

'Patience and Rewards of Patience'

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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: Ajal 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 وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

'Patience and Reward of Patience'

We know very well the importance of being contented and observing patience during the difficulties. However, learning about patience from Ahadith is more reassuring and fulfilling. Some selected traditions of Masomeen^{-asws} are presented in the short article.

Two types of Patience:

وَمِنْهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَ أَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْكَ الْخَيْرَ.

And from him,

'Amir Al-Momineen^{-asws} said: 'The patience is of two (types of) patience – patience upon the calamity is excellent, beautiful, and better than that is the patience at what Allah^{-azwj} has Prohibited upon you" – the Hadeeth"¹.

Patience in the world:

وَقَالَ الْبَاقِرُ ع لَمَّا حَضَرَتْ أَبِي عَلِيٍّ بَنَ الْحُسَيْنِ ع الْوَفَاةُ ضَمَنِي إِلَى صَدْرِهِ ثُمَّ قَالَ أَيُّ بُنَيٍّ أُوصِيكَ بِمَا أُوصَانِي أَبِي حِينَ حَضَرْتُهُ الْوَفَاةَ وَ بِمَا ذَكَرَ أَنَّ أَبَاهُ ع أُوصَاهُ بِهِ أَيُّ بُنَيٍّ أَصْبِرُ عَلَى الْحَقِّ وَ إِنْ كَانَ مُرًّا.

And Al-Baqir^{-asws} said: 'When the expiry presented to my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} hugged me^{-asws} to his^{-asws} chest, then said: 'Yes, my^{-asws} son^{-asws}! I^{-asws} bequeath you^{-asws} with what my^{-asws} father^{-asws} had bequeathed when the expiry had presented him^{-asws}, and

¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 o

with what he^{-asws} mentioned that his^{-asws} father^{-asws} had bequeathed with. Yes, my^{-asws} son^{-asws}! Be patient upon the truth and even if it was bitter".²

رَوَى قَيْسُ بْنُ الرَّبِيعِ عَنْ يَحْيَى بْنِ هَانِيٍّ الْمُرَادِيِّ عَنْ رَجُلٍ مِنْ قَوْمِهِ يُقَالُ لَهُ زِيَادُ بْنُ فُلَانٍ قَالَ: كُنَّا فِي بَيْتٍ مَعَ عَلِيٍّ ع وَخُنْزٍ وَ شَيْعَتُهُ وَ حَوَاصُّهُ فَالْتَفَتَ [إِلَيْنَا] فَلَمْ يُنْكِرْ مِنَّا أَحَدًا فَقَالَ إِنَّ هَؤُلَاءِ الْقَوْمَ سَيُظْهِرُونَ عَلَيْكُمْ فَيَقْطَعُونَ أَيْدِيَكُمْ وَ يَسْمُلُونَ أَعْيُنَكُمْ فَقَالَ رَجُلٌ مِنَّا وَ أَنْتَ حَيٌّ يَا أَمِيرَ الْمُؤْمِنِينَ

It is reported by Qays Bin Al Rabie, from Yahya Bin Haby Al Murady, from a man from his people call Ziyad Bin so and so who said,

'We were in a house with Ali^{-asws}, us and his^{-asws} Shias and his^{-asws} special ones. He^{-asws} turned towards us and did not deny anyone of us. He^{-asws} said: 'These people will be prevailing upon you all. They will cut off your hands and will poke your eyes out'. A man from us said, 'And will you^{-asws} be alive, O Amir Al-Momineen^{-asws}?'

فَقَالَ أَعَادَنِي اللَّهُ مِنْ ذَلِكَ فَالْتَفَتَ فَإِذَا وَاحِدٌ يَبْكِي فَقَالَ لَهُ يَا ابْنَ الْحُمَقَاءِ أَتُرِيدُ بِاللَّذَاتِ فِي الدُّنْيَا الدَّرَجَاتِ فِي الْآخِرَةِ إِنَّمَا وَعَدَ اللَّهُ الصَّابِرِينَ.

He^{-asws} said: 'Allah^{-azwj} will Shelter me^{-asws} from that'. He^{-asws} turned and there was someone crying. He^{-asws} said to him: 'O son of the ignorance! Are you intending along with the pleasures of the world, ranks of the Hereafter? But rather, Allah^{-azwj} has Promised the patient ones'.³

إِقْبَالَ الْأَعْمَالِ بِإِسْنَادِهِ عَنْ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ وَ الْعَصَائِرِيِّ عَنِ الصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ أَبِي الْخُطَّابِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ وَ أَيْضًا بِإِسْنَادٍ عَنِ الشَّيْخِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ سَعِيدٍ عَنْ مُوسَى الْأَهْوَازِيِّ عَنِ ابْنِ عُفْلَةَ عَنْ مُحَمَّدَ بْنِ الْحُسَيْنِ الْقَطَرَانِيِّ عَنِ الْحُسَيْنِ بْنِ أَيُّوبَ الْخُثْعَمِيِّ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ عَطِيَّةَ بْنِ نَجِيحٍ عَنْ الْمُطَهَّرِ الرَّازِيِّ وَ إِسْحَاقَ بْنِ عَمَّارٍ الصَّبْرِيِّ قَالَا

(The book) 'Iqbal Al-Amaal' – By his chain, from Sheykh Al Taifa, from Al Mufeed, and Al Gazairy, from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Abu Umeyr, from Is'haq Bin Ammar; and as well by the chain from the sheykh, from Ahmad Bin Muhammad Bin Saeed Bin Musa Al Ahwazy, from Ibn Uqdah, from Muhammad Bin Al-Hassan Al Qatirany, from Al-Husayn Bin Ayoub Al Khas'amy, from Salih Bin Abu Al Aswad, from Atiya Bin Najeeh Bin Al Mutahhar Al Razy, and Is'haq Bin Ammar Al Sayrafi who both said,

إِنَّ أَبَا عَبْدِ اللَّهِ جَعَلَ بَنَ مُحَمَّدٍ ع كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ حِينَ حُمِلَ هُوَ وَ أَهْلُ بَيْتِهِ يُعَزِّبُهُ عَمَّا صَارَ إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى الْخَلْفِ الصَّالِحِ وَ الدَّرَجَةِ الطَّيِّبَةِ مِنْ وَلَدِ أَخِيهِ وَ ابْنِ عَمِّهِ

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} wrote to Abdullah Bin Al-Hassan when he and his family members were carried (taken), consoling him from what he had come to: - 'In the Name of Allah^{-saww} the Beneficent, the Merciful. To the righteous replacement, and the good offspring, from a son^{-asws} of his brother^{-asws}, and son^{-asws} of his uncle^{-asws}.

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 p

³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{-asws}, Ch 107 H 45 / 2

أَمَّا بَعْدُ فَلَيْسَ كُنْتُ قَدْ تَفَرَّدْتُ أَنْتَ وَ أَهْلُ بَيْتِكَ مِمَّنْ حُمِلَ مَعَكَ بِمَا أَصَابَكُمْ مَا انْفَرَدْتُ بِالْحُزْنِ وَ الْعِظِ وَ الْكَآبَةِ وَ أَلِيمِ وَجَعِ الْقَلْبِ دُونِي وَ لَقَدْ نَالَنِي مِنْ ذَلِكَ مِنَ الْجَزَعِ وَ الْقَلْقِ وَ حَرِّ الْمُصِيبَةِ مِثْلُ مَا نَالَكَ

As for after, if you had isolated, you and your family, from the ones who were carried (taken) with you, along with what has afflicted you all, you would not have been individualised with the grief, and the rage, and the gloom, and the painful pain of the heart besides me^{-asws}, and it has hit me^{-asws} from that, from the alarm and the anxiety, and the heat of calamity, similar to what has hit you.

وَ لَكِنْ رَجَعْتُ إِلَى مَا أَمَرَ اللَّهُ جَلَّ وَ عَزَّ بِهِ الْمُتَّقِينَ مِنَ الصَّبْرِ وَ حُسْنِ الْعَزَاءِ حِينَ يَقُولُ لِنَبِيِّهِ ص وَ اصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَ حِينَ يَقُولُ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تَكُنْ كَصَاحِبِ الْحُوتِ

But I^{-asws} refer to what Allah^{-saww} Majestic and Mighty has Commanded the pious with, from the patience and the goodly consolation where He^{-saww} is Saying to His^{-saww} Prophet^{-saww}: **And wait patiently for the Decision of your Lord, for you are in Our Sight, [52:48];** and where He^{-saww} is Saying: **Therefore, be patient for a Decision of your Lord, and do not become like the companion of the whale when he called out while he was distressed [68:48].**

وَ حِينَ يَقُولُ لِنَبِيِّهِ ص حِينَ مُثَلِّ بِحَمْزَةٍ- وَ إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ هُوَ خَيْرٌ لِلصَّابِرِينَ فَصَبَرَ رَسُولُ اللَّهِ ص وَ لَمْ يُعَاقِبْ

And where He^{-saww} Said to His^{-saww} Prophet^{-saww} when Hamza^{-asws} mutilated: **And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient [16:126].** So Rasool-Allah^{-saww} was patient and did not punish.

وَ حِينَ يَقُولُ وَ أَمُرْ أَهْلَكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا- لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَ الْعَاقِبَةُ لِلتَّقْوَى وَ حِينَ يَقُولُ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ

And where He^{-saww} Said: **And enjoin your family with the Salat and be constant upon it. We do not Ask you for sustenance, We Sustain you, and the end-result would be for the piety [20:132];** and where He^{-saww} Said: **Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156] Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157].**

وَ حِينَ يَقُولُ إِنَّمَا يُؤَقِّبُ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ وَ حِينَ يَقُولُ لِقَمَانُ لِابْنِهِ- وَ اصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ وَ حِينَ يَقُولُ عَنْ مُوسَى- قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَ اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

And where He^{-saww} Said: **But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10];** and where Luqman^{-as} said to his^{-as} son: **and be patient upon what befalls you, surely that is from the matters requiring determination [31:17];** and where He^{-saww} about Musa^{-as}: **Musa said to his people, 'Seek Assistance with Allah and be patient.**

Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128].

وَحِينَ يَقُولُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ وَ حِينَ يَقُولُ- ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَ تَوَاصَوْا
بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ

And where He^{-saww} Said: ***those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3];*** and where He^{-saww} Said: ***Then he would be from those who believe and enjoin the patience and enjoin the compassion [90:17].***

وَ حِينَ يَقُولُ وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِّرِ الصَّابِرِينَ وَ حِينَ يَقُولُ وَ
كَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رِيشُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَانُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ

And where He^{-saww} Said: ***And We will be Testing you with something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155];*** and where He^{-saww} Said: ***And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146].***

وَ حِينَ يَقُولُ وَ الصَّابِرِينَ وَ الصَّابِرَاتِ وَ حِينَ يَقُولُ- وَ اصْبِرْ حَتَّى يَخُكَّمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ وَ أَمْتَلْ ذَلِكَ مِنَ الْقُرْآنِ كَثِيرٌ

And where He^{-saww} Said: ***and the patient men and the patient women [33:35];*** and where He^{-saww} Said: ***And follow what is Revealed unto you and be patient until Allah Decides, and He is the best of the deciders [10:109],*** and the examples of that from the Quran are a lot.

وَ اعْلَمْ أَيُّ عَمٍّ وَ ابْنٍ عَمَّ أَنَّ اللَّهَ جَلَّ وَ عَزَّ لَمْ يُبَالِ بِضُرِّ الدُّنْيَا لِوَلِيِّهِ سَاعَةً قَطُّ وَ لَا شَيْءَ أَحَبُّ إِلَيْهِ مِنَ الصَّبْرِ وَ الْجُهْدِ وَ الْبَلَاءِ مَعَ
الصَّبْرِ وَ أَنَّهُ تَبَارَكَ وَ تَعَالَى لَمْ يُبَالِ بِنَعِيمِ الدُّنْيَا لِعَدُوِّهِ سَاعَةً قَطُّ

And know, uncle and nephew, that Allah^{-saww} Majestic and Mighty did not Mind the world harming His^{-saww} friend at all, nor is anything more Beloved to Him^{-saww} than the harm, and the struggle, and the afflictions along with the patience, and He^{-saww}, Blessed and Exalted does not Mind the blessings of the world be for His^{-saww} enemies for a time, at all!

وَ لَوْ لَا ذَلِكَ مَا كَانَ أَعْدَاؤُهُ يَقْتُلُونَ أَوْلِيَائَهُ وَ يُخَوِّفُونَهُمْ وَ يَمْنَعُونَهُمْ وَ أَعْدَاؤُهُ آمِنُونَ مُطْمَئِنُّونَ عَالُونَ ظَاهِرُونَ وَ لَوْ لَا ذَلِكَ لَمَا قُتِلَ
زَكَرِيَّا وَ يَحْيَى بَنُ زَكَرِيَّا ظُلْمًا وَ عُذْوَانًا فِي بَغْيٍ مِنَ الْبَغَايَا

And had it not been that His^{-saww} enemies would not be killing His^{-saww} friends, and frightening them, and depriving them. And His^{-saww} enemies are secure, content, higher, prevailing, and had it not been that Zakariya^{-as} and Yahya Bin Zakariya^{-as} would not have been killed unjustly and aggressively regarding a prostitute from the prostitutes.

وَلَوْ لَا ذَلِكَ مَا قُتِلَ جَدُّكَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ لَمَّا قَامَ بِأَمْرِ اللَّهِ جَلَّ وَ عَزَّ ظُلْمًا وَ عَمَّكَ الْحُسَيْنُ بْنُ فَاطِمَةَ ص اضْطَهَادًا وَ عُدْوَانًا

And had it not been that your grandfather Ali^{-asws} Bin Abu Talib^{-asws} would not have been killed when he^{-asws} stood with the Commands of Allah^{-saww} Majestic and Mighty, and your uncle^{-asws} Al-Husayn^{-asws} son^{-asws} of (Syeda) Fatima^{-asws} by gross injustice and aggression.

وَلَوْ لَا ذَلِكَ مَا قَالَ اللَّهُ جَلَّ وَ عَزَّ فِي كِتَابِهِ- أَمْ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُوقِعَهُمْ سَفْهًا مِنْ فَضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ

And had it not been that Allah^{-saww} Majestic and Mighty would not have Said in His^{-saww} Book: **And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33].**

وَلَوْ لَا ذَلِكَ لَمَا قَالَ فِي كِتَابِهِ- أَمْ يَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَ بَنِينَ- تُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

And had it not been that Allah^{-saww} would not have Said in His^{-saww} Book: **Are they reckoning that rather We Extended to them with from wealth and children, [23:55] We are hastening to them regarding the good things? But they are not perceiving [23:56].**

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ لَوْ لَا أَنَّ يَحْزَنَ الْمُؤْمِنُ لَجَعَلْتُ لِلْكَافِرِ عِصَابَةً مِنْ حَدِيدٍ فَلَا يُصَدِّعُ رَأْسُهُ أَبَدًا

And had it not been that it would not have come in the Hadeeth: 'If the Momin had not grieved, a branding of iron (shield, i.e., helmet) would have been made to be for the Kafir, so his head would not hurt, ever!'

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ أَنَّ الدُّنْيَا لَا تُسَاوِي عِنْدَ اللَّهِ جَلَّ وَ عَزَّ جَنَاحَ بُعُوضَةٍ

And had it not been that it would not have come in the Hadeeth: 'The world does not equate in the Presence of Allah^{-saww} Majestic and Mighty even the wing of a mosquito'.

وَلَوْ لَا ذَلِكَ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةً مِنْ مَاءٍ

And had it not been that a Kafir would not have been quenched a drink of water'.

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ لَوْ أَنَّ مُؤْمِنًا عَلَى قُلَّةٍ جَبَلٍ- لَا تَبْتَغِ اللَّهُ لَهُ كَافِرًا أَوْ مُنَافِقًا يُؤْذِيهِ

And had it not been that it would not have come in the Hadeeth: 'Even if a Momin were to be at the top of a mountain. Allah^{-saww} would Send a Kafir or a hypocrite to him, to bother him'.

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ أَنَّهُ إِذَا أَحَبَّ اللَّهُ قَوْمًا أَوْ أَحَبَّ عَبْدًا صَبَّ عَلَيْهِ الْبَلَاءُ صَبًّا فَلَا يَخْرُجُ مِنْ غَمٍّ إِلَّا وَقَعَ فِي غَمٍّ

And had it not been that it would not have come in the Hadeeth: 'When Allah^{-saww} Loves a people, or Loves a servant, Pours the afflictions upon him, so he does not come out from any sorrow except he falls into (another) sorrow'.

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ مَا مِنْ جُرْعَتَيْنِ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَجْرَعَهُمَا عَبْدُهُ الْمُؤْمِنُ فِي الدُّنْيَا مِنْ جُرْعَةِ غَيْظٍ كَظَمَ عَلَيْهَا وَجُرْعَةِ حُزْنٍ عِنْدَ مُصِيبَةٍ صَبَرَ عَلَيْهَا بِحُسْنِ عَزَاءٍ وَ اخْتِسَابٍ

And had it not been that it would not have come in the Hadeeth: 'There is none from two swallowing's more Beloved to Allah^{-saww} Mighty and Majestic the swallowing by His^{-saww} Momin servant in the word, than the swallowing of an anger upon him, and swallowing of grief during a calamity, being patient upon it with goodly consolation, and anticipation.

وَلَوْ لَا ذَلِكَ لَمَا كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص يَدْعُونَ عَلَى مَنْ ظَلَمَهُمْ بِطُولِ الْعُمُرِ وَ صِحَّةِ الْبَدَنِ وَ كَثْرَةِ الْمَالِ وَ الْوَلَدِ

And had it not been that the companions of Rasool-Allah^{-saww} would not have supplicated upon the one oppressing them with prolongation of life, and health of the body, and abundance of wealth and the children.

وَلَوْ لَا ذَلِكَ مَا بَلَّغَنَا أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا حَصَّ رَجُلًا بِالْإِثْمِ عَلَيْهِ وَ الْإِسْتِعْفَارِ اسْتَشْهَدَ

And had it not been that it would not have reached us that whenever Rasool-Allah^{-saww} specialised a man with the mercy and seeking the Forgiveness, he^{-saww} kept witnesses.

فَعَلَيْكُمْ يَا عَمَّ وَ ابْنَ عَمِّ وَ بَنِي عُمُومَتِي وَ إِخْوَتِي بِالصَّبْرِ وَ الرِّضَا وَ التَّسْلِيمِ وَ التَّقْوِيضِ إِلَى اللَّهِ جَلَّ وَ عَزَّ وَ الرِّضَا بِالصَّبْرِ عَلَى قَضَائِهِ وَ التَّمَسُّكِ بِطَاعَتِهِ وَ التَّزَوُّلِ عِنْدَ أَمْرِهِ

So upon you all, O uncle, and nephew, and sons of my uncles, and my brothers, is to be with the patience, and the contentment, and the submission, and the delegating to Allah^{-saww} Majestic and Mighty, and the pleasure with the patience upon His^{-saww} Decree, and adhered with His^{-saww} obedience, and the stepping down at His^{-saww} Command.

أَفَرَعَ اللَّهُ عَلَيْنَا وَ عَلَيْكُمْ الصَّبْرَ وَ خَتَمَ لَنَا وَ لَكُمْ بِالْأَجْرِ وَ السَّعَادَةِ وَ أَنْقَذَنَا وَ إِيَّاكُمْ مِنْ كُلِّ هَلَكَةٍ بِحَوْلِهِ وَ قُوَّتِهِ إِنَّهُ سَمِيعٌ قَرِيبٌ وَ صَلَّى اللَّهُ عَلَى صَفْوَتِهِ مِنْ خَلْقِهِ مُحَمَّدٍ النَّبِيِّ وَ أَهْلِ بَيْتِهِ.

May Allah^{-saww} Pour the patience upon us^{-asws} and upon you all, and End for us^{-asws} and for you all with the good, and the happiness, and Save us^{-asws} and you all from every destruction, by His^{-saww} Mighty and His^{-saww} Strength. He^{-saww} is Hearing, Near. And may He^{-saww} Send Salawaat upon His^{-saww} elite from His^{-saww} creatures, Muhammad^{-saww} the Prophet^{-saww} and People^{-asws} of his^{-saww} Household".⁴

⁴ Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq^{asws}, Ch 9 H 25 a

The Beautiful Patience:

الحسين بن سعيد، في كتاب (التمحيص): عن جابر، قال: قلت لأبي جعفر (عليه السلام) ما الصبر الجميل؟ قال: «ذلك صبر ليس فيه شكوى إلى أحد من الناس. فما شكاً شيئاً مما أصابه من نوائب الدنيا، إلا أنه قال يوماً: **أَمَّا أَشْكُوا بَنِي وَ خُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ**».

Al-Husayn Bin Saeed, in the book Al Tamhees, from Jabir who said,

'I said to Abu Ja'far^{-asws}, **'What is the beautiful patience?'** He^{-asws} said: **'That is patience in which there is no complaint to anyone from the people. So he (Yaqoub^{-as}) did not complain about anything that he^{-as} was afflicted from the episodes of the world, except that he^{-as} said on the day [12:86] But rather, I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know'**.⁵

عن أبي بصير، عن أبي جعفر (عليه السلام) - قال: «و اشتد حزنه- يعني يعقوب- حتى تقوس ظهره، و أدبرت الدنيا عن يعقوب و ولده، حتى احتاجوا حاجة شديدة و فنيت ميرتهم، فعند ذلك، قال يعقوب لولده: **اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ وَ لَا تَيَاسُّوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْكَاذِبُونَ** فخرج منهم نفر و بعث معهم ببضاعة يسيرة، و كتب معهم كتاباً إلى عزيز مصر يتعطفه على نفسه و ولده، و أوصى ولده أن يبدءوا بدفع كتابه قبل البضاعة، فكتب:

From Abu Baseer, from;

Abu Ja'far^{-asws} says: 'And his^{-as} grief intensified – meaning Yaqoub^{-as}'s – to the extent that his^{-as} back became arched, and the world turned its back on Yaqoub^{-as} and his^{-as} sons, until they were in extreme need and they had consumed their provisions. So it was during that, Yaqoub^{-as} said to his^{-as} sons **[12:87] O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people**. So a number of them went out, and he^{-as} sent with them light provisions, and wrote a letter with them to the King of Egypt, and introduced himself^{-as} and his^{-as} sons, and bequeathed to his^{-as} sons that they should begin by handing over his^{-as} letter before the provisions. So he^{-as} wrote: -

بسم الله الرحمن الرحيم: إلى عزيز مصر، و مظهر العدل و موثي الكيل، من يعقوب بن إسحاق بن إبراهيم خليل الله، صاحب نمرود الذي جمع لإبراهيم الخطب و النار ليحرقه بها، فجعلها الله عليه برداً و سلاماً و أنجاه منها: أخبرك- أيها العزيز- إنا أهل بيت قديم، لم يزل البلاء إلينا سريعاً من الله، ليلبونا بذلك عند السراء و الضراء، و أن مصائب تتابعت علي منذ عشرين سنة

'In the Name of Allah^{-azwj}, the Beneficent, the Merciful – To the King of Egypt, and the Manifester of the justice and the fulfiller of the measurement, from Yaqoub^{-as} Bin Is'haq^{-as}, Bin Ibrahim^{-as}, a Friend of Allah^{-azwj}, the adversary of Nimrod^{la} who gathered the firewood for Ibrahim^{-as} to be incinerated by the fire. So Allah^{-azwj} Made it to be a place of coolness and safety for him^{-as} and Rescued him^{-as} from it. I^{-as} hereby inform you – O you king – We^{-as} are an ancient Household. The afflictions never cease to come quickly upon us^{-as} from Allah^{-azwj}, in

⁵.143 /63 (Extract) التمهيد:

order to Test us by that during the prosperity and the adversity. And the difficulties have followed me^{-as} for the last twenty years.

أولها: أنه كان لي ابن سميت يوسف، وكان سروري من بين ولدي، و قرّة عيني و ثمرة فؤادي، و أن إخوته من غير امه سألوني أن أبعثه معهم يرتع و يلعب، فبعثته معهم بكرة، و أنهم جاءوني عشاء ييكون، و جاءوني على قميصه بدم كذب، فزعموا أن الذئب أكله فاشتد لفقده حزني، و كثر على فراقه بكائي، حتى ابيضت عيناي من الحزن.

Firstly – I^{-as} had a son^{-as} called Yusuf^{-as}, and he^{-as} was my^{-asws} pleasure between my^{-as} sons, and the delight of my^{-as} eyes and the fruit of my^{-as} heart. And his^{-as} brothers from another mother asked me^{-as} that I^{-as} should send him^{-as} with them to enjoy himself and play. So I^{-as} sent him^{-as} along with them in the morning, and they came back to me^{-as} in the evening crying, and came to me^{-as} with false blood upon his^{-as} shirt claiming that the wolf ate him^{-as}. So my^{-as} grief intensified due to his^{-as} loss, and my wailing was frequent upon his^{-as} separation, to the extent that my^{-as} eyes have become white from the grief’.

و أنه كان له أخ من خالته، و كنت به معجبا و عليه رفيقا، و كان لي أنيسا، و كنت إذا ذكرت يوسف ضممته إلى صدري، فيسكن بعض ما أجد في صدري، و أن إخوته ذكروا لي أنك – أيها العزيز – سألتهم عنه و أمرتهم أن يأتوك به، و إن لم يأتوك به منعتهم الميرة لنا من القمح من مصر، فبعثته معهم ليمتاروا لنا قمحا، فرجعوا إلي فليس هو معهم، و ذكروا أنه سرق مكيال الملك، و نحن أهل بيت لا نسرق، و قد حبسته و فجعتني به، و قد اشتد لفراقه حزني حتى تقوس لذلك ظهري و عظمت به مصيبي، مع مصائب متتابعات علي. فمن علي بتخلية سبيله و إطلاقه من حبسك، و طيب لنا القمح، و اسمح لنا في السعر، و عجل بسراح آل يعقوب.

And he^{-as} had a brother from his aunt, and I^{-as} admired him^{-as} and he^{-as} was a friend to him^{-as}, and he^{-as} was beloved to me^{-as}. And whenever I^{-as} remembered Yusuf^{-as}, I^{-as} used to hold him^{-as} to my^{-as} chest, and would become tranquil are some of what I^{-as} would find in my^{-as} chest. And his^{-as} brothers mentioned to me^{-as} that you – O king – asked about him^{-as}, and ordered them that they should bring him^{-as} to you, and if they were not to bring him^{-as}, you would prevent the provisions for us from the wheat from Egypt. So I^{-as} sent him^{-as} along with them, so that we would receive the wheat. So they came back to me^{-as} and he^{-as} was not with them. And they mentioned that he^{-as} had stolen from the property of the king, and we are a Household who do not steal. And you have imprisoned him^{-as} and so I^{-asws} am distressed by it. My^{-as} grief has intensified due to his^{-as} separation to the extent that my^{-as} back has become arched, and my^{-as} difficulties are magnified, along with the difficulties which followed me^{-as}. Therefore, do a favour to me^{-as} by clearing his^{-as} way and releasing him^{-as} from your detention, and make good for us the wheat, and make allowance for us in the price, and quickly release the Progeny of Yaqoub^{-as}.

فلما مضى ولد يعقوب من عنده نحو مصر بكتابه، نزل جبرئيل على يعقوب فقال له: يا يعقوب، إن ربك يقول لك: من ابتلاك بمصائبك التي كتبت بها إلى عزيز مصر؟ قال يعقوب: أنت بلوتني بما عقوبة منك و أدبا لي، قال الله: فهل كان يقدر على صرفها عنك أحد غيري؟ قال يعقوب: اللهم لا. قال: أ فما استحييت مني حين شكوت مصائبك إلى غيري، و لم تستغث بي و تشكو ما بك إلي؟ فقال يعقوب: أستغفرك يا إلهي و أتوب إليك. و أشكو بشي و حزني إليك.

So when the sons of Yaqoub^{-as} went from his^{-as} presence to Egypt with his^{-as} letter, Jibraeel^{-as} descended unto Yaqoub^{-as} and said to him^{-as}: 'O Yaqoub^{-as}! Your^{-as} Lord^{-azwj} is Saying to you^{-as}: "Who Tested you^{-as} with your^{-as} difficulties which you^{-as} wrote about to the king of Egypt?" Yaqoub^{-as} said: "You^{-azwj} Tested me^{-as} by a Punishment from You^{-azwj}, and an education for me^{-as}'. Allah^{-azwj} Said: "So is there anyone else other than Me^{-azwj} Who has the Power to exchange it from you^{-as}?' Yaqoub^{-as} said: 'O Allah^{-azwj}, No!' He^{-azwj} Said: "Did you^{-as} not feel ashamed from Me^{-azwj} when you^{-as} complained of your^{-as} difficulties to other than Me^{-azwj}, and did not cry out for help to Me^{-azwj}, and complain about what was with you^{-as}, to Me^{-azwj}?" So Yaqoub^{-as} said: 'I^{-as} seek Your^{-azwj} Forgiveness, O my^{-as} God, and repent to You^{-azwj}, and complain of my^{-as} grief to You^{-azwj}'.

يا يعقوب، أنا راد إليك يوسف وأخاه، و معيد إليك ما ذهب من مالك و لحمك و دمك، و راد إليك بصرك، و مقوم لك ظهرك، و طب نفسا، و قر عينا، و إن الذي فعلته بك كان أدبا مني لك، فاقبل أدبي.

(Allah^{-azwj} Said): "O Yaqoub^{-as}! I^{-azwj} will Return to you^{-as}, Yusuf^{-as} and his^{-as} brother (Benyamin^{-as}), and what has gone from your^{-as} wealth, and your^{-as} flesh, and your^{-as} blood, and Return to you^{-as}, your^{-as} vision, and Straighten your^{-as} back, and Cure yourself^{-as}, and Delight your^{-as} eyes. And that which I^{-azwj} have Done with you^{-as} was an eductation from Me^{-azwj} to you^{-as}. Therefore, accept My^{-azwj} Education".

قال: و مضى ولد يعقوب بكتابه نحو مصر، حتى دخلوا على يوسف في دار المملكة، فقالوا: يا أَيُّهَا الْعَزِيزُ مَسْنَا وَ أَهْلَنَا الضُّرُّ وَ جِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَ تَصَدَّقْ عَلَيْنَا أَخِينَا بَنِيَامِينَ، و هذا كتاب أبينا يعقوب إليك في أمره. يسألك تخلية سبيله، و أن تمن به عليه

He^{-asws} said: 'And the sons of Yaqoub^{-as} went with his^{-as} letter to Egypt, until they came up to Yusuf^{-as} in the House of the king. So they said, '

[12:88] O Chief! Distress has touched us and our family and we have brought little capital, so give us full measure and be charitable towards us; without brother Benyamin^{-as}. And this is a letter of our father^{-as} Yaqoub^{-as} to you^{-as} with regards to his^{-as} matter, asking you^{-as} to clear his^{-as} way, and bestow him^{-as} to him^{-as}'.

، - قال - فأخذ يوسف كتاب يعقوب، فقبله، و وضعه على عينيه، و بكى و انتحب حتى بلت دموعه القميص الذي عليه. ثم أقبل عليهم، فقال: هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ مِنْ قَبْلِ وَ أَخِيهِ مِنْ بَعْدِ؟ قَالُوا أَ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا، قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا فَلَا تَفْضَحْنَا، و لا تعاقبنا اليوم، و اغفر لنا، قَالَ لَا تَتْرِبْ عَلَيْكُمُ الْيَوْمَ يَعْفِرَ اللَّهُ لَكُمْ.

He^{-asws} said: 'So Yusuf^{-as} took the letter of Yaqoub^{-as}, and kissed it, and placed it upon his^{-as} eyes, and cried and wailed to the extent that his^{-as} tears soaked the shirt which was upon him^{-as}. Then he^{-as} faced towards them, so he^{-as} said **[12:89] He said: Do you know how you treated Yusuf and his brother afterwards [12:90] They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been Gracious to us; [12:91] They said: By Allah! now has Allah certainly Preferred you over us,** so do not disgrace us, and do not punish

us today, and forgive us'. [12:92] He said: (There shall be) no reproach against you this day; May Allah Forgive you'.⁶

The affluence and poverty:

وَمِنْهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَكُلَّ الرِّزْقِ بِالْحُمَقِ وَكُلَّ الْحِرْمَانِ بِالْعَقْلِ وَكُلَّ الْبَلَاءِ بِالْيَقِينِ وَ الصَّبْرِ.

And from him, said,

'Amir Al-Momineen^{-asws} said: The sustenance is allocated with the foolishness, and the deprivation is allocated with the intellect, and the afflictions have been allocated with the certainty and the patience'.⁷

Patience earns the Recompense

وَمِنْهُ عَنْ مِهْرَانَ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَشْكُو إِلَيْهِ الدَّيْنَ وَتَغَيَّرَ الْحَالُ فَكَتَبَ لِي اصْبِرْ تُوجَرُ فَإِنَّكَ إِنْ لَمْ تَصْبِرْ لَمْ تُوجَرْ وَ لَمْ تُرَدَّ قَضَاءُ اللَّهِ عَزَّ وَ جَلَّ.

And from him, from Mihran who said,

'I wrote to Abu Al-Hassan^{-asws} complaining to him of the debts and the changed situation. He^{-asws} wrote to me: Be patient, you will be Recompensed, for you, if you are not patient, will not be Recompensed, and the Decree of Allah^{-azwj} Mighty and Majestic cannot be repelled'.⁸

The most prestigious from the people to Allah^{-azwj}

وَقِيلَ لِأَبِي عَبْدِ اللَّهِ ع مَنْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ

And it was said to Abu Abdullah^{-asws}, 'Who is the most prestigious of the people to Allah^{-azwj}?'

قَالَ مَنْ إِذَا أُعْطِيَ شَكَرَ وَ إِذَا ابْتُلِيَ صَبَرَ.

He^{-asws} said: 'One, when he is Given, he thanks, and when he is Tried, he is patient'.⁹

⁶ 65 /190 :2 تفسیر العیاشی (Extract)

⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 m

⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 n

⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 r

Patience of Shias is admirable:

و حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحْنُ صَبْرٌ وَ شِيعَتُنَا أَصْبَرُ مِنَّا لِأَنَّا صَبَرْنَا بِعِلْمٍ وَ صَبَرُوا بِمَا لَا يَعْلَمُونَ.

And it is narrated to me by my father, from Ibn Abu Umeyr, from Jameel,

'From Abu Abdullah^{-asws} having said: 'We^{-asws} are patient and our^{-asws} Shias are more patient than we^{-asws} are, because we^{-asws} are patient with knowledge, and they are being patient with what they are not knowing".¹⁰

و قَالَ الصَّادِقُ ع نَحْنُ صَبْرٌ وَ شِيعَتُنَا أَصْبَرُ مِنَّا وَ ذَلِكَ أَنَّا صَبَرْنَا عَلَى مَا نَعْلَمُ وَ صَبَرُوا هُمْ عَلَى مَا لَا يَعْلَمُونَ.

And Al-Sadiq^{-asws} said: 'We^{-asws} are patient and our^{-asws} Shias are more patient than we^{-asws} are, and that is because we^{-asws} are patient upon what we^{-asws} know, and they are patient upon what they are not knowing".¹¹

عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَجَبًا لِلْمُؤْمِنِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَمْضِي لَهُ قَضَاءٌ إِلَّا كَانَ لَهُ خَيْرٌ إِنْ ابْتُلِيَ صَبْرًا وَ إِنْ أُعْطِيَ شُكْرًا.

From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Strange of the Momin that Allah^{-azwj} Mighty and Majestic does not Fulfil any request for him except it was better for him if he were to be Tried, he is patient and that he should give the thanks".¹²

¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 26 b

¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 27 b

¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 q