

'Trials, Forgiveness and Rewards'

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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 أَعْدَائَهُمْ أَجْمَعِينَ

‘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^{azwj} Likes to test us for our commitment to His^{azwj} 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^{as} (in a lengthy Hadith) Allah^{azwj} Says:

يَا مُوسَىٰ أَبْنَاءُ الدُّنْيَا وَ أَهْلِهَا فَبِنِّ بَعْضُهُمْ لِبَعْضٍ فَكُلٌّ مُرْتَبِنٌ لَهُ مَا هُوَ فِيهِ وَ الْمُؤْمِنُ مِنْ زِينَتِ لَهُ الْآخِرَةُ فَهُوَ يَنْظُرُ إِلَيْهَا مَا يَفْتُرُ قَدْ حَالَتْ شَهْوَتُهَا بَيْنَهُ وَ بَيْنَ لَذَّةِ الْعَيْشِ فَأَذْجَتْهُ بِالْأَسْحَارِ كَفِعَلِ الرَّكِبِ السَّائِقِ إِلَىٰ غَايَتِهِ يَظَلُّ كَثِيْبًا وَ يُمْسِي حَزِينًا فَطُوبَىٰ لَهُ لَوْ قَدْ كُشِفَ الْغِطَاءُ مَا دَا يُعَايِنُ مِنَ السُّرُورِ

(Allah^{azwj} Says to) O Musa^{as}! 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)
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ {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 [2:57]

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

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا أُعْطِيَ عَبْدٌ مِنَ الدُّنْيَا إِلَّا اِغْتِبَارًا وَ مَا رُوي عَنْهُ إِلَّا اِغْتِبَارًا.

From him, from one of his companions, raising it, said,

‘Abu Abdullah^{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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا أَفَلَتَ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ وَ لَرُبَّمَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ إِمَّا بُعْضُ مَنْ يَكُونُ مَعَهُ فِي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ أَوْ جَارٌ يُؤْذِيهِ أَوْ مَنْ فِي طَرِيقِهِ إِلَى حَوَائِجِهِ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِنًا عَلَى قُلَّةٍ جَبَلٍ لَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ شَيْطَانًا يُؤْذِيهِ وَ يَجْعَلُ اللَّهُ لَهُ مِنْ إِيمَانِهِ أَنْسًا لَا يَسْتَوْجِشُ مَعَهُ إِلَى أَحَدٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Ibn Muskan, from;

Abu Abdullah^{asws} has said: ‘No *Momin* (believer) would escape from one of the three, and perhaps all three would be gathered upon him – either the hatred of the one who happens to be with him in the house, closing the door upon him, bothering him; or a neighbour who would trouble him; or the one in his way to his needs, would distress him.

And if a *Momin* were to be at the top of a mountain, Allah^{azwj} will Let a Satan^{la} reach him who (Satan^{la}) would harm him, and Allah^{azwj} would Make his *Emān* to be a comfort for him, he would not yearn for anyone with it’.⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبِي يَحْيَى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا أَلَمَى مِنَ الْأَوْجَاعِ وَ كَانَ مِسْقَامًا فَقَالَ لِي يَا عَبْدَ اللَّهِ لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ مِنَ الْأَجْرِ فِي الْمَصَائِبِ لَتَمَتَّى أَنَّهُ فُرِّضَ بِالْمَقَارِيضِ .

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 Abdullah^{asws} of what I face from the pains, and I was sick. So he^{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’.⁵

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي أُسَامَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ بِالْهَدْيَةِ مِنَ الْعَيْبَةِ وَ يَحْمِيهِ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ .

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^{asws} has said: 'Allah^{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^{azwj} Shields him from the world just as the physician shields the patient'.⁶

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ وَ إِسْمَاعِيلَ بْنِ عَبَّادٍ جَمِيعاً يَرْفَعَانِهِ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا كَانَ مِنْ وُلْدِ آدَمَ مُؤْمِنٌ إِلَّا فَقِيرًا وَ لَا كَافِرٌ إِلَّا غَنِيًّا حَتَّى جَاءَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) فَقَالَ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا فَصَبِّرْ اللَّهُ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً وَ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً .

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

مع، معاني الأخبار أبي عن أحمد بن إدريس و محمد الططار عن الأشعري عن محمد بن الحسين عن منصور عن أحمد بن خالد عن أحمد بن المبارك قال: قال رجل لأبي عبد الله عليه السلام حديث يروى أن رجلاً قال لأبي المؤمنين ع إني أحبك فقال له أعدد لفقير جلباباً فقال ليس هكذا قال إنما قال له أعددت لفافتك جلباباً يعني يوم القيامة.

(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^{asws}, 'A Hadith is being reported that a man said to Amir Al-Momineen^{asws}, 'I love you^{asws}!' He^{asws} said to him: 'Be prepared for the poverty as a robe'".

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 17

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”⁸.

Introduction:

Allah^{azwj} Says:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ {29:2}

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

كنز جامع الفوائد و تأويل الآيات الظاهرة أحمد بن هوددة عن إبراهيم بن إسحاق عن عبد الله بن حماد عن سماعة عن أبي عبد الله ع قال: كان رسول الله ص ذات ليلة في المسجد فلما كان قرب الصبح دخل أمير المؤمنين ع فتأذاه رسول الله ص فقال يا علي قال لبيك قال هلم إلي

(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^{saww} service’. He^{saww} said: ‘Come near me^{saww}’.

فَلَمَّا دَنَا مِنْهُ قَالَ يَا عَلِيُّ بْتُ اللَّيْلَةَ حَيْثُ تَرَانِي فَقَدْ سَأَلْتُ رَبِّي أَلْفَ حَاجَةٍ فَقَضَاهَا لِي وَ سَأَلْتُ لَكَ مِثْلَهَا فَقَضَاهَا وَ سَأَلْتُ لَكَ رَبِّي أَنْ يَجْمَعَ لَكَ أُمَّتِي مِنْ بَعْدِي فَأَبَى عَلِيَّ رَبِّي فَقَالَ الْمَأْحَسِبِ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ.

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]**”⁹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنِ الْمُضَيْبِ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ

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.**

قَالَ زُرَّارَةُ سَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ هَؤُلَاءِ قَوْمٌ عَبَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَ شَكُّوا فِي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا جَاءَ بِهِ فَتَكَلَّمُوا بِالْإِسْلَامِ وَ شَهِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَقْرَبُوا بِالْقُرْآنِ وَ هُمْ فِي ذَلِكَ شَاكُونَ فِي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا جَاءَ بِهِ وَ لَيْسُوا شَكَّاكًا فِي اللَّهِ

Zurara (the narrator) said, ‘I asked Abu Ja’far^{asws} about it, so he^{asws} said: ‘They are a people worshipping Allah^{azwj} and keeping away from worshipping the ones besides Allah^{azwj} but are doubting regarding Muhammad^{saww} and what he^{saww} came with. Thus, they are speaking with Al-Islam and are testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and are acknowledging with the Quran, and they are doubting in that regarding Muhammad^{saww} and what he^{saww} came with, and are not doubtful regarding Allah^{azwj}’.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ يَعْني عَلَى شَكٍّ فِي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا جَاءَ بِهِ فَإِنْ أَصَابَهُ خَيْرٌ يَعْني عَافِيَةً فِي نَفْسِهِ وَ مَالِهِ وَ وُلْدِهِ اطمأنَّ بِهِ وَ رَضِيَ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَعْني بَلَاءٌ فِي جَسَدِهِ أَوْ مَالِهِ تَطَيَّرَ وَ كَرِهَ الْمُقَامَ عَلَى الْإِقْرَارِ بِالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَرَجَعَ إِلَى الْوُقُوفِ وَ الشَّكِّ فَتَصَبَّ الْعَدَاوَةَ لِلَّهِ وَ لِرَسُولِهِ وَ الْجُحُودَ بِالنَّبِيِّ وَ مَا جَاءَ بِهِ .

Allah^{azwj} 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 Allah^{azwj} and to His^{azwj} Rasool^{saww}, and becomes critical to the Prophet^{saww} and what he^{saww} came with’.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مِيتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ .

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

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 1

¹¹ Al Kafi V 3 – The Book Of Funerals CH 1 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قِيلَ لِلنَّبِيِّ (صلى الله عليه وآله) مَا بَأَلُ الشَّهِيدِ لَا يُغْتَنَى فِي قَبْرِهِ فَقَالَ [النَّبِيُّ] (صلى الله عليه وآله) كَفَى بِالْبَارِقَةِ فَوْقَ رَأْسِهِ فِتْنَةً .

Ali Bin Ibrahim, from 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).

فقام رجل فقال: يا أمير المؤمنين، حدثنا عن الفتن. فقال عليه السلام: إن الفتن إذا أقبلت شبهت وإذا أدبرت أسفرت. وإن الفتن لها موج كموج البحر وإعصار كإعصار الريح، تصيب بلدا وتخطئ الآخر. فانظروا أقواما كانوا أصحاب الرايات يوم بدر فانصروهم تنصروا وتؤجروا وتعذروا.

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^{azwj} Says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ {15}

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

فِي نَهْجِ الْبَلَاغَةِ وَ قَالَ عَلَيْهِ السَّلَامُ: لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَ هُوَ مُشْتَمِلٌ عَلَيَّ فِتْنَةً، وَ لَكِنْ مِنْ اسْتِعَاذٍ فَلَيْسَتْ عِدَةٌ مِنْ مَضَلَّاتِ الْفِتَنِ، فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ: وَ اعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ.

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^{azwj} 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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ ثُمَّ قَالَ لِي مَا الْفِتْنَةُ قُلْتُ جَعَلْتُ فِدَاكَ الَّذِي عِنْدَنَا الْفِتْنَةُ فِي الدِّينِ فَقَالَ يُفْتَنُونَ كَمَا يُفْتَنُ الذَّهَبُ ثُمَّ قَالَ يُخْلَصُونَ كَمَا يُخْلَصُ الذَّهَبُ .

A number of our companions, from Ahmad Bin Muhammad, from Moammad 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 ‘الْفِتْنَةُ’ 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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ حَدِيثَكُمْ هَذَا لَتَشْمَزُ مِنْهُ قُلُوبُ الرِّجَالِ فَمَنْ أَقْرَبَ بِهِ فَرِيدُوهُ وَ مَنْ أَنْكَرَهُ فَدَرُوهُ إِنَّهُ لَا بُدَّ مِنْ أَنْ يَكُونَ فِتْنَةً يَسْفُطُ فِيهَا كُلُّ بَطَانَةٍ وَ وَليجَةٍ حَتَّى يَسْفُطَ فِيهَا مَنْ يَشُقُّ الشَّعْرَ بِشَعْرَتَيْنِ حَتَّى لَا يَبْقَى إِلَّا نَحْنُ وَ شِيعَتُنَا .

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

¹⁴ H 21 – تفسير نور الثقلين، ج5، ص: 343

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

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمَزَةَ بْنِ مُحَمَّدِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ قَبْضٍ وَلَا بَسْطٍ إِلَّا وَ لِلَّهِ فِيهِ مَشِيئَةٌ وَ قَضَاءٌ وَ ابْتِلَاءٌ .

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 Allah^{azwj} therein is a Desire, and Ordainment, and a Trial’.¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَمَزَةَ بْنِ مُحَمَّدِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّهُ لَيْسَ شَيْءٌ فِيهِ قَبْضٌ أَوْ بَسْطٌ مِمَّا أَمَرَ اللَّهُ بِهِ أَوْ نَهَى عَنْهُ إِلَّا وَ فِيهِ لِلَّهِ عَزَّ وَ جَلَّ ابْتِلَاءٌ وَ قَضَاءٌ .

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 Allah^{azwj} Commanded with or Forbade from, except therein, for Allah^{azwj} Mighty and Majestic, is a Trial and an Ordainment’.¹⁸

Amir ul-Momineen^{asws} says:

وَ قَالَ ع كَمْ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ وَ مَغْرُورٍ بِالسُّرْرِ [بِالسُّرْرِ] عَلَيْهِ وَ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ وَ مَا ابْتَلَى اللَّهُ سُبْحَانَهُ أَحَدًا بِمِثْلِ الْإِمْلَاءِ لَهُ

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 سهل بن زياد الآدمي، عن مبارك مولى الرضا (عليه السلام)، عن الرضا علي بن موسى (عليه السلام)، قال: «لا يكون المؤمن مؤمناً حتى يكون فيه ثلاث خصال: سنة من ربه، و سنة من نبيه، و سنة من وليه.

¹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 27 H 1

¹⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 27 H 2

¹⁹ Nahjul Balagha (للصبيحي صالح)، ص: 513

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}.

فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكُتْمَانُ السِّرِّ، قَالَ اللَّهُ عَزَّ وَجَلَّ: عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ،

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

وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمُدَارَاةِ النَّاسِ، فَقَالَ: خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ،

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^{azwj} Prophet^{saww} for concealment from the people, so He^{azwj} Said: ***Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].***

وَأَمَّا السُّنَّةُ مِنْ وَليِهِ فَالصَّبْرُ عَلَى الْبِئْسَاءِ وَ الضَّرَاءِ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: وَ الصَّابِرِينَ فِي الْبِئْسَاءِ وَ الضَّرَاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ.

And as for the Sunnah from his Guardian^{asws}, so it is the patience upon the evil and adversities. Allah^{azwj} Mighty and Majestic Says: ***and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177].***²⁰

Allah^{azwj}'s Covenant with and Blessings for the Momin

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى بَلَاءٍ أَرْبَعٍ أَيْسَرُهَا عَلَيْهِ مُؤْمِنٌ يُقُولُ بِقَوْلِهِ يَحْسُدُهُ أَوْ مُنَافِقٌ يُقْفُو أَثَرَهُ أَوْ شَيْطَانٌ يُغْوِيهِ أَوْ كَافِرٌ يَرَى جِهَادَهُ فَمَا بَعَاءُ الْمُؤْمِنِ بَعْدَ هَذَا .

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^{azwj} Took a Covenant with the Momin to exercise patience in the face of four kinds of misfortunes, the least (serious) of these is

معاني الأخبار: 1/184، عيون أخبار الرضا (عليه السلام) 1: 256/9²⁰

the envying of another *Momin* against him who has the same belief or a hypocrite who follows him (to harm him), or a Satan^{la} tempting him, or a disbeliever showing his struggle (against him). So what would remain of the *Momin* after this?’²¹

In a similar Hadith:

عن أبي حمزة قال: سمعت أبا جعفر عليه السلام يقول: إن الله عزوجل أخذ ميثاق المؤمن على (الاولى)، أيسرها عليه: مؤمن مثله يحسده، والثانية: منافق يقفو أثره، والثالثة، شيطان يعرض له يفتنه ويضلّه، والرابعة: كافر بالذي آمن به يرى جهاده جهادا، فما بقاء المؤمن بعد هذا!؟

From Abu Hamza who said,

‘I heard Abu Ja’far^{asws} saying: ‘Allah^{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^{la} 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!’²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ اسْتَدَلَّ عَبْدِي الْمُؤْمِنَ فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَأَعْلُهُ كَتَرَدُّدِي فِي عَبْدِي الْمُؤْمِنِ إِنِّي أَحَبُّ لِقَاءَهُ فَيَكْرَهُ الْمَوْتَ فَأَصْرِفُهُ عَنْهُ وَإِنَّهُ لَيَدْعُونِي فِي الْأَمْرِ فَأَسْتَجِيبُ لَهُ بِمَا هُوَ خَيْرٌ لَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Moalla Bin Khunays, from;

Abu Abdullah^{asws} has narrated that Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Says: “The one who disgraces a *Momin* so he has initiated a war against Me^{azwj}, and I^{azwj} do not Hesitate with anything that I^{azwj} Do like I^{azwj} Hesitate regarding My^{azwj} *Momin* servant. I^{azwj} Love to Meet him but he dislikes the death, so I^{azwj} Exchange it from him; And he supplicates to Me^{azwj} regarding the matter, so I^{azwj} Answer to him with that which is better for him”’.²³

Trials of a Momin are severe:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمْرٍو عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الرِّيحِ تُكْفِئُهَا الرِّيحُ كَذَا وَكَذَا وَكَذَلِكَ الْمُؤْمِنُ تُكْفِئُهُ الْأَوْجَاعُ وَالْأَمْرَاضُ وَ مَثَلُ الْمُنَافِقِ كَمَثَلِ الْإِرْزَبَةِ الْمُسْتَقِيمَةِ الَّتِي لَا يُصِيبُهَا شَيْءٌ حَتَّى يَأْتِيَهُ الْمَوْتُ فَيَقْصِفُهُ قَصْفًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from Abdullah Bin Muskan, from Abu Baseer, from;

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 2

²² Kitab Al *Momin* – Ch1 H 20

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’.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) الْفَقْرُ أَزِينٌ لِلْمُؤْمِنِ مِنَ الْعِدَارِ عَلَى خَدِّ الْفَرَسِ .

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’.²⁵

Accusations a Momin Faces during Trial:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ هَذَا الَّذِي ظَهَرَ بِوَجْهِهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ لَمْ يَبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ قَالَ فَقَالَ لِي لَقَدْ كَانَ مُؤْمِنٌ آلِ فِرْعَوْنَ مَكَنَّعَ الْأَصَابِعِ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَيْهِ وَ يَقُولُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

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’.

ثُمَّ قَالَ لِي إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيَهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ فَقُلْ

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,

وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ أَذْهَبْ عَنِّي بِهَذَا الْوَجْعِ وَ تُسَمِّيه فَإِنَّهُ قَدْ غَاطَنِي وَ أَحْزَنَنِي وَ أَلْحَ فِي الدُّعَاءِ

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 25

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 22

‘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’.

قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ .

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:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبِ السَّرَّاجِ وَعَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لَمَّا بُويعَ بَعْدَ مَقْتَلِ عُثْمَانَ صَعِدَ الْمِنْبَرَ وَخَطَبَ بِخُطْبَةٍ ذَكَرَهَا يَقُولُ فِيهَا أَلَا إِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَالَّذِي بَعَثَهُ بِالْحَقِّ لَتَبْلُغَنَّ بَلْبَلَهُ وَتَتَعَرِّقَنَّ عَرَبِيَّتَهُ حَتَّى يَعُودَ أَسْفَلُكُمْ أَعْلَاكُمْ وَأَعْلَاكُمْ أَسْفَلُكُمْ وَلَيْسِيَنَّ سَبَّاقُونَ كَانُوا قَصْرًا وَلَيُعَصَّرَنَّ سَبَّاقُونَ كَانُوا سَبْعًا وَاللَّهُ مَا كَتَمْتُ وَسْمَهُ وَلَا كَذَبْتُ كَذِبَهُ وَ لَقَدْ نُبِّئْتُ بِهَذَا الْمَقَامِ وَ هَذَا الْيَوْمِ .

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 His^{azwj} 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 and 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

مُحَمَّدُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْأَنْبَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَبِي الْمَعْرَاءِ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ وَيْلٌ لِبَطْعَةِ الْعَرَبِ مِنْ أَمْرِ قَدِ افْتَرَبْتُ فُلْتُ جَعَلْتُ فِدَاكَ كَمَعَ الْقَائِمِ مِنَ الْعَرَبِ قَالَ نَفَرٌ يَسِيرٌ فُلْتُ وَاللَّهِ إِنَّ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكَثِيرٌ قَالَ لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يُمَحَّصُوا وَيُمَيَّرُوا وَيُعَرَّبَلُوا وَيُسْتَخْرَجَ فِي الْعَرَبِ خَلْقٌ كَثِيرٌ .

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

Muhammad Bin Yahya, and Al Hassan Bin Muhammad, from Ja’far Bin Muhammad, from Al Qasim Bin Ismail Al Anbary, from Al Husayn Bin Ali, from Abu Al Magra’a, from Ibn Abu Yafour who said,

‘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’.²⁸

مُحَمَّدُ بْنُ يَحْيَىٰ وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الصَّيْرِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ الصَّيْقَلِيِّ عَنِ أَبِيهِ عَنِ مَنْصُورٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا مَنْصُورُ إِنَّ هَذَا الْأَمْرَ لَا يَأْتِيكُمْ إِلَّا بَعْدَ إِيَّاسٍ وَ لَا وَ اللَّهُ حَتَّى تُمَيِّزُوا وَ لَا وَ اللَّهُ حَتَّى تُمَخَّصُوا وَ لَا وَ اللَّهُ حَتَّى يَشْفَى مَنْ يَشْفَى وَ يَسْعَدَ مَنْ يَسْعَدُ .

Muhammad Bin Yahya, and Al Hassan Bin Muhammad, from Ja’far Bin Muhammad, from Al Hassan Bin Muhammad Al Sayrafi, from Ja’far Bin Muhammad Al Sayqal, from his father, from Mansour who said,

‘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’.²⁹

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ هُمْ قَوْمٌ وَحَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ فَخَرَجُوا مِنَ الشِّرْكِ وَ لَمْ يَعْرِفُوا أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَسُولُ اللَّهِ فَهُمْ يَعْبُدُونَ اللَّهَ عَلَى شَكِّ فِي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا جَاءَ بِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Musa Bin Bakr, from Zurara, from;

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^{saww} is the Rasool^{saww} of Allah^{azwj}. Thus, they are worshipping Allah^{azwj} upon doubt regarding Muhammad^{saww} and what he^{saww} came with.

فَأَتَوْا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قَالُوا نَنْظُرُ فَإِنْ كَثُرَتْ أَمْوَالُنَا وَ عَوْفِينَا فِي أَنْفُسِنَا وَ أَوْلَادِنَا عَلِمْنَا أَنَّهُ صَادِقٌ وَ أَنَّهُ رَسُولُ اللَّهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ نَظَرْنَا

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 83 H 2

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 83 H 3

So they came over to Rasool-Allah^{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 he^{saww} is truthful and that he^{saww} is Rasool^{saww} of Allah^{azwj}; but if it is other than that, we shall reconsider’.

قَالَ اللَّهُ عَزَّ وَجَلَّ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ يَعْنِي عَافِيَةً فِي الدُّنْيَا وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَعْنِي بَلَاءٌ فِي نَفْسِهِ وَ مَالِهِ انْقَلَبَ عَلَى وَجْهِهِ انْقَلَبَ عَلَى شَكِّهِ إِلَى الشِّرْكِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْحُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَ مَا لَا يَنْفَعُهُ

Allah^{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 Allah^{azwj} who can neither harm him nor that can benefit him’.³⁰ (An extract).

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورِ الصَّبَّاعِ عَنْ أَبِيهِ قَالَ كُنْتُ أَنَا وَ الْحَارِثُ بْنُ الْمُغَيْرَةِ وَ جَمَاعَةٌ مِنْ أَصْحَابِنَا جُلُوسًا وَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَسْمَعُ كَلَامَنَا فَقَالَ لَنَا فِي أَيِّ شَيْءٍ أَنْتُمْ هَيَّاهُتَ هَيَّاهُتَ لَا وَ اللَّهُ لَا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى تُعْرَبُوا لَا وَ اللَّهُ لَا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى تُمَيِّزُوا لَا وَ اللَّهُ لَا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى تُفَرِّقُوا لَا وَ اللَّهُ لَا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى يَشَقَى مَنْ يَشَقَى وَ يَسْعَدَ مَنْ يَسْعَدُ .

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 Abdullah^{asws} heard our speech. So he^{asws} said to us: ‘In which thing (discussion) are you in? Far be it! Far be it! No, by Allah^{azwj}! What you all are extending your eyes towards will not be happening until you are scrutinised!

No, by Allah^{azwj}! What you are extending your eyes towards will not be happening until you are differentiated! No, by Allah^{azwj}! What you are extending your eyes towards will not be happening until after despair! No, by Allah^{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 ‘auspicious becomes auspicious’.³¹

سَهْلٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ قَالَ فِتْنَةٌ فِي دِينِهِ أَوْ جِرَاحَةٌ لَا يَأْخُذُ اللَّهُ عَلَيْهَا.

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

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 2

³¹ 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) ^{الْبَلَاءُ} 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).³²

The Recompense is according to the Severity of the Trial:

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

وَكُلَّمَا كَانَتْ الْبَلْوَى وَالْإِخْتِبَارُ أَعْظَمَ كَانَتْ الْمُثُوبَةُ وَالْجَزَاءُ أَجْزَلَ أَلَا تَرَوْنَ أَنَّ اللَّهَ جَلَّ تَنَاوُهُ اخْتَبَرَ الْأُولَى مِنْ لَدُنِ آدَمَ إِلَى الْآخِرِينَ مِنْ هَذَا الْعَالَمِ بِأَحْجَارٍ لَا تَنْفَعُ وَلَا تَضُرُّ وَلَا تَنْفَعُ وَلَا تُبْصِرُ وَلَا تَسْمَعُ فَجَعَلَهَا بَيْتَهُ الْحَرَامَ الَّذِي جَعَلَهُ لِلنَّاسِ قِيَامًا ثُمَّ وَضَعَهُ بِأَوْعَرِ بَقَاعِ الْأَرْضِ حَجْرًا وَأَقْلَّ نَتَائِقِ الدُّنْيَا مَدْرًا وَأَضْيَقِ بَطُونِ الْأُودِيَةِ مَعَاشًا وَأَعْلَظِ نَحَالَ الْمُسْلِمِينَ مِيَاهًا بَيْنَ جِبَالٍ خَشِيئَةٍ وَرِمَالٍ دَمِئَةٍ وَعُيُونٍ وَشَلَّةٍ وَقُرَى مُنْقَطِعَةٍ وَأَثَرٍ مِنْ مَوَاضِعِ قَطْرِ السَّمَاءِ دَائِرٍ لَيْسَ يَرْكَبُو بِهِ خُفًّا وَلَا ظِلْفًا وَلَا حَافِرًا

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.

ثُمَّ أَمَرَ آدَمَ وَوَلَدَهُ أَنْ يَبْتَئُوا أَعْطَافَهُمْ نَحْوَهُ فَصَارَ مَثَابَةً لِمُنْتَجِعِ أَسْفَارِهِمْ وَغَايَةً لِمُلْمَى رِحَالِهِمْ تَهْوِي إِلَيْهِ شِمَارُ الْأَفْئِدَةِ مِنْ مَقَاوِرِ قِفَارٍ مُتَّصِلَةٍ وَجَزَائِرِ بَحَارٍ مُنْقَطِعَةٍ وَمَهَاوِي فَجَاجٍ عَمِيقَةٍ حَتَّى يَهْتَرُوا مَنَاكِبَهُمْ دُلًّا يُهَلَّلُونَ لِلَّهِ حَوْلَهُ وَيَرْمُلُونَ عَلَى أَقْدَامِهِمْ شِعْنًا غُبْرًا لَهُ قَدْ نَبَدُوا الْفُئُوعَ وَالسَّرَابِيلَ وَرَاءَ ظُهُورِهِمْ وَحَسَرُوا بِالشُّعُورِ حَلْفًا عَنْ رُءُوسِهِمْ

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

اِبْتِلَاءٌ عَظِيمًا وَ اِخْتِبَارًا كَبِيرًا وَ اِمْتِحَانًا شَدِيدًا وَ تَمْحِيسًا بَلِيغًا وَ فُتُونًا مُبِينًا جَعَلَهُ اللَّهُ سَبَبًا لِرَحْمَتِهِ وَ وُصْلَةً وَ وَسِيلَةً إِلَى جَنَّتِهِ وَ عِلَّةً لِمَغْفِرَتِهِ وَ اِبْتِلَاءً لِلخَلْقِ بِرَحْمَتِهِ

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.

وَ لِيَجْعَلَ ذَلِكَ أَبْوَابًا فَتْحًا إِلَى فَضْلِهِ وَ أَسْبَابًا دُلًّا لِعَفْوِهِ وَ فِتْنَةً كَمَا قَالَ الْم. أ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ. وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ .

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:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ نُصَيْرِ أَبِي الْحَكَمِ الْخُتَعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُؤْمِنُ مُؤْمِنَانِ فَمُؤْمِنٌ صَدَقَ بَعْدَهُ اللَّهُ وَ وَفَى بِشَرْطِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَذَلِكَ الَّذِي لَا نُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ بِمَنْ يَشْفَعُ وَ لَا يُشْفَعُ لَهُ

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 who would interceded and would (be in no need) to be interceded for.

وَ مُؤْمِنٌ كَخَامَةِ الرَّزَعِ تَعْوِجُ أَحْيَانًا وَ تَقُومُ أَحْيَانًا فَذَلِكَ بِمَنْ نُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ بِمَنْ يُشْفَعُ لَهُ وَ لَا يُشْفَعُ.

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

³³ Al Kafi – V 4 – The Book of Hajj Ch 6 H 2

horrors of the world and the horrors of the Hereafter, and that is from the one who would be interceded for and he would not be interceding (for anyone else).^[1]

Allah^{azwj} Knows What is the Best for a Believer (Wealth or Destitute):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُؤْمِنٌ فَقَعِرَ شَدِيدُ الْحَاجَةِ مِنْ أَهْلِ الصُّفَّةِ وَكَانَ مُلَازِمًا لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عِنْدَ مَوَاقِيَتِ الصَّلَاةِ كُلِّهَا لَا يَفْقِدُهُ فِي شَيْءٍ مِنْهَا وَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَرِقُّ لَهُ وَ يَنْظُرُ إِلَى حَاجَتِهِ وَ عُرْبَتِهِ فَيَقُولُ يَا سَعْدُ لَوْ قَدْ جَاءَنِي شَيْءٌ لَأَعْنَيْتُكَ

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

قَالَ فَأَبْطَأَ ذَلِكَ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاشْتَدَّ غَمُّ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِسَعْدٍ فَعَلِمَ اللَّهُ سُخَانَهُ مَا دَخَلَ عَلَى رَسُولِ اللَّهِ مِنْ غَمِّهِ لِسَعْدٍ فَأَهْبَطَ عَلَيْهِ جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) وَمَعَهُ دِرْهَمَانِ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ عَلِمَ مَا قَدْ دَخَلَكَ مِنَ الْعَمِّ لِسَعْدٍ أَ فَتُحِبُّ أَنْ تُغْنِيَهُ فَقَالَ نَعَمْ فَقَالَ لَهُ فَهَآكَ هَذَيْنِ الدَّرَاهِمَيْنِ فَأَعْطَاهُمَا إِيَّاهُ وَ مُرُهُ أَنْ يَتَّجَرَ بِهَمَا

He^{asws} said: ‘That was slow upon Rasool-Allah^{saww}, so the gloom for Sa’ad was intense upon Rasool-Allah^{saww}. So Allah^{azwj} the Glorious Knew what had entered upon Rasool-Allah^{saww} from his^{saww} gloom for Sa’ad. So Jibraeel^{as} descended and with him^{as} were two Dirhams, and he^{as} said to him^{saww}: ‘Allah^{azwj} has Known of what has entered you^{saww} from the gloom for Sa’ad. Would you^{saww} like to have him enriched?’ So he^{saww} said: ‘Yes’. So he^{as} said: ‘So give these two Dirhams to him and instruct him that he should do some business with these’.

قَالَ فَأَخَذَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ خَرَجَ إِلَى صَلَاةِ الظُّهْرِ وَ سَعْدٌ قَائِمٌ عَلَى بَابِ حُجْرَاتِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَنْتَظِرُهُ فَلَمَّا رَأَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ يَا سَعْدُ أَ تُحْسِنُ التَّجَارَةَ فَقَالَ لَهُ سَعْدٌ وَ اللَّهُ مَا أَصْبَحْتُ أُمْلِكُ مَالًا أَتَجُرُّ بِهِ فَأَعْطَاهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الدَّرَاهِمَيْنِ وَ قَالَ لَهُ اتَّجِرْ بِهَمَا وَ تَصَرَّفَ لِرِزْقِ اللَّهِ فَأَخَذَهُمَا سَعْدٌ وَ مَضَى مَعَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى صَلَّى مَعَهُ الظُّهْرَ وَ الْعَصْرَ فَقَالَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَمَاطَلَبِ الرِّزْقِ فَقَدْ كُنْتُ بِحَالِكَ مُعْتَمًّا سَعْدُ

^[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’.

قَالَ فَأَقْبَلَ سَعْدٌ لَا يَشْتَرِي بِدِرْهَمٍ شَيْئاً إِلَّا بَاعَهُ بِدِرْهَمَيْنِ وَلَا يَشْتَرِي شَيْئاً بِدِرْهَمَيْنِ إِلَّا بَاعَهُ بِأَرْبَعَةِ دَرَاهِمٍ فَأَقْبَلَتْ الدُّنْيَا عَلَى سَعْدٍ فَكَثُرَ مَتَاعُهُ وَ مَالُهُ وَ عَظُمَتْ تِجَارَتُهُ فَاتَّخَذَ عَلَى بَابِ الْمَسْجِدِ مَوْضِعاً وَ حَلَسَ فِيهِ فَجَمَعَ تِجَارَتَهُ إِلَيْهِ وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَقَامَ بِلَالٌ لِلصَّلَاةِ يَخْرُجُ وَ سَعْدٌ مَشْغُولٌ بِالدُّنْيَا لَمْ يَنْتَهَرْ وَ لَمْ يَنْتَهَيْتُ كَمَا كَانَ يَفْعَلُ قَبْلَ أَنْ يَتَشَاغَلَ بِالدُّنْيَا فَكَانَ النَّبِيُّ (صلى الله عليه وآله) يَقُولُ يَا سَعْدُ شَعَلْنَاكَ الدُّنْيَا عَنِ الصَّلَاةِ فَكَانَ يَقُولُ مَا أَصْنَعُ أُضِيعُ مَالِي هَذَا رَجُلٌ قَدْ بَعَثَهُ فَأُرِيدُ أَنْ أُسْتَوْفِيَ مِنْهُ وَ هَذَا رَجُلٌ قَدْ اشْتَرَيْتُ مِنْهُ فَأُرِيدُ أَنْ أُوفِيَهُ

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 pre-occupied with the world. So the Prophet^{saww} was saying: ‘O Sa’ad! You are too pre-occupied 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’.

قَالَ فَدَخَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ أَمْرِ سَعْدٍ عَمَّ أَشَدُّ مِنْ عَمِّهِ بِفَقْرِهِ فَهَبَطَ عَلَيْهِ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ عَلِمَ عَمَّاكَ بِسَعْدٍ فَأَيْبُماً أَحَبُّ إِلَيْكَ حَالُهُ الْأُولَى أَوْ حَالُهُ هَذِهِ فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) يَا جِبْرَائِيلُ بَلْ حَالُهُ الْأُولَى قَدْ أَذْهَبَتْ دُنْيَاهُ بِأَخْرَجَتْهُ فَقَالَ لَهُ جِبْرَائِيلُ (عليه السلام) إِنَّ حُبَّ الدُّنْيَا وَ الْأَمْوَالِ فِتْنَةٌ وَ مَشْغَلَةٌ عَنِ الْأَجْرَةِ فَلَنْ لِسَعْدٍ يَرُدُّ عَلَيْكَ الدَّرْهَمَيْنِ اللَّذَيْنِ دَفَعْتَهُمَا إِلَيْهِ فَإِنَّ أَمْرَهُ سَيَصِيرُ إِلَى الْحَالَةِ الَّتِي كَانَ عَلَيْهَا أَوَّلًا

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’.

قَالَ فَخَرَجَ النَّبِيُّ (صلى الله عليه وآله) فَمَرَّ بِسَعْدٍ فَقَالَ لَهُ يَا سَعْدُ أَمَا تُرِيدُ أَنْ تَرُدَّ عَلَيَّ الدَّرَاهِمِينَ اللَّذِينَ أَعْطَيْتُكُمَا فَقَالَ سَعْدٌ بَلَى وَ مَائَتَيْنِ فَقَالَ لَهُ لَسْتُ أُرِيدُ مِنْكَ يَا سَعْدُ إِلَّا الدَّرَاهِمِينَ فَأَعْطَاهُ سَعْدٌ دِرْهَمَيْنِ قَالَ فَأَذْبَرَتِ الدُّنْيَا عَلَى سَعْدٍ حَتَّى ذَهَبَ مَا كَانَ جَمْعَ وَ عَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا .

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: ‘I^{saww} do not want from you, O Sa’ad, except for the two Dirhams’. So Sa’ad gave him^{saww} 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)’.³⁴

Trial in Leaving Taaqeeba (dissimulation)

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانَ عَنْ أَبِي عَلِيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا تَذْكُرُوا سِرَّنَا بِخِلَافِ عِلَانِيَتِنَا وَلَا عِلَانِيَتِنَا بِخِلَافِ سِرَّنَا حَسْبُكُمْ أَنْ تَقُولُوا مَا نَقُولُ وَ تَصْمُتُوا عَمَّا نَصْمُتُ إِنَّكُمْ قَدْ رَأَيْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ لِأَحَدٍ مِنَ النَّاسِ فِي خِلَافِنَا خَيْرًا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hassaan, from Abu Ali who said:

‘I heard Abu Abdullah^{asws} saying: ‘Do not mention our^{asws} secrets opposite to what we^{asws} say publicly, and do not publicise us^{asws} opposite to our^{asws} secrets. It suffices for you all that you should say what we^{asws} say, and remain silent about what we have observed silence on. You have seen that Allah^{azwj} Mighty and Majestic have never Kept any good for anyone from the people in opposition to us^{asws}. Allah^{azwj} 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.**”³⁵

Expiation for the Momin Prior to Death:

كُنزِ جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ رَوَى شَيْخُ الطَّائِفَةِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ يُوسُفَ الشَّحَّامِ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ مُوسَى ع الرَّجُلُ مِنْ مَوَالِكُمْ عَاصٍ يَشْرَبُ الْخَمْرَ وَ يَزْنِكُ الْمُؤَبَّقَ مِنَ الذَّنْبِ نَتَبَّرًا مِنْهُ فَقَالَ تَبَرَّءُوا مِنْ فِعْلِهِ وَ لَا تَبَرَّءُوا مِنْ خَيْرِهِ وَ أَبْعِضُوا 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,

³⁴ Al Kafi – V 5 – The Book of Subsistence Ch 156 H 37

³⁵ Al-Kafi, Vol. 8, H. 14499

‘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’.

فَقُلْتُ يَسَعُ لَنَا أَنْ نَقُولَ فَاسِقٌ فَاجِرٌ فَقَالَ لَا الْفَاسِقُ الْفَاجِرُ الْكَافِرُ الْجَاهِدُ لَنَا وَ لِأَوْلِيَانِنَا أَبِي اللَّهِ أَنْ يَكُونَ وَلِيْنَا فَاسِقًا فَاجِرًا وَ
إِنْ عَمِلَ مَا عَمِلَ وَ لَكِنَّاكُمْ قُولُوا فَاسِقُ الْعَمَلِ فَاجِرُ الْعَمَلِ مُؤْمِنُ النَّفْسِ حَيْثُ الْفِعْلِ طَيِّبِ 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 اللَّهِ لَا يَخْرُجُ وَلِيْنَا مِنَ الدُّنْيَا إِلَّا وَ اللَّهِ وَ رَسُولُهُ وَ نَحْنُ عَنْهُ رَاضُونَ يَخْشُرُهُ اللَّهُ عَلَى مَا فِيهِ مِنَ الذُّنُوبِ مُبَيَّصًا وَجْهَهُ مَسْتَوْرَةً
عَوْرَتُهُ أَمِنَهُ رَوْعُهُ 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 أَدْنَى مَا يُصْنَعُ بَوْلِيْنَا أَنْ يُرِيَهُ اللَّهُ رُؤْيَا مَهُولَةً فَيُصْبِحَ حَزِينًا لِمَا رَأَهُ فَيَكُونَ ذَلِكَ كَفَارَةً لَهُ أَوْ خَوْفًا يَرِدُ عَلَيْهِ مِنْ أَهْلِ دَوْلَةِ الْبَاطِلِ
أَوْ يُشَدِّدَ عَلَيْهِ عِنْدَ الْمَوْتِ فَيَلْتَمَى اللَّهُ عَزَّ وَ جَلَّ طَاهِرًا مِنَ الذُّنُوبِ أَمِنَةً رَوْعُهُ 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 أَحَدُ الْأَمْرَيْنِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي هِيَ أَوْسَعُ مِنْ أَهْلِ الْأَرْضِ جَمِيعًا أَوْ شَفَاعَةُ مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ عَ فَعِنْدَهَا
تُصِيبُهُ رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي كَانَ أَحَقَّ بِهَا وَ أَهْلَهَا وَ لَهُ 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’.³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْمُؤْمِنَ لَيَهْوُلُ عَلَيْهِ فِي نَوْمِهِ فَيُعْفَرُ لَهُ ذُنُوبُهُ وَإِنَّهُ لَيَمْتَنُّ فِي بَدَنِهِ فَيُعْفَرُ لَهُ ذُنُوبُهُ .

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

‘Abu Abdullah^{asws} 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

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَارِثِ بْنِ بَهْرَامٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الْعَبْدَ الْمُؤْمِنَ لَيَهْتَمُّ فِي الدُّنْيَا حَتَّى يَخْرُجَ مِنْهَا وَ لَا ذَنْبَ عَلَيْهِ .

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 Abdullah^{asws} 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:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحُسَيْنِ (عليه السلام) جُعِلَتْ فِدَاكَ إِنِّي قَدْ سَأَلْتُ اللَّهَ حَاجَةً مُنْذُ كَذَا وَ كَذَا سَنَةً وَ قَدْ دَخَلَ قَلْبِي مِنْ إِبْطَائِهَا شَيْءٌ فَقَالَ يَا أَحْمَدُ إِيَّاكَ وَ الشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى يُعْطِكَ إِنَّ أَبَا جَعْفَرٍ (صلوات الله عليه) كَانَ يَقُولُ إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ حَاجَةً فَيُؤَخَّرُ عَنْهُ تَعْجِيلَ إِبْطَائِهِ حُبًّا لَصَوْنِهِ وَ اسْتِمَاعَ حَبِيبِهِ

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

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! I had asked Allah^{azwj} of a need since such and such a year and there has entered into my heart something from its delay’. So he^{asws} said: ‘O Ahmad! Beware of the Satan^{la} for there to be a way for him^{la} upon you until he^{la} despairs you.

Abu Ja’far^{asws} was saying: ‘A *Momin* asks Allah^{azwj} Mighty and Majestic for a need, so He^{azwj} 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

قَالَ فَيَمَتِّي الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرَى مِنْ حُسْنِ الثَّوَابِ .

He^{asws} 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’.³⁹

ثُمَّ قَالَ وَ اللَّهُ مَا أَخَّرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ لَهُمْ مِمَّا عَجَّلَ لَهُمْ فِيهَا وَ أَيُّ شَيْءٍ الدُّنْيَا إِنَّ أَبَا جَعْفَرٍ (عليه السلام) كَانَ يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ دُعَائِهِ فِي الشَّدَّةِ لَيْسَ إِذَا أُعْطِيَ فَتَرَ فَلَا تَمَلَّ الدُّعَاءَ فَإِنَّهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِمَكَانٍ وَ عَلَيْكَ بِالصَّبْرِ وَ طَلَبِ الْحَلَالِ وَ صِلَةِ الرَّحِمِ

Then he^{asws} said: ‘By Allah^{azwj}! Whatever Allah^{azwj} Mighty and Majestic Delays from the *Momineen* 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^{asws} 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^{azwj} Mighty and Majestic. And upon you is with the patience and seeking the Permissible, and helping the relatives.

وَ إِيَّاكَ وَ مُكَاشَفَةَ النَّاسِ فَإِنَّا أَهْلَ الْبَيْتِ نَصِلُ مَنْ قَطَعَنَا وَ نُحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْنَا فَتَرَى وَ اللَّهُ فِي ذَلِكَ الْعَاقِبَةَ الْحَسَنَةَ إِنَّ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأُعْطِيَ طَلَبَ غَيْرِ الَّذِي سَأَلَ وَ صَغُرَتِ النِّعْمَةُ فِي عَيْنِهِ فَلَا يَشْبَعُ مِنْ شَيْءٍ وَ إِذَا كَثُرَتِ النِّعْمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرٍ لِلْحُقُوقِ الَّتِي تَجِبُ عَلَيْهِ وَ مَا يُخَافُ مِنَ الْفِتْنَةِ فِيهَا

And beware of conflicts with the people, for we^{asws} the People^{asws} of the Household maintain relationships with the ones who cut us^{asws} off, and we do good to the ones who offend us^{asws}, for we^{asws} see, by Allah^{azwj}, 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.

أَخْبَرَنِي عَنْكَ لَوْ أَنِّي قُلْتُ لَكَ قَوْلًا أَ كُنْتَ تَتَّقِي بِهِ مِنِّي فَعُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِذَا لَمْ أَتَّقِ بِقَوْلِكَ فِيمَنْ أَتَّقِي وَ أَنْتَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ قَالَ فَكُنْ بِاللَّهِ أَوْثَقَ فَإِنَّكَ عَلَى مَوْعِدٍ مِنَ اللَّهِ أ لَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Inform me^{asws} about yourself. If I^{asws} were to say certain words to you would you trust in it from me^{asws}? So I said to him^{asws}, ‘May I be sacrificed for you^{asws}! If I^{asws} do not trust in your^{asws} words, so in whose (words) would I trust, and you^{asws} are the Proof of Allah^{azwj} upon His^{azwj} creatures!’ He^{asws} said: ‘So become more trusting in Allah^{azwj} upon a Promise from Allah^{azwj}. Isn’t Allah^{azwj} Mighty and Majestic Saying [2:186] **And when My servants ask you**

³⁹ Al Kafi V 2 – The Book Of Supplication CH 19 H 9

concerning Me, then surely I am very near; I Answer the supplication of the suppliant when he supplicates.

وَقَالَ لَا تَفْتَنُوا مِنْ رَحْمَةِ اللَّهِ وَقَالَ وَاللَّهِ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا فَكُنْ بِاللَّهِ عَزَّ وَجَلَّ أَوْثَقَ مِنْكَ بِعَبْرِهِ وَلَا تَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا خَيْرًا فَإِنَّهُ مَغْفُورٌ لَكُمْ .

And He^{azwj} Said [39:53] **do not despair of the Mercy of Allah**. And He^{azwj} Said [2:268] **and Allah Promises you Forgiveness from Himself and Grace**. Therefore, become more trusting in Allah^{azwj} Mighty and Majestic from yourself than in others, and do not make within yourself anything except for goodness, for He^{azwj} would be Forgiving you'.⁴⁰

A Supplication - For Being Happy with the Ordainment of Allah^{azwj}:

عَنِ الصَّادِقِ ع قَالَ كَانَ عَلِيٌّ يَقُولُ

Imam Sadiq^{asws} quoted on the authority of Imam Ali^{asws} (a supplication) to recite:

اللَّهُمَّ مَنْ عَلَيَّ بِالتَّوَكُّلِ عَلَيْكَ وَ التَّقْوِيضِ إِلَيْكَ وَ الرِّضَا بِقَدْرِكَ وَ التَّسْلِيمِ لِأَمْرِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا أَرْحَمَ الرَّاحِمِينَ .

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Amir Al-Momineen^{asws} was saying: ‘O Allah^{azwj}! Bestow upon me^{asws} with the reliance upon You^{azwj}, and the delegation to You^{azwj} (of the affairs), and the pleasure with Your^{azwj} Ordainment, and the submission to Your^{azwj} Command, until I^{asws} do not love the hastening of whatever You^{azwj} Delay, nor the delay of what You^{azwj} Hasten, O' the Kindest of the kind!’⁴¹

Trial due to Doubts:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ أَبِي قَتَادَةَ الْقُمِيِّ عَنْ أَبِي خَالِدٍ الزُّبَيْدِيِّ قَالَ لَمَّا أُقْدِمَ بِأَبِي الْحُسَيْنِ مُوسَى (عَلَيْهِ السَّلَام) عَلَى الْمَهْدِيِّ الْقُدَمَةِ الْأُولَى نَزَلَ زُبَالَةَ فَكُنْتُ أُحَدِّثُهُ فَرَأَيْتُ مَعْمُومًا فَقَالَ لِي يَا أَبَا خَالِدٍ مَا لِي أَرَاكَ مَعْمُومًا فَقُلْتُ وَ كَيْفَ لَا أَعْتَمُّ وَ أَنْتَ تُحْمَلُ إِلَى هَذِهِ الطَّاعِيَةِ وَ لَا أَدْرِي مَا يُحْدِثُ فِيكَ فَقَالَ لَيْسَ عَلَيَّ بَأْسٌ إِذَا كَانَ شَهْرٌ كَذَا وَ كَذَا وَ يَوْمٌ كَذَا فَوَافِي فِي أَوَّلِ الْمِيلِ

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 مشكاة الأنوار في غرر الأخبار، النص، ص: ، Al Kafi V 2 – The Book Of Supplication CH 60 H 14581، الكافي (ط - الإسلامية)، ج 2، ص:

‘When they proceeded with Abu Al-Hassan Musa^{asws} to Al-Mahdi (the Caliph), for the first proceeding, he^{asws} was lodged at Zubala. I discussed with him^{asws}, and he^{asws} saw me as gloomy, so he^{asws} said to me: ‘O Abu Khalid! What is the matter I^{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^{asws}?’ So he^{asws} said: ‘There is no problem upon me^{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 لِي هَمٌّ إِلَّا إِحْصَاءَ الشُّهُورِ وَالْأَيَّامِ حَتَّى كَانَ ذَلِكَ الْيَوْمَ فَوَافَيْتُ الْمَيْلَ فَمَا زِلْتُ عِنْدَهُ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغِيبَ وَ
 وَسُوسَ الشَّيْطَانِ فِي صَدْرِي وَتَحَوَّفْتُ أَنْ أَشُكَّ فِيمَا قَالَ فَبَيْنَا أَنَا كَذَلِكَ إِذَا نَظَرْتُ إِلَى سَوَادٍ قَدْ أَقْبَلَ مِنْ نَاحِيَةِ الْعِرَاقِ
 فَاسْتَقْبَلْتُهُمْ فَإِذَا أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) أَمَامَ الْقَطَارِ عَلَى بَعْلَةٍ فَقَالَ إِيهِ يَا أَبَا خَالِدٍ قُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ لَا
 تَشْكُرَنَّ وَدَّ الشَّيْطَانُ أَنَّكَ شَكَّكَتَ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي خَلَّصَكَ مِنْهُمْ فَقَالَ إِنَّ لِي إِلَيْهِمْ عَوْدَةً لَا أَنْخَلِّصُ مِنْهُمْ .

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^{la} in my chest, and I feared I might doubt regarding what he^{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^{asws}, in front of the caravan upon a mule. So he^{asws} said: ‘Is it you, Abu Khalid?’ I said, ‘At your^{asws} service, O son^{asws} of Rasool-Allah^{saww}!’

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

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 120 H 3

Appendix: Sermon - Recompense is in accordance with Severity of Trial:

وَرُوي أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صلوات الله عليه) قَالَ فِي حُطْبَةٍ لَهُ وَ لَوْ أَرَادَ اللَّهُ جَلَّ تَنَاؤُهُ بِأَنْبِيَائِهِ حَيْثُ بَعَثَهُمْ أَنْ يَفْتَحَ لَهُمْ كُنُوزَ الدَّهْبَانِ وَ مَعَادِنَ الْعَقِيمَانِ وَ مَعَارِسَ الْجِنَانِ وَ أَنْ يَحْشُرَ طَيْرَ السَّمَاءِ وَ وَحْشَ الْأَرْضِ مَعَهُمْ لَفَعَلَ وَ لَوْ فَعَلَ لَسَقَطَ الْبَلَاءُ وَ بَطَلَ الْجَزَاءُ وَ اضْمَحَلَّتِ الْأَنْبَاءُ وَ لَمَا وَجَبَ لِلْقَائِلِينَ أُجُورُ الْمُتَبَلِّغِينَ وَ لَا لِحَقِّ الْمُؤْمِنِينَ ثَوَابُ الْمُحْسِنِينَ وَ لَا لِرِمْتِ الْأَسْمَاءِ أَهْلِيهَا عَلَى مَعْنَى مُبِينٍ

And it is reported that,

‘Amir Al-Momineen^{asws} said in a sermon of his^{asws}: ‘And had Allah^{azwj}, Majestic is His^{azwj} Praise, so Intended with His^{azwj} Prophets^{as}, when He^{azwj} Sent them^{as}, He^{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^{as}, would have Done so. And, had He^{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.

وَ لِذَلِكَ لَوْ أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ وَ لَوْ فَعَلَ لَسَقَطَ الْبَلْوَى عَنِ النَّاسِ أَجْمَعِينَ وَ لَكِنَّ اللَّهَ جَلَّ تَنَاؤُهُ جَعَلَ رُسُلَهُ أُولَى قُوَّةٍ فِي عَزَائِمِ نِيَّتِهِمْ وَ ضَعْفَةً فِيمَا تَرَى الْأَعْيُنُ مِنْ حَالَاتِهِمْ مِنْ فَنَاعَةٍ تَمَلُّ الْقُلُوبَ وَ الْعُيُونَ عَنَاؤُهُ وَ خِصَاصَةً تَمَلُّ الْأَسْمَاعَ وَ الْأَبْصَارَ أَدَاؤُهُ

And due to that, had Allah^{azwj} Sent a Sign down from the sky, so it would have humbled their necks to it in submission, and had He^{azwj} done so, the afflictions would have been dropped from the people altogether. But, Allah^{azwj}, Majestic is His^{azwj} Praise, Made His^{azwj} Rasool^{saww} of higher strength in their^{as} determinations of their^{as} intentions, and weak in what the eyes could see from their^{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.

وَ لَوْ كَانَتِ الْأَنْبِيَاءُ أَهْلَ قُوَّةٍ لَا تُرَامُ وَ عِزَّةٍ لَا تُضَامُ وَ مُلْكٍ يُمَدُّ نَحْوَهُ أَعْنَاقِ الرِّجَالِ وَ يُشَدُّ إِلَيْهِ عُمَدُ الرِّجَالِ لَكَانَ أَهْوَنَ عَلَى الْخَلْقِ فِي الْإِخْتِيَارِ وَ أْبَعَدَ لَهُمْ فِي الْإِسْتِكْبَارِ وَ لَأَمَنُوا عَنْ رَهْبَةٍ فَاهِرَةٍ لَهُمْ أَوْ رَغْبَةٍ مَائِلَةٍ بِهِمْ فَكَانَتِ النَّيِّاتُ مُشْتَرَكَةً وَ الْحَسَنَاتُ مُقْتَسَمَةً

And had the Prophets^{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.

وَ لَكِنَّ اللَّهَ أَرَادَ أَنْ يَكُونَ الْإِتِّبَاعَ لِرُسُلِهِ وَ التَّصَدِيقَ بِكُتُبِهِ وَ الْحُشُوعَ لَوَجْهِهِ وَ الْإِسْتِكَانَةَ لِأَمْرِهِ وَ الْإِسْتِسْلَامَ لِطَاعَتِهِ أُمُوراً لَهُ خَاصَّةً لَا تَشُوبُهَا مِنْ غَيْرِهَا شَائِبَةٌ

But, Allah^{azwj} Intended that there should happen to be a following for His^{azwj} Rasools^{as}, and the ratifications for His^{azwj} Books, and the humbleness to His^{azwj} Religion, and the submissiveness to His^{azwj} Commands, and the acceptance to His^{azwj} obedience, the Commands being for Him^{azwj} in particular, not being confused from others with impurity.

وَ كُلَّمَا كَانَتْ الْبَلْوَى وَ الْإِخْتِبَارُ أَعْظَمَ كَانَتْ الْمَثُوبَةُ وَ الْحِزَاءُ أَجْزَلَ أَلَا تَرَوْنَ أَنَّ اللَّهَ جَلَّ ثَنَاؤُهُ اخْتَبَرَ الْأَوَّلِينَ مِنْ لَدُنِ آدَمَ إِلَى الْآخِرِينَ مِنْ هَذَا الْعَالَمِ بِأَحْجَارٍ لَا تَضُرُّ وَ لَا تَنْفَعُ وَ لَا تُبْصِرُ وَ لَا تَسْمَعُ فَجَعَلَهَا بَيْتَهُ الْحَرَامَ الَّذِي جَعَلَهُ لِلنَّاسِ قِيَاماً ثُمَّ وَضَعَهُ بِأَوْعَرَ بَقَاعِ الْأَرْضِ حَجْرًا وَ أَقَلِّ نَتَائِقِ الدُّنْيَا مَدْرًا وَ أَضْيَقِ بَطُونِ الْأُودِيَةِ مَعَاشًا وَ أَخْلَطَ مَحَالَّ الْمُسْلِمِينَ مِيَاهًا بَيْنَ جِبَالٍ خَشِيشَةٍ وَ رِمَالٍ دَمِيَّةٍ وَ عُيُونٍ وَ شَلَّةٍ وَ فُرَى مُنْقَطِعَةٍ وَ أَنْرٍ مِنْ مَوَاضِعِ قَطْرِ السَّمَاءِ دَائِرٍ لَيْسَ يَرْكُوبُهُ خُفٌّ وَ لَا ظِلْفٌ وَ لَا حَافِرٌ

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 (Kaaba) which has been Made for the people to stand (in Prayer). Then He^{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.

ثُمَّ أَمَرَ آدَمَ وَ وُلْدَهُ أَنْ يَنْتَبِهُوا أَعْطَافَهُمْ نَحْوَهُ فَصَارَ مَثَابَةً لِمُنْتَجِعِ أَسْفَارِهِمْ وَ غَايَةً لِمُلْتَمِي رِحَالِهِمْ تَهْوِي إِلَيْهِ ثَمَارُ الْأَفْئِدَةِ مِنْ مَعَاوِزِ فِقَارٍ مُتَّصِلَةٍ وَ جَزَائِرِ بَحَارٍ مُنْقَطِعَةٍ وَ مَهَاوِي فِجَاجٍ عَمِيقَةٍ حَتَّى يَهْزُوا مَنَاكِبَهُمْ ذُلًّا يُهَلَّلُونَ لِلَّهِ حَوْلَهُ وَ يَرْمُلُونَ عَلَى أَقْدَامِهِمْ شُعْنًا غُبْرًا لَهُ قَدْ تَبَدَّوْا الْفُتُوعَ وَ السَّرَابِيلَ وَرَاءَ ظُهُورِهِمْ وَ حَسَرُوا بِالشُّعُورِ حَلْقًا عَنْ رُءُوسِهِمْ

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.

إِبْتِلَاءً عَظِيمًا وَ اخْتِبَارًا كَبِيرًا وَ امْتِحَانًا شَدِيدًا وَ تَمْجِيسًا بَلِيغًا وَ فُتُوتًا مُبِينًا جَعَلَهُ اللَّهُ سَبَبًا لِرَحْمَتِهِ وَ وُصْلَةً وَ وَسِيلَةً إِلَى حَتَّتِهِ وَ عِلَّةً لِمَعْفَرَتِهِ وَ إِبْتِلَاءً لِلْخَلْقِ بِرَحْمَتِهِ

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.

وَلَوْ كَانَ اللَّهُ تَبَارَكَ وَتَعَالَى وَصَعَّ بَيْتُهُ الْحَرَامَ وَ مَشَاعِرُهُ الْعِظَامَ بَيْنَ جَنَّاتٍ وَأَنْهَارٍ وَسَهْلٍ وَقَرَارٍ جَمَّ الْأَشْحَارِ دَابِي الثَّمَارِ مُلْتَفَّ النَّبَاتِ مُتَّصِلِ الْفُرَى مِنْ بُرَّةٍ سَمْرَاءَ وَ رَوْضَةٍ خَضْرَاءَ وَأَزْيَافٍ مُحَدِّقَةٍ وَعِرَاصٍ مُعَدِّقَةٍ وَ زُرُوعٍ نَاصِرَةٍ وَ طُرُقٍ عَامِرَةٍ وَ حَدَائِقَ كَثِيرَةٍ لَكَانَ قَدْ صَغُرَ الْجَزَاءُ عَلَى حَسَبِ ضَعْفِ الْبَلَاءِ

And had Allah^{azwj} Blessed and High Placed His^{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.

ثُمَّ لَوْ كَانَتْ الْأَسَاسُ الْمَحْمُولُ عَلَيْهَا وَ الْأَحْجَارُ الْمَرْفُوعُ بِهَا بَيْنَ زُمُرَدَةٍ خَضْرَاءَ وَ يَاقُوتَةٍ حَمْرَاءَ وَ نُورٍ وَ ضِيَاءٍ لَحَقَّفَتْ ذَلِكَ مُصَارَعَةَ الشَّكِّ فِي الصُّدُورِ وَ لَوْضَعَ مُجَاهِدَةً إِبْلِيسَ عَنِ الْقُلُوبِ وَ لَنَقَى مُعْتَلِجَ الرَّئِبِ مِنَ النَّاسِ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَخْتَبِرُ عِبِيدَهُ بِأَنْوَاعِ الشَّدَائِدِ وَ يَتَعَبَّدُهُمْ بِاللَّوَانِ الْمَجَاهِدِ وَ يَبْتَلِيهِمْ بِضُرُوبِ الْمَكَارِهِ إِخْرَاجًا لِلتَّكْوِينِ مِنْ وَ إِسْكَانًا لِلتَّذَلُّلِ فِي أَنْفُسِهِمْ

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^a from ‘الْقُلُوبِ’ the hearts, and would have negated the weakening of the insecurities from the people. But, Allah^{azwj} Mighty and Majestic Tests His^{azwj} servants with a variety of difficulties, and they worship Him^{azwj} with a variety of struggles, and He^{azwj} Tries them with strikes of the difficulties to extract the arrogance from ‘قُلُوبِهِمْ’ their hearts, and settle the tremors in their own selves.

وَ لِيَجْعَلَ ذَلِكَ أَبْوَابًا فَتْحًا إِلَى فَضْلِهِ وَ أَسْبَابًا دُلًّا لِعَفْوِهِ وَ فَتْنَتِهِ كَمَا قَالَ الْم. أ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ. وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ .

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’**.⁴³

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}

⁴³ Al Kafi – V 4 – The Book of Hajj Ch 6 H 2