

'The fear and the hope'

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘The fear and the hope’

Summary:

One’s strive to become a good Momin should always continue, but from one perspective, it reaches to an ‘excellence’ level when his fear of the Punishment and hope for the Forgiveness from Allah^{azwj} become equitable, as per the Ahadith.

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ أَبِي سَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا وَلَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَيَرْجُو .

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Al Hassan Bin Abu Sara who said,

‘I heard Abu Abdullah^{asws} saying: ‘ A ‘Momin’ (Believer) will not happen to be a Momin until he happens to be fearful and hopeful; and he cannot happen to be fearful and hopeful, until he happens to work for what he fears from and hopes for’.¹

وَهُيْبُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَةٌ قَالَ هِيَ شَفَاعَتُهُمْ وَ رَجَاؤُهُمْ يَخَافُونَ أَنْ تُرَدَّ عَلَيْهِمْ أَعْمَالُهُمْ إِنْ لَمْ يُطِيعُوا اللَّهَ عَزَّ ذِكْرُهُ وَ يَرْجُونَ أَنْ يَقْبَلَ مِنْهُمْ.

Wuheyb, from Abu Baseer, who has narrated the following:

I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Mighty and Majestic: “[23:60] **And those who give that which they give with hearts afraid**”, he^{asws} said: ‘This is for their intercession, and their hopes, they (our^{asws} shias) fear that their (good) deeds would be rejected (and thrown) back to them if they had not obeyed (with total submission to) Allah^{azwj} but they are hoping that these would be Accepted from our^{asws} (intercession)’.²

يُونُسُ عَنْ سِنَانِ بْنِ طَرِيفٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَخَافَ اللَّهَ تَبَارَكَ وَ تَعَالَى خَوْفًا كَأَنَّهُ مُشْرِفٌ عَلَى النَّارِ وَ يَرْجُوهُ رَجَاءً كَأَنَّهُ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ ظَنِّ عَبْدِهِ إِنْ خَيْرًا فَخَيْرًا وَ إِنْ شَرًّا فَشَرًّا.

Yunus, from Sinan Bin Tareyf who said:

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 11

² Al-Kafi, Vol. 8, H. 14742

I heard Abu Abdullah^{asws} saying: ‘It is befitting for ‘لِلْمُؤْمِنِ’ (the Believer) that he should fear Allah^{azwj} with such a fear as if he is overlooking upon the Fire, and hope with such a hope as if he is from the inhabitants of the Paradise’. Then said: ‘Allah^{azwj} is with the expectation of His^{azwj} servant. If he expects good, so it will be good, and if he expects evil, so it will be evil’.³

Introduction:

Some Ahadith, on being fearful for our slip-ups but still hopeful for being forgiven by Allah^{azwj} are presented.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَوْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ قَالَ كَانَ فِيهَا الْأَعْجِيبُ وَكَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِابْنِهِ خَفِ اللَّهَ عَزًّا وَحَلًّا خِيفَةً لَوْ جِئْتَهُ بِرِثِّ الثَّقَلَيْنِ لَعَذَّبَكَ وَارْحَمَ اللَّهَ رَحَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ

A number of our companions from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Al Haris Bin Al Mugheira, or his father, from;

Abu Abdullah^{asws} replied when I (narrator) said to him^{asws}, ‘What was in the bequest of Luqman^{as?}’ He^{asws} said: ‘Therein were marvels, and the most impressive of what was in it - was that he^{as} said to his^{as} son:

‘Fear Allah^{azwj} Mighty and Majestic with such a fear that even if you go to Him^{azwj} with the righteous deeds of the Jinn and the human, (fearing) that He^{azwj} would Punish you; and hope to Allah^{azwj} with such a hope that if you were to go to Him^{azwj} with the sins of the humans and the Jinn, (hoping) He^{azwj} would be Merciful to you’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ أَبِي يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا [وَ] فِي قَلْبِهِ نُورَانِ نُورٌ خِيفَةٍ وَ نُورٌ رَحَاءٍ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا .

Then Abu Abdullah^{asws} said: ‘My^{asws} father^{asws} was saying that there is none from a believing servant except in his heart would be two lights – a light of fear, and a light of hope. If this one was to be weighed it would not increase upon this, and if this one was to be weighed, it would no increase upon this’ (equal in strength).⁴

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا إِسْحَاقُ خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ وَ إِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ فَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ بَرَزْتَ لَهُ بِالْمَعْصِيَةِ فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاطِرِينَ عَلَيْكَ .

³ Al-Kafi, Vol. 8, H 14910

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 1

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{asws} said: ‘O Is’haq! Fear Allah^{azwj} as if you can see Him^{azwj}, and even although you are not seeing him, but He^{asww} (surely) Sees you. So if you were to think that He^{azwj} cannot see you, then you would have (certainly) disbelieved; but if you believe that He^{azwj} sees you and you disobey Him^{azwj}, so you would have Made Him^{azwj} to be from the most insignificant of the onlookers upon you’.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ خَافَ اللَّهَ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqid who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who fears Allah^{azwj}, Allah^{azwj} would Make everything to fear him; and the one who does not fear Allah^{azwj}, Allah would Make him to fear from everything’.⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَزَةَ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ عَنِ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ عَرَفَ اللَّهَ خَافَ اللَّهُ وَ مَنْ خَافَ اللَّهَ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا .

A number of our companions, from Ahmad Bin Abdu Abdullah, from his father, from Hamza Bin Abdullah Bin Al Ja’fary, from Jameel Bin Darraj, from Abu Hamza who said,

‘Abu Abdullah^{asws} said: ‘The one who recognises Allah^{azwj} would fear Allah^{azwj}, and the one who fears Allah^{azwj}, would ignore his own soul in this world’.⁷

عَنْهُ عَنِ ابْنِ أَبِي بَجْرَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ قَوْمٌ يَعْمَلُونَ بِالْمَعَاصِي وَ يَقُولُونَ نَرْجُو فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمُ الْمَوْتُ فَقَالَ هَؤُلَاءِ قَوْمٌ يَتَرَجَّحُونَ فِي الْأَمَانِيِّ كَذَبُوا لَيْسُوا بِرَاجِحِينَ إِنَّ مَنْ رَجَا شَيْئًا طَلَبَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ .

From him, from Ibn Abu Najran, from the one who mentioned it, from;

Abu Abdullah^{asws}, replied, ‘(when) I said to him^{asws}, ‘A group are acting in disobedience and they are saying, ‘We are (living in hope)’. So they are not ceasing to be like that until the death comes to them’.

So he^{asws} said: ‘They are a people swaying in the beliefs. They are lying! They are not with the hope. The one who hopes for something would seek it, and the one who fears from something, would flee from it’.⁸

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 2

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 3

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 4

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5

A similar Hadith is given in footnotes.⁹

One Seeking Fame will not be Fearing Allah^{azwj}:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمْرَةَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام)
إِنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخَوْفِ مِنَ اللَّهِ عَزَّ وَجَلَّ يَقُولُ اللَّهُ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ وَ قَالَ جَلَّ تَنَاؤُهُ فَلَا تَخْشَوُا النَّاسَ وَ
اِخْشَوْنِ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Salih Bin Hamza, raising it, said,

‘Abu Abdullah^{asws} said: ‘From the worship is the intense fear from Allah^{azwj} Mighty and Majestic. Allah^{azwj} is Saying [35:28] **but rather it is those of His servants only who have knowledge who fear Allah**. And He^{azwj}, Majestic is His^{azwj} Praise, Said [5:44] **therefore fear not the people and fear Me**. And the Blessed and High Said [65:2] **and whoever is fearful of Allah, He will make for him an outlet**’.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ حُبَّ الشَّرَفِ وَ الذِّكْرِ لَا يَكُونَانِ فِي قَلْبِ الْحَائِفِ الرَّاهِبِ .

He (the narrator) said, ‘And Abu Abdullah^{asws} said: ‘Love for fame and to be mentioned (popularity/dominance) will not exist in the heart of the one who is fearful (of Allah^{azwj})’.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ مِمَّا
حُفِظَ مِنْ خُطْبِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَّهُ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ لَكُمْ مَعَالِمَ فَأَنْتَهُوَا إِلَى مَعَالِمِكُمْ وَ إِنَّ لَكُمْ نَهَائَةً فَأَنْتَهُوَا
إِلَى نَهَائِكُمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Hamza Bin Humran who said,

‘I heard Abu Abdullah^{asws} saying: ‘From the preserved sermons of the Prophet^{saww} is that he^{saww} said: ‘O you people! For you there are teachers, so end up to your teachers, and that for you are terminals, so end up to your terminals.

أَلَا إِنَّ الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ بَيْنَ أَجَلٍ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ فِيهِ وَ بَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يَدْرِي مَا اللَّهُ قَاضٍ فِيهِ

⁹ وَ رَوَاهُ عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ قَوْمًا مِنْ مَوَالِيكَ يُلْمُونَ بِالْمَعَاصِي وَ يَقُولُونَ نَرْتَجُو فَقَالَ كَذَبُوا لَيْسُوا لَنَا بِمَوَالٍ أَوْلَيْكَ قَوْمٌ تَرْتَجَحَتْ بِهِمْ
الْأَمَانِيُّ مِنْ رِجَا شَيْئًا عَجِلَ لَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ .

And it is reported by Ali Bin Muhammad, raising it, said,

‘I said to Abu Abdullah^{asws}, ‘A group of people from the ones in your^{asws} Wilayah are committing minor sins of disobedience and are saying, ‘We (live in hope)’. So he^{asws} said: ‘They are lying! There are no friends for us^{asws} (like) those people. The belief is swaying with them. The one who hopes for something would work for it, and the one who fears from something, would flee from it’.⁹

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 7

Indeed! The Believer acts between the two fears – between a term which has passed, not knowing what Allah^{azwj} would be Doing with regards to it, and between a term which remains (the future), not knowing what Allah^{azwj} has Judged with regards to it.

فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ وَ مِنْ دُنْيَاهُ لِآخِرَتِهِ وَ فِي الشَّيْبَةِ قَبْلَ الْكِبَرِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا بَعْدَ الدُّنْيَا مِنْ مُسْتَعْتَبٍ وَ مَا بَعْدَهَا مِنْ دَارٍ إِلَّا الْجَنَّةُ أَوْ النَّارُ .

Thus, let the believing servant take from his own soul for himself, and from his world for his Hereafter, and (should act) during the youth before the old age, and during the lifetime before the death, for by the One^{azwj} in Whose Hand is the soul of Muhammad^{saaww}, there will not be an effort (time for deeds) after the world, and there will not be a house except for the Paradise and the Hell’.¹¹

عَنْهُ عَنْ أَحْمَدَ عَنْ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قَالَ مَنْ عَلِمَ أَنَّ اللَّهَ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُ وَ يَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْجُزُهُ ذَلِكَ عَنِ الْقُبْحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَى .

From him, from Ahmad, from Ibn Mahboub, from Dawood Al Raqqy, from;

Abu Abdullah^{asws} (said) regarding the Words of Allah^{azwj} Mighty and Majestic [55:46] **And for the one who fears to stand before his Lord would have the two Gardens.** He^{asws} said: ‘The one who knows that Allah^{azwj} Sees him and Hears whatever he is saying, and he knows that whatever he does, be it from good or evil, so that would detain him from the ugly ones of the deeds, so that would be the one who fears to stand before His^{azwj} Lord^{azwj}, and has prevented himself from the personal desires’.¹²

Finally, a Hadith related to the rewards of being fearful to Allah^{azwj} is included in Appendix.

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 9

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 10

Appendix: Rewards of Being Fearful to Allah^{azwj}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْمَكَارِيِّ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (صلوات الله عليه) [قَالَ] قَالَ إِنَّ رَجُلًا رَكِبَ الْبَحْرَ بِأَهْلِهِ فَكُسِرَ بِهِمْ فَلَمْ يَنْجُ مِمَّنْ كَانَ فِي السَّفِينَةِ إِلَّا امْرَأَةً الرَّجُلِ فَإِنَّمَا نَجَتْ عَلَى لَوْحٍ مِنْ أَلْوَابِ السَّفِينَةِ حَتَّى أَجْمَأَتْ عَلَى خَزِيرَةٍ مِنْ خَزَائِرِ الْبَحْرِ وَكَانَ فِي تِلْكَ الْجَزِيرَةِ رَجُلٌ يَقْطَعُ الطَّرِيقَ وَ لَمْ يَدْعُ لِلَّهِ حُرْمَةً إِلَّا أَنْتَهَكَهَا فَلَمْ يَعْلَمْ إِلَّا وَ الْمَرْأَةُ قَائِمَةٌ عَلَى رَأْسِهِ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ إِنْسِيَّةٌ أَمْ جِنِّيَّةٌ فَقَالَتْ إِنْسِيَّةٌ فَلَمْ يُكَلِّمَهَا كَلِمَةً حَتَّى جَلَسَ مِنْهَا بِجَلْسِ الرَّجُلِ مِنْ أَهْلِهِ

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Al Husayn, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza Al Sumaly, from;

Ali^{asws} Bin Al-Husayn^{asws} having said: ‘A man sailed the sea with his family, and it (the ship) broke (capsized) upon them. So none were rescued from the ones who were in the ship except for the wife of the man. So she was saved upon a plank from the planks of the ship until she came to an island from the islands of the sea; and it was so that in that island was a man who was a bandit and he had not left any Prohibition of Allah^{azwj} except that he had violated it. So he did not know, and the woman was standing by his head. So he raised his head towards her and he said, ‘A human or a Jinn?’ So she said, ‘A human’. So he did not speak to her a word until he sat upon her with a sitting which the man tends to sit upon his wife with.

فَلَمَّا أَنْ هَمَّ بِهَا اضْطَرَبَتْ فَقَالَ لَهَا مَا لِكَ تَضْطَرِبِينَ فَقَالَتْ أَفْرُقُ مِنْ هَذَا وَ أَوْمَأَتْ بِيَدِهَا إِلَى السَّمَاءِ قَالَ فَصَنَعْتَ مِنْ هَذَا شَيْئًا قَالَتْ لَا وَ عَزَيْتِهِ قَالَ فَأَنْتِ تَفْرُقِينَ مِنْهُ هَذَا الْفَرْقُ وَ لَمْ تَصْنَعِي مِنْ هَذَا شَيْئًا وَ إِنَّمَا أُسْتَكْرَهُكَ اسْتِكْرَاهًا فَأَنَا وَ اللَّهُ أَوْلَى بِهَذَا الْفَرْقِ وَ الْخَوْفِ وَ أَحَقُّ مِنْكَ

So when he was intending with her, she became restless. So he said to her, ‘What is the matter with you being so restless?’ So she said, ‘I am scared of this’, and she gestured by her hand towards the sky. He said, ‘So have you done anything from this (adultery) before?’ She said, ‘No, by His^{azwj} Honour’. He said, ‘So you are being scared from Him^{azwj} by this fright and you have not done anything from this (before), and rather I am coercing you with a coercion. So (now), by Allah^{azwj}, I am closer with this fright and the fear, and more deserving than you (of being scared)’.

قَالَ فَقَامَ وَ لَمْ يُحَدِثْ شَيْئًا وَ رَجَعَ إِلَى أَهْلِهِ وَ لَيْسَتْ لَهُ هِمَّةٌ إِلَّا التَّوْبَةُ وَ الْمَرَاغَةُ فَبَيْنَا هُوَ يَمْشِي إِذْ صَادَفَهُ رَاهِبٌ يَمْشِي فِي الطَّرِيقِ فَحَمِيَتْ عَلَيْهِمَا الشَّمْسُ فَقَالَ الرَّاهِبُ لِلشَّابِّ ادْعُ اللَّهَ يُظِلَّنَا بِعِمَامَةٍ فَقَدْ حَمِيَتْ عَلَيْنَا الشَّمْسُ فَقَالَ الشَّابُّ مَا أَعْلَمُ أَنَّ لِي عِنْدَ رَبِّي حَسَنَةٌ فَأَتَجَسَّرَ عَلَيَّ أَنْ أَسْأَلَهُ شَيْئًا

He^{asws} said: ‘So he moved away and without doing anything he returned back to his family, and there was no eagerness for him except for the repentance, and the review (of his sins). Once he was walking (on a path) when he came across a priest walking in the street. The sun was bright upon the two of them, and the priest said to the youth (once the robber), ‘Supplicate to Allah^{azwj} to Shade us with a cloud, for the sun is too hot upon us’. So the youth

said, ‘I do not know of a (single) good deed which is with my Lord^{azwj}, so it would be too audacious of me to ask Him^{azwj} for anything’.

قَالَ فَأَدْعُو أَنَا وَ تُوْمِّنُ أَنْتَ قَالَ نَعَمْ فَأَقْبَلَ الرَّاهِبُ يَدْعُو وَ الشَّابُّ يُؤْمِنُ فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ أَظَلَّتْهُمَا غَمَامَةٌ فَمَشِيََا تَحْتَهَا
مَلِيًّا مِنَ النَّهَارِ ثُمَّ تَفَرَّقَتِ الْجَادَّتَيْنِ فَأَخَذَ الشَّابُّ فِي وَاحِدَةٍ وَ أَخَذَ الرَّاهِبُ فِي وَاحِدَةٍ فَإِذَا السَّحَابَةُ مَعَ الشَّابِّ فَقَالَ الرَّاهِبُ
أَنْتَ خَيْرٌ مِنِّي لَكَ اسْتُجِيبَ وَ لَمْ يُسْتَجَبْ لِي فَأَخْبِرْنِي مَا قِصَّتْكَ فَأَخْبَرَهُ بِحَبْرِ الْمَرْأَةِ فَقَالَ غُفِرَ لَكَ مَا مَضَى حَيْثُ دَخَلْتَ
الْخَوْفُ فَانظُرْ كَيْفَ تَكُونُ فِيمَا تَسْتَقْبِلُ .

He said, ‘So I shall supplicate, and you say ‘Ameen’’. He said, ‘Yes’. So the priest came forward supplicating and the youth said ‘Ameen’. And it was so that soon a cloud shaded them. So they both walked under it careful during the day. Then their ways separated into two, and the youth took to one, and the priest took to the other. So the cloud (went) with the youth. So the priest said, ‘You are better than I am. For you it (the supplication) was Answered and it was not Answered for me. So inform me what your story is. So he informed him of the news of the woman. So he said, ‘There has been Forgiveness for you what is past (from the sins) when the fear entered into you, therefore consider how you want to be in the future’¹³.

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 8