

'Joy and Grief'

Table of Contents

'Joy and Grief'	3
Summary:.....	3
Introduction:	4
Grief is an expiation for the Sins of a Momin:	5
Prayers to remove Grief and Worries:.....	7
The Divine Verses to be Recited with Grief:	7
Allah ^{azwj} Instructs His ^{azwj} Prophets ^{as} to observe Humbleness and Grief:	8
Remembering Ahl Al-Bayt ^{asws} with Grief:	10
Grief should disappear after the Amr of Allah ^{azwj} :	10
Allah ^{azwj} Removes the Grief for the Departed Soul:	11
Some Sayings of Masomeen ^{asws} about Grief:	11
The Grief due to anger and doubt to be eliminated:.....	13

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Joy and Grief’

Summary:

It’s the norm of the world that people seek joy and success, however, all that which is more than our needs deviate us from the remembrance of Allah^{azwj}, as joy places a blindfold on our eyes and we strive more and more for the world. This is the reason we were instructed to embrace grief and remain patient when facing difficulties. Some Ahadith are presented on the importance of grief.

Amir-ul-Momineen Ali Ibn Abi Talib^{asws} describes the qualities of a ‘Momin’ (believer), among others, as his happiness is in his face but his grief is in his heart, lengthy of grief (but still) far from worrying, and being gloomy due to his thoughts and joyful due to his poverty.¹

سَهْلُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَّاضٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (يَقُولُ إِذَا بَلَغَتْ نَفْسُ أَحَدِكُمْ هَذِهِ قَبِيلَ لَهُ أَمَّا مَا كُنْتَ تَخْذَرُ مِنْ هَمِّ الدُّنْيَا وَ حُزْنِهَا فَقَدْ أَمِنْتَ مِنْهُ وَ يُقَالُ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيِّ (عليه السلام) وَ فَاطِمَةَ (عليها السلام) أَمَامَكَ .

Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abdul Hameed Bin Awwaz who said,

‘I heard Abu Abd Allah^{asws} saying: ‘When a soul of one of you reaches this (throat), it is said to him: ‘As for what you were cautious of from the worries of the world and its grief, so you are safe from it’; and it is said to him: ‘Rasool-Allah^{sawww} and Ali^{asws} and (Syeda) Fatima^{asws} are in front of you’.²

The sadness and grief due to the world are prompted by the anger (of losing it) and the doubts (in Trusting Allah^{azwj} – the Tawwakal) for what the future holds for us.

ثُمَّ قَالَ إِنَّ اللَّهَ بَعْدَلِهِ وَ فِسْطِهِ جَعَلَ الرُّوحَ وَ الرَّاخَةَ فِي اليَقِينِ وَ الرِّضَا وَ جَعَلَ الهَمَّ وَ الحُزْنَ فِي الشَّكِّ وَ السَّخَطِ .

¹ An extract from a long Hadith (Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 1)

² Al Kafi V 3 – The Book Of Funerals CH 12 H 10

Then he^{asws} said: ‘Allah^{azwj}, by His^{azwj} Justice and His^{azwj} Fairness Made the spirit and the rest to be in the conviction and the pleasure, and Made the worries and the grief to be in the doubt and the anger’.³

Introduction:

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْوَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ نَفْسُ الْمُتَمُومِ لَنَا الْمُتَمَّتَمُ لِظُلْمِنَا تَسْبِيحٌ وَ هُمُّهُ لِأَمْرِنَا عِبَادَةٌ وَ كِتْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ

Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Muslim, from Muhammad Bin Saeed Bin Gazwan, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Mansour who said,

‘I heard Abu Abd Allah^{asws} saying: ‘A concerned ‘sigh’ for us^{asws} due the grief for the injustices upon us^{asws}, is a Glorification, and thinking of our^{asws} matter is a worship, and concealment of our^{asws} secrets is *Jihād* in the Way of Allah^{azwj}’.

قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ أَكْتُبْ هَذَا بِالذَّهَبِ فَمَا كَتَبْتَ شَيْئاً أَحْسَنَ مِنْهُ .

Muhammad Bin Saeed said to me, ‘Write this in gold, for you will not be writing anything more excellent than it’.⁴

فَقَالَ يَا هَمَّامُ الْمُؤْمِنُ هُوَ الْكَفِيُّ الْفَطِنُ بِشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَدْلُ شَيْءٍ نَفْسًا رَاجِرٌ عَنْ كُلِّ فَنٍ حَاضِرٌ عَلَى كُلِّ حَسَنٍ لَا حَقُودٌ وَ لَا حَسُودٌ وَ لَا وَتَابٌ وَ لَا سَبَابٌ وَ لَا عُيَابٌ وَ لَا مُعْتَابٌ يَكْرَهُ الرِّفْعَةَ وَ يَشْتَأُ السُّمْعَةَ طَوِيلَ الْعَمِّ بَعِيدَ الْهَمِّ كَثِيرَ الصَّمْتِ وَ قُورٌ دَكُورٌ صَبُورٌ شَكُورٌ مَعْمُومٌ بِفِكْرِهِ مَسْرُورٌ بِفَقْرِهِ سَهْلٌ الْخَلِيقَةَ لَبِيبٌ الْعَرِيقَةَ رَصِيبٌ الْوَفَاءَ قَلِيلٌ الْأَدَى لَا مُتَأَفِّكٌ وَ لَا مُتَهَتِّكٌ

(In a long Hadith, Amir-ul-Momineen^{asws} was describing the qualities of ‘Momin’ to a worshiper - Hammam) So he (Amir-ul-Momineen^{asws}) said: ‘O Hammam!

The *Momin*, he is the smart, the intelligent. His happiness is in his face but his grief is in his heart; the expansive thing being the chest and the humble thing being the self; restraining from everything and exhorting upon everything good; neither being spiteful, nor envious, nor leaping (quick to argue), nor abusive, nor a fault-finder, nor slanderous. He dislikes the elevation (status), and inimical to be heard of (fame), ‘طَوِيلُ الْعَمِّ بَعِيدُ الْهَمِّ’ lengthy of grief (but still) far from worrying, frequent of the silence, dignity, remembrance, gratefulness; being

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 2

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 16

gloomy due to his thoughts and joyful due to his poverty, of the easy-going nature, soft flexibility, strong of loyalty, little hurtfulness, neither being a liar nor immoral. (an extract)⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زَعْلَانَ عَنْ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ عَنْ عَمْرِو بْنِ جُمَيْعِ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَبِعْتُنَا هُمْ الشَّاحِبُونَ الدَّابِلُونَ النَّاحِلُونَ الَّذِينَ إِذَا جَنَّهُمُ اللَّيْلُ اسْتَقْبَلُوهُ بِحُزْنٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Hasan Bin Za’lan, from Abu Is’haq Al Khurasany, from Amro Bin Jumi’e Al Abdy,

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘Our^{asws} Shia are the pale, the withered, the slender, those, when the night covers them, they welcome it with grief’.⁶

Grief is an expiation for the Sins of a Momin:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرٍو عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْعَبْدَ إِذَا كَثُرَتْ ذُنُوبُهُ وَ لَمْ يَكُنْ عِنْدَهُ مِنَ الْعَمَلِ مَا يُكَفِّرُهَا ابْتِلَاؤُهُ بِالْحُزْنِ لِيُكَفِّرَهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Ibrahim, from Al Hakam Bin Uteyba who said,

‘Abu Abd Allah^{asws} said: ‘When the sins of the servant are numerous and there does not happen to be with him from the deeds what would expiate these, He^{azwj} would Try him by the grief in order to expiate those (sins)’.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا يَزَالُ الْهَمُّ وَالْغَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدْعُ لَهُ ذَنْبًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abaas Bin Musa Al Warraq, from Ali Al Ahmasy, from a man,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The worries and the grief do not cease to be with the *Momin* until no sin is left for him’.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْعَبَّاسِ الْبُقْبَاقِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) تَرَكَ الْخَطِيئَةَ أَيَسَّرَ مِنْ طَلَبِ التَّوْبَةِ وَ كَمَ مِنْ شَهْوَةِ سَاعَةٍ أَوْرَثَتْ حُزْنًا طَوِيلًا وَ الْمَوْتُ فَضَحَ الدُّنْيَا فَلَمْ يَتْرِكْ لِذِي لُبٍّ فَرَحًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from one of his companions, from Abu Al Abbas Al Baqbaaq who said,

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 1

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 7

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 2

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 7

‘Abu Abd Allah^{asws} said: ‘Amir Al-Momineen^{asws} said: ‘Neglecting the sins is easier than seeking the Forgiveness, and how may lustful desires of a moment inherit the prolonged grief; and the death exposes the world so it does not leave the one with understanding, any happiness’.⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِنِي بِوَجْهِ مِنْ وَجُوهِ الْبِرِّ أَنْجُو بِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَيُّهَا السَّائِلُ اسْتَمِعْ ثُمَّ اسْتَفْهِمْ ثُمَّ اسْتَيْتِرْ ثُمَّ اسْتَعْمِلْ وَ اعْلَمْ أَنَّ النَّاسَ ثَلَاثَةٌ زَاهِدٌ وَ صَابِرٌ وَ رَاغِبٌ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Shuayb Bin Abd Allah, from one of his companions, raising it, said,

‘A man came over to Amir Al-Momineen^{asws} and he said, ‘O Amir Al-Momineen^{asws}! Advise me of an aspect from the aspects of the righteousness I can attain salvation with it’. Amir Al-Momineen^{asws} said: ‘O you questioner! Listen intently, then understand, then be convinced, and perform; and know that the people are three (types) – an ascetic, and a patient, and a coveting one (having cravings).

فَأَمَّا الزَّاهِدُ فَقَدْ خَرَجَتْ الْأَحْزَانُ وَالْأَفْرَاحُ مِنْ قَلْبِهِ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا وَلَا يَأْسَى عَلَى شَيْءٍ مِنْهَا فَإِنَّهُ فَهُوَ مُسْتَرِيحٌ

So as for the ascetic one, so the grief and the happiness has exited from his heart, so he does not get happy with anything from the world nor does he despair upon anything that is lost from him. Thus he is in peace (of mind).

وَ أَمَّا الصَّابِرُ فَإِنَّهُ يَتَمَنَّاهَا بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَ شَتَايَهَا لَوْ اطَّلَعَتْ عَلَى قَلْبِهِ عَجِبَتْ مِنْ عَفَّتِهِ وَ تَوَاضَعِهِ وَ حَزْمِهِ

And as for the patient one, so he wishes for it in his heart. So when he does attain from it, reins (restraints) his self from it due to the evil consequences of it and its seduction. Were you to be notified upon (the contents of) his heart it would astonish you from its chastity, and its humbleness, and its resoluteness.

وَ أَمَّا الرَّاغِبُ فَلَا يُبَالِي مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا مِنْ حِلِّهَا أَوْ مِنْ حَرَامِهَا وَ لَا يُبَالِي مَا دَنَسَ فِيهَا عَرِضُهُ وَ أَهْلَكَ نَفْسُهُ وَ أَذْهَبَ مُرُوَّةَ نَفْسِهِ فَهُمْ فِي عَمْرَةٍ يَضْطَرُّونَ .

And as for the covetous one, so he does not care from when the world comes to him, from its Permissible (means) or from its Prohibited (means), and he does not care what filth there is in its display, and it destroys his soul, and removes his honour. Thus, these (covetous ones) are in the midst of disturbances’.¹⁰

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 200 H 1

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 13

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ اصْبِرُوا عَلَى طَاعَةِ اللَّهِ وَ تَصَبَّرُوا عَنْ مَعْصِيَةِ اللَّهِ فَإِنَّمَا الدُّنْيَا سَاعَةٌ فَمَا مَضَى فَلَيْسَ يَجِدُ لَهُ سُورًا وَ لَا حُزْنَ وَ مَا لَمْ يَأْتِ فَلَيْسَ تَعْرِفُهُ فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا فَكَأَنَّكَ قَدْ اغْتَبَطْتَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abd Allah^{asws}, said, ‘I heard him^{asws} saying: ‘Be patient upon the obedience of Allah^{azwj} and observe patience from the disobedience of Allah^{azwj}, for rather, the world is for a moment. So what is past, you will neither find joy for it nor a grief, and what has not come yet, so you do not recognise it. Therefore, be patient upon that time which you are in (now), so it would be as if you have been content with it’.¹¹

Prayers to remove Grief and Worries:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صَلَّيْتَ الْمَغْرِبَ فَأَمِّرْ يَدَكَ عَلَى جَبْهَتِكَ وَ قُلْ.

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan, from Saeed Bin Yasaar who said,

‘Abu Abd Allah^{asws} said: ‘Whenever you prays Al-Maghrib *Salāt*, so pass your hand upon your face and say,

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَ الْعَمَّ وَ الْحَزْنَ ثَلَاثَ مَرَّاتٍ

‘In the Name of Allah^{azwj} Who, there is no god except Him, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allah^{azwj}! Remove from me, the worries, and the gloom, and the grief’, three times’.¹²

The Divine Verses to be Recited with Grief:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْقُرْآنَ نَزَلَ بِالْحُزْنِ فَأَقْرَأُوهُ بِالْحُزْنِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘The Quran came down with the grief, therefore recite it with the grief’.¹³

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 21

¹² Al Kafi V 2 – The Book Of Supplication CH 52 H 10

¹³ Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ (عليه السلام) إِذَا وَقَفْتَ بَيْنَ يَدَيْ فَحَفِّفْ مَوْقِفَ الدَّلِيلِ الْفَقِيرِ وَإِذَا قَرَأْتَ التَّوْرَةَ فَاسْمِعْنِيهَا بِصَوْتِ حَزِينٍ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abd Allah Bin Al Qasim, from Abd Allah Bin Sinan,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as} Bin Imran^{as}: "Whenever you^{as} stand in front of Me^{azwj}, so stand the standing of the disgraced one, the poor; and whenever you^{as} recite the Torah, so make it to be heard in a grief-laden voice'.¹⁴

Allah^{azwj} Instructs His^{azwj} Prophets^{as} to observe Humbleness and Grief:

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, from an unbroken chain.

قَالَ إِنَّ مُوسَى (عليه السلام) نَاجَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى فَقَالَ لَهُ فِي مُنَاجَاتِهِ يَا مُوسَى لَا يَطُولُ فِي الدُّنْيَا أَمْلَكَ فَيَقْسُو لِدَلِك قَلْبُكَ وَقَاسِي الْقَلْبِ مَيِّ بَعِيدٌ

He^{asws} said: ' (Prophet) Musa^{as} was whispering (Munajaat) to Allah^{azwj} Blessed and High. He^{azwj} Said in His^{azwj} Whispering: 'O Musa^{as}! Do not have long hopes regarding the world. That would harden your^{as} heart, and the hard-hearted one is remote from Me^{azwj}.

يَا مُوسَى أَنْتَ عَبْدِي وَأَنَا إِلَهكَ لَا تَسْتَدِلَّ الْفَقِيرَ الْفَقِيرَ وَلَا تَعْطِ الْعَيَّ بِشَيْءٍ يَسِيرٍ وَكُنْ عِنْدَ ذِكْرِي خَاشِعًا وَعِنْدَ تِلَاوَتِهِ بِرَحْمَتِي طَامِعًا وَاسْمِعْنِي لَدَاذَةِ التَّوْرَةِ بِصَوْتِ خَاشِعٍ حَزِينٍ اطمئنَّ عِنْدَ ذِكْرِي وَذَكَرْ بِي مَنْ يَطْمَعُ إِلَيَّ وَاعْبُدْنِي وَلَا تُشْرِكْ بِي شَيْئًا وَتَحَرَّ مَسَرَّتِي إِلَيَّ أَنَا السَّيِّدُ الْكَبِيرُ إِلَيَّ خَلَقْتُكَ مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ ذَلِيلَةٍ مَمْشُوجَةٍ فَكَانَتْ بَشَرًا فَأَنَا صَانِعُهَا خَلْقًا فَتَبَارَكَ وَجْهِي وَتَقَدَّسَ صَنِيعِي لَيْسَ كَمِثْلِي شَيْءٌ وَأَنَا الْحَيُّ الدَّائِمُ الَّذِي لَا أُزُولُ

O Musa^{as}! You^{as} are My^{azwj} servant and I^{azwj} am your^{as} God. Do not belittle the despicable, the poor, and do not envy the rich for a little thing. And become humble in My^{azwj} Remembrance and in it's (the Torah) Recitation ravenously by My^{azwj} Mercy, and make Me^{azwj} Hear the pleasance of the Torah in a humble voice, full of grief. Be at rest during My^{azwj} Remembrance, and mention Me^{azwj} to the 'one' who is assured to Me^{azwj}, and worship Me^{azwj} and do not associate with Me^{azwj} anything. And make haste to My^{azwj} Pleasure, 'إِلَيَّ أَنَا السَّيِّدُ الْكَبِيرُ' for I^{azwj} and the Great Master^{azwj}. I^{azwj} Created you^{as} from a seed of menial water from clay which I^{azwj} Took out from a disgraceful mixture of dust. So it was a human being and I^{azwj} carved it into a creature. So Blessed is My^{azwj} 'وَجْهِي' (My Wali^{as}), and Holy is My^{azwj} Craft. There is nothing like Me^{azwj} and I^{azwj} am the Eternal Living One who will not Decline.

¹⁴ Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 6

يَا مُوسَى صَرَخَ الْكِتَابُ إِلَيْكَ صُرَاخًا بِمَا أَنْتَ إِلَيْهِ صَائِرٌ فَكَيْفَ تَرْفُذُ عَلَيَّ هَذَا الْعُيُونُ أَمْ كَيْفَ يَجِدُ قَوْمٌ لَدَّةَ الْعَيْشِ لَوْ لَا التَّمَادِي فِي الْعُقَلَةِ وَالْإِتْبَاعُ لِلشَّقْوَةِ وَالتَّتَابُعُ لِلشَّهْوَةِ وَ مِنْ دُونِ هَذَا يَجْرُعُ الصَّادِقُونَ

O Musa^{as}! The Book has Screamed out to you^{as} a loud Scream with what you^{as} are headed for. So how can the eyes fall asleep upon this, or how can the people find pleasure in the life. Had it not been for the deliberately being oblivious, and the following of the misfortune and the following of the lustful desires, and from other than this, that the righteous are in grief.¹⁵ (An extract)

– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْهُمْ (عليهم السلام) قَالَ فِيمَا وَعَظَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَيْسَى (عليه السلام) يَا عَيْسَى أَنَا رَبُّكَ وَ رَبُّ آبَائِكَ اسْمِي وَاحِدٌ وَ أَنَا الْأَحَدُ الْمُتَمَرِّدُ بِخَلْقِ كُلِّ شَيْءٍ وَ كُلُّ شَيْءٍ مِنْ صُنْعِي وَ كُلُّ إِلٍ رَاجِعُونَ

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, who has narrated:

The Imam^{asws} having said: 'Among the Advice which Allah^{azwj} Gave to Isa^{as} was: "O Isa^{as}! I^{azwj} am your^{as} Lord^{azwj}, and the Lord^{azwj} of your^{as} forefathers. My^{azwj} Name is 'وَاحِدٌ' the One, and I^{azwj} am the 'الْأَحَدُ' the One, which cannot be divided, the Lone One Who^{azwj} Created everything, and everything is Made by My^{azwj} and everything Returns to Me^{azwj}.

يَا عَيْسَى أَكْخُلُ عَيْنَكَ بِمِيلِ الْحُزْنِ إِذَا ضَحِكَ الْبَطَّالُونَ

O Isa^{as}! Apply the Kohl of grief in your^{as} eyes whilst the people of falsehood laugh.

يَا عَيْسَى شَمِّرْ فُكْلُ مَا هُوَ آتٍ قَرِيبٌ وَ اقْرَأْ كِتَابِي وَ أَنْتَ طَاهِرٌ وَ أَسْمِعْنِي مِنْكَ صَوْتًا حَزِينًا

O Isa^{as}! Roll up (your^{as} affairs) for all that comes, is close by, and read My^{azwj} Book whilst you^{as} are clean, make Me^{azwj} Listen to a voice from you^{as} full of grief.

يَا عَيْسَى اهْرُبْ إِلَيَّ مَعَ مَنْ يَهْرُبُ مِنْ نَارِ دَاتِ لَهَبٍ وَ نَارِ دَاتِ أَغْلَالٍ وَ أَنْكَالٍ لَا يَدْخُلُهَا رُوحٌ وَ لَا يَخْرُجُ مِنْهَا غَمٌّ أَبَدًا قَطْعَ كَقَطْعِ اللَّيْلِ الْمُظْلَمِ مَنْ يَنْجُ مِنْهَا يَفْرُجُ وَ لَنْ يَنْجُوَ مِنْهَا مَنْ كَانَ مِنَ الْهَالِكِينَ هِيَ دَارُ الْجُبَّارِينَ وَ الْعُنَاةِ الظَّالِمِينَ وَ كُلُّ فَظٍّ غَلِيظٍ وَ كُلُّ مُخْتَالٍ فَخُورٍ

O Isa^{as}! Flee to Me^{azwj} like those who flee from the flaming Fire, and the Fire with chains and fetters. No soul would enter it and its grief would leave from him ever. It is a part like the part of the dark night. Those who are rescued from it would be successful, and those who do not get Rescued from it would be of the Destroyed ones. This is the House of the tyrants, and hardened oppressors, and every harsh, rude one, and every arrogant boaster.¹⁶

¹⁵ Al-Kafi, Vol. 8, H. 14456

¹⁶ Al-Kafi, Vol. 8, H. 14551

Remembering Ahl Al-Bayt^{asws} with Grief:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ يَا عَبْدَ اللَّهِ مَا مِنْ عِيدٍ لِلْمُسْلِمِينَ أَضْحَى وَ لَا فِطْرٍ إِلَّا وَ هُوَ يُجَدِّدُ لِأَلِ مُحَمَّدٍ فِيهِ حُزْنَاً قُلْتُ وَ لِمَ ذَلِكَ قَالَ لِأَنَّهُمْ يَرَوْنَ حَقَّهُمْ فِي يَدِ غَيْرِهِمْ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Amro Bin Usman, from Hanan Bin Sadeyr, from Abd Allah Bin Dinar,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘O Abd Allah! There is none from an Eid of the Muslims, be it Al-Azha, or Fitr, except that it renews grief to the Progeny^{asws} of Muhammad^{saww} in it’. I said, ‘And why is that so?’ He^{asws} said: ‘Because they^{asws} are seeing their^{asws} rights in the hands of others’.¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَدْتَ زِيَارَةَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَزُرْهُ وَ أَنْتَ حَزِينٌ مَكْرُوبٌ شَعِثٌ مُعَبَّرٌ جَائِعٌ عَطْشَانٌ وَ سَلَهُ الْحَوَائِجَ وَ انصَرَفَ عَنْهُ وَ لَا تَتَّجِدْهُ وَطَنًا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one our companions,

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘Whenever you intend to perform the Ziyarah of Al-Husayn^{asws}, so perform it while you are in grief, distressed, dishevelled, dusty, hungry, thirsty, and ask him^{asws} for the needs, and leave from him^{asws} and do not take it as a homeland’.¹⁸

Grief should disappear after the Amr of Allah^{azwj}:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ مَهْزَبَانَ عَنْ فَتْيَبَةَ الْأَعْمَشِيِّ قَالَ أَتَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَغْوَدُ ابْنًا لَهُ فَوَجَدْتُهُ عَلَى الْبَابِ فَإِذَا هُوَ مُهَمَّمٌ حَزِينٌ فَقُلْتُ جُعِلَتْ فِدَاكَ كَيْفَ الصَّبِيِّ فَقَالَ وَ اللَّهُ إِنَّهُ لِمَا بِهِ ثُمَّ دَخَلَ فَمَكَثَ سَاعَةً ثُمَّ خَرَجَ إِلَيْنَا وَ قَدْ أَسْفَرَ وَجْهَهُ وَ ذَهَبَ التَّعَبُ وَ الْحُزْنُ

Al-Husayn Bin Muhammad, from Abd Allah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Muhammad Bin Mahziyar, from Quteyba Al A’asha who said,

‘I went over to Abu Abd Allah^{asws} to comfort him^{asws} for a son of his^{asws} (who was sick), and I found him^{asws} at the door, and he^{asws} was worried, in grief. So I said, ‘May I be sacrificed for you^{asws}! How is the child?’ So he^{asws} said: ‘By Allah^{azwj}! He is still with it’. Then he^{asws} entered (the house) and remained for a while, then came out to us, and his face had turned pale, the change and the grief had gone.

¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 74 H 2

¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 234 H 2

قَالَ فَطَمَعْتُ أَنْ يَكُونَ قَدْ صَلَحَ الصَّبِيُّ فَقُلْتُ كَيْفَ الصَّبِيُّ جَعَلْتُ فِدَاكَ فَقَالَ وَ قَدْ مَضَى لِسَبِيلِهِ فَقُلْتُ جَعَلْتُ فِدَاكَ لَقَدْ كُنْتُ وَ هُوَ حَيٌّ مُهْتَمًّا حَزِينًا وَ قَدْ رَأَيْتُ حَالَكَ السَّاعَةَ وَ قَدْ مَاتَ غَيْرَ تِلْكَ الْحَالِ فَكَيْفَ هَذَا فَقَالَ إِنَّا أَهْلُ الْبَيْتِ إِنَّمَا نَحْزَنُ قَبْلَ الْمُصِيبَةِ فَإِذَا وَقَعَ أَمْرُ اللَّهِ رَضِينَا بِقَضَائِهِ وَ سَلَّمْنَا لِأَمْرِهِ .

He (the narrator) said, 'I hoped he had become better, so I said, 'How is the child, may I be sacrificed for you^{asws}? So he^{asws} said: 'And he has gone to His^{azwj} Way'. So I said, 'May I be sacrificed for you^{asws}! When he was alive you^{asws} were worried, in grief, and I see your^{asws} state at this time and he has died, and it is other than that state. So how is this?' So he^{asws} said: 'We^{asws}, the People^{asws} of the Household, we^{asws} panic before the difficulty (bereavement). So when the 'Amr' (Command) of Allah^{azwj} occurs, we^{asws} are pleased with it and submit to His^{azwj} Command'.¹⁹

Allah^{azwj} Removes the Grief for the Departed Soul:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْمَيِّتَ إِذَا مَاتَ بَعَثَ اللَّهُ مَلَكًا إِلَى أَوْجَعِ أَهْلِهِ فَمَسَحَ عَلَى قَلْبِهِ فَأَنْسَاهُ لَوْعَةَ الْحُزْنِ وَ لَوْ لَا ذَلِكَ لَمْ تُعْمَرَ الدُّنْيَا .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Mihran Bin Muhammad who said,

'I heard Abu Abd Allah^{asws} saying: 'The deceased, when he dies, Allah^{azwj} Sends an Angel to the most pained one of his family, and he wipes upon his heart and causes him to forget the anguish of the grief, and had it not been for that, the (people of the) world would not live longer'.²⁰

Some Sayings of Masomeen^{asws} about Grief:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) التَّطْيِيفُ مِنَ الثِّيَابِ يُدْهِبُ الْهَمَّ وَ الْحُزْنَ وَ هُوَ طُهُورٌ لِلصَّلَاةِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The clean clothes remove the stress and the grief, and it is a cleanliness for the Salat (Prayer)'.²¹

¹⁹ Al Kafi V 3 – The Book Of Funerals CH 81 H 11

²⁰ Al Kafi V 3 – The Book Of Funerals CH 83 H 1

²¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 14

وَرَأَيْتَ الْمُؤْمِنَ مَحْزُونًا مُحْتَقِرًا ذَلِيلًا وَرَأَيْتَ الْبِدْعَ وَالرِّبَا قَدْ ظَهَرَ وَرَأَيْتَ النَّاسَ يَعْتَدُونَ بِشَاهِدِ الزُّورِ وَرَأَيْتَ الْحَرَامَ يُحْلَلُ وَرَأَيْتَ الْحَالَالَ يُحْرَمُ وَرَأَيْتَ الدِّينَ بِالرَّأْيِ وَغُطِّلَ الْكِتَابُ وَأَحْكَامُهُ وَرَأَيْتَ اللَّيْلَ لَا يُسْتَحْفَمَى بِهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ وَرَأَيْتَ الْمُؤْمِنَ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ إِلَّا بِقَلْبِهِ وَرَأَيْتَ الْعَظِيمَ مِنَ الْمَالِ يُنْفَقُ فِي سَخَطِ اللَّهِ عَزَّ وَجَلَّ وَرَأَيْتَ الْوَلَاةَ يُقَرَّبُونَ أَهْلَ الْكُفْرِ وَ يُبَاعِدُونَ أَهْلَ الْخَيْرِ وَرَأَيْتَ الْوَلَاةَ يَزْتَشُونَ فِي الْحُكْمِ وَرَأَيْتَ الْوَلَاةَ قَبَالَهَ لِمَنْ زَادَ

(Imam Abu Abd Allah^{asws} about a Momin, in a long Hadith)

And you will see the ‘Momin’ (Believer) in grief, belittled, humiliated, and you will see the innovations and the adultery becoming apparent, and you will see the people arguing by false testimonies, and you will see the Prohibited being made to be permissible and the Permissible being made to be prohibited, and you will see the Religion being taken by the opinion and the Book and its Regulations being neglected, and you will see the night not being taken as a cover for one to be audacious against Allah^{azwj}, and you will see the Believer not being able to deny except by his heart, and you will see a great amount of wealth being spent in ways which arouse the Anger of Allah^{azwj} Mighty and Majestic, and you will see the rulers going closer to the people of disbelief and distancing themselves from the people of the good, and you will see the rulers accepting bribes for the Judgements, and you will see the rulers welcoming the one who gives more, ...(an extract).²²

عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ تَقَبَّضْتُ بِيَدَيْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقُلْتُ جُعِلْتُ فِدَاكَ رَبَّمَا حَزِنْتُ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَمْرٍ يَنْزِلُ بِي حَتَّى يَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِهِ وَ صَدِيقِي فَقَالَ نَعَمْ يَا جَابِرُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ وَ أَجْرَى فِيهِمْ مِنْ رِيحِ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَ رُوحاً مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حَزُنٌ حَزِنَتْ هَذِهِ لِأَنَّهَا مِنْهَا .

From him, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Jabir Al Ju’fy who said,

‘I felt uneasy in front of Abu Ja’far^{asws}, so I said, ‘May I be sacrificed for you^{asws}! Sometimes I panic from without there being a difficulty hitting me, or a matter descending upon me to the extent my family and my friends recognise that in my face’. So he^{asws} said: ‘Yes, O Jabir! Allah^{azwj} Mighty and Majestic Created the *Momineen* from the clay of Paradise, and Caused a spirit from His^{azwj} Spirit to flow among them. Thus, due to that, the *Momin* is a brother of the *Momin*, of his father and his mother. Therefore, if a spirit from those spirits, in a city from the cities, were to be struck by grief, this one would (also) be grieved because it is from these’.²³

²² Al-Kafi, Vol. 8, H. 14455

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 72 H 2

The Grief due to anger and doubt to be eliminated:

عَنْهُ عَنْ مُعَلَّى عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَجْبُوبٍ عَنْ أَبِي وَوَلَادٍ الْخَنَّاطِ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مِنْ صِحَّةِ يَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لَا يُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ وَ لَا يَلُومَهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللَّهُ فَإِنَّ الرِّزْقَ لَا يَسُوقُهُ حِرْصٌ حَرِيصٍ وَ لَا يَرُدُّهُ كِرَاهِيَةٌ كَارِهِ وَ لَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ

From him, from Moalla, from Al Hassan Bin Ali Al-Washa, from Abd Allah Bin Sinan,

(It has been narrated) from Abu Abd Allah^{asws},

and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Al Hannat, and Abd Allah Bin Sinan,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'It is from the correctness of the conviction, the personality of the Muslim that he does not please the people by Angering Allah^{azwj}, and does not accuse them upon what Allah^{azwj} did not Give him, for his sustenance is neither ushered by the greed not the greedy one, nor is it repelled by the dislike of the dislike; and if one of you were to flee from his sustenance just as he flees from the death, his sustenance would come across him just as he would come across the death'.

ثُمَّ قَالَ إِنَّ اللَّهَ بَعْدَلِهِ وَ قَسَطَهُ جَعَلَ الرِّيحَ وَ الرِّاحَةَ فِي اليَقِينِ وَ الرِّضَا وَ جَعَلَ الهَمَّ وَ الحَزْنَ فِي الشَّكِّ وَ السَّخَطِ .

Then he^{asws} said: 'Allah^{azwj}, by His^{azwj} Justice and His^{azwj} Fairness Made the spirit and the rest to be in the conviction and the pleasure, and Made the worries and the grief to be in the doubt and the anger'.²⁴

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 2