

Section 7: On Hardships, Promised Rewards, and Remembering Death

Chapter 1: On Persevering in the Face of Calamities

1611– Am'mar ibn Marvan quoted on the authority of Imam Kazim (a.s): “You are not believers unless you are trusted by the people, count calamities as blessings, and consider easy life as a calamity, since perseverance in the face of a calamity is better than well-being while having an easy life.”

1612– Imam Baqir (a.s) said: “Whoever was given a grateful heart, a remembering tongue, a body persevering in the face of hardships, and a pious wife is given the best of this world and the Hereafter.”:

1613– Imam Sajjad (a.s) said: “Whenever a believer withstands calamities for three days and does not complain to anyone, God will solve his problem.”

الباب السابع

في ذكر المصائب والشدائد والبلايا وما وعد الله من الثواب، وذكر الموت

الفصل الأول

في ما جاء في الصبر على المصائب

عن عمّار بن مروان عن أبي الحسن موسى قال: سمعته يقول: لن تكونوا مؤمنين حتّى تكونوا مؤتمنين، 1611. وحتّى تعدّوا البلاء نعمةً، والرخاء مصيبةً، وذلك أنّ الصبر على البلاء أفضل من العافية عند الرخاء.

عن أبي جعفر قال: ما من عبدٍ أُعطي قلباً شاكراً، ولساناً ذاكراً، وجسداً على البلاء صابراً، وزوجةً سالحةً. 1612.
إلا وقد أُعطي خير الدنيا والآخرة.

عن علي بن الحسين قال: ما من عبدٍ مؤمنٍ تنزل به بليّةٌ فيصبر ثلاثاً لا يشكو إلى أحدٍ إلا كشف الله عنه. 1613.

1614– Jabir asked Imam Baqir (a.s): “What is meant by perseverance with gratitude?” He said: “It means perseverance without complaining to the people. Abraham (a.s) sent the Blessed Jacob (a.s) to one of the monks for some reason. When the monk saw Jacob, he thought he was Abraham. He rushed ahead and hugged him, and said: “Welcome, friend of God.” Jacob said: “I am Jacob, the son of Issac, the son of Abraham.” The monk said: “Then why do you look so old?”

He said: “Sorrow and grief, and illness has done this to me.” He was about to depart when revelation came: “O' Jacob! Why did you complained about Me near My servant?” Then Jacob fell down in prostration next to the door and said: “O' God! I will never do this again.” God revealed to him “I will forgive you, but never again do this.” From then on he never complained about any calamities. Just once he said: “I take my complaints about grief and sorrow only to God. I know something about God that you do not know.”

1615– Imam Sadiq (a.s) said: “God the Almighty said: “I took both eyes of My servant, and he was patient regarding My decree, and submitted to what I destined. I granted him Heaven in return.”

1616– Ameer al–Momineen (a.s) said: “Whenever God takes away a believer's eyes, He will reward him with Heaven in return.”

1617– Ameer al–Momineen (a.s) said: “Blindness is a form of imprisonment on the Earth by God. God will imprison with blindness any one He wishes for as long as He wills on the Earth.”

1618– A blind man went to see the Prophet of God (S) and said: “O' Prophet of God! Please pray for my eyes to see. The Prophet (S) said: “I will pray for you if you wish to regain your sight, but do you not wish to meet your Lord as you are without any reckoning?” The man said: “I prefer to meet Him without any reckoning.” God's Prophet (S) said: “God is nobler than to take some one's sight and then punish him.”

1619– There was a blind man among the companions of Abu Hanifeh with whom the people sympathized a lot. Ibn Hanifeh told him: “O' Abdulvaqas! Do you want me to tell you a tradition about Jesus, the son of Mary?” He then added:

عن جابر قال: قلت لأبي جعفر : ما الصبرُ الجميل؟ فقال: ذاك الصبرُ الَّذي ليس فيه شكوى إلى أحدٍ من الناس، إنّ إبراهيمَ بعثَ يعقوبَ إلى راهبٍ من الرُّهبانِ عابداً من العبادِ في حاجةٍ، فلمّا رآه الراهبُ حسبه إبراهيمَ فَوَتَّبَ إليه فاعتنقه، ثم قال: مرحباً بخليل الرحمان، قال: لا، ولكن يعقوب بن إسحاق بن إبراهيم، فقال له الراهب:

فما بلغ بك ما أرى بك الكبر؟ فقال: اللهم والحزن والسقم، فما جاوز عتبة الباب حتى أوحى الله إليه: يا يعقوب، تشكوني إلى عبدي فخر ساجداً عند الباب، فقال: يا رب لا أعود، فأوحى الله إليه: إني قد غفرت لك فلا تعد لمثلها، فما شكا مما أصابه من نوائب الدنيا إلا أنه قال يوماً: إنما أشكو بتي وحزني إلى الله وأعلم من الله ما لا تعلمون.

عن أبي عبد الله قال: قال الله: لا أنزع كريمي عبدٍ فيصبر لحُكمي ويُسلم بقضائي فأرضى له ثواباً دون 1615 الحنة.

1616. قال أمير المؤمنين : ما سلب الله مؤمناً دياره إلا جعل الله عوضه منها الجنة.

قال أمير المؤمنين: العَمَى سَجْنٌ يَسْجُنُ اللهُ فِي الْأَرْضِ بِهِ عَبْدُهُ مَا شَاءَ إِلَى مَتَى شَاءَ. 1617

جاء أعمى إلى رسول الله 0 فقال: يا رسول الله، أَدْعُ اللهَ أَنْ يَكْشِفَ بَصْرِي، قال: إِنْ أَحْبَبْتَ أَنْ أَدْعُو فَعَسَى .1618
أَنْ يَكْشِفَ بَصْرَكَ وَإِنْ شِئْتَ تَلْقَاهُ وَلَا حِسَابَ عَلَيْكَ، فقال: أَلْقَاهُ وَلَا حِسَابَ عَلَيَّ، فقال رسول الله 0: الله أَكْرَمُ مِنْ
أَنْ يَسْلُبَ أَمْرًا كَرِيمَتِهِ ثُمَّ يُعْذِبَهُ .

كان مكفوفٌ من أصحاب ابن الحنفية وكان يرقُّ له، فقال له: يا أبا الوَقَّاص، ألا أُحدِّثك حديثاً عن عيسى بن مريم، ثم قال: إن الحواريين قالوا لعيسى: يا

“The disciples told Jesus: “O' Word of God! We want you to show us a miracle so that we can realize your rank near God.” Jesus said: “O' children of Israeii! What are you denying?” They said: “We do not deny anything, but we want you to show us a miracle.” He said: “What do you want?” They said: “Ask God to make one of our blind people able to see.” He said: “Bring whomever you wish.” They all gathered, and Jesus sat them along the side of a river and said: “ (This is missing in the original document.)

1620– Imam Sadiq (a.s) said: “Physical disabilities are placed in the poor so they cannot cover them up. If they were placed in the rich, they could cover them up.”

1621– A man went to see Imam Sadiq (a.s). Imam Sadiq (a.s) started to talk with him but he did not hear what the Imam (a.s) said and complained to him about having difficulty hearing well. Imam Sadiq (a.s) said: “Why do you not recite the Blessed Fatima’s glorifications of the Lord.” He asked “What are they?” Imam Sadiq (a.s) said: “You say “God is Great” thirty four times, “Praise be to God” thirty three times, and “Glory to God” thirty three times for a total of one hundred times.” The man reported that he said these praises for a short time, then his hearing difficulty was cured.

1622– Imam Sadiq (a.s) said: “A Muslim always has three characteristics: knowledge about the religion, good management of life, and perseverance in the face of calamities.”

1623– Imam Sadiq (a.s) said: “Hiding calamities is one of the best treasures.”

1624– Imam Sadiq (a.s) said: “On the Resurrection Day, a group of people will pass above other people and enter Heaven before the Reckoning. They are asked “Why do you deserve to go to Heaven before the Reckoning?” They will say: “In the world we were among those who persevered.”

1625– Imam Sadiq (a.s) said: “The relationship between perseverance and faith is similar to that of the head and the body. If the head goes, so will the body. And if perseverance goes, so will faith.”

كلمة الله، نُحِبُّ أَنْ تُرِينَا شَيْئاً نَعْرِفُ أَنَّكَ بِالْمَنْزِلِ الَّذِي أَنْتَ بِهِ مِنَ اللَّهِ، فَقَالَ: يَا بَنِي إِسْرَائِيلَ وَمَا أَنْكَرْتُمْ؟ قَالُوا: مَا أَنْكَرْنَا شَيْئاً؛ وَلَكِنَّا نُحِبُّ أَنْ تُرِينَا، قَالَ: وَمَا تُرِيدُونَ؟ قَالُوا: سَلْ رَبَّكَ أَنْ يَرُدَّ عَلَيَّ مَكْفُوفٍ مِنَّا بِصَرِّهِ، قَالَ: فَاجْمَعُوا... مَنْ أَحْبَبْتُمْ، قَالَ: فَاجْتَمِعُوا فَأَجْلِسْهُمْ عَلَى شَاطِئِ نَهْرٍ، ثُمَّ قَالَ

عن أبي عبد الله قال: إِنَّمَا جُعِلَتِ الْعَاهَاتُ فِي أَهْلِ الْحَاجَةِ لئَلَّا يَسْتَتَرُوا، وَلَوْ جُعِلَتْ فِي الْأَغْنِيَاءِ اسْتَتَرَتْ. 1620.

دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ وَكَلَّمَهُ فَلَمْ يَسْمَعْ كَلَامَ أَبِي عَبْدِ اللَّهِ وَشَكَاَ إِلَيْهِ ثَقَلًا فِي أُذُنَيْهِ، فَقَالَ لَهُ: مَا يَمْنَعُكَ. 1621.
– أَوْ أَيْنَ أَنْتَ – مِنْ تَسْبِيحِ فَاطِمَةَ سَلَامَ اللَّهِ عَلَيْهَا فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، وَمَا تَسْبِيحُ فَاطِمَةَ؟ فَقَالَ: تَكْبَرُ اللَّهُ أَرْبَعًا وَثَلَاثِينَ، وَتُحَمِّدُ اللَّهُ ثَلَاثًا وَثَلَاثِينَ، وَتُسَبِّحُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ تَمَامَ الْمِائَةِ، قَالَ: فَمَا فَعَلْتُ ذَلِكَ إِلَّا يَسِيرًا حَتَّى ذَهَبَ عَنِّي مَا كُنْتُ أُجِدُّهُ.

عنه قال: لَا يَصْبِرُ الْمُسْلِمُ إِلَّا عَلَى ثَلَاثِ خِصَالٍ: التَّفَقُّهُ فِي الدِّينِ، وَحُسْنُ التَّقْدِيرِ فِي الْمَعِيشَةِ، وَالصَّبْرُ عَلَى النَّائِبَةِ.

عنه قال: كَتَمَانِ الْمَصِيبَةِ مِنْ كُنُوزِ الْبِرِّ. 1623.

عنه قال: إِنَّ قَوْمًا يَأْتُونَ يَوْمَ الْقِيَامَةِ يَتَخَلَّلُونَ رِقَابَ النَّاسِ حَتَّى يَضْرِبُوا بَابَ الْجَنَّةِ قَبْلَ الْحِسَابِ، فَيَقُولُونَ. 1624.
لَهُمْ: بِمِ تَسْتَحَقُّونَ الدَّخُولَ إِلَى الْجَنَّةِ قَبْلَ الْحِسَابِ؟ فَيَقُولُونَ: كُنَّا مِنَ الصَّابِرِينَ فِي الدُّنْيَا.

عنه قال: الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ، وَكَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ.

1626– Imam Sadiq (a.s) said: “There is no fever, headache, or nervous problem except due to committing a sin. There are many sins that God will forgive.”

1627– Imam Baqir (a.s) said: “Whenever one suffers from a calamity, or remembers one and says “From God we are, and to Him is our return”, and he is patient, God will forgive all his past sins, or the sins he has committed from the last time he said “From God we are, and to Him is our return.”

1628– Imam Sadiq (a.s) said: “Complaining about a calamity implies saying that you suffer from a calamity no one has ever suffered before. If you say I stayed up last night and got a fever today or the like, it does not constitute complaining about a calamity.”

1629– A man quoted on the authority of his father: “When Ameer al-Momineen (a.s) was struck, Imam Hassan (a.s) sent me to deliver a letter to Imam Hussein (a.s) in Madaen. When the Imam (a.s) read the letter he said: What a great tragedy. God's Prophet (S) was right when he said: “Whoever suffers a tragedy should remember my tragedies, since no creatures suffer from worse tragedies.”

1630– Imam Baqir (a.s) said: “Whenever you experience a calamity regarding yourself, your property or your children, remember the calamities experienced by God’s Prophet (S). No creatures ever suffered from worse tragedies.

1631– Safavan al-Jam'ial said: “We were with Imam Sadiq (a.s) when a man came and complained about a tragedy he had suffered from. The Imam (a.s) said: If you persevere you will be rewarded, but if you do not, divine destiny will happen and you will not receive any rewards.”

1632– Imam Sadiq (a.s) said: “Whoever expresses condolence to one who is grieving will be clothed in an attire in the Hereafter that will be a source of honor for him.”

1633– God's Prophet (S) said: “Expressing condolence is a cause of entering Heaven.”

عنه قال: ما من حُمى ولا صداع ولا عرق يضرب إلا بذنبٍ، وما يعفو الله أكثر. 1626.

عن أبي جعفر قال: ما من عبدٍ يُصاب بمصيبةٍ فيسترجع عند ذكر المصيبة ويصبر حين تفجأه إلا غفر الله. 1627. له ما تقدّم من ذنبه، وكلّما ذكر مصيبةً فاسترجع عند ذكره المصيبة غفر له كلّ ذنبٍ اكتسبه فيما بينهما.

عن أبي عبد الله قال: الشكوى أن يقول: لقد ابتليتُ بما لم يتل به أحدٌ، ويقول: لقد أصابني ما لم يُصب أحدًا، وليس الشكوى أن يقول: سهرتُ البارحة وحممتُ اليوم ونحو هذا. 1628.

عن رجلٍ عن أبيه قال: لما أُصيب أمير المؤمنين بعثني الحسن إلى الحسين وهو بالمدائن، فلما قرأ الكتاب. 1629.

قال: يا لها من مصيبةٍ ما أعظمها! مع أنّ رسول الله 0 قال: مَنْ أُصِيبَ مِنْكُمْ بِمُصِيبَةٍ فَلْيَذْكُرْ مُصَابَهُ بِي، فَإِنَّهُ لَنْ يُصَابَ بِمُصِيبَةٍ أَعْظَمَ مِنْهَا، وَصَدَقَ 0

عن الباقر : إِنْ أَصَبْتَ بِمُصِيبَةٍ فِي نَفْسِكَ أَوْ مَالِكَ أَوْ وَلَدِكَ فَادْكُرْ مُصَابَكَ بِرَسُولِ اللَّهِ فَإِنَّ الْخَلَائِقَ لَمْ يُصَابُوا بِمِثْلِهِ قَطًّا.

عن صفوان الجمال قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ فَجَاءَهُ رَجُلٌ فَشَكَا إِلَيْهِ مُصِيبَةً أُصِيبَ بِهَا، فَقَالَ لَهُ: أَمَّا إِنَّكَ 1631. إِنْ تَصْبِرَ تَوْجِرَ وَإِنْ لَمْ تَصْبِرَ يَمْضِي عَلَيْكَ قَدَرُ اللَّهِ الَّذِي قَدَّرَ عَلَيْكَ وَأَنْتَ مَأْزُورٌ.

عنه قال: مَنْ عَزَى حَزِينًا كُوسِي فِي الْمَوْقِفِ حُلَّةٌ يُحِبُّ بِهَا 1632.

وقال رسول الله 0: التَّعْزِيَةُ تُورِثُ الْجَنَّةَ. 1633.

1634– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S) that God the Almighty said: “I have established the world as a loan among My servants. Whoever gives Me a loan, I will return to him whatever I will from ten to seven hundred times. Whoever does not give Me a loan from it, and I take away something from him against his will, I will give him three characteristics, each of which will cause the angels to be content if I give it to the angels.” Then Imam Sadiq (a.s) said: “God the Almighty said: ***“Who say, when afflicted with calamity: “To God we belong, and to Him is our return. They are those on whom (descend) blessings from God,”***

[The Holy Quran: Baqara 2: 156–157]

This is one of these characteristics. “...,And Mercy”

[The Holy Quran: Baqara 2: 157]

is the second one “...,And they are the ones that receive guidance.”

[The Holy Quran: Baqara 2: 157] is the third. Imam Sadiq (a.s) said: “This is for one from whom God takes something against his will.”

1635– Imam Sadiq (a.s) said: “It is better to be crippled than have scabies. We seek refuge in God from scabies.”

1636– Imam Sadiq (a.s) said: “When a good child of a believer dies it is considered to be God's share of inheritance from that believer.”

1637– Mehran narrated that a man wrote a letter to Imam Baqir (a.s) and complained about the tragedy of the death of his child and the hardships that he had suffered. Imam Baqir (a.s) wrote in response: “Do you not know that God takes away a believer's wealth and children to give him a reward instead.”

عن أبي عبد الله قال: قال رسول الله 0: قال الله تبارك وتعالى: إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا، فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضًا أُعْطِيَتْهُ بِكُلِّ وَاحِدَةٍ مِنْهُنَّ عَشْرًا إِلَى سَبْعِ مِائَةِ ضِعْفٍ وَمَا شِئْتُ مِنْ ذَلِكَ، وَمَنْ لَمْ يَقْرَضْنِي مِنْهَا قَرْضًا وَأَخَذَتْ شَيْئًا مِنْهُ قَسْرًا أُعْطِيَتْهُ ثَلَاثُ خَصَالٍ لَوْ أُعْطِيَتْ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرْضُوا بِهَا مِنِّي. ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ: إِنَّ اللَّهَ يَقُولُ: الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ * أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ فَهَذِهِ وَاحِدَةٌ مِنْ ثَلَاثِ خَصَالٍ وَرَحْمَةٌ اثْنَتَانِ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ثَلَاثٌ، قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا لِمَنْ أَخَذَ اللَّهُ شَيْئًا مِنْهُ قَسْرًا.

عن أبي عبد الله قال: يصبح الرجل ويُمسي على شَلَلٍ خَيْرٌ لَهُ مِنْ أَنْ يُمسي وَيُصبح على الجَرَبِ، فنعوذ بالله. مِنَ الجَرَبِ.

عن أبي عبد الله قال: الولدُ الصالحُ ميراثُ الله من المؤمن إذا قبضه.

عن مهران قال: كتب رجلٌ إلى أبي جعفر يشكو إليه مُصابه بولده وشدة ما دخله، فكتب إليه: أما علمتَ أَنَّ اللَّهَ يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِ وَمِنْ وَلَدِهِ أَنْفُسَهُ لِيَأْجِرَهُ عَلَى ذَلِكَ.

Chapter 2: On the Nobility of Illness and Hiding it

1638– Imam Baqir (a.s) said: “A body that does not get ill will increase one's bad deeds, and a body that does bad deeds is no good.”

1639– Imam Sadiq (a.s) said: “God the Almighty said: If My believing servants would not have gotten upset, I would have tied up the heads of the infidels with an iron handkerchief so that they would never get a headache.”

1640– Imam Sadiq (a.s) quoted God's Prophet (S): “The story of a believer is like that of a branch of a tree which the winds move around. The believer gets pushed around by pains and illnesses. The story of a hypocrite is like that of a straight cane which is never bent or harmed until death approaches and it bends down.”

1641– Imam Sadiq (a.s) said: “Visit the ill, and ask them to pray for you, since their prayer is equal to the prayers of the angels. Whenever one gets ill at night and accepts it with pleasure, God will record the reward of sixty years of worship for him.” He was asked: “What do you mean by accepting it with pleasure?” He said: “It means that he does not complain to anyone about his illness.”

1642– Imam Baqir (a.s) said: “Go to visit the ill and ask them to pray for you since their prayer equals the prayers of the angels. Whoever gets ill at night and accepts it with pleasure and is grateful for it, gets the reward of sixty years of worship.” They asked him: “What do you mean by its acceptance?” He said:

“To be patient, and inform no one else about his problem. When the night passes and the morning arrives, he should thank God for what he suffered.”

الفصل الثاني

في فضل المرض وكتمانه

عن الباقر قال: الجَسَدُ إذا لم يَمْرُضْ أَشْرٌ، ولا خيرَ في جَسَدٍ يَأْشُرُ. 1638.

عن أبي عبد الله قال: قال الله : لو لا أن يَجِدَ عَبْدِي الْمُؤْمِنَ فِي قَلْبِهِ لَعَصَبْتَ رَأْسَ الْكَافِرِ بِعَصَابَةِ حَدِيدٍ لا يَصْدَعُ رَأْسَهُ أَبَداً. 1639.

عنه قال: قال رسول الله 0: مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ تُكْفِئُهَا الرِّيحُ كَذَا وَكَذَا، وَالْمُؤْمِنُ تُكْفِئُهُ الْأَوْجَاعُ. 1640. والأمراض، ومَثَلُ الْمُنَافِقِ كَمَثَلِ الْإِرْزَبَةِ الْمُسْتَقِيمَةِ الَّتِي لَا يُصِيبُهَا شَيْءٌ حَتَّى يَأْتِيَهُ الْمَوْتُ فَيَقْصِفُهُ قَصْفاً.

عن أبي عبد الله قال: عودوا مرضاكم وسلوهم الدعاء [فإنه] يعدل دعاء الملائكة، ومن مرض ليلة فقبلها. 1641. بقبولها كتب الله له عبادة ستين سنة، قلتُ: ما معنى قبولها؟ قال: لا يشكو ما أصابه فيها إلى أحدٍ.

عنه عن أبيه قال: عودوا مرضاكم وسلوا أن يدعو الله لكم فإن دعاءهم يعدل دعاء الملائكة، ومن مرض ليلة. 1642. فقبلها بقبولها وأدّى شكرها إلى الله كانت كعبادة ستين سنة، قال أبي: قلتُ له: ما قبولها؟ قال: يصبر عليها ولا يخبر بما كان فيها، فإذا أصبح حمّد الله على ما كان فيها.

Chapter 3: On Grief

1643– In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: “When one's sins increase a lot, and there are no good deeds to cover the sins, then God will make him grieve as penalty for his sins.”

1644– Ameer al-Momineen (a.s) expressed his condolences to Ashath ibn Ghays who had lost his son, and said: “If you grieve for your child, it is fine, but if you are patient God will give you a reward in return for your son. If you are patient, divine destiny will happen and you will get rewarded, but if you mourn divine destiny will happen anyway, but you have committed a sin.”

1645– Imam Sadiq (a.s) said: “Whoever commits a lot of sins without enough penalty for them, God will

make him suffer from grief as penalty for his sins. If God does not do so, He will torture him in the grave so that he is left with no sins to witness against him when he appears in front of his Lord to meet Him.”

1646– In Al-Seyed Nasih al-Din it is narrated that God's Prophet (S) said: “God the Almighty loves any grieving heart.”

1647– In Elal al-Sharayeh it is narrated that Abdul Rahman said to Imam Kazim (a.s): “Sometimes I get so sad that I cannot recognize my family, property or children.” Imam Kazim (a.s) said: “Every person has a special angel and an evil one. When you get happy, the angel approaches you, and when you get sad, the evil one will approach you. This is the interpretation of the Almighty God's statement:

“The Evil One threatens you with poverty and bids you to conduct unseemly. God promiseth you His forgiveness and bounties. And God careth for all and He knoweth all things.”

[The Holy Quran: Baqara 2:268]

الفصل الثالث

في الحزن

من كتاب روضة الواعظين: قال النبي 0: إذا كثرت ذنوب العبد ولم يكن له من العمل ما يُكفّرُها ابتلاه الله 1643. بالحزن ليُكفّرُها.

وقيل: عزى أمير المؤمنين الأشعث بن قيس على ابنه، فقال: إن تحزن فقد استحق ذلك منك الرحم، وإن 1644. تصبر ففي الله خلفك من ابنك، وإن صبرت جرى عليك القدر وأنت مأجور، وإن جزعت جرى عليك القدر وأنت مأثوم.

وقال الصادق : من كثرت ذنوبه ولم يجد ما يُكفّرُها به ابتلاه الله بالحزن في الدنيا ليُكفّرُها به، فإن فعل ذلك 1645. به وإلا عذبه في قبره، فبُلقي الله يوم يلقاه وليس شيء يشهد عليه بشيء من ذنوبه.

ومن كتاب السيد ناصح الدين: قال رسول الله 0: إن الله يُحب كل قلب حزين. 1646.

من كتاب علل الشرائع: قال عبد الرحمان لأبي عبد الله : إنِّي ربُّما حزنتُ فلا أعرفُ في أهل ولا مال ولا ولد، 1647. وربُّما فرحتُ فلا أعرفُ في أهل ولا مال ولا ولد، فقال: إنَّه ليس من أحدٍ إلا ومعه ملكٌ وشيطانٌ، فإذا كان فرحه كان دُنُو الملك منه، وإذا كان حزنه كان دُنُو الشيطان منه، وذلك قول الله: الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ.

Chapter 4: On Peace of Mind

1648– In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “If the believers did not insist on their demands for a better life, God would have made their lives even harder.”

1649– The disciples of Jesus (a.s) complained to him about the people humiliating them. He said: “Be patient. The believers always experience the animosity of others towards them. Their similitude is like that of wheat that is sweet but has lots of enemies.”

1650– Imam Sadiq (a.s) said: “Those who love to become unknown, and those who like to remain unknown will become famous.”

1651– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Islam was strange at first, and will soon return to its original state. Blessed be strangers! Then he said: “Have you not seen any good men in a tribe about whom they say: He is like a stranger among them?”

1652– Imam Sajjad (a.s) said: “God's Prophet passed by a cameleer. He sent someone to ask for some milk. The cameleer said: “What is in the pans is the dinner for the tribe and what is in their breasts is the breakfast for the tribe.” The Prophet (S) said: “O' God! Please increase his wealth and children.” Then he went on until they reached a shepherd. He sent someone to ask for some milk.

The shepherd milked the sheep and gave all the milk in the pans plus that milk to the Prophet, along with one sheep and said: “This was what we had, and we will even give you more if you want.” God's Prophet (S) said: “O' God! Please give him only his sustenance.” One of the companions said: “O' Prophet of God! You prayed the way we all like to be prayed for, for the man who turned you down.

But you prayed the way none of us like to be prayed for the man who fulfilled your needs.” God's Prophet (S) said: “What is available but is little is better than what is a lot but takes away one's peace of mind. O' God! Please provide for Muhammad and his family just their sustenance.”

1653– Imam Baqir (a.s) said: “Consider yourself dead when you reach the age of sixty.”

الفصل الرابع

في التسليّة

من كتاب المحاسن: عن أبي عبد الله قال: لو لا إلحاح المؤمنين على الله في طلب الرزق لنقلهم من الحال التي هم فيها إلى حال هي أضيق منها.

شكا الحواريون إلى عيسى بن مريم تهاؤن الناس بهم وبُغضهم لهم، فقال: اصبروا، كذلك المؤمنون. 1649.
مُبغضون في الناس؛ مَثَلُهُمْ كَمَثَلِ القمح ما أحلى مذاقها وأكثر أعداءها.

عن أبي عبد الله قال: مَنْ أَحَبَّ أَنْ يُذْكَرَ حَمَلٌ، وَمَنْ أَحَبَّ أَنْ يُحْمَلَ ذَكَر. 1650.

عنه قال: قال رسول الله 0: إِنَّ الْإِسْلَامَ بَدَأَ غَرِيباً وَسَيَعُودُ كَمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ، ثُمَّ قَالَ: أَمَّا رَأَيْتَ الرَّجُلَ. 1651.
يَكُونُ فِي الْقَبِيلَةِ صَالِحاً، فَيُقَالُ: إِنَّ قُلَاناً لَغَرِيبٌ فِيهِمْ.

عن علي بن الحسين قال: مرَّ رسول الله 0 بِرَاعِيٍ إِبِلٍ فَبِعِثَ إِلَيْهِ يَسْتَسْقِيهِ، فَقَالَ: أَمَّا مَا فِي ضُرُوعِهَا فَصَبُوحُ. 1652.
الْحَيِّ وَأَمَّا مَا فِي آنِيتِهَا فَغُبُوقُهُمْ، فَقَالَ رَسُولُ اللَّهِ 0: اللَّهُمَّ أَكْثَرُ مَا لَهْ وَوَلَدُهُ، ثُمَّ مَرَّ بِرَاعِيٍ غَنَمٍ فَبِعِثَ إِلَيْهِ يَسْتَسْقِيهِ،
فَحَلَبَ لَهُ مَا فِي ضُرُوعِهَا وَأَكْفَأَ مَا فِي إِنْاءِهِ فِي إِنْاءِ رَسُولِ اللَّهِ 0 وَبِعِثَ إِلَيْهِ بِشَاةٍ، وَقَالَ: هَذَا مَا عِنْدَنَا، وَإِنْ أَحْبَبْتَ
أَنْ نَزِيدَكَ زِدْنَاكَ، فَقَالَ رَسُولُ اللَّهِ 0: اللَّهُمَّ ارْزُقْهُ الْكَفَافَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ، دَعَوْتُ لِلَّذِي رَدَّكَ
بِدُعَاءِ عَامَّتِنَا نُحِبُّهُ، وَدَعَوْتُ لِلَّذِي أَسْعَفَكَ بِحَاجَتِكَ بِدُعَاءِ كُلِّنَا نَكْرَهُهُ، فَقَالَ رَسُولُ اللَّهِ 0: إِنَّ مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا
كَثُرَ وَأَلْهَى، اللَّهُمَّ اجْعَلْ رِزْقَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْكَفَافَ.

قال الباقر : إذا بلغت ستين سنة فاحسب نفسك في الموتى. 1653.

Chapter 5: On the Sufferings of Believers

1654– In Al-Mahasin it is narrated that Abu Hamzeh narrated that Imam Sajjad (a.s) said: “O' Abu Hamzeh! The people will not leave you even if you leave them, and they will not abandon you if you abandon them.” Abu Hamzeh said: “Then what should I do?” He said: “Grant them something now that you can as a savings for when you become needy.”

1655– Murazem narrated that Imam Sadiq (a.s) said: “O' Murazem! Always treat the people nicely, even if they swear at us.”

1656– Imam Sadiq (a.s) said: “There has never been a Prophet or a believer, and shall never be any, until the Resurrection Day who does not have a neighbor who bothers him.”

1657– Imam Sadiq (a.s) said: “There has never been a Prophet or a believer, and shall never be any, until the Resurrection Day who does not have a relative who bothers him.”

1658– Imam Sadiq (a.s) said: “A believer always has one or more of the following troubles. Either a person with whom he lives in the same house will close the door and not let him in, or there is a neighbor who will bother him, or someone will bother him on his way to work. Even if a believer lives on

the top of a mountain, God will appoint a Satan to disturb him. God will establish a companion out of his own faith for him not to fear anyone.”

1659– Imam Sadiq (a.s) said: “If a believer is at sea on just a piece of wood, God will send a Satan to bother him.”

الفصل الخامس

في ذكر ما جاء في المؤمن وما يلقي من أذى الناس وبغضهم إياه

من كتاب المحاسن: عن أبي حمزة قال: قال علي بن الحسين : يا أبا حمزة، إن تركت الناس لم يتركوك، 1654. وإن رفضتَهُم لم يرفضوك، قلتُ: وما أصنع جُعِلْتُ فِدَاكَ؟ قال: أعطِهِم مِن عرضك ليوم ففرك

عن مرّازم عن أبي عبد الله قال: قال لي: يا مرّازم، لا يكن بينك وبين الناس إلا خيرٌ وإن شتمونا. 1655.

عن أبي عبد الله قال: ما كان ولا يكون ولا هو كائنٌ إلى يوم القيامة نبيٌّ ولا مؤمنٌ إلا وله جارٌ يؤذيه. 1656.

عنه قال: قال رسول الله 0: ما كان ولا يكون ولا هو كائنٌ إلى يوم القيامة نبيٌّ ولا مؤمنٌ إلا وله رحمٌ يؤذيه. 1657.

عنه قال: ما أَفَلَّتِ المؤمن مِن واحدةٍ مِن ثلاثٍ، وَلَرُبُّما اجتمعت الثلاث عليه: إمّا بغضٌ مَن يكون معه في 1658. الدار يغلق عليه بابه ويؤذيه، أو جارٌ يؤذيه، أو مَن في طريقه إلى حوائجه يؤذيه، ولو أن مؤمناً على قُلَّةٍ جَبَلٍ لبعث الله إليه شيطاناً يؤذيه، ويجعل الله له مِن إيمانه أنساً لا يستوحش معه إلى أحدٍ

عن أبي عبد الله قال: لو أن مؤمناً على لوحٍ في البحر لَقَيَضَ الله له شيطاناً يؤذيه. 1659.

1660– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “God the Almighty said: “Whoever bothers My believing servants has declared war against Me. Whoever honors My believing servants will be secure from My Wrath. If only one believer and one just leader remain on the Earth from the East to the West from all My creatures, that will be sufficient for Me to maintain the heavens and the Earth, and I will need none of what I have created on the Earth. I will establish a companion from their faith for them such that they never feel they need anyone else.”

1661– Imam Sadiq (a.s) said: “A believer is always faced with either another believer who is jealous of

him– this being the easiest problem, or a hypocrite who is always in his pursuit, or an enemy who is fighting him, or a Satan who fools him.”

1662– Abi al–Sabah al–Kanani narrated that once when he was with Imam Sadiq (a.s) an old man entered and said: “O' Aba Abdullah! I am old and am complaining about my children and their ingratitude, and my brothers and their cruelty to me.” Imam Sadiq (a.s) said: “O' old man! There is a government for the right and a government for falsehood. Either form of government is humiliated in the other form of government. The least a believer suffers from a government for falsehood is getting hurt by his children, and cruelty from his brothers. No believer can be comfortable under a government of falsehood, and will suffer from physical, material or child–related problems before death, until God frees him from what he has earned during the rule of the government of falsehood, and increases his benefits in the government of the right. Thus persevere, and rejoice.”

1663– In Rauzat al–Vaezeen it is narrated that God's Prophet (S) said: “Whoever treats the people with leniency will die as a martyr.”

1664– God's Prophet (S) said: “Treating the people with leniency is a form of charity.”

1665– It has been narrated that Moses, the son of Imran said: “O' God! What is the reward of one who perseveres in the face of people hurting and beating him?” God the Almighty said: “I will help him against the fear of Resurrection Day.”

عن أبي عبد الله قال: قال رسول الله 0: قال الله تبارك وتعالى: ليأذن بحربٍ مِنِّي مَنْ آذى عبدي المؤمن، وليأمنَ غضبي مَنْ أكرم عبدي المؤمن، ولو لم يكن من خلقي في الأرض ما بين المشرق والمغرب إلا مؤمنٌ واحدٌ مع إمامٍ عادلٍ لأستغنيتُ بهما عن جميع ما خلقتُ في أرضي، ولقامت سبع سموات وأرضين بهما، وجعلتُ لهما من إيمانهما أنساً لا يحتاجان إلى أنسٍ سواهما.

قال : أربعةٌ لا يخلو منهم المؤمن أو واحدةٍ منهم: مؤمنٌ يحسده وهي أيسرهنَّ، ومنافقٌ يقفو إثره، وعدوٌّ. 1661. يُجاهده، وشيطانٌ يُفتنه.

عن أبي الصباح الكناني قال: كنتُ عند أبي عبد الله فدخل عليه شيخٌ كبيرٌ فقال: يا أبا عبد الله، أشكو إليك. 1662. ولدي وعقوقهم وإخواني وجفاهم لي عند كبر سنِّي، فقال أبو عبد الله : يا هذا، إنَّ للحقَّ دولةً وللباطل دولةً، واحدٌ منهما ذليلٌ في دولة صاحبه، وإنَّ أدنى ما يُصيب المؤمن في دولة الباطل العُقوق مِن ولده والجفاء من إخوانه، وما من مؤمنٍ يُصيب شيئاً من الرفاهية في دولة الباطل إلا ابتلى قبل موته، إمّا في بدنه وإمّا في ولده وماله، حتّى يخلصه الله بما اكتسب في دولة الباطل ويُوفّر له حظّه في دولة الحقّ، فاصبر وأبشر.

من روضة الواعظين: قال النبي 0: مَنْ عاش مُدارياً مات شهيداً. 1663.

وقال 0: مُدَارَةُ النَّاسِ صَدَقَةٌ. 1664.

وروي أن موسى بن عمران قال: إلهي فما جزاء مَنْ صبر على أذى الناس وشتَمهم فيك؟ قال: أُعِينَهُ عَلَى أَهْوَالِ يَوْمِ الْقِيَامَةِ. 1665.

1666– Imam Sadiq (a.s) said: “A believer always suffers either from a neighbor who is jealous of him, or a Satan who beguiles him, or a hypocrite who always follows him, or a believer who is jealous of him.” Suma’eh asked: “May I be your devoted servant! A believer is jealous of him?” The Imam (a.s) replied: “Yes. Know that this is the worst of them all.” Suma’eh asked why. Then Imam Sadiq (a.s) replied: “Because he slanders and others acknowledge it.”

1667– Imam Sadiq (a.s) said: “Try to remain unknown as much as you can. What will happen if the people do not admire you and you are blamed by the people but you are praiseworthy near God?”

1668– In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Whoever does not withstand the people's cruelty is not grateful for blessings.”

1669– Imam Baqir (a.s) said: “God has established a covenant with a believer in four areas: the hardest one is a believer who says the same things but is jealous of him; a hypocrite who always follows him; Satan who influences and corrupts him; and an infidel who does not believe in what he believes in, and considers fighting with the believer as a holy war for himself. Then how can a believer survive all this?”

1670– Imam Sadiq (a.s) said: “If you want to be among my believing brothers and companions, you must prepare yourselves for the people's hatred and animosity. Otherwise you are not amongst my companions.”

1671– Imam Sadiq (a.s) said: “The disciples of Jesus the son of Mary (a.s) complained to him about what they had suffered from the people. He said: “Believers are always subject to the hatred of the people. They are similar to wheat which is sweet and has many enemies.”

1672– Imam Sadiq (a.s) said: “God likes people whom others treat with enmity.”

1673– Imam Sadiq (a.s) said: “A believer's faith is not proved unless he is even worse than a donkey's corpse in the eyes of the public.”

عن أبي عبد الله قال: قال رسول الله 0: قال الله تبارك وتعالى: لِيَأْذَنَ بِحَرْبٍ مَنِّي مَنْ آذَى عَبْدِي الْمُؤْمِنَ، وَلِيَأْمَنَ غَضَبِي مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ، وَلَوْ لَمْ يَكُنْ مِنْ خَلْقِي فِي الْأَرْضِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا مُؤْمِنٌ وَاحِدٌ مَعَ إِمَامٍ عَادِلٍ لَأَسْتَغْنِيَتْ بِهِمَا عَنْ جَمِيعِ مَا خُلِقْتُ فِي أَرْضِي، وَلَقَامَتْ سَبْعَ سَمَاوَاتٍ وَأَرْضَيْنِ بِهِمَا، وَجَعَلْتُ لَهُمَا مِنْ إِيْمَانِهِمَا أَنْسًا لَا يَحْتَاجَانِ إِلَى أَنْسٍ سِوَاهُمَا.

قال : أربعة لا يخلو منهم المؤمن أو واحدةٍ منهم: مؤمنٌ يحسده وهي أيسرهنّ، ومنافقٌ يقفو إثره، وعدوٌّ. 1661
يُجاهده، وشيطانٌ يُفتنه.

عن أبي الصباح الكناني قال: كنتُ عند أبي عبد الله فدخل عليه شيخٌ كبيرٌ فقال: يا أبا عبد الله، أشكو إليك. 1662
ولدي وعقوقهم وإخواني وجفاهم لي عند كبر سنّي، فقال أبو عبد الله : يا هذا، إنّ للحقّ دولةً وللباطل دولةً، واحدٌ
منهما ذليلٌ في دولة صاحبه، وإنّ أدنى ما يُصيب المؤمن في دولة الباطل العُقوق من ولده والجفاء من إخوانه، وما
من مؤمنٍ يُصيب شيئاً من الرفاهية في دولة الباطل إلا ابتلى قبل موته، إمّا في بدنه وإمّا في ولده وماله، حتّى
يخلصه الله بما اكتسب في دولة الباطل ويُوفّر له حظّه في دولة الحقّ، فاصبر وأبشر.

من روضة الواعظين: قال النبيّ 0: من عاش مُدارياً مات شهيداً. 1663.

وقال 0: مُداراةُ الناس صدقةٌ. 1664.

وروي أنّ موسى بن عمران قال: إلهي فما جزاءُ من صبر على أذى الناس وشتَمهم فيك؟ قال: أُعينه على 1665.
أهوال يوم القيامة.

1674– Imam Sadiq (a.s) said: “God will place a believer in situations where others will not accept his words, and when fighting with the enemies he will not be justly dealt with.”

1675– Imam Sadiq (a.s) said: “God has placed believers as a target for His enemies: “Then God saved him from (every) ill that they plotted (against him).” [The Holy Quran: Mu–min 40:45]

Know that by God the enemies surrounded him and killed him, but God protected His religion from any attacks.”

1676– Mufaz'zil ibn Umar narrated that a man came to Imam Sadiq (a.s) when Umar was also there and said: “Our ancestors believed that when God loves someone, there is a Heavenly call that announces: “God loves him, therefore you love him too”, and God makes everyone love him; and whenever God is angry with someone, there is a Heavenly call that announces: “God is angry with him and you be angry with him too”, and God makes everyone angry with him.”

Then Imam Sadiq (a.s) who was leaning (on the pillow) sat up straight and shook his sleeves and said: “It is not so. When God loves someone, he will test other people by him, so others say things about him and he gets rewarded, and they commit a sin. When God is angry with someone, He will place his love in the people's heart so that they say things about him which are not right and both he and they commit a sin.

Who was dearer to God than John the son of Zacharia? God excited some people against him and they killed him. Who is dearer to God than Hussein, the son of Ali (a.s)? God excited some people and they killed him. No. It is not as you say.”

1677– Imam Sadiq (a.s) said: “There were people before you who believed like you. When one of them was captured by the infidels, they chopped of his hands and feet, hung him on a palm tree and chopped him into pieces. He did not mind it and persevered.” Then Imam Sadiq (a.s) recited the following verse: **“Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity.”**

[The Holy Quran: Baqara 2:214]

عنه قال: إِنَّ اللَّهَ جَعَلَ الْمُؤْمِنَ عَلَى أَنْ لَا يَقْبَلَ قَوْلُهُ وَلَا يَنْتَصِفُ مِنْ عَدُوِّهِ. 1674.

عنه قال: إِنَّ اللَّهَ جَعَلَ الْمُؤْمِنَ فِي الدُّنْيَا غَرَضاً لِعَدُوِّهِ فِي قَوْلِهِ : فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَّرُوا فَقَالَ: أَمَا وَاللَّهِ. 1675. لَقَدْ بَسَطُوا عَلَيْهِ فَقْتَلُوهُ، وَلَكِنْ وَقَاهُ أَنْ يَفْتَنُوهُ فِي دِينِهِ.

عن المفضل بن عمر قال: قال رجلٌ لأبي عبد الله – وأنا عنده–: إِنَّ مِنْ قَبْلِنَا يَقُولُونَ: إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا 1676. نَوَّهَ مِنْهُ بِاسْمِهِ مِنَ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبَبُوهُ، فَيُلْقِي اللَّهُ مَحَبَّتَهُ فِي قُلُوبِ الْعِبَادِ، وَإِذَا أَبْغَضَ عَبْدًا نَوَّهَ مِنْهُ بِاسْمِهِ مِنَ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فُلَانًا فَاِبْغِضُوهُ، فَيُلْقِي اللَّهُ لَهُ الْبِغْضَاءَ فِي قُلُوبِ الْعِبَادِ. قَالَ: وَكَانَ أَبُو عَبْدِ اللَّهِ مُتَكِنًا فَاسْتَوَى قَاعِدًا ثُمَّ نَفَضَ كُمَّهُ وَقَالَ: لَيْسَ هَكَذَا، وَلَكِنْ إِذَا أَحَبَّ اللَّهُ عَبْدًا أَغْرَى بِهِ النَّاسَ لِيَقُولُوا فِيهِ مَا يُؤْجِرُهُ وَيُؤْتِمُهُمْ، وَإِذَا أَبْغَضَ عَبْدًا أَلْقَى الْمَحَبَّةَ فِي قُلُوبِ الْعِبَادِ لِيَقُولُوا فِيهِ مَا لَيْسَ فِيهِ فَيُؤْتِمُهُمْ وَإِيَّاهُ، ثُمَّ قَالَ : مَنْ كَانَ أَحَبَّ إِلَى اللَّهِ مِنْ يَحْيَى بْنِ زَكَرِيَّا؟ ثُمَّ أَغْرَى بِهِ جَمِيعَ مَنْ رَأَيْتَ حَتَّى صَنَعُوا بِهِ مَا صَنَعُوا، وَمَنْ كَانَ أَحَبَّ إِلَى اللَّهِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ ثُمَّ أَغْرَى بِهِ مَنْ أَغْرَى مِنَ النَّاسِ حَتَّى قَتَلُوهُ لَيْسَ كَمَا قَالُوا.

عنه قال: إِنَّ مَنْ كَانَ قَبْلَكُمْ مَمَّنْ هُوَ عَلَى مَا أَنْتُمْ عَلَيْهِ لِيُؤْخَذَ الرَّجُلُ مِنْهُمْ فَيُتَقَطَّ يَدَاهُ وَرِجْلَاهُ وَيُصَلَّبَ عَلَى 1677. جُذُوعِ النَّخْلِ وَيُشَقَّ بِالْمِنْشَارِ فَلَا يَعْدُو ذَلِكَ نَفْسَهُ، ثُمَّ تَلَا قَوْلَهُ : أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَكْبِرِينَ الْبِأَسَاءُ وَالضَّرَّاءُ الْآيَةُ.

1678– Imam Sadiq (a.s) said: “Before you there were people whose heads were cut across with a saw such that the saw left their bodies from between their legs, but they did not mind it and persevered. If anyone of them suffered from such a calamity, he would not mind it and did not divulge the secrets of the rest of the nation?”

1679– Imam Sadiq (a.s) said the following regarding the verse:

“This because they went on rejoicing the Signs of God and slaying the Messengers without just cause. This because they rebelled and went on transgressing.”

[The Holy Quran: Baqara 2:61], "I swear by God that they did not fight the Prophets with their hands or kill them with their swords. Rather they heard their secrets, divulged them and the Prophets were arrested and killed. This is why their deeds are considered slaying, transgression and sin."

1680– Imam Sadiq (a.s) said: "There are more Satans around a believer than there are flies stuck to meat."

1681– Imam Sadiq (a.s) said: "There has not been and will not be any Prophets or believers without a relative or a neighbor to hurt him. This is what is meant by the Almighty God's statement:

"Thus have We made for every Prophet an enemy among the sinners."

[The Holy Quran: Furqan 25:31]

1682– Imam Sadiq (a.s) said: "Persevere in the face of tragedies since God tests the believers. Your believing brothers are always a few, and the least number of people gather around believers."

1683– Imam Baqir (a.s) said: "Some people suffered at the time of the Prophet Hud (a.s). They went to him to ask him to pray to God to send down rain from His Mercy. Then a vulgar shrew came out of Hud's house and said: "Why does Hud not say this prayer for himself?" The people asked her to take them to Hud. She told them that he was on the farm watering it. They went there and saw that after Hud watered each part of the farm, he stood up and said two units of prayer.

Then Hud noticed them and asked: "What do you want?" They said: "We came to you to ask for something, and saw something even more amazing. We saw a vulgar shrew leave your house and yell at us." He said: "She is my wife and I hope that she lives a long life." They said: "O' Prophet of God! Why do you wish her to live a long life?" He said: "Because there is someone to bother every believer, and I thank God that He has established a person who is subject to me to be the one to bother me. If it was no so, someone worse than her would bother me."

عنه قال: إِنَّ مَنْ كَانَ قَبْلَكُمْ لِيُوضَعَ الْمُنْشَارُ عَلَى مَفْرَقِ رَأْسِهِ فَيُخْرِجُ بَيْنَ رِجْلَيْهِ فَلَا يَدْعُو نَفْسَهُ، وَإِنْ أَحَدٌ هَؤُلَاءِ لَوْ بُلِيَ بِشَيْءٍ مِنْ ذَلِكَ لَأَهْلَكَ أُمَّةٌ مِنَ الْأُمَمِ.

عنه قال: فِي قَوْلِهِ : ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ فَقَالَ لَهُمْ: أَمَا وَاللَّهِ مَا حَارَبُوهُمْ بِأَيْدِيهِمْ وَلَا قَتَلُوهُمْ بِأَسْيَافِهِمْ! وَلَكِنْ سَمِعُوا أَحَادِيثَهُمْ فَأَزَاعَوْهَا عَلَيْهِمْ فَأَخَذُوا وَقَتَلُوا، فَصَارَ قَتْلًا وَاعْتِدَاءً وَمَعْصِيَةً.

عنه قال: الشَّيَاطِينُ عَلَى الْمُؤْمِنِ أَكْثَرُ مِنَ الذُّبَابِ عَلَى اللَّحْمِ.

عنه قال: مَا كَانَ وَلَا يَكُونُ وَلَيْسَ بِكَائِنٍ نَبِيٍّ وَلَا مُؤْمِنٍ إِلَّا وَقَدْ سَلَّطَ عَلَيْهِ حَمِيمٌ يُؤْذِيهِ، فَإِنْ لَمْ يَكُنْ حَمِيمٌ.

فَجَارٌ يُؤْذِيهِ، وَذَلِكَ قَوْلُهُ : وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ

عنه قال: إن أصابكم تمحيصٌ فاصبروا، فإنما يبتلي الله المؤمنين ولم يزل إخوانكم قليلاً، ألا وإن أقل أهل المحشر المؤمنون.

عن أبي جعفر قال: أصاب القحط قوماً في زمان هود النبي فأتوه ليستسقي لهم، فخرجت عليهم من منزله. 1683. عجز سليطة صياحة فقالت: فلم لا يستسقي لنفسه؟ فقالوا: أرشدنا إليه، فقالت: هو في زرع له يستسقيه فأتوه، فأتيناه فإذا هو كلما زرع باباً قام فصلى ركعتين، فالتفت إليهم فقال: ما حاجتكم؟ قالوا: جئناك في حاجة فرأينا أعجب مما جئنا، قال: وما رأيتم؟ قالوا: رأينا عجوزاً خرجت من منزلك سليطة صياحة فصاحت في وجوهنا، فقال: تلك امرأتي وإني لأحب طول بقائها، فقالوا يا نبي الله، وما تحب من طول بقائها؟ قال: إنه ليس من مؤمن إلا وله من يؤذيه، فأنا أحمد الله أن جعل الذي يؤذيني تحت يدي، ولو لا ذلك لسلط علي شراً منها.

1684– Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (S): “Even if a believer goes into a mouse hole, God will send something to bother him.”

1685– God's Prophet (S) said: “A believer is forgiven.”

1686– Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (S): “The world will not come to an end unless a believer's heart melts, and a believer gets more humiliated than a dead sheep.”

1687– Imam Baqir (a.s) said: “A believer always has problems in his private life. Even if he is not married, he will have trouble with his close neighbors.”

1688– Imam Hassan (a.s) quoted on the authority of his father (a.s): “A Shiite will not be at a loss no matter how he dies, whether he is eaten by wild beasts, burnt, drowned, hung or killed. I swear by God that he is among the ranks of the righteous ones and martyrs.”

عن أمير المؤمنين قال: قال رسول الله 0: لو كان المؤمن في جحر فارة لقيض الله له من يؤذيه. 1684.

وقال 0: المؤمن مكفر. 1685.

عنه قال: قال رسول الله 0: لا تذهب الدنيا حتى يذوب قلب المؤمن، ولا تذهب الدنيا حتى يكون المؤمن أذل من شاة ميتة.

عن أبي جعفر قال: إن المؤمن ابتلى بأهل بيته الخاصة، فإن لم يكن له أهل بيت فجاره الأدنى فالأدنى. 1687.

عن الحسن بن عليّ بن أبي طالب: قال: سمعته يقول: ما يضرُّ الرجل من شيعةٍ أيُّ ميتةٍ يموت، أكل. 1688. السبع، أو احترق بالنار، أو أُغرق بالماء، أو صُلب، أو قُتل، هو والله صديقٌ شهيدٌ.

Chapter 6: On Calamities and Trials

1689– In Al-Sabr val-Ta'deeb it is narrated that Imam Sadiq (a.s) said: “A believer asks God for something he needs, but God puts it off and says: “I delay fulfilling his needs due to My eagerness to his supplication.” When the Hereafter comes, the Almighty God says: “O' My servant!

You asked Me for something in the world, but I delayed fulfilling it. Here is the reward. You then asked Me for something else, but I delayed fulfilling it again. Here is the reward.” The Imam (a.s) said: “At this time the believer who sees all the good rewards, wishes that his needs in the world for which he prayed had never been fulfilled.”

1690– Imam Kazim (a.s) said: “God the Almighty said: I did not make the rich ones rich for their honor near Me, and I did not make the poor ones poor for their humiliation near Me. Rather this is how I test the rich by the poor people. If there were no poor people, none of the rich people could be certified to go to Heaven.”

1691– Imam Baqir (a.s) said: “Two angels who were descending from the heavens to the Earth met each other. One asked the other about his mission. He said: “God gave me the mission to go to sea to force a fish to go to one of the oppressors so he, who had wished to catch it, would be able to do so. So I must go and force that fish in the sea towards him so that the oppressor can catch it, and achieve his last goal.”

The other angel said: “My divine mission is even stranger than yours. God gave me the mission to go to a believer who is fasting and stays up at night to worship God, and is such a good worshipper that he is famous in the heavens. I am supposed to turn over the pan of food that he has just prepared for breaking his fast since God wants to test his faith this way.”

الفصل السادس

في الابتلاء والاختبار

من كتاب الصبر والتأديب: عن أبي عبد الله قال: إنّ المؤمن ليدعو الله تعالى في حاجةٍ فيقول الله: أَخَرْتُ. 1689. حاجته شوقاً إلى دُعائه، فإذا كان يوم القيامة يقول الله تعالى: عبدي دَعَوْتَنِي فِي كَذَا فَأَخَرْتُ إِبَابَتَكَ وَثَوَابَكَ كَذَا، ودَعَوْتَنِي فِي كَذَا فَأَخَرْتُ إِبَابَتَكَ وَثَوَابَكَ كَذَا، قال: فيتمنّى المؤمن أنّه لم يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا لِمَا يَرَى مِنْ حُسْنِ ثَوَابِهِ.

عن أبي الحسن موسى قال: إنّ الله يقول: إنّني لم أغن الغني لكرامة له عليّ، ولم أفقر الفقير لهوان به عليّ؛ 1690. وهو ممّا ابتليت به الأغنياء بالفقراء، ولولا الفقراء لم يستوجب الأغنياء الجنة.

عن أبي جعفر قال: إنّ ملكين هبطا من السماء فالتقيا في الهواء، فقال أحدهما لصاحبه: فيم هبطت؟ قال: 1691. بعثني الله إلى بحر إيلة أحشّ سمكة إلى جبار من الجبابرة تشهّى عليه سمكة في ذلك البحر، فأمرني [أن] أحشّ إلى الصياد سمك ذلك البحر حتّى يأخذها له ليبلع الله بالكافر غاية مناه في كفره، وقال الآخر: ففيم بعثت أنت؟ فقال: بعثني الله في أعجب من الذي بعثك فيه، بعثني إلى عبده المؤمن الصائم القائم المجتهد المعروف دُعاؤه وصلاته في السماء، لأكفي قدره التي طبخها لإفطاره ليبلع الله بالمؤمن الغاية في اختبار إيمانه.

1692– Imam Sadiq (a.s) said: “God sent down an angel to Earth. He stayed on the Earth for a long time and then returned to the heavens. He was asked: “What did you see there?” He said: “I saw many amazing things there, but the most amazing thing that I saw was someone who abused your blessings. He ate of what You provided for his sustenance, but claimed to be god. I was amazed at his boldness and Your Patience.” God the Almighty said: “You were amazed at My Patience? I let him live for four hundred years, and he never got ill. I granted to him whatever he wanted in the world, and I never changed his food and drinks.”

1693– Imam Sadiq (a.s) said: “God will push believers away from what they like but He dislikes, just as a man pushes away a camel with scabies from his other camels.”

1694– Imam Sadiq (a.s) said: “One day Moses (a.s) was walking along the shore. A fisherman came suddenly and prostrated to the sun and said some polytheistic things and words. Then he cast his net in the sea and pulled it out filled with fish, and did the same thing again twice and got a lot of fish like the first time. Next someone else came. He made ablution and stood to pray.

He praised the Lord and cast his net into the sea, but got no fish when he pulled it out. He did it again and again, but only caught a small fish the third time. He thanked God and left. Then Moses said: “O' Lord! The atheist servant came, and cast his net three times and pulled it out full of fish. Then Your believing servant made ablution and said his prayers and praised you and cast his net three times but only managed to catch one fish. Then he praised you and left!” God told Moses: “Look to the right.”

Moses looked to the right. The curtain to the Unseen was pushed aside and he saw the position that God had prepared for the believer. Then God said: “O' Moses! Look to the left.” He turned around and looked to the left. The curtain to the Unseen was pushed aside and he saw the position that God had prepared for the atheist. Then God said: “O' Moses! What I did for the believer did not harm him, and what I did for the atheist one did not benefit him.” Then Moses said: “O' Lord! It is right that whoever recognizes You is content with Your deeds.”

عن أبي عبد الله قال: إنّ الله أهبط ملكا إلى الأرض فلبث فيها دهرًا طويلًا، ثمّ عرج إلى السماء فقيل له: ما 1692.

رَأَيْتُ؟ قَالَ: رَأَيْتُ عَجَائِبَ كَثِيرَةً، وَمِنْ أَعْجَبَ مَا رَأَيْتُ إِتَى رَأَيْتُ مُتَقَلِّباً فِي نَعْمِكَ يَأْكُلُ رِزْقَكَ وَيَدْعِي الرُّبُوبِيَّةَ لِنَفْسِهِ فَعَجِبْتُ مِنْ جَرَأَتِهِ عَلَيْكَ وَمِنْ حِلْمِكَ مِنْهُ! فَقَالَ اللَّهُ: أَفَمِنْ حِلْمِي عَجِبْتَ؟ فَإِنِّي قَدْ أَمْلَكْتُهُ أَرْبَعَمِائَةَ عَامٍ لَا يَضْرِبُ عَلَيْهِ عِرْقٌ وَلَا يَرِيدُ مِنَ الدُّنْيَا شَيْئاً إِلَّا أَتَاهُ وَلَا يَتَغَيَّرُ عَلَيْهِ مَطْعَمٌ وَلَا مَشْرَبٌ.

عنه قال: إِنَّ اللَّهَ يَذُودُ الْعَبْدَ الْمُؤْمِنَ عَمَّا يَكْرَهُ مِمَّا يَشْتَهِي الْمُؤْمِنُ كَمَا يَذُودُ الرَّجُلَ الْبَعِيرَ الْأَجْرَبَ عَنْ إِبْلِهِ. 1693.
مِمَّا لَيْسَ مِنْهَا.

عنه قال: بَيْنَا مُوسَى -صَلَوَاتُ اللَّهِ عَلَيْهِ- يَمْشِي عَلَى سَاحِلِ الْبَحْرِ، إِذْ جَاءَ صَيَّادٌ فَخَرَّ لِلشَّمْسِ سَاجِداً. 1694.
وَتَكَلَّمَ بِالْشَّرْكِ، ثُمَّ أَلْقَى شَبِكَتَهُ فَأَخْرَجَهَا مَمْلُوءَةً، ثُمَّ عَادَ فَأَخْرَجَ مِثْلَ ذَلِكَ حَتَّى اكْتَفَى، ثُمَّ مَضَى فَجَاءَ آخِرَ فِتْوَضاً، ثُمَّ قَامَ فَصَلَّى وَحَمْدَ اللَّهِ وَأَثْنَى عَلَيْهِ، ثُمَّ أَلْقَى شَبِكَتَهُ فَلَمْ يَخْرُجْ لَهُ شَيْءٌ، ثُمَّ أَعَادَ فَخَرَجَتْ إِلَيْهِ سَمَكَةٌ صَغِيرَةٌ فَحَمْدَ اللَّهِ وَانصَرَفَ. فَقَالَ مُوسَى: يَا رَبِّ؛ جَاءَ عَبْدُكَ الْكَافِرُ فَأَلْقَى شَبِكَتَهُ ثَلَاثاً فَخَرَجَتْ لَهُ مَمْلُوءَةً، ثُمَّ جَاءَ عَبْدُكَ الْمُؤْمِنُ فَتَوَضَّأَ فَاسْبَغَ الْوُضُوءَ ثُمَّ صَلَّى وَحَمْدَكَ وَدَعَاكَ ثُمَّ أَلْقَى شَبِكَتَهُ ثَلَاثاً فَخَرَجَتْ لَهُ سَمَكَةٌ صَغِيرَةٌ فَحَمْدَكَ وَانصَرَفَ! فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُوسَى أَنْظِرْ عَنْ يَمِينِكَ، فَنَظَرَ مُوسَى فَكَشَفَ لَهُ الْغِطَاءَ عَمَّا أَعَدَّ اللَّهُ لِعَبْدِهِ الْمُؤْمِنِ، ثُمَّ قِيلَ: يَا مُوسَى، أَنْظِرْ عَنْ يَسَارِكَ، فَنَظَرَ مُوسَى فَكَشَفَ لَهُ الْغِطَاءَ عَمَّا أَعَدَّ اللَّهُ لِعَبْدِهِ الْكَافِرِ، ثُمَّ قَالَ: يَا مُوسَى، مَا ضَرَّ هَذَا مَا صَنَعْتَ بِهِ، وَمَا نَفَعَ هَذَا مَا أُعْطِيْتَهُ، فَقَالَ مُوسَى: يَا رَبِّ حَقٌّ لِمَنْ عَرَفَكَ أَنْ يَرْضَى بِمَا صَنَعْتَ.

1695– Imam Baqir (a.s) said: “A believer is so honored by God that God will even grant him Heaven with everything in it if he asks for it, without anything being reduced from God's Dominion; but God will not grant him even one foot of this world if he asks for it. An infidel is so despised by God that God will even grant him this world with everything in it if he asks for it without anything being reduced from God's Dominion; but God will not grant him even one foot of Heaven if he asks for it. God will attend to His believing servants through calamities, and instruct them to abstain from this world just as a doctor instructs his patients to abstain from things.”

1696– Imam Baqir (a.s) said: “God will grant this world to His friends and His enemies, but will only give the Hereafter to His friends. God will not grant to His believing servants even enough room for one whip from this world if they ask for it, and grant him whatever he wants from the Hereafter. God will grant to the infidels from this world before they ask for it, but will not grant them even enough room for a whip from Heaven if they ask for it.”

1697– Imam Sadiq (a.s) said: “God the Almighty will apologize to his needy servants in this world just as a brother apologizes to his brother, and says: “I swear by My Honor that I did not make you poor to humiliate you. Now push the curtain aside and see what I have given you instead. When the curtain is pushed aside and he sees what God Has rewarded him with instead of this world, he says: “O' God! There was no harm for me due to what You took away from me (in the world) considering what you have given me instead (now in the Hereafter).”

1698– Imam Sadiq (a.s) said: “God will grant this world to both His friends and enemies, but will only

give faith to His chosen servants.”

1699– Imam Sadiq (a.s) said: “Poverty is like a hidden treasure near God, just like martyrdom. God will only grant it to the believers that He loves.”

1700– Imam Sadiq (a.s) said: “Whenever God loves a servant, He will appoint two angels to put off the fulfillment of his needs and make life difficult for him so that he calls God since God likes to hear his voice.”

عن أبي جعفر قال: إنّ العبد المؤمن ليُكرم على الله حتّى لو سأله الجنّة وما فيها أعطاه ولم ينتقص من ملكه شيء، ولو سأله موضع قدمه من الدنيا ليُحرّمه، وإنّ العبد الكافر ليُهوّن على الله حتّى لو سأله الدنيا وما فيها لأعطاه، ولو سأله موضع قدمه من الجنّة ليُحرّمه، وإنّ الله ليتعاهد المؤمن بالبلاء كما يتعاهد الرجل أهله بالهدية من الغيبة، ويُحميه الدنيا كما يحمي الطبيب المريض.

عنه قال: إنّ الله يُعطي الدنيا مَنْ يُحبّه وَمَنْ يبغضه، ولا يُعطي الآخرة إلا مَنْ أحبّه، وإنّ العبد المؤمن يسأل ربه موضع سوطٍ من الدنيا لا يُعطيه إياه ويسأله الآخرة فيُعطيه ما شاء، ويُعطي الكافر في الدنيا قبل أن يسأله، ولو سأله موضع سوطٍ في الآخرة فلا يُعطيه إياه.

عن أبي عبد الله قال: إنّ الله ليعتذر إلى عبده المحتاج في الدنيا كما يعتذر الأخ إلى أخيه فيقول: لا؛ وعزّي. 1697. ما أفقرتك لهوان بك عليّ، فارفع هذا الغطاء وأنظر ما عوضتك من الدنيا، فيُكشف له فينظر إلى ما عوضه الله من الدنيا، فيقول: يا ربّ ما ضرّني ما منعتني مع ما عوضتني.

عنه قال: إنّ الله يُعطي من الدنيا مَنْ يُحبّ ويبغض، ولا يُعطي الإيمان إلا أهل صفوته من خلقه. 1698.

عنه قال: الفقرُ مخزونٌ عند الله كالشهادة ولا يُعطيها إلا من أحبّ من عباده المؤمنين. 1699.

عنه : قال: إنّ الله إذا أحبّ عبداً وكلّ به ملكين فقال: عوّقا عليه مطلبه وضيّقا عليه معيشته حتّى يدعوني، 1700. فإني أحبّ صوته.

1701– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S) that God the Almighty said: “I will make ill whomever I wish to send to Heaven. If it is enough penalty for his sins, it is fine. But if not, I will make life difficult for him. If it is enough of penalty for his sins, it is fine. But if it is not, I will make his death hard for him so that he comes to Me free of sin, and I let him enter Heaven.

I will make perfectly healthy whomever I wish to send to Hell. If what he asks Me is completely fulfilled

this way, then it is fine. But if it is not, I will free him from the fear of the oppressors. If what he asks Me is completely fulfilled this way, it is fine. But if it is not, I will make his death an easy one so that when he comes to meet Me, none of his good deeds have remained un-rewarded. Then I will send him to Hell.”

1702– Imam Baqir (a.s) said: “One has a very high noble position near God. God will make him suffer a lot of calamities to reach that position. Lots of people will rush in to express their condolence to him and express their sympathy.

If the people only knew what position God has granted him, they would have never sympathized with him, or expressed their condolence. God sends down some worldly things to some people to seize their Hereafter, and the people rush in to express congratulations. If the people only knew what is awaiting him in the Hereafter, they would have never become happy or congratulated him.”

1703– Salman ibn Ghanem narrated that Imam Sadiq (a.s) asked him: “How did you find the Shiites?” He said: “I found them needy, while difficulties came towards them faster than rain water flows towards the drain.” Imam Sadiq (a.s) said: “God is the Helper. Are you pleased with your belief or do you prefer to be paid one hundred thousand Durhams instead?” He said: “I swear by God that I do not want it even if it is as much gold as the mountains of Mecca.” Who is more self-sufficient than you and your companions? None of you have anything to lose, even if you wander about and eat the leaves of the trees and plants until your death approaches.”

1704– Imam Baqir (a.s) quoted on the authority of God's Prophet (S): “God does not need anyone whose body and wealth are of no benefit to God.”

عنه قال: قال رسول الله 0: قال الله : ما من عبدٍ أُريدُ أن أُدخله الجنةَ إلا ابتليته في جسده، فإن كان ذلك 1701. كفارةً لذنوبه وإلا ضيقت عليه فيرزقه، فإن كان ذلك كفارةً لذنوبه وإلا شددت عليه الموت حتى يأتيني ولا ذنب له ثم أُدخله الجنة، وما من عبدٍ أُريدُ أن أُدخله النار إلا صححتُ جسمه، فإن كان ذلك تماماً لطلبته عندي وإلا أمنت له من سلطانه، فإن كان ذلك تماماً لطلبته وإلا هونت عليه الموت حتى يأتيني ولا حسنة له ثم أُدخله النار.

عن أبي جعفر قال: إنَّ العبد ليكون له عند الله الدرجة السنيّة العظيمة الشريفة، فيبتليه بالبلاء لكي ينال تلك 1702. الدرجة، فيعدوا إليه الناس أفواجا يعزّونه ويتوجّعون له ممّا أصابه، ولو علموا ما آتاه الله من تلك الدرجة لم يتوجّع له أحدٌ ولم يعزّه أحدٌ، وإنَّ العبد ليبتليه الله بالشيء ليوقف به آخرته، فيعدوا إليه أفواجٌ يهنّؤونه ويفرحون له لما أُوتي في الدنيا، ولو يعلمون ما أُوتي له من آخرته لم يهنّئه أحدٌ ولم يفرح.

عن سلمان بن غانم قال: سألتني أبو عبد الله : كيف تركت الشيعة؟ فقلت: تركت الحاجة فيهم والبلاء أسرع 1703. إليهم من الميزاب السريع في ماء المطر، فقال: الله المستعان، ثم قال: أيسرك الأمر الذي أنت عليه أم مائة ألف؟ قلت: لا والله ولا جبال تهامة ذهباً، فقال: مَنْ أغنى منك ومن أصحابك ما على أحدكم، ولو ساح في الأرض يأكل من ورق الشجر ونبت الأرض حتى يأتيه الموت.

عن أبي جعفر قال: قال رسول الله 0: لا حاجة لله فيمن ليس له في نفسه وماله نصيب. 1704.

1705– Imam Sadiq (a.s) said: “There are some servants of God from whom He will remove any calamities that descend from the heavens and alleviate any reduction in their daily bread. If they divide the illumination of each one of these servants among all the people of the Earth, it will suffice them all.”

1706– Imam Sadiq (a.s) said: “There will not pass forty days before God either descends a calamity or a physical illness upon a believer so as to reward him for it¹.”

1707– Imam Sadiq (a.s) said: “If a believer only knew what the reward for perseverance in the face of calamities is, he would always wish to be torn into pieces.”

1708– Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (S): “A believer is like a weak branch which is pushed back and forth by the wind, and an infidel is like an invulnerable iron column, until his death approaches and he goes to Hell.”

1709– Imam Baqir (a.s) said: “A group of people went to see Imam Sajjad (a.s). Abdullah ibn Abbas was with him, too. The people talked about the calamities of the Shiites and their sufferings. Then they went to see Imam Hussein (a.s) and said the same things.

Imam Hussein (a.s) said: “I swear by God that the speed with which poverty and calamities rush towards our friends is more than the running speed of the zebra, the speed of the flood and the rainfall. If you are not suffering this way, then we know that you are not one of us. Your orphans will be helped by us, your debts will be repaid by us, and your sins will be forgiven by us.”

1710– Someone talked about calamities and things that God has allocated to believers in front of Imam Sadiq (a.s). He said: “They asked the Prophet of God: “Who experiences the worst calamities in this world?” The Prophet answered: “The Prophets experience the worst calamities in this world. Then those who are most similar to them, and then the believers experience calamities based on their level of faith and good deeds. The calamities experienced by those whose deeds are more will be worse. Whoever has a weaker faith and less good deeds will experience less calamities.”

عن أبي عبد الله قال: إن لله عباداً ما من بليّة تنزل من السماء أو تقتير في الرزق إلا صرفه الله عنهم، ولو. 1705.
قسّم نور أحدهم بين أهل الأرض جميعاً لاكتفوا به.

عنه : ما يمرّ بالمؤمن أربعون يوماً وما يعاهده الله إمّا بمرضٍ في جسده أو بمصيبةٍ يأجره الله عليها. 1706.

عنه قال: لو يعلم المؤمن ما له في المصائب من الأجر لتمنّى أن يقرض بالمقارض. 1707.

عن أمير المؤمنين قال: قال رسول الله 0: المؤمن كخامة الزرع تنكفيء وتعدل، والكافر كالإرزبة صحيح. 1708.
مصَحَّح حتَّى يأتيه الموت إلى النار.

عن أبي جعفر قال: إنَّ أناساً أتوا عليَّ بن الحسين وعنده عبد الله بن العباس فذكروا لهما بلايا الشيعة وما 1709.
يصيبهم من ذلك، فأتيا الحسين فذكرا ذلك له، فقال الحسين : والله البلاء والفقر أسرع إلى من يحبنا من ركض
البراذين، ومن السيل إلى صمره، فقلت: وما صمره؟ قال: مُنتَهاه، ومن قطر السماء إلى الأرض، ولولا أن تكونوا
كذلك لعلمنا أنكم لستم منّا، ثمَّ قال: بنا يجبر يتيكم، وبنا يقضى دينكم، وبنا يغفر ذنوبكم.

ذكر عند أبي عبد الله البلاء وما يخصّ الله المؤمنين، فقال أبو عبد الله : سئل رسول الله 0: من أشدّ الناس 1710.
بلاءً في الدنيا؟ فقال: النبيّون، ثمَّ الأمثل فالأمثل، ويبتلي المؤمن بعد على قدر إيمانه وحسن أعماله، فمن صلح إيمانه
وحسنت أعماله اشتدّ بلاؤه، ومن سَخفَ إيمانه وضعفت أعماله قلّ بلاؤه.

1711– Abi Salih narrated that he suffered from leg pain and Imam Sadiq (a.s) passed by his store while
he was resting. Imam Sadiq (a.s) asked him how he felt. He told him that his legs hurt. Imam Sadiq (a.s)
invited him to his house. When Abi Salih went to Imam Sadiq (a.s)'s house, Imam Sadiq (a.s) put his
hands on his legs and prayed for him to get well. Then he said: “When God loves someone, he appoints
an angel to hurt him so that he prays to God, and God hears his voice. When God is angry with
someone, He appoints an angel to keep him free from trouble so that he does not call God in prayer
since God does not like him to pray and ask him for something.”

1712– Imam Sadiq (a.s) said: “God the Almighty always sends calamities upon a believer. He cannot
sleep one night and wake up the next morning without any problems. Either he gets ill or he has a family
or financial problem or suffers from a natural disaster. All these are so that God can give him a reward
instead.”

1713– Imam Sadiq (a.s) said: “Any believer is reminded (of God) once every forty days by either a tragic
event of a financial or physical nature for himself or his children, or a sort of sadness which he does not
understand the reason for. Then he will be rewarded.”

1714– Imam Sadiq (a.s) said: “Any believer is reminded (of God) once every forty days by a problem
which makes him sad.”

1715– Imam Sadiq (a.s) said: “A servant of God has a rank near God which he cannot attain unless he
gets ill or loses some of his property.”

1716– Imam Baqir (a.s) said: “Whenever God wishes to honor one who has committed sins, He will
make him ill, or needy, or make him suffer from a difficult death to compensate for his sins. Whenever
God wishes to humiliate someone who has done some good deeds, He will make him perfectly healthy,
or improve his living conditions, or make his death an easy one for him to compensate for his good

deeds (in this world before he goes to meet his Lord).”

1717– Imam Sadiq (a.s) said: “There is a rank in Heaven which one cannot attain unless he gets physically ill.”

عن أبي صالح قال: اشتكى رجلني بالمدينة فمرّ بي أبو عبد الله وأنا على المنامة بالدكان، فقال: ما لك؟ 1711. قلت: أشتكى رجلني، فقال: إيتيني المنزل فأتيته، فوضع يده عليه ودعا لي، ثم قال: إنّ الله إذا أحبّ عبداً وكلّ به ملكاً يبتليه لكي يدعو فيسمع صوته، وإذا أبغض عبداً وكلّ به ملكاً فيقول: لا تبتهل بشيء فأنا أكره أن يدعو وأن يسألني.

عن أبي عبد الله قال: إنّ الله تبارك وتعالى ليتعاهد المؤمن بالبلاء ما يمرّ عليه أن يقوم ليلة إلا تعاهده. 1712. بمرضى في جسده أو بمصيبة في أهل أو مال أو مصيبة من مصائب الدنيا ليأجره عليها.

عنه : ما من مؤمن إلا وهو يذكر في كلّ أربعين يوماً ببلاء يصيبه، إمّا في ماله أو في ولده أو في نفسه فيؤجر. 1713. عليه، أو هم لا يدري من أين هو.

عنه قال: المؤمن لا يمضي عليه أربعون ليلة إلا عرض له أمر يحزنه ويذكر به. 1714.

عنه : إنّهُ لتكون للعبد منزلة عند الله فما ينالها أبداً إلا بإحدى خصلتين: إمّا بذهاب ماله، أو بليّة في جسده. 1715.

عن أبي جعفر قال: إذا كان من أمر الله أن يُكرم عبداً وله ذنب عنده ابتلاه بالسقم، فإن لم يفعل ذلك به. 1716. ابتلاه بالحاجة فإن لم يفعل ذلك به شدّد عليه عند الموت ليكافئه بذلك الذنب، وإذا كان من أمره أن يهين عبداً وله عنده حسنة صحّح بدنه، فإن لم يفعل ذلك به وسّع عليه في معيشته، فإن لم يفعل ذلك هوّن عليه موته حتّى يكافئه بتلك الحسنة.

عن أبي عبد الله قال: إنّ في الجنة لمنزلة لا يبلغها عبد إلا ببلاء في جسده. 1717.

1718– Imam Baqir (a.s) narrated that once when Moses (a.s) left the house, he met one of the Israelites. He went to Mount Tur with him and asked him to sit down until he returned. He drew a circle around him and raised his head towards the sky and said: “I entrust You with my friend. You are the best Guardian.” Then he left. Then he went away and made supplications to God in a truly spiritual way. When he returned, he saw that a lion had attacked his friend, torn him into pieces, and eaten him up.

Then Moses (a.s) raised his head towards the sky and said: “O' God! I entrusted him with You because You are the best Guardian. But You sent your worst beast to attack him, kill him, tear him into pieces and eat him up!” A revelation came: “O' Moses! Your friend had a rank in Heaven that he could not attain otherwise. O' Moses! Look!” Then the curtains of the Unseen were drawn aside and Moses (a.s) looked on and saw his friend in an exalted house. Then Moses said: “O' Lord! I am pleased.”

1719– Imam Sadiq (a.s) said: “A man went to see God's Prophet (S). The Prophet asked him: “When did you suffer from “Umm Maldam”? The man asked: “What is Umm Maldam?” The Prophet (S) said: “It is a sort of headache in this part of the head and a rise in temperature in the head and the chest.” The man said: “O' Prophet of God! I have never suffered from this pain.” He then turned around and left.

The Prophet told his companions: “Whoever wants to look at one of the people of Hell can look at this man who turned around. The similitude of a hypocrite is like that of a tree trunk which someone owns and wants to use in a part of his building. However it is not useful in that part of the building, and he tries to use it elsewhere in the building. But it is not useful there either. Thus he finally burns it in fire.

And the similitude of a believer is like a newly-grown plant. The wind will blow it to either side, but it returns to its original place. That is the wind will agitate it until the time comes for it to be picked.”

1720– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “The similitude of a believer is like that of a newly-grown plant which the wind blows to either side. A believer suffers a lot of pain and suffers from many illnesses until he dies. But the similitude of a hypocrite is like that of a straight iron cane which nothing can damage. This situation exists for a hypocrite until his death approaches and smashes him down.”

عن أبي جعفر قال: خرج موسى فمرَّ برجلٍ من بني إسرائيل فذهب به حتَّى خرج إلى الطور، فقال له: اجلس. 1718. حتَّى أجيئك، وخطَّ عليه خطَّةً، ثمَّ رفع رأسه إلى السماء فقال: استودعتك صاحبي وأنت خير مستودعٍ، ثمَّ مضى فناجاه الله بما أحبَّ أن يناجيه، ثمَّ انصرف نحو صاحبه فإذا أسدُّ قد وثب عليه فشقَّ بطنه وفرث لحمه وشرب دمه، قلت: وما فرث اللحم؟ قال: قطع أوصاله، فرفع موسى رأسه فقال: يا ربَّ استودعتك وأنت خير مستودعٍ، فسألت عليه شرَّ كلابك فشقَّ بطنه وفرث لحمه وشرب دمه، فقيل: يا موسى، إنَّ صاحبك كانت له منزلةً في الجنة لم يكن يبلغها إلا بما صنعت به، يا موسى أنظر – وكشف له الغطاء – فنظر موسى فإذا بمنزلٍ شريفٍ، فقال: ربِّ رضيتُ.

عن أبي عبد الله قال: إنَّ رجلاً أقبل إلى النبيِّ فقال النبيُّ 0 له: متى عهدك بأَمِّ ملدم؟ فقال: يا رسول الله، وما أُمِّ ملدم؟ فقال: صداعٌ هاهنا وسخنةٌ على الرأس والصدر، فقال: يا رسول الله، ما لي بهذا من عهدٍ، ثمَّ أدبر مولياً، فقال رسول الله 0 لجلسائه: مَنْ سرَّه أن ينظر إلى رجلٍ من أهل النار فليُنظر إلى هذا المولَّى، ثمَّ قال: إنَّ مثل المنافق كمثل جذعٍ أراد صاحبه أن ينتفع به في بعض ما يحتاج إليه في بناءٍ فلم يستقم له، في ذلك، فيحوِّله إلى موضعٍ آخر فلم يستقم له فكان آخر ذلك أن يحرقه بالنار، ومثل المؤمن كمثل خامة الزرع يهيجها الريح فتتكفى – يعني يُقلِّبها الريح حتَّى يأتي عليها أوانها فتُحصَد.

عنه : قال رسول الله 0: مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ تَكْفُتُهَا الرِّيحُ كَذَا وَكَذَا، وَالْمُؤْمِنُ تَكْفُتُهُ الْأَوْجَاعُ. 1720.
والأمراض حتى يأتيه الموت، ومثل المنافق كالإرْزَبَةِ المستقيمة التي لا يصيبها شيء حتى يأتيه الموت فيقصفه
قصفاً.

1721– al-Mufaz'zil ibn Amr asked Imam Sadiq (a.s): “Will a believer suffer from grief and sorrow?” Imam Sadiq (a.s) replied: “His grief and sorrow are due to his past negligence and sins. The sins of the Prophets and those with certitude are all forgiven.”

1722– Zaris al-Kanasi narrated that he went to see Imam Baqir (a.s) with several other people including Hamran ibn Aein. Hamran said: “O' May I be your devoted servant! When we read the verse:

“Whatever misfortune happens to you is because of the things your hands have wrought.” [The Holy Quran: Shura 42:30]

does it mean that the misfortunes that happened to the Prophet (S) and Ameer al-Momineen (a.s) and the Holy Household were due to sins?” Imam Baqir (a.s) replied: “O' Hamran! Their misfortunes were not due to sins. But their misfortunes were so extensive that they will get rewarded for them.”

1723– Imam Sadiq (a.s) narrated that the Prophet of God (S) told his companions: “You should ask God for health, since you are not from those who will suffer from calamities.”

1724– Imam Sadiq (a.s) quoted on the authority of Imam Sajjad (a.s): “I do not like anyone who is constantly healthy in this world, and never suffers from any calamities.”

1725– Imam Baqir (a.s) said that God the Almighty said: “Some of My servants are such that their religious affairs will not improve unless they get poor or sick.”

1726– Imam Baqir (a.s) said: “When someone who usually prays to God has a problem and prays to God for help, his voice is recognized. But when someone who does not usually pray to God has a problem and prays to God for help, it is said: “His voice is not recognized.” Whenever I face two issues, one related to this world, and the other one related to the

Hereafter, I never prefer the worldly issue over that of the Hereafter. But if I ever choose the worldly issue, I run into some problems before dark. I am amazed that the Bani Ummayad clan always prefers the worldly issues over those of the Hereafter, even though they do not like to see what they dislike.”

عن المفضل بن عمر قال: قلتُ لأبي عبد الله : المؤمن يصيبه الهموم والأحزان؟ فقال: هذا من الذنوب. 1721.
والتقصير، وذنوب النبيين والموقنين مغفورة لهم.

عن ضريس الكناسي قال: كنّا عند أبي جعفر جماعةً وفينا حمران بن أعين، فقال له حمران: جعلت فداك. 1722.

قول الله : وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ أَرَأَيْتُمْ مَا أَصَابَ النَّبِيَّ 0 وأمير المؤمنين وأهل بيته من المصائب بذنب؟ فقال: يا حمران، أصابهم ما أصابهم من المصائب بغير ذنب، ولكن يطول عليهم بالمصائب ليأجرهم عليها من غير ذنب.

عن أبي عبد الله قال: قال رسول الله 0 لأصحابه: سلوا ربكم العافية فإنكم لستم من أصحاب البلاء. 1723.

عنه قال: كان علي بن الحسين يقول: إني لأكره في الرجل أن يعافى في الدنيا، فلا يصيبه شيء من مصائبها. 1724.

عن أبي جعفر قال: قال الله : إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لِعِبَادًا لَا يَصْلِحُ لَهُمْ أَمْرٌ دِينُهُمْ إِلَّا بِالْفَاقَةِ وَالْمَسْكَنَةِ. 1725. والسقم في أبدانهم.

عنه قال: إن الرجل يعرف الدعاء فتتزل به الشدة والضرورة فيدعو به فيعرف صوته، وإن الذي ليس كذلك. 1726. ينزل به الشدة والضرورة فيدعو فيقال: ما يعرف، قال: ما عرض لي أمران أحدهما للدنيا والآخرة للآخرة، فما آثرت الذي للدنيا إلا رأيت ما أكره قبل أن أمسي، ثم قال: عجباً لبني أُمّية إنهم يؤثرون الدنيا على الآخرة منذ كانوا! ولا يريدون شيئاً يكرهونه!

1727– Isma'il ibn Jarir said: "I thought that when my camel and I fell down hard, it was the punishment for a sin I had committed before. One day when I went to see Imam Sadiq (a.s), before I said something Imam Sadiq (a.s) said: "Jacob got sick but did not ask his Lord for remedy. He had not gotten sick due to having committed any sins. Some people came to visit him but he smelled so bad that their horses would not come near him. One of them yelled: "O' Jacob! You would not have suffered this way if you had not committed any sins." At this time Jacob called his Lord and God cured him."

1728– Imam Sadiq (a.s) said the following regarding the following verse:

"And were it not that (all) men might become of one (evil) way of life, we would provide for everyone that blasphemes against (God) Most Gracious, silver roofs for their houses, and silver stairways on which to go up."

[The Holy Quran: Zukhruf 43:33] "If God did this all the people would become infidels."

1729– Imam Sadiq (a.s) said that God the Almighty said: "If it did not hurt My servants, I would grant the infidels a golden crown and they would not have any misfortunes until they meet Me."

1730– Imam Sadiq (a.s) said: "God the Almighty created a house and created people to live in it. This house is the world. He established His friends to be guests for the people of the world."

1731– Imam Sadiq (a.s) said: "Whoever believes in the following will not lose anything. It is better for

one not to have any shelter other than the trees and eat only the leaves of the trees.”

عن إسماعيل بن جرير قال: لما صرعت تلك الصرعة - وكان سقط عن بعيره - قال: جعلت في ذلك أقول. 1727.
في نفسي لذنوب كان عقوبة ما أرى؟ قال: فدخلت على أبي عبد الله فقال لي مبتدئاً: إنَّ أيُّوبَ ابتلي بغير ذنبٍ - أو
قال: من غير ذنبٍ - فلم يسأل ربَّه العافية حتَّى أتاه قومٌ يعودونه، فلم تتقدَّم عليهم دوابُّهم من ريحه، فناداه بعضهم:
أيُّ أيُّوبَ، لولا أنَّكَ مذنَّب ما أصابكَ الَّذي أصابكَ؟ فقال عندها: يا ربِّ يا ربِّ، فصرف الله عنه

عن أبي عبد الله في قوله تعالى: وَلَوْلا أنَّ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا 1728.
مِن فِضَّةٍ... الآية فقال أبو عبد الله: لو فعل لكفر الناس جميعاً

عنه قال: قال الله: لولا أن يجد عبدي في نفسه لتوجت عبدي الكافر تاجاً من ذهب لا يرى بؤساً حتَّى 1729.
يلقاني.

عنه قال: إنَّ الله خلق داراً وخلق لها أهلاً وهي الدنيا، وجعل أوليائه أضيافاً عليهم. 1730.

عنه: ما يضرُّ من كان على هذا الرَّأي، ولا يكون له أن يستظلَّ فيه إلا الشجر، ولا يأكل إلا في ورقه. 1731.

Chapter 7: On Calamities and Hardships

1732- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “Whenever God the Almighty loves someone, He will throw him into trouble and storm him with calamities. When he prays to God for help, God will say: “O' My servants! I hear your prayer and have the power to immediately fulfill your requests if I so wish, but I will save it for you; and what I save for you is better.”

1733- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Great calamities have great rewards. When God loves someone, He will make him suffer great calamities. God will be pleased with whoever is content with these calamities. Whoever is displeased, God will be displeased with him.”

1734- Imam Sadiq (a.s) said: “God has especial servants on the Earth. God will not send down any gifts to this world unless He deprives them of these gifts, and will not descend any calamities unless they suffer from these calamities. They are the followers of (Imam) Ali (a.s).”

1735- Imam Baqir (a.s) quoted on the authority of Imam Sajjad (a.s) that God's Prophet (S) said: “A believer will go after business and trade. When he finds what he is after, God will send down an angel and will instruct the angel to prevent him from that work, since if he continues doing that he will go to Hell.

An angel will descend and prevent him from doing what he wanted to do, by God's Favor. The next morning he says: "Something prevented me from doing that." Of course it was God who prevented him. He does not know that God the Glorious, the High was witness to his deeds and knew that if he succeeds in doing that act, He will send him to Hell."

الفصل السابع

في الشدائد والبلايا

من كتاب المحاسن: عن أبي جعفر قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَثَجَّهُ بِالْبَلَاءِ 1732. ثَجًّا، فَإِذَا دَعَاهُ قَالَ: لَبَّيْكَ عَبْدِي، لَئِنْ عَجَلْتُ لَكَ مَا سَأَلْتَ، إِنِّي عَلَى ذَلِكَ لِقَادِرٌ، وَلَكِنْ أَدَّخَرْتُ لَكَ فَمَا أَدَّخَرْتُ لَكَ خَيْرٌ لَكَ.

عن أبي عبد الله قال: قَالَ رَسُولُ اللَّهِ 0: إِنَّ عَظِيمَ الْبَلَاءِ يَكْفِي بِهِ عَظِيمَ الْجَزَاءِ، فَإِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ 1733. بِعَظِيمِ الْبَلَاءِ، فَمَنْ رَضِيَ فَلَهُ عِنْدَ اللَّهِ الرِّضَا، وَمَنْ سَخَطَ الْبَلَاءُ فَلَهُ السَّخَطُ.

عن أبي عبد الله قال: إِنَّ لِلَّهِ عِبَادًا فِي الْأَرْضِ مِنْ خَالِصِ عِبَادِهِ، لَيْسَ يَنْزِلُ مِنَ السَّمَاءِ تَحْفَةً إِلَى الدُّنْيَا إِلَّا 1734. . صَرْفَهَا عَنْهُمْ، وَلَا يَنْزِلُ بَلَاءٌ إِلَّا صَرْفَهُ إِلَيْهِمْ وَهُمْ شِيعَةُ عَلِيٍّ

عن الباقر قال: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ يَقُولُ: قَالَ رَسُولُ اللَّهِ 0: إِنَّ الْعَبْدَ الْمُؤْمِنَ لِيُطْلَبَ الْإِمَارَةُ وَالتَّجَارَةُ، 1735. فَإِذَا أَشْرَفَ مِنْ ذَلِكَ عَلَى مَا يَهْوَى بَعَثَ اللَّهُ إِلَيْهِ مَلَكًا فَقَالَ: اصْرَفْ عَبْدِي أَوْ صَدِّهِ عَنْ أَمْرٍ لَوْ أَمْسَكَ فِيهِ أُدْخِلَهُ النَّارَ، فَيَنْزِلُ الْمَلِكُ فَيَصِدُّهُ بِلُطْفِ اللَّهِ فَيَصْبِحُ وَهُوَ يَقُولُ: لَقَدْ دَهَانِي مِنْ دَهَانِي، فَعَلَّ اللَّهُ بِهِ وَفَعَلَ، وَمَا يَدْرِي إِنَّ اللَّهَ .جَلَّ وَعَلَا لَنَاظِرٌ لَهُ فِي ذَلِكَ، وَلَوْ ظَفَرَ بِهِ أُدْخِلَهُ النَّارَ

1736– Imam Sadiq (a.s) said: "There is always a great reward for a great calamity. God will send calamities to any nations that He loves."

1737– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): "I swear by God that no one can attain nobility near God unless his sufferings increase."

1738– Imam Baqir (a.s) said: "The people who suffered the worst hardships were the Prophets. Then there were those who followed them and then the people who are most similar to the Prophets suffer the worst hardships."

1739– Imam Sadiq (a.s) said: "The people who suffered the worst hardships were the Prophets. Then

there are those are most similar to the Prophets who suffer the worst hardships.”

1740– Imam Sadiq (a.s) said: “God's Prophet (S) was asked: “Which people suffer the most in this world?” The Prophet (S) said: “The Prophets. Then those who are most similar to them. Then the believers will suffer according to the degree of their faith and good deeds. The stronger their faith, and the more their good deeds are, the worst will their sufferings be.”

1741– Imam Sadiq (a.s) said: “A believer is similar to a scale. The stronger his faith, the more his sufferings will be.”

1742– Imam Kazim (a.s) said: “You will not be true believers unless you are trustworthy and consider sufferings to be blessings, and consider welfare to be a tragedy, since perseverance in the face of hardships is better than negligence at times of comfort.”

1743– Imam Baqir (a.s) said: “A believer will suffer from calamities in this world according to his religiousness.”

1744– Imam Sadiq (a.s) said: “Those who follow the right way are always in hardship. But this hardship is for a short duration, and it will be followed by a long period of well-being.”

1745– Imam Sadiq (a.s) said: “There is a rank near God for His servants which they cannot attain unless they either get sick or lose some property.”

1736. عن أبي عبد الله قال: إِنَّ عَظِيمَ الْأَجْرِ لَمَعَ عَظِيمُ الْبَلَاءِ، وَمَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ.

1737. عنه : قال رسول الله 0: والله ما كرم عبدٌ على الله إلا ازدادت عليه البلياء.

1738. عن الباقر قال: أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الْأُمَثَلُ فَالْأُمَثَلُ.

1739. عن أبي عبد الله قال: إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الْأُمَثَلُ فَالْأُمَثَلُ.

1740. عنه قال: سُئِلَ رَسُولُ اللَّهِ 0: مَنْ أَشَدَّ النَّاسِ بَلَاءً فِي الدُّنْيَا؟ فَقَالَ: النَّبِيُّونَ ثُمَّ الْأُمَثَلُ فَالْأُمَثَلُ، وَيَبْتَلِي الْمُؤْمِنَ بَعْدَ عَلَى قَدَرِ إِيْمَانِهِ وَحَسَنِ أَعْمَالِهِ، فَمَنْ صَحَّ إِيْمَانُهُ وَحَسَنَ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ، وَمَنْ سَخِفَ إِيْمَانُهُ وَضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ.

1741. عنه قال: إِنَّمَا الْمُؤْمِنُ بِمَنْزِلَةِ كِفَّةِ الْمِيزَانِ كُلَّمَا زِيدَ فِي إِيْمَانِهِ زِيدَ فِي بَلَائِهِ.

عن الكاظم قال: لن تكونوا مؤمنين حتّى تكونوا مؤتمنين، وحتّى تعدّوا البلاء نعمة والرخاء مصيبة، وذلك أنّ 1742. الصبر عند البلاء أفضل من الغفلة عند الرخاء.

عن الباقر قال: إنّما يُبتلى المؤمن في الدنيا على قدر دينه - أو قال: على حسب دينه. 1743.

عن أبي عبد الله قال: إنّ أهل الحقّ لم يزالوا منذ كانوا في شدّة، أما إنّ ذلك إلى مدّة قليلة وعافية طويلة. 1744.

عنه قال: إنّّه ليكون للعبد منزلة عند الله، فما ينالها إلا بإحدى خصلتين: إمّا بذهاب ماله، وإمّا ببليّة في جسده. 1745.

1746- Imam Sadiq (a.s) said: "One of the reasonings of God the Almighty for his servants in the Hereafter is expressed by him saying: "Did I not make your remembrance pleasant?"

1747- Imam Sadiq (a.s) said: "God told Moses the son of Imran (a.s) in one of His revelations: "O' Moses! I have not created anything dearer than My believing servant. I will make him suffer for what is better for him, and then give him a reward that is better for him. I know best what is better for him. He must persevere in the face of My hardships, and be grateful for My blessings. He must be content with My decree. If he acts according to My decree and obeys Me, then I will record him as being one of the Righteous."

1748- Abi Basir narrated that Imam Sadiq (a.s) said: "Ask your Lord for well-being since you are not from among those who will suffer calamities. Before you there were those of the Israelites who were torn into pieces to force them to convert to atheism, but they did not do so."

1749- Muavieh ibn Am'ar narrated that Imam Sadiq (a.s) said: "There was a man in the past who was content with whatever hurt him in this world, and so many good deeds were recorded for him that were not recorded for anyone else on the Earth, and he never committed any sins. One of the angels who liked him asked God for permission to descend down to Earth and visit him. He was standing in prayer and the angel sat down near him.

Suddenly a lion jumped on the man and tore him into four pieces and threw each piece on a side. The angel stood up, collected the parts of his body and buried him. Then he went to the seashore and saw a polytheist there for whom the people brought a variety of foods in golden and silver dishes. The man was uttering polytheistic sayings and was the king of India. The angel ascended to the heavens. He was summoned and asked what he had seen. He said: "The most amazing thing that I saw was that

You let a lion tear into pieces the man for whom You recorded the best good deeds, and I saw that you gave perfect health to a polytheist to whom You gave a kingdom, and for whom the people brought a

variety of foods in golden and silver dishes.” God the Almighty said: “Do not be surprised about My first servant. He had asked Me for a high rank in Heaven which he could not attain any other way. I fed him to a lion to let him reach that rank. However, I did not do anything for the other man, since he will get My torture in the Hereafter.”

عنه : إِنَّ مِمَّا يَحْتَجُّ اللَّهَ بِهِ تَبَارَكَ وَتَعَالَى عَلَى عَبْدِهِ يَوْمَ الْقِيَامَةِ أَنْ يَقُولَ لَهُ: أَلَمْ أَجْمَلْ ذَكَرَكَ. 1746.

عنه : إِنَّ فِيمَا أَوْحَى اللَّهُ إِلَى مُوسَى بْنِ عِمْرَانَ - صَلَوَاتُ اللَّهِ عَلَيْهِ -: يَا مُوسَى، مَا خَلَقْتُ خَلْقًا أَحَبَّ إِلَيَّ. 1747. من عبدي المؤمن، وإني إنما ابتليته لما هو خير له، وأُعافيه لما هو خير له، وأُزوي عنه لما هو خير له، وأُعطيته لما هو خير له، وأنا أعلم بما يصلح عليه عبدي، فليصبر على بلائي وليشكر نعمائي وليرض بقضائي، أكتبه في الصديقين عندي إذا عمل برضاي وأطاع أمري.

عن أبي بصير قال: قال أبو عبد الله : سلوا ربكم العافية فإنكم لستم من أهل البلاء، فإنه من كان قبلكم من 1748. بني إسرائيل شقوا بالمناشير على أن يعطوا الكفر فلم يعطوا.

عن معاوية بن عمار قال: سمعت أبا عبد الله يقول: إن رجلاً فيما مضى عليكم من هذا الدهر كان متواخياً 1749. في القضاء، وكان لا يرفع لأهل الأرض من الحسنات ما يرفع له، ولم يكن له سيئة، فأحبّه ملكٌ من الملائكة، فسأل الله أن يأذن له فينزل إليه فيُسَلِّمَ عليه، فأذن له فنزل، فإذا الرجل قائم يصلي فجلس الملك وجاء أسدٌ فوثب على الرجل فقطعه أربعة إرب، وفرّق في كلّ جهةٍ من الأربعة إرباً وانطلق، فقام الملكُ فجمع تلك الأعضاء فدفنها، ثم مضى على ساحل البحر فمرّ برجلٍ مُشركٍ تعرض عليه ألوان الأُطعمة في آنيةٍ من الذهب والفضّة، وهو ملك الهند وهو كذلك إذ تكلم بالشرك، فصعد الملك فدعي، فقيل له: ما رأيت؟ فقال: من أعجب ما رأيت عبدك فلان الذي لم يكن يرفع لأحدٍ من الأدميين من الحسنات مثل ما يرفع له سلّطت عليه كلباً فقطعه إرباً! ثم مررتُ بعبدٍ لك قد ملكته تعرض عليه آنية الذهب والفضّة فيها ألوان الأُطعمة فيشرك بك وهو سوي! قال: فلا تعجب من عبدي الأوّل، فإنه سألتني منزلةً من الجنّة لم يبلغها بعملٍ فسَلّطتُ عليه الكلب لأبلغه الدرجة التي أرادها، وأمّا عبدي الآخر فإني لم أستكثر له شيئاً صنعتُه به لما يصير إليه غداً من عذابي.

1750- In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: “There are some excellent ranks in Heaven which one cannot attain unless he suffers from a calamity. But whenever you suffer a calamity, recall my calamities which are the worst calamities.”

1751- God's Prophet (S) said: “The greatest reward is for the worst calamities. When God loves a nation, He will send down a calamity upon them. God will be pleased with whoever is content, and will be displeased with whoever is displeased.”

1752- Imam Baqir (a.s) said: “A servant is always faced with calamities, divine destiny and blessings. He must persevere in the face of calamities that God descends down upon him, he must submit to divine

destiny and be grateful for God's blessings.”

1753– In Uyun Akhbar al-Ridha’ it is narrated that Imam Ridha’ (a.s) said: “Imam Sadiq (a.s) saw a man who was really upset about the death of his child. Imam Sadiq (a.s) said: “You are so upset about a small tragedy, but you are neglecting the great tragedy. If you had prepared yourself to go to where your child has gone, you would have never become so upset. However forgetting to prepare for death is a greater tragedy than the death of your son.”

1754– In Javame fil-Tafseer it is narrated that Imam Sadiq (a.s) quoted on the authority of the Prophet of God (S): “When the Letter of Deeds is opened and the Scales are setup, there are no Letters of Deeds for the people who suffered calamities.” Then he recited the verse:

“O’ ye My servants who believe! Fear your Lord. God is the reward for those who do good in this world. Spacious is God’s earth! Those who patiently persevere will truly receive a reward without a measure.”

[The Holy Quran: Zumar 39: 10]

1755– Whoever says the following seven times after the morning prayer before saying anything else: “In the Name of God, the Most Gracious Most Merciful. There is no strength nor power but in, or by means of, God, the Exalted.” God will fend off seventy types of calamities from him– the simplest of which is leprosy.”

من كتاب روضة الواعظين: قال النبي 0: إِنَّ اللَّهَ لِيَكْتُبَ الدَّرَجَةَ الْعَالِيَةَ فِي الْجَنَّةِ، فَلَا يَبْلُغُهَا عَبْدُهُ فَلَا يَزَالُ يَتَعَهَّدُ بِالْبَلَاءِ حَتَّى يَبْلُغَهَا، وَإِذَا أَصَبْتُمْ بِمَصِيبَةٍ فَاذْكُرُوا مَصِيبَتِي فَإِنَّهَا أَكْثَرُ الْمَصَائِبِ.

وقال 0: إِنَّ أَكْثَرَ الْجَزَاءِ مَعَ أَكْثَرِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخَطَ سَخَطَ. فَلَهُ السَّخَطُ.

قال الباقر : العبد بين ثلاثة: بلاء، وقضاء، ونعمة، وعليه في البلاء من الله الصبر فريضة، وعليه في القضاء 1752. من الله التسليم فريضة، وعليه في النعمة من الله الشكر فريضة.

من كتاب عيون الأخبار: عن الرضا قال: رأى الصادق رجلاً قد اشتدَّ جزعه على ولده فقال: يا هذا، جزعت 1753. للمصيبة الصغرى وغفلت عن المصيبة الكبرى؟ لو كنت لما صار إليه ولدك مستعداً لما اشتدَّ عليه جزعك، فمصائبك بتركك الاستعداد أعظم من مصائبك بولئك.

من كتاب جمع الجوامع في التفسير: عن الصادق قال: قال رسول الله 0: إذا نشرت الدواوين ونصبت 1754. الموازين لم ينصب لأهل البلاء ميزان ولم ينشر لهم ديوان، وتلا هذه الآية: يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ

أَحْسِنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُؤَفِّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

عن الصادق قال: مَنْ قال بعد صلاة الصبح قبل أن يتكلّم "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"، لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. 1755. العَلِيِّ الْعَظِيمِ "يُعِيدُهَا سَبْعَ مَرَّاتٍ، دفع الله عنه سبعين نوعاً من أنواع البلاء، ومن قالها إذا صَلَّى المغرب قبل أن يتكلّم دفع الله عنه سبعين نوعاً من أنواع البلاء، أهونها الجُذام والبرص.

1756– God's Prophet (S) said: "Who does not like to sleep through the night without getting sick?" Everybody said hurriedly: "O' Prophet of God! Teach us how to do that. He said: "Do you want to be like a lost donkey?" They said: "O' Prophet of God! No we do not want that." The Prophet (S) said: "Do you not like to be continually suffering from calamities as penalty for your sins?"

I swear by the One who controls my life that God will send a calamity to a believer only if He wants to honor him, but he cannot attain the rank that God wants to give him through his own good deeds alone, and can attain it only if he suffers from a calamity."

وقال رسول الله 0: من يحبّ أن يصبح فلا يسقم؟ فابتدروا فقلنا: يا نبيّ الله، فعرفنا ما في وجهه، فقال: 1756. أَتُحِبُّونَ أَنْ تَكُونُوا كَالْحَمِيرِ الضَّالَّةِ؟ فقالوا: لا يا نبيّ الله! فقال: أَلَا تُحِبُّونَ أَنْ تَكُونُوا أَصْحَابَ بَلَاءٍ وَكَفَّارَاتٍ؟ فوالذي نفسي بيده إنّ الله لا يبتلي المؤمن بالبلاء ما يبتلي إلا للكرامة عليه، إنّ الله قد أنزله منزلاً لم يبلغه بشيء من عمله دون أن ينزل به من البلاء ما يبلغ به ذلك المنزل.

Chapter 8: On the Necessity of a Believer's Submission to Destiny

1757– Imam Baqir (a.s) said: "God will do what He has destined, and acts justly in implementing His decrees. No one can revert what He has destined or put off His decrees. The best of God's creatures are those who submit to God's decrees. God's decrees will be implemented for whoever recognizes God the Almighty and is content with divine destiny, and God will increase his rewards. On the other hand, God's decree will also be implemented for whoever does not like divine destiny, and his rewards would also be wasted."

1758– Imam Sadiq (a.s) said: "The dearest people to me are those who do not display their bad feelings when they get upset about something and do not look happy when they are pleased with something."

1759– Imam Sadiq (a.s) said: "How does a believer claim to believe when he is not pleased with his destiny, and belittles himself while his destiny is in the hands of God? I guarantee that the supplications of whoever only thinks about pleasing God will be favorably accepted."

1760– Imam Sadiq (a.s) said: "Inspect your hearts. If you see that God has purified them of fear and

anxiety about your deeds, then ask God for whatever you want.”

1761– Imam Sadiq (a.s) said: “God will not destine anything for a believer unless it is good for him. It would be good for him even if he is torn into pieces, or becomes the owner of everything from the East to the West.”

1762– Imam Kazim (a.s) said: “If anyone becomes neglectful of God, he should not accuse God for his delayed income or accuse Him regarding divine destiny.”

الفصل الثامن

في ذكر ما يجب على المؤمن من التسليم لأمر الله والرضا بقضائه

عن أبي جعفر قال: إنَّ الله قضى فأَمْضى قضاءه، وحكم فعدل في حكومته، فلم يك لقضائه رادُّ ولا لحكمه. 1757. معقَّب، فأحقَّ خلق الله أن يُسَلِّمَ لما قضى الله من عرف الله تعالى ومن رضي بالقضاء مضى عليه القضاء وعظَّم الله أجره، ومن سخط القضاء مضى عليه القضاء وأحبط الله أجره.

عن أبي عبد الله قال: لأُحبَّ الرجل إذا جاء أمرٌ يكرهه أن لا يرى ذلك في وجهه، وإذا جاء ما يسره أن لا يرى ذلك في وجهه. 1758.

عنه قال: كيف يكون المؤمن مؤمناً وهو يسخط قسمه ويحتقر منزلته والحاكم عليه الله؟ فأنا ضامن لمن لم. 1759. يهجس في قلبه إلا الرضا؛ إن دعا الله فيستجاب له.

عنه : قال: تحرّوا قلوبكم فإن أنقاها الله من حركة الواحش لسخط شيء من صنعه فسكوه ما شئتم. 1760.

قال : المسلم لا يقضي الله له قضاءً إلا كان خيراً له، وإن قطع قطعاً كان خيراً له وإن ملك مَشارق الأرض. 1761. ومغاريها كان خيراً له.

عن أبي الحسن الأول قال: ينبغي لمن غفل عن الله أن لا يستبطئه في رزقه ولا يتهمه في قضائه. 1762.

1763– Imam Ridha' (a.s) was questioned about the orphan's treasure (mentioned in the Holy Quran). He said: “That treasure was a golden plate on which it was written: “In the Name of God, Most Gracious, Most Merciful. There is no god but Allah, and Muhammad is God's Prophet.” I am amazed how one who

is certain about death can be happy, and one who is certain about divine destiny can be sad.

I am amazed how one who sees the world, and sees how the tables turn on people, can be so attached to this world.” It is not proper for one who has recognized God to get upset whenever there is a delay in his daily bread, or to accuse God regarding His decrees.”

1764– Imam Baqir (a.s) quoted on the authority of God's Prophet (S): “I am amazed at believers, since whatever God determines for them is good, whether it pleases them or upsets them. If God sends a calamity down upon a believer, it is penalty for his sins. If God gives him something and honors him, it is a gift.”

1765– Imam Sadiq (a.s) said: “I am amazed at believers, since God will only destine what is good for them. If God makes a believer rich, it is good for him. If God sends a calamity down upon him, it is good for him. If God makes him the owner of whatever lies between the East and the West, it is good for him. Even if he is torn into pieces, it is good for him. There is good in any of God's decrees for a believer.”

1766– Imam Sadiq (a.s) said: “Imam Ali (a.s) said the following when he prayed: “O' Lord! Help me succeed in relying upon You, and leaving my affairs to You, and being content with what You have destined for me, and submit to your orders, so that I do not prefer to speed up what You delay, or put off what You speed up. O' Lord of the two worlds!”

1767– Imam Baqir (a.s) said: “We really like to enjoy our family, relatives and servants. It is our right to ask God not to descend calamities upon us. But whenever God destines something, we are not allowed to like what God does not like.”

1768– Imam Baqir (a.s) said: “Moses, the son of Imran (a.s) said: O' Lord! I am content with Your decree. You make the elders die, and keep the children.” God said: “O' Moses! Are you not pleased with the way I give them daily bread, and guard them?” Moses said: “O' Lord! What a good guardian and what a good advocate you are.”

عن الرضا سُئِلَ عَنْ كَنْزِ الْيَتِيمِ مِمَّ كَانَ؟ فَقَالَ: كَانَ لَوْحاً مِنْ ذَهَبٍ، فِيهِ: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لَا إِلَهَ إِلَّا اللَّهُ. 1763. اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، عَجِبْتُ لِمَنْ أَتَقَنَّ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَعَجِبْتُ لِمَنْ أَتَقَنَّ بِالْقَدْرِ كَيْفَ يَحْزَنُ! وَعَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبَهَا بِأَهْلِهَا كَيْفَ يَرْكَنُ إِلَيْهَا!" وَيَنْبَغِي لِمَنْ عَقَلَ عَنْ اللَّهِ أَنْ لَا يَسْتَبِطُهُ فِي رِزْقِهِ وَلَا يَتَّهِمُهُ فِي قَضَائِهِ.

عن أبي جعفر قال: قال رسول الله 0: عجباً للمؤمن، إنَّ الله لا يَقْضِي عليه قضاءً إلاَّ كان خيراً له؛ سرَّه ذلك. 1764. أم ساءه، وإن ابتلاه كان كفَّارةً لذنبه، وإن أعطاه وأكرمه فقد حباه.

عن أبي عبد الله قال: عَجِبْتُ لِلْمُؤْمِنِ إِنَّ اللَّهَ لَا يَقْضِي لَهُ بِقَضَاءٍ إِلَّا كَانَ خَيْراً لَهُ، إِنَّ أَغْنَاهُ كَانَ خَيْراً لَهُ وَإِنْ ابْتَلَاهُ كَانَ خَيْراً لَهُ، وَإِنْ مَلَكَهُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ كَانَ خَيْراً لَهُ، وَإِنْ قُرِضَ بِالْمَقَارِضِ كَانَ خَيْراً لَهُ، وَفِي

قضاء الله للمؤمن كل خيرٍ

عنه : كان أمير المؤمنين يقول في دعائه: "اللهم مُنَّ عَلَيَّ بِالتَّوَكُّلِ عَلَيْكَ وَالتَّفَوُّضِ إِلَيْكَ وَالرِّضَا بِقَدْرِكَ. 1766. وَالتَّسْلِيمِ لِأَمْرِكَ حَتَّى لَا أُحِبُّ تَعْجِيلَ مَا أَخَّرْتَ وَلَا تَأْخِيرَ مَا قَدَّمْتَ يَا رَبَّ الْعَالَمِينَ."

عن أبي جعفر قال: إِنَّا لَنُحِبُّ أَنْ نَتَمَتَّعَ بِالْأَهْلِ وَاللَّحْمَةِ وَالْخَوْلِ، وَلَنَا أَنْ نَدْعُو اللَّهَ بِمَا لَمْ يَنْزِلْ أَمْرُ اللَّهِ، فَإِذَا 1767. نَزَلَ أَمْرُ اللَّهِ لَمْ يَكُنْ لَنَا أَنْ نُحِبَّ مَا لَمْ يُحِبَّهُ اللَّهُ.

عن الباقر قال: إِنَّ مُوسَى بْنَ عِمْرَانَ - صَلَوَاتُ اللَّهِ عَلَيْهِ - قَالَ: يَا رَبُّ رَضِيتُ بِمَا قَضَيْتَ، تُمِيتُ الْكَبِيرَ. 1768. وَتُبْقِي الطِّفْلَ الصَّغِيرَ، فَقَالَ اللَّهُ: يَا مُوسَى، أَمَا تَرْضَانِي لَهُمْ رَازِقًا وَكَفِيلًا؟ قَالَ: بَلَى يَا رَبُّ، فَنِعْمَ الْكَفِيلَ أَنْتَ وَنِعْمَ الْوَكِيلَ.

Chapter 9: On Death

1769- In Rauzat al-Vaezeen it is narrated that Ameer al-Momineen (a.s) said: "O' People! Fear God. He hears whatever you say and knows whatever you hide. Prepare yourselves for death. A death from which you try to escape will approach you. Even if you stay where you are, it will overcome you. It will remember you even if you forget it."

1770- It has been narrated that Usamat ibn Zayd bought a servant for one hundred Dinars to be paid for in one month. When God's Prophet (S) heard about this he said: "Are you not amazed that he has bought her and plans to pay for her in one month? Usamat has high ambitions. I swear by God who controls my life, that I do not even expect to live the very next moment.

I am waiting for God to take away my life at any moment. I think I will die before I swallow any bite to eat." Then the Prophet (S) added: "O' Children of Adam! Prepare yourselves for death if you are intelligent. I swear by the One who controls my life:

"All that hath been promised unto you will come to pass; nor can ye frustrate it (in the least bit)"

[The Holy Quran: Anam 6: 134]

1771- Imam Ridha' (a.s) was questioned about the saying of Ameer al-Momineen (a.s): "It is better to be killed with a sword than die in bed." Imam Ridha' (a.s) said: "It means to be killed in the way of God."

1772- Imam Baqir (a.s) narrated that when Ameer al-Momineen (a.s) said his night prayer in Kufa, he loudly called the people in the mosque, so that they could hear him and said: "O' People! May God have Mercy upon you. Adopt fear of God which is the best thing for your trip to the Hereafter. Know that your path is towards the Hereafter, and that you must pass over the Bridge to the Hereafter.

You have a great stress awaiting you. There are many awesome and hard to pass stages along the way. You have to go there, and stop at those stages. You can either pass through those awesome scenes and hardships and its trials by God's Mercy and be saved, or you may suffer from a destruction from which there is never any way to be saved.”

الفصل التاسع

في الموت

من كتاب روضة الواعظين قال أمير المؤمنين : أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ الَّذِي إِنْ قُلْتُمْ سَمِعَ وَإِنْ أَضْمَرْتُمْ عَلِمَ، 1769. وَبَادِرُوا لِلْمَوْتِ الَّذِي إِنْ هَرَبْتُمْ أَدْرَكَكُمْ وَإِنْ أَقَمْتُمْ أَخَذَكُمْ وَإِنْ نَسِيتُمْوه ذَكَرَكُمْ.

رُوي أَنَّ أُسَامَةَ بْنَ زَيْدٍ اشْتَرَى وَلِيدَةً بِمِائَةِ دِينَارٍ إِلَى شَهْرٍ، فَسَمِعَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَلَا تَعْجَبُونَ مِنْ أُسَامَةَ. 1770. الْمُشْتَرَى إِلَى شَهْرٍ، إِنْ أُسَامَةُ لَطَوِيلُ الْأَمَلِ، وَالَّذِي نَفْسِي بِيَدِهِ مَا طَرَفْتُ عَيْنَايَ إِلَّا ظَنَنْتُ أَنْ شَفَرْتَنِي لَا يَلْتَقِيَانِ حَتَّى يَقْبِضَ اللَّهُ رُوحِي، وَلَا رَفَعْتُ طَرْفِي وَظَنَنْتُ أَنِّي خَافِضُهُ حَتَّى أَقْبِضَ، وَلَا لَقِمْتُ لُقْمَةً إِلَّا وَظَنَنْتُ أَنِّي لَا أَسِيغُهَا أَنْحَصِرَ بِهَا مِنَ الْمَوْتِ. ثُمَّ قَالَ ﷺ: يَا بَنِي آدَمَ، إِنْ كُنْتُمْ تَعْقِلُونَ فَعَدُّوا أَنْفُسَكُمْ مِنَ الْمَوْتِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنْ مَا تُوعِدُونَ لَا تِ وَمَا أَنْتُمْ بِمُعْجِزِينَ.

سُئِلَ الرِّضَا عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ : لَضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ مِنْ مَوْتٍ عَلَى فِرَاشٍ، قَالَ : فِي سَبِيلِ اللَّهِ. 1771.

قَالَ أَبُو جَعْفَرٍ : كَانَ أَمِيرُ الْمُؤْمِنِينَ بِالْكُوفَةِ إِذَا صَلَّى الْعِشَاءَ يُنَادِي النَّاسَ - ثَلَاثَ مَرَّاتٍ حَتَّى يَسْمَعَ. 1772. أَهْلَ الْمَسْجِدِ - : أَيُّهَا النَّاسُ تَجَهَّزُوا رَحِمَكُمُ اللَّهُ! فَقَدْ نُودِيَ فَيْكُم بِالرَّحِيلِ، فَمَا التَّعَرُّجُ عَلَى الدُّنْيَا بَعْدَ نَدَائِ فِيهَا بِالرَّحِيلِ، تَجَهَّزُوا رَحِمَكُمُ اللَّهُ! وَانْتَقِلُوا بِأَفْضَلِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ وَهُوَ التَّقْوَى، وَاعْلَمُوا أَنَّ طَرِيقَكُمْ إِلَى الْمَعَادِ وَمَمَرَّكُمْ عَلَى الصِّرَاطِ، وَالْهَوَلُ الْأَعْظَمُ أَمَامَكُمْ، وَعَلَى طَرِيقِكُمْ عَقَبَةٌ كَوْودٌ وَمَنَازِلٌ مَهُولَةٌ مَخُوفَةٌ، لِأَبَدٍ لَكُمْ مِنَ الْمَمَرِّ عَلَيْهَا وَالْوُقُوفُ بِهَا، فَأَمَّا بِرَحْمَةٍ مِنَ اللَّهِ فَنَجَاةٌ مِنْ هَوْلِهَا وَعَظِيمٌ خَطَرُهَا وَفُضَاعَةٌ مَنَظَرُهَا وَشِدَّةٌ مَخْتَبَرُهَا، وَأَمَّا بِهَلَكَةٍ لَيْسَ بَعْدَهَا نَجَاةٌ.

1773- God's Prophet (S) told Abdullah ibn Umar: “Live like passers-by and prepare yourself for death.”

1774- In Al-Mahasin it is narrated that God's Prophet (S) said: “There is comfort in death for a believer because he departs the world from which he fears, and he rushes towards what he expects and hopes for.”

1775- In Rauzat al-Vaezeen it is narrated that one of the Ansar –helpers- asked God's Prophet (S):

“Why is it that I do not like death?” The Prophet (S) asked: “Do you have any wealth?” He said: “Yes.” Then the Prophet (S) said: “Then send your wealth (to the Hereafter) ahead of yourself. One is always attached to his wealth. If he sends it ahead of himself, then he likes to join it soon. But if he keeps it in this world, he likes to stay here with it.”

1776– Imam Sadiq (a.s) said: “Gabriel descended upon God's Prophet (S) and said: “O' Muhammad! God greets you and says: Do whatever you like since you will reach it; and love whoever you wish since you will separate from him. Live as much as you wish since you will die. O' Muhammad! Night prayer is an honor for a believer, and a believer's honor is dependent upon his tongue.”

1777– Imam Baqir (a.s) said: “An angel calls out everyday and says: “O' Children of Adam! Deliver children to die, collect wealth for destruction, and build your houses to be ruined.”

1778– Ameer al-Momineen (a.s) said: “Whoever prepares himself for the future life of this world has not recognized the truth about death. People who have high aspirations will commit sins and do evil. If one could see his own death, and how fast it approaches him, then he would hate high aspirations and seeking (material things of) this world.”

1779– Imam Sadiq (a.s) said: “Remember death often, since one who often remembers death will abstain from the world.”

1780– Ameer al-Momineen (a.s) said: “Know that graves are either gardens among the gardens of Heaven, or ditches among the ditches of Hell. Beware that the graves say the following three times each day: “I am the house of the believers. I am the place of the worms.” Beware that a Day will come that is so horrible that breast-feeding mothers will drop their babies, kids will get old, the skies will be rent asunder, pregnant women will miscarry. The people will seem to be drunk, while they are not. They seem so due to the severity of God's punishment.

وقال 0 لابن عُمر: كُنْ في الدنيا كَأَنَّكَ غَرِيبٌ أَوْ كَعَابِرٍ سَبِيلٍ، وَعَدَّ نَفْسَكَ مِنَ الْمَوْتِ. 1773.

ومن كتاب المحاسن: قال 0: المؤمنُ له في الموت راحةٌ من فراق مَنْ يحذره، وسُرعةُ القُدومِ على مَنْ يرجوه ويأمله.

من كتاب الروضة: قال رجلٌ من الأنصار: يا رسول الله، مالي لا أُحِبُّ الموت؟ قال: هل لك مالٌ؟ قال: نَعَمْ. 1775. يا رسول الله، قال: قَدِمَ مَالُكَ؛ فَإِنَّ قَلْبَ الرَّجُلِ مع مَالِهِ إِنْ قَدِمَهُ أَحَبَّ أَنْ يَلْحَقَهُ، وَإِنْ خَلَّفَهُ أَحَبَّ أَنْ يَتَخَلَّفَ معه.

ومن كتاب: قال أبو عبد الله: أَتَى جَبْرَائِيلُ رَسُولَ اللَّهِ 0 فقال: يا مُحَمَّدُ، إِنَّ اللَّهَ يَقْرُوكَ السَّلامَ ويقول: اعمل. 1776. ما شِئْتَ فَإِنَّكَ لَأَقِيه، وَأَحَبُّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَعِشْ ما شِئْتَ فَإِنَّكَ مَيِّتٌ، يا مُحَمَّدُ! صلاةُ الليل شرفُ

المؤمن، وعزُّ المؤمن في لسانه

قال أبو جعفر : إِنَّ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ: ابْنِ آدَمَ لِدِ الْمَوْتِ واجْمَعْ لِلْفَنَاءِ وابْنِ لِلْخَرَابِ. 1777.

قال أمير المؤمنين : ما أنزل الموت حقَّ منزلته مَنْ عدَّ غداً مِنْ أَجَلِهِ، وما أطال عَبْدُ الأَمَلِ إلَّا أَسَاءَ العمل. 1778.

وكان يقول: لو رأى العبدُ أَجَلَهِ وسُرْعَتَهُ إليه لأُبْغَضَ الأمل وطلب الدنيا

وقال أبو عبد الله : أَكْثَرَ ذِكْرِ الموتِ فَإِنَّهُ لَمْ يَكُنْ عَبْدٌ ذَكَرَ الموتَ إلَّا زَهَدَ فِي الدنيا. 1779.

قال أمير المؤمنين : أَلَا إِنَّ القُبُورَ رَوْضَةً مِنْ رِياضِ الجَنَّةِ أو حُفْرَةً مِنْ حُفَرِ النِّيرانِ، أَلَا وَإِنَّهُ يَتَكَلَّمُ فِي كُلِّ 1780.
يَوْمٍ ثَلَاثَ مَرَّاتٍ: أَنَا بَيْتُ الوَحْشَةِ، أَنَا بَيْتُ الدَّودِ

Beware that beyond the graves there is:

“... a Garden whose width is that (of the whole) of the heavens and of the Earth.”

[The Holy Quran: Al-i-Imran 3: 133] May God protect you and us from this painful punishment, and have Mercy upon us regarding the humiliating punishment.”

1781– Imam Sadiq (a.s) narrated that Jesus, the son of Mary (a.s) said: “Death is a fear that you will not know when it overwhelms you. Why then do you not prepare yourselves for it?”

1782– In Uyun Akhbar al-Ridha’ it is narrated that Imam Ridha’ (a.s) quoted on the authority of his noble father (a.s): “When the news of the death of Ismaeil, the oldest son of Imam Sadiq (a.s), was given to Imam Sadiq (a.s) he was busy eating food with his friends. He smiled and asked the food to be served. He sat with his friends, ate food and warmly insisted that his friends eat even more than on other days.

The people were surprised of not seeing any signs of grief on his face. When they finished the meal, the people said: “O’ grandson of the Prophet! We are amazed by this situation. Your son has died and you are acting this way.” He said: “Why should I not be this way, while I have been given the news of the most honest messengers? You and I will also die. There are some people who have recognized death, have prepared themselves for it, and do not deny the (existence) of one who has been taken away by death, and submit themselves to the will of God.”

1783– God's Prophet (S) said: “If the animals knew what you know about death, you could never find a chubby animal to eat.”

أَلَا وَإِنَّ وَرَاءَ ذَلِكَ: "يَوْمًا تَذْهَلُ فِيهِ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ، وَيَكُونُ الْوَلَدَانُ شَبَابًا وَالسَّمَاءُ مُنْقَطِرَةً بِهِ، وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ"، أَلَا إِنَّ مِنْ وَرَاءَ ذَلِكَ جَنَّةً عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ، أَعَاذَنَا اللَّهُ وَإِيَّاكُمْ مِنَ الْعَذَابِ الْأَلِيمِ وَرَحِمَنَا وَإِيَّاكُمْ مِنَ الْعَذَابِ الْمُهِينِ.

عن الصادق قال: قال عيسى بن مريم - صلوات الله عليه - : هولٌ لا تدري متى يغشاك! ما يمنعك أن تستعدَّ. 1781.
له قَبْلَ أَنْ يَفْجَأَكَ؟

من كتاب عيون الأخبار: عن الرضا عن أبيه قال: نُعِيَ إِلَى الصَّادِقِ إِسْمَاعِيلُ بْنُ جَعْفَرٍ - وَهُوَ أَكْبَرُ أَوْلَادِهِ - . 1782.
وَهُوَ يُرِيدُ أَنْ يَأْكُلَ وَقَدْ اجْتَمَعَ نُدْمَاؤُهُ، فَتَبَسَّمَ ثُمَّ دَعَا بِطَعَامِهِ، وَقَعَدَ مَعَ نُدْمَائِهِ وَجَعَلَ يَأْكُلُ أَحْسَنَ مِنْ أَكْلِهِ سَائِرِ الْأَيَّامِ، وَيَحُثُّ نُدْمَاءَهُ وَيَضَعُ بَيْنَ أَيْدِيهِمْ، وَيَعْجَبُونَ مِنْهُ أَنْ لَا يَرَوْا لِلْحُزْنِ أَثَرًا، فَلَمَّا فَرَّغَ قَالُوا: يَا بْنَ رَسُولِ اللَّهِ لَقَدْ رَأَيْنَا عَجَبًا، أَصَبْتَ بِمِثْلِ هَذَا الْابْنِ وَأَنْتَ كَمَا نَرَى؟ قَالَ: وَمَالِي لَا أَكُونُ كَمَا تَرَوْنَ؟ وَقَدْ جَاءَنِي خَيْرُ أَصْدَقِ الْقَائِلِينَ! إِنِّي مَيِّتٌ وَإِيَّاكُمْ، وَإِنْ قَوْمًا عَرَفُوا الْمَوْتَ فَجَعَلُوهُ نَصَبَ أَعْيُنِهِمْ وَلَمْ يُنْكِرُوا مَنْ يَخْطِفُهُ الْمَوْتُ مِنْهُمْ وَسَلَّمُوا لِأَمْرِ خَالِقِهِمْ.

قال رسول الله: لو تعلم البهائم من الموت ما تعلمون ما أكلتم منها سميناً أبداً. 1783.

¹ Translators' note: Such as wiping out his previous sins. See no. 1716.

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