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

‘Trials, Forgiveness and Rewards’

Summary:

People are subjected to two types of trials, as we find in the Ahadith, one is with regard to our worldly matters (i.e., sustenance, health, wealth, relationships) and the second determines our fate in the Hereafter. The latter trial is more severe as that leads to eternal rewards or punishments (Verse of Kursi 2:257).¹

There are two causes of these trials, one expiation (Kufara) for our mistakes due to ‘fitna’ (involving in forbidden acts under ambiguity) or when Allah Likes to test us for our commitment to His Causes – this results in Rewards and Punishments as per our success or failure. Both types of trials and its causes, from Ahadith, are presented in the short article.

Advising to Prophet Musa (in a lengthy Hadith) Allah Says:

(Allah Says to) O Musa! The sons of the world and its people are a trial - some of them for (some of) the others. So each one of them (who work for the world) decorates what is regarding him, whereas the Believer is the one for whom the Hereafter is decorated. So he looks at it unabated, and its pleasures become a barrier for him in between him and the pleasures of life. So he idealises by the dawn like the act of the passenger driven by it to its destination, remaining bleak and sad in the evening.

¹ As Allahazwj Wants to save us but Taghut (Shiateen) try to pull us towards Fire, as in Ayat ul Kursi (2:57) Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness; these are the inmates of the Fire; they would be in it eternally [2:257]
Trials, Forgiveness and Rewards

So good news would be for him, and when the curtain is Lifted, what he will see would delight his eyes.² (An extract)

‘Abu Abdullah⁴ asws said: ‘Whatever is Given to a servant from the world is only as a lesson, and whatever is Delayed from him is only as a Trial’.³

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibrahim Bin Muhammad Al Ashary, from Abu Yahya Al Hannat, from Abdullah Bin Abu Yafour who said,

‘I complained to Abu Abdullah⁵ asws of what I face from the pains, and I was sick. So he⁴ asws said to me: ‘O Abdullah! If a Momin were to know what is for him from the Recompense in the difficulties, he would desire to be cut (into pieces) with the scissors’.

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² Al-Kafi, Vol. 8, H. 14456
³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 6
⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 3
⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 15
Ali Bin Ibrahim, from his father, from one of his companions, from Al Husayn Bin Al Mukhtar, from Abu Asama, from Humran, from;

Abu Ja’far\textsuperscript{asws} has said: ‘Allah\textsuperscript{azwj} Mighty and Majestic has Pledged the Momin to be with the affliction just as the man undertakes to (send) gifts to his family during the absence, and He\textsuperscript{azwj} Shields him just as the physician shields the patient’.\textsuperscript{6}

Prior to Prophet Ibrahim\textsuperscript{as}, all believers used to be poor and all disbelievers used to be rich, which made Prophet Ibrahim\textsuperscript{as} gloomy - so he\textsuperscript{as} prayed to Allah\textsuperscript{azwj} to Make also some of believers rich, see for example;

A number of our companions, from Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Ismail Bin Sahl and Ismail Bin Abbad, altogether raising it to,

Abu Abdullah\textsuperscript{asws} having said: ‘There was never a Momin from the sons of Adam\textsuperscript{as} except as poor, nor a disbeliever except as rich until Prophet Ibrahim\textsuperscript{as} came, so he\textsuperscript{as} said \textbf{[60:5] Our Lord! Do not make us a trial for those who disbelieve.} Thus, Allah\textsuperscript{azwj} Transferred wealth and needs to be in those ones, and wealth and needs to be in those ones’.\textsuperscript{7}

Finally, there is a misconception that one would certainly become poor upon becoming a better Momin that has been clarified in the following Hadith.

(The book) ‘Ma’any Al-Akhbar’ – My father, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ash’ary, from Muhammad Bin Al Husayn, from Mansour, from Ahmad Bin Khalid, from Ahmad Bin Al Mubarak who said,

‘A man said to Abu Abdullah\textsuperscript{asws}, ‘A Hadith is being reported that a man said to Amir Al-Momineen\textsuperscript{asws}, ‘I love you\textsuperscript{asws}!’ He\textsuperscript{asws} said to him: ‘Be prepared for the poverty as a robe’.

\textsuperscript{6} Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 17
\textsuperscript{7} Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 10
Abu Abdullah asws replied, ‘He asws (Amir Al-Momineen asws) did not say it like that. But rather he asws said to him: ‘Prepare a robe for your destitution’, meaning the Day of Qiyamah’.

Introduction:

Allah azwj Says:

آَحِسِّ النَّاسَ أَنْ تَّرْفُواْ أَنْ تَقُولُواْ آمَنَّاْ وَ لَمْ تَفْتَنُونَِ

Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Ahmad Bin Howzat, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Sama‘at,

‘From Abu Abdullah asws having said: ‘One night Rasool-Allah saww was in the Masjid. When it was near to the morning, Amir Al-Momineen asws entered, so Rasool-Allah saww called him asws over and said: ‘O Ali asws! He asws said: ‘At your service’. He saww said: ‘Come near me’. So when he asws approached him saww he asws said: ‘O Ali asws! I saww spent the night where you asws see me saww and I saww asked my saww Lord azwj for a thousand needs, so He azwj Fulfilled these for me saww. And I saww asked Him azwj for you asws, the likes of these and He azwj Fulfilled these for me saww, and I saww asked my saww Lord azwj that my saww community should be gathered for you asws after me saww, so my saww Lord azwj Refused it to me saww and Said: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]’.

عَلِيُّ بنُ الْبَرَّاتِيْمْ عَنْ أَبِيهِ عَنْ أَبِي عُمَرْ عَنْ عُمْرَةِ بْنُ أَبِي ذِبَاحَةِ عَنْ أَبِي حَيَّازَةِ عَنْ عَائِشَةِ بُنتِ مُعَاذَةِ بْنَ السَّلَمَانِ عَلَيْهِ الْسَّلَامُ فِي قَوْلِ الْلَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مِنْ يُعَفِّفُ الْهَلَاكَ عَلَى حَزَبٍ فَإِنَّ أُمَانَةَ خَيْرُ اِلْمَآمِرْ عَنِّي وَ إِنَّ أُمَانَةَ ثُلُثَةُ الْقُلْبِ عَلَى وَ جَهَّهُ خَيْرُ الْلدَنْبَا وَ الْأَهِيْمَةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl and Zurara, from;

8 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 33
9 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 58 H 27
Abu Ja’far asws said, regarding the Words of Allah azwj Mighty and Majestic [22:11] And among men is he who worships Allah superficially, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong; he loses this world as well as the Hereafter; that is a manifest loss.

Allahazwj Mighty and Majestic Says [22:11] And among men is he who worships Allah superficially – Meaning doubting in Muhammad saww and what he saww came with. so that if good befalls him meaning wellbeing regarding himself and his wealth and his children he is satisfied therewith, but if a trial afflicts him meaning an affliction in his body or his wealth he flies off and dislikes the standing upon the acknowledgement with the Prophet saww. So he returns to the pausing and the doubting and establishes the enmity to Allahazwj and to Hisaww Rasool saww, and becomes critical to the Prophet saww and what he saww came with’. 10

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

‘Abu Ja’far asws said: ‘The Believer would be Tried with every trial and he would be dying with every (type of) death except that he would not kill himself’. 11
Ali Bin Ibrahim, form his father, from Al Nowfaly, from Al Sakuny, from; Abu Abdullah asws has narrated that it was said to the Prophet saww, ‘What is the matter the martyr does not get Tried in his grave?’ So the Prophet saww said: ‘The sword above his head sufficed as a Trial’. 12

We are tried through ‘Fitna’: We are tried sometimes with an issue which is confusing but still act rather than waiting and clarifying the matter, hence we fall into ‘Fitna’ (confusion leading to troubles).

A man stood up and said, ‘O Amir ul-Momineen asws, narrated to us about the ‘Fitna’ (strife).

Amir ul-Momineen asws said: ‘The ‘Fitna’ when it comes, places you in doubt, and when it goes away it becomes obvious (leaves behind its disastrous effects). And the ‘Fitna’ has waves for it like the waves of the sea and gusts like the gusts of the wind (hurricane), affecting one country and leaving another. So look at the people asws who were the standard bearers on the Day of Badr. Help them asws and you will be helped and rewarded and be excused. 13 (An extract)

Trial from that what we Adore: In the famous Holy Verse, Allah aswj Says:

But rather, your wealth and your children are a Fitna, and Allah, in His Presence is a Mighty Recompense [64:15]

In the explanation of the Holy Verse (64:15), Amir ul-Momineen asws says:

12 Al Kafi – V 5 – The Book of Jihaad Ch 22 H 5
13 The Book of Sulaym Bin Qays Al-Hilali, Hadith 17
In Nahj Al Balagah –

‘And he asws (Amir Al-Momineen asws) said: ‘One of you should not be saying, ‘O Allah azwj! I seek Refuge with You from the Fitna’, because there isn’t anyone except and he is involved upon Fitna, but one who (wants to) seek Refuge, so let him seek Refuge from the delusion (straying) due to the Fitna, for Allah azwj, Glorious is He azwj, is Saying: But rather, you wealth and your children are a Fitna [64:15]’.14

A number of our companions, from Ahmad Bin Muhammad, from Moammar Bin Khallad who said,

‘I heard Abu Al-Hassan asws saying: Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested [29:2]?’ Then he asws said to me: ‘What is the trial?’ I said, ‘May I be sacrificed for you asws! That which is with us is the trial regarding the Religion’. So he asws said: ‘They would be refined as gold is refined’. Then he asws said: ‘They would be purified just as gold is purified’.15

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Suleyman Bin Salih, raising it, from;

Abu Ja’far asws said: ‘This Hadith of yours (of the rising of Al-Qaim asws) tends to abominate (detest) the hearts of the men. So the one who acknowledges with it, so it would increase him, and the one who denies it, so leave him.

It is inevitable that Fitna (trial) takes place during which every hidden matter and confidant would fall, to the extent that there would fall during it, the one who split one hair with two hairs, until there does not remain anyone except for us asws and our asws Shias’.16

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14 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 21
15 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 4
16 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 5
The Signs of the Trial and the Testing

عليم بن إبراهيم بن هاشم عن محمد بن عيسى عن يونس بن عبد الرحمن عن حمد بن محمد الطيار عن أبي عبد الله (عليه السلام) قال: ما من فتى ولا نبتشي إلا و لا يشهد النبي فيه محبة وفضاءة.

Ali Bin Ibrahim Bin Hashim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hamza Bin Muhammad Al Tayyar, from;

Abu Abdullah asws said: ‘There is no constriction (of sustenance) nor an extension (of sustenance) except for Allahazwj therein is a Desire, and Ordainment, and a Trial’.¹⁷

عيلة بن أحمد بن عبد بن خالد عن أبيه عن فضال بن كيبت بن حمد بن الطيار عن أبي عبد الله (عليه السلام) قال: إله ليس ضعيف فيه قسط أو نبتشي، بما أمر الله به أو به عينه إلا و فيه الله عز و جل البينة فضاءة.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Hamza Bin Muhammad Al Tayyar, from;

Abu Abdullah asws said: ‘There is nothing wherein is either a restriction or a broadening from what Allahazwj Commanded with or Forbade from, except therein, for Allahazwj Mighty and Majestic, is a Trial and an Ordainment’.¹⁸

Amir ul-Momineen asws says:

و قال: ع كم من متسترج بالإحسان إلى و مغفور باستجر (بالستغر) عليه و مفتيون ينفكون الفؤاد فيه و ما ابتلى الله سبحانه أحداً بأمر الإسلام له

There are many persons whom constant grants of His Bounties turn them wicked and fit for His punishment and there are many more who have become vain and self-deceptive because the Merciful Allah has not exposed their weaknesses and vices to the world and the people speak highly about them. All this is an opportunity. No trial of the Lord is more severe than the time He allows (in which either you may repent or get deeper into vices)¹⁹

A Momin is Tested on three Aspects:

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهيل بن زياد الآدمي، عن مبارك مولى الرضا (عليه السلام)، عن الراضا موسى بن موسى (عليه السلام)، قال: لا يكون المؤمن مؤمناً حتى يكون فيه ثلاث خصال: سنة من ريه، و سنة من نيه، و سنة من وليه.

¹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 27 H 1
¹⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 27 H 2
¹⁹ Nahjul Balagha, saying no. 115.
Ibn Babuwayh said, ‘Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Adamy, from Mubarak,

A (devout) slave of Al-Reza asws (reports) from Al-Reza Ali asws Bin Musa asws having said: ‘A Momin cannot become a Momin until there are three characteristics in him (that he adheres to) – A Sunnah from his Lord azwj, and a Sunnah from his Prophet saww, and a Sunnah from his Guardian asws.

As for the Sunnah from his Lord azwj, so it is the concealment of the secret. Allah azwj Mighty and Majestic Says: The Knowers of the unseen! So He does not Reveal His secrets to any [72:26] Except to him whom He chooses for the Rasool [72:27].

And as for the Sunnah from his Prophet saww, so it is the concealment from the people, for Allah azwj Mighty and Majestic Commanded His saww Prophet saww for concealment from the people, so He saww Said: Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].

And as for the Sunnah from his Guardian asws, so it is the patience upon the evil and adversities. Allah aswj Mighty and Majestic Says: and the patient ones during the adversity and when distressed; they are those who are true, and these, they are the fearing ones [2:177].

Allah aswj’s Covenant with and Blessings for the Momin

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Hamza Al Sumaly, from;

Abu Abdullah asws says that ‘Rasool-Allah saww said: ‘Allah aswj Took a Covenant with the Momin to exercise patience in the face of four kinds of misfortunes, the least (serious) of these is
the envying of another Momin against him who has the same belief or a hypocrite who follows him (to harm him), or a Satan\textsuperscript{a} tempting him, or a disbeliever showing his struggle (against him). So what would remain of the Momin after this?\textsuperscript{21}

In a similar Hadith:

From Abu Hamza who said,

'I heard Abu Ja'far\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Mighty and Majestic Took the Covenant of the Momin upon four afflictions - The first, a Momin like him would be quick to envy him; and the second, a hypocrite would pursue his mistakes; and the third, a Satan\textsuperscript{a} would display to him, tempting him and straying him; and the fourth, a disbeliever whom he feels secure with, he would see him striving against him with a striving. Thus, what would remain of the Momin after this!’\textsuperscript{22}

Trials of a Momin are severe:

\begin{itemize}
  \item Allāh\textsuperscript{azwj} Mighty and Majestic Says: ‘The one who disgraces a Momin so he has initiated a war against Me\textsuperscript{azwj}, and I\textsuperscript{azwj} do not Hesitate with anything that I\textsuperscript{azwj} Do like I\textsuperscript{azwj} Hesitate regarding My\textsuperscript{azwj} Momin servant. I\textsuperscript{azwj} Love to Meet him but he dislikes the death, so I\textsuperscript{azwj} Exchange it from him; And he supplicates to Me\textsuperscript{azwj} regarding the matter, so I\textsuperscript{azwj} Answer to him with that which is better for him’.’\textsuperscript{23}
\end{itemize}

\textsuperscript{21} Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 2
\textsuperscript{22} Kitab Al Momin – Ch1 H 20
\textsuperscript{23} Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 11
Abu Abdullah asws narrated that Rasool-Allah saww said: ‘An example of the Momin is like an example of the sprouting plant, the wind sways it such and such; and similar to that is the Momin, The aches and the illnesses bend him; and an example of the hypocrite is like an example of the straight iron mallet which nothing can affect until the death comes to him, so it breaks it with a breakage.’

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from;

Abu Abdullah asws says that Amir Al-Momineen asws said: ‘The poverty is more of an adornment for the Momin like the harness is upon the cheek of the horse’.

Accusations a Momin Faces during Trial:

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

‘I said to Abu Abdullah asws, ‘This which has appeared in my face, the people are alleging that Allah azwj does not Afflict a servant with it in whom He azwj has a need’. So he asws said to me: ‘It was so that the Momin from the people of the Paharoh la was of a paralytic fingers, and he was speaking like this, and he was extending his hands and saying, ‘[36:20] O people! Follow the Rasools’.

Then he asws said to me: ‘When it is the last third of the night, during its beginning, so perform ablution and stand to your Salāt which you tend to pay. So when you are in the last Sajda from the first two Cycles, say while you are in the Sajda,'
‘O Exalted! O Beneficent! O Merciful! O Hearer of the supplications! O Given of the goodness! Send Blessings upon Muhammad saww and the Progeny asws of Muhammad saww, and Give me from the goodness of the world and the Hereafter what You azwj are Rightful of, and Exchange from me the evil of the world and the Hereafter what You azwj are Rightful of; and Remove this pain from me’, and name it, ‘For it has enrages me and grieved me’. And be insistent in the supplication’.

قال فما وصلت إلى الكوفة حتى أذهب الله به عني كلمة.

He (the narrator) said, ‘So I had not arrived in Al-Kufa until Allah azwj had Removed it from me, all of it’. 26

**Momineen will be Sieved and Tried in Religion:**

علي بن إبراهيم بن أبي منصور بن طهوف بن يعفف بن الإمام مسلم بن عبد الله ( عليه السلام ) أن أمير المؤمنين ( عليه السلام ) لما تولى بعد مقتل عثمان صدد الحديث و حط عليه خطيئة ذكرها يقول فيها ألا إنني كنت قد عادت كهينتها بنو بثينة الله بيته ( صلى الله عليه وآله ) و الذي نبعت بالحق لبليت بنها و تلغيين عزيزه حتى يعود أسفل ثم أفلاكيم وأعلافكم أسفلكم بنو بثينة كانوا فصئروا و أرضيتن بنو بثينة كانوا نفموا و الله ما كنتي وحمة ولا كنتي كبة ولقد نبتت بهذا المقام و هذا اليوم.

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Yaqoub Al Sarraj and Ali Bin Raib, from;

Abu Abdullah asws says that ‘When Amir Al-Momineen asws was pledged allegiance to after the killing of Usman, he asws ascended the Pulpit and addressed with a sermon, he (Abu Abdullah asws) mentioned, saying therein:

‘Indeed! Your trials have returned as if these were on the day Allah azwj Sent Hisazwj Prophet saww. By the One azwj Who Sent him saww with the Truth, you will be tried with trials and you would be sifted with a sifting until your lower ones would turn to be your higher ones, your higher ones, your lower ones, and your forwards ones who were ahead would be left behind, and those who were left behind would precede.

By Allah azwj! I asws have not concealed and (have) specified, and I asws did not lie with a lie, and I asws had been Informed with this place and this day’. 27

تحقد من نقي و الحسن من تفقد من خافف من تقد من أنيس من إجمالي الأناني من المحسن من على عن أبي المعزاء عن أبان أبي يعفف قال سمعت أنا عبد الله ( عليه السلام ) يقول و في لطعة العرب من أمر قد أقرر فلت فضده فهذا كم مع الفايم من العرب قال تعر ضي فلت و الله إن من يصفت هذا الأمر منهم كبير قال لا ندع الناس من أن يخشوا و يعففوا و يستخرج في الغرناخ خلق كبير.

26 Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 30
27 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 1
I heard Abu Abdullah asws saying: ‘Woe be unto the tyrants of the Arabs from a matter which has drawn closer!’ I said, ‘May I be sacrificed for you asws! How many from the Arabs would be with Al-Qaim asws?’ He asws said: ‘A small number’.

I said, ‘By Allah azwj! Surely the ones who describe this matter are most of them’. He asws said: ‘It is inevitable for the people from being vetted, and differentiated, and sifted, and there would be exited during the sifting, a lot of people’.

Abu Abdullah asws said to me: ‘O Mansour! This matter would not be coming to you all except after despair, and no, by Allah azwj, until you are differentiated, and no, by Allah azwj, until you are vetted, and no, by Allah azwj, until he becomes wretched, the one who is wretched, and he becomes fortunate, the one who is fortunate’.

Abu Ja’far asws, said, ‘I asked him asws about the Words of Allah azwj Mighty and Majestic [22:11] And among men is he who worships Allah superficially. He asws said: ‘They are a people professing the Oneness of Allah azwj and keeping away from worshipping the ones besides Allah azwj. So they are exiting from the Shirk (Polytheism) but are not recognising that Muhammad asaw is the Rasool asw of Allah azwj. Thus, they are worshipping Allah azwj upon doubt regarding Muhammad asaw and what he asw came with.’
So they came over to Rasool-Allah⁴⁴⁴ saww and said, ‘We shall consider, so if our wealth becomes abundant, and we are with good health regarding ourselves and our children, we will know that he⁴⁴⁴ saww is truthful and that he⁴⁴⁴ saww is Rasool⁴⁴⁴ saww of Allah⁴⁴⁴ azwj, but if it is other than that, we shall reconsider’.

Allah⁴⁴⁴ azwj Mighty and Majestic Said [22:11] so that if good befalls him he is satisfied therewith Meaning the wellbeing in the world but if a trial afflicts him Meaning an affliction regarding himself and his wealth he turns back headlong overturning upon his doubt to the Shirk (Polytheism) he loses this world as well as the Hereafter; that is a manifest loss. He supplicates to the ones besides Allah⁴⁴⁴ azwj who can neither harm him nor that can benefit him’.

Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Muhammad Bin Mansour Al Sayqal, from his father who said,

‘I and Haris Bin Al-Mugheira, and a group of our companions were seated, and Abu Abdullah⁴⁴⁴ asws heard our speech. So he⁴⁴⁴ asws said to us: ‘In which thing (discussion) are you in? Far be it! Far be it! No, by Allah⁴⁴⁴ azwj! What you all are extending your eyes towards will not be happening until you are scrutinised!

No, by Allah⁴⁴⁴ azwj! What you are extending your eyes towards will not be happening until you are differentiated! No, by Allah⁴⁴⁴ azwj! What you are extending your eyes towards will not be happening until after despair! No, by Allah⁴⁴⁴ azwj! What you are extending your eyes towards will not be happening until the one who is a wretch becomes a wretch, and the one who is ‘bassam’ auspicious becomes auspicious’.  

Sahl, from Muhammad Bin Abdul Hameed, from Yunus, from Abdul A’ala who said:

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⁴⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 2
⁴⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 83 H 6
I asked Abu Abdullah asws about the Statement of Allah azwj: "[24:63] therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement". Imam asws said: (it’s) ‘فِت ْنَةٌِ Trial in His azwj Religion or oppression (from others) for which Allah azwj does not Reward’ (as one fell into it while clear religious instructions and warning were known to him).

The Recompense is according to the Severity of the Trial:

In a sermon (see Appendix), Amir ul-Momineen asws says:

And every time the Trial and Test is greater, its Rewards and Recompense is more. Have you not observed that Allah azwj, Majestic is His azwj Praise, has Tested the former ones, since Adam as to the last of them from this world, with the stones which can neither harm nor benefit, nor can they see nor hear, so He azwj made it to be His azwj Sacred House (Kabah) which has been Made for the people to stand (in Prayer). Then He azwj Placed it (Kabah) at the rocky barren spot of the earth, and the least in generating vegetation, and the narrowest of valleys in livelihoods, and the harshest of the places of the Muslims for the water, between rough mountains, and soft sands, and springs of trickling flows, and cut-off towns, and hardly any traces of the drops from the sky which neither can the shoes be cleaned with nor hooves.

Then He azwj Commanded Adam as and his as children that they Praise Him azwj around it. So it became a resort for their journeys, and a destination for resting their rides. The fruits of their hearts incline towards it from the vast expansive lands, and the islands of the oceans cut-off, and the valleys of the deep glens, until they stoop their shoulders in humbleness, extolling to Allah azwj around it, and walking upon their feet, tired, dusty, for Him azwj, having cast their head-coverings and their regular trousers behind their backs, and fatigues, with the hair shaven off from their heads.

32 Al-Kafi, Vol. 8, H. 14729
A grievous tribulation, and a great trial, and a difficult examination, a critical scrutiny, and clear devoutness. Allah \( ^{azwj} \) Made it a cause for His \( ^{azwj} \) Mercy, and a link and a means to His \( ^{azwj} \) Paradise, and a reason for His \( ^{azwj} \) Forgiveness, and a trial for His \( ^{azwj} \) creatures by His \( ^{azwj} \) Mercy. ..... 

And, He \( ^{azwj} \) Made that as gateways opened to His \( ^{azwj} \) Mercy, and causes for ease to His \( ^{azwj} \) Forgiveness and His \( ^{azwj} \) Trial, just as He \( ^{azwj} \) Said [29:1] Alif Lam Meem [29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested? [29:3] And We have Tested those before them, so Allah will Make known those who are truthful and He will Make known the liars. \(^{33}\) (An extract, see the complete sermon in Appendix).

Two Types of Momineen:

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nusayr Abu Al Hakam Al Khash’amy, from;

Abu Abdullah \( ^{asws} \) has said: ‘The Momineen are of two (types of) Momineen. So there is a Momin who ratified with the Covenant of Allah \( ^{azwj} \) and remained loyal with His \( ^{azwj} \) Stipulation (Conditions), and that is in the Words of Allah \( ^{azwj} \) Mighty and Majestic [33:23] From the Believers are men who ratified what Covenant Allah Made with them. So that is the one who would not be hit by the horrors of the world and the Hereafter, and that is from the one would interceded and would (be in no need) to be interceded for.

And there is a Momin like the stalk (trunk) of the plants, sometimes he is crooked (bent towards sins) and sometimes he is straight. So that is from the one who would be hit by the
Allahazwj Knows What is the Best for a Believer (Wealth or Destitute):

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Baseer who said,

‘I heard Abu Ja’farasws saying: ‘During the era of Rasool-Allahsaww, there was an extremely poor Believer who was needy to the people of the platform (A raised platform used by the Prophetasw as a welcoming point for newcomers or destitute), and he used to adhere to Rasool-Allahsaww during the times of the Salat (Prayer), all of (the time), not missing out anything from these (Salat); and Rasool-Allahsaww used to have compassion for him and would look into his needs and his poverty, and heasaww was saying: ‘O Sa’ad! If somethings comes to measaw, Iasaw would make you needless’.

Heasws said: ‘That was slow upon Rasool-Allahsaww, so the gloom for Sa’ad was intense upon Rasool-Allahsaww. So Allahazwj the Glorious Knew what had entered upon Rasool-Allahsaww from hissaww glamour for Sa’ad. So Jibraeelas had descended and with himas were two Dirhams, and heas said to himas, ‘Allahazwj has Known of what has entered yousaww from the glamour for Sa’ad. Would yousaww like to have him enriched?’ So heasaww said: ‘Yes’. So heas said: ‘So give these two Dirhams to him and instruct him that he should do some business with these’.

[1] Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 1
He asws said: ‘So Rasool-Allah saww took them, then went out to the Noon Prayer, Sa’ad was standing at the door of the chamber of Rasool-Allah saww awaiting him saww. So when Rasool-Allah saww saw him, he saww said: ‘O Sa’ad! Are you good at trading?’ So Sa’ad said to him saww, ‘By Allah azwj! I have not become an owner of wealth to trade with’. So the Prophet saww gave him the two Dirhams and said to him: ‘Trade with these two, and disperse (to seek) the sustenance of Allah azwj’. So Sa’ad took them and went along with Rasool-Allah saww until he Prayed with him saww the Zohar and the Asr Prayers. So the Prophet saww said to him: ‘Arise, and seek the sustenance, for I saww have been concerned for you, O Sa’ad’.

قَالَِفَأَق ْبَلَِسَِعْدٌِشْتَِْيِبِدِرْهَمٍِشَيْياًِإِلََِّّبَاعَهُِبِدِرْهَََينِِْوَِلََِّيَشْتَِْيِشَيْياًِبِدِرْهَََينِِْإِلََِّّبَاعَهُِبِِ
قَالَِفَدَخَلَِرَسُولَِاللَّهِِ(ِصلىِاللهِعليهِوآلهِ)ِمِنِْأَمْرِِسَعْدٍِاَمٌِّأَشَدُِّمِنِْاَمِّهِِبِفَقْرِهِِف َهَبََُِعَلَيْهِِجَب ْرَئِيلُِ(ِعليهِالسلامِ)ِف َقَالَِيَاِمَُّْاِأَحَ ُِّإِلَيْكَِحَالُهُِالُْوى َِأَوِْحَالُهُِهَذِهِِف َقَالَِلَهُِجَب ْرَئِيلُِ(ِعليهِالسلامِ)ِإِنَِّحُ َِّالدُّن ْيَاِوَِالَِْمْوَالِِفِت ْنَةٌِوَِمَشْغَلَةٌِعَنِِالْْخِرَةِِقُلِْلِسَعْدٍِي َرُدُِّعَلَيْكَِالدِّرْهَََِ

He asws said: ‘So Sa’ad went and he did not buy anything with one Dirham except that he sold it for two Dirhams, and he did not buy anything for two Dirhams except that he sold it for four Dirhams. So the world turned towards Sa’ad and abundant was his wealth, and his business was great. So he took a place at the door of the Masjid and sat therein, and he gathered his business around him, and when Bilal called for the Prayer, Rasool-Allah saww came out and Sa’ad was busy with the (affairs of the) world, not having cleansed himself (with ablution) and not being welcoming like he used to do before but he became preoccupied with the world. So the Prophet saww was saying: ‘O Sa’ad! You are too preoccupied with the world from the Prayer?’ So he was saying, ‘I do not want to waste my wealth. This man, I have sold to him and want payment from him, and this man, I have bought from him, so I want to pay him’.

قَالَِفَأَق ْبَلَِسَِعْدٌِشْتَِْيِبِدِرْهَمٍِشَيْياًِإِلََِّّبَاعَهُِبِدِرْهَََينِِْوَِلََِّيَشْتَِْيِشَيْياًِبِدِرْهَََينِِْإِلََِّّبَاعَهُِبِِ

He asws said: ‘So sadness entered into Rasool-Allah saww from the affair of Sa’ad which was more intense than his saww sadness with his poverty. So Jibraeel as descended and he as said: ‘O Muhammad saww! Allah azwj has Known your saww sadness with Sa’ad, so which of the two states of his is more beloved to you saww, the former or this state of his’. So the Prophet saww said to him: ‘O Jibraeel as! But, his former state, for his world has done away with his Hereafter’. So Jibraeel as said to him saww: ‘The love of the world and the wealth is a trial and pre-occupies from the Hereafter. Tell Sa’ad to return to you saww the two Dirhams which you saww had handed over to him, so his affair would come to be in the state which was upon him formerly’.
He asws said: ‘So the Prophet saww went out and passed by Sa’ad, and he saww said to him: ‘O Sa’ad! Do you want to return to me the two Dirham which I saww had given to you?’ So Sa’ad said, ‘Yes, and two hundred (even)’. So he saww said to him:  

ṣaww do not want from you, O Sa’ad, except for the two Dirhams’. So Sa’ad gave him the two Dirhams. So the world turned its back upon Sa’ad until the entirety of whatever he had went away, and he returned back to his state which was upon him (formerly)’.  

Trial in Leaving Taqeeeya (dissimulation)

‘I heard Abu Abdullah asws saying: ‘Do not mention our secrets opposite to what we say publicly, and do not publicise us opposite to our secrets. It suffices for you all that you should say what we say, and remain silent about what we have observed silence on. You have seen that Allah Mighty and Majestic have never Kept any good for anyone from the people in opposition to us. Allah Mighty and Majestic Says: “[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful chastisement.”’

Expiation for the Momin Prior to Death:

(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’.

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.

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.

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.

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
extensive Mercy of Allahazwj which he would be deserving with it, and its rightful one, and for him would be its Favour and its Grace’. 36

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Hisham Bin Salim, from Aban Bin Taghlub who said,

‘Abu Abdullahasws said: ‘The Momin would be terrified upon (by a nightmare) in his sleep, so his sins would be Forgiven for him, and he would be Tested regarding his body (by an illness) so his sins would be Forgiven for him’. 37

From him, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Al Haris Bin Bihran, from Amro Bin Jumi’e who said,

‘I heard Abu Abdullahasws saying: ‘The Momin servant continues to be worried in the world until he exits from it, and there is no sin upon him’ (after death). 38

The Gloom hitting the Believer:

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! I had asked Allahazwj of a need since such and such a year and there has entered into my heart something from its delay’. So heasws said: ‘O Ahmad! Beware of the Satanla for there to be a way for himla upon you until he la despairs you.

Abu Ja’farasws was saying: ‘A Momin asks Allahazwj Mighty and Majestic for a need, so Heazwj Delays it from him the hastening of its Answer, out of Love for his voice and Listening to his wailings’.

36 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 139
37 Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 4
38 Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 8
He said: ‘So the Momin would wish that no supplication of his had been Answered in the world due to what he sees from the excellent Rewards’.  

Then he said: ‘By Allah! Whatever Allah Mighty and Majestic Delays from the Momin what they are seeking from this world is better for them from what is hastened for them in it. And which thing is the world? Abu Ja'far was saying: ‘It is befitting for the Momin that his supplications during the prosperity should be approximately the same as his supplications during the difficulties. It should not be that when he is Given, so he gets bored and does not incline for the supplication, for it has a place (status) with Allah Mighty and Majestic. And upon you is with the patience and seeking the Permissible, and helping the relatives.

And beware of conflicts with the people, for we the People of the Household maintain relationships with the ones who cut us off, and we do good to the ones who offend us, for we see, by Allah, the good end-result in that.

The owner of the Bounties (rich) in the world, when he asks, so he is Given, he seeks other than which he asked for, and he belittles the Bounties in his eyes, so he is not satisfied from anything. And when the Bounties were numerous upon a Muslim he would be in danger from that for (violating) the rights which are Obligated upon him and he would fear from the strife with regards to it.

Inform me about yourself. If I were to say certain words to you would you trust in it from me? So I said to him, ‘May I be sacrificed for you! If I do not trust in your words, so in whose (words) would I trust, and you are the Proof of Allah upon His creatures!’ He said: ‘So become more trusting in Allah upon a Promise from Allah. Isn’t Allah Mighty and Majestic Saying [2:186] And when My servants ask you
concerning Me, then surely I am very near; I Answer the supplication of the suppliant when he supplicates.

وَقَالَ لا تَنْفُذوا مِنْ رَحْمَةِ اللَّهِ وَقَالَ وَاللَّهُ يَعْفُهُم مِّنْهُ وَفَضْلًا فَكُنْ بِاللَّهِ غَفُورٍ وَجَلِّ عَلَّهُ بِغَيْرِهِ وَلا تَعْقَلُوا في أَنْفُسِكُمْ إِلاَّ غَفُورًا لَّهُ مِّمْلُوكًا

And Heazwj Said [39:53] do not despair of the Mercy of Allah. And Heazwj Said [2:268] and Allah Promises you Forgiveness from Himself and Grace. Therefore, become more trusting in Allahazwj Mighty and Majestic from yourself than in others, and do not make within yourself anything except for goodness, for Heazwj would be Forgiving you.  

A Supplication - For Being Happy with the Ordainment of Allahazwj:

عَنِ الصَّادِقِ عن عليّ بِنَ مُحَمَّدٍ بِنَ إِبْرَاهِيمَ بِنَ عَلِيٍّ بِنَ إِبْرَاهِيمَ بِنَ مُحَمَّدٍ بِنَ إِبْرَاهِيمَ: عَنِ الْمُهْدِيِّ قُدْمَةَ بِنَ مُوسَى بِنَ السَّنِّينِ (ِعليهِ السَّلَامِ) عَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْمَهْدِيِّ الْشَّانِفُ مَيْلِ، وَقَالَ فَعَلَىِ الْm*:\n
A number of our companions, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Abu Qatada, from Abu Khalid Al Zabaly who said,

\[40\] Al Kafi V 2 – The Book Of Supplication CH 19 H 1

\[41\] Al Kafi V 2 – The Book Of Supplication CH 60 H 14581, مشكاة الأنوار في غرث الأخبار، النص، ص: 13
‘When they proceeded with Abu Al-Hassan Musa\textsuperscript{asws} to Al-Mahdi (the Caliph), for the first proceeding, he\textsuperscript{asws} was lodged at Zubala. I discussed with him\textsuperscript{asws}, and he\textsuperscript{asws} saw me as gloomy, so he\textsuperscript{asws} said to me: ‘O Abu Khalid! What is the matter I\textsuperscript{asws} see you as gloomy?’ So I said, ‘And how can I not be gloomy and you are being carried to this tyrant, and I do not know how his conduct will be with regards to you\textsuperscript{asws}?’ So he\textsuperscript{asws} said: ‘There is no problem upon me\textsuperscript{asws}. When it would be such and such a month and such and such a day, so meet me in the first mile’.

فَمَا كَانَ لِيْ هَٰذَا إِلَّا إِخْضَاعُ السَّهُورِ وَالْأَيَامِ حَتَّى كَانَ ذَلِكَ الْيَوْمُ لْوَقْتِ الْأَمْيَلَ فَمَا زَلَّ عَنْدَهُ حَتَّى كَادَتْ الظَّمْهَرُ أَنْ يَئِّسَ وَيَسْوَسُ السَّيَّاتَانُ فِي صِدْرِي وَيَخَافُ أَنْ أَشْكَكَ فِي مَا قَالَ أَنَّكَ إِذَا تَرَى إِنَّ قَدْ أَقْبَلَ فِي نَاصِرَةِ الْعَرَاq فَعَسَّفَهُمْ فَإِذَا أَبُو الْحَسَنَ (ِعليهِالسلامِ)ِأَمَامَِالْقِطَارِِعَلَىِب َغْلَةٍِف َقَالَِإِيهٍِيَِ اِأَبَاِخَالِدٍِق ُلْتُِلَب َّيْكَِيَاِابْنَِرَسُولِِاللَّهِِف َقَالَِلََِّ

So there were no worries for me except that I counted the months and the days until it was that day. So I went at the mile, and I did not cease to be with it until the sun almost set, and there was the whispering of the Satan\textsuperscript{la} in my chest, and I feared I might doubt regarding what he\textsuperscript{asws} had said. So while I was like that when I looked at blackness which had appeared from the direction of Al-Iraq. So I welcomed them and there was Abu Al-Hassan\textsuperscript{asws}, in front of the caravan upon a mule. So he\textsuperscript{asws} said: ‘Is it you, Abu Khalid?’ I said, ‘At your\textsuperscript{asws} service, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{aww}!’

So he\textsuperscript{asws} said: ‘Do not be doubting. The Satan\textsuperscript{la} loves it that you doubt’. So I said, ‘The Praise is for Allah\textsuperscript{azwj} who Save you\textsuperscript{asws} from them’. So he\textsuperscript{asws} said: ‘There is return for me\textsuperscript{asws} to them. I\textsuperscript{asws} will not be safe from them’.\textsuperscript{42}

\textsuperscript{42} Al Kafi V 1 – The Book Of Divine Authority CH 120 H 3
Appendix: Sermon - Recompense is in accordance with Severity of Trial:

And it is reported that,

‘Amir Al-Momineen\textsuperscript{asws} said in a sermon of his\textsuperscript{asws}: ‘And had Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Praise, so Intended with His\textsuperscript{azwj} Prophets\textsuperscript{as}, when He\textsuperscript{azwj} Sent them\textsuperscript{as}, He\textsuperscript{azwj} would have Opened for them treasures of gold, and mines of minerals, and plantations of Gardens, and flocks of birds of the sky and the animals of the land, along with them\textsuperscript{as}, would have Done so. And, had He\textsuperscript{azwj} Done so, the Trials would have dropped and the Recompense would have been invalidated, and the News (Commandments) would have been eroded, and whatever was Obligated for the speakers would have been for the deniers, nor would there have been a right of the Believers the Rewards of the good deeds, nor would the names have been necessitated for its deserving ones upon the clear meaning.

And due to that, had Allah\textsuperscript{azwj} Sent a Sign down from the sky, so it would have humbled their necks to it in submission, and had He\textsuperscript{azwj} done so, the afflictions would have been dropped from the people altogether. But, Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Praise, Made His\textsuperscript{azwj} Rasool\textsuperscript{saww} of higher strength in their\textsuperscript{as} determinations of their\textsuperscript{as} intentions, and weak in what the eyes could see from their\textsuperscript{as} state, from the contentment filling the hearts and the eyes, its self-sufficiency, and self-denial filling the parts of the hearing and the vision.

And had the Prophets\textsuperscript{as} been the people of strength not seen (among the people), and might not merged, and a kingdom to which the necks of the men could extend to, and the belts of the men tightened to achieve, it would have been easier upon the creatures with regards to the choice and the remoteness of their regarding the arrogance, and to believe out of awe compelling for them, or desires to incline with. Thus, the intentions would be associated, and the good deeds divided.
But, Allah\textsuperscript{azwj} Intended that there should happen to be a following for His\textsuperscript{azwj} Rasools\textsuperscript{as}, and the ratifications for His\textsuperscript{azwj} Books, and the humbleness to His\textsuperscript{azwj} Religion, and the submissiveness to His\textsuperscript{azwj} Commands, and the acceptance to His\textsuperscript{azwj} obedience, the Commands being for Him\textsuperscript{azwj} in particular, not being confused from others with impurity.

And every time the Trial and Test is greater, its Rewards and Recompense is more. Have you not observed that Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Praise, has Tested the former ones, since Adam\textsuperscript{as} to the last of them from this world, with the stones which can neither harm nor benefit, nor can they see nor hear, so He\textsuperscript{azwj} made it to be His\textsuperscript{azwj} Sacred House (Kaaba) which has been Made for the people to stand (in Prayer). Then He\textsuperscript{azwj} Placed it (Kaaba) at the rocky barren spot of the earth, and the least in generating vegetation, and the narrowest of valleys in livelihoods, and the harshest of the places of the Muslims for the water, between rough mountains, and soft sands, and springs of trickling flows, and cut-off towns, and hardly any traces of the drops from the sky which neither can the shoes be cleaned with nor hooves.

Then He\textsuperscript{azwj} Commanded Adam\textsuperscript{as} and his\textsuperscript{as} children that they Praise Him\textsuperscript{azwj} around it. So it became a resort for their journeys, and a destination for resting their rides. The fruits of their hearts incline towards it from the vast expansive lands, and the islands of the oceans cut-off, and the valleys of the deep glens, until they stoop their shoulders in humbleness, extolling to Allah\textsuperscript{azwj} around it, and walking upon their feet, tired, dusty, for Him\textsuperscript{azwj}, having cast their head-coverings and their regular trousers behind their backs, and fatigues, with the hair shaven off from their heads.

A grievous tribulation, and a great trial, and a difficult examination, a critical scrutiny, and clear devoutness. Allah\textsuperscript{azwj} Made it a cause for His\textsuperscript{azwj} Mercy, and a link and a means to His\textsuperscript{azwj} Paradise, and a reason for His\textsuperscript{azwj} Forgiveness, and a trial for His\textsuperscript{azwj} creatures by His\textsuperscript{azwj} Mercy.
And had Allah\textsuperscript{azwj} Blessed and High Placed His\textsuperscript{azwj} Sacred House, and Magnificent Signs between gardens and rivers, and ease and tranquillity, thickness of the trees, laden with fruits, clad with vegetation, connected towns, brown fields, green meadows, rural houses with attractive courtyards, and scenic plantations, and well-built roads, and plentiful gardens, would have reduced the Recompense upon the accounting of the weakness of the Trial.

Then, had the foundation been carried upon, and the stones raised by, between the green emeralds, and the red rubies, and light, and illuminations, that would have softened the wrestling against the doubts in the chests, and would have weakened the striving against Iblees\textsuperscript{azwj} from 'the hearts, and would have negated the weakening of the insecurities from the people. But, Allah\textsuperscript{azwj} Mighty and Majestic Tests His\textsuperscript{azwj} servants with a variety of difficulties, and they worship Him\textsuperscript{azwj} with a variety of struggles, and He\textsuperscript{azwj} Tries them with strikes of the difficulties to extract the arrogance from 'their hearts, and settle the tremors in their own selves.

And, He\textsuperscript{azwj} Made that as gateways opened to His\textsuperscript{azwj} Mercy, and causes for ease to His\textsuperscript{azwj} Forgiveness and His\textsuperscript{azwj} Trial, just as He\textsuperscript{azwj} Said [29:1] \textit{Alif Lam Meem} [29:2] \textit{Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested?} [29:3] \textit{And We have Tested those before them, so Allah will Make known those who are truthful and He will Make known the liars}'\textsuperscript{43}

Abbreviations:

\textit{saww}: - \textit{Sal la la ho Allay hay Wa Aal lay he Wasallam}  
\textit{azwj}: - \textit{Az Za Wa Jalla}  
\textit{asws}: - \textit{Allay hay Salawat Wass Salam}  
\textit{AJFJ}: Ajal Allah hey wa Fara Jaak  
\textit{ra}: - \textit{Razi Allah\textsuperscript{azwj}}  
\textit{La}: - \textit{Laan Allah\textsuperscript{azwj}}

\textsuperscript{43} Al Kafi – V 4 – The Book of Hajj Ch 6 H 2