

# **Deeds – Rewards and Punishment**

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

## Deeds – Rewards and Punishment

### Summary:

We regularly worship Allah<sup>-azwj</sup>, as per the instructions found in the Ahadith (traditions) of Ahl Al-Bayt<sup>-asws</sup> and hope our deeds will be accepted. We also seek forgiveness for our slip-ups and hope our sins will be forgiven. However, our performed deeds are with full of mistakes and lack of concentration and devotions. As we will learn from Ahadith, Allah<sup>-azwj</sup> only Accepts which is performed with pure intention and without deficiencies.

عنه، عن أبيه، عن ابن فضال، عن محمد، عن أبي حمزة الثمالي، قال: سمعت أبا عبد الله عليه السلام يقول: لو كشف الغطاء عن الناس فنظروا إلى وصل ما بين الله و بين المؤمن خضعت للمؤمن رقابهم، وتسهلت له أمورهم، ولانت طاعتهم، ولو نظروا إلى مردود الاعمال من السماء لقالوا: ما يقبل الله من أحد عملا.

From him, from his father, from Ibn Fazaal, from Muhammad, from Abu Hamza Al Sumaly, said, 'I heard Abu Abdullah<sup>-asws</sup> saying:

'If only the covering would be uncovered from the people, they would (be able to) look at what transpires between Allah<sup>-azwj</sup> and the Believer. The necks of the Believers Fastened, and their affairs being Caused to be easy, and their obedience Made to be known.

And if the people were to look at the repelling of the deeds from the sky they would be saying, 'Allah<sup>-azwj</sup> does not Accept the deeds from anyone'.<sup>1</sup>

As for our sins for which there is punishment, we always seek forgiveness and promise we will not repeat but we end-up repeating our mistakes under the influence of Satan (Iblis<sup>-la</sup>) or our lust-full desires.

<sup>1</sup> Al-Mahaasin – V 1 Bk 4 – H 4

حدثنا احمد بن الحسن القطان قال: حدثنا احمد بن محمد بن سعيد الهمداني قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن مروان بن مسلم عن ثابت بن أبي صفية، عن سعد الخفاف، عن الاصبع بن نباته، قال: قال أمير المؤمنين "ع": ما جفت الدموع إلا لقسوة القلوب، وما قست القلوب إلا لكثرة الذنوب.

Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father, from marwan Bin Muslim, from Sabit Bin Abu Safiya, from Sa'ad Al Khafaf, from Al Asbagh Bin Nabata who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'The tears do not dry up except due to the hardening of the hearts, and the hearts do not harden except due to the abundance of the sins'.<sup>2</sup>

فَتَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَىٰ وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

Rasool-Allah<sup>-saww</sup> said (in a long Hadith): So help each other towards the righteousness and the piety but do not help each other towards the sins and the animosity. And fear Allah<sup>-azwj</sup> for He<sup>-azwj</sup> is Severe is the Punishment'. (An extract)<sup>3</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ ذُنُوبُ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَ الْمَغْفِرَةِ أَمَا وَ اللَّهُ إِنَّهَا لَيَسْتِ إِلَّا لِأَهْلِ الْإِيمَانِ

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Mahboub, Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'O Muhammad Bin Muslim! The sins of the *Momin* when he repents from these, are Forgiven for him, so let the *Momin* do (good deeds) to what he can resume after the repentance and the Forgiveness. But, by Allah<sup>-azwj</sup>! It is not for anyone except for the people of *Emān*'.

قُلْتُ فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَ الْإِسْتِغْفَارِ مِنَ الذُّنُوبِ وَ عَادَ فِي التَّوْبَةِ فَقَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ أ تَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدِمُ عَلَى ذَنْبِهِ وَ يَسْتَغْفِرُ مِنْهُ وَ يَتُوبُ ثُمَّ لَا يَقْبَلُ اللَّهُ تَوْبَتَهُ

I said, 'Supposing if he repeats after the repentance and the Forgiveness from the sins, and repeats in the repentance?' So he<sup>-asws</sup> said: 'O Muhammad Bin Muslim! Do you see that *Momin* servant regretting upon his sin and seeking Forgiveness from it and repenting, then Allah<sup>-azwj</sup> does not Accept his repentance?'

قُلْتُ فَإِنَّهُ فَعَلَ ذَلِكَ مَرَارًا يُذْنِبُ ثُمَّ يَتُوبُ وَ يَسْتَغْفِرُ اللَّهُ فَقَالَ كَلَّمَا عَادَ الْمُؤْمِنُ بِالْإِسْتِغْفَارِ وَ التَّوْبَةِ عَادَ اللَّهُ عَلَيْهِ بِالْمَغْفِرَةِ وَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ يَقْبَلُ التَّوْبَةَ وَ يَعْمُو عَنِ السَّيِّئَاتِ فَإِيَّاكَ أَنْ تُقْطَعَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللَّهِ .

I said, 'Supposing he does that repeatedly, sinning then repenting and seeking Forgiveness of Allah<sup>-azwj</sup>?' So he<sup>-asws</sup> said: 'Every time the *Momin* repeats with the seeking of the Forgiveness

<sup>2</sup> Al Illal Al Sharaie – V 1 Ch 74 H 1

<sup>3</sup> Al-Kafi, Vol. 8, H. 14487

and the repentance, Allah<sup>-azwj</sup> Repeats upon him with the Forgiveness, and that Allah<sup>-azwj</sup> is Most-Forgiving, the Merciful. He<sup>-azwj</sup> Accepts the repentance and Forgives the evil deeds. So, the *Momineen* should beware from despairing (hopeless) from the Mercy of Allah<sup>-azwj</sup>.<sup>4</sup>

Deeds are raised and accepted when performed under Sunnah – in accordance with the Ahadith.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) إِنَّ أَفْضَلَ الْأَعْمَالِ عِنْدَ اللَّهِ مَا عُمِلَ بِالسُّنَّةِ وَإِنْ قَلَّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, raising it, said,

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘The most superior of the deeds in the Presence of Allah<sup>-azwj</sup> is what is performed by (following) the Sunnah, and even though it may be little’.<sup>5</sup>

## Deeds only benefit if performed as per Sunnah:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) كَثِيرًا مَا يَقُولُ فِي حُطْبَتِهِ يَا أَيُّهَا النَّاسُ دِينُكُمْ دِينُكُمْ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السَّيِّئَةُ فِيهِ تُعْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Al Rayyan Bin Al Salt, raising it,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘It was so that Amir Al-Momineen<sup>-asws</sup> was frequently saying in his<sup>-asws</sup> sermons: ‘O you people! Your Religion is your Religion, So the evil deed in it is better than the good deed in other (Religions), and the evil deed in it would be Forgiven, and the good deed in the other (Religions) would not be Accepted’.<sup>6</sup>

أحمد بن محمد بن خالد البرقي، عن أبيه، عن علي بن النعمان، عن ابن مسكان، و ابن محبوب، عن علي بن رثاب و عبد الله بن بكير، عن يوسف بن ثابت، عن أبي عبد الله (عليه السلام)، قال: «لا يضر مع الإيمان عمل، و لا ينفع مع الكفر عمل».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Ali Bin Al No'man, from Ibn Muskan, and Ibn Mahboub, from Ali Bin Ra'ib and Abdullah Bin Bakey, from Yusuf Bin Sabir, from;

Abu Abdullah<sup>-asws</sup> having said: ‘A deed cannot harm with faith, nor does a deed benefit along with Infidelity’.

<sup>4</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 6

<sup>5</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 7

<sup>6</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 6

ثم قال: «ألا ترى أن الله تبارك و تعالى قال: وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ».

Then he<sup>-asws</sup> said: 'Have you not seen that Allah<sup>-azwj</sup> the High Says **[9:54] And nothing hinders their spendings being Accepted from them, except that they disbelieve in Allah and in His Rasool'**.<sup>7</sup>

ثم قال: «و كذلك الإيمان لا يضر معه عمل، و كذلك الكفر لا ينفع معه عمل».

Then he<sup>-asws</sup> said: 'And similar to that, 'A deed cannot harm with faith, nor does a deed benefit along with Infidelity'.<sup>8</sup>

و عنه، قال: و حدثني محمد بن يحيى البغدادي، رفع الحديث إلى أمير المؤمنين (عليه السلام) أنه قال: «لأنسب الإسلام نسبة لم ينسبها أحد قبلي، و لا ينسبها أحد بعدي،

And from him, said, 'And it was narrated to me by Muhammad Bin Yahya Al Baghdady, from;

Amir Al-Momineen<sup>-asws</sup> said in a hadeeth: 'I<sup>-asws</sup> shall ascribe Al-Islam with an ascription not ascribed by anyone before me<sup>-asws</sup>, nor would it be ascribed by anyone after me<sup>-asws</sup>.

الإسلام هو التسليم، و التسليم هو اليقين، و اليقين هو التصديق، و التصديق هو الإقرار، و الإقرار هو الأداء، و الأداء هو العمل،

Al-Islam is the submission, and the submission is the conviction, and the conviction is the ratification, and the ratification is the acceptance, and the acceptance is the action, and the action is the deed.

و المؤمن من أخذ دينه عن ربه، إن المؤمن يعرف إيمانه في عمله، و إن الكافر يعرف كفره بإنكاره،

And the Momin is the one who takes his Religion from his Lord<sup>-azwj</sup>. The Momin recognises his own *Eman* in his deed, and the *Kafir* recognises his own Kufr in his denial.

يا أيها الناس دينكم دينكم، فإن السيئة فيه خير من الحسنة في غيره، إن السيئة فيه تغفر، و إن الحسنة في غيره لا تقبل».

O you people! Your Religion, your Religion! The evil deed in it is better than the good deed in another (Religion). The evil deed in it would be Forgiven, and the good deed in another (Religion) will not be Accepted'.<sup>9</sup>

<sup>7</sup> المحاسن: 123 / 166

<sup>8</sup> تفسير العياشي 2: 61 / 89

<sup>9</sup> تفسير القمي 1: 99.

## If you love Allah<sup>-azwj</sup> follow the Sunnah:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {31} قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ {32}

**Say (O Rasool): If you love Allah, then follow me (Rasool Allah). Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful [3:31] Say: 'Obey Allah and the Rasool'; but if they turn back, then surely Allah does not love the Kafirs [3:32]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَعَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ حُفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرِفُوا فَأَفْعَلُوا وَ مَا عَلَيْكَ إِنْ لَمْ يَثْنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas, who has said:

Abu Abdullah<sup>-asws</sup> having said: 'If you have the ability to make yourselves unknown, then do so. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people when you are praise-worthy in the Presence of Allah<sup>-azwj</sup>.

إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ رَجُلٌ يَزِدُّهُ فِيهَا كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٌ يَتَذَكَّرُ مَبِيتَهُ بِالتَّوْبَةِ وَ أَنَّى لَهُ بِالتَّوْبَةِ فَوَ اللَّهُ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عَنْقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلِ الْبَيْتِ

Amir-Al-Momineen<sup>-asws</sup> used to say: 'There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who rectifies himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah<sup>-azwj</sup>! If he were to perform prostrations to the extent that his neck breaks off, Allah<sup>-azwj</sup> will not Accept deeds from him except by our<sup>-asws</sup> Wilayah, the People<sup>-asws</sup> of the Household.

أَلَا وَ مَنْ عَرَفَ حَقَّنًا أَوْ رَجَا التَّوَابَ بِنَا وَ رَضِيَ بِقُوَّتِهِ نَصْفَ مَدِّ كُلِّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكْنَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهُ خَائِفُونَ وَ جُلُونَ وَ دُوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا

Indeed, (Acceptance) is for the ones who recognise our<sup>-asws</sup> rights and hopes to be Reward by us<sup>-asws</sup>. They are pleased with their subsistence of half a 'Mudd' (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing - resources), and no covering over their head (roof), but still they are very much fearful of Allah<sup>-azwj</sup> and are pleased with the (little) share from the world.

وَ كَذَلِكَ وَصَّيَهُمُ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ مَا الَّذِي آتَوْا بِهِ آتَوْا وَ اللَّهُ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهُ خَوْفُهُمْ خَوْفَ شَكٍّ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقَصِّرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah<sup>-azwj</sup> Mighty and Majestic has Described them where He<sup>-azwj</sup> is Saying: ***And those who dispense their charity with their hearts full of fear [23:60]***. That which they are giving with, they are giving, by Allah<sup>-azwj</sup>, with the obedience along with the love and the Wilayah, and they are fearful during that that perhaps it would not be Accepted from them. By Allah<sup>-azwj</sup>, and it isn't their fear a fear of doubt in what they are in from the difficulties of the Religion, but, they are fearing that they might be deficient in having our<sup>-asws</sup> love and our<sup>-asws</sup> obedience'.

ثُمَّ قَالَ إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَعْتَابَ وَلَا تَكْذِبَ وَلَا تَحْسُدَ وَلَا تُرَائِي وَلَا تَتَصَنَّعَ وَلَا تُدَاهِنَ

Then said: 'If you can afford not to go out of your houses, then do so, as when you go out then it becomes difficult for you that you hold back from backbiting, and not lie, and not be envious, and not show-off, and not pretend, and not flatter'.

ثُمَّ قَالَ نَعَمْ صَوْمَعُهُ الْمُسْلِمُ بَيْتُهُ يَكُفُّ فِيهِ بَصَرَهُ وَ لِسَانَهُ وَ نَفْسَهُ وَ فَرْجَهُ إِنْ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظْهِرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: 'Yes, a silo (protection) for a Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah<sup>-azwj</sup> by his heart, obligates more for himself from Allah<sup>-azwj</sup>, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones'.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَافِيَةِ إِذَا رَأَاهُ مُرْتَكِبًا لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْفُوفٌ مُحَاسِبٌ أَمَا تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى ( عليه السلام )

So, I said to him<sup>-asws</sup>, 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?' He<sup>-asws</sup> said: 'Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa<sup>-as</sup>'?

ثُمَّ قَالَ كَمْ مِنْ مَعْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسِتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مُفْتُونٍ بِتَنَاءِ النَّاسِ عَلَيْهِ

Then said: 'How many are proud with what Allah<sup>-azwj</sup> has Favoured them with, and how many have been enticed by the Veil of Allah<sup>-azwj</sup> upon them, and how many have been infatuated by the praises of the people upon him'.

ثُمَّ قَالَ إِنِّي لَا أَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقًّا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةً صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاسِقِ الْمُغْلَبِ

Then said: 'I<sup>-asws</sup> hope for the salvation for the ones who recognise our<sup>-asws</sup> rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.



ثُمَّ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا خَفِصُ الْحُبِّ أَفْضَلُ مِنَ الْخَوْفِ

Then he<sup>-asws</sup> recited: **Say: If you love Allah, then follow me. Allah will Love you [3:31]**, then said: 'O Hafs, the love is higher than the fear'.

ثُمَّ قَالَ وَاللَّهِ مَا أَحَبَّ اللَّهُ مَنْ أَحَبَّ الدُّنْيَا وَوَالِيَ غَيْرَنَا وَمَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then said: 'By Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> does not Love the one who loves the world, and takes as a friend other than us<sup>-asws</sup>, whilst the one who recognises our<sup>-asws</sup> rights and loves us<sup>-asws</sup>, so he has loved Allah<sup>-azwj</sup>'.

فَبَكَى رَجُلٌ فَقَالَ أَ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَالْأَرْضِ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنَجِّيكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشَفَّعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخَوْفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ]

A man wept, so he<sup>-asws</sup> said: 'Are you crying? Even if the inhabitants of the skies and the earth, all of them get together crying to Allah<sup>-azwj</sup> to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah<sup>-azwj</sup> in that condition'.

ثُمَّ قَالَ لَهُ يَا خَفِصُ كُنْ ذَبَابًا وَ لَا تُكُنْ رَأْسًا يَا خَفِصُ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ خَافَ اللَّهَ كُلَّ لِسَانُهُ

Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool<sup>-saww</sup> Allah<sup>-azwj</sup> said: 'The one who fears Allah<sup>-azwj</sup>, would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ ( عليه السلام ) يَعْطُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشُقَّ قَمِيصَكَ وَ لَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa<sup>-as</sup> Bin Imran<sup>-as</sup> was advising his<sup>-as</sup> companions, when a man stood up, and tore his shirt. So Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: "O Musa<sup>-as</sup>! Say to him, 'Do not tear your shirt, but open for Me<sup>-azwj</sup> your heart"'.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ ( عليه السلام ) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَأَنْصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَى حَالِهِ فَقَالَ لَهُ مُوسَى ( عليه السلام ) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقُطَ عَنْقُهُ مَا قَبِلْتُهُ حَتَّى يَنْحَوَلَ عَمَّا أَكْرَهُ إِلَى مَا أَحَبُّ.

Then said: 'Musa<sup>-as</sup> Bin Imran<sup>-as</sup> passed by a man from his<sup>-as</sup> companion, and he was performing Sajdah. So after coming back from what he<sup>-as</sup> had to do, (Musa<sup>-as</sup>) saw him still in Sajdah. So Musa<sup>-as</sup> said to him: 'If (the fulfilment) of your need was in my<sup>-as</sup> hands, I<sup>-as</sup> would have fulfilled it for you'. So Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>; "O Musa<sup>-as</sup>! Even if he were to

perform Sajdah until his neck breaks, I<sup>-azwj</sup> will not Accept it until he turns away from what I<sup>-azwj</sup> Abhor and towards what I<sup>-azwj</sup> Love”.<sup>10</sup>

## The Deeds of utmost Importance

الخصال أَبِي عَنِ السَّعْدِ أَبَا دِيٍّ عَنِ الْبَرْقِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنِ الْجَارُودِ بْنِ الْمُنْذِرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَشَدُّ الْأَعْمَالِ ثَلَاثَةً: إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ حَتَّى لَا تَرْضَى لَهُمْ مِنْهَا شَيْئًا إِلَّا رَضِيتَ لَهُمْ مِنْهَا بِمِثْلِهِ وَ مُوَاسَاةُكَ الْأَخَ فِي الْمَالِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ وَ لَيْسَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ فَقَطُّ وَ لَكِنْ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ مِنْ أَمْرِ اللَّهِ أَخَذْتَ بِهِ وَ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ هَيَّ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ تَرْكُهُ.

(The book) ‘Al Khisaal’ – My father, from Al Asadabady, from Al Barqy, from Al-Husayn Bin Ali Bin Fazzal, from Ali Bin Uqba, from Al Jaroud Bin Al Munzir,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Three deeds are of utmost importance – fairness to the people from yourself until you are not pleased for them from it with anything except you are pleased for yourself (for them) from it with similar to it, and your consoling the brother regarding the wealth, and mentioning Allah<sup>-azwj</sup> upon every situation, and it isn’t (saying of) ‘Glory be to Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>’, only, but when something is referred to you from the matters of Allah<sup>-azwj</sup> you take with it, and whenever there is referred to you something Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited from, you leave it’.<sup>11</sup>

علل الشرائع ابن الوليد عني الصفار عني إبراهيم بن هاشم عني إبراهيم بن أبيهم الحفاف عني رجل من أصحابنا عني عبد الملك بن هشام عني علي الأشعري رفعه قال قال رسول الله ص ما عبد الله بمثل العقل و ما تم عقل امرئ حتى يكون فيه عشر خصال الخير منه مأمول و الشر منه مأمون يستقل كثير الخير من عنده و يستكثر قليل الخير من غيره

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ibrahim Bin hashim, from Ibrahim Bin Al Haysam Al Khafaf, from a man from our companions, from Abdul Malik Bin Hisham, from Ali Al Ashary raising it, said,

‘Allah<sup>-azwj</sup> has not been worshipped with the likes of the intellect, and the intellect of a person is not complete until there happen to be ten characteristics in him – the good from him is hoped for, and the evil from him is secured; he considers a lot of good to be less and considers a little good from others as a lot.

و لَا يَتَبَرَّمُ بِطَلَابِ الْخَوَائِجِ وَ لَا يَسْتَأْمُ مِنْ طَلَبِ الْعِلْمِ طُولَ عُمْرِهِ الْفَقْرُ أَحَبُّ إِلَيْهِ مِنَ الْغِنَى وَ الدُّلُّ أَحَبُّ إِلَيْهِ مِنَ الْعِزِّ نَصِيْبُهُ مِنَ الدُّنْيَا الْقُوتُ

And he does not get annoyed with seeking the needs, nor does he get tired of seeking the knowledge the length of his life; the poverty is more beloved to him than the riches, and the

<sup>10</sup> الكافي 8: 98 / 128

<sup>11</sup> Bihar Al-Anwaar V 66 – The book of Eman and Kufr – Ch 38 H 42

humbleness is more beloved to him than the honour; his share from the world is the daily subsistence.

وَالْعَاشِرَةُ وَمَا الْعَاشِرَةُ لَا يَرَى أَحَدًا إِلَّا قَالَ هُوَ خَيْرٌ مِنِّي وَاتَّقَى إِنَّمَا النَّاسُ رَجُلَانِ فَرَجُلٌ هُوَ خَيْرٌ مِنْهُ وَاتَّقَى وَ آخَرُ هُوَ شَرٌّ مِنْهُ وَ أَذْنَى فَإِذَا رَأَى مَنْ هُوَ خَيْرٌ مِنْهُ وَ اتَّقَى تَوَاضَعَ لَهُ لِيَلْحَقَ بِهِ وَ إِذَا اتَّقَى الَّذِي هُوَ شَرٌّ مِنْهُ وَ أَذْنَى قَالَ عَسَى أَنْ يَكُونَ خَيْرٌ هَذَا بَاطِنًا وَ شَرُّهُ ظَاهِرًا وَ عَسَى أَنْ يُخْتَمَ لَهُ بِخَيْرٍ

The tenth, and what is the tenth? He does not see anyone except he says, ‘He is better than me and more pious. But rather the people are two (types of) men. A man who is better than him and more pious, and another who is eviler than him and lower. When he sees the one who is better than him and more pious, he humbles to him in order to join (catch up) with him, and then he meets the one who is eviler than him and lower, he said, ‘Perhaps he happens to be better than this esoterically, and his evil is only apparent, and perhaps it will end for him with good’.

فَإِذَا فَعَلَ ذَلِكَ فَقَدْ عَلَا جَدُّهُ وَ سَادَ أَهْلَ زَمَانِهِ.

When he does that, his glory would be lofty, and he would be the fortunate of the people of his time<sup>12</sup>.

كتاب حسين بن سعيد و النوادر علي بن النعمان عن ابن مسكان عن داود بن فرقد عن أبي شيبه الزهري عن أحدهما ع أنه قال: وَإِلَّ لِمَنْ لَا يَدِينُ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ali Bin Al Numan, from Ibn Muskan, from Dawood Bin Farqad, from Abu Shayba Al Zuhry,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘Woe be to the one not making it a religion of Allah<sup>-azwj</sup> with instructing with the act of kindness and forbidding from the evil’.

قَالَ وَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَلَنْ يَلِجَ مَلَكُوتَ السَّمَاءِ حَتَّى يُتِمَّ قَوْلَهُ بِعَمَلٍ صَالِحٍ وَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِغَيْرِ إِمَامٍ عَادِلٍ وَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِطَاعَةِ ظَالِمٍ

He<sup>-asws</sup> said: ‘And the one who says, ‘There is no god except Allah<sup>-azwj</sup>, will not enter the kingdoms of the sky until he completes his words with righteous deeds, and there is no religion for the one who makes it a religion without a just Imam<sup>-asws</sup>, and there is no religion for the one who makes it a religion with obedience to an oppressor’.

قَالَ وَ كُلُّ قَوْمٍ أَهْلَاهُمْ التَّكَاثُرُ حَتَّى زَارُوا الْمَقَابِرَ

He<sup>-asws</sup> said: ‘And every people are inspired by the abundance until they visit the graves’.

<sup>12</sup> Bihar Al-Anwaar V 66 – The book of Eman and Kufr – Ch 38 H 78

قَالَ وَمَنْ أَحْسَنَ وَلَمْ يُسَيِّئْ خَيْرٌ مِّنْ أَحْسَنَ وَ أَسَاءَ خَيْرٌ مِّنْ أَسَاءَ وَلَمْ يُحْسِنْ

He<sup>-asws</sup> said: ‘And the one who does good and does not do evil is better than the one who does good and does evil, and the one who does good, and evil is better than the one who does evil and does not do good’.

وَقَالَ وَالْوُقُوفُ عِنْدَ الشُّبْهَةِ خَيْرٌ مِنَ الْإِفْتِحَامِ فِي الْهَلَكَةِ.

And he<sup>-asws</sup> said; ‘And the pausing at the suspicion is better than storming into the destruction’.<sup>13</sup>

كتاب حسين بن سعيد و النواذر النَّضْرُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ سَمِعْتُهُ يَقُولُ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلٌ إِسْلَامُهُ وَ لَوْ كَانَ مَا بَيْنَ قَرْنَيْهِ وَ قَدَمَيْهِ خَطَايَا لَمْ يَنْتَقِصْهُ ذَلِكَ الصِّدْقُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ.

The book of Husayn Bin Saeed and ‘Al Nawadir’ – Al Nazr, from Abdullah Bin Sinan, from a man from the clan of Hashim who said,

‘I heard him saying, ‘Four, one who has these in him, his Islam would be perfect, and even if there were signs in what is between his head and his feet, that would not reduce him – the truthfulness, and the modesty, and good manners, and the thanking’.<sup>14</sup>

التمحيص عَنْ مِهْزَمِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ شَيْعَتَنَا مَنْ لَا يَغْدُو صَوْتُهُ سَمْعَهُ وَ لَا سَحْمُهُ أُذُنَهُ وَ لَا يَمْتَدِّحُ بِنَا مُعَلِّنًا وَ لَا يُوَاصِلُ لَنَا مُبْغِضًا وَ لَا يُخَاصِمُ لَنَا وَلِيًّا وَ لَا يُجَالِسُ لَنَا عَائِيًّا

(The book) ‘Al Tamhees’ – from Mihzam Al Asady,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Our<sup>-asws</sup> Shia is one whose voice does not exceed his hearing, not even the lobe of his ear, and he does not praise us openly, and does not connect with a hater of ours<sup>-asws</sup>, nor does he dispute a friend of ours<sup>-asws</sup>, nor does he sit with a faultier of ours’.

قَالَ قُلْتُ فَكَيْفَ أَصْنَعُ بِهَؤُلَاءِ الْمُنْسَحِقَةِ

He (the narrator) said, ‘I said, ‘How do I deal with these Shias?’

قَالَ فِيهِمُ التَّمَحِيصُ وَ فِيهِمُ التَّمْيِيزُ وَ فِيهِمُ التَّبْدِيلُ تَأْتِي عَلَيْهِمْ سِنُونَ تُفْنِيهِمْ وَ طَاعُونَ يَقْتُلُهُمْ وَ اخْتِلَافٌ يُبَدِّدُهُمْ

He<sup>-asws</sup> said: ‘Among them is the scrutiny, and among them is the distinguishing and among them is the change. There will come upon them years annihilating them, and a plague killing them, and differing scattering them!

<sup>13</sup> Bihar Al-Anwaar V 66 – The book of Eman and Kufr – Ch 38 H 102

<sup>14</sup> Bihar Al-Anwaar V 66 – The book of Eman and Kufr – Ch 38 H 103

شَيْعَتُنَا مَنْ لَا يَهْرُ هَرِيرَ الْكَلْبِ وَلَا يَطْمَعُ طَمَعَ الْغُرَابِ وَلَا يَسْأَلُ وَلَا يَمَاتُ جُوعاً

Our<sup>-asws</sup> Shia is one not howling the howling of the dog, nor coveting like coveting of the crow, and he does not beg even if he were to die of hunger!

قُلْتُ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ

I said, 'So where can I seek them?'

قَالَ أَطْلُبُهُمْ فِي أَطْرَافِ الْأَرْضِ أَوَّلِكَ الْخَفِيُّضُ عَيْشُهُمُ الْمُنْتَقَلَةُ دِيَارُهُمُ الَّذِينَ إِذَا شَهِدُوا لَمْ يُعْرِفُوا وَإِذَا غَابُوا لَمْ يُفْتَقَدُوا وَإِنْ مَرَضُوا لَمْ يُعَاوَدُوا وَإِنْ خَطَبُوا لَمْ يُزَوَّجُوا وَإِنْ رَأَوْا مُنْكَرًا يُنْكِرُوا

He<sup>-asws</sup> said: 'Seek them in the outskirts of the earth. They, their lives are light, their houses get transferred, the ones when they are present, are unknown, and when they are absent, they are not missed, and if they fall sick they are not consoled, and if they propose they are not married, and if they see evil, they dislike it.'

وَإِنْ يُخَاطِبُهُمُ الْجَاهِلُ سَلَّمُوا وَإِنْ لَجَأَ إِلَيْهِمْ دُو حَاجَةٍ مِنْهُمْ رَحِمُوا وَعِنْدَ الْمَوْتِ هُمْ لَا يَحْزَنُونَ وَفِي الْقُبُورِ يَتَزَاوَرُونَ لَمْ تَخْتَلِفْ قُلُوبُهُمْ وَإِنْ رَأَيْتَهُمْ اخْتَلَفَ بِهِمُ الْبُلْدَانُ.

And if the ignorant one addresses them, they greet, and if one with a need seeks shelter to them, they are merciful, and during the death they are not grieving, and in the graves, they are visiting each other. Their hearts do not differ, and even if you were to see the cities being different with them".<sup>15</sup>

## The Moderation in Deeds:

الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع إِنَّ لِلْسَّخَاءِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرْفٌ وَ لِلْحَزْمِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ جُبْنٌ وَ لِلْإِقْتِسَادِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ بَخْلٌ وَ لِلشَّجَاعَةِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ هَوَؤٌ

(The book) 'Al-Durrah Al-Bahira' –

'Abu Muhammad Al-Askari<sup>-asws</sup> said: 'For the generosity there is a measurement, one increases upon it, it would be extravagance; and for the determination there is a measurement, if one increases upon it, it would be cowardice; and for the moderation there is a measurement, if one increases upon it, it would be stinginess, and for the bravery there is a measurement, if one increases upon it, it would be recklessness'.

<sup>15</sup> Bihar Al-Anwaar V 66 – The book of Eman and Kufr – Ch 38 H 104

وَقَالَ عَ كَفَاكَ أَدَبًا تَحْتَبُكَ مَا تَكْرَهُ مِنْ غَيْرِكَ

And he<sup>-asws</sup> said: 'It suffices you as etiquette that you avoid what you dislike from others'.

وَقَالَ عَ مَنْ كَانَ الْوَرَعُ سَجِيَّةً وَ الْإِفْضَالُ حَلِيَّةً انْتَصَرَ مِنْ أَعْدَائِهِ بِحُسْنِ الثَّنَاءِ عَلَيْهِ وَ تَحَصَّنَ بِالدِّكْرِ الْجَمِيلِ مِنْ وُضُولِ نَقْصٍ إِلَيْهِ.

And he<sup>-asws</sup> said: 'One whose nature were to be devoutness, and the virtues were his ornaments, would be victorious from his enemies with excellent praise upon him; and fortify with the beautiful Zikr from arrival of the deficiency to it'.<sup>16</sup>

## Advise of Ali Amir Al-Momineen<sup>-asws</sup>:

118 كُنْزُ الْكَرَاجِكِيِّ، جَاءَ فِي الْحَدِيثِ عَنِ الْإِمَامِ الصَّادِقِ عَ أَنَّهُ قَالَ: تَكَلَّمَ أَمِيرُ الْمُؤْمِنِينَ عَ بِأَرْبَعٍ وَ عِشْرِينَ كَلِمَةً فِيمَهُ كُلِّ كَلِمَةٍ مِنْهَا وَزْنُ السَّمَاوَاتِ وَ الْأَرْضِ

(The book) 'Kanz' of Al Karajaky' –

'It has come in the Hadeeth from the Imam Al-Sadiq<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> spoke with twenty-four phrases, the value of each phrase from these is the weight of the skies and the earth.

قَالَ رَحِمَ اللَّهُ أَمْرًا سَمِعَ حُكْمًا فَوَعَى وَ دُعِيَ إِلَى رَشَادٍ فَدَنَا وَ أَخَذَ بِحُجْرَةِ هَادٍ فَنَجَا

He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on a person who hears wisdom, so he retains it, and he is called to the rightful guidance, so he goes near, and he holds to a side of the guide so he attains salvation.

رَاقِبَ رَبَّهُ وَ خَافَ ذَنْبُهُ قَدَّمَ خَالِصًا وَ عَمِلَ صَالِحًا اكْتَسَبَ مَذْخُورًا وَ اجْتَنَبَ مَخْذُورًا رَمَى غَرَضًا وَ أَخَذَ عَوَضًا كَابَرَ هَوَاهُ وَ كَذَّبَ مُنَاهُ

He watches out for his Lord<sup>-azwj</sup> and fears his sins. He advances sincerely and does righteous deeds earning the treasure hoards (of Rewards) and shuns the cautions. He shoots a purpose and takes a compensation. He considers his whims as large and belies his wishes.

حَذَرَ أَمَلًا وَ رَتَّبَ عَمَلًا جَعَلَ الصَّبْرَ رَغْبَةً حَيَاتِهِ وَ التَّقَى عُدَّةً وَفَاتِهِ يُظْهِرُ دُونَ مَا يَكُونُ وَ يَكْتَفِي بِأَقَلِّ مِمَّا يَعْلَمُ لَزِمَ الطَّرِيقَةَ الْعَرَاءَ وَ الْمَحَجَّةَ الْبَيْضَاءَ اعْتَنَمَ الْمَهْلَ وَ بَادَرَ الْأَجَلَ وَ تَزَوَّدَ مِنَ الْعَمَلِ.

<sup>16</sup> Bihar Al-Anwaar V 66 – The book of Eman and Kufr – Ch 38 H 115

He is cautious of long hopes and arranges the deeds. He makes the patience a desire of his life and the piety a weapon of his expiry. He reveals besides what he conceals and suffices with less than what he knows. He adheres to the path (like) glue, and (to) the white (clear) manifesto. He takes advantage of the opportunity, and manages the term (of life), and provided from the deeds”.<sup>17</sup>

121 نَحْج، نَحْجِ الْبَلَاغَةَ سُئِلَ عَنِ الْخَيْرِ مَا هُوَ

(The book) ‘Nahj Al Balagah’ –

‘He<sup>-asws</sup> was asked about the good, ‘What is it?’

فَقَالَ لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَوَلَدُكَ وَلَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ وَعَمَلُكَ وَأَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ

He<sup>-asws</sup> said: ‘The good isn’t that your wealth and your children are abundant, but the good is that your knowledge and your deeds are abundant, and that your forbearance should be mighty and you should compete with the people in worship of your Lord<sup>-azwj</sup>.

فَإِنْ أَحْسَنْتَ حَمْدَ اللَّهِ وَإِنْ أَسَأْتَ اسْتَغْفَرْتَ اللَّهَ وَلَا خَيْرَ فِي الدُّنْيَا إِلَّا لِرَجُلَيْنِ رَجُلٍ أَذْنَبَ ذَنْبًا فَهُوَ يَتَذَكَّرُهَا بِالتَّوْبَةِ وَرَجُلٍ يُسَارِعُ فِي الْخَيْرَاتِ وَلَا يَقِلُّ عَمَلٌ مَعَ التَّقْوَى وَكَيْفَ يَقِلُّ مَا يُتَقَبَّلُ.

If you do a good deed, you praise Allah<sup>-azwj</sup>, and if you commit an evil deed, you seek Forgiveness of Allah<sup>-azwj</sup>; and there is no good in the world except for two (types of) men – a man who commits a sin, so he rectifies it by the repentance, and a man hastening in doing the good deeds; and do not belittle a deed done with the piety, and how can it be little what is Accepted?”<sup>18</sup>

## Good deeds are for Allah<sup>-azwj</sup> and Bad deeds are for Satan<sup>-la</sup>:

الْمَحَاسِنُ عَنْ أَبِيهِ عَمَّنْ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا النَّاسُ إِنَّمَا هُوَ اللَّهُ وَالشَّيْطَانُ وَالْحَقُّ وَالْبَاطِلُ وَالْهُدَى وَالضَّلَالُ وَالرُّشْدُ وَالْغَيُّ وَالْعَاجِلَةُ وَالْعَاقِبَةُ وَالْحَسَنَاتُ وَالسَّيِّئَاتُ فَمَا كَانَ مِنْ حَسَنَاتٍ فَلِلَّهِ وَمَا كَانَ مِنْ سَيِّئَاتٍ فَلِلشَّيْطَانِ.

(The book) ‘Al Mahasin’ – from his father, from the one raising it to,

‘Abu Ja’far<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O you people! But rather it is Allah<sup>-azwj</sup> and the Satan<sup>-la</sup>, and the truth and the falsehood, and the guidance and the straying, and the correctness and the error, and the present and the end-result, and the good deeds and the

<sup>17</sup> Bihar Al-Anwaar V 66 – The book of Eman and Kufr – Ch 38 H 118

<sup>18</sup> Bihar Al-Anwaar V 66 – The book of Eman and Kufr – Ch 38 H 121

evil deeds! So, whatever was from the good deeds, it is for Allah<sup>-azwj</sup>, and whatever was from the evil deeds, it is for the Satan<sup>-la</sup>”.<sup>19</sup>

## Those who claim but don't act on the Sunnah:

الخصال عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ أْبْعَضَ النَّاسِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ يَفْتَدِي بِسُنَّةِ إِمَامٍ وَ لَا يَفْتَدِي بِأَعْمَالِهِ.

(The book) 'Al-Khisal' –

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'The most Hateful of the people to Allah<sup>-azwj</sup> Mighty and Majestic is the one who imitates the Sunnah of an Imam<sup>-asws</sup> but does not imitate his<sup>-asws</sup> deeds’”.<sup>20</sup>

## Honour is in Obeying Allah<sup>-azwj</sup>

الخصال عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ قَالَ الصَّادِقُ ع يَا سُفْيَانُ مَنْ أَرَادَ عِزًّا بِلَا عَشِيرَةٍ وَ غِنًى بِلَا مَالٍ وَ هَيْئَةً بِلَا سُلْطَانٍ فَلْيَسْتَقِلْ مِنْ دُلِّ مَعْصِيَةِ اللَّهِ إِلَى عِزِّ طَاعَتِهِ.

(The book) 'Al Khisal' – from Sufyan Al Sowry who said,

'O Sufyan! One who wants honour without a clan, and riches without wealth, and prestige without authority, so let him transfer away from the disgrace of disobedience of Allah<sup>-azwj</sup> to the honour of obeying Him<sup>-azwj</sup>’”.<sup>21</sup>

## Being pleased with the Will of Allah<sup>-azwj</sup> is from Worship:

علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ الرِّيَّانِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي نَجْرَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ يَسْأَلُ اللَّهُ عَمَّا سِوَى الْقَرِيبَةِ

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Al Ashary, from Ali Bin Al Rayyan, from Al-Husayn Bin Muhammad, from Abu Najran, from Abdul Rahman Bin Hammad, from Zareeh Al Muharby,

<sup>19</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 54 H 3

<sup>20</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 64 H 25

<sup>21</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 64 H 26



'From Abu Abdullah<sup>-asws</sup> having said: 'A man said to the Prophet<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! Will Allah<sup>-azwj</sup> Ask about what is besides the obligations?'

قَالَ لَا

He<sup>-saww</sup> said: 'No'.

قَالَ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا تَقْرُبْتُ إِلَى اللَّهِ شَيْءٍ سِوَاهَا

He said, 'By the One<sup>-azwj</sup> Who Sent you with the truth! I will not draw closer to Allah<sup>-azwj</sup> with anything besides it!'

قَالَ وَلَمْ

He<sup>-saww</sup> said: 'And why?'

قَالَ لِأَنَّ اللَّهَ قَبَّحَ خَلْقِي

He said, 'Because Allah<sup>-azwj</sup> has Made me ugly'.

قَالَ فَأَمْسَكَ النَّبِيُّ ص وَ نَزَلَ جِبْرِيلُ ع فَقَالَ يَا مُحَمَّدُ رَبُّكَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ أَفَرِئُ عَبْدِي فَلَانَا السَّلَامَ وَ قُلْ لَهُ أ مَا تَرْضَى أَنْ أَبْعَثَكَ غَدًا فِي الْأَمِينِ

He<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> withheld (from talking), and Jibraeel<sup>-as</sup> descended. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and Says: "Convey the Greetings to My<sup>-azwj</sup> so and so servant and say to him: 'Are you not pleased that I<sup>-azwj</sup> shall Resurrect you tomorrow among the secured ones?'"

فَقَالَ يَا رَسُولَ اللَّهِ وَ قَدْ ذَكَرَنِي اللَّهُ عِنْدَهُ

He said, 'O Rasool-Allah<sup>-saww</sup>! And Allah<sup>-azwj</sup> Mentioned me with Him<sup>-azwj</sup>!'

قَالَ نَعَمْ

He<sup>-saww</sup> said: 'Yes'.

قَالَ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا بَقِيَ شَيْءٌ يُتَقَرَّبُ بِهِ إِلَى اللَّهِ إِلَّا تَقَرَّبْتُ بِهِ.

He said, 'By the One<sup>-azwj</sup> Who Sent you<sup>-saww</sup> with the truth! There will not remain anything one can draw closer to Allah<sup>-azwj</sup> with, except I shall draw closer with it!''<sup>22</sup>

<sup>22</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 64 H 31

## Momin's today needs to be better than his yesterday - in religion:

وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ أَظْهَرَ الْيَأْسِ مِنَ النَّاسِ فَإِنَّ ذَلِكَ مِنَ الْغِنَى وَأَقْلَّ طَلَبِ الْحَوَائِجِ إِلَيْهِمْ فَإِنَّ ذَلِكَ فَقْرٌ حَاضِرٌ وَإِيَّاكَ وَ مَا يُعْتَدُّ مِنْهُ وَ صَلَّى صَلَاةَ مُودَعٍ وَ إِنْ اسْتَطَعْتَ أَنْ تَكُونَ الْيَوْمَ خَيْرًا مِنْكَ أَمْسٍ وَ غَدًا خَيْرًا مِنْكَ الْيَوْمَ فَأَفْعَلْ.

And Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had said: 'Manifest the despair from the people for that is from the riches, and reduce seeking the needs to them, for that is the present poverty, and beware of what you have to apologise from; and pray the farewell Salat, and if you have the capacity to let today be better from you than yesterday, and tomorrow be better from you than today, then do so'.<sup>23</sup>

## The Will of Allah<sup>-azwj</sup> is good under all conditions:

محض، التمحيص عن أبي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَعِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْفَاقَةِ وَ الْمَسْكِنَةِ وَ السُّقْمِ فِي أَبْدَانِهِمْ فَأَبْلَوْهُمْ بِالْفَاقَةِ وَ الْمَسْكِنَةِ وَ السُّقْمِ فَيَصْلُحُ لَهُمْ عَلَيْهِ أَمْرُ دِينِ عِبَادِي

(The book) 'Al Tamhees' – from Abu Ubeyda Al Haza'a,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Said: "From My<sup>-azwj</sup> Momineen servants there are such servants, the matters of their religion are not correct except with the destitution and the neediness, and the illness in their bodies, so I<sup>-azwj</sup> Try them with the destitution, and the neediness, and the illness so it corrects for them, the matter of the religion of My<sup>-azwj</sup> servants for their being upon it.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وَسَادِهِ فَيَتَهَجَّدُ لِي اللَّيْلَ فَيُتْعِبُ نَفْسَهُ فِي عِبَادَتِي فَأَضْرِبُهُ بِالنَّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظْرًا مَنِي لَّهُ وَ إِنْقَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقْرُؤُهُ وَ هُوَ مَاقِتٌ لِنَفْسِهِ زَارٍ عَلَيْهَا

And from My<sup>-azwj</sup> Momineen servants there is one who struggles in worshipping Me<sup>-azwj</sup>, so he arises from his sleep and the pleasure of his pillow, and he holds vigil in the nights for Me<sup>-azwj</sup>. He fatigues himself in worshipping Me<sup>-azwj</sup>, so I<sup>-azwj</sup> Strike him with the drowsiness for the night or two nights, as a warning from Me<sup>-azwj</sup> to him, and it occurs upon him, so he sleeps until morning, and he recites it while he is blaming himself of reviewing upon it.

<sup>23</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 64 H 46 c

وَلَوْ أُحْلِيَ بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبُ فَيُصِيرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ  
لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ عِنْدَ حَدِّ التَّقْصِيرِ فَيَتَبَاعَدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ

And if I<sup>-azwj</sup> were to Vacate between him and what he wants from worshipping Me<sup>-azwj</sup>, the self-conceit would enter him from that, so the self-conceit would take him to the Fitna with his deeds. Thus, there would come to him from that, what would be his destruction in it due to his self-conceit with his deeds, and his being pleased with himself at a limit of deficiency. So, he would be distanced from Me<sup>-azwj</sup> during that while he would be thinking that he is drawing closer to Me<sup>-azwj</sup>.

فَلَا يَتَكَلَّلُ الْعَامِلُونَ عَلَى أَعْمَالِهِمْ الَّتِي يَعْمَلُونَهَا لِتَوَائِي فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَ اتَّعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بِالْغَيْنِ  
فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النَّعِيمِ فِي جَنَّاتِي

Therefore, the workers should not be relying upon their works which they are working for My<sup>-azwj</sup> Rewards, for even if they were to struggle and fatigue themselves their whole lives in worshipping Me<sup>-azwj</sup>, they would be deficient, not reaching in their worship, essence of worshipping Me<sup>-azwj</sup> regarding what they are seeking with Me<sup>-azwj</sup>, from My<sup>-azwj</sup> Benevolence, and the bounties in My<sup>-azwj</sup> Gardens.

وَ لَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ لِقَضَائِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدَارِكُهُمْ وَ مِنِّي يُبَلِّغُهُمْ رِضْوَانِي وَ  
مَغْفِرَتِي يُلْبِسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِذَلِكَ تَسْمِيَتْ.

But let them be trusting in My<sup>-azwj</sup> Mercy and let them be hoping for My<sup>-azwj</sup> Grace, and let them be reassured to the good thoughts with Me<sup>-azwj</sup>, for My<sup>-azwj</sup> Mercy will come across them during that, and My<sup>-azwj</sup> Conferment, My<sup>-azwj</sup> Satisfaction will reach them and My<sup>-azwj</sup> Forgiveness. My<sup>-azwj</sup> Pardon will cover them, for I<sup>-azwj</sup> am Allah<sup>-azwj</sup> the Beneficent, the Merciful. With that, I<sup>-azwj</sup> have been Named!<sup>24</sup>

## One should focus on the acceptance of deeds:

وَ قَالَ الْكَازِمُ عَ لَهُشَامُ بْنُ الْحَكَمِ يَا هِشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عَلَامَةٌ عَلَى قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ اعْتَزَلَ أَهْلَ الدُّنْيَا وَ الرَّاعِبِينَ  
فِيهَا وَ رَغِبَ فِيمَا عِنْدَ اللَّهِ وَ كَانَ اللَّهُ أُنَيْسَهُ فِي الْوَحْشَةِ وَ صَاحِبَهُ فِي الْوَحْدَةِ وَ غِنَاهُ فِي الْعَيْلَةِ وَ مُعِزَّهُ مِنْ غَيْرِ عَشِيرَةٍ

And Al-Kazim<sup>-asws</sup> said to Hisham Bin Al-Hakam: ‘O Hisham! The patience is based upon the one sign, upon strength of the intellect. One using intellect about Allah<sup>-azwj</sup> would isolate from people of the world and the ones being desirous regarding it while he is desirous regarding what is in the Presence of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> would be his comfort during the loneliness,

<sup>24</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 63 H 53

and his companion in the solitude, and his richness in his poverty, and his endearment from without a clan!

يَا هِشَامُ قَلِيلُ الْعَمَلِ مَعَ الْعِلْمِ مُقْبُولٌ مُضَاعَفٌ وَكَثِيرُ الْعَمَلِ مِنْ أَهْلِ الْجَهْلِ مَرْدُودٌ.

O Hisham! Few deeds with the knowledge are Accepted as multiple, and a lot of deeds from the ignorant people are rejected”.<sup>25</sup>

## One of the best Deeds

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ إِشْبَاعُ جُوعَةِ الْمُؤْمِنِ أَوْ تَنْفِيسُ كُرْبَتِهِ أَوْ فَضَاءُ دَيْنِهِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from;

Abu Abdullah<sup>-asws</sup> says: ‘From the most beloved of the deeds to Allah<sup>-azwj</sup> Mighty and Majestic is satiating the hunger of the believer, or relieving his worries, or paying-off his debts’.<sup>26</sup>

مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مَعْمَرٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي بَعْضِ حُطْبِهِ إِنَّ أَفْضَلَ الْفِعَالِ صِيَانَةُ الْعِرْضِ بِالْمَالِ .

Muhammad Bin Ali, from Moama, raising it, said,

‘Amir Al-Momineen<sup>-asws</sup> said in one of his<sup>-asws</sup> sermons: ‘The most superior deed is maintaining the dignity with the wealth’.<sup>27</sup>

## Deed require sincerity:

مص، مصباح الشريعة قَالَ الصَّادِقُ ع الإِخْلَاصُ يَجْمَعُ حَوَاصِلَ الْأَعْمَالِ وَهُوَ مَعْنَى مُتَاحُهُ الْقَبُولُ وَتَوْفِيقُهُ الرِّضَا فَمَنْ تَقَبَّلَ اللَّهُ مِنْهُ وَرَضِيَ عَنْهُ فَهُوَ الْمُخْلِصُ وَإِنْ قَلَّ عَمَلُهُ وَمَنْ لَا يَقْبَلُ اللَّهُ مِنْهُ فَلَيْسَ بِمُخْلِصٍ وَإِنْ كَثُرَ عَمَلُهُ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq<sup>-asws</sup> said: ‘The sincerity combines results of the deeds, and it is in the meaning, it is its key for the Acceptance, and its signature is the (Divine) Pleasure. The one whom Allah<sup>-azwj</sup> Accepts from and is Pleased with him, so he is the sincere, and even if his deeds are few; and

<sup>25</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 49 H 14 e

<sup>26</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 7

<sup>27</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 14

the one whom Allah<sup>-azwj</sup> does not Accept from him, he isn't sincere, and even if his deeds were a lot.

اعْتَبَاراً بِآدَمَ عَ وَ إِبْلِيسَ وَ عَلَامَةُ الْقَبُولِ وَجُودُ الْإِسْتِقَامَةِ بِذَلِكِ الْمَحَابِّ مَعَ إِصَابَةِ عِلْمٍ كُلِّ حَرَكَةٍ وَ سُكُونٍ

Take a lesson with Adam<sup>-as</sup> and Iblees<sup>-la</sup> and the sign of Acceptance as the existence is the virtuousness, by giving all loved things along with attaining knowledge of every movement and stillness.

فَالْمُخْلِصُ ذَاتُ رُوحِهِ بَازِلٍ [بِذَلِكَ] مُهَجَّتُهُ فِي تَقْوِيمِ مَا بِهِ الْعِلْمُ وَ الْأَعْمَالُ وَ الْعَامِلُ وَ الْمَعْمُولُ بِالْعَمَلِ لِأَنَّهُ إِذَا أَدْرَكَ ذَلِكَ فَقَدْ أَدْرَكَ الْكُلَّ وَ إِذَا فَاتَهُ ذَلِكَ فَاتَهُ الْكُلُّ وَ هُوَ تَصْنِيفُ مَعَانِي التَّنْزِيهِ فِي التَّوْحِيدِ

The sincere one, his soul melts submitting his self in evaluating the knowledge and the deeds, and the worker and the worked with the deed, because when he realises that, for he has realised the whole, and he loses that, so he has lost the whole, and it is cleansing the meaning of removing in the Tawheed.

كَمَا قَالَ الْأَوَّلُ هَلَكَ الْعَامِلُونَ إِلَّا الْعَابِدُونَ وَ هَلَكَ الْعَالِمُونَ إِلَّا الصَّادِقُونَ وَ هَلَكَ الصَّادِقُونَ إِلَّا الْمُخْلِصُونَ وَ هَلَكَ الْمُخْلِصُونَ إِلَّا الْمُتَّقُونَ وَ هَلَكَ الْمُتَّقُونَ إِلَّا الْمُؤْمِنُونَ وَ إِنَّ الْمُؤْمِنِينَ لَعَلَى حَظَرٍ عَظِيمٍ قَالَ اللَّهُ لِنَبِيِّهِ صَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

(It is) like what he<sup>-asws</sup> said, 'The first to be destroyed are the workers except the worshippers, and the worshippers are destroyed except the knowing (knowledgeable) ones, and the knowing ones are destroyed except the truthful ones, and the truthful ones are destroyed except the sincere ones, and the sincere ones are destroyed except the pious, and the pious are destroyed except the convinced ones, and the convinced ones are upon the mighty thinking. Allah<sup>-azwj</sup> Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **And worship your Lord until there comes to you certainty [15:99].**

وَ أَذْنَى حَدِّ الْإِحْلَاصِ بَذَلُ الْعَبْدِ طَاقَتَهُ ثُمَّ لَا يَجْعَلُ لِعَمَلِهِ عِنْدَ اللَّهِ قَدْرًا فَيُوجِبُ بِهِ عَلَى رَبِّهِ مُكَافَأَةً لِعَمَلِهِ لِعِلْمِهِ أَنَّهُ لَوْ طَالَبَهُ بِوَفَاءِ حَقِّ الْعِبَادَةِ لَعَجَزَ

And the lowest limit of sincerity is the servant exerting his strength, then he does not make any worth to be for his deed in the Presence of Allah<sup>-azwj</sup>, so it is obligated upon his Lord<sup>-azwj</sup> to be sufficed for his work due to his knowledge that had he sought the fulfilment of the right of the servitude, He<sup>-azwj</sup> would have Fulfilled.

وَ أَذْنَى مَقَامِ الْمُخْلِصِ فِي الدُّنْيَا السَّلَامَةُ مِنْ جَمِيعِ الْأَثَامِ وَ فِي الْآخِرَةِ النَّجَاةُ مِنَ النَّارِ وَ الْقَوَرُ بِالْجَنَّةِ.

And the lowest position of the sincere one in the world is the safety from entirety of the sins, and in the Hereafter, salvation from the Fire and the success with the Paradise".<sup>28</sup>

<sup>28</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 54 H 18

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَاعْمَالِكُمْ وَ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ.

And Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> does not Look at your faces and your deeds, but rather He<sup>-azwj</sup> Looks into your hearts’.<sup>29</sup>

وَقَالَ صَاحِبُ خَيْرٍ عَنْ جِبْرِئِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ قَالَ: الْإِخْلَاصُ سِرٌّ مِنْ أَسْرَارِي اسْتَوْدَعْتُهُ قَلْبَ مَنْ أَحْبَبْتُ مِنْ عِبَادِي.

And he<sup>-saww</sup> said informing from Jibraeel<sup>-as</sup>, from Allah<sup>-azwj</sup> Mighty and Majestic Having Said: “The sincerity is a secret from My<sup>-azwj</sup> Secrets! I<sup>-azwj</sup> Deposit it in a heart of the one I<sup>-azwj</sup> Love from My<sup>-azwj</sup> servants!”<sup>30</sup>

## Concealing of Deeds:

ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَبَّاسِ بْنِ هِلَالٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ الْمُسْتَتِرُ بِالْحَسَنَةِ تَغْدِلُ سَبْعِينَ حَسَنَةً وَ الْمُذِيعُ بِالسَّيِّئَةِ مَحْدُولٌ وَ الْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Abbas Bin Hilal who said,

‘I heard Al-Reza<sup>-asws</sup> saying: ‘The concealer of (his) good deeds equates to seventy good deeds, and the broadcaster of the evil deeds is abandoned, and the concealer of the evil deeds is Forgiven for it’.<sup>31</sup>

صح، صحيفة الرضا عليه السلام عن الرضا ع قال قال علي بن أبي طالب ع من كنوز الجنة إخفاء العمل والصبر على الرزايا و كتمان المصائب.

(The book) ‘Saheefa Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup>, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: ‘From the treasures of Paradise is concealing the deed, and patience upon the calamity, and concealing the difficulties’.<sup>32</sup>

ختص، الإختصاص عن العالم ع قال: الْمُسْتَتِرُ بِالْحَسَنَةِ لَهُ سَبْعُونَ ضِعْفًا وَ الْمُذِيعُ لَهُ وَاحِدٌ وَ الْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ وَ الْمُذِيعُ لَهَا مَحْدُولٌ.

(The book) ‘Al Ikhtisas’ –

<sup>29</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 54 H 21 b

<sup>30</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 54 H 24 f

<sup>31</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 55 H 2

<sup>32</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 55 H 3

‘From the Scholar<sup>-asws</sup> having said: ‘The concealer of (his) good deeds, for him would be seventy multiple, and the broadcaster of it, one, and the concealer of (his) evil deed is Forgiven for it, and the broadcaster of it is abandoned’.<sup>33</sup>

ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله عن علي بن محمد العلوي عن محمد بن أحمد المكتتب عن أحمد بن محمد الكوفي عن علي بن الحسين بن فضال عن أبيه عن الرضا ع قال: مَنْ شَهَرَ نَفْسَهُ بِالْعِبَادَةِ فَاتَّهَمُوهُ عَلَى دِينِهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْغِضُ شُهْرَةَ الْعِبَادَةِ وَ شُهْرَةَ اللَّيَاسِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Husayn Bin Ubeydullah, from Ali Bin Muhammad Al Alawy, from Muhammad Bin Ahmad Al Mukattib, from Ahmad Bin Muhammad Al Kufi, from Ali Bin Fazzal, from his father,

‘From Al-Reza<sup>-asws</sup> having said: ‘One who fames himself with the worship, then accuse him upon his religion, for Allah<sup>-azwj</sup> Mighty and Majestic Hates fame of the worship and fame of the clothing’.

ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا فَرَضَ عَلَى النَّاسِ فِي الْيَوْمِ وَ اللَّيْلَةِ سَبْعَ عَشْرَةَ رَكْعَةً مَنْ أَتَى بِهَا لَمْ يَسْأَلْهُ اللَّهُ عَزَّ وَ جَلَّ عَمَّا سِوَاهَا وَ إِنَّمَا أَضَافَ رَسُولُ اللَّهِ ص إِلَيْهَا مِثْلَيْهَا لِيَتِمَّ بِالنَّوَافِلِ مَا يَقَعُ فِيهَا مِنَ النُّقْصَانِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُعَذِّبُ عَلَى كَثْرَةِ الصَّلَاةِ وَ الصَّوْمِ وَ لَكِنَّهُ يُعَذِّبُ عَلَى خِلَافِ السُّنَّةِ.

Then he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic rather Imposed upon the people, during the day and night, seventeen Cycles (of Salat). One who comes with it, Allah<sup>-azwj</sup> Mighty and Majestic will not Question about what is besides it, and rather Rasool-Allah<sup>-saww</sup> had added to these the likes of it in order to complete with the optional, whatever had occurred in it from the deficiencies, and that Allah<sup>-azwj</sup> Mighty and Majestic will not Punish upon the many Salat and the Fasts, but He<sup>-azwj</sup> will Punish upon opposing the Sunnah’.<sup>34</sup>

عِدَّةُ الدَّاعِي، رُوِيَ عَنْهُمْ ع أَنَّ فَضْلَ عَمَلِ السِّرِّ عَلَى عَمَلِ الْجَهْرِ سَبْعُونَ ضِعْفًا.

(The book) ‘Uddat Al Daie’ –

‘It is reported from them<sup>-asws</sup>: ‘The merit of the secret deed over the open deed is of seventy multiple’.<sup>35</sup>

شي، تفسير العياشي عن زيد بن أبي أسامة عن أبي عبد الله ع قال: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ قَالَ هُوَ الذَّنْبُ يَهُمُّ بِهِ الْعَبْدُ فَيَتَذَكَّرُ فَيَدْعُهُ.

Tafseer Al Ayyashi – from Zayd Bin Abu Usama,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then**

<sup>33</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 55 H 4

<sup>34</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 55 H 5

<sup>35</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 55 H 6

**they are seeing [7:201].** He<sup>-asws</sup> said: 'It is the sin the servants think of committing it, then he is mindful, so he leaves it'.<sup>36</sup>

شيء، تفسير العياشي عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا مَا ذَلِكَ الطَّائِفُ قَالَ هُوَ السَّيِّئُ بِهِمُ الْعَبْدُ بِهِ ثُمَّ يَذْكُرُ اللَّهَ فَيُصْبِرُ وَ يُقْصِرُ.

Tafseer Al Ayyashi – from Ali Bin Abu Hamza,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201],** 'What is that evil?' He<sup>-asws</sup> said: 'It is the evil deed which the servants thinks of committing it. Then he remembers Allah<sup>-azwj</sup>, so he sees (realises) and shortens (does not do it)'.<sup>37</sup>

## Don't delay in doing good deed:

ما، الأمايلي للشيخ الطوسي المفيض عَنِ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ الْكَاتِبِ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ الْمَالِكِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُفْيَانَ عَنْ حَبِيبٍ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ أَبِي دَرٍّ رَحِمَهُ اللَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص اتَّقِ اللَّهَ حَيْثُ كُنْتَ وَ خَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ وَ إِذَا عَمِلْتَ سَيِّئَةً فَأَعْمَلْ حَسَنَةً يَمْحُوهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ismail Bin Muhammad Bin Al Katib, from Ahmad Bin Ja'far Al Maliy, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Yahya Bin Saeed, from Sufyan, from Habeeb, from Maymoun Bin Abu Shabeeb,

'From Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-ra</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Fear Allah<sup>-azwj</sup> wherever you may be, and Creator of the people is with excellent Manners, and when you do an evil deed, so do a good deed, He<sup>-azwj</sup> will Delete it (evil deed)'.<sup>38</sup>

وَ اعْلَمْ يَا مُحَمَّدُ أَنَّكَ وَ إِن كُنْتَ مُحْتَاجًا إِلَى نَصِيحِكَ مِنَ الدُّنْيَا إِلَّا أَنَّكَ إِلَى نَصِيحِكَ مِنَ الْآخِرَةِ أَحْوَجُ فَإِنْ عَرَضَ لَكَ أَمْرَانِ أَحَدُهُمَا لِلْآخِرَةِ وَ الْآخَرُ لِلدُّنْيَا فَابْدَأْ بِالْآخِرَةِ وَ لَتُعْطِيَكَ رَغْبَتُكَ فِي الْخَيْرِ وَ لَتَحْسُنَ فِيهِ نِيَّتُكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعْطِي الْعَبْدَ عَلَى قَدْرِ نِيَّتِهِ وَ إِذَا أَحَبَّ الْخَيْرَ وَ أَهْلَهُ وَ لَمْ يَعْمَلْهُ كَانَ إِنْ شَاءَ اللَّهُ كَمَنْ عَمِلَهُ

(Amir Al-Momineen<sup>-asws</sup> wrote to Mohammed Ibn Abu Bakr) And know, O Muhammad that you, although you are needy to your share from the world, you are more needy to your share from the Hereafter.

So, if two matters are presented to you, one of them for the Hereafter and the other for the world, then begin with the matter of the Hereafter in order to magnify your desired regarding

<sup>36</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 56 H 13

<sup>37</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 56 H 14 a

<sup>38</sup> Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 56 H 24



the good, and to improve your intention regarding it. Allah<sup>-azwj</sup> Mighty and Majestic would Give the servant in accordance to his intention, so if he were to love the good and its people and does not do (the deed), if Allah<sup>-azwj</sup> so Desires, would be like the one who had done it. ....And the greetings”. (an extract).<sup>39</sup>

لي، الأمايلي للصدوق ابن البرقي عن أبيه عن جدّه عن عليّ بن الحكم عن أبان بن عثمان عن بشّار بن بشّار عن الصادق جعفر بن محمد ع قال: إذا أردت شيئاً من الخير فلا تؤخره فإنّ العبد ليصوم اليوم الحارّ يريد به ما عند الله عزّ وجلّ فيعتقه الله من النار و يتصدّق بالصدقة يريد بها وجه الله فيعتقه الله من النار.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Ali Bin Al Hakam, from Aban Bin Usman, from Bashar Bin Bashar,

‘From Al-Sadiq Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘Whenever you want something from the good, do not delay it, for the servant tends to fast the hot day intending by it what is in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, so Allah<sup>-azwj</sup> Liberates him from the Fire, and he gives in charity intending the Face of Allah<sup>-azwj</sup> by it, so Allah<sup>-azwj</sup> Liberates him from the Fire’.<sup>40</sup>

ل، الخصال الأربعة قال أمير المؤمنين ع لكل شيء ثمرة و ثمرة المعروف نعيمه.

(The book) ‘Al Khisaal’ – The (Hadeeth Al Arbamia),

‘Amir Al-Momineen<sup>-asws</sup> said: ‘For everything there is a fruit, and the fruit of an act of kindness is hastening it’.<sup>41</sup>

- و قال ع بادروا بعمل الخير قبل أن تشغلوا عنه بغيره.

And he<sup>-asws</sup> said: ‘Rush with the good deeds before you get pre-occupied from it with something else!’<sup>42</sup>

ما، الأمايلي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عند وفاته إذا عرض شيء من أمر الآخرة فابداً به و إذا عرض شيء من أمر الدنيا فتأته حتى نصيب رشداً فيه.

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

‘Amon what Amir Al-Momineen<sup>-asws</sup> had bequeathed with at his<sup>-asws</sup> expiry: ‘Whenever something from the matters of the Hereafter presents, begin with it, and whenever

<sup>39</sup> Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 e

<sup>40</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 66 H 14

<sup>41</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 66 H 15 a

<sup>42</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 66 H 15 b

something from matters of the world presents, desist until you attain the rightful guidance regarding it”.<sup>43</sup>

سر، السرائر عَنْ حَرِيرٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع اَعْلَمَنَّ أَنَّ أَوَّلَ الْوَقْتِ أَبَدًا أَفْضَلُ فَتَعَجَّلِ الْخَيْرَ أَبَدًا مَا اسْتَطَعْتَ وَ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى مَا دَامَ عَلَيْهِ الْعَبْدُ وَ إِنْ قَلَّ.

(The book) ‘Al Saraair’ – from Hareyz, from Zurara who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘Know that the beginning of the timing will always be superior, so hasten the good for ever as per your capacity, and the most Beloved of the deeds to Allah<sup>-azwj</sup> the Exalted is what servant is constant upon it, and even if it is little’.<sup>44</sup>

شي، تفسير العياشي عَنِ الْحُلَيْيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْهُ قَالَ: قَالَ أَبُو جَعْفَرٍ ع لِأَبِي عَبْدِ اللَّهِ ع يَا بُنَيَّ عَلَيْكَ بِالْحَسَنَةِ بَيْنَ السَّيِّئَتَيْنِ تَمْحُوهُمَا

Tafseer Al Ayyashi – from Al Halby, from one of our companions, from him who said,

‘Abu Ja’far<sup>-asws</sup> said to Abu Abdullah<sup>-asws</sup>: ‘O my<sup>-asws</sup> son<sup>-asws</sup>! Upon you<sup>-asws</sup> is to be with the good deed between the two evil deeds, to delete them both!’

قَالَ وَ كَيْفَ ذَلِكَ يَا أَبَتِ

He<sup>-asws</sup> said: ‘And how is that so, O father<sup>-asws</sup>?’

قَالَ مِثْلَ قَوْلِ اللَّهِ وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافُ بِهَا لَا تَجْهَرُ بِصَلَاتِكَ سَيِّئَةٌ وَ لَا تُخَافُ بِهَا سَيِّئَةٌ وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا حَسَنَةً

He<sup>-asws</sup> said: ‘Like the Words of Allah<sup>-azwj</sup>: **And neither be loud with your Salat nor be silent with it [17:110]**, do not be loud with your<sup>-asws</sup> Salat, (it is) an evil deed, and do not be silent with it, an evil deed - **and seek a way between that’ [17:110]** – a good deed.

وَ مِثْلَ قَوْلِهِ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ وَ مِثْلَ قَوْلِهِ وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا فَاسْرَفُوا سَيِّئَةٌ وَ اقْتَرَوْا سَيِّئَةٌ وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا حَسَنَةً فَعَلَيْكَ بِالْحَسَنَةِ بَيْنَ السَّيِّئَتَيْنِ.

And like His<sup>-azwj</sup> Words: **And do not make your hand to be shackled to your neck nor extend it with every extension [17:29]**; and like His<sup>-azwj</sup> Words: **And those, when they spend, are not being extravagant and are not stingy**, - their being extravagant is an evil deed, and being stingy is an evil deed - **and are moderate between that [25:67]** – a good deed. Thus, it is upon you<sup>-asws</sup> with the good deed between the two evil deeds’.<sup>45</sup>

<sup>43</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 66 H 16

<sup>44</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 66 H 18

<sup>45</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 66 H 19

جاء المجالس للمفيد أحمد بن الوليد عن أبيه عن الصفار عن ابن مَرْووف عن ابن مَهْزِيَّار عن ابن أبي عَمِيرٍ عن هشام بن سالم عن أبي عبد الله ع أَنَّهُ قَالَ: إِذَا هَمَمْتَ بِخَيْرٍ فَلَا تُؤَخِّرْهُ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رُبَّمَا اطَّلَعَ عَلَى عَبْدِهِ وَهُوَ عَلَى الشَّيْءِ مِنْ طَاعَتِهِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي لَا أُعَذِّبُكَ بَعْدَهَا

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Abu Umeir, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whenever you think of doing a good, do not delay it, for Allah<sup>-azwj</sup> Blessed and Exalted sometimes Notifies upon His<sup>-azwj</sup> servant while he is upon something from His<sup>-azwj</sup> obedience, so He<sup>-azwj</sup> Says: 'By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! I<sup>-azwj</sup> will not Punish you after it!'

وَ إِذَا هَمَمْتَ بِمَعْصِيَةٍ فَلَا تَتَّعَلَّهَا فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رُبَّمَا اطَّلَعَ عَلَى الْعَبْدِ وَ هُوَ عَلَى شَيْءٍ مِنْ مَعَاصِيهِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي لَا أَغْفِرُ لَكَ أَبَدًا.

And whenever you think of doing an evil deed, do not do it, for Allah<sup>-azwj</sup> Blessed and Exalted sometimes Notifies upon the servant while he is upon something from His<sup>-azwj</sup> disobedience, so He<sup>-azwj</sup> Says: "By My<sup>-azwj</sup> Mighty and My<sup>-azwj</sup> Majestic! I<sup>-azwj</sup> will not Forgive (your sins) for you, ever!"<sup>46</sup>

ل- أحمد بن محمد بن الهيثم العجلي و أحمد بن الحسن القطان و محمد بن أحمد السناني و الحسين بن إبراهيم بن هشام المكتب و عبد الله بن محمد الصائغ و علي بن عبد الله. الوراق رضى الله عنهم قالوا حدَّثنا أبو العباس أحمد بن يحيى بن زكريا القطان قال: حدَّثنا بكر بن عبد الله بن حبيب، قال: حدَّثنا تميم بن مَهْلُول قال: حدَّثنا ابن معاوية عن الأعمش

Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al Hassan Al Qattan, and Muhammad Bin Ahmad Al Sinany, and Al-Husayn Bin Ibrahim Bin Hisham Al Maktab, and Abdullah bin Muhammad Al Sa'aig, and Ali Bin Abdullah Al Waraq, May Allah<sup>-azwj</sup> be Pleased with them. They said, 'It is narrated to us by Abu Al Abbas Ahmad Bin Yahya Bin Zakariya Al Qattan who said, 'It is narrated to us by Bakr Bin Abdullah Bin Habeeb who said, 'It is narrated to us by Tameem Bin Bahloul who said, 'It is narrated to us by Ibn Muawiya, from Al Amsh,

عن جعفر بن محمد عليه السلام قال: فيما وصف لي من شرائع الدين ان الله لا يكلف نفسا الا وسعها و لا يكلفها فوق طاقتها و أفعال العباد مخلوقة خلق تقدير لا خلق تكوين،

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'Among what has been described to me<sup>-asws</sup> from the Laws of religion is that Allah<sup>-azwj</sup> does not Encumber any soul except to its capacity, and He<sup>-azwj</sup> does not Encumber above its endurance, and the deeds of servant are creations, creations of determination nor creations of coming into being.

<sup>46</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 66 H 20

فس، تفسير القمي أبي عن حماد عن أبي بصير عن أبي عبد الله ع قال: قال رسول الله ص لعلني ع يا علي ما من دار فيها فرحة إلا يتبعها ترحة و ما من هم إلا وله فرح إلا هم أهل النار فإذا عملت سيئة فأتبعها بحسنة تمحوها سريعاً و عليك بصنائع الخير فإنها تدفع مصارع السوء.

Tafseer Al Qummi – My father, from Hammad, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘There is no house having happiness in it except it is followed by sorrow, and there is no worry except and there is relief for it except the worry of people of the Fire. Whenever you do an evil deed, then follow it up with a good deed to have it Deleted quickly, and upon you is with doing the good, for it repels the onslaught of the evil deed’.<sup>47</sup>

ما، الأماالي للشيخ الطوسي المفيض عن الكاتب عن أحمد بن جعفر المالكي عن عبد الله بن أحمد بن حنبل عن أبيه عن يحيى بن سعيد عن سفيان عن حبيب عن ميمون بن أبي شبيب عن أبي ذر قال قال رسول الله ص أتق الله حيث كنت و خالق الناس مخلوق حسن و إذا عملت سيئة فاعمل حسنة تمحوها.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Katib, from Ahmad Bin Ja’far Al Maliky, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Yahya Bin Saeed, from Sufyan, from Habeeb, from Maymoun Nin Abu Shueyb,

‘From Abu Zarr<sup>-ra</sup>, from Rasool-Allah<sup>-saww</sup> having said: ‘Fear Allah<sup>-azwj</sup> wherever you may be, and Creator of the people is good with created being, and whenever you do an evil deed, so do a good deed to have it Deleted’.<sup>48</sup>

مع، معاني الأخبار ماجيلويه عن عمه عن البرقي عن محمد بن سنان عن المفضل عن ابن ظبيان قال قال أبو عبد الله ع من خلا بعمل فلينظر فيه فإن كان حسناً جميلاً فليمنض عليه و إن كان سيئاً فليحاً فليجتنبه فإن الله عز و جل أولي بالوفاء و الزيادة

(The book) ‘Ma’any Al Akhbar’ – Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan who said,

‘Abu Abdullah<sup>-asws</sup> having said: ‘One who engages in a deed, let him look into it. If it was good, beautiful, let him continue upon it, and if it was evil, let him shun it, for Allah<sup>-azwj</sup> Mighty and Majestic is Foremost with the loyalty and the increase.

و من عمل سيئة في السر فليعمل حسنة في السر و من عمل سيئة في العلانية فليعمل حسنة في العلانية.

And one has done an evil deed in the secret so let him do a good deed in the secret, and one who has done an evil deed in the open, so let him do a good deed in the open’.<sup>49</sup>

<sup>47</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 70 H 2

<sup>48</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 70 H 3

<sup>49</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 70 H 6

## Self-scrutiny is from the Eman:

عُدَّة الدَّاعِي، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ كُلَّ يَوْمٍ فَإِنْ عَمِلَ خَيْرًا حَمَدَ اللَّهَ وَاسْتَزَادَهُ وَإِنْ عَمِلَ سُوءًا اسْتَغْفَرَ اللَّهَ.

(The book) 'Uddat Al Daie' –

'Amir Al-Momineen<sup>-asws</sup> said: 'He isn't from us, one who does not reckon himself every day. If he has done a good deed, he should praise Allah<sup>-azwj</sup> and seek His<sup>-azwj</sup> increase, and if he has done an evil deed, he should seek Forgiveness of Allah<sup>-azwj</sup>'.<sup>50</sup>

## World is the place of deeds and Hereafter is the place of rewards:

وَعَنْ زَيْدِ بْنِ وَهَبٍ أَنَّ عَلِيًّا ع قَالَ فِي هَذِهِ اللَّيْلَةِ حَتَّى مَتَى لَا نُنَاهِضُ الْقَوْمَ بِأَجْمَعِنَا فَقَامَ فِي النَّاسِ عَشِيَّةَ الثَّلَاثَاءِ بَعْدَ الْعَصْرِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُبْرِمُ مَا نَقُضَ وَلَا يَنْقُضُ مَا أَبْرَمَ وَلَوْ شَاءَ مَا اخْتَلَفَ اثْنَانِ مِنْ هَذِهِ الْأُمَّةِ وَلَا مِنْ خَلْقِهِ وَلَا تَنَازَعَ الْبَشَرُ فِي شَيْءٍ مِنْ أَمْرِهِ وَلَا جَحَدَ الْمُفْضُولُ ذَا الْفَضْلِ فَضْلُهُ

And from Zayd Bin Wahab, 'Ali<sup>-asws</sup> said: 'In this night, until when will we not get up in our entirety to (fight) the people?' He<sup>-asws</sup> stood among the people in the evening of Tuesday after Al-Asr. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who does not Accomplish what is broken nor Breaks what is accomplished, and if He<sup>-azwj</sup> so Desired, no two from the community would differ, nor anyone from His<sup>-azwj</sup> creatures, nor would any mortal dispute regarding anything from His<sup>-azwj</sup> Commands, nor would the non-meritorious reject the one with merits of his merits.

وَقَدْ سَافَقْتَنَا وَهَؤُلَاءِ الْقَوْمِ الْأَقْدَارِ [الْأَقْدَارُ] حَتَّى لَقِيتُ بَيْنَنَا فِي هَذَا الْمَوْضِعِ وَنَحْنُ مِنْ رَبَّنَا بِمَرَأَى وَ مَسْمَعٍ وَلَوْ شَاءَ لَعَجَلَ النِّقْمَةَ وَ لَكَانَ مِنْهُ التَّغْيِيرُ حَتَّى يُكَذِّبَ اللَّهُ الظَّالِمَ وَ يُعْلِمَ الْحَقَّ أَيْنَ مَصِيرُهُ وَ لَكِنَّهُ جَعَلَ الدُّنْيَا دَارَ الْأَعْمَالِ وَ جَعَلَ الْآخِرَةَ دَارَ الْجَزَاءِ وَ الْقَزَارَ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

And we had been led (by the events), and these people were in power and they wrapped us in this place, and we are with sight and hearing from our Lord<sup>-azwj</sup>, and had He<sup>-azwj</sup> so Desired, He<sup>-azwj</sup> could have hastened the Punishment, but from Him<sup>-azwj</sup> is the alteration until Allah<sup>-azwj</sup> belies the oppressor and he knows the truth, where its destination is, and by (Allah<sup>-azwj</sup>) He<sup>-azwj</sup> Made the world to be a house of working and Made the Hereafter to be a house of the Recompense and the settlement, ***for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].***

<sup>50</sup> Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 73 H 3

أَلَا إِنَّكُمْ لَأَقْوَى الْعَدُوِّ غَدًا إِنْ شَاءَ اللَّهُ فَأَطِيعُوا اللَّيْلَةَ الْقِيَامَ وَ أَكْثَرُوا تِلَاوَةَ الْقُرْآنِ وَ اسْأَلُوا اللَّهَ الصَّبْرَ وَ النَّصْرَ وَ الْقُوَّةَ بِالْجِدِّ وَ الْحَزْمِ وَ كُونُوا صَادِقِينَ

Indeed! We shall be meeting the enemy tomorrow if Allah<sup>-azwj</sup> so Desires, so prolong the standing (for Salat) tonight and frequent in recitation of the Quran, and ask Allah<sup>-azwj</sup> for the patience, and the help, and meeting them with the determination and the firmness, and become truthful’.

قَالَ قَوْثَبُ النَّاسِ إِلَى رِمَاحِهِمْ وَ سُيُوفِهِمْ وَ نَبَاهِهِمْ لِيَصْلَحُونَهَا [يُصْلِحُونَهَا] وَ خَرَجَ عَ وَ عَبَأَ النَّاسَ لَيْلَتَهُ تِلْكَ كُلَّهَا حَتَّى أَصْبَحَ وَ عَقَدَ الْأَلْوِيَّةَ وَ أَمَرَ الْأُمَرَاءَ وَ بَعَثَ إِلَى أَهْلِ الشَّامِ مُنَادِيًا يُنَادِي فِيهِمْ اْعْدُوا عَلَى مَصَافِكُمْ

He (the narrator) said, ‘The people leapt to their spear and the swords and their arrows in order to prepare them, and he<sup>-asws</sup> went out to mobilise the people during his<sup>-asws</sup> night, all of it, until morning, and he<sup>-asws</sup> tied the flag and nominated the commanders, and sent a caller to the people of Syria to call out among them, ‘Get up early morning for your battle!’

فَصَجَّ أَهْلُ الشَّامِ فِي مُعَسِكَرِهِمْ وَ اجْتَمَعُوا إِلَى مُعَاوِيَةَ فَعَبَأَ خِيْلَهُ وَ عَقَدَ الْأَوِيَّةَ وَ أَمَرَ أُمَرَاءَهُ وَ كَتَبَ كِتَابَتَهُ وَ كَانَ أَهْلُ الشَّامِ أَكْثَرَ مِنْ أَهْلِ الْعِرَاقِ بِالضَّعْفِ وَ نُصِبَ لِمُعَاوِيَةَ مِنْبَرٌ فَقَعَدَ إِلَيْهِ فِي قُبَّةٍ ضَرَبَهَا عَظِيمَةُ الْقَيْ عَلَيَّهَا النَّيَابُ وَ الدَّرَانِكُ

The people of Syria clamoured among their soldiers and gathered to Muawiya. He composed his cavalry and tied his flag, and nominated his commanders, and mobilised his battalions; and the people of the Syrian were a lot more than the people of Al-Iraq by the double, and a pulpit was set up for Muawiya. He sat upon it in a large dome struck for him, the clothes and carpet having been cast upon it.

ثُمَّ تَنَاهَضَ الْقَوْمُ يَوْمَ الْأَرْبَعَاءِ سَادِسَ صَفَرٍ وَ اقْتَتَلُوا إِلَى آخِرِ نَهَارِهِمْ وَ انْصَرَفُوا عِنْدَ الْمَسَاءِ وَ كُلٌّ غَيْرُ غَالِبٍ

Then the people arose on the day of Wednesday sixth of Safar, and they fought up to the end of their day, and they left during the evening, and all could not overcome.

فَأَمَّا الْيَوْمَ السَّابِعَ فَكَانَ الْقِتَالُ فِيهِ شَدِيدًا وَ الْحُطْبُ عَظِيمًا وَ كَانَ عَبْدُ اللَّهِ بْنُ بُدَيْلٍ الْخِزَاعِيُّ عَلَى مَيْمَنَةِ الْعِرَاقِ فَزَحَفَ نَحْوَ حَبِيبِ بْنِ مَسْلَمَةَ وَ هُوَ عَلَى مَسِيرَةِ أَهْلِ الشَّامِ حَتَّى اضْطَرُّهُمْ إِلَى قُبَّةٍ مُعَاوِيَةَ وَفَتَ الظُّهْرَ.

As for the seventh day, the fighting during it was severe, and the speeches were great, and Abdullah Bin Budeyl Al-Khuzaie was upon the right flank of Al-Iraq (forces), and he marched towards Habeeb Bin Maslama and he was upon the left flank of the people of Syria, until he forced them to the dome of Muawiya at the time of Al-Zohr”.<sup>51</sup>

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ يُظْهِرُونَ التَّوْبَةَ وَ الْإِنَابَةَ فَإِنَّ مِنْ حُكْمِهِ فِي الدُّنْيَا أَنْ يَأْمُرَكَ بِقَبُولِ الظَّاهِرِ وَ تَرْكِ التَّافِيئِشِ عَنِ الْبَاطِنِ لِأَنَّ الدُّنْيَا دَارُ إِمْهَالٍ وَ إِنْظَارٍ وَ الْآخِرَةُ دَارُ الْجَزَاءِ بَلَا بُعْدَ

<sup>51</sup> Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 403

Then Allah<sup>-azwj</sup> Mighty and Majestic Said: ***nor is Allah going to Punish them whilst yet they ask for Forgiveness [8:33]*** – manifesting the repentance and the attentiveness, for it is from His<sup>-azwj</sup> Judgment in the world that He<sup>-azwj</sup> has Commanded you with accepting then apparent and leave the investigation about the hidden (esoteric), because the world is a house of respite and waiting, and the Hereafter is a House of the Recompense without (performing acts of) worship.

قَالَ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ فِيهِمْ مَنْ يَسْتَغْفِرُ لَأَنَّ هَؤُلَاءِ لَوْ لَا أَنَّ فِيهِمْ مَنْ عَلِمَ اللَّهُ أَنَّهُ سَيُؤْمِنُ أَوْ أَنَّهُ سَيُخْرِجُ مِنْ نَسْلِهِ ذُرِّيَّةً طَيِّبَةً يَجُودُ رَبُّكَ عَلَى هَؤُلَاءِ بِالْإِيمَانِ وَ ثَوَابِهِ وَ لَا يَفْتِنَهُمْ بِاخْتِرَامِ آبَائِهِمُ الْكُفَّارِ وَ لَوْ لَا ذَلِكَ لَأَهْلَكْتَهُمْ

He<sup>-azwj</sup> Said: ***nor is Allah going to Punish them*** – and among them is one who seeks Forgiveness – because they, if among them there is one whom Allah<sup>-azwj</sup> Knows of that he would be believing (in the future), or there would be coming out from his lineage, a goodly offspring – your Lord<sup>-azwj</sup> would be Benevolent upon them with the Eman and its Rewards, and He<sup>-azwj</sup> would not Cut them off by Destroying their Kafir forefathers – and had it not been so, He<sup>-azwj</sup> would have Destroyed them.

فَذَلِكَ قَوْلُ رَسُولِ اللَّهِ -كَذَلِكَ اقْتَرَحَ النَّاصِبُونَ آيَاتِ فِي عَلِيٍّ ع- حَتَّى اقْتَرَحُوا مَا لَا يَجُوزُ فِي حُكْمَتِهِ جَهْلًا بِأَحْكَامِ اللَّهِ وَ اقْتِرَاحًا لِلْأَبَاطِيلِ عَلَى اللَّهِ.

So, these are the words of Rasool-Allah<sup>-saww</sup>: ‘Like that is how the Nasibis are suggesting (to be shown) Sign regarding Ali<sup>-asws</sup> until they are suggesting what is not allowed in the Judgment of Allah<sup>-azwj</sup>, being ignorant of the Ordinances of Allah<sup>-azwj</sup> and suggesting falsities upon Allah<sup>-azwj</sup>’<sup>52</sup>

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ يُظْهِرُونَ التَّوْبَةَ وَ الْإِنَابَةَ، فَإِنَّ مِنْ حُكْمِهِ فِي الدُّنْيَا أَنْ يَأْمُرَكَ بِقَبُولِ الظَّاهِرِ، وَ تَرْكِ التَّفْتِيْشِ عَنِ الْبَاطِنِ، لِأَنَّ الدُّنْيَا دَارُ إِمْهَالٍ وَ إِنْظَارٍ، وَ الْآخِرَةُ دَارُ الْجَزَاءِ بِلَا تَعْبُدٍ.

Then Allah<sup>-azwj</sup> Mighty and Majestic Said: ***nor is Allah going to Punish them whilst yet they ask for Forgiveness [8:33]*** – manifesting the repentance and the attentiveness, for it is from His<sup>-azwj</sup> Judgment in the world that He<sup>-azwj</sup> has Commanded you with accepting then apparent and leave the investigation about the hidden (esoteric), because the world is a house of respite and waiting, and the Hereafter is a House of the Recompense without (performing acts of) worship. (An extract)<sup>53</sup>

ولو شاء عجل النعمة فكان منه التغيير حتى يكذب الظالم ويعلم الحق أين مصيره، ولكن جعل الدنيا دار الأعمال وجعل الآخرة دار القرار، (ليجزى الذين أساءوا بما عملوا ويجزي الذين أحسنوا بالحسنى).

If He<sup>-azwj</sup> so Desired He<sup>-azwj</sup> could have accelerated His<sup>-azwj</sup> Revenge to Change them until the unjust would come to know where the truth lay, but He<sup>-azwj</sup> has Made the world to be a house of the deeds, and Made the Hereafter the house of the resolution, for Him to Recompense

<sup>52</sup> Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen<sup>-asws</sup>, Ch 116 H 14

<sup>53</sup> Tafseer of Imam Hassan Askari<sup>-asws</sup>, Hadith 368

**those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].'**

فقلت: الحمد لله شكرا على نعمائه وصبرا على بلائه وتسليما ورضى بقضائه.

I-asws said: 'The Praise is for Allah-azwj. I-asws thank Allah-azwj on His-azwj Bounties, and am Patient on His-azwj Afflictions, and have submitted, and am pleased with His-azwj Judgement'.<sup>54</sup>

## Bad Deeds of a Momin will be transferred to Kafirs (Disbelievers):

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {25:70}

***Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ بِالْمَوْضِعِ الْمَذْكُورِ فِي السَّنَةِ الْمَذْكُورَةِ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ قَالَ: أَخْبَرَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ مُحَمَّدٍ الرَّزَّازِيُّ قَالَ: أَخْبَرَنِي عَمِّي أَبُو الْحُسَيْنِ عَلِيُّ بْنُ سُلَيْمَانَ بْنِ الْجَهْمِ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَالِدٍ الطَّيَالِسِيُّ قَالَ: أَخْبَرَنَا الْعَلَاءُ بْنُ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ التَّقْفِيِّ قَالَ:

It was informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy at the mentioned place, during the mentioned month, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Nu'man, from Abu Ghalib Ahmad Bin Muhammad Al Zarary, from his uncle Abu Al Husayn Ali Bin Suleyman Bin Al Jaham, from Abu Abdullah Muhammad Bin Khalid Al Tayalisiy, from Al A'ala Bin Razeyn, from Muhammad Bin Al Muslim Al Saqafy who said,

سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا قَالَ ع يُؤْتَى بِالْمُؤْمِنِ الْمُدْنِبِ يَوْمَ الْقِيَامَةِ حَتَّى يُقَامَ بِمَوْقِفِ الْحِسَابِ فَيَكُونُ اللَّهُ تَعَالَى هُوَ الَّذِي يَتَوَلَّى حِسَابَهُ حَتَّى لَا يَطَّلِعَ عَلَى حِسَابِهِ أَحَدٌ مِنَ النَّاسِ فَيَعْرِفُهُ دُثُوبُهُ حَتَّى إِذَا أَقَرَّ بِسَيِّئَاتِهِ

'I asked Abu Ja'far Muhammad-asws Bin Ali-asws regarding the Words of Allah-azwj Mighty and Majestic: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70].*** He-asws said: 'They will come with the Momin, the sinner, on the Day of Judgment until he would be made to stand at the Pausing stop for the Reckoning. And it would happen that it will be Allah-azwj the Exalted, He-azwj will be the One Who will Take charge of his Reckoning, to the extent that He-azwj will not Notify anyone from the people upon his Reckoning. So he would recognise his sins, until when he acknowledges his evil deeds.

<sup>54</sup> Kitab Suleym Bin Qays – H 2 (Extract)



قَالَ اللَّهُ عَزَّ وَ جَلَّ بَدَّلُوهَا حَسَنَاتٍ وَ أَطْهَرُوهَا عَلَى النَّاسِ فَيَقُولُ النَّاسُ حِينَئِذٍ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ ثُمَّ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ الْآيَةِ فِي الْمُذْنِبِينَ مِنْ شِيعَتِنَا خَاصَّةً.

Allah<sup>-azwj</sup> Mighty and Majestic would Say to His<sup>-azwj</sup> Scribes: “Change these to be good deeds and display these upon the people!” So the people would be saying at that time, ‘There wasn’t even a single evil deed for this servant!’ Then Allah<sup>-azwj</sup> would Command with him to (be taken to) the Paradise. Thus, this is the explanation of the Verse, and is regarding the sinners from our<sup>-asws</sup> Shias in particular’.<sup>55</sup>

المفيد في (الإختصاص): عن محمد بن الحسن السجاد، عن سعد بن عبد الله، عن محمد بن أحمد، عن محمد بن إسماعيل، عن جعفر بن محمد بن المهيثم الحضرمي، عن علي بن الحسين الفزاري، عن آدم بن التمار الحضرمي، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: أتيت أمير المؤمنين (صلوات الله عليه) لأسلم عليه، فجلست أنتظره، فخرج إلي، فقامت إليه، فسلمت عليه، فضرب على كفي، ثم شبك أصابعه بأصابعي، ثم قال: «يا أصبغ بن نباتة»، قلت: لبيك و سعديك، يا أمير المؤمنين.

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Al-Hassan Al-Sajaad, from Sa’ad Bin Abdullah, from Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Ja’far Bin Muhammad Bin Al-Haysam Al-Hazramy, from Ali Bin Al-Husayn Al-Fazary, from Adam Bin Al-Tammar Al-Hazramy, from Sa’ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

‘I came up to Amir-Al-Momineen<sup>-asws</sup> to greet him, so I seated myself waiting for him<sup>-asws</sup>. He<sup>-asws</sup> came out to me, and I stood up for him<sup>-asws</sup> and greeted him<sup>-asws</sup>. He<sup>-asws</sup> struck upon my wrist, then clasped his<sup>-asws</sup> fingers with my fingers, then said: ‘O Asbagh Bin Nabata!’ I said, ‘At your service and command, O Amir-al- Momineen<sup>-asws</sup>!’

فقال: «إن ولينا ولي الله، فإذا مات ولي الله كان من الله بالرفيق الأعلى، و سقاء من نهر أبرد من الثلج، و أحلى من الشهد، و ألين من الزبد».

He<sup>-asws</sup> said: ‘Our<sup>-asws</sup> friend is a friend of Allah<sup>-azwj</sup>. So when a friend of Allah<sup>-azwj</sup> dies, he would be with the elevated friends of Allah<sup>-azwj</sup>, and would be quenched from a river colder than ice, sweeter than honey, and softer than butter’.

فقلت: بأبي أنت و امي، و إن كان مذنباً؟

So I said, ‘May my father and my mother be sacrificed for you<sup>-asws</sup>, what if he was a sinner?’

فقال: «نعم، و إن كان مذنباً، أما تقرأ القرآن: فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً يا أصبغ، إن ولينا لو لقي الله و عليه من الذنوب مثل زيد البحر، و مثل عدد الرمل، لغفرها الله له، إن شاء الله تعالى».

So he<sup>-asws</sup> said: ‘Yes, and even if he was a sinner. Have you not read the Quran: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***? O Asbagh! Our<sup>-asws</sup> friend, even if he were to meet Allah<sup>-azwj</sup>, and he had for him sins

<sup>55</sup> Bashaarat Al Mustafa<sup>-saww</sup> Li Shia Al Murtaza<sup>-asws</sup> – P 1 H 9

the like of the foam of the sea, and like the number of grains of sand, Allah<sup>-azwj</sup> would Forgive these for him, if Allah<sup>-azwj</sup> so Desires to'.<sup>56</sup>

شرف الدين النجفي، قال: روى مسلم في (الصحيح) عن أبي ذر (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه وآله): «يؤتى بالرجل يوم القيامة، فيقال: اعرضوا عليه صغار ذنوبه، و تخبأ كبارها، فيقال له: عملت يوم كذا و كذا، كذا و كذا، و هو مقر لا ينكر، و هو مشفق من الكبائر، فيقال: أعطوه مكان كل سيئة عملها حسنة. فيقول الرجل حينئذ: لي ذنوب ما أراها هاهنا!». قال: و لقد رأيت رسول الله (صلى الله عليه وآله) ضحك حتى بدت نواجذه.

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Muslim in Al-Saheeh, from;

Abu Dharr<sup>ar</sup> narrates that Rasool-Allah<sup>-saww</sup> said: 'They will come with the man on the Day of Judgement, so it shall be said: 'Present his small sins to him, and hide the big ones of it'. So they shall say to him: 'You did such and such on such and such a day'. And he would be accepting and not denying any of it, and he would be afraid of his major sins. So it shall be said: 'Give him a good deed in place of every evil one'. The man would then be saying, 'There are sins for me which I do not see them here!' He (the narrator) said, 'And Rasool-Allah<sup>-saww</sup> was seen to smile to the extent that his<sup>-saww</sup> teeth were seen'.<sup>57</sup>

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبو العباس محمد بن جعفر، عن محمد بن الحسين بن أبي الخطاب، عن منيع، عن صفوان بن يحيى، عن صفوان بن مهران الجمال، عن أبي عبد الله (عليه السلام)، قال: «أهون ما يكسب زائر الحسين (عليه السلام) في كل حسنة ألف حسنة، و السيئة واحدة، و أين الواحدة من ألف ألف!».

Abu Al-Qasim Ja'far Bin Muhammad Bin Quwlawayh in Kaamil Al-Ziyaraat said, 'Abu Al-Abbas Muhammad Bin Ja'far narrated to me, from Muhammad Bin Al-Husay Bin Abu Al-Khattab, from Mani'e, from Safwan Bin Yahya, from Safwan Bin Mahran Al-Jamaal,

'Abu Abdullah<sup>-asws</sup> has said: 'It is so easy what the visitor of Al-Husayn<sup>-asws</sup> earns in every good deed, a thousand, thousand good deeds, and the evil-deed is only one. And where is the one when compared to a thousand, thousand?'

ثم قال: «يا صفوان، أبشر، فإن لله ملائكة معها قضبان من نور، فإذا أراد الحفظة أن تكتب على زائر الحسين (عليه السلام) سيئة، قالت الملائكة للحفظة: كفي. فتكف، فإذا عمل حسنة، قالت لها: اكتبي، أولئك الذين يبدل الله سيئاتهم حسنات».

Then he<sup>-asws</sup> said: 'O Safwan! Receive glad tidings, for Allah<sup>-azwj</sup> has Angels who have rods of Light. So when the Preserver (Angel) intends to write a sin upon the visitor of Al-Husayn<sup>-asws</sup>, the Preserving Angels said: 'Pause!' So it pauses. So when he does a good deeds, say to it: 'Write!' so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]'.<sup>58</sup>

<sup>56</sup> الإختصاص: 65

<sup>57</sup> تأويل الآيات 1: 382 / 19

<sup>58</sup> كامل الزيارات: 330 / 5.

وعن أبي جعفر عليه السلام قال: قلت بمكة له: إن لي حاجة، فقال: تلقاني بمكة، فلقيته، فقلت: يا بن رسول الله إن لي حاجة؟ فقال: تلقاني بمنى، فلقيته بمنى، فقلت: يا بن رسول الله إن لي حاجة، فقال: [ هات ] حاجتك

And from Abu Ja'far<sup>-asws</sup> having said: 'I said to him<sup>-asws</sup> at Makkah, 'There is a need for me'. So he<sup>-asws</sup> said: 'Meet me in Makkah. So I met him<sup>-asws</sup>, and I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is a need for me?' He<sup>-asws</sup> said: 'Meet me<sup>-asws</sup> in Mina'. So I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is a need for me'. He<sup>-asws</sup> said: 'State your need'.

فقلت: يا بن رسول الله إني كنت أذنبت ذنبا فيما بيني وبين الله عزوجل، لم يطلع عليه أحد، و اجلك أن أستقبلك به، فقال: إذا كان يوم القيامة تجلى الله عزوجل لعبده المؤمن فيوقفه على ذنوبه ذنبا ذنبا، ثم يغفرها له، لا يطلع على ذلك ملك مقرب، ولا نبي مرسل.

So, I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have committed a sin in what is between me and Allah<sup>-azwj</sup> Mighty and Majestic. I have not notified anyone upon it, and due to you<sup>-asws</sup> (being what you<sup>-asws</sup> are) that I am facing you<sup>-asws</sup> with it'. He<sup>-asws</sup> said: 'When it will be the Day of Judgment, Allah<sup>-azwj</sup> Mighty and Majestic would Manifest for the *Momin* servant, and He<sup>-azwj</sup> would Pause him upon his sins, sin by sin. Then He<sup>-azwj</sup> will Forgive these for him, not Notifying upon that, neither an Angel of Proximity nor a Mursil Prophet<sup>-as</sup>'.

وفي حديث آخر: ويستر عليه من ذنوبه ما يكره أن يوقفه عليه، ثم يقول لسيئاته كوني حسنات، وذلك قول الله عزوجل: " فاولئك - الذين - يبدل الله سيئاتهم حسنات "

And in another Hadeeth: 'And He<sup>-asws</sup> would Veil upon him from his sins whatever he dislikes that he should be Paused upon it. Then He<sup>-azwj</sup> would be Saying to his evil deeds: "Become good deeds!" And that is in the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***<sup>59</sup>.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) قال: إن الله مثل لي امي في الطين، و علمني أسماءهم، كما علم آدم الأسماء كلها،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Made resemblances of my<sup>-saww</sup> community for me<sup>-saww</sup> in the clay, and Taught me<sup>-saww</sup> their names, just as Adam<sup>-as</sup> was Taught the names, all of them.

فمر بي أصحاب الرايات، فاستغفرت لعي و شيعته، إن ربي وعدني في شيعه علي خصلة.

<sup>59</sup> Kitab Al Momin – Ch 2 H 67

Then the companions of the banners passed by me<sup>-saww</sup>, so I<sup>-saww</sup> sought Forgiveness for Ali<sup>-asws</sup> and his<sup>-asws</sup> Shias. My<sup>-saww</sup> Lord<sup>-azwj</sup> Promised me<sup>-saww</sup> a peculiarity regarding the Shias of Ali<sup>-asws</sup>.

قيل: يا رسول الله، و ما هي؟ قال: المغفرة لمن آمن منهم، و إن الله لا يغادر «6» صغيرة و لا كبيرة، و لهم تبدل السيئات حسنات».

It was said, 'O Rasool-Allah<sup>-saww</sup>! And what is it?' He<sup>-saww</sup> said: 'The Forgiveness for the one from them who believe, and that Allah<sup>-azwj</sup> would neither Leave a minor sin nor a major sin, and for them He<sup>-azwj</sup> **would Replace their evil deeds with good deeds [25:70]**'.<sup>60</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَ جَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

'Abu Ja'far<sup>-asws</sup> narrated to me saying: 'I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> saying: 'I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> saying: 'Amro Bin Ubeyd came over to Abu Abdullah<sup>-asws</sup>. So when he greeted and was seated, recited this Verse: **Those who are shunning the major sins and the immoralities [53:32]**, then held back. So Abu Abdullah<sup>-asws</sup> said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah<sup>-azwj</sup> Mighty and Majestic'.

فَقَالَ نَعَمْ يَا عَمْرُو

So he<sup>-asws</sup> said: 'Yes – O Amro . . . .

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخَلَّدُ فِيهِ مُهَانًا،

And the adultery, because Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69].**

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

الكافي 1: 368 / 15<sup>60</sup>

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your<sup>-asws</sup> merits and the Knowledge'.<sup>61</sup>

## Deeds under compulsion:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَكْفُرُ الْإِسْلَامُ مِنَ الدِّينِ كَمَا كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5:3}

***Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with, and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified; and what is slaughtered upon the altars and that which you are apportioning with the arrows, that is a transgression.***

***Today have despaired, those who committed Kufr from your Religion, so do not fear them and fear Me. Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you.***

***But the one who is desperate during hunger without inclination to sin, then Allah is Forgiving, Merciful [5:3]***

قال: فقلت له: يا بن رسول الله، متى تحل للمضطر الميتة؟

He (the narrator) said, 'So I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! When is the dead Permissible for the desperate one?'

قال: «حدثني أبي عن أبيه، عن آبائه (عليهم السلام): أن رسول الله (صلى الله عليه و آله) سئل، فقليل له: يا رسول الله، إنا نكون بأرض فتصيبنا المخمصة، فمتى تحل لنا الميتة؟ قال: ما لم تصطبحوها، أو تغتبقوها، أو تحتفوا بقلأ فشأنكم بهذا».

He<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> was asked, it was said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! We tend to be in a land and the starvation hits us. So when is (eating) the dead Permissible for us?' He<sup>-saww</sup> said: 'For as long as you have not had your breakfast, or your dinner, or provisions of vegetables, then you can occupy with this'.

<sup>61</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24 (Extract)

قال عبد العظيم: فقلت له: يا بن رسول الله، فما معنى قوله عز و جل: فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ؟

Abdul Azeem said, 'So I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! So what is the Meaning of the Words of the Mighty and Majestic: **But the one who is desperate, without coveting nor transgressing [2:173]?**'

قال: «العادي: السارق، و الباغي: الذي يبغي الصيد بطرا و لهوا لا ليعود به على عياله، و ليس لهما أن يأكلا الميتة إذا اضطررا، هي حرام عليهما في حال الاضطرار كما هي حرام عليهما في حال الاختيار، و ليس لهما أن يقصرا في صوم و لا صلاة في سفر».

He<sup>-asws</sup> said: 'The transgressor is the thief, and the coveting is the one who seeks the prey out of pleasure and sport, not returning with it to his dependants, and it isn't for these two that they can eat the dead when they are desperate. It is Prohibited unto them during the state of desperation just as it is Prohibited unto them during the state of choice, and it isn't for them that they can shorten (*Salat*) during Fasting nor *Salat* during travel'.

قال: فقلت له فقوله تعالى: وَ الْمُنْحَنِقَةُ وَ الْمُؤَفَّوَّةُ وَ الْمُتَرَدِّيةُ وَ النَّطِيحَةُ وَ مَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ؟

He said, 'So I said to him<sup>-asws</sup>, 'The Words of the Exalted: **'and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified [5:3]?**'

قال: «المنخنقة: التي انخنقت بأخناقها حتى تموت، و المؤفوفة: التي مرضت و وقدها المرض حتى لم تكن بها حركة، و المتردية: التي تتردى من مكان مرتفع إلى أسفل، أو تتردى من جبل، أو في بئر فتموت، و النطيحة: التي تنطحها بهيمة أخرى فتموت، و ما أكل السبع منه فمات، و ما ذبح على النصب: على حجر أو صنم إلا ما أدركت ذكاته فذكي».

He<sup>-asws</sup> said: 'The strangled is that which is strangled by suffocating it until it dies; and the sick is what which falls sick and its illness overcomes it until there is no movement in it; and the fallen is that which is thrown from a high place to a low, or thrown from a mountain, or into a well, so it dies; and the gored is which is gored by a another beast, so it dies; and what the predators have eaten from, so it dies, and what is slaughtered upon the altars, upon a rock or an idol, except what comes across its (Islamic) slaughter, so it is slaughtered'.

قلت: وَ أَنَّ تَسْتَفْسِمُوا بِالْأَزْلَامِ؟ قال: «كانوا في الجاهلية يشترون بعيرا فيما بين عشرة أنفس و يستقسمون عليه بالقداح، و كانت عشرة: سبعة لها أنصباء، و ثلاثة لا أنصباء لها، أما التي لها أنصباء: فالفد، و التوأم، و النفس، و الحلس، و المسبل، و المعلى، و الرقيب. و أما التي لا أنصباء لها: فالسفيح، و المنبح، و الوعد».

I said, '**and that which you are apportioning with the arrows?**' He<sup>-asws</sup> said: 'They used to, during the Pre-Islamic period, buying a camel in what is between ten people, and they would be dividing upon it with the pieces of iron, and these were ten – seven having marks, and three not having marks for it. As for those which had marks were (called), *Al Afaz*, and *Al Tawa'im*, and *Al Nafis*, and *Al Halas*, and *Al Masbal*, and *Al Ma'la*. And *Al Raqeed*. And as for those not having marks for it were (called) *Al Safeed*, and *Al Maneeh*, and *Al Wa'd*'.

وكانوا يجيئون السهام بين عشرة، فمن خرج منها باسمه سهم من التي لا أنصباء لها الزم ثلث ثمن البعير، فلا يزالون كذلك حتى تقع السهام التي لا أنصباء لها إلى ثلاثة، فيلزمونهم ثمن البعير ثم ينحرونه، و يأكله السبعة الذين لم ينقدوا في ثمنه شيئاً، و لم يطعموا منه الثلاثة الذين وفروا ثمنه شيئاً،

And they used to make the shares between ten, so the one whose name came out from it, an arrow which had not mark for it, would be necessitated to pay a third of the price of the camel. So they would not be ceasing like that until there would occur the arrow which had not mark to it, to three (of them), and they would necessitate them the price of the camel. Then they would sacrifice it and the (other) seven would eat it, those who did not have to pay anything of the price, and they would not feed from it, the three those who had paid something of its price.

فلما جاء الإسلام حرم الله تعالى ذكره ذلك فيما حرم، و قال عز و جل: وَ أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقْ يَعْنِي حراماً».

So when Al-Islam came, Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, Prohibited that among what He<sup>-azwj</sup> Prohibited. And Allah<sup>-azwj</sup> Mighty and Majestic Said: **and that which you are apportioning with the arrows, that is a transgression** – Meaning Prohibited”.<sup>62</sup>

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: غَيْرَ مُتَجَانِفٍ لِإِثْمٍ، قال: يقول: «غير متعمد لإثم».

And from him (Ali Bin Ibrahim) (said), ‘And in a report of Abu Al Jaroud,

‘From Abu Ja’far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **without inclination to sin [5:3]**, said: ‘He<sup>-azwj</sup> is Saying: “Without deliberating to sin”’.<sup>63</sup>

## Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

as: - Allay hay Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah<sup>-azwj</sup>

La: - Laan Allah<sup>-azwj</sup>

<sup>62</sup> H. 19, بحار الأنوار (ط - بيروت)، ج 62، ص: 148

<sup>63</sup> تفسير القتيبي 1: 162