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Chapter 1: The Severity of a Believer's Afflictions

باب شدة ابتلاء المؤمن _ 1

1. It has been narrated that Zurarah said: I heard Abu Ja'far [a.s] saying: "In the decree of Allah [M.G],1 there is nothing but good for a believer." 2

2. It has been narrated that al-Sadiq [a.s] said:

"For a Muslim, whatever Allah [M.G] has decreed is good, and if he comes to possess all that is in the East and West, it will still be good for him."

Then, he recited this Verse: "So, Allah protected him from the evil of their plot. [Holy Quran 40/45]"

Then he (al-Sadiq) said: "By Allah, they overpowered him (i.e. the one intended in the previous Holy Verse) and killed him but what Allah protected him from was being overcome in his faith."3

3. It has been narrated that al-Sadiq [a.s] said:

"If a believer knew what reward lies for him in suffering tribulations, he would wish he could be cut into pieces with a scissor."4

عن سعد بن طريف قال _ 4:

كنتُ عند أبي جعفر (ع) فجاء جميل الأزرق فدخل عليه، قال: فذكروا بلايا الشيعة وما يصيبهم، فقال أبو جعفر (ع): إنّ أُناسا أتوا عليَّ بنَ الحسين (ع) وعبد الله بن عباس فذكروا لهما نحواً مما ذكرتم، قال: فأتيا الحسين بن علي (ع) فذكرا له ذلك، فقال الحسين (ع) والله، البَلاءُ والفَقرُ والقَتلُ أسْرَعُ إلى مَن أَحبَّنا مِن رَكضِ البَراذينِ وَمِن السَّيلِ إلى صَن أَحبَّنا مِن تكونوا كَذلكَ لَرأينا أَتَّكُم لَستُم منّا صَمر. قلت: وما الصّمر؛ قال مُنتَهاهُ، ولَولا أنْ تكونوا كَذلكَ لَرأينا أَتَّكُم لَستُم منّا

4. It has been narrated that Sa'd ibn Tarif said: I was with Abu Ja'far [a.s] when Jamil al-Azraq came by to visit. They began talking about the afflictions of the Shi'ah and their tribulations; and Abu Ja'far [a.s] said: A group of people came to 'Ali ibn Al-Husayn [a.s] and 'Abd Allah ibn 'Abbas and asked them some questions similar to what you have put forth. So, they came to Al-Husayn ibn 'Ali [a.s] and asked him about the matter. Al-Husayn [a.s] said:

'By Allah (I swear), afflictions, poverty and being killed comes more swiftly to those who love us than racing horses or a torrential stream (rushing) to its end. And if that were not the case, we would deem you as not being one of us.'5

:وعن الأصبغ بن نباتة قال _ 5

كنت عند أمير المؤمنين (ع) قاعداً، فجاء رجل فقال: يا أمير المؤمنين والله إني لأحبك [في الله]، فقال صدقت، إن طينتَنا مخزونة أَخَذَ اللهُ ميثاقَها من صلُب آدمَ. فاتخذْ للفَقرِ جلباباً، فإني سمعتُ رسولَ الله (ص) يقول: واللهِ يا عليّ، إن الفقرِ لأسرعُ إلى محبّيك من السّيل إلى بطن الوادي

5. It has been narrated that al-Asbagh ibn Nubatah said: I was seated with the Commander of the Faithful [a.s] when a man came to him and said: "By Allah, I love you (for the sake of Allah)." "You have spoken the truth", 'Ali replied, "our essence is a treasure that Allah took a promise of from the progeny of Adam; therefore, be prepared to clothe yourself with poverty, for I heard the Messenger of Allah [a.s] saying: 'Ali: by Allah (I swear), poverty comes faster to those who love you than a river flowing to the bottom of a valley."6

:عن الفضيل بن يسار قال _ 6

6. It has been narrated that al-Fu®ayl ibn Yasar said: I heard Abu 'Abd Allah (al-Sadiq) [a.s] saying: "There are more devils on a believer (trying to misguide him) than flies on a piece of meat." 7

7. It has been narrated that one of the two (al-Baqir or al-Sadiq) [a.s] said:

"Any Muslim servant, who is tried by Allah [M.G] with a misfortune and bears patience, will receive the reward of one thousand martyrs."8

8. It has been narrated that Abu al-Hasan [a.s] said:

"Anyone of our Shi'ah who is afflicted by Allah with a trial and bears it with patience shall have the reward of one thousand martyrs."9

عن أبي عبد الله (ع) قال: فيما أوحى الله إلى موسى (ع) أن: _ 9 يا موسى، ما خُلقتُ خلقاً أحبّ اليّ من عبديَ المؤمن، وإني انمّا أبتَليه لما هو خَير له وأُعطيه لما هو خير له وأزوي عنه لما هو خير له، وأنا أعلمُ بما يصلح عليه عبدي؛ فليصبر على بلائي وليرضَ بقضائي وليشكُر نعمائي، أكتُبُه في الصديقين عندي إذا عمل برضائي وأطاع أمري

9. It has been narrated that Abu 'Abd Allah [a.s] said: Out of what Allah revealed to Musa (Prophet Moses) [a.s] is the following:

O Musa! I have not created a creation more beloved to Me than My believing servant. For verily I try him with what is good for him, I bestow on him what is good for him and I remove from him what is good for him. For I know better what is more proper for My servant. Therefore, let him be patient over My trials, be pleased with My decrees and give thanks for My blessings. I shall record him amongst the truthful ones with Me when he acts according to My pleasure and obeys My command. 10

وعن أبي عبد الله (ع) قال: كان لموسى بن عمران أخ في الله، وكان موسى يُكرمه ويحبه ويُعظمه، فأتاه رجل لله ما أعرفُه ولا سألته فقال: أني أحب أن تُكلم لي هذا الجبار، وكان الجبار ملكاً من ملوك بني إسرائيل، فقال: والله ما أعرفُه ولا سألته حاجةً قط، قال: وما عليك من هذا! لعل الله (جلّ جلاله) يقضى حاجتى على يدك. فرَقَ له وذهب معه من غير علم

موسى، فأتاه ودخل عليه، فلما رآه الجبار أدناه وعظّمه، فسأله حاجة الرجل فقضاها له، فلم يلبث ذلك الجبار أن طعن فمات، فحشد في جنازته أهل مملكته، وغُلقت لموته أبواب الأسواق لحضور جنازته. وقضي من القضاء أن الشاب المؤمِن أخا موسى مات يوم مات ذلك الجبار وكان أخو موسى إذا دخل منزله أغلق عليه بابه فلا يصل إليه أحد، وكان موسى إذا أراده فتح الباب عنه ودخل عليه، وإن موسى نسيه ثلاثاً، فلما كان اليوم الرابع ذكره موسى، فقال: قد تركت أخي منذ ثلاث فلم آته. ففتح عنه الباب ودخل عليه، فإذا الرجل ميت وإذا دواب الأرض دبّت عليه فتناولت من محاسن وجهه، فلما رآه موسى عند ذلك، قال: يا رب عوق حشرت له الناس، ووليّك أمته فسلّطت عليه دواب الأرض تناولَت من محاسن وجهه؛ فقال الله (جلّ جلاله): يا موسى، إن وليّي سأل هذا الجبار حاجة فقضاها له، فحشدت له أهل مملكته للصلّاة عليه لأكافله عن المؤمن بقضاء حاجته، ليخرُج من الدنيا وليس له عندي حسنة أُكافئه عليها، وإنّ هذا المؤمن سلّطت عليه دواب الأرض لتتناول من محاسن وجهه لسؤاله ذلك المعندي حسنة أُكافئه عليها، وإنّ هذا المؤمن سلّطت عليه دواب الأرض لتتناول من محاسن وجهه لسؤاله ذلك الجبّار، وكان لي غير رضي ليخرُج من الدنيا وما له عندي ذنب

10. It has been narrated that Abu 'Abd Allah [a.s] recounted: Prophet Musa [a.s], son of 'Imran, had a brother-in-faith whom he cared for, loved and respected. A man once came to this friend of Musa [a.s] and asked him to intercede on his behalf with a tyrant who happened to be a king of the Israelites. 'By Allah, I do not know him and have never asked him for a favor,' friend of Musa replied. 'What have you to lose,' the man persisted, 'Perhaps; Allah will fulfill my need through you.' So, he went off with the man without Musa's knowledge and approached the tyrannical king. When the tyrant saw him, he drew him close and showed him utmost respect. The latter asked the king for the man's favor and it was granted. Shortly thereafter, the king died. The people of his kingdom gathered in large numbers for his funeral and the marketplaces were shut.

It so happened that on the very same day, Musa's brother-in-faith passed away, too. He had a tendency to keep his house door shut and whenever Musa wanted to pay him a visit; he would simply let himself in. Now it came to pass that Musa forgot the man for three days. On the fourth day, he said to himself, 'I have neglected my brother for three days. I must visit him.' When he opened the door to let himself in, Musa found his friend dead and the creatures of the earth were feeding on his face.

'O Lord,' Musa called out, 'Your enemy died and You brought forth a multitude for his funeral, but when You caused Your friend to die, You let the creatures eat him up?'

'O Musa,' the Lord [M.G] replied, 'My friend begged this tyrant for a favor and he granted it; so, I gathered the people of his kingdom for his funeral (to honor him) as a reward for his having granted a believer's request and that he may go forth from the world whilst I owe him no reward. And as for this believer, I allowed the creatures of the earth to feed on him because of his having asked a tyrant for a favor; and it was not pleasing to Me that he should leave this world without any sin.' 11

وعن أبي جعفر (ع) قال _ 11 إنّ الله تبارك وتعالى اذا كان من أمره أن يُكرم عبداً وله عنده ذنبٌ ابتلاه بالسقم، فإن لم يفعل ابتلاه بالحاجة، فإن هو لم يفعل هد لموت، وإذا كان من أمره أن يُهين عبداً وله عنده حسنةٌ أصحَّ بدنَه، فإن هو لم يفعل . وسَّع في معيشته، فإن هو لم يفعل هوَّن عليه الموت

11. It has been narrated that Abu Ja'far (al-Baqir) [a.s] said:

"When Allah decides to honor a servant but the servant has committed sins, He afflicts him with an ailment. If not that, He puts him in need; and if not that, He intensifies the severity of his death (in order that his sins may be forgiven). And when He decides to disgrace a person who has done some good, He bestows him with well-being. If not that, He amplifies his livelihood; and if not that, He makes his death easy." 12

وعن أبي جعفر (ع) قال: قال الله تبارك وتعالى _ 12 وعن أبي جعفر (ع) قال: قال الله تبارك وتعالى _ 12 وعزَّتي، لا أُخرج لي عبداً من الدنيا أُريد رحمتَه إلاّ استوفَيتُ كلَّ سيئةٍ هي له، إما بالضّيق في رزقه أو ببلاءٍ في . جسده وأما خَوف أُدخلُه عليه، فإن بقىَ عليه شيٍّ شدّت عليه الموت

12. It has been narrated that Abu Ja'far (al-Baqir) [a.s] said: Allah [M.G] has said:

By My Honor! I do not take a servant of Mine from the world, if I intend mercy for him, until all his sins are removed—either by a straitening in his livelihood, by an affliction in his body or a fear that I cause him to experience. And if anything remains on him thereafter, I make his dying difficult.

وقال (ع): وقال الله وعِزّتي، لا أُخرج لي عبداً من الدنيا وأُريدُ عذابَه إلاّ استوفيتُه كلَّ حسنة له؛ إمّا بالسّعةِ في رزقه أو بالصّحةِ في . جسده وإما بأمن أُدخله عليه، فإن بقى عليه شيٌّ هوَّنتُ عليه الموتَ

Abu Ja'far [a.s] also said: Allah has also said:

By My Honor! If I intend to chastise a servant of Mine, I do not take him from the world until I compensate him fully for his good deeds—either by increasing his livelihood, by health in his body or by a sense of security that I cause him to experience. And if anything remains for him thereafter, I make his dying easy. 13

وعن أبي جعفر (ع) قال: مرّ نبيِّ من أنبياء بني إسرائيلَ برجل بعضُه تحتَ حائطٍ وبعضُه خارجٌ منه، فما كان _ 13 خارجاً منه قد نقبته الطّيرُ ومزّقّتهُ الكلابُ. ثمّ مضى ووقعت له مدينةٌ فدخلها، فإذا هو بعظيم من عُظمائها ميّت على سرير مسجّى بالديباج حوله المجامرُ، فقال: يا ربّ! إنّك حكمٌ عَدلٌ لا تجورُ؛ ذاك عبدُك لم يُشرك بك طرفة عينٍ أمّتهُ درياً عبدُك لم يؤمِن بك طرفة عين أمته وهذا عبدُك لم يؤمِن بك طرفة عين أمته بهذه الميتةِ!

عبدي، أنا كما قلتَ حكمٌ عدلٌ لا أجورُ، ذاك عبدي كانت له عندي سيئةٌ وذنب فأمَتُهُ بتلك الميتةِ لكي يلقاني ولم يبقَ عبدي، أنا كما قلتَ حكمٌ عدلٌ لا أجورُ، ذاك عبدي كانت له عندي حسَنةٌ فأمتُّهُ بهذه الميتة لكي يلقاني وليس له عندي شيٍّ

13. It has been narrated that Abu Ja'far [a.s] said:

A Prophet from the children of Israel once passed by a dead man half of whose body was buried under a

wall and the other half was eaten by scavenger birds and wild dogs. Then he came to a city where one of its notables had died and had been placed on a bed adorned with velvet and surrounded by groups of people. So, he called to Allah [M.G] saying,

O Lord, You are most surely a Just Judge and You do no injustice. That servant had never associated a partner to You even for a moment; yet You caused him to die such a (despicable) death. And this servant of Yours had never believed in You for even a moment; yet You have given him such an (honorable) death. Allah [M.G] replied, 'My servant: I am indeed as You have said—a Just Judge who does no injustice. That (believing) servant had a sin left with Me; so, I caused him to die such a death that he may meet Me with nothing left on him (for punishment). And this (disbelieving) servant of mine had a good deed leftover with Me; so, I caused him to die thus that he may meet Me with nothing left for him with Me (as reward).'14

عن ابن أبي عمير عن بعض أصحابه رفعه قال: _ 14 بينما موسى يمشي على ساحل البحر إذ جاء صيادٌ فخرَّ للشمسِ ساجداً، وتكلّمَ بالشِّركِ ثمَّ ألقى شبكتَه فأخرجَها مملوءةً، فأعادها فأخرجها مملوءةً ثم أعادها فأخرج مثل ذلك حتى اكتفى، ثم مضى. ثمّ جاء آخرُ فتوضناً ثم قامَ وصلّى وحمد الله وأثنى عليه ثمّ ألقى شبكتَه فلم تخرج شيئاً، ثم أعاد فلم تخرج شيئا، ثم أعاد فخرجت سمكة صغيرة، فحمِد الله وأثنى عليه وانصرف. فقال موسى: يا ربّ، عبدُك جاء فكفَر بك وصلّى للشمسِ وتكلّم بالشِّرك، ثم ألقى شبكتَه فأخرجها مملوءةً ثم أعادها فأخرجها مملوءة ثمّ أعادها فأخرجها مثل ذلك حتى اكتفى وانصرف، وجاء عبدُك المؤمنُ فتوضناً وأسبغَ الوضوءَ ثم صلّى وحمِدَ ودعا وأثنى، ثم ألقى شبكتَه فلم يخرج شيئاً، ثم أعاد فلم يخرج شيئاً ثم أعاد فأخرج سمكةً صغيرة فحمدك وانصرف؟ فأوحى الله إليه: يا موسى، أنظر عن يمينِك، فنظر موسى فكشف له عمّا أعدّهُ الله لعبدِه المؤمن فنظر، ثم قيل له: يا موسى انظر عن يسارِك، فكشف له عمّا أعدّه الله لعبدِه المؤمن فنظر، ثم قيل له: يا موسى انظر عن يسارِك، فكشف له عمّا أعدّه الله لعبدِه المؤمن هنا ما منعتُه. فقال موسى: يا ربّ، حققً لمن عرفكَ أن يرضى بما صنعتَ

14. It has been narrated from Ibn Abu 'Umayr through some of his companions that he said: 15
Prophet Musa [a.s] was once walking along the sea shore when a fisherman came by and prostrated himself before the Sun, uttering words of polytheism. Then he threw his fishing net in (to the sea) and drew it out filled (with fish). Then he threw it in again and once again it came out full. Once more he repeated this and once again it came out full until he was satisfied then he departed.

Then another man came along, performed the ablution and stood in prayer, praising and glorifying Allah. Then he flung his net in but drew it back empty. So he repeated it and again he met with no success. Once again, he threw his net in and this time he caught a small fish. So, he praised and thanked Allah and went off.

Seeing this, Musa [a.s] called out, 'O Lord! When Your servant came along and denied You, praying to the Sun and uttering blasphemy, his net was filled in with fish repeatedly until he was satisfied and left. And when Your believing servant came along, performed the ablution, prayed, glorified, praised and supplicated to You and then threw his net in, he received nothing but a small fish?'

So, Allah [M.G] revealed to him, 'O Musa! Look to your right.' Musa looked and it was revealed to him what Allah [M.G] had set aside (in reward) for the believing servant. Then it was said to him, 'O Musa, now look to your left.' And he saw what (punishment) was awaiting the disbelieving servant.

Then Allah [M.G] spoke, 'O Musa, (in reality) the one whom I gave did not benefit anything and nor did the one I denied lose anything.'

'O Lord!' responded Musa [a.s], '(Indeed) it is the duty of all that know You to be content with whatever You do (for them).'16

15. It has been narrated that Ishaq ibn 'Ammar said: I heard Abu 'Abd Allah [a.s] saying:

The root of obedience to Allah is to be content with whatever Allah does to a person regardless of what he likes or dislikes. And whatever Allah does for a servant is always good 17

16. Yunus ibn Ribat reported: I heard Abu 'Abd Allah [a.s] saying:

Verily, the people of truth have always had to endure difficulties. However, that is for a short period and everlasting well-being. 18

17. It has been narrated that Suma'ah said: I heard him (al-Sadiq [a.s]) saying: Allah has allowed His friends to be the target of His enemies in this world. 19

عن المفضل بن عمر، قال: قال رجل لأبي عبد الله الصادق (ع) وأنا عنده، إنّ مَن قِبلنا يقولون: إنّ الله إذا _ 18 أحب عبداً نوّه منوهٌ من السماء: إن الله يحب فلاناً فأحبوه، فيُلقي اللهُ المحبة (له) في قلوب العباد، وإذا أبغضه نوّه منوه من السماء: إن الله يبغض فلاناً فأبغضوه، فيُلقي الله له البغضاء في قلوب العباد. قال: وكان (ع) متّكئاً فاستوى جالساً ثم نفض كمّه ثم قال: في الله (جلّ جلاله) عبداً أغرى به الناسَ ليقولوا ما ليس فيه؛ ليؤجرَه ويؤثمَهم، وإذا أبغض عبداً ألقى الله (جلّ جلاله) له المحبّة في قلوب العباد ليقولوا ما ليس فيه ليؤثمَهم وإيّاه

18. Al-Mufarel ibn 'Umar narrates: I was with Abu 'Abd Allah al-Sadiq [a.s] when a man came to him and said: "Some people say that when Allah loves a person, a caller from the heavens will declare that Allah loves that person and thus everyone must love him. But when He hates a person, a caller from the heavens will too declare that Allah hates that person and thus everyone must hate him."

He [a.s] was reclining. He sat upright and said:

"It is not so. Rather, when Allah loves a person, He incites the people against him that they may say against him what is not true and he may thereby be rewarded whilst they may be punished for that. And when He despises a person, Allah pours love for him in the hearts of people so they may praise him for what he does not possess and thereby both they and he may be punished."

Then he said: "Who was more loved by Allah than Yahya ibn Zakariya (Prophet Jonah son of Prophet Zachariah)? Yet, all those who were around him were against him until they did with him what they did (i.e. they killed him). And who (also) was more loved by Allah than Al-Husayn ibn 'Ali [a.s]? People turned against him until they killed him! And who was more despised by Allah than Abu ... and ...? It is not (true) what they have said."2029

19. It has been narrated that Zayd al-Shahham said: al-Sadiq [a.s] said: When Allah loves a person, He turns people against him 12

20. It has been narrated that Abu Hamzah said: I heard Abu Ja'far [a.s] saying:

Verily, Allah took a covenant from the believer that he would bother with four types of afflictions. The first and the easiest of these is a fellow believer who envies him; the second is a hypocrite who follows his tracks; the third is a devil who tries to tempt and mislead him; and the fourth is an infidel from whom he felt safe but who strives to fight him. What remains of a believer after (all) this?"21

عن حمران عن أبي جعفر (ع) _ 21 _ إنَّ العبدَ المؤمنَ ليكرم على الله (جلّ جلاله) حتى لو سألَه الجنَّةَ وما فيها أعطاها إياهُ ولم يُنقِص ذلك من مُلكه شيئاً، ولو سأله موضع قدمه من الدّنيا حرَمهُ، وإنّ العبدَ الكافرَ ليَهونُ على الله (جلّ جلاله) لو سألَه الدّنيا وما فيها أعطاها إيّاه ولم يُنقِص ذلك من ملكه شيئاً، ولو سألَه موضعَ قدمه من الجنَّةِ حرمَه. وإنّ الله (جلّ جلاله) ليتعاهدُ عبدَه المؤمنَ بالبلاءِ كما يتعاهدُ الرّجُلُ أهلَه بالهديّة ويحميه كما يحمى الطّبيبُ المريضَ

21. Camran narrated that Abu Ja'far [a.s] said:

A believer is so honorable before Allah that if he were to ask Him for Paradise and all it contains, He would give it to him –and this would not decrease anything in His Kingdom– but if he were to ask Him of this world, even the space that his feet occupy, He may deny him. And a disbeliever is so contemptuous before Allah that if he were to ask Him for the world and all it contains, He would give it to him –and this would make no difference in His Kingdom– but if he were to ask Him of Paradise, even the space that his feet occupy, He would deny him.

Indeed, Allah presents a believer with afflictions just like a man presents his family with gifts and He protects him (from what is harmful for him) like a doctor protects the sick."22

عن أبي حمزة قال: قال أبوجعفر (ع) _ 22 _ إنّ للهِ (جلّ جلاله) ضنائنَ مِن خلقِه يضنّ بهم عن البلاء؛ يحييهم في عافية ويرزقُهم في عافية ويُميتهم في عافية .

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

Allah has some chosen ones amongst His creatures whom He spares from afflictions. He keeps them alive in well-being, sustains them in well-being, causes them to die in a state of well-being, shall resurrect them in well-being and admit them into Paradise in well-being.23

عن محمد بن عجلان قال: سمعت أبا عبد الله (ع) يقول: _ 23 إنّ للهِ (جلّ جلاله) مِن خلقِه عباداً ما مِن بليّةٍ تنزلُ من السماء أو تقتيرٍ في الرّزق الاّ ساقه إليهِم، ولا عافيَةٍ أو سَعة . في الرزق إلاّ صَرفه عنهم، ولَو أنّ نورَ أحدِهم قُسّم بين أهلِ الأرض جميعاً لاكتفوا به

23. It has been narrated that Muhammad ibn 'Ajlan said: I heard Abu 'Abd Allah [a.s] saying: Indeed, Allah has amongst His creatures some (special) servants; whenever an affliction descends from the heavens or a deficiency in sustenance, He drives it towards them. And whenever (there is) well-being or ample sustenance, He diverts it from them. (And) if the light (nur) of one of them were to be divided between all the inhabitants of the earth, it would suffice them.24

24. It has been narrated that Yazid ibn Khalifah said that Abu 'Abd Allah [a.s] said:
Allah never decrees anything for a believer but that He makes His decree the best for him.25

25. It has been narrated that Abu 'Abd Allah [a.s] said:

Allah keeps a believer away from what He dislikes even if he (the believer) longs for it, just as a man keeps a camel away from a flock it does not belong to.26

26. It has been also narrated that Abu 'Abd Allah [a.s] said:

Verily the Lord maintains a believer; no forty days pass but that He presents him either with an ailment in his body, or with an affliction in his family and wealth, or any other affliction of the world, that He may thereby reward him for that.27

27. It has been narrated that Ibn Hamran said: I heard him (i.e. al-Sadiq [a.s]) say:

No forty nights pass for a believer without something befalling him for which he is rewarded – the least of which is an anxiety whose cause he does not understand.28

28. It has been also narrated that Abu 'Abd Allah [a.s] said:

No forty days pass for a believer without the Glorious and most High Lord presenting him with pain in his body or loss of wealth, or an affliction for which Allah rewards him.29

وعنه (ع) قال _ 29 ما فَلتَ المؤمنُ من واحدةٍ من ثلاث، أو جمعت عليه الثلاثةُ: أن يكون معه من يغلق عليه بابه في داره، أو جارٍ يؤذيه أو مَن في طريقه إلى حوائجه يؤذيه، ولوأن مؤمناً على قلة جبل لبعث الله شيطاناً يؤذيه، ويجعل الله له من . إيمانه أنساً

29. It has been also narrated that Abu 'Abd Allah [a.s] said:

A believer never escapes one of three (problems) if not all three! Either a family member who shuts him out, or a neighbor who troubles him, or a person he meets on his way to work (who troubles him). Even if a believer were (to isolate himself) on a mountain top, Allah would send a devil to bother him. And Allah provides for him (the believer) comfort from his faith."

30. It has been narrated that Muhammad ibn Muslim said: I heard Abu 'Abd Allah [a.s] saying: No forty nights pass for a believer except a matter befalls him that grieves him and reminds him (of Allah).30

عن أبي الصباح قال: كنت عند أبي عبد الله (ع)، فشكى اليه رجل، فقال: عقني ولدي وأخوتي وجفاني ـ 31 إخواني، فقال أبو عبد الله (ع): إنّ للحقّ دولة ، وللباطل دولة، وكلُّ واحد منهما ذليلٌ في دولة صاحبه. وإنّ أدنى ما يُصيب المؤمن في دولة الباطل أن يعقّه ولِدُه وإخوتُه ويجفوه إخوانُه. وما من مؤمن يُصيب رفاهيةً في دولة الباطل إلاّ ابتُليَ في بدنه أو ماله أو أهله، حتى يخلّصه الله تعالى من السّعةِ التي كان أصابها في دولة الباطل، ليؤخّر به حظّه في دولة الحق، فاصبروا . وأبشروا

31. It has been narrated that Abu al-Sabah reported: I was with Abu 'Abd Allah [a.s] when a man complained to him saying, 'My son and my brothers have cut themselves off from me and my (fellow Muslim) brothers have (also) alienated themselves from me.'

'Truth (haqq) has a dynasty,' replied Abu 'Abd Allah [a.s], 'and so does falsehood (batil). And in each one of them, the other is disgraced. During the rule of falsehood, the least affliction that befalls a believer is that his sons and brothers break ties with him and his (fellow Muslim) brothers abandon him. And if a believer experiences a life of ease and comfort in the dynasty of falsehood, he will be afflicted in his physical body, wealth or family until Allah purifies him of the luxury that he had acquired in order that his share may thereby be reserved in the dynasty of truth. Therefore be patient and rejoice."31

عن علي بن الحسين وأبي جعفر (ع) قالا _ 32 _ إنّ المؤمنَ ليُقال لروحِه _ وهو يُغسّلُ _: أيسُرُّكِ أن تردّي إلى الجسدِ الذي كنتِ فيه؟ فتقول: ما أصنعُ بالبلاء والخسران والغم؟

32. It has been narrated that 'Ali ibn Al-Husayn and Abu Ja'far [a.s] said:

The soul of a (dead) believer is asked – when it is being washed (for funeral), 'Would it please you to be returned to the body that you resided in?' It would reply, 'What am I to do with (more) afflictions, loss and grief?'32

33. It has been narrated that Abu Ja'far [a.s] said that the Messenger of Allah [a.s] said: Allah [M.G] says:

O World! Visit My believing servant with all kinds of afflictions in what he is preoccupied with in his worldly affairs and strain his means of livelihood and do not be lax with him lest he seeks refuge in you.33

34. Al-Sabbah ibn Siyabah narrated: I asked Abu 'Abd Allah [a.s], 'The affliction that befalls a believer is it because of a sin?'

'No,' he replied, 'It is so that He (Allah) may hear his wails and complains and supplications for which good deeds are recorded for him and misdeeds are wiped out from him, and a treasure is amassed for him for the Day of Resurrection.'34

35. It has been narrated that Abu 'Abd Allah [a.s] said:

Allah [M.G] speaks apologetically to his destitute (believing) servant in this world – like a brother explaining himself to a brother – saying, 'Nay, I swear by My Might and My Glory, I did not impoverish you to disgrace you. Raise this veil and look at what I have given you in compensation for this world.' So, when the veil is removed for him and he sees what Allah has substituted for him in exchange for this

world, he will exclaim, 'I have not been harmed, O Lord, seeing what You have given me in exchange.'35

36. It has been narrated that Abu 'Abd Allah [a.s] said:

The best of 'gulps' is anger that is swallowed despite being unbearable; for the greatest reward comes with the greatest affliction. Allah never loved a people but that He tried them (with afflictions).36

37. Abu 'Abd Allah [a.s] narrated that the Prophet [a.s] said: Allah [M.G] has said:

Amongst My believing servants there are those whose religious affairs are not set right except by wealth, affluence and health; so, I give them these as their lot that the affairs of their religion may be set right.

And amongst the servants there are those whose religious affairs are not set right except by hunger, poverty and disease; so, I afflict them with hunger, poverty and disease so that the affairs of their religion may be set right for them.37

38. It has been narrated that Abu 'Abd Allah [a.s] said:

Allah has taken a pledge from the believer that his words will be belied and that he would not be able to avenge himself against his enemy.38

39. It has been narrated that Abu Ja'far [a.s] said:

When Allah loves a person, He chokes him with afflictions until he is immersed in them completely and trials flow towards him copiously. Then when he calls out to Him, He (Allah) replies, 'I am here My servant, here I am! If I wished to hasten towards you what you are asking for, then indeed I am able to do it; but what I have amassed for you (for the hereafter) is better for you.'39

40. It has been narrated that Abu Hamzah said that Abu 'Abd Allah [a.s] said:

O Thabit! When Allah loves a person, He pours afflictions on him and rains them heavily on him. And (all the while) we pass our days and nights with him (unaware of his suffering).40

41. It is narrated that Abu 'Abd Allah [a.s] said:

The disciples of 'Isa (Prophet Jesus [a.s]) complained to him about what they were suffering at the hands of others. He said to them, 'Believers have always been despised. Their faith is like a wheat kernel – how sweet its taste is but how severe its treatment (in the process of purification) is!'41

42. It has been narrated that 'Abd al-A`la ibn A'yun said: I heard Abu 'Abd Allah [a.s] saying: If you intend to be my brothers and my companions, then prepare yourselves for enmity and hatred of people otherwise, you are not my companions.42

عن محمد بن عجلان قال: كنت عند سيدي أبي عبد الله (ع): فشكى اليه رجل الحاجة، فقال: إصبر فإنّ الله _ 43 (جلّ جلاله) يجعل لك فرجاً. ثم سكت ساعة، ثم أقبل على الرجل فقال: أخبرني عن سجن الكوفة كيف هو؟ قال: أصلحك الله ضيق منتن وأهله بأسوء حالة. فقال (ع): إنما أنت في السجن، تريد أن تكون في سعة. أما علمت أن المؤمن؟

43. Muhammad ibn 'Ajlan reported: I was with my master Abu 'Abd Allah [a.s] when a man complained to him (of a need). 'Be patient,' he [a.s] told him, 'for Allah will give you relief.' Then he (al-Sadiq [a.s]) remained silent for a while. Then he turned towards the man and said, 'Tell me about the prison of Al-Kufah, how is it?' 'May Allah protect you,' the man replied, 'It is confining in space, putrid in smell and its

inmates are in the worst of conditions.' 'But you are in a prison too,' retorted Abu 'Abd Allah [a.s], 'Do you expect to be at ease? Do you not know that the world is a prison for the believer?'43

عن أبي عبد الله (ع) قال ـ 44 إِنّ اللهَ إِذا أُحبُّ عبداً بعثَ إليه ملَكاً فيقول: أسقِمُه وشدِّد البَلاء عَليه فإذا برَأ مِن شَئ فابْتَلِه لما هو أشَدُّ منه، وقَوِّ عليه ختى يذكُرني، فإني أشتهي أن أسمَع دُعاءَه. وإذا أبغَضَ عبداً وكَّلَ به ملَكاً قال: صَحِّحه وأعطِه كي لا يذكرني، عليه حتى يذكُرني، فإني أشتهي أن أسمع موتَه .

44. It is narrated that Abu 'Abd Allah [a.s] said:

Verily, when Allah loves a person, He sends him an angel saying, 'Strike him with disease and intensify afflictions on him; and every time he is relieved of one trial, afflict with another that is more severe, and be hard on him – until he starts remembering Me, for I long to hear his supplications and his voice calling out to Me' And when He despises a person, He appoints him an angel and says, 'Keep him healthy and provide for him that he may not remember Me; for I do not wish to hear his voice.'44

وعن أبي عبد الله (ع) قال ـ 45 ـ إنّ العبدَ يكون له عِند ربّه درجَةٌ لا يبلُغُها بعَمَله فيُبتلى في جسده أو يُصاب في ماله أو يصاب في ولده، فإنْ هو .

45. It has been narrated that Abu 'Abd Allah [a.s] said:

A person may have a status with his Lord that he cannot attain to by his actions. Therefore, he is tried with his body or tried with his possessions, or he is tried with his children. And if he bears patience, Allah raises him to that status.45

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

How wonderful the believer is! Whatever Allah decrees is always good for him. When he is afflicted, he bears patience and when he is bestowed, he gives thanks.46

وعن أبي جعفر (ع) قال _ 47 إنّ الله (جلّ جلاله) يعطي الدنيا من يحبّ ويُبغض، ولا يعطي الآخرة الآ من أحبّ، وإنّ المؤمن ليسأل الربّ موضع سوطٍ في الدنيا فلا يعطيه إيّاه ويسألهُ الآخرةَ فيُعطيه ما شاء، ويُعطي الكافر في الدنيا ما شاء ويسأل في الآخرة .

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

Allah gives this world to the one He loves as well as the one He despises. But He gives the hereafter only to the one He loves. And if a believer were to ask the Lord for a foot of land in this world, He may deny him; but if he were to ask for the hereafter, He would give him whatever he would wish. He gives the disbeliever whatever he wishes in this world but if he were to ask for a foot of land in the hereafter, He would not give that to him.47

48. It has been related that Abu 'Abd Allah [a.s] said: Allah [M.G] says:

Whatever I divert and keep away from My believing servant, I make it good for him. So, let him be pleased with My decree, and let him bear patience over My trials, and let him give thanks over My blessings – and I shall record him amongst the truthful ones.48

49. It has been narrated that Abu 'Abd Allah [a.s] said: The Messenger of Allah [a.s] laughed once until his teeth were showing, 'Will you not ask me why I am laughing?' he asked. 'Indeed, O Messenger of Allah,' inquired the people.

'I am amazed at a Muslim, whatever Allah decrees for him will always turn out good for him in the end,' he said.49

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

Sometimes, a person has a certain level (reserved for him) with Allah that he does not attain except by one of two characteristics: either by an ailment in his body or by the loss of his assets.50

- 1. For maintaining readability, [M.G], which is an acronym for the Arabic "Azza wa Jall" is used throughout the book to denote "The Mighty and Glorious".
- 2. Al-Majlisi: Bihar al-Anwar 71/159 h (hadith).76, and al-Mustadrak 1/137 h.1.
- 3. Al-Majlisi: Bihar al-Anwar 71/160 h.76, and al-Mustadrak 1/137 h.2.
- 4. Al-Majlisi: Bihar al-Anwar 71/159 h.76. A similar narration has been recorded in Al-Majlisi: Bihar al-Anwar 67/212 h.17, al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/908 h.13 [as quoted from al-Kulayni: al-Kafi 2/255 h.15], Warram: Tanbih al-

Khawatir wa Nuzhat al-Nawa ir 2/204, Muhammad ibn Hammam al-Iskafi: Kitab al-Tamhis h. 13 and al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 292.

- 5. Al-Majlisi: Bihar al-Anwar 67/246 h.85 and al-Mustadrak 1/141 h.1.
- 6. Al-Majlisi: Bihar al-Anwar 72/3 h.1.
- 7. Al-Majlisi: Bihar al-Anwar 67/246 h.86 & 67/239 h.57 as quoted from Shaykh al-Mufid: al-Ikhtisas 24 (from another series of narrators).
- 8. Al-Majlisi: Bihar al-Anwar 71/97 h.65 and al-Mustadrak 1/140 h.34.
- 9. Al-Majlisi: Bihar al-Anwar 71/97 h.65 and al-Mustadrak 1/140 h.35. A similar narration has been quoted in Al-Majlisi: Bihar al-Anwar 71/78 h.14, al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/902 h.1 [as quoted from al-Kulayni: al-Kafi 2/92 h.17, Al-Majlisi: Bihar al-Anwar 49/51 h.54, Qutb al-Din al-Rawandi: al-Khara`j wa'l-Jara`ih 190 h.14 and Kitab al-Tamhis h.125.]
- 10. Al-Mustadrak 1/137 h.3., Al-Majlisi: Bihar al-Anwar 71/160 h.77, 71/139 h. 30 and 13/348 h.36 [as quoted from Shaykh al-Tusi: al-Amali 160 h.77, Al-Majlisi: Bihar al-Anwar 72/331 h.14, al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/900 h.9 on the authority of al-Kulayni: al-Kafi 2/61 h.7 and al-Mufid: al-Majalis 63 and Kitab al-Tamhis h.108.
- 11. Al-Majlisi: Bihar al-Anwar 13/350 h.40 and 47/306 h.55 [as quoted from al-Rawandi: Qasas al-Anbiya` 11 h.66.]
- 12. The first statement of the narration has been mentioned in al–Mustadrak; 2/113 h.7. It is also recorded in Al–Kulayni: al–Kafi 2/444 h.1 and Kitab al–Tamhis h.35.
- 13. Al-Kulayni: al-Kafi 2/444 h.3.
- 14. Al-Kulayni: al-Kafi 2/246 h.11.
- 15. According to Al-Kulayni: al-Kafi, this narration is related to Imam al-Baqir [a.s].
- 16. Al-Majlisi: Bihar al-Anwar 13/349 h.40 [as quoted from A`lam al-Din 267]
- 17. Al-Majlisi: Bihar al-Anwar 71/139 h.28 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 12/901 h.1 [as quoted from al-Tusi: al-Amali 200 h.37.]
- 18. Al-Majlisi: Bihar al-Anwar 67/213 h.18 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/906 h.3 [as quoted from al-Kulayni: al-Kafi 2/255 h.16. and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa⊡ir 2/204]
- 19. Al-Majlisi: Bihar al-Anwar 68/221 h. 10 [as quoted from al-Kulayni: al-Kafi 2/250 h.5.]
- 20. In Mishkat al-Anwar 286, the narration is recorded in different series of narrations.
- 21. Al-Mustadrak 2/88, Al-Majlisi: Bihar al-Anwar 68/216 h.6 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 8/526 h.2 [as quoted from al-Kulayni: al-Kafi 2/249 h.2.]
- 22. Al-Majlisi: Bihar al-Anwar 67/221 h.28 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/909 h.18 [as quoted from al-Kulayni: al-Kafi 2/258 h.28.] The last statement of the narration has been recorded in al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/908 h.9 [as quoted from al-Kulayni: al-Kafi 2/255 h.17, Ibn Shu'bah al-°arrani: Tuhaf al-`Uqul 300 and Kitab al-Tamhis h.5.]
- 23. Al-Kulayni: al-Kafi 2/462 h.1.
- 24. Al-Mustadrak 1/141 h.2 and Kitab al-Tamhis h.27.
- 25. Al-Majlisi: Bihar al-Anwar 71/158 h.75 as quoted from al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 33 and 71/152 h.58 as quoted from Kitab al-Tamhis h.123.
- 26. Al-Majlisi: Bihar al-Anwar 67/243 h.80 as quoted from Kitab al-Tamhis h.110.
- 27. Al-Majlisi: Bihar al-Anwar 67/236 as quoted from Jami` al-Akhbar 133 and al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 293.
- 28. Al-Majlisi: Bihar al-Anwar 67/237 as quoted from Jami` al-Akhbar 133 and al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 293 and Kitab al-Tamhis h. 16.
- 29. A similar narration is recorded in Kitab al-Tamhis h.11.
- 30. Al-Majlisi: Bihar al-Anwar 67/211 h.14 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/907 h.7 [as quoted from Al-Kulayni: al-Kafi 2/254 h.11.] In Bihar al-Anwar 67/242 h.74, it is quoted from Kitab al-Tamhis h.54 and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 2/204.
- 31. A similar narration is recorded in Al-Kulayni: al-Kafi 2/447 h.12.
- 32. Al-Majlisi: Bihar al-Anwar 6/243 h.67 as quoted from Kitab al-Shaqa` wa'l-Jala`.
- 33. Al-Mustadrak 1/141 h.3 and Al-Majlisi: Bihar al-Anwar 72/52 h.73 as quoted from Kitab al-Tamhis 22 h.81.
- 34. Al-Mustadrak 1/80 h.39, 1/265 h.3 [19].

- 35. Al-Majlisi: Bihar al-Anwar 72/52 h.20 [as quoted from Al-Kulayni: al-Kafi 2/264 h.18.]
- 36. Al-Mustadrak 1/140 h.36, al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/908 h.10 and 8/523 h.1, Al-Majlisi: Bihar al-Anwar 71/408 h.21 [as quoted from Al-Kulayni: al-Kafi 2/109 h.2.] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 2/189 and Kitab al-Tamhis h.6.
- 37. The first statement of the narration has been recorded in Al-Majlisi: Bihar al-Anwar 72/327 h.12 as quoted from Al-Kulayni: al-Kafi 2/60 h.4.]
- 38. Al-Majlisi: Bihar al-Anwar 68/215 h.5 as quoted from Al-Kulayni: al-Kafi 2/249 h.1.
- <u>39.</u> Al-Mustadrak 1/356 h.4. The first statements of the narration have been recorded in 141 of the same book. It has been also recorded in al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/908 h.15, Al-Majlisi: Bihar al-Anwar 67/208 h.10 as quoted from Al-Kulayni: al-Kafi 2/253 h.7 and Kitab al-Tamhis h.25.
- <u>40.</u> Al-Mustadrak 1/141 h.5, al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/908 h.11, Al-Majlisi: Bihar al-Anwar 67/208 h.9 as quoted from Al-Kulayni: al-Kafi 2/253 h.6 with another series of narrators.
- 41. Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 286 with a little bit difference.
- 42. Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 285.
- 43. Al-Majlisi: Bihar al-Anwar 68/219 h.9 [as quoted from Al-Kulayni: al-Kafi 2/250 h.6 with another series of narrators] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 2/203.
- 44. Al-Majlisi: Bihar al-Anwar 93/371 h.13 [as quoted from Kitab al-Tamhis h.111.
- 45. Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 127.
- 46. Al-Majlisi: Bihar al-Anwar 70/184 [as quoted from Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 22].
- 47. Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar 29, Al-Majlisi: Bihar al-Anwar 72/52 h. 79 and Kitab al-Tamhis h.92.
- 48. Al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/899 h.2, Al-Majlisi: Bihar al-Anwar 72/330 h.13 [as quoted from Al-Kulayni: al-Kafi 2/61 h.6 and al-Mustadrak 1/137 h.5.
- 49. Al-Mustadrak 1/137 h.6, Al-Majlisi: Bihar al-Anwar 71/141 h.32 as quoted from Shaykh al-Saduq: al-Amali 439 h. 15 and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawa®ir 2/86, though with another series of narrators.
- 50. Al-Mustadrak 1/141 h.6, Al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/907 h.4, Al-Majlisi: Bihar al-Anwar 67/215 h.23 [as quoted from Al-Kulayni: al-Kafi 2/257 h.23.

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