

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

The Ease in the World and Success in the Hereafter

Summary:

How can we be successful in both worlds? Obviously, success is mostly measured by worldly gains, as we have many examples before us of those who have amassed great wealth or become famous. However, that’s not the success as the above two distract us from the Hereafter but a believer should have more in the next world and sufficiency in the life of this world, e.g.,

The 6th Imam^{-asws} says: Make for your souls a share from the world by giving it what it desires from the Permissible(s), and what does not damage the personality, nor having extravagance in it, and be assisted with upon matters of the world, for it has been reported: ‘He isn’t from us^{-asws}, one who neglects his world for his religion, nor his religion for his world’.

Example Ahadith:

فقه الرضا عليه السلام سَلُوا رَبَّكُمْ الْعَاقِبَةَ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّهُ أَرْوِي عَنِ الْعَالِمِ أَنَّهُ قَالَ الْمُلْكُ الْخَفِيُّ إِذَا حَضَرَتْ لَمْ يُؤْتَبَ لَهَا وَ إِذَا غَابَتْ عُرِفَ فَضْلُهَا

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – ‘Ask your Lord^{-azwj} for the well-being in the world and the Hereafter, for it is reported from the Scholar^{-asws} that he^{-asws} had said: ‘The kingdom (good health) is hidden. When it is present, it is not turned to (paid attention to), and if it disappears, its merit is recognised.

وَ اجْتَهِدُوا أَنْ يَكُونَ زَمَانُكُمْ أَنْزَعَ سَاعَاتٍ لِلَّهِ لِمَنَاجَاتِهِ وَ سَاعَةً لِأَمْرِ الْمَعَاشِ وَ سَاعَةً لِمَعَاشِرَةِ الْإِخْوَانِ الْبِقَاتِ وَ الَّذِينَ يُعْرِفُونَكُمْ عُيُوبَكُمْ وَ يُخْلِصُونَ لَكُمْ فِي الْبَاطِنِ وَ سَاعَةً تَخْلُونَ فِيهَا لِلذَّاتِكُمْ

And struggle for your time to be of four timings – a time for Allah^{-azwj} for whispering to Him^{-azwj}, and a timing for the matters of livelihood, and a timing for socialising with the trusted brother and those who introduce your faults to you and are being sincere to you in the esoteric, and a timing you can be alone in it for your pleasures.

وَ يَحْذِرُ السَّاعَةَ تَقْدِرُونَ عَلَى الثَّلَاثِ السَّاعَاتِ - لَا تُحَدِّثُوا أَنْفُسَكُمْ بِالْفَقْرِ وَ لَا بِطُولِ الْعُمُرِ فَإِنَّهُ مَنْ حَدَّثَ نَفْسَهُ بِالْفَقْرِ بَحَلٍّ وَ مَنْ حَدَّثَهَا بِطُولِ الْعُمُرِ حَرَصٌ

And by these timings, you are able upon the three timings – neither discuss yourself with the poverty nor with long life, for the one who discusses himself with the poverty will be miserly, and the one who discusses it with the long life will be greedy.

اجْعَلُوا لِأَنْفُسِكُمْ حِطًّا مِنَ الدُّنْيَا بِإِعْطَائِهَا مَا تَشْتَهِي مِنَ الْحَلَالِ وَ مَا لَمْ يَنْلَمْ الْمُرُوءَةَ وَ لَا سَرَفَ فِيهِ وَ اسْتَعِينُوا بِذَلِكَ عَلَى أُمُورِ الدُّنْيَا فَإِنَّهُ تَرَوِي لَيْسَ مِنَّا مَنْ تَرَكَ دُنْيَاهُ لِدِينِهِ وَ دِينَهُ لِدُنْيَاهُ

Make for your souls a share from the world by giving it what it desires from the Permissible(s), and what does not damage the personality, nor having extravagance in it, and be assisted with upon matters of the world, for it has been reported: ‘He isn’t from us^{-asws}, one who neglects his world for his religion, nor his religion for his world’.

وَ تَقَفُّهُوَ فِي دِينِ اللَّهِ فَإِنَّهُ أَرَوِي مَنْ لَمْ يَتَّقَهُ فِي دِينِهِ مَا يُحْطَى أَكْثَرَ مِمَّا يُصِيبُ فَإِنَّ الْفَقْمَةَ مِفْتَاحُ الْبَصِيرَةِ وَ تَمَامُ الْعِبَادَةِ وَ السَّبَبُ إِلَى الْمَنَازِلِ الرَّفِيعَةِ وَ حَازَ الْمَرْءُ الْمَرْتَبَةَ الْجَلِيلَةَ فِي الدِّينِ وَ الدُّنْيَا

And ponder in the religion of Allah^{-azwj}, for it has been reported: ‘One who does not ponder in his religion, what he does wrong will be more than what he gets right’, for the pondering is a key of insight, and completes the worship, and the means to the lofty dwellings, and the person gets the majestic rank in the religion and the world.

فَضَّلُ الْقَبِيحِ عَلَى الْعِبَادِ كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ وَ مَنْ لَمْ يَتَّقَهُ فِي دِينِهِ لَمْ يُزَكِّ اللَّهُ لَهُ عَمَلًا.

The merit of a pondering one upon the worshipper is like a merit of the sun upon the stars, and the one who does not ponder in his religion, Allah^{-azwj} will not Purify any deed for him”.¹

الأمالي للشيخ الطوسي فيما كتب أمير المؤمنين ع إلى أهل مصر مع محمد بن أبي بكر عليكم بتقوى الله فإنها تجتمع الخير و لا خير غيرها و يُدرك بها من الخير ما لا يُدرك غيرها من خير الدنيا و الآخرة

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘Among what Amir Al-Momineen^{-asws} wrote to the people of Egypt with Muhammad Bin Abu Bakr: ‘Upon you all is with fearing Allah^{-azwj}, for it is a collection of good and there is no good in something else, and the goodness which can be attained by it is what cannot be attained with something else, from the good of the world and the Hereafter.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قِيلَ لِلَّذِينَ اتَّقَوْا مَا ذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَ لِدَارِ الْآخِرَةِ خَيْرٌ وَ لِنَعْمِ دَارِ الْمُتَّقِينَ

Allah^{-azwj} Mighty and Majestic Said: **And it is said to those who are pious: ‘What is that which your Lord Revealed?’ They say, ‘Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious’ [16:30].**

اعْلَمُوا يَا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ مَنْ يَعْمَلُ لِقَالِ مِنَ الثَّوَابِ إِذَا خَيْرٌ فَإِنَّ اللَّهَ يُبَيِّهُ بِعَمَلِهِ فِي دُنْيَاهُ قَالَ اللَّهُ سُبْحَانَهُ لِإِبْرَاهِيمَ وَ آتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

Know, O servants of Allah^{-azwj}! The Momin is one who works for three of the Rewards, for good, so Allah^{-azwj} will Reward him in his world. Allah^{-azwj} the Glorious Said to Ibrahim^{-as}: **and We Gave him his Recompense in the world, and he, in the Hereafter, would be from the righteous ones [29:27].**

¹ Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 4 / 1

فَمَنْ عَمِلَ لِلَّهِ تَعَالَى أَعْطَاهُ أَجْرَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ كَفَّاهُ الْمُهْمَ فِيهِمَا وَ قَدْ قَالَ اللَّهُ تَعَالَى يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةٌ وَ الْحُسْنَى هِيَ الْجَنَّةُ وَ الزِّيَادَةُ هِيَ الدُّنْيَا

The one who works for Allah^{-azwj} the Exalted, He^{-azwj} will Give him his Recompense in the world and the Hereafter and Suffice him of the important matters in these two, and Allah^{-azwj} the Exalted has Said: **For those who do good is the good and more; [10:26]:** - and the good, it is the Paradise, and the increase, it is the world.

وَ إِنَّ اللَّهَ تَعَالَى يُكَفِّرُ بِكُلِّ حَسَنَةٍ سَيِّئَةً قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ حَتَّى إِذَا كَانَ يَوْمَ الْقِيَامَةِ حُسِبَتْ لَهُمْ حَسَنَاتُهُمْ ثُمَّ أُعْطَاهُمْ بِكُلِّ وَاحِدَةٍ عَشْرَ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ

Allah the Exalted will Expiate an evil deed with every good deed. Allah^{-azwj} Mighty and Majestic Said: **Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]**, until when it will be the Day of Qiyamah, their good deeds will be Reckoned for them, then He^{-azwj} will Give them for each one, ten the likes of it, up to seven hundred multiple.

قَالَ اللَّهُ عَزَّ وَ جَلَّ جَزَاءٌ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا وَ قَالَ فَأُولَئِكَ لَهُمْ جَزَاءٌ الصَّغِيرِ بِمَا عَمِلُوا وَ هُمْ فِي الْغُرَفَاتِ آمِنُونَ

Allah^{-azwj} Mighty and Majestic Said: **A Recompense from your Lord, a Calculated gift [78:36]**, and Said: **So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37].**

فَارْتَعَبُوا فِي هَذَا رِجْمِكُمْ اللَّهُ وَ اعْمَلُوا لَهُ وَ تَحَاضُوا عَلَيْهِ وَ اعْلَمُوا يَا عِبَادَ اللَّهِ أَنَّ الْمُتَّقِينَ حَازُوا عَاجِلَ الْخَيْرِ وَ آجَلَهُ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ لَمْ يُشَارِكُهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ

Be desirous regarding this, may Allah^{-azwj} Mercy on you all, and work for it and urge upon it! And know, O servants of Allah^{-azwj}! The pious, they achieve the current of the good and its future. They participate with the people of the world in their world and the people of the world will not participate with them in their Hereafter.

أَبَاحَهُمُ اللَّهُ فِي الدُّنْيَا مَا كَفَّاهُمْ بِهِ وَ قَالَ عَزَّ اسْمُهُ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Allah^{-azwj} has Legalised for them in the world what they can suffice with, and He^{-azwj}, Mighty is His^{-azwj} Name, Said: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ Say: ‘These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know’ [7:32].**

سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكِنَتْ وَ أَكَلُوا بِأَفْضَلِ مَا أَكَلَتْ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ فَأَكَلُوا مَعَهُمْ مِنْ طَيِّبَاتِ مَا يَأْكُلُونَ وَ شَرَبُوا مِنْ طَيِّبَاتِ مَا يَشْرَبُونَ وَ لَبَسُوا مِنْ أَفْضَلِ مَا يَلْبَسُونَ وَ سَكَنُوا مِنْ أَفْضَلِ مَا يَسْكُنُونَ وَ تَزَوَّجُوا مِنْ أَفْضَلِ مَا يَتَزَوَّجُونَ وَ رَكَبُوا مِنْ أَفْضَلِ مَا يَرَكَبُونَ

They dwell in the world with the best of what can be dwelt, and they are eating with the best of what can be eaten. They are participating with the people of the world in their world, therefore eat with them from the good things what they are eating, and drink from the good what they are drinking, and wear from the best of what they are wearing, and dwell from the best of what they are dwelling in and marry from the best of what they are marrying, and ride from the best of what they are riding.

أَصَابُوا لَذَّةَ الدُّنْيَا مَعَ أَهْلِ الدُّنْيَا وَ هُمْ عَدَا جِيرَانُ اللَّهِ يَتَمَنَّوْنَ عَلَيْهِ فَيُعْطِيهِمْ مَا يَتَمَنَّوْنَ لَا يُرَدُّ لَهُمْ دَعْوَةٌ وَ لَا يُنْقَصُ لَهُمْ نَصِيبٌ مِنَ اللَّذَّةِ

They are attaining pleasures of the world with the people of the world, and tomorrow they will be neighbours of Allah^{-azwj} enjoying upon it, so He^{-azwj} will Give them whatever they wish for. He^{-azwj} will neither reject any supplication for them nor will He^{-azwj} Reduce from them any share from the pleasures.

فَإِلَى هَذَا يَا عِبَادَ اللَّهِ يَشْتَاتِقُ إِلَيْهِ مَنْ كَانَ لَهُ عَقْلٌ وَ يَعْمَلُ لَهُ تَقْوَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

So, to this, O servants of Allah^{-azwj}, will yearn to it, the one who has intellect for him and works for it fearing Allah^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj}.²

قَالَ رَسُولُ اللَّهِ ص الدُّنْيَا سَاعَةٌ فَاجْعَلْهَا طَاعَةً وَ بَابُ ذَلِكَ كُلِّهِ مَلَازِمَةُ الخَلْوَةِ بِمُدَاوِمَةِ الفِكْرَةِ وَ سَبَبُ الخَلْوَةِ الفَنَاعَةُ وَ تَرْكُ الفُضُولِ مِنَ المَعَاشِ وَ سَبَبُ الفِكْرَةِ الفُرَاقُ وَ عِمَادُ الفُرَاقِ الرُّهْدُ وَ تَمَامُ الرُّهْدِ التَّقْوَى

Rasool-Allah^{-saww} said: ‘The world is an hour for make it obedience, and a door of that, all of it, is sticking to the isolation with constant thinking, and the cause of isolation of the contentment, and leaving the vanities of the life, and a cause of the thinking is the free times, and a pillar of the free time is the ascetism, and the complete ascetism is the piety.

وَ بَابُ التَّقْوَى الخُشْيَةُ وَ دَلِيلُ الخُشْيَةِ التَّعْظِيمُ لِلَّهِ وَ التَّمَسُّكُ بِتَخْلِيصِ طَاعَتِهِ وَ أَوَامِرِهِ وَ الخَوْفُ وَ الخُدْرُ وَ الوُقُوفُ عَنْ مَحَارِمِهِ وَ دَلِيلُهَا العِلْمُ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ العُلَمَاءُ.

And a door of piety is the humbleness, and evidence of the humbleness is the reverence to Allah^{-azwj} and holding on to the sincerity in His^{-azwj} obedience, and His^{-azwj} Commands, and the fear, and the carefulness, and the pausing from His^{-azwj} Prohibitions, and its evidence is the knowledge. Allah^{-azwj} Mighty and Majestic Says: **But rather, Allah is feared by those from His knowledgeable servants. [35:28]**.³

ثَوَابُ الأَعْمَالِ العُطَارُ عَنْ أَبِيهِ عَنِ الحُسَيْنِ بْنِ إِسْحَاقَ عَنِ ابْنِ مَهْرَبَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الثَّمَالِيِّ عَنِ عَلِيِّ بْنِ الحُسَيْنِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ عَزَّي وَ عَظَمَتِي وَ جَلَالِي وَ بَهَائِي وَ عُلُوبِي وَ ارْتِفَاعِ مَكَانِي لَا يُؤْتِرُ عَبْدٌ هَوَايَ عَلَيَّ هَوَاهُ إِلَّا جَعَلْتُ هَمَّهُ فِي آخِرَتِهِ وَ غِنَاهُ فِي قَلْبِهِ وَ كَفَمْتُ عَلَيْهِ ضَيْعَتَهُ وَ صَمَمْتُ السَّمَاوَاتِ وَ الأَرْضَ رِزْقَهُ وَ أَتَيْتُهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ.

(The book) ‘Sawaab Al Amaal’ – Al Attar, from his father, from Al-Husayn Bin Is’haq from Ibn Mahziyar, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sumali,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “By My^{-azwj} Might, and My^{-azwj} Majestic, and My^{-azwj} Glory, and My^{-azwj} Highness, and the Loftiness of My^{-azwj} Position! A servant will not prefer My^{-azwj} Whims over his own whims except I^{-azwj} shall Make his concern to be regarding his Hereafter, and his riches to be in his heart, and Suffice him of his estate, and I^{-azwj} shall Guaranteed the skies and the earth of his sustenance, and the world will come to him, and it would be compelled!”⁴

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 11

³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 14 c

⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 8

تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص لَا أَنْبِيَكُمْ بِأَكْبَسِ الْكَيْسِيِّنَ وَ أَمْحَقِ الْحَمَقَاءِ

Tafseer of the Imam (Hassan Al-Askari^{asws}, may the greetings be upon him^{asws} – ‘Rasool-Allah^{saww} said: ‘Shall I^{saww} inform you with the cleverest of the clever ones and the stupidest of the stupid ones?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{saww}!’

قَالَ أَكْبَسِ الْكَيْسِيِّنَ مَنْ حَاسَبَ نَفْسَهُ وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ وَ أَمْحَقِ الْحَمَقَاءِ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهُ وَ تَمَنَّى عَلَى اللَّهِ الْأَمَانِيَّ

The cleverest of the clever ones is the one who reckons himself, and works for what is after the death, and the stupidest of the stupid ones is the one who pursues his personal desires and wishes to Allah^{azwj} the Exalted of the wishes’.

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ يُحَاسِبُ الرَّجُلُ نَفْسَهُ

The man said, ‘O Amir Al-Momineen^{asws}! And how can the man reckon his own self?’

قَالَ إِذَا أَصْبَحَ ثُمَّ أَمْسَى رَجَعَ إِلَى نَفْسِهِ وَ قَالَ يَا نَفْسُ إِنَّ هَذَا يَوْمٌ مَضَى عَلَيْكَ لَا يَعُودُ إِلَيْكَ أَبَدًا وَ اللَّهُ سَأَلُكَ عَنْهُ فِيمَا أَفْتَيْتَهُ فَمَا الَّذِي عَمِلْتَ فِيهِ أَ ذَكَرْتَ اللَّهَ أَمْ حَمِدْتَهُ أَمْ قَضَيْتَ حَقَّ أَخٍ مُؤْمِنٍ أَمْ نَفَسْتِ عَنْهُ كُرْبَتَهُ أَمْ حَفِظْتِيهِ بِظَهْرِ الْعَيْبِ فِي أَهْلِهِ وَ وُلْدِهِ أَمْ حَفِظْتِيهِ بَعْدَ الْمَوْتِ فِي مُخَلَّفِيهِ أَمْ كَفَّمْتَ عَنْ غَيْبَةِ أَخٍ مُؤْمِنٍ بِفَضْلِ جَاهِكِ أَمْ أَعَنْتِ مُسْلِمًا مَا الَّذِي صَنَعْتَ فِيهِ فَيَذْكُرُ مَا كَانَ مِنْهُ

He^{asws} said: ‘When it is morning, then evening, he refers to himself and he says, ‘O self! This day has passed upon you, it would not be returning to you, ever, and Allah^{azwj} the Exalted will be Questioning you about it. What did you consume it in? So what is that which you did during it? Did you Mention Allah^{azwj} or praise Him^{azwj}? Did you fulfil the needs of a *Momin*? Did you relieve any worries from him? Did you protect his wife and his children in the apparent during his absence? Did you protect him with regards to his opponents after the death? Did you suffice a *Momin* brother of his honour during his absence? Did you assist a Muslim? What is that which you did during it?’ Thus he recalls whatever had happened from him.

فَإِنْ ذَكَرَ أَنَّهُ جَرَى مِنْهُ خَيْرٌ حَمِدَ اللَّهَ عَزَّ وَ جَلَّ وَ كَبَّرَهُ عَلَى تَوْفِيقِهِ

If he recalls that he has done good from it, he should praise Allah^{azwj} the Exalted, and exclaim His^{azwj} Greatness upon His^{azwj} Inclining him (for it).

وَ إِنْ ذَكَرَ مَعْصِيَةً أَوْ تَقْصِيرًا اسْتَعْفَرَ اللَّهَ عَزَّ وَ جَلَّ وَ عَزَمَ عَلَى تَرْكِ مُعَاوَدَتِهِ وَ مَحَا ذَلِكَ عَنْ نَفْسِهِ بِتَجْدِيدِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ عَرْضِ بَيْعَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَى نَفْسِهِ وَ قَبُولِهَا وَ إِعَادَةِ لُغْنِ شَانِيئِهِ وَ أَعْدَائِهِ وَ دَافِعِيهِ عَنْ حُقُوقِهِ

And if he recalls an (act of) disobedience, or a derogation, he should seek Forgiveness of Allah^{azwj} the Exalted, and be determined upon leaving its recurrence, and delete than from his self by renewing the *Salawaat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and display the allegiance of Amir-Al-Momineen^{asws} upon himself, and his acceptance of it, and repeat the cursing his^{asws} enemies, and his^{asws} adversaries, and the ones who repelled him^{asws} from his^{asws} right.

فَإِذَا فَعَلَ ذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَسْتُ أَنَا فَشُكِّ فِي شَيْءٍ مِنَ الذُّنُوبِ مَعَ مُوَالَيْتِكَ أَوْ لِيَائِي وَ مُعَادَاتِكَ أَعْدَائِي.

When he does that, Allah^{azwj} Mighty and Majestic Says: "I^{azwj} shall not Discuss with regards to anything from the sins (as you are) with your friendship of My^{azwj} friends and the enmity of My^{azwj} enemies".⁵

⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 16