

Disowned by Parents- Aaq

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^{-azwj}
La: - Laan Allah^{-azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

Disowned by Parents - Aaq

علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبَادِيٍّ عَنِ الْبَرْقِيِّ عَنِ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنِ أَبِي جَعْفَرٍ الثَّانِي عَنِ آبَائِهِ عَنِ الصَّادِقِ ع قَالَ: عُقُوقُ الْوَالِدَيْنِ مِنَ الْكَبَائِرِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْعَاقَّ عَصِيًّا شَقِيًّا.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from Abdul Azeem Al Hasany,

'From Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} having said: 'Being disowned by the parents is from the major sins, because Allah^{-azwj} Mighty and Majestic has made the disowned ones as disobedient, wretched".¹

عيون أخبار الرضا عليه السلام ع، علل الشرائع في علل ابنِ سِنَانٍ عَنِ الرِّضَا ع قَالَ: حَرَّمَ اللَّهُ عُقُوقَ الْوَالِدَيْنِ لِمَا فِيهِ مِنَ الْخُرُوجِ مِنَ التَّوْفِيقِ لِبَطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ التَّوْفِيقِ لِلْوَالِدَيْنِ وَ تَحْنُيبِ كُفْرِ التَّعَمَّةِ وَ إِبْطَالِ الشُّكْرِ وَ مَا يَدْعُو مِنْ ذَلِكَ إِلَى قِلَّةِ النَّسْلِ وَ انْقِطَاعِهِ لِمَا فِي الْعُقُوقِ مِنْ قِلَّةِ تَوْفِيقِ الْوَالِدَيْنِ وَ الْعُرْفَانِ بِحَقِّهِمَا وَ قَطْعِ الْأَرْحَامِ وَ الزُّهْدِ مِنَ الْوَالِدَيْنِ فِي الْوَلَدِ وَ تَرْكِ التَّزْيِينَةِ بِعِلَّةِ تَرْكِ الْوَلَدِ بِرَّهُمَا.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, (and), 'Ilal Al Sharaie' – Ibn Sinan,

From Al-Reza^{-asws} having said: 'Allah^{-azwj} has Prohibited disloyalty to (to be disowned by) the parents due to what is in it of the exiting from the inclination to obedience of Allah^{-azwj} Mighty and Majestic, and giving the dignity to the parents, and shunning ungratefulness (Kufr) with the bounties, and invalidates the thanking, and what calls from that to lack of the lineage and its termination, due to what is in the disloyalty of lack of dignity to the parents and the recognition of their rights, and cutting off the kinship, and the abstention from the parents regarding the child, and neglecting the upbringing due to neglecting by the child of being righteous with them".²

¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 66

² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 67

الغيبة للشيخ الطوسي جماعة عن البرزوقي عن أحمد بن إدريس عن ابن عيسى عن ابن محبوب عن جميل بن صالح عن هشام بن أحمد عن سالم مولاة أبي عبد الله ع قال: كنت عند أبي عبد الله جعفر بن محمد ع حين حضرته الوفاة وأُغمي عليه

(The book) 'Al Ghayba' of the Sheykh Al Tusi – A group, from Al Bazoufary, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmad,

'From Salimah a slave of Abu Abdullah^{-asws} who said, 'I was in the presence of Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} when the expiry presented to him^{-asws} and there was unconsciousness upon him^{-asws}.

فَلَمَّا أَفَاقَ قَالَ أَعْطُوا الْحَسَنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ وَهُوَ الْأَفْطَسُ سَبْعِينَ دِينَاراً وَاعْطُوا فَلاناً كَذَا وَفُلاناً كَذَا

When he^{-asws} woke up, he^{-asws} said: 'Give seventy Dinars to Al-Hassan Bin Ali son of Ali^{-asws} Bin Al-Husayn^{-asws}, and he is Al-Aftas, and give so and so such and such, and so and so such and such (amount).'

فَقُلْتُ أَ تُعْطِي رَجُلًا حَمَلَ عَلَيْكَ بِالسَّيْفِ يُرِيدُ أَنْ يَقْتُلَكَ

I said, 'Are you giving to a man who had carried a blade to attack upon you^{-asws} intending to kill you^{-asws}?'

قَالَ تُرِيدِينَ أَنْ لَا أَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ - وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

He^{-asws} said: 'Are you wanting me^{-asws} not to be from the ones Allah^{-azwj} Mighty and Majestic Said: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]?**

نَعَمْ يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ فَطَيَّبَهَا وَ طَيَّبَ رِيحَهَا وَ إِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ فَلَا يَجِدُ رِيحَهَا عَاقٌ وَ لَا قَاطِعٌ رَحِمَ.

Yes, O Salimah! Allah^{-azwj} Created the Paradise, so He^{-azwj} Made it good and Perfumed its aroma, and it's aroma will be felt from a travel distance of two thousand years, but it's aroma will not be felt, neither by one disowned (by his parents), nor a cutter of kinship".³

الكافي عن الأشعري عن الحسن بن علي الكوفي عن عبيد بن هشام عن صالح الحذاء عن يعقوب بن شعيب عن أبي عبد الله ع قال: إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُشِفَ غِطَاءٌ مِنْ أُعْطِيَةِ الْجَنَّةِ فَوَجَدَ رِيحَهَا مِنْ كَانَتْ لَهُ رُوحٌ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ إِلَّا صِنْفًا وَاحِدًا

(The book) 'Al Kafi' – From Al Ashari, from Al-Hassan Bin Ali Al Kufi, from Ubays Bin Hisham, from Salih Al Haza'a, from Yaqoub Bin Shueyb,

³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 29

'From Abu Abdullah^{asws} having said: 'When it will be the Day of Qiyamah, a layer from the layers of Paradise will be uncovered, the one who has a soul for him will find its aroma from a travel distance of five hundred years, except for one type (of people)'.

قُلْتُ مَنْ هُمْ قَالَ الْعَاقُ لِوَالِدَيْهِ.

I said, 'Who are they?' He^{asws} said: 'The one disowned by his parents'".⁴

الخصال عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ عَاقٌ وَ مَنَانٌ وَ مُكَذِّبٌ بِالْقَدَرِ وَ مُدْمِنٌ خَمْرٍ.

(The book) 'Al Khisaal' – From Abu Umama who said,

'Four (persons), Allah^{azwj} will not look at them on the Day of Qiyamah – a disowned one (by his parents), and one who reproaches on the giving, and a belier of the pre-determination, and one habitual of wine'".⁵

الأمالي للشيخ الطوسي المُفِيدُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ الرَّيَّاتِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مِسْعَرِ بْنِ يَحْيَى عَنْ شَرِيكِ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ مِنَ الذُّنُوبِ تُعَجِّلُ عُقُوبَتَهَا وَ لَا تُؤَخَّرُ إِلَى الْآخِرَةِ عُقُوبُ الْوَالِدَيْنِ وَ الْبَغْيُ عَلَى النَّاسِ وَ كُفْرُ الْإِحْسَانِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Al Zayyat, from Abdullah Bin Ja'far, from Mis'ar Bin Yahya, from Shareek, from Abu Is'haq Al Hamdany, from his father,

'From Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'Three (matters) are from the sins which hasten their punishments, not delayed to the Hereafter – disowned by the parents, and the rebelling against the people, and Kufr with the favour'".⁶

كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فَوْقَ كُلِّ ذِي بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَلَيْسَ فَوْقَهُ بَرٌّ وَ إِنَّ فَوْقَ كُلِّ عُقُوبٍ عُقُوبًا حَتَّى يُقْتَلَ الرَّجُلُ أَحَدًا وَالِدَيْهِ فَإِذَا فَعَلَ ذَلِكَ فَلَيْسَ فَوْقَهُ عُقُوبٌ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Above every one with righteousness, there is a righteousness, to the extent the man is killed in the Way of Allah^{azwj}, so there isn't any righteousness above it; and above every disowning there is a disowning, to the extent the man kills one of his parents. When he does that, there isn't any disowning above it'".⁷

⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 24

⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 50

⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 65

⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 25

كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، لِعَلِيِّ بْنِ أَبِيهِ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ فَإِنَّهَا مَحَاةٌ.

(The book) 'Kitab Al Imamah Wa Al Tabsira' of Ali Bin Baubawyh, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa^{-asws} Bin Ja'far^{-asws} – similar to it, except that in it is: 'For it is an eraser (of sins)'.⁸

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فَوْقَ كُلِّ بَرٍّ بَرٍّ حَتَّى يُقْتَلَ الرَّجُلُ شَهِيداً فِي سَبِيلِ اللَّهِ وَ فَوْقَ كُلِّ عُفُوقٍ عُفُوقاً حَتَّى يُقْتَلَ الرَّجُلُ أَحَدَ وَالِدَيْهِ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Above every (act of) righteousness there is (an act of) righteousness, until the man is killed as a martyr in the Way of Allah^{-azwj}; and above every disowning there is a disowning, until the man kills one of his parents'.⁹

ل، الخصال ابن الوليد عن الصفار عن ابن معروف عن إسماعيل بن همام عن ابن عروان عن السكوني عن الصادق عن آبائه ع أَنَّ النَّبِيَّ ص قَالَ: فَوْقَ كُلِّ بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ فَلَيْسَ فَوْقَهُ بَرٌّ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ismail Bin Hammam, from Ibn Gazwan, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'The Prophet^{-saww} said: 'Above every righteous act there is a righteous act to the extent of the man getting killed in the Way of Allah^{-azwj}. When he is killed in the Way of Allah^{-azwj} Mighty and Majestic, then there isn't any righteous act above it.

وَفَوْقَ كُلِّ عُفُوقٍ عُفُوقٌ حَتَّى يُقْتَلَ الرَّجُلُ أَحَدَ وَالِدَيْهِ فَإِذَا قُتِلَ أَحَدُهُمَا فَلَيْسَ فَوْقَهُ عُفُوقٌ.

And above every act of disloyalty, there is an act of disloyalty, until the man kills one of his parents. When he kills one of them, then there isn't any act of disloyalty above it'.¹⁰

ع، علل الشرائع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الدُّنُوبُ الَّتِي تُظْلِمُ الْهَوَاءَ عُفُوقُ الْوَالِدَيْنِ.

(The book) 'Ilal Al Sharaie' –

'From Abu Abdullah^{-asws} having said: 'The sins which darken the air is (due to the one) disowned by the parents'.¹¹

⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 a

⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 b

¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 42

¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 62

كَتَرُ الْكَرَاجِكِيِّ، بِإِسْنَادٍ مَذْكُورٍ فِي الْمَنَاهِي عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلْعُونٌ مَلْعُونٌ مَنْ ضَرَبَ وَالِدَهُ أَوْ وَالِدَتَهُ مَلْعُونٌ مَلْعُونٌ مَنْ عَقَّ وَالِدَيْهِ مَلْعُونٌ مَلْعُونٌ قَاطِعُ رَحِمٍ.

(The book) 'Kanz' of Al Karajaky – By a chain mentioned in (the book) 'Al Manahy' – from Yusuf Bin Yaquoub,

'From Abu Abdullah^{-asws} having said: 'Accursed! Accursed is the one hitting his father or his mother. Accursed! Accursed is the one disowned by his parents. Accursed! Accursed is the one cutting off a kinship'.¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ نَظَرَ إِلَى أَبَوَيْهِ نَظَرَ مَاقَتٍ وَهُمَا ظَالِمَانِ لَهُ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Aameyra, from;

Abu Abdullah^{-asws} has said: 'The one who looks at his parents abhorrently while they are being unjust to him, Allah^{-azwj} will not Accept (even a single) *Salāt* from him'.¹³

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ فُرَاتٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي كَلَامٍ لَهُ إِيَّاكُمْ وَ عُقُوقَ الْوَالِدَيْنِ فَإِنَّ رِيحَ الْجَنَّةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ وَ لَا يَجِدُهَا عَاقٌ وَ لَا قَاطِعُ رَحِمٍ وَ لَا شَيْخُ زَانٍ وَ لَا جَارٌ إِزَارِهِ حُيَلَاءَ إِنَّمَا الْكِبْرِيَاءُ لِلَّهِ رَبِّ الْعَالَمِينَ .

From him, from Muhammad Bin Ali, from Muhammad Bin Furat, from;

Abu Ja'far^{-asws} narrates that Rasool-Allah^{-saww} said in a speech of his^{-saww}: 'Beware of being disowned by the parents, for the aroma of the Paradise would be found from a travel distance of a thousand years, and it will not be found by the ungrateful one, nor by a severer of the relationships, nor an elderly adulterer, nor by a dragger of his trousers (pompous one). But rather, the Greatness is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.¹⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَذْنَى الْعُقُوقِ أَفٍّ وَ لَوْ عَلِمَ اللَّهُ أَيْسَرَ مِنْهُ لَنَهَى عَنْهُ .

Abu Ali Al Ashary, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Bin usman, from Hadeed Bin Hakeym, from;

Abu Abdullah^{-asws} has said: 'The lowest of the disloyalty is (the saying of) 'Ugh', and had Allah^{-azwj} Known of anything less than it, He^{-azwj} would have Forbidden from it'.¹⁵

¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 99

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 5

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 6

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 9

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ فُرَاتٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي كَلَامٍ لَهُ إِيَّاكُمْ وَ عُقُوقَ الْوَالِدَيْنِ فَإِنَّ رِيحَ الْجَنَّةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ وَ لَا يَجِدُهَا عَاقٌ وَ لَا قَاطِعٌ رَحِمٍ وَ لَا شَيْخٌ زَانٍ وَ لَا جَارٌ إِزَارِهِ خِيَلَاءَ إِنَّمَا الْكِبَرِيَاءُ لِلَّهِ رَبِّ الْعَالَمِينَ .

From him, from Muhammad Bin Ali, from Muhammad Bin Furat, from;

Abu Ja'far^{-asws} has narrated that Rasool-Allah^{-saww} said in a speech of his^{-saww}: 'Beware of being disowned by the parents, for the aroma of the Paradise would be found from a travel distance of a thousand years, and it will not be found by the ungrateful one, nor by a severer of the relationships, nor an elderly adulterer, nor by a dragger of his trousers (pompous one). But rather, the Greatness is for Allah^{-azwj}, Lord^{-azwj} of the worlds.¹⁶

وَ قَالَ ع إِنَّ الْجَنَّةَ لَتُوجَدُ رِيحُهَا مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ وَ لَا يَجِدُهَا عَاقٌ وَ لَا دَيْوُثٌ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الدَّيْوُثُ قَالَ الَّذِي تَزْنِي امْرَأَتُهُ وَ هُوَ يَعْلَمُ بِهَا

Imam^{-asws} said: The fragrance of Paradise could be sensed from 500 years distance but the 'Aaq' and 'Duyous' will not be able to sense it. Someone asked Ya Rasool Allah, who is 'Duyous' that one whose wife commits adultery and he knows it.¹⁷

Finally, how to correct our conduct, if God forbidden, if one has made mistakes and annoyed his parents:

وَ عَنِ الصَّادِقِ ع قَالَ: يَكُونُ الرَّجُلُ عَاقًا لِوَالِدَيْهِ فِي حَيَاتِهِمَا فَيَصُومُ عَنْهُمَا بَعْدَ مَوْتِهِمَا وَ يُصَلِّي وَ يَقْضِي عَنْهُمَا الدَّيْنَ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُكْتَبَ بَارًّا بِهِمَا

And from Al-Sadiq^{-asws} having said: 'The man could have disowned his parents during their lifetimes, then he fasts on their behalf after their death, and he prays Salat, and pays off the debts. He does not cease to be like that until he is Written as having been righteous with them.

وَ إِنَّهُ لَيَكُونُ بَارًّا بِهِمَا فِي حَيَاتِهِمَا فَإِذَا مَاتَ لَا يَقْضِي دَيْنَهُمَا وَ لَا يَبْرُئُهُمَا بِوَجْهِهِ مِنْ وَجْهِهِ الْبَرِّ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُكْتَبَ عَاقًا.

And he could be righteous with them during their lifetimes, but when they die, he neither pays off their debts, nor does he do any righteous act with an aspect from the aspects of the righteous deeds. He does not cease to be like that until he is Written as having been disowned".¹⁸

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 6

¹⁷ 444 H, من لا يحضره الفقيه 3 444 باب الغيرة ص : 444

¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 97 b