أَنْ لَا أَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ الَّذِينَ يَصْلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ نَعَمْ يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ فَطَيَّبَهَا وَ طَيَّبَ رِيحَهَا وَ إِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ وَ لَا يَجِدُ رِيحَهَا عَاقٌ وَ لَا قَاطِعٌ رَحِمَ.

He^{-asws} said: 'Do you intend that I^{-asws} should not be from the ones Allah^{-azwj} Mighty and Majestic Said: ***And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]?*** Yes, O Salima! Allah^{-azwj} Created the Paradise, and Made it good, and Made its aroma to be good, and its aroma would be smelt from a travel distance of a thousand years, and its aroma would not be smelt by one disloyal (to parents), nor one cutting off kinship''.¹⁶

Another Hadith emphasising the kind behaviour to still be observed with those who try to kill one from his relatives is included in Appendix III.

¹⁶ Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 17

(9) One Cannot disavow a Momin 'Friend/relative' even if he is a 'big' sinner:

كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى شَيْخُ الطَّائِفَةِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ يُوْنُسَ الشَّحَامِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى عَ الرَّجُلِ مِنْ مَوَالِيكُمْ عَاصٍ يَشْرَبُ الْخَمْرَ وَ يَرْتَكِبُ الْمُوبِقَ مِنَ الذَّنْبِ نَتَبَرَّأُ مِنْهُ فَقَالَ تَبَرَّأُوا مِنْ فِعْلِهِ وَ لَا تَتَبَرَّأُوا مِنْ خَيْرِهِ وَ أَبْغَضُوا عَمَلَهُ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Sheykh al Taifa, by his chain, from Zayd bin Yunus Al Shaham who said,

'I said to Abu Al-Hassan Musa^{-asws}, 'The man from your^{-asws} friends disobeys, he drinks the wine and indulges in the destructive sins, should we disavow from him?' He^{-asws} said: 'Disavow from his deeds and do not disavow from his goodness, and hate his deeds'.

قُلْتُ يَسْعُ لَنَا أَنْ نَقُولَ فَاسِقٌ فَاجِرٌ فَقَالَ لَا الْفَاسِقُ الْفَاجِرُ الْكَافِرُ الْجَاهِدُ لَنَا وَ لِأَوْلِيَانَا أَبِي اللَّهِ أَنْ يَكُونَ وَلِيْنَا فَاسِقًا فَاجِرًا وَ إِنْ عَمِلَ مَا عَمِلَ وَ لَكِنِّكُمْ قُولُوا فَاسِقٌ الْعَمَلِ فَاجِرُ الْعَمَلِ مُؤْمِنُ النَّفْسِ حَبِيبُ الْفِعْلِ طَيِّبُ الرُّوحِ وَ الْبَدَنِ

I said, 'Is there leeway for us that we should be saying, 'Mischief-maker, immoral'? He^{-asws} said: 'No. The mischief-maker, the immoral, is the Kafir, the rejecter of us^{-asws} and our^{-asws} friends. Allah^{-azwj} has Refused the our^{-asws} friends be a mischief-maker, an immoral, and even if he does what he does, but you should be saying, 'Mischievous of the deeds, immoral of the deeds, a Momin himself (may be the) wicked of the deeds, but good of the soul and the body.

لَا وَ اللَّهُ لَا يَخْرُجُ وَلِيْنَا مِنَ الدُّنْيَا إِلَّا وَ اللَّهِ وَ رَسُولُهُ وَ نَحْنُ عَنْهُ رَاضُونَ يَحْشُرُهُ اللَّهُ عَلَى مَا فِيهِ مِنَ الذُّنُوبِ مُبِيضًا وَجْهَهُ مَسْتُورَةً عَوْرَتُهُ أَمَنَةً رَوْعَتُهُ لَا خَوْفٌ عَلَيْهِ وَ لَا حُزْنٌ وَ ذَلِكَ أَنَّهُ لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يُصَفَّى مِنَ الذُّنُوبِ إِمَّا بِمُصِيبَةٍ فِي مَالٍ أَوْ نَفْسٍ أَوْ وَلَدٍ أَوْ مَرَضٍ

No, by Allah^{-azwj}! Our^{-asws} friend does not exit from the world except and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and we^{-asws} are pleased from him. Allah^{-azwj} would Resurrect him despite what he is in from the sins, whitened of face, veiled of his nakedness, and safe of his fear, neither would there be fear upon him nor grief, and that is because he will not exit from the world until he is cleaned from the sins. Either by difficulties regarding wealth, or self, or children, or illness.

وَ أَذْنَى مَا يُصْنَعُ بِوَلِيْنَا أَنْ يُرِيَهُ اللَّهُ رُؤْيَا مَهُولَةً فَيُصْبِحَ حَزِينًا لِمَا رَأَاهُ فَيَكُونَ ذَلِكَ كَفَارَةً لَهُ أَوْ خَوْفًا يَرُدُّ عَلَيْهِ مِنْ أَهْلِ دَوْلَةِ الْبَاطِلِ أَوْ يُشَدَّدَ عَلَيْهِ عِنْدَ الْمَوْتِ فَيَلْقَى اللَّهَ عَزَّ وَ جَلَّ طَاهِرًا مِنَ الذُّنُوبِ أَمَنَةً رَوْعَتُهُ مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِمَا

And the least of what is done with our^{-asws} friend is the Allah^{-azwj} Shows him a horrific dream and he wakes up in the morning gloomy for what he had seen, and that would become an expiation for him, or some fear would be passing upon him from the people of the government of the falsehood, or there would be difficulty upon him at death, so he would meet Allah^{-azwj} Mighty and Majestic, clean from the sins, secure from his fear due to Muhammad^{-saww} and Amir Al-Momineen^{-asws}.

ثُمَّ يَكُونُ أَمَامَهُ أَخَذَ الْأَمْرَيْنِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي هِيَ أَوْسَعُ مِنْ أَهْلِ الْأَرْضِ جَمِيعاً أَوْ شَفَاعَةُ مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ عَ فَعِنْدَهَا تُصِيبُهُ رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي كَانَ أَحَقَّ بِهَا وَأَهْلَهَا وَلَهُ إِحْسَانُهَا وَ فَضْلُهَا.

Then there would happen to be in front of him, one of the two matters – The extensive Mercy of Allah^{-azwj} which is vaster than the people of the earth in their entirety, or intercession of Muhammad^{-saww} and Amir Al-Momineen^{-asws}. At that, he would achieve the extensive Mercy of Allah^{-azwj} which he would be deserving with it, and its rightful one, and for him would be its Favour and its Grace'.¹⁷

وَعَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ لِي ابْنَ عَمٍّ أَصْلُهُ فَيَقْطَعُنِي وَ أَصْلُهُ فَيَقْطَعُنِي حَتَّى لَقَدْ هَمَمْتُ لِقَطِيعَتِهِ إِيَّايَ أَنْ أَقْطَعَهُ أ تَأْذُنُ لِي قَطْعُهُ قَالَ إِنَّكَ إِذَا وَصَلْتَهُ وَ قَطَعْتَ وَصَلَكُمَا اللَّهُ عَزَّ وَ جَلَّ جَمِيعاً وَ إِنْ قَطَعْتَهُ وَ قَطَعْتَ قَطَعَكُمَا اللَّهُ .

From him, from Ali Bin Al Hakam, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{-asws}, 'There is a cousin of mine I maintain kinship with, but he cuts me off, and I maintain kinship with him but he cuts me off, to the extent that I have thought that if he were to cut me off (again), I will cut him off. Do you^{-asws} permit me to cut him off?' He^{-asws} said: 'When you maintain it to him and he cuts you off, Allah^{-azwj} Mighty and Majestic Maintains it with both of you together, and if you cut him off and he cuts you off, Allah^{-azwj} would Cut off both of you'.¹⁸

(10) Benefits of maintaining good relationship:

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) يَكُونُ الرَّجُلُ يَصِلُ رَحْمَهُ فَيَكُونُ قَدْ بَقِيَ مِنْ عُمْرِهِ ثَلَاثُ سِنِينَ فَيُصَيِّرُهَا اللَّهُ ثَلَاثِينَ سَنَةً وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ .

¹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 139

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 24

And from him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

‘Abu Al-Hassan Al-Reza^{-asws} said: ‘The man happens to maintain goodly relations with his relatives, and it so happens that there remains three years from his life, and Allah^{-azwj} Makes it to become thirty years, and Allah^{-azwj} Does whatever He^{-azwj} so Desires to’.¹⁹

(11) How to calm down an angry relative?

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ مُيسِرٍ قَالَ ذُكِرَ الْغَضَبُ عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ إِنَّ الرَّجُلَ لَيَغْضَبُ فَمَا يَرْضَى أَبَدًا حَتَّى يَدْخُلَ النَّارَ فَأَيُّمَا رَجُلٍ غَضِبَ عَلَى قَوْمٍ وَهُوَ قَائِمٌ فَلْيَجْلِسْ مِنْ قَوْمِهِ ذَلِكَ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رَجُزُ الشَّيْطَانِ وَ أَيُّمَا رَجُلٍ غَضِبَ عَلَى ذِي رَحِمٍ فَلْيَدْنُ مِنْهُ فَلْيَمْسَسْهُ فَإِنَّ الرَّحِمَ إِذَا مُسَّتْ سَكَتَتْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from his father, from Muyassar who said,

‘The anger was mentioned in the presence of Abu Ja’far^{-asws}, so he^{-asws} said: ‘When the man is angered, so he would not be pleased ever, until he enters the Fire. Therefore, whenever a man gets angry upon a people while he is standing, so let him sit down straight away, so the filth of Satan^{-la} would go away from him; and whenever a man is angered upon a relative, so let him go closer to him and let him touch him, for the relative, when touched, calms down’.²⁰

Also in another Hadith:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ هَذَا الْغَضَبَ جَمْرَةٌ مِنَ الشَّيْطَانِ تُوقَدُ فِي قَلْبِ ابْنِ آدَمَ وَإِنْ أَحَدُكُمْ إِذَا غَضِبَ احْمَرَّتْ عَيْنَاهُ وَ انْتَفَخَتْ أَوْدَاجُهُ وَ دَخَلَ الشَّيْطَانُ فِيهِ فَإِذَا خَافَ أَحَدُكُمْ ذَلِكَ مِنْ نَفْسِهِ فَلْيَلْزَمْ الْأَرْضَ فَإِنَّ رَجُزَ الشَّيْطَانِ لَيَذْهَبُ عَنْهُ عِنْدَ ذَلِكَ.

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ib Raib, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘This anger is an ember from the Satan^{-la}, being inflamed in the head of the son of Adam^{-as}, and that one of you, when he gets angered, his eyes turn red, his veins puff up and Satan^{-la} enters in him. So when one of you

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 3

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 2

fears that from himself, so let him hold on to the earth, for the filth of the Satan^{-la} would go away from him during that'.²¹

(12) Others, i.e., Rizk (sustenance), health issues

There are many challenges in life which sway our mood from good to bad, some are work related some are health related.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُثْمَانَ النَّوَّائِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ وَ يُمِيتُهُ بِكُلِّ مَيِّتَةٍ وَ لَا يَبْتَلِيهِ بِذَهَابِ عَقْلِهِ أَوْ مَا تَرَى أَيُّوبَ (عليه السلام) كَيْفَ سَلَّطَ إِبْلِيسَ عَلَى مَالِهِ وَ وُلْدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلِّطْهُ عَلَى عَقْلِهِ تَرَكَ لَهُ مَا يُوجِدُ اللَّهُ عَزَّ وَ جَلَّ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Usman Al Nawwa, from the one who mentioned it, from;

Abu Abdullah^{-asws} has said: 'Allah^{-azwj} Mighty and Majestic Afflict the Believer with every affliction, and he dies with every death, but He^{-azwj} does not afflict him with the departure of his intellect. Did you not see Ayoub^{-as}, how Iblees^{-la} overcame upon his^{-as} wealth, and his^{-as} children, and upon his^{-as} wife, and upon everything from it, but did not overcome upon his^{-as} intellect? It was left for him^{-as} to what he^{-as} could (worship) the One the Undivisible^{-azwj}'.²²

In a Hadith, when someone asked from Imam Sadiq^{-asws} why Allah^{-azwj} does not Appear but Sends Prophets^{-as} instead, Imam^{-asws} said in a lengthy Hadith:

فَقَالَ لِي وَبِكَ وَ كَيْفَ احْتَجَبَ عَنْكَ مَنْ أَرَاكَ قُدْرَتُهُ فِي نَفْسِكَ نُشُوءَكَ وَ لَمْ تَكُنْ وَ كِبَرَكَ بَعْدَ صِغَرِكَ وَ قُوَّتَكَ بَعْدَ ضَعْفِكَ وَ ضَعْفَكَ بَعْدَ قُوَّتِكَ وَ سُقْمَكَ بَعْدَ صِحَّتِكَ وَ صِحَّتَكَ بَعْدَ سُقْمِكَ وَ رِضَاكَ بَعْدَ غَضَبِكَ وَ غَضَبَكَ بَعْدَ رِضَاكَ وَ حُزْنَكَ بَعْدَ فَرَحِكَ وَ فَرَحَكَ بَعْدَ حُزْنِكَ وَ حُبَّكَ بَعْدَ بُغْضِكَ وَ بُغْضَكَ بَعْدَ حُبِّكَ

So, he^{-asws} said: 'Woe be unto you! And how is He^{-azwj} Hidden from you, the One^{-azwj} Who Shows you His^{-azwj} Power in yourself? He^{-azwj} Nourished you and you did not exist, and Aged you after your childhood (infancy), and Strengthened you after your weakness, and Weakened you after your strength, and your sickness after your well-being, and your good health after your sickness, and your pleasure after your distress and your resentment after

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 12

²² Al Kafi V 3 – The Book Of Funerals CH 1 H 10

your pleasure, and your grief after your happiness and your happiness after your grief, and your love after your hatred, and your hatred after your love.²³

Good health is a blessing of Allah^{-azwj} and the illness is a prison of Allah^{-azwj}, e.g.,

Hadith.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِمَا السَّلَام) قَالَ الْمُعَاذِيُّ الشَّاكِرُ لَهُ مِنَ الْأَجْرِ مَا لِلْمُبْتَكَى الصَّابِرِ وَ الْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَالْمَحْرُومِ الْقَانِعِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Asbaat, from Yaquob Bin Salim, from a man,

(It has been narrated) from Abu Ja'far^{-asws}, or Abu Abdullah^{-asws} having said: 'The one of good health, the grateful, for him would be from the Recompense what would be from the afflicted (with illness), the patient; and the giver, the grateful, for him would be from the Recompense like the deprived one, the contented'.²⁴

Sometimes we are tried with illness or its expiation of our slip-ups.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يُعَاقَبَ فِي الدُّنْيَا فَلَا يُصِيبُهُ شَيْءٌ مِنَ الْمَصَائِبِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Nuaym Al Sahhaf, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was saying: 'I^{-asws} do not like it for the man that he be healthy in the world but is not hit by anything from the difficulties'.²⁵

²³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 1 H 2

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 4

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 19

Duwa Rizk (sustenance):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُنْتُ كَثِيرًا مَا أَشْتَكِي عَيْنِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَلَا أَعْلَمُكَ دُعَاءً لِدُنْيَاكَ وَآخِرَتِكَ وَبَلَاغًا لَوْجَعِ عَيْنَيْكَ قُلْتُ بَلَى قَالَ تَقُولُ فِي دُبُرِ الْفَجْرِ وَدُبُرِ الْمَغْرِبِ

Ali ibn Ibrahim has narrated from his father who from ibn abu Umayr, who from Muhammad al-Jufi, who from his father, who said:

I often complained about my eyes and once I mentioned it to Abu Abd Allah^{asws} (Imam Jafar-e-Sadiq^{asws}) and Imam^{asws} said: Should I teach you a supplication that will be for the good for your worldly life as well as for the Hereafter and a cure for your eyes? I said, yes, please (enlighten me).

Imam^{asws} said **recite after the Fajr and after the Maghrib** (after offering prayers at these times), and say:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ اَلِ مُحَمَّدٍ عَلَيكَ صَلِّ عَلَى مُحَمَّدٍ وَ اَلِ مُحَمَّدٍ وَ اجْعَلِ النُّوْرَ فِيْ بَصَرِيْ وَ الْبَصِيْرَةَ فِيْ دِيْنِيْ وَ الْيَقِيْنَ فِيْ قَلْبِيْ وَ الْاِحْلَاصَ فِيْ عَمَلِيْ وَ السَّلَامَةَ فِيْ نَفْسِيْ وَ السَّعَةَ فِيْ رِزْقِيْ وَ الشُّكْرَ لَكَ اَبَدًا مَا اَبْقَيْتَنِيْ

'Ya Allah^{azwj}, I plead before You^{azwj} through the rights of Mohameed^{saww} and Alay Mohammed^{asws} with You^{azwj} to Give 'النُّوْر' (Light) to my eyes, and brighten-up my heart with 'Deen' and 'الْيَقِيْن' certainty in my heart (with Eman) and give sincerity in my actions and protect my 'Nafs' (from indulgence in sins), and increase my sustenance. And bless me with the ability to thank You^{azwj} as long as I live.²⁶

(13) Be Positive and have good thoughts with Allah^{azwj}:

لي، الأمايلي للصدوق ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن عبد الله بن القاسم عن الصادق عن آبائه عن علي ع قال: كُنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو فَإِنَّ مُوسَى بْنَ عِمْرَانَ ع خَرَجَ يَقْتَبِسُ لِأَهْلِهِ نَارًا فَكَلَّمَهُ اللَّهُ عَزَّ وَ جَلَّ فَرَجَعَ نَبِيًّا وَ خَرَجَتْ مَلِكَةُ سَبَا فَأَسْلَمَتْ مَعَ سُلَيْمَانَ ع وَ خَرَجَ سَحْرَةُ فِرْعَوْنَ يَطْلُبُونَ الْعِزَّةَ لِفِرْعَوْنَ فَرَجَعُوا مُؤْمِنِينَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Abdullah Bin Al Qasim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Be more hoping to what you are not expecting than to what you are expecting, for Musa^{-as} Bin Imran^{-as} went out to fetch some fire for his^{-as} family. Allah^{-azwj} Mighty and Majestic Spoke to him^{-as}, and he^{-as} returned as a Prophet^{-as}; and the queen of Sheba went out and became a Muslim with Suleyman^{-as}, and the magician of Pharaoh^{-la} went out seeking the honour for Pharaoh^{-la}, and they returned as believers”^{.27}

In a lengthy Hadith, Amir ul Momineen^{-asws} described several quality of a Momin to a companion²⁸ below is an extract related to our topic.

لَا يَهْجُرُ أَحَاهُ وَلَا يَغْتَابُهُ وَلَا يَمْكُرُ بِهِ وَلَا يَأْسِفُ عَلَى مَا فَاتَهُ وَلَا يَحْزَنُ عَلَى مَا أَصَابَهُ وَلَا يَرْجُو مَا لَا يَجُوزُ لَهُ الرَّجَاءُ وَلَا يَفْشِلُ فِي الشَّدَّةِ وَلَا يَبْطُرُ فِي الرَّخَاءِ يَمْزُجُ الْحِلْمَ بِالْعِلْمِ وَالْعَقْلَ بِالصَّبْرِ تَرَاهُ بَعِيداً كَسَلُهُ دَائِماً نَشَاطُهُ قَرِيباً أَمَلُهُ قَلِيلٌ رَزَقَهُ

He neither forsakes (abandon) his brother, nor does he backbite him, nor does he plot against him, nor does he despair upon what he loses, nor does he grieve upon whatever hits him, nor does he wish for what is not allowed for him to wish for, nor does he fail in the difficulties, nor is he ungrateful during the prosperity. He blends the forbearance with the knowledge and the intellect with the patience. You will see him (Momin) distant from laziness, always active, hoping short-term, few of errors. (an extract)²⁹

- وَ أُرْوِي عَنْ الْعَالِمِ ع أَنَّهُ قَالَ: وَ اللَّهُ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ حَلٍّ وَ عَزٍّ وَ رَجَائِهِ مِنْهُ وَ حُسْنِ حُلُقِهِ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

And it is reported from the scholar^{-asws} having said: ‘By Allah^{-azwj}! A Momin is not Given the good of the world and the Hereafter except due to his good thoughts with Allah^{-azwj} Majestic and Mighty, and his hopes from Him^{-azwj}, and his good manners, and the restraining from backbiting the Momineen.

²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 9

²⁸ الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنْ الْحَسَنِ بْنِ يَحْيَى عَنْ قُتَيْبٍ عَنْ أَبِي قَتَادَةَ الْحَرَّانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَامَ رَجُلٌ يُقَالُ لَهُ هَمَامٌ وَ كَانَ عَابِداً تَائِباً مُجْتَهِداً إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَّا نَنْظُرُ إِلَيْهِ

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Muhammad Bin Ismail, from Abdullah Bin Dahir, from Al Hassan Bin Yahya, from Fusam Abu Qatadah Al Harraby, from Abdullah Bin Yunus,

‘From Abu Abdullah^{-asws} having said: “A man called Hammam, and he was a worshipper, a performer of rituals, a striving one stood up to Amir Al-Momineen^{-asws} while he^{-asws} was addressing, and he said, ‘O Amir Al-Momineen^{-asws}! Describe to us the description of the Momin (to the extent), as if we are looking at him’.

²⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 70

وَأَيْمُ اللَّهِ لَا يُعَذِّبُ اللَّهُ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَالْإِسْتِغْفَارِ إِلَّا بِسُوءِ الظَّنِّ بِاللَّهِ وَ تَقْصِيرِهِ مِنْ رَجَائِهِ لِلَّهِ وَ سُوءِ خُلُقِهِ وَ مِنْ اغْتِيَابِهِ لِلْمُؤْمِنِينَ

And I^{asws} swear by Allah^{azwj}! Allah^{azwj} will not Punish a Momin after the repentance and seeking the Forgiveness, except due to his evil thoughts with Allah^{azwj}, and his deficiency from his hoping to Allah^{azwj}, and his evil manners, and from his backbiting of the Momineen.

وَاللَّهُ لَا يُخَيِّسُ عَبْدًا مُؤْمِنٌ ظَنًّا بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ يَسْتَحْيِي أَنْ يُخْلِفَ ظَنَّ عَبْدِهِ وَ رَجَاءَهُ فَأَحْسِنُوا الظَّنَّ بِاللَّهِ وَ ارْغَبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ الظَّالِمِينَ بِاللَّهِ ظَنُّ السُّوءِ عَلَيْهِمْ دَائِرَةُ السُّوءِ.

By Allah^{azwj}! A Momin will not have good thoughts with Allah^{azwj} except Allah^{azwj} would be with his thoughts with Him^{azwj}, because Allah^{azwj} Mighty and Majestic is Benevolent. He^{azwj} is too Embarrassed to Oppose the thoughts of His^{azwj} servant and (dash) his hopes, therefore improve the thoughts with Allah^{azwj} and be desirous to Him^{azwj}, and Allah^{azwj} Mighty and Majestic Said: ***the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, [48:6]***.³⁰

- وَ أَزْوَى عَنِ الْعَالِمِ أَنَّهُ قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ أَنْ يَحْبِسَ فِي الْحُبْسِ رَجُلَيْنِ مِنْ بَنِي إِسْرَائِيلَ فَحَبَسَهُمَا ثُمَّ أَمَرَهُ بِإِطْلَاقِهِمَا

And it is reported from the scholar^{asws} having said: 'Allah^{azwj} Revealed to Musa Bin Imran^{as}: "Imprison two men from the children of Israel!" So he^{as} imprisoned them. Then He^{azwj} Commanded him^{as} to free them'.

قَالَ فَنَظَرَ إِلَى أَحَدِهِمَا فَإِذَا هُوَ مِثْلُ الْهُدْبَةِ فَقَالَ لَهُ مَا الَّذِي بَلَغَ بِكَ مَا أَرَى مِنْكَ قَالَ الْخُوفُ عَنِ اللَّهِ

He^{asws} said: 'He^{as} looked at one of them and behold, he was like the insect. He^{as} said to him: 'What is that which reached with you to what I^{as} see from you?' He said, 'The fear from Allah^{azwj}'.

وَ نَظَرَ إِلَى الْآخَرِ لَمْ يَتَشَعَّبْ مِنْهُ شَيْءٌ فَقَالَ لَهُ أَنْتَ وَ صَاحِبُكَ كُنْتُمَا فِي أَمْرٍ وَاحِدٍ وَ قَدْ رَأَيْتُ بَلَغَ الْأَمْرُ بِصَاحِبِكَ وَ أَنْتَ لَمْ تَتَغَيَّرْ

And he^{as} looked at the other one (and) nothing had deteriorated from him. He^{as} said to him: 'You and your companion, both of you were in one matter, and I^{as} have seen the matter with your companion, and you have not changed (at all)!'

فَقَالَ لَهُ الرَّجُلُ إِنَّهُ كَانَ ظَنِّي بِاللَّهِ جَمِيلًا حَسَنًا

³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 b

The man said to him^{-asws}, ‘It was my beautiful, good thoughts with Allah^{-azwj}!’

فَقَالَ يَا رَبِّ قَدْ سَمِعْتَ مَقَالَ عَبْدِكَ فَأَيُّهُمَا أَفْضَلُ

He^{-as} said: ‘O Lord^{-azwj}! You^{-azwj} have heard the words of Your^{-azwj} two servants, so which of the two is superior?’

قَالَ صَاحِبُ الظَّنِّ الْحَسَنِ أَفْضَلُ.

He^{-azwj} Said: “Owner of the good thoughts is superior!”³¹

محض، التمحيص عن أبي عبيدة الخدائ عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لِعِبَاداً لَا يَصْلُحُ لَهُمْ أَمْرٌ دِينِهِمْ إِلَّا بِالْفَاقَةِ وَ الْمَسْكِنَةِ وَ السَّقَمِ فِي أَرْبَعِهِمْ فَأَبْلُوهُمْ بِالْفَاقَةِ وَ الْمَسْكِنَةِ وَ السَّقَمِ فَيَصْلُحُ لَهُمْ عَلَيْهِ أَمْرٌ دِينِ عِبَادِي

(The book) ‘Al Tamhees’ – from Abu Ubeyda Al Haza’a,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “From My^{-azwj} Momineen servants there are such servants, the matters of their religion are not correct except with the destitution and the neediness, and the illness in their bodies, so I^{-azwj} Try them with the destitution, and the neediness, and the illness so it corrects for them, the matter of the religion of My^{-azwj} servants for their being upon it.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وِسَادِهِ فَيَتَهَجَّدُ لِي اللَّيْلَ فَيُنْعَبُ نَفْسَهُ فِي عِبَادَتِي فَأُضْرِبُهُ بِالنَّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظَرًا مِنِّي لَهُ وَ إِنْقَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقْرُؤَهُ وَ هُوَ مَا قَتَ لِنَفْسِهِ زَارٍ عَلَيْهَا

And from My^{-azwj} Momineen servants there is one who struggles in worshipping Me^{-azwj}, so he arises from his sleep and the pleasure of his pillow, and he holds vigil in the nights for Me^{-azwj}. He fatigues himself in worshipping Me^{-azwj}, so I^{-azwj} Strike him with the drowsiness for the night or two nights, as a warning from Me^{-azwj} to him, and it occurs upon him, so he sleeps until morning, and he recites it while he is blaming himself of reviewing upon it.

وَ لَوْ أُخْلِيَ بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبُ فَيُصِيبُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ عِنْدَ حَدِّ التَّفَصِيرِ فَيَتَبَاعَدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ

And if I^{-azwj} were to Vacate between him and what he wants from worshipping Me^{-azwj}, the self-conceit would enter him from that, so the self-conceit would take him to the Fitna with his deeds. Thus, there would come to him from that, what would be his destruction in it due

³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 24

to his self-conceit with his deeds, and his being pleased with himself at a limit of deficiency. So, he would be distanced from Me^{-azwj} during that while he would be thinking that he is drawing closer to Me^{-azwj}.

فَلَا يَتَّكِلُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِتَوَابِي فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَ اتَّعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقَصِّرِينَ غَيْرَ بِالْغَيْنِ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النَّعِيمِ فِي جَنَّاتِي

Therefore, the workers should not be relying upon their works which they are working for My^{-azwj} Rewards, for even if they were to struggle and fatigue themselves their whole lives in worshipping Me^{-azwj}, they would be deficient, not reaching in their worship, essence of worshipping Me^{-azwj} regarding what they are seeking with Me^{-azwj}, from My^{-azwj} Benevolence, and the bounties in My^{-azwj} Gardens.

وَ لَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ لِقَضَائِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدَارِكُهُمْ وَ مَنِّي يُبْلَغُهُمْ رِضْوَانِي وَ مَغْفِرَتِي يُلْبَسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِذَلِكَ تَسَمَّيْتُ.

But let them be trusting in My^{-azwj} Mercy and let them be hoping for My^{-azwj} Grace, and let them be reassured to the good thoughts with Me^{-azwj}, for My^{-azwj} Mercy will come across them during that, and My^{-azwj} Conferment, My^{-azwj} Satisfaction will reach them and My^{-azwj} Forgiveness. My^{-azwj} Pardon will cover them, for I^{-azwj} am Allah^{-azwj} the Beneficent, the Merciful. With that, I^{-azwj} have been Named!"³²

كَتَبَ الْكَرَاجَكِيُّ، قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ ثِقْ بِاللَّهِ عَزَّ وَ جَلَّ ثُمَّ سَلْ فِي النَّاسِ هَلْ مِنْ أَحَدٍ وَثِقَ بِاللَّهِ فَلَمْ يُنْجِهِ

(The book) 'Kanz' of Al Karajaky –

'Luqman^{-as} said to his^{-as} son: 'O my^{-as} son! Trust in Allah^{-azwj} Mighty and Majestic then ask among the people, 'Who trusted Allah^{-azwj}, and He^{-azwj} did not Save him?'

يَا بُنَيَّ تَوَكَّلْ عَلَى اللَّهِ ثُمَّ سَلْ فِي النَّاسِ مَنْ ذَا الَّذِي تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ

O my^{-as} son! Rely upon Allah^{-azwj}, then ask among the people, 'Who is that who relies upon Allah^{-azwj}, so He^{-azwj} did not Suffice him?'

يَا بُنَيَّ أَحْسِنِ الظَّنَّ بِاللَّهِ ثُمَّ سَلْ فِي النَّاسِ مَنْ ذَا الَّذِي أَحْسَنَ الظَّنَّ بِاللَّهِ فَلَمْ يَكُنْ عِنْدَ حُسْنِ ظَنِّهِ بِهِ.

³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 53

O my^{as} son! Have good thoughts with Allah^{-azwj}, then ask among the people, 'Who is that who had good thoughts with Allah^{-azwj} and He^{-azwj} did not happen to be with his thoughts?'³³

الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِصِيِّ عَنْ أَبِي عُيَيْنَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ
ص قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ عِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْعَنَى وَ السَّعَةِ وَ الصِّحَّةِ فِي الْبَدَنِ فَأَبْلُوهُمْ بِالْعَنَى
وَ السَّعَةِ وَ صِحَّةِ الْبَدَنِ فَيَصْلُحْ عَلَيْهِمْ أَمْرُ دِينِهِمْ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Daqood Al Raqqy, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "From My^{-azwj} believing servants there are servants whose matters of their Religion cannot be correct for them except with the richness and the capacity, and the health in the body. Therefore, I^{-azwj} Test them with the riches, and the capacity, and the health of the body in order to Correct upon them the matter of their Religion.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَعِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْفَقَاةِ وَ الْمَسْكَنَةِ وَ السُّقْمِ فِي أَبْدَانِهِمْ فَأَبْلُوهُمْ بِالْفَقَاةِ وَ الْمَسْكَنَةِ وَ
السُّقْمِ فِي أَبْدَانِهِمْ فَيَصْلُحْ عَلَيْهِمْ أَمْرُ دِينِهِمْ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ أَمْرُ دِينِ عِبَادِي الْمُؤْمِنِينَ

And from My^{-azwj} believing servants are such servants that the matter of their Religion cannot be correct for them except with the destitution, and the poverty, and the sickness in their bodies. Therefore, I^{-azwj} Test then with the destitution, and the poverty, and the sickness, in order to Correct upon them the matter of their Religion. And I^{-azwj} am more Knowing with what is correct upon him in the matter of the Religion of My^{-azwj} believing servants.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وَسَادِهِ فَيَجْتَهِدُ لِي اللَّيْلَ فَيُثْعَبُ نَفْسُهُ فِي عِبَادَتِي فَأَضْرِبُهُ
بِالنَّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظْرًا مَتًى إِلَيْهِ وَ إِنْقَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقُومُ وَ هُوَ مَاقَتٌ لِنَفْسِهِ زَارٍ عَلَيْهَا

And that, from My^{-azwj} believing servants is the one who strive in My^{-azwj} worship. So he is standing from his mattress and the pleasure of his pillow, and he spends the night in praying Salat to Me^{-azwj}, thus tiring himself in My^{-azwj} worship. So I^{-azwj} Strike him with the drowsiness for the night and the two nights, as a Consideration from Me^{-azwj} to him, whether he would remain upon it. But he goes to sleep until the morning. Then he arises, and he is disgusted with himself, upset over it.

³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 73

وَلَوْ أُخْلِيَ بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ الْعُجْبُ مِنْ ذَلِكَ فَيُصِيرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ
لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ حَتَّى يَظُنُّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَ جَازَ فِي عِبَادَتِهِ حَدَّ التَّقْصِيرِ فَيَتَبَاعَدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ
أَنَّهُ يَتَقَرَّبُ إِلَيَّ

And if I^{-azwj} were to Leave him alone, between him and what he wants from My^{-azwj} worship, the self-conceit would enter into him due to that, so he would become self-conceited to the strife by his deed, and there would come to him from that what has destruction in it due to his self-conceitedness by his deeds, and satisfaction from himself, until he would think that he has surpassed the (other) worshippers and has exceeded in My^{-azwj} worship, the limit of deficiency. Thus, he would be remote from Me^{-azwj} during that, and he would be thinking that he has come nearer to Me^{-azwj}.

فَلَا يَتَّكِلِ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِتَوَائِي فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَ اتَّعَبُوا أَنْفُسَهُمْ وَ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ
بَالِغِينَ فِي عِبَادَتِهِمْ كُنَّةَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ التَّعِيمِ فِي حَنَائِي وَ رَفِيعِ دَرَجَاتِ الْعُلَى فِي جَوَارِي

Thus, the workers should not be reliant upon their deeds which they are performing for My^{-azwj} Rewards. If they were to strive and exhaust themselves and finish off their lifetime in My^{-azwj} worship, they would be deficient ones without having reach in My^{-azwj} worship, that which My^{-azwj} worship should happen to be regarding what they are seeking from My^{-azwj} Benevolence and the Bounties in My^{-azwj} Paradise, and the highest of My^{-azwj} lofty Levels in My^{-azwj} vicinity.

وَ لَكِنْ فَرِحْتَنِي فَلْيُتَّقُوا وَ بَقُضَلِي فَلْيَفْرَحُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تَذَارِكُهُمْ وَ مِنِّي يُبْلَغُهُمْ رِضْوَانِي وَ
مَغْفِرَتِي تُلْبِسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ تَسْمِيَتْ.

But let them be trusting in My^{-azwj} Grace, so let them be happy and have good thoughts with Me^{-azwj}, for in My^{-azwj} Mercy would come to them during that, and from Me^{-azwj}, My^{-azwj} Pleasure would reach them, and My^{-azwj} Forgiveness clothing them in My^{-azwj} Pardoning. So I^{-azwj}, I^{-azwj} am Allah^{-azwj}, the Beneficent, the Merciful, and with that I^{-azwj} am Named".³⁴

الكَافِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ بَرِيعٍ عَنِ الرِّضَا ع قَالَ: أَحْسِنِ الظَّنَّ بِاللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَنَا عِنْدَ حُسْنِ
ظَنِّ عَبْدِي الْمُؤْمِنِ بِي إِنْ خَيْرًا فَخَيْرًا وَ إِنْ شَرًّا فَشَرًّا.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazeeh,

³⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 12

‘From Al-Reza^{-asws} having said: ‘Have goodly thoughts with Allah^{-azwj}, for Allah^{-azwj} Mighty and Majestic Says: “I^{-azwj} am with the good thoughts of My^{-azwj} servants with Me^{-azwj} – if good, so good, and if evil, so evil!”³⁵

(14) What are good thoughts?

كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْجَوْهَرِيِّ عَنِ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ حُسْنُ الظَّنِّ بِاللَّهِ أَنْ لَا تَرْجُوَ إِلَّا اللَّهَ وَ لَا تَخَافَ إِلَّا ذَنْبَكَ.

(The book) ‘Al Kafi’ – from Ali, from his father, from Al Jowhary, from Al Minqary, from Sufran Bin Uyayna who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Having good thoughts with Allah^{-azwj} is that you do not hope to except Allah^{-azwj}, and do not fear except your sins’.³⁶

الأماالي للشيخ الطوسي الحفّار عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ كَثِيرٍ عَنِ الْحَسَنِ بْنِ هَانِيٍّ عَنْ هَانِيٍّ بْنِ حَمَّادٍ بْنِ سَلَمَةَ عَنْ يَزِيدَ الرَّقَاشِيِّ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَمُوتَنَّ أَحَدُكُمْ حَتَّى يُحْسِنَ ظَنَّهُ بِاللَّهِ عَزَّ وَ جَلَّ فَإِنَّ حُسْنَ الظَّنِّ بِاللَّهِ عَزَّ وَ جَلَّ ثَمَرُ الْجَنَّةِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Haffar, from Muhammad Bin Ibrahim Bin Kaseer, from Al-Hassan Bin Hany, from Hany Bin Hammad Bin Salama, from Yazeed Al Raqqahy, from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘Not one of you should be dying until he has improved his thoughts with Allah^{-azwj} Mighty and Majestic, for the good thoughts with Allah^{-azwj} Mighty and Majestic is a price of the Paradise’.³⁷

(15) How to get rid of negative thoughts?

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّهُ يَقَعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 15

³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 16

³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 46

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'There has occurred in my الْقَلْبُ (Qalb), a grievous matter (disturbing me)'. So he^{-asws} said: 'Say, 'لَا إِلَهَ إِلَّا اللَّهُ' 'There is no god except for Allah^{-azwj}'.

قَالَ جَمِيلٌ فُكِّلَمَا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ فَيَذْهَبُ عَنِّي.

Jameel (the narrator) said, 'So every time something occurred in my heart, I would say,

'لَا إِلَهَ إِلَّا اللَّهُ'

'There is no god except for Allah^{-azwj}, and it would go away from me'.³⁸

Loneliness Remedy:

عَلِيُّ بْنُ مَاهَانَ قَالَ: حَدَّثَنَا سِرَاجُ مَوْلَى الرِّضَا ع قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ دَبْلَمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَلْبِيِّ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع إِنِّي إِذَا خَلَوْتُ بِنَفْسِي تَدَاخَلَنِي وَحْشَةٌ وَهُمْ وَإِذَا خَالَطْتُ النَّاسَ لَا أَحْسُ بِشَيْءٍ مِنْ ذَلِكَ فَقَالَ ضَعْ يَدَكَ عَلَى قُودِكَ وَ قُلْ

'Ali Ibn Mahan narrated from Sarraj, the client of Al-Reza^{-asws} from Jafar Ibn Daylam from Ibrahim Ibn 'Abd al-Hamid from al-Halabi, who said:

'A man said to Abu 'Abd Allah Al-Sadiq^{-asws} "When I am on my own, loneliness (al-wahsha) and anxiety come upon me but when I mix with the people, I feel nothing of that." He^{-asws} (al-Sadiq^{-asws}) said: "Place your hand on your heart and say:

بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ

'In the Name of Allah^{-azwj}, in the Name of Allah^{-azwj}, in the Name of Allah^{-azwj}.'

ثُمَّ امْسَحْ يَدَكَ عَلَى قُودِكَ وَ قُلْ

Then pass your hand over your heart and say:

أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرِسْوَلِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَخْذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي

'I take refuge in the Might of Allah^{-azwj}, I take refuge in the Exaltedness of Allah^{-azwj}, I take refuge in the Force of Allah^{-azwj}, I take refuge in Rasool Allah^{-saww}, I take refuge in the Names of Allah^{-azwj}, from the evil of what I fear and from the evil of what I am afraid of for myself.'

³⁸ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 2

تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ عَنِّي الْوَحْشَةَ وَ أَبْدَلَنِي الْأُنْسَ وَالْأَمْنَ.

Say **that seven times.**" He [the man] said: "I did that and Allah^{-azwj} Removed from me the loneliness and Replaced it with tranquillity and security.³⁹

³⁹ طب الأئمة عليهم السلام، ص: 117

APPENDIX I

A Supplication to Avert Hardships

وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَاعِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ قَالَ وَجَدْتُ بِحِطِّ الشَّهِيدِ قَدَسَ اللَّهُ رُوحَهُ رُوي عَنْ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ قَرَأَ هَذِهِ الْآيَاتِ السِّتَّ فِي كُلِّ غَدَاةٍ كَفَاهُ اللَّهُ تَعَالَى مِنْ كُلِّ سُوءٍ وَ لَوْ أَلْقَى نَفْسَهُ إِلَى التَّهْلُكَةِ وَ هِيَ

And I found in the handwriting of the sheikh Muhammad Bin Ali Al Jubaie who said, 'I found in the handwriting of the martyr,

'From Amir Al-Momineen^{-asws} having said: 'One who recites these six Verses during every morning, Allah^{-azwj} the Exalted would Suffice him from every evil, even if he were to throw himself into the destruction, and these are: -

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ-

Say: 'It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely' [9:51].

وَ إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَ إِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ هُوَ الْغَفُورُ الرَّحِيمُ-

And if Allah were to Afflict you with harm, then there would be no remover of it except Him, and if He Intends good for you, then there would be none to repel His Grace. He Makes it to be attained by the one He so Desires to from His servants, and He is the Forgiving, the Merciful [10:107].

وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ-

And there is none from an animal in the earth except upon Allah is its sustenance, and He Knows its resting place and its depository. All things are in a Clarifying Book [11:6].

وَ كَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَ إِيَّاكُمْ وَ هُوَ السَّمِيعُ الْعَلِيمُ-

And how many a creature cannot carry its sustenance (so) Allah Sustains it and you, and He is the Hearing, the Knowing [29:60].

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَ مَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ-

Whatever Mercy Allah Opens to the people, so there is none to withhold it, and whatever He Withholds, there is no sender for it from after Him, and He is the Mighty, the Wise [35:2].

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ-

Say: ‘So have you considered, what you are supplicating to from besides Allah, that if Allah were to Intend harm, would these be able to Remove its harm? Or if He Intends to be Merciful to me, would these be able to withhold His Mercy?’ Say: ‘Allah Suffices me. Upon Him should the relying ones rely’ [39:38].

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

But if they turn back, say: ‘Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].

وَأَمْتَنِعْ بِحَوْلِ اللَّهِ وَفُؤْتِهِ مِنْ حَوْلِهِمْ وَفُؤْتِهِمْ وَاسْتَشْفِعْ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَاعُوذُ بِمَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And seek Protection with the Might of Allah^{-azwj} and His^{-azwj} Strength, and seek healing by **with Lord of Al-Falaq [113:1] From evil of what He Created [113:2]**, and seek Refuge with what Allah^{-azwj} so Desires. There is no strength except with Allah^{-azwj}, the Exalted, the Magnificent’.

وَبُحْطِهُ أَيْضاً عَنْ دَاوُدَ الرَّقِّي قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي يَا دَاوُدُ أَلَا أَعْلَمُكَ كَلِمَاتٍ إِنْ أَنْتَ قُلْتَهُنَّ كُلَّ يَوْمٍ صَبَاحاً وَمَسَاءً ثَلَاثَ مَرَّاتٍ أَمَنَّكَ اللَّهُ بِمَا تَخَافُ قُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ

And in his handwriting as well, from Dawood Al Raqqy who said,

‘I entered to see Abu Abdullah^{-asws}. He^{-asws} said to me: ‘O Dawood! Shall I^{-asws} teach you phrases if you were to say these every day in the morning and evening, three times, Allah^{-azwj} would Secure you from what you fear?’ I said, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww}’.

قَالَ قُلْ أَصْبَحْتُ بِذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِهِ وَ ذِمَّةِ مُحَمَّدٍ ص وَ ذِمَّةِ الْأَوْصِيَاءِ ع أَمَنْتُ بِسِرِّهِمْ وَ عَلَانِيَتِهِمْ وَ شَاهِدِهِمْ وَ غَائِبِهِمْ

He^{-asws} said: ‘Say, ‘I in the morning I am in the Protection of Allah^{-azwj} and protection of His^{-azwj} Rasools^{-as}, and protection of Muhammad^{-saww}, and protection of the successors^{-asws}, and I believe in their^{-asws} secret (instructions), and their^{-asws} announcements, and their^{-asws} present ones^{-asws} and their absent ones^{-asws}.

وَأَشْهَدُ أَنَّهُمْ فِي عِلْمِ اللَّهِ وَ طَاعَتِهِ كُمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ السَّلَامُ عَلَيْهِمْ

And I testify that they^{-asws}, in the Knowledge of Allah^{-azwj} and His^{-azwj} obedience, are like Muhammad^{-saww}, and the greeting be upon them^{-asws}’.

قَالَ دَاوُدُ فَمَا دَعَوْتُ إِلَّا فَلَجْتُ عَلَى حَاجَتِي.

Dawood said, ‘I did not supplicate except I succeeded upon my need’⁴⁰.

⁴⁰ Bihar Al Anwaar V 83 P 337

APPENDIX II

Before its time to pray but after (Amr) Occurs its time of acceptance

دَعَاؤُ الرَّاوُنْدِيِّ، كَانَ لِلصَّادِقِ ع ابْنٌ فَبَيْنَا هُوَ يَمْشِي بَيْنَ يَدَيْهِ إِذْ غَصَّ فَمَاتَ فَبَكَى وَ قَالَ لَعْنُ أَخَذْتَ لَقَدْ أُبْقِيَتْ وَ لَعْنُ ابْتَلَيْتَ لَقَدْ عَاقَبْتَ

(The book) ‘Da’awat Al Rawandy’ –

‘There was a son of Al-Sadiq^{-asws}. While he was walking in front of him^{-asws} when he choked and died. He^{-asws} cried and said: ‘If You^{-azwj} have Taken (someone), then You^{-azwj} have left (another) to remain, and if You^{-azwj} Try, then You^{-azwj} Give recovery (as well)’.

ثُمَّ حَمَلَ إِلَى النِّسَاءِ فَلَمَّا رَأَيْنَهُ صَرَخْنَ فَأَقْسَمَ عَلَيْهِنَّ أَنْ لَا يَصْرُخْنَ فَلَمَّا أُخْرِجَهُ لِلدَّفْنِ قَالَ سُبْحَانَ مَنْ يَقْتُلُ أَوْلَادَنَا وَ لَا نَزْدَادُ لَهُ إِلَّا حُبًّا

Then he^{-asws} carried him to the womenfolk. When they saw him, they screamed. He^{-asws} vowed upon them that they should not be shouting. When he^{-asws} brought him out for the burial, he^{-asws} said: ‘Glorious is the One^{-azwj} who Kills our^{-asws} children and we^{-asws} do not increase for Him^{-azwj} except love’.

فَلَمَّا دَفَنَهُ قَالَ يَا بُيَّ وَسِعَ اللَّهُ فِي ضَرْبِكَ وَ جَمَعَ بَيْنَكَ وَ بَيْنَ نَبِيِّكَ

When he^{-asws} had buried him, he^{-asws} said: ‘O my^{-asws} son! May Allah^{-azwj} Expand in your shrine (grave) and Gather between you and your Prophet^{-saww}’.

وَ قَالَ ع إِنَّا قَوْمٌ نَسْأَلُ اللَّهَ مَا نُحِبُّ فَيَمْنُ نُحِبُّ فَيُعْطِينَا فَإِذَا أَحَبَّ مَا نَكْرَهُ فَيَمْنُ نُحِبُّ رَضِينَا.

And he^{-asws} said: ‘We^{-asws} are a people who ask Allah^{-azwj} for what we^{-asws} love regarding the ones we^{-asws} love, so He^{-azwj} Gives us^{-asws}. So, when He^{-azwj} Loves what we dislike regarding the ones we^{-asws} love, we^{-asws} are pleased (with His^{-azwj} Command)’⁴¹.

⁴¹ Bihar Al Awaar – V 46, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 8

APPENDIX III

To try to avert the animosity of relative with Kindness

رجال الكشي مُحَمَّدُ بْنُ قَوْلَوَيْهِ الْقُمِّيُّ قَالَ حَدَّثَنِي بَعْضُ الْمَشَايخِ وَ لَمْ يَذْكُرْ اسْمَهُ عَنْ عَلِيِّ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ جَاءَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ جَعْفَرٍ يَسْأَلُنِي أَنْ أَسْأَلَ أَبَا الْحَسَنِ مُوسَى عَ أَنْ يَأْذَنَ لَهُ فِي الْخُرُوجِ إِلَى الْعِرَاقِ وَ أَنْ يَرْضَى عَنْهُ وَ يُوصِيَهُ بِوَصِيَّةٍ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Qawlawayi Al Qummy who said, 'It is narrated to me by one of the elders' – and he did not mention his name,

'From Ali son of Ja'far Bin Muhammad^{-asws} having said, 'Muhammad Bin Ismail son of Ja'far^{-asws} came to me asking me to ask Abu Al-Hassan Musa^{-asws} that he^{-asws} grants permission for him regarding the going out (rebelling) to Al-Iraq, and that he^{-asws} should be pleased with him and advise with some advice.

قَالَ فَتَجَنَّبَ حَتَّى دَخَلَ الْمُتَوَضَّأَ وَ خَرَجَ وَ هُوَ وَقْتُ كَانَ يَتَهَيَّأُ لِي أَنْ أَخْلُوَ بِهِ وَ أَكَلِمَهُ قَالَ فَلَمَّا خَرَجَ قُلْتُ لَهُ إِنَّ ابْنَ أَخِيكَ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَسْأَلُكَ أَنْ تَأْذَنَ لَهُ فِي الْخُرُوجِ إِلَى الْعِرَاقِ وَ أَنْ تُوصِيَهُ فَأَذِنَ لَهُ عَ

He (the narrator) said, 'He^{-asws} went aside until he entered having performed wud'u, and he^{-asws} came out during the time which he^{-asws} had prepared for me that I be alone with him^{-asws} and speak to him^{-asws}. When he^{-asws} came out, I said to him^{-asws}, 'The son of your^{-asws} brother, Muhammad Bin Ismail, is asking you^{-asws} if you^{-asws} could permit for him regarding the going out to Al-Iraq, and that if you^{-asws} could advise him'. He^{-asws} permitted for him.

فَلَمَّا رَجَعَ إِلَى مَجْلِسِهِ فَأَمَّ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَ قَالَ يَا عَمَّ أَجِبْ أَنْ تُوصِيَنِي فَقَالَ أَوْصِيكَ أَنْ تَتَّقِيَ اللَّهَ فِي دَمِي فَقَالَ لَعَنَ اللَّهُ مَنْ يَسْعَى فِي دَمِي ثُمَّ قَالَ يَا عَمَّ أَوْصِيَنِي فَقَالَ أَوْصِيكَ أَنْ تَتَّقِيَ اللَّهَ فِي دَمِي

When he^{-asws} returned to his^{-asws} seat, Muhammad Bin Ismail stood up and said, 'O uncle^{-asws}! I would love it if you^{-asws} could advise me'. He^{-asws} said: 'I^{-asws} advise you that you should fear Allah^{-azwj} regarding (shedding) my^{-asws} blood'. He said, 'May Allah^{-azwj} Curse the one who strives in (shedding) your^{-asws} blood!' Then he said, 'O uncle, advise me!' He^{-asws} said: 'I^{-asws} advise you that you should fear Allah^{-azwj} in (shedding) my^{-asws} blood'.

قَالَ ثُمَّ نَاولَهُ أَبُو الْحَسَنِ عَ صُرَّةً فِيهَا مِائَةٌ وَ خَمْسُونَ دِينَاراً فَقَبَضَهَا مُحَمَّدٌ ثُمَّ نَاولَهُ أُخْرَى فِيهَا مِائَةٌ وَ خَمْسُونَ دِينَاراً فَقَبَضَهَا ثُمَّ أَعْطَاهُ صُرَّةً أُخْرَى فِيهَا مِائَةٌ وَ خَمْسُونَ دِينَاراً فَقَبَضَهَا ثُمَّ أَمَرَ لَهُ بِالْفِ وَ خَمْسِمِائَةٍ دَرَاهِمٍ كَانَتْ عِنْدَهُ

He (the narrator) said, 'Then Abu Al-Hassan^{-asws} gave him a pouch where were one hundred and fifty Dinars. Muhammad took possession of it. Then he^{-asws} gave him another, wherein

were one hundred and fifty Dinars. He took possession of it. Then he^{-asws} gave him another, wherein were one hundred and fifty Dinars. He took possession of it. Then he^{-asws} ordered with one thousand and five hundred Dirhams to be for him, which were with him^{-asws}.

فَقُلْتُ لَهُ فِي ذَلِكَ وَ لَا سَتَكْتَرْتَهُ فَقَالَ هَذَا لِيَكُونَ أَوْكَدَ لِحُجَّتِي إِذَا قَطَعَنِي وَ وَصَلْتُهُ

I said to him^{-asws} regarding that, ‘And you^{-asws} should not increase for him’. He said, ‘This is for it would be more emphatic for my^{-asws} argument, when he shall cut off from me^{-asws} and I^{-asws} have connect him’.

قَالَ فَخَرَجَ إِلَى الْعِرَاقِ فَلَمَّا وَرَدَ حَضْرَةَ هَارُونَ أَتَى بَابَ هَارُونَ بِثِيَابِ طَرِيقِهِ قَبْلَ أَنْ يَنْزِلَ وَ اسْتَأْذَنَ عَلَى هَارُونَ وَ قَالَ لِلْحَاجِبِ قُلْ لِأَمِيرِ الْمُؤْمِنِينَ إِنَّ مُحَمَّدَ بْنَ إِسْمَاعِيلَ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بِالْبَابِ فَقَالَ الْحَاجِبُ انْزِلْ أَوَّلًا وَ عَيِّرْ ثِيَابَ طَرِيقِكَ وَ عُدْ لِادْخَالِكَ إِلَيْهِ بَعِيرٍ إِذْنٍ فَقَدْ نَامَ أَمِيرُ الْمُؤْمِنِينَ فِي هَذَا الْوَقْتِ

He (the narrator) said, ‘He went out to Al-Iraq. When he arrived to the presence of Haroun, he came to the door of Haroun with his road clothes before he had lodged, and sought permission to see Haroun, and he said to the doorman, ‘Say to commander of the faithful that Muhammad Bin Ismail son of Ja’far^{-asws} Bin Muhammad^{-asws} is at the door!’ The guard said, ‘Descend (lodge) first and change your road clothes and return, I shall let you enter to see him without permission, for the commander of the faithful is sleeping in this time’.

فَقَالَ أَعْلِمَ أَمِيرَ الْمُؤْمِنِينَ أَنِّي حَضَرْتُ وَ لَمْ تَأْذَنْ لِي فَدَخَلَ الْحَاجِبُ وَ أَعْلَمَ هَارُونَ قَوْلَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ فَأَمَرَ بِدُخُولِهِ فَدَخَلَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ خَلِيفَتَانِ فِي الْأَرْضِ مُوسَى بْنُ جَعْفَرٍ بِالْمَدِينَةِ يُجْبَى لَهُ الْخَرَاجُ وَ أَنْتَ بِالْعِرَاقِ يُجْبَى لَكَ الْخَرَاجُ

He said, ‘I shall let commander of the faithful know that I had presented, and you did not permit for me’. The guard entered and let Haroun know the words of Muhammad Bin Ismail. He ordered with his entry. He entered. He said, ‘O commander of the faithful! There are two caliphs in the earth. Musa^{-asws} Bin Ja’far^{-asws}, at Al-Medina, the taxes are being pulled to him^{-asws}, and you at Al-Iraq, the taxes are being pulled to you!’

فَقَالَ وَ اللَّهُ فَقَالَ وَ اللَّهُ قَالَ فَأَمَرَ لَهُ بِمِائَةِ أَلْفِ دِرْهَمٍ فَلَمَّا قَبَضَهَا وَ حُمِلَ إِلَى مَنْزِلِهِ أَخَذَتْهُ الرِّيحَةُ فِي جَوْفٍ لَيْلَتِهِ فَمَاتَ وَ حُوِّلَ مِنَ الْعَدِ الْمَالِ الَّذِي حُمِلَ إِلَيْهِ.

He said, ‘By Allah^{-azwj}?’ He said, ‘By Allah^{-azwj}!’ He ordered a thousand Dirhams for him. When he had taken it and it was carried to his house, the wind seized him in the middle of his night and he died, and the next morning, the wealth which carried to him was turned around”.⁴²

⁴² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 48