

Guidance via 'A Righteous Deed'

Table of Contents

Guidance via 'A Righteous Deed'	6
Summary:	6
Introduction:	8
What is 'عَمَلٌ صَالِحٌ' a Righteous Deed?.....	8
Atheist's Allegation on Conflict in Holy Quran (21:94 and 20:82)	9
After performing 'عمل صالح' one Needs to follow the Righteous Guidance:	11
Holy Verses 25:71 & 35:10 also Emphasise the Importance of the 'عَمَلٌ صَالِحٌ':	12
"عَمَلٌ صَالِحٌ" (A Righteous Deed) is from a Momin:	12
Evil Deeds will be Erased of the one who Brings 'A Righteous Deed':.....	13
Followers of an imam other than Nominated by Allah ^{azwj.}	14
The 'عَمَلٌ صَالِحٌ' it's opposite 'عَمَلٌ غَيْرٌ صَالِحٍ':	15
Allah ^{azwj} Accepts only from Pious:.....	16
The Guidance:	17
Amir ul-Momineen ^{asws,} s Advice on Seeking Guidance:.....	19
Repentance will not avail but Intercession will:	21
Why Allah ^{azwj} Accepts from this and not from that?	23
Appendix I:.....	24
Holy Verses on 'عَمَلٌ صَالِحٌ' 'A Righteous Deed'	24
VERSE: 2:62	24
VERSE: 5:69	25
Allah ^{azwj} Says Who Does "عَمَلٌ صَالِحٌ" is a Momin:.....	26
VERSE 16:97	26
VERSE 18:88	26
VERSE 19:60	27
VERSE 20:82	28
VERSE 23:100	30
VERSE 23:51	31
VERSE 25:71	32
VERSE 27:19	32

VERSE 28:67	33
VERSE 28:80	33
VERSE 30:44	33
VERSE 32:12	33
VERSE 33:31	33
VERSE 34:11	34
VERSE 34:37	34
VERSE 35:37	35
VERSE 35:10	36
VERSE 40:40	38
VERSE 41:33	39
VERSE 41:46	39
VERSE 45:15	39
VERSE 46:19	39
VERSE 46:15	39
VERSE 46:16	40
VERSE 64:9	40
Appendix II:	41
Holy Verses Containing 'عَمِلُوا الصَّالِحَاتِ' Righteous Deeds:	41
VERSE 2:25	41
VERSE 2:82	41
VERSE 2:277	41
VERSE 3:57	41
VERSE 4:57	42
VERSE 4:122	42
VERSE 4:173	42
VERSE 5:93	42
VERSE 5:9	43
VERSE 42	43
VERSE 10:9	43
VERSE 10:4	43
VERSE 11:11	43

VERSE 11:23	43
VERSE 13:29	44
VERSE 14:23	44
VERSE 18:30	44
VERSE 18:107	44
VERSE 19:96	44
VERSE 20:75	44
VERSE 22:14	45
VERSE 22:23	45
VERSE 22:50	45
VERSE 22:56	45
VERSE 23:51	45
VERSE 24:55	46
VERSE 26:227	46
VERSE 29:7	46
VERSE 29:9	46
VERSE 29:58	46
VERSE 30:15	47
VERSE 30:45	47
VERSE 31:8	47
VERSE 32:19	47
VERSE 34:4	47
VERSE 35:7	47
VERSE 38:28	48
VERSE 38:24	48
VERSE 40:58	48
VERSE 41:8	48
VERSE 42:22	48
VERSE 42:23	49
VERSE 42:26	49
VERSE 45:21	49
VERSE 45:30	49

Appendix III:	50
A SERMON OF AMIR-UL-MOMINEEN ^{asws}	50

Abbreviations:

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

azwj: - Az Za **Wa** Jalla

asws: - Allay hay Salawat **Wass Salam**

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

Guidance via 'A Righteous Deed'

Summary:

We all pray for the 'Guidance' so that our Hereafter is secured and our Allah^{azwj} is Pleased with us and Awards us 'Jannah' (Paradise) where we will be living forever. That is the wish and dream of all believers. Let's see what Allah^{azwj} Expects of us, in our strive, to the successful outcome in the Hereafter.

Allah^{azwj} Says:

وَأِنِّي لَغَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ {20:82}

And I am Forgiving to the one who 'repents' and 'believes' and does a righteous deed, then (follows) righteous Guidance [20:82]

In the above Holy Verse, Allah^{azwj} Says: I^{azwj} am going to Forgive that person who:

Repents, then **believes** and after believing does 'عَمِلَ صَالِحًا' (**a Righteous 'Deed'**) and only then is following the **'Righteous Guidance'**.

We, as Muslims, claim to regularly seek forgiveness (after slip-ups), and believe in One and Only Allah^{azwj}, His Prophet^{saww}, the Book, the Life after death, Accounting as well as the previous Books and the Prophets^{as}. So, we all got that! However, the next two stages, still remain as per the above Verse. These are usually not given importance beyond the point that one has to worship and perform good deeds! Having done good deeds one assumes that he is guided to righteous path.

When we carefully read Verse 20:82, it is clear that Allah^{azwj} is Emphasising on accomplishing One Righteous Deed, then following the righteous Guidance. Hence without upon the last two, we will neither be forgiven nor find salvation in the Hereafter.

In this article, we will try to find what is 'عَمِلَ صَالِحًا' (**a 'Righteous Deed'**) and what Allah^{azwj} Means by the 'اهْتَدَىٰ' the (Righteous) Guidance?

One may ask if 'عَمَلٌ صَالِحٌ' (a 'Righteous Deed') is so important than why Allah^{azwj} did not Emphasised it in other places in the Holy Quran? Indeed, it has been mentioned in 27 Holy Verses but it has been made vague after being translated as 'Righteous Deeds' and treating it similar to the 'عَمَلُوا الصَّالِحَاتِ' (righteous deeds), which is its plural form and has been mentioned in the Holy Quran over 35 times – so an important distinction missed up by both Sunni and Shia translators. For the convenience of our readers, the Holy Verses containing both single and plural forms of (Deed and Deeds) are given in Appendices I and II, respectively.

Introduction:

Allah^{azwj} Says:

وَإِنِّي لَعَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ {20:82}

And I am Forgiving to the one who 'repents' and 'believes' and does a righteous deed, then (follows) righteous Guidance [20:82]

We all repent on our short comings and slip-ups and believe upon the 'Tawheed' (indivisibility) of Allah^{azwj}, His Rasool, Angels, Holy Quran, Day of Qiyamah, but for ensuring the success in the Hereafter there are further two conditions which one still has to fulfil, 'عَمِلَ صَالِحًا' (a Righteous Deed) and following 'Righteous' guidance. In this short article, we will discuss the latter two conditions which have to be fulfilled in order to guarantee our success in the eternal life.

What is 'عَمِلَ صَالِحًا' a Righteous Deed?

فر، تفسير فرات بن إبراهيم محمد بن القاسم بن عبيد موعناً عن أبي ذر الغفاري رضي الله عنه في قول الله تعالى وَإِنِّي لَعَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ قَالَ آمَنَ بِمَا جَاءَ بِهِ مُحَمَّدٌ ص وَعَمِلَ صَالِحًا قَالَ أَذَاءَ الْفَرَائِضِ ثُمَّ اهْتَدَىٰ إِلَىٰ حُبِّ آلِ مُحَمَّدٍ

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd transmitting,

'From Abu Zarr Al-Ghifary^{ra} regarding the Words of Allah^{azwj} the Exalted: ***And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]***. He^{ra} said, 'Belief in whatever Muhammad^{sawww} came with and doing 'عَمِلَ صَالِحًا' (a righteous deed), fulfilling the Obligations, then being guided to the love of Progeny^{asws} of Muhammad^{sawww}.

وَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ الَّذِي بَعَنِي بِالْحَقِّ نَبِيًّا لَا يَنْفَعُ أَحَدَكُمْ الْثَلَاثَةُ حَتَّىٰ يَأْتِيَ بِالرَّابِعَةِ فَمَنْ شَاءَ حَقَّقَهَا وَ مَنْ شَاءَ كَفَّرَ بِهَا

And I^{ra} (Abu Zarr Al-Ghifary) heard Rasool-Allah^{sawww} saying: 'By the One^{azwj} Who Sent me^{sawww} with the truth as a Prophet^{sawww}! Not one of you would benefit with three until he comes with the fourth. So, the one who likes can ratify it and one likes can disbelieve in it.

فَأَنَّ مَنَازِلَ الْهُدَىٰ وَ أَيْمَةَ التَّمْيِ وَ بِنَا يُسْتَجَابُ الدُّعَاءُ وَ يُدْفَعُ الْبَلَاءُ وَ بِنَا يُنْزَلُ الْعَيْثُ مِنَ السَّمَاءِ وَ دُونَ عَلِمْنَا تَكْلِهُ أَلْسُنُ الْعُلَمَاءِ وَ نَحْنُ بَابُ حِطَّةٍ وَ سَفِينَةُ نُوحٍ وَ نَحْنُ حَنْبُ اللَّهِ الَّذِي يُنَادِي مَنْ قَرِطَ فِينَا يَوْمَ الْقِيَامَةِ بِالْحُسْرَةِ وَ النَّدَامَةِ

We^{asws} (Ahl Al-Bayt^{asws}) are the places of guidance, and Imams^{asws} of devoutness, and through us^{asws} the supplications are Answered and the afflictions are Repelled, and by us^{asws} the rains descend from the sky, and besides us^{asws} the tongues of the scholars would be tired, and we^{asws} are the door of Hitta, and ship of Noah^{as}, and we^{asws} are the Side of Allah^{azwj}

which one who wasted regarding us^{asws} would be with the regret and remorse on the Day of Qiyamah.

وَنَحْنُ حَبْلُ اللَّهِ الْمَتِينُ الَّذِي مَنِ اغْتَصَمَ بِهِ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ لَا يَزَالُ مُحِبُّنَا مَنْفِيَةً مُؤَذِيًا [مُؤَذِيًا] مُنْفَرِدًا مَضْرُوبًا مَطْرُودًا مَكْدُوبًا مَحْزُونًا بَاكِيًا
الْعَيْنِ حَزِينٍ الْقَلْبِ حَتَّى يَمُوتَ وَ ذَلِكَ فِي اللَّهِ قَلِيلٌ.

And we^{asws} are the strong rope of Allah^{azwj} which one who holds Fast with it would be guided to the Straight Path; and one who loves us^{asws} will not cease to be negated, harmed, alone, hit, expelled, belied, grieving, crying of the eyes, aggrieved of the heart, then he dies, and that for the Sake of Allah^{azwj}, is little".¹

Atheist's Allegation on Conflict in Holy Quran (21:94 and 20:82)

An Atheist came to Amir Al-Momineen Ali^{asws} Ibn Abi Talib^{asws} and said: I find contradiction in the holy Quran, at one place Allah^{azwj} Says come up from righteous deeds (21:94) and earlier on Says come up with only one does a righteous deed (20:82).

ج، الإحتجاج عن أمير المؤمنين ع في جواب الردديق المدعي للتناقض في القرآن قال ع و أمّا قوله فمن يعمل من الصالحات وهو مؤمن فلا كفران
لسعيه

(The book) 'Al-Ihtijaj' – From Amir Al-Momineen^{asws} in answer to the atheist, the claiming of the contradictions in the Quran. He^{asws} said: 'And as for His^{azwj} Words: **So, one who does from righteous deeds and he is a Momin, then there will be no denying his exertion, [21:94],**

وَقَوْلُهُ وَ إِنِّي لَعَفَاؤٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى

And His^{azwj} Words: **And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]**

فَإِنَّ ذَلِكَ كُلَّهُ يُعْنَى إِلَّا مَعَ اهْتِدَاءٍ وَ لَيْسَ كُلُّ مَنْ وَقَعَ عَلَيْهِ اسْمُ الْإِيمَانِ كَانَ حَقِيقاً بِالنَّجَاةِ بِمَا هَلَكَ بِهِ الْغَوَاةُ

(Amir ul-Momineen^{asws} said) so all of that avails only with the rightful guidance, and it isn't so that everyone the name Eman falls upon, so he would be deserving of the salvation from what the deviants have been destroyed with.

وَ لَوْ كَانَ ذَلِكَ كَذَلِكَ لَنَحَبَ الْيَهُودَ مَعَ اعْتِرَافِهَا التَّوْحِيدَ وَ إِقْرَارِهَا بِاللَّهِ وَ نَحَا سَائِرَ الْمُقَرَّبِينَ بِالْوَحْدَانِيَّةِ مِنْ إِبْلِيسَ فَمَنْ دُونَهُ فِي الْكُفْرِ

And had that been like that, the Jews would attain salvation along with their acknowledgment of the Tawheed and their acknowledgment with Allah^{azwj}, and so would

¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 62

the rest of the acknowledgers with the Oneness, from Iblees^{la} (as well), and ones below him^{la} regarding the Kufr.

وَقَدْ بَيَّنَّ اللَّهُ ذَلِكَ بِقَوْلِهِ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَ هُمْ يُهْتَدُونَ وَ بِقَوْلِهِ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ

And Allah^{azwj} has Explained that by His^{azwj} Words: **Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones' [6:82]**, and by His^{azwj} Words: **those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41]**.

وَ لِإِيمَانٍ خَالَاتٍ وَ مَنَازِلٍ يَطُولُ شَرْحُهَا وَ مِنْ ذَلِكَ أَنَّ الْإِيمَانَ قَدْ يَكُونُ عَلَى وَجْهَيْنِ إِيْمَانٍ بِالْقَلْبِ وَ إِيْمَانٍ بِاللِّسَانِ كَمَا كَانَ إِيْمَانُ الْمُتَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص لَمَّا قَهَرَهُمُ السَّيْفُ وَ شَمَلَهُمُ الْخَوْفُ فَإِنَّهُمْ آمَنُوا بِأَلْسِنَتِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ

And there are situations for the Eman and stages, its commentary would be prolonged, and from that is that the Eman happens to be upon two aspects, Eman with the hearth and Eman with the tongue, just as the Eman of the hypocrites had been in the era of Rasool-Allah^{saww}, due to day the sword had compelled them and the fear had included them, so they believed by their tongues and did not believe in their hearts.

فَالْإِيمَانُ بِالْقَلْبِ هُوَ التَّسْلِيمُ لِلرَّبِّ وَ مِنْ سَلَمِ الْأُمُورِ لِمَالِكِهَا لَمْ يَسْتَكْبِرْ عَنْ أَمْرِهِ كَمَا اسْتَكْبَرَ إِبْلِيسُ عَنِ السُّجُودِ لِأَدَمَ وَ اسْتَكْبَرَ أَكْثَرُ الْأُمَمِ عَنْ طَاعَةِ أَنْبِيَائِهِمْ فَلَمْ يَنْفَعَهُمُ التَّوْحِيدُ كَمَا لَمْ يَنْفَعِ إِبْلِيسَ ذَلِكَ السُّجُودُ الطَّوِيلُ فَإِنَّهُ سَجَدَ سَجْدَةً وَاحِدَةً أَرْبَعَةَ آلَافٍ عَامٍ لَمْ يُرِدْ بِهَا غَيْرَ زُخْرُفِ الدُّنْيَا وَ التَّمَكِينِ مِنَ النَّظَرَةِ

The Eman with the heart, it is the submission to the Lord^{azwj}, and the one who submits the affairs to its owner, would not be arrogant about his affairs just as Iblees^{la} had been arrogant from doing the Sajdah to Adam^{as}; and most of the communities became arrogant from obeying their Prophets^{as}, so their (professing) Tawheed did not benefit them just as Iblees^{la} did not benefit by that long Sajdah, for he^{la} had done one Sajdah of four thousand years, and did not want by it the ornaments of the world and the empowerment from the looking.

فَلِذَلِكَ لَا تَنْفَعُ الصَّلَاةُ وَ الصَّدَقَةُ إِلَّا مَعَ الْإِهْتِدَاءِ إِلَى سَبِيلِ النَّجَاةِ وَ طَرِيقِ الْحَقِّ.

Therefore, due to that, the Salat and the charities will not benefit except with the rightful guidance to the way of salvation, and path of truth''.²

فس، تفسير القمي أحمد بن علي عن الحسين بن عبيد الله عن السندي بن محمد عن أبان عن الحارث بن يحيى عن أبي جعفر ع في قول الله و إني لعقار لمن تاب و آمن و عمل صالحاً ثم اهتدى قال أ لا ترى كيف اشترط و لم تنفعه التوبة أو الإيمان و العمل الصالح حتى اهتدى و الله لو جهد أن يعمل ما قبل منه حتى يهتدي

Tafseer Al Qummi – Ahmad Bin Ali, from al Husayn Bin Ubeydullah, from Al Sindy Bin Muhammad, from Aban, from Al Haris Bin Yahya,

² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 20

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: ***And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]***. He^{asws} said: 'Don't you see how it has been Stipulated (as being conditional), and the repentance would not benefit him, or the Eman and a righteous deed, until he is rightly guided? By Allah^{azwj}! Even if he were to struggle to do the deeds, it will not be Accepted from him until he is rightly guided'.

قَالَ قُلْتُ إِلَى مَنْ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ إِلَيْنَا.

He (the narrator) said, 'I said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! (Rightly guided) to whom?' He^{asws} said: 'To us^{asws} (the Imams^{asws}).³

كِتَابُ فَضَائِلِ الشَّيْخَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَعُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَوْلُهُ تَعَالَى وَ إِلَيَّ لَعَنَّا لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى فَمَا هَذَا الْهُدَى بَعْدَ التَّوْبَةِ وَ الْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ قَالَ فَقَالَ مَعْرِفَةُ الْأَيْمَةِ وَ اللَّهُ إِمَامٌ بَعْدَ إِمَامٍ.

The book 'Fazaail Al Shia' of Al Sadouq, from Dawood Al Raqy who said,

'I entered to see Abu Abdullah^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! The Words of the Exalted: ***And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]***. So, what is this guidance after the repentance, and the belief, and a righteous deed?

(Imam^{asws} said): By Allah^{azwj}! (It is) recognition of an Imam^{asws} after an Imam^{asws}.⁴

After performing 'عمل صالحا' one Needs to follow the Righteous Guidance:

الشيخ في (أماليه) قال: أخبرنا أبو عمر عبد الواحد بن محمد بن عبد الله بن محمد بن مهدي، قال: أخبرنا أحمد، قال: أخبرنا الحسن بن علي بن بزيع، قال: حدثنا القاسم بن الضحاك، قال: أخبرنا شهر بن حوشب أخو العوام، عن أبي سعيد الحمداي، عن أبي جعفر (عليه السلام): مَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا. قَالَ: «و الله، لو أنه تاب و آمن و عمل صالحا، و لم يهتد إلى ولايتنا و مودتنا و معرفة فضلنا، ما أعنى ذلك عنه شيئا».

Al Sheykh, in his (book) Amaaly, said, 'It was informed to us by Abu Umar Abdul Wahid Bin Muhammad Bin Abdullah Bin Muhammad Bin Mahdi, from Ahmad, from Al Hassan Bin Ali Bin Bazie, from Al Qasim Bin Al Zahak, from Shahr Bin Howshab, brother of Al Awam, from Abu Saeed Al Hamdany,

'From Abu Ja'far^{asws} (having said regarding): ***one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]***. He^{asws} said: 'If he were to repent, and believe, and does a righteous deed, but is not guided to our^{asws} Wilayah, and our^{asws} cordiality, and recognition of our^{asws} merits, that would not avail him anything'.⁵

³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 7

⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 64

⁵ الأمالي 1: 265

The last and the fourth stipulation is to remain on the 'Guidance', to which we will return later on in the article.

Holy Verses 25:71 & 35:10 also Emphasise the Importance of the 'عَمَلٌ صَالِحًا' :

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا {25:71}

And one who repents and does 'عَمَلٌ صَالِحًا' a righteous deed, then surely he repents to Allah penitently [25:71]

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۖ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ {35:10}

One who wanted the honour, then for Allah is the Honour entirely. To Him ascend the good words, and a righteous deed raise it. And those who are plotting the evil deeds, for them is severe Punishment, and their plot, it is futile [35:10]

محمد بن يعقوب: عن علي بن محمد، و غيره، عن سهل بن زياد، عن يعقوب بن يزيد، عن زياد القندي، عن عمار الأسدي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ، قال: «ولابتنا أهل البيت- و أهوى بيده إلى صدره- فمن لم يتولنا لم يرفع الله له عملا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Amaar Al Asady,

'From Abu Abdullah^{asws} regarding Allah^{azwj} Mighty and Majestic: **To Him ascend the good words, and a righteous deed raise it [35:10]**, he^{asws} said: 'Our^{asws} Wilayah, of the People^{asws} of the Household' – and he^{asws} gestured by his^{asws} hand to his^{asws} own chest. 'So the one who does not befriend us^{asws}, Allah^{azwj} would not Raise a (single) deed to Him^{azwj},⁶

"عَمَلٌ صَالِحًا" (A Righteous Deed) is from a Momin:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {16:97}

One who does "عَمَلٌ صَالِحًا" a righteous deed, from male or female, and he is a Momin, then We will Make him live a good life and We will Recompense them, being their Recompense for what they were doing [16:97]

⁶ الكافي 1: 356 / 85.

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنك قلت له: إذا عرفت الحق فاعمل ما شئت،

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

'It was said to Abu Abdullah^{asws}, 'Abu Al-Khattab is mentioning from you^{asws}, that you^{asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like'.

فقال: «لعن الله أبا الخطاب، و الله ما قلت له هكذا، و لكني قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك، إن الله عز و جل يقول: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ، و يقول تبارك و تعالى: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً.

So he^{asws} said: 'May Allah^{azwj} Curse Abu Al-Khattab! By Allah^{azwj}, I^{asws} did not say it to him like this. But, I^{asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like from the good deeds, they would be Accepted from you. Allah^{azwj} Mighty and Majestic is Saying: **One who does an evil deed, so he would not be Recompensed except for its like, and one who does a righteous deed, from male or female, and he is a Momin, so they would be entering the Paradise, being Sustained therein without measure [40:40].**⁷ And the Blessed and Exalted is Saying: **One who does a righteous deed, from male or female, and he is a Momin, then We will Make him live a good life [16:97].**⁸

Evil Deeds will be Erased of the one who Brings 'A Righteous Deed':

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۚ ذَٰلِكَ يَوْمُ التَّعَابِنِ ۗ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {64:9}

On the Day that He will Gather you all for the Day of gathering, that is the Day of loss and gain. And one who believes in Allah and he does a righteous deed, He would Remove his evil deeds from him and Enter him into Gardens beneath which the rivers flow, abiding therein for ever. That is the mighty success [64:9]

⁷ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ۗ وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ {40} ⁷

One who does 'عمل سَيِّئَةً' an evil deed, so he would not be Recompensed except for its like, and one who does 'عمل صَالِحًا' a righteous deed, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40]

⁸ معاني الأخبار: 26 / 388.

فس، تفسير القمي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَالِهَا قَالَ هِيَ لِلْمُسْلِمِينَ عَامَّةً وَ الْحَسَنَةُ الْوَلَايَةُ فَمَنْ عَمِلَ مِنْ حَسَنَةٍ كُتِبَتْ لَهُ عَشْرًا فَإِنْ لَمْ يَكُنْ وَوَلَايَةً [لَهُ] دُفِعَ عَنْهُ بِمَا عَمِلَ مِنْ حَسَنَتِهِ فِي الدُّنْيَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ.

Tafseer Al Qummi – Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **One who comes with 'الحَسَنَةُ' the good deed, then for him would be ten the likes of it [6:160].** He^{asws} said: 'It is for the Muslims in general, and the good deed is the Wilayah. So, the one who does a good deed, ten would be written for him. But if does not happen to have the Wilayah for him, it would be repelled from him whatever good deed he would have done in the world, and there would be no share for him in the Hereafter'.⁹

Followers of an imam other than Nominated by Allah^{azwj}:

ما، الأمايلي للشيخ الطوسي المفيد عن أحمد بن محمد الزراري عن الحميري عن ابن أبي الخطاب عن ابن محبوب عن هشام بن سالم عن السباتي قال: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أبا أُمَيَّةَ يُوسُفَ بْنَ ثَابِتٍ حَدَّثَ عَنْكَ أَنَّكَ فُلْتَ لَا يَصُرُّ مَعَ الْإِيمَانِ عَمَلٌ وَ لَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – From Ahmad Bin Muhammad Al Zurary, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Maboub, from Hisham Bin Salim, from Al Sabaty who said,

'I said to Abu Abdullah^{asws}, 'Abu Umayya Yusuf Bin Sabit narrated from you^{asws} and you^{asws} said: 'No deed would harm along with the Eman, nor would any deed benefit with the Kuf'r'.

فَقَالَ إِنَّهُ لَمْ يَسْأَلْنِي أَبُو أُمَيَّةَ عَنْ تَفْسِيرِهَا إِنَّمَا عَنَيْتُ بِمَدَا أَنَّهُ مَنْ عَرَفَ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ وَ يَتَوَلَّاهُ ثُمَّ عَمِلَ لِنَفْسِهِ بِمَا شَاءَ مِنْ عَمَلِ الْخَيْرِ قُبِلَ مِنْهُ ذَلِكَ وَ ضَوِّعَتْ لَهُ أَضْعَافًا كَثِيرَةٌ فَأَنْتَفَعَ بِأَعْمَالِ الْخَيْرِ مَعَ الْمَعْرِفَةِ فَهَذَا مَا عَنَيْتُ بِذَلِكَ

He^{asws} said: 'Abu Umayya did not ask me^{asws} about its interpretation. But rather, I^{asws} meant by this, the one who recognises the Imam^{asws} from Progeny^{asws} of Muhammad^{saww} and follows him^{asws}, then does a deed for himself with whatever he so desires to, from the good deeds, that would be Accepted from him, and multiplied for him manifold. Thus, he would benefit with the good deed along with the recognition. So, this is what I^{asws} meant by that.

وَ كَذَلِكَ لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ الْأَعْمَالَ الصَّالِحَةَ الَّتِي يَعْمَلُونَهَا إِذَا تَوَلَّوْا الْإِمَامَ الْجَائِرَ الَّذِي لَيْسَ مِنَ اللَّهِ تَعَالَى

And similar to that, Allah^{azwj} will not Accept the righteous deeds from the servant which he had done, when he follows the tyrannical imam who isn't from Allah^{azwj} the Exalted'.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ أَلَيْسَ اللَّهُ تَعَالَى قَالَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فِرْعَ يَوْمَعِدِ آمِنُونَ فَكَيْفَ لَا يَنْفَعُ الْعَمَلُ الصَّالِحُ مِمَّنْ تَوَلَّى أُمَيَّةَ الْجَوْرِ

⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 6

Abdullah Bin Abu Yafour said to him^{asws}, 'Doesn't Allah^{azwj} the Exalted Say: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]**, so how can he not benefit from the righteous deeds if he were to befriend the tyrannical imam?'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ هَلْ تَدْرِي مَا الْحَسَنَةُ الَّتِي عَنَّا اللَّهُ تَعَالَى فِي هَذِهِ الْآيَةِ هِيَ مَعْرِفَةُ الْإِمَامِ وَ طَاعَتُهُ

Abu Abdullah^{asws} said: 'And do you know what the good deed is which Allah^{azwj} the Exalted has Meant in this Verse? It is the recognition of the Imam^{asws}, and being obedient to him^{asws}.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ وَ إِنَّمَا أَرَادَ بِالسَّيِّئَةِ إِنكَارَ الْإِمَامِ الَّذِي هُوَ مِنَ اللَّهِ تَعَالَى

And Allah^{azwj} Mighty and Majestic Says: **And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]**. And what it Intended by the evil deed is the denial of the Imam^{asws} who is from Allah^{azwj} the Exalted'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ جَاءَ يَوْمَ الْقِيَامَةِ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ جَاءَهُ مُنْكَرًا لِحَقِّنَا جَاحِدًا لَوْلَا تَنَا أَكْبَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ فِي النَّارِ.

Then Abu Abdullah^{asws} said: 'The one who comes on the Day of Judgement with the Wilayah of the unjust imam who is not from Allah^{azwj}, and comes having denied our^{asws} rights, having fought against our^{asws} Wilayah, Allah^{azwj} would Fling him into the Fire on the Day of Judgement''¹⁰.

قَالَ اللَّهُ تَعَالَى فِي بَعْضِ كُتُبِهِ لِأَعْدَابِ كُلِّ رَعِيَّةٍ أَطَاعَتْ إِمَامًا جَائِرًا وَ إِنْ كَانَتْ بَرَّةً نَقِيَّةً وَ لَأَغْفُونَ عَنْ كُلِّ رَعِيَّةٍ أَطَاعَتْ إِمَامًا هَادِيًا وَ إِنْ كَانَتْ ظَالِمَةً مُسِيئَةً وَ مَنْ ادَّعَى الْإِمَامَةَ وَ لَيْسَ بِإِمَامٍ فَقَدْ افْتَرَى عَلَى اللَّهِ وَ عَلَى رَسُولِهِ.

Allah^{azwj} the Exalted Said in one of His^{azwj} Books: "I^{azwj} will Punish every citizen obeying a tyrannical imam, and even if he was righteous, pious, and I^{azwj} will Pardon every citizen obeying an Imam^{asws} of guidance, and even if he was unjust, evil; and one who claims the Imamate and he isn't an Imam^{asws}, so he has fabricated upon Allah^{azwj} and upon His^{azwj} Rasool^{sawww}".¹¹ (An Extract).

The 'عَمَلٌ غَيْرُ صَالِحٍ' it's opposite 'عَمَلٌ صَالِحٌ':

A Holy Verse gives an example of 'عَمَلٌ غَيْرُ صَالِحٍ' (a Non-Righteous Deed), so let's try to understand 'عَمَلٌ صَالِحٌ' from its opposite 'عَمَلٌ غَيْرُ صَالِحٍ':

¹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 11

¹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 68

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنِّي أَعْطُكَ مِنَ الْغَايِبِينَ
 {11:46}

He said: "O Noah! He is not from your family; he is (the doer of) other than a righteous deed, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones" [11:46]

In the above, when the son of Prophet Noah^{as} rejected the advice of his father¹² that deed of his is referred to in the above Verse 'عَمَلٌ غَيْرُ صَالِحٍ' as he did not pay heed to the appointed Imam of Allah^{azwj}:

ا حدثنا أبي رضى الله عنه قال: حدثنا سعد بن عبد الله، عن احمد بن محمد بن عيسى، عن الحسن بن علي الوشا عن الرضا عليه السلام قال: سمعته يقول قال أبي عليه السلام، قال أبو عبد الله عليه السلام، ان الله عز وجل قال لنوح: (أنه ليس من أهلك) لانه كان مخالفا له وجعل من اتبعه من أهله،

My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa,

(The narrator says), 'I heard Al-Reza^{asws} saying: 'I^{asws} heard my^{asws} father^{asws} saying: 'Abu Abdullah^{asws} said that Allah^{azwj} Mighty and Majestic Said to Noah^{as}: **He is not from your family [11:46]** - because he was an opponent of his^{as} (Faith), but (rather) the ones who followed him^{as} would be (considered to be) from his^{as} family'.

قال: وسألني كيف تقرأون هذه الآية في ابن نوح؟ فقلت تقرأوها الناس على وجهين، انه عمل غير صالح، وانه عمل غير صالح، فقال كذبوا هو ابنه، ولكن الله عزوجل نفاه عنه حين خالفه في دينه.

(The narrator) said, 'And he^{asws} asked me: 'How are they (people) reading this Verse with regards to the son of Noah^{as}?' So I said, 'The people are reading it upon two aspects – **he is (the doer of) other than a righteous deed [11:46]; it was a deed, other than righteous**'. So he^{asws} said: 'They are lying! He was (indeed) his^{as} son, but Allah^{azwj} Mighty and Majestic Negated him from him^{as} when he opposed him^{as} in his^{as} Religion' (Wilayah/Submission).¹³

Allah^{azwj} Accepts only from Pious:

42- سن، المحاسن التضرع عن يحيى الحلبي عن الحارث عن محمد بن علي عن عبيد بن هشام عن عبد الكريم وهو كرام بن عمرو الخثعمي عن عمرة بن حنظلة قال: قلت لأبي عبد الله ع إن آية في القرآن تُشككني قال وما هي قلت قول الله إنما يتقبل الله من المتقين قال أي شيء شككت فيها قلت من صلي وصام وعبد الله قبل منه قال إنما يتقبل الله من المتقين العارفين

(The book) 'Al Mahasin' – Al Nazar, from Yahya Al Halby, from Al Haris, from Muhammad Bin Ali, from Ubeys Bin Hisham, from Abdul Kareem, and he is KarramBin Amro Al Khas'amy, form Umar Bin Hanzala who said,

¹² To join him^{as} in the ship of salvation.

¹³ Illal Al Sharaie – V 1 Ch 25 H 1

'I said to Abu Abdullah^{asws}, 'There is a Verse in the Quran which has placed me in doubt'. He^{asws} said: 'And which one is it?' I said, 'The Words of Allah^{azwj} [5:27] **But rather, Allah only Accepts from those who are pious**'. He^{asws} said: 'And which thing places you in doubt?' I said, 'The one who Prays Salat, and Fasts, and worships Allah^{azwj}, it would be Accepted from him?' He^{asws} said: 'But rather, Allah^{azwj} will (only) Accept from 'المتقين' the pious, 'العارفين' the recognisers'.

قَالَ أَنْتَ أَزْهَدُ فِي الدُّنْيَا أَمْ الصَّحَّاحُ بْنُ قَيْسٍ قُلْتُ لَا بَلِ الصَّحَّاحُ بْنُ قَيْسٍ قَالَ فَذَلِكَ لَا يُتَّعَبَلُ مِنْهُ شَيْءٌ مِمَّا ذَكَرْتَ.

Then he^{asws} said: 'Are you more ascetic in the world or Al-Zahaak Bin Qays?' I said, 'But, it is Al-Zahaak Bin Qays'. He^{asws} said: 'Then if that is so, Allah^{azwj} will not Accept anything from him, from what you have mentioned"¹⁴.

The Guidance:

After reviewing the 'A Righteous Deed' we finally look at the 'Righteous Guidance', as per the Holy Verses:

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُمْ مُهْتَدٍ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {57:26}

And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. So, from them (some) were rightly Guided, and most of them are transgressors [57:26]

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) - في حديث المأمون مع العلماء، و قد أشرنا له غير مرة - قالت العلماء: أخبرنا - يا أبا الحسن - عن العترة، أهم الآل أم غير الآل؟ فقال الرضا (عليه السلام): «هم الآل».

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazaan Al-Mowdab, and Ja'far Bin Muhammad Bin Masrou, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt,

'Al-Reza^{asws} - in a Hadeeth of Al-Mamoun with the scholars, and we pointed out to him more than once - The scholars said, 'Inform us - O Abu Al-Hassan^{asws} - about the 'Family' (العترة), are they the 'Progeny' or other than the Progeny?' So Al-Reza^{asws} said: 'They are the Progeny'.

فقالت العلماء: فهذا رسول الله (صلى الله عليه و آله) يؤثر عنه أنه قال: «أمي آلي» و هؤلاء أصحابه يقولون بالخبر المستفاض الذي لا يمكن دفعه: آل محمد: أمته.

The scholars said, 'So as for this, Rasool-Allah^{saww} preferred from it, for he^{saww} said: 'My^{saww} community is my^{saww} Family'. And those were his^{saww} companions who were saying with the

¹⁴ Bihar Al Anwaar - V 27, The book of Imamate, P 6 Ch 7 H 42

news (Hadeeth), which is not possible to repulse: The Progeny^{asws} of Muhammad^{saww} is his^{saww} community'.

فقال أبو الحسن (عليه السلام): «أخبروني هل تحرم الصدقة على الآل»؟ قالوا: نعم. قال: «فتحرم على الأمة»؟ قالوا: لا. قال: «هذا فرق بين الآل و الأمة، و يحكم أين يذهب بكم؟ أ ضربتم عن الذكر صفحا أم أنتم قوم مسرفون؟»

But Abu Al-Hassan^{asws} said: 'You all inform me, is charity prohibited upon the Progeny^{asws}. They said, 'Yes'. He^{asws} said: 'So is it Prohibited upon the community?' They said, 'No'. He^{asws} said: 'This is the difference between the Progeny^{asws} and the community? Woe be unto you all! Where are you all headed? Are you striking about the Zikr foolishly or are you an extravagant people?'

أما علمتم أنه وقعت الوراثة و الطهارة على المصطفين المهتدين دون سائرهم»؟ قالوا: و من أين، يا أبا الحسن؟ فقال (عليه السلام): «من قول الله عز و جل: وَ لَقَدْ أَرْسَلْنَا نُوحًا وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فصارت وراثة النبوة و الكتاب للمهتدين دون الفاسقين.

But, do you know that the inheritance, and the purification is upon the chosen, the guided ones, apart from the rest of them?' They said, 'And from where is it, O Abu Al-Hassan^{asws}?' So he^{asws} said: 'From the Words of Allah^{azwj} Mighty and Majestic: **And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. So, from them (some) were rightfully Guided, and most of them are transgressors [57:26].** So the inheritance of the Prophet-hood and the Book is for the Guided ones^{asws}, apart from the transgressors.

أما علمتم أن نوحا (عليه السلام) حين سأل ربه تعالى ذكره، فقال: رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحَاكِمِينَ و ذلك أن الله عز و جل وعده أن ينجيهِ و أهله،

But, do you know that Noah^{as}, when he^{as} asked his^{as} Lord^{azwj}, Elevated is His^{azwj} Mention, so he^{as} said: '**Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders' [11:45]**, and that Allah^{azwj} Mighty and Majestic had Promised him^{as} that He^{azwj} would Rescue his^{as} family.

فقال له ربه عز و جل: يا نوح إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَنْتَلِنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ».

Then his^{as} Lord^{azwj} Mighty and Majestic Said to him^{as}: **"O Noah! He is not from your family; he is (the doer of) other than a righteous deed, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones" [11:46]**.¹⁵

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى {20:82}

And I am Forgiving to the one who 'repents' and 'believes' and does a righteous deed, then (follows) righteous Guidance [20:82]

¹⁵ عيون أخبار الرضا (عليه السلام) 1: 229 / 1

60- فر، تفسیر فرات بن إبراهيم الحسین بن سعید مُعْتَمِناً عَنْ سَعْدِ بْنِ طَرِيفٍ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي جَعْفَرٍ عَ فَجَاءَهُ عَمْرُو بْنُ عَبِيدٍ فَقَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَا تَطْعَمُوا فِيهِ فَيَجَلَّ عَلَيْنَكُمْ غَضَبِي وَ مَنْ يَجَلَلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى

Tafseer Furat Bib Ibrahim – Al Husayn Bin Saeed transmitting from Sa'ad Bin Taref who said,

'I was seated in the presence of Abu Ja'far^{asws}, when Amro Bin Ubeyd came up and said to him^{asws}, 'May I be sacrificed for you^{asws}, the Words of Allah^{azwj} Blessed and Exalted: **and do not transgress in it, or My Wrath would be Released upon you. And the one My Wrath is Released upon, so he has perished [20:81] And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]**'.

قَالَ لَهُ أَبُو جَعْفَرٍ عَ قَدْ أَخْبَرْتُكَ أَنَّ التَّوْبَةَ وَ الْإِيمَانَ وَ الْعَمَلَ الصَّالِحَ لَا يَقْبَلُهَا إِلَّا بِالْإِهْتِدَاءِ

Abu Ja'far^{asws} said to him: 'I^{asws} have already informed you that the repentance, and the belief, and a righteous deed, He^{azwj} does not Accept these except with the righteous Guidance.

أَمَّا التَّوْبَةُ فَمِنَ الشَّرِكِ بِاللَّهِ وَ أَمَّا الْإِيمَانُ فَهُوَ التَّوْحِيدُ لِلَّهِ وَ أَمَّا الْعَمَلُ الصَّالِحُ فَهُوَ أَذَاءُ الْفَرَائِضِ وَ أَمَّا الْإِهْتِدَاءُ فَبُيُوتَةُ الْأَمْرِ وَ نَحْنُ هُمْ فَإِنَّمَا عَلَى النَّاسِ أَنْ يَقْرَأُوا الْقُرْآنَ كَمَا أَنْزَلَ فَإِذَا اخْتَجَّحُوا إِلَى تَفْسِيرِهِ فَلَا يَهْتَدُوا بِنَا وَ إِلَيْنَا يَا عَمْرُو.

As for the repentance, it is from association (Shirk) with Allah^{azwj}, and as for the belief, it is the Tawheed of Allah^{azwj}, and as for a righteous deed it is fulfilment of the Obligations, and as for the righteous guidance, it is by the Master^{asws} of the command, and we^{asws} are they^{asws}. But rather, it is upon the people that they recite the Quran just as it has been Revealed.

Then when they become needy to its interpretation, then the guidance is by us^{asws}, and to us^{asws}, O Amro!¹⁶

Amir ul-Momineen^{asws}'s Advice on Seeking Guidance:

Amir-ul-Momineen^{asws} gave an eloquent sermon, see Appendix III, below we take an extract which is relevant to our topic, the seeking of the guidance for being successful in the Hereafter.

وَ اعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكْتُمْ وَ لَمْ تَأْخُذُوا بِمِيقَاتِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضْتُمْ وَ لَنْ تَمَسَّكُمْ بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذْتُمْ وَ لَنْ تَتْلُوا الْكِتَابَ حَقَّ تِلَاوَتِهِ حَتَّى تَعْرِفُوا الَّذِي حَرَّفْتُمْ وَ لَنْ تَعْرِفُوا الصَّلَاةَ حَتَّى تَعْرِفُوا الْهُدَى وَ لَنْ تَعْرِفُوا التَّقْوَى حَتَّى تَعْرِفُوا الَّذِي تَعَدَّى

(Amir ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} said):

¹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 60

And know that you will never recognise the guidance until you recognise the ones who have left it, and you will never take to the Covenant of the Book until you recognise the ones who broke it, and will never attach yourselves to it until you recognise the ones who have abandoned it, and will never be able to recite the Book as it deserves to be recited until you recognise the ones who altered it, and will never recognise the misguidance until you recognise the Guidance, and will never recognise the piety until you recognise the ones who abused it.

فَإِذَا عَرَفْتُمْ ذَلِكَ عَرَفْتُمْ الْبِدْعَ وَ التَّكْلِيفَ وَ رَأَيْتُمُ الْفُرْيَةَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ التَّحْرِيفَ لِكِتَابِهِ وَ رَأَيْتُمُ كَيْفَ هَدَى اللَّهُ مَنْ هَدَى فَلَا يُجَاهِلَنَّكُمْ الَّذِينَ لَا يَعْلَمُونَ إِنَّ عِلْمَ الْقُرْآنِ لَيْسَ يَعْلَمُ مَا هُوَ إِلَّا مَنْ ذَاقَ طَعْمَهُ

So when you recognise that, you will recognise the innovations, and the impersonations, and you will see the fabrications against Allah^{azwj} and against His^{azwj} Messenger^{saww}, and the alterations to His^{azwj} book, and you will see how Allah^{azwj} Guided the one whom He^{azwj} Guided. So do not let those who have no knowledge keep you ignorant. The Knowledge of the Quran cannot be known as to what it is except by the one^{asws} who has tasted its food.

فَعَلَّمَ بِالْعِلْمِ جَهْلَهُ وَ بُصَّرَ بِهِ عَمَاهُ وَ سَمِعَ بِهِ صَمَمَهُ وَ أَذْرَكَ بِهِ عِلْمَ مَا فَاتَ وَ حَيَّيَ بِهِ بَعْدَ إِذْ مَاتَ وَ أَثْبَتَ عِنْدَ اللَّهِ عَزَّ ذِكْرُهُ الْحَسَنَاتِ وَ مَحَا بِهِ السَّيِّئَاتِ وَ أَذْرَكَ بِهِ رِضْوَانًا مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى

So it was by the knowledge that his ignorance got to know, and his blindness got to visualise, and his deafness got to hear, and gained awareness of what knowledge had passed by and got revived by it after its death. And he established the good deeds in the Presence of Allah^{azwj} and deleted the sins by it. And it was by it (knowledge) that he realised the Pleasure from Allah^{azwj} Blessed and High.

فَاطْلُبُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ خَاصَّةً فَإِنَّهُمْ خَاصَّةٌ نُورٌ يُسْتَنْصَأُ بِهِ وَ أئِمَّةٌ يُفْتَدَى بِهِمْ وَ هُمْ عَيْشُ الْعِلْمِ وَ مَوْتُ الْجَهْلِ هُمْ الَّذِينَ يُحْرِكُمُ حُكْمُهُمْ عَنْ عِلْمِهِمْ وَ صَمَتْهُمْ عَنْ مَنْطِقِهِمْ وَ ظَاهَرَهُمْ عَنْ بَاطِنِهِمْ لَا يُخَالِفُونَ الدِّينَ وَ لَا يَحْتَلِفُونَ فِيهِ فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ وَ صَامِتٌ نَاطِقٌ فَهُمْ مِنْ شَأْنِهِمْ شَهَدَاءُ بِالْحَقِّ وَ مُحَيَّرٌ صَادِقٌ لَا يُخَالِفُونَ الْحَقَّ وَ لَا يَحْتَلِفُونَ فِيهِ

So, seek that from its special people, for they^{asws} are the specialists, lights to be illuminated by, and the Imams^{asws} to be followed. And they^{asws} are the life for the knowledge and death for the ignorance. They^{asws} are the ones^{asws} whose Judgements inform you of their^{asws} knowledge, and their^{asws} silence about their^{asws} speech, and their^{asws} apparent about their^{asws} hidden. They^{asws} do not oppose the religion nor do they^{asws} differ with regards to it. For it (knowledge) is a truthful witness between them^{asws}, and a silent speaker. It is from their^{asws} glories to testify to the truth, and to be truthful reporters, neither opposing the truth nor differing with regards to it. (An extract, complete sermon is given in Appendix III)¹⁷

الماسن أبي عن النضر عن يحيى الحلبي عن ابن مسكان عن زرارَةَ قَالَ: سئل أبو عبد الله ع و أنا جالس عن قول الله من جاء بالحسنة فله عشر أمثالها يجزي لهؤلاء ممن لا يعرف منهم هذا الأمر فقال لا إنما هداه للمؤمنين خاصة

(The book) 'Al Mahasin' – My father, from Al Nazr, from Yahya Al Halby, from Ibn Muskan, from Zurara who said,

¹⁷ (An extract from) Al-Kafi, Vol. 8, H. 15033

'Abu Abdullah^{asws} was asked and I was seated, about the Words of Allah^{azwj}: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**, 'Does it flow for those, ones from them who do not recognise this matter (Wilayah)?' He^{asws} said: 'No, but rather this is for the Momineen in particular'.

فُلْتُ لَهُ أَصْلَحَكَ اللَّهُ أَرَأَيْتَ مَنْ صَامَ وَ صَلَّى وَ اجْتَنَبَ الْمُحَارِمَ وَ حَسَنَ وَرَعَهُ مِمَّنْ لَا يَعْرِفُ وَ لَا يَنْصِبُ فَقَالَ إِنَّ اللَّهَ يُدْجِلُ أَوْلِيكَ الْجَنَّةَ بِرَحْمَتِهِ.

I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! What is your^{asws} view of the one who Fasts, and prays (Salat), and shuns the Prohibitions, and his devoutness is good, from the ones who do neither recognise (Wilayah) nor are hostile?' He^{asws} said: 'Allah^{azwj} would Enter them into the Paradise by His^{azwj} Mercy"¹⁸.

Repentance will not avail but Intercession will:

لي، الأماالي للصدوق العطار عن سعد بن الأصهباني عن المنقري عن حفص بن الصادق عليه السلام قال إن علياً ع كان يقول لا خير في الدنيا إلا لأحد رجلين رجل يزداد كل يوم إحساناً و رجل يتدارك سيئته بالتوبة و أتى له بالتوبة و الله لو سجد حتى ينقطع عنقه ما قبل الله منه إلا بولايتنا أهل البيت.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs,

'From Al-Sadiq^{asws} having said: 'Ali^{asws} was saying: 'There is no good in the world except one of the two men – a man increasing good deeds every day and a man rectifying his evil deeds with the repentance, and from where would the repentance be for him? By Allah^{azwj}! Even if he were to perform Sajdah until his neck is cut, Allah^{azwj} will not Accept from him except by our^{asws} Wilayah, People^{asws} of the Household"¹⁹.

ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن ابن عقدة عن أبي عوانة موسى بن يوسف عن محمد بن سليمان بن بزيع عن الحسين الأشقر عن قيس عن ليث عن أبي ليلى عن الحسين بن علي ع قال قال رسول الله ص الزموا مودتنا أهل البيت فإنه من لقي الله يوم القيامة و هو يؤدنا دخل الجنة بشفاعتنا و الذي نفسي بيده لا ينفع عبداً عمله إلا بمعرفة حقتنا.

(The book) 'Al Amaali' of the sheykh al Tusi Al Mufeed, from Al Jiany, from Ibn Uqadah, from Abu Awana Musa Bin Yusuf, form Muhammad Bin Suleyman Bin Bazie, from Al Husayn Al Ashqar, from Qays, from Lays, from Abu Layli,

'From Al-Husayn^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Necessitate our^{asws} cordiality, of People^{asws} of the Household, for surely the one who meets Allah^{azwj} on the Day of Qiyamah and he is cordial to us^{asws}, would enter the Paradise due to our^{asws} intercession. By the One^{azwj} in Whose Hand is my^{saww} soul! The servant will not benefit by his deeds except by recognising our^{asws} rights"²⁰.

¹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 36

¹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 4

²⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 10

ما، الأماي للشيخ الطوسي المفيد عن علي بن خالد المرغبي عن الحسن بن علي الكوفي عن إسماعيل بن محمد المزني عن سلام بن أبي عمرة عن سعد بن سعيد عن يونس بن عبد الجبار عن علي بن الحسين ع قال قال رسول الله ص ما بال أقوام إذا ذكر عندهم آل إبراهيم ع فرحوا و استبشروا و إذا ذكر عندهم آل محمد اشتمزت قلوبهم

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – From Ali Bin Khalid Al Maraghy, from Al Hassan Bin Ali Al Kufy, from Ismail bin Muhammad Al Muzanny, from Sallam Bin Abu Amrah, from Sa'ad Bin Saeed, from Yunus Bin Abdul Jabbar,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'What is the matter with a people, when the progeny of Ibrahim^{as} is mentioned in their presence, they are happy and they smile, and when the Progeny^{asws} of Muhammad^{saww} is mentioned in their presence their hearts are constricted!

و الذي نفس محمد بيده لو أن عبداً حاء يوم القيامة يعمل سبعين نبياً ما قبل الله ذلك منه حتى يلقاه بولائتي و ولاية أهل بيتي.

By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! If a servant were to come on the Day of Judgment with the deeds of seventy Prophets^{as}, Allah^{azwj} will not Accept that from him until he meets Him^{azwj} with my^{saww} Wilayah and Wilayah of the People^{asws} of my^{saww} Household".²¹

ما، الأماي للشيخ الطوسي المفيد عن الجعابي عن عبد الله بن أحمد بن مسعود عن عبد الله بن يحيى عن علي بن عاصم عن أبي حمزة الثمالي قال: قال لنا علي بن الحسين زين العابدين ع أي البقاع أفضل فقلنا الله و رسوله و ابن رسوله أعلم

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – From Al Jyani, from Abdullah Bin Ahmad Bin Mustawarid, from Abdullah Bin Yahya, from Ali Bin Aasim, from Abu Hamza Sumali who said,

'Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen^{asws} said to us: 'Which of the spots is the most superior?' We said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}, and son^{asws} of His^{azwj} Rasool^{saww} are more knowing'.

فقال إن أفضل البقاع ما بين الركن و المقام و لو أن رجلاً عمّر ما عمّر نوح في قومه ألف سنة إلا خمسين عاماً يصوم النهار و يقوم الليل في ذلك الموضع ثم لقي الله بغير ولايتنا لم ينفعه ذلك شيئاً.

He^{asws} said: 'The most superior of the spots is what is between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), and if a man were to have the life of what Noah^{as} had among his^{as} people of a thousand years except fifty years, Fasting at daytime and standing (for Salat) at night in that place, then meets Allah^{azwj} without our^{asws} Wilayah, (all) that would not benefit him of anything".²²

سن، الحسن ابن محبوب عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع في قول الله عز و جل يا أيها الذين آمنوا ارتكعوا و اسجدوا و اعبدوا ربكم و افعلوا الخير لعلكم تفلحون و جاهدوا في الله حتى جهاده هو اجتباكم و ما جعل عليكم في الدين من حرج في الصلاة و الزكاة و الصوم و الخير إذا تولوا الله و رسوله و أولي الأمر من أهل البيت قبل الله أعمالهم.

²¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 15

²² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 16

(The book) 'Al Mahasin' – Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: ***O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77] And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you and did not Make any hardship upon you in the Religion [22:78]:*** 'Regarding the Salat, and the Zakat, and the Fasts, and the good deed, when you follow Allah^{azwj} and His^{azwj} Rasool^{saww} and Masters^{asws} of the Command from us^{asws}, People^{asws} of the Household, Allah^{azwj} will Accept your deeds".²³

Why Allah^{azwj} Accepts from this and not from that?

Finally, we present a Hadith about the reason why Allah^{azwj} will not accept from the one who follows the imam other than appointed by Allah^{azwj}:

قَالَ عَبْدُ اللَّهِ بْنُ أَبِي يَغْفُورٍ سَأَلْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ عَ مَا الْعِلَّةُ أَنْ لَا دِينَ لِهَؤُلَاءِ وَ مَا عَتَبَ لِهَؤُلَاءِ

Abdullah Bin Abu Yafour said,

'I asked Abu Abdullah Al-Sadiq^{asws}, 'What is the reason that there is no religion for those ones (non-Shias) and there is no fault for these ones (Shias)?'

قَالَ لِأَنَّ سَيِّئَاتِ الْإِمَامِ الْجَائِرِ تَعْمُرُ حَسَنَاتِ أَوْلِيَائِهِ وَ حَسَنَاتِ الْإِمَامِ الْعَادِلِ تَعْمُرُ سَيِّئَاتِ أَوْلِيَائِهِ.

He^{asws} said: 'Because the evil deeds of the tyrannical imam covers the good deeds of his friends, and the good deeds of the Just Imam^{asws} covers the evil deeds of his^{asws} friends".²⁴

²³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 37

²⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 70

Appendix I:

Holy Verses on 'A Righteous Deed'

Here we present those Holy Verses where the word 'عَمَلٌ صَالِحًا' (a righteous deed) is mentioned by Allah^{azwj}. Also only some Ahadith are included which are relevant to the topic, for the interpretation of the Verses, as per Ahadith, one may look into:

<https://www.hubeali.com/tafseerhubeali/>

There are over 25 Verses, so a table of content is included for the purpose of easy reference.

VERSE: 2:62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {2:62}

Surely, those who are believing, and those who became Jews, and the Christians, and the Sabeans, the ones who believe in Allah and the Last Day and does 'عَمَلٌ صَالِحًا' (a righteous deed), so for them, their Recompense is with their Lord, and there would be no fear for them, nor would they be grieving [2:62]

ثُمَّ قَالَ اللَّهُ تَعَالَى: «إِنَّ الَّذِينَ آمَنُوا» بِاللَّهِ - وَ بِمَا فَرَضَ عَلَيْهِمُ الْإِيمَانَ بِهِ - مِنَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ الطَّيِّبِينَ مِنْ آلِهِ. «وَالَّذِينَ هَادُوا» يَعْنِي الْيَهُودَ «وَالنَّصَارَى» الَّذِينَ زَعَمُوا أَنَّهُمْ فِي دِينِ اللَّهِ مُتَنَاصِرُونَ «وَالصَّابِئِينَ» الَّذِينَ زَعَمُوا أَنَّهُمْ صَبَّؤًا إِلَى دِينِ (اللَّهِ، وَ هُمْ يَقُولُهُمْ) كَاذِبُونَ.

(Imam Hassan Al-Askari^{asws} said): 'Then Allah^{azwj} the Exalted Said **Surely those who are believing**, in Allah^{azwj} and in what Allah^{azwj} Imposed upon them to have the Eman in it, from the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the goodly ones from his^{asws} Progeny^{asws}, **and those who became Jews** - meaning the Jews, **and the Christians** - those who are alleging that they are the helpers in the Religion of Allah^{azwj}, **and the Sabeans** – those who are claiming that they are correct to the Religion of Allah^{azwj}, and they are liars in their words.

مَنْ آمَنَ بِاللَّهِ مِنْ هَؤُلَاءِ الْكُفَّارِ، وَ نَزَعَ عَنْ كُفْرِهِ، وَ مَنْ آمَنَ مِنْ هَؤُلَاءِ الْمُؤْمِنِينَ فِي مُسْتَقْبَلِ أَعْمَارِهِمْ، وَ أَخْلَصَ وَ وَفَى بِالْعَهْدِ وَ الْمِيثَاقِ الْمَأْخُودِينَ عَلَيْهِ لِمُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِمَا الطَّاهِرِينَ وَ عَمِلَ صَالِحًا [وَ مَنْ عَمِلَ صَالِحًا] مِنْ هَؤُلَاءِ الْمُؤْمِنِينَ.

The ones who believe in Allah – from those unbelievers who were removed from their *Kufr*, and the ones who believe from those *Momineen* in the future lives of theirs, and are sincere and loyal with the pact and the Covenants Taken upon them for Muhammad^{saww} and Ali^{asws} and their^{asws} Pure Caliphs **and do a righteous deed** – from those *Momineen*.

فَلَهُمْ أَجْرُهُمْ ثَوَابُهُمْ عِنْدَ رَبِّهِمْ فِي الْآخِرَةِ وَ لَا خَوْفٌ عَلَيْهِمْ هُنَاكَ حِينَ يَخَافُ الْفَاسِقُونَ وَ لَا هُمْ يَحْزَنُونَ إِذَا حَزِنَ الْمُخَالِفُونَ، لِأَنَّهُمْ لَمْ يَعْمَلُوا مِنْ مُخَالَفَةِ اللَّهِ مَا يَخَافُ مِنْ فِعْلِهِ، وَ لَا يَحْزَنُونَ لَهُ.

so for them, their Recompense – their Reward **is with their Lord** in the Hereafter, **and there would be no fear for them**, over there when they used to fear the mischief makers (in the world) **nor would they be grieving**, when the adversaries grieved them, because they were nor acting in opposition to Allah^{azwj}, fearing the one who did so, nor would they be grief for him”²⁵.

VERSE: 5:69

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
{69}

Surely those who believe, and those who are Jews, and the Sabaeans, and the Christians, the ones who believe in Allah and the Last Day, and do a righteous deed, so neither would there be fear upon them nor would they be grieving [5:69]

حدثنا محمد بن الحسين عن صفوان بن يحيى واحمد بن محمد بن الحسين بن سعيد عن صفوان عن ابن مسكان عن حجر بن زائدة عن حمران عن ابي جعفر عليه السلام في قول الله تعالى يا اهل الكتاب لستم على شئ حتى تقيموا التوراة والانجيل وما انزل اليكم من ربكم وليزيدن كثيرا منهم ما انزل اليك من ربك طغيانا وكفرا قال هي ولاية امير المؤمنين عليه السلام.

Narrated to us Muhammad Bin Al-Husayn, from Safwaan, from Yahya and Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Ibn Muskaan, from Hajr Bin Zayda, from Hamran who said:

Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} the Exalted: **O People of the Book! You wouldn't be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr [5:68]**, said: 'It (**what is Revealed to you**) is the Wilayah of Amir-Al-Momineen^{asws},²⁶

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، عن الحسين بن سعيد، عن علي بن النعمان، عن محمد بن مروان، عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يا أهل الكتاب لستم على شيء حتى تقيموا التوراة و الإنجيل و ما أنزل إليكم من ربكم، قال: «هي ولايتنا».

Sa'ad Bin Abdullah, from Ali Bin Ismail Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Muhammad Bin Marwan, from Al Fazeyl Bin Yasaar,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **O People of the Book! You wouldn't be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord [5:68]**, said: 'It is our^{asws} Wilayah”²⁷.

²⁵ Tafseer Imam Hassan Al Askari^{asws} – S 133

²⁶ Basaair Al Darajaat – P 2 Ch 8 H 8

²⁷ مختصر بصائر الدرجات: 64

Allah^{azwj} Says Who Does “عَمَلٌ صَالِحًا” is a Momin:

VERSE 16:97

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {97}

One who does “عَمَلٌ صَالِحًا” a righteous deed, from male or female, and he is a Momin, then We will Make him live a good life and We will Recompense them, being their Recompense for what they were doing [16:97]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنك قلت له: إذا عرفت الحق فاعمل ما شئت،

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

‘It was said to Abu Abdullah^{asws}, ‘Abu Al-Khattab is mentioning from you^{asws}, that you^{asws} said to him: ‘When you recognise the Truth, then (you can) do whatsoever you like’.

فقال: «لعن الله أبا الخطاب، و الله ما قلت له هكذا، و لكي قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك، إن الله عز و جل يقول: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَى وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ، و يقول تبارك و تعالى: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً.

So he^{asws} said: ‘May Allah^{azwj} Curse Abu Al-Khattab! By Allah^{azwj}, I^{asws} did not say it to him like this. But, I^{asws} said to him: ‘When you recognise the Truth, then (you can) do whatsoever you like from the good deeds, they would be Accepted from you. Allah^{azwj} Mighty and Majestic is Saying: **One who does evil deeds, so he would not be Recompensed except for its like, and one who does a righteous deed, from male or female, and he is a Momin, so they would be entering the Paradise, being Sustained therein without measure [40:40].** And the Blessed and Exalted is Saying: **One who does a righteous deed, from male or female, and he is a Momin, then We will Make him live a good life [16:97].**²⁸

VERSE 18:88

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا {18:88}

And as for him who believes and does a righteous deed, for him shall be a goodly Recompense, and We will Speak to him an easy word from Our Command [18:88]

²⁸ معاني الأخبار: 26 / 388.

محمد بن العباس، قال: حدثنا الحسن بن علي بن عاصم، عن الهيثم بن عبد الله، قال: حدثني مولاي علي بن موسى الرضا، عن أبيه، عن آباءه، عن أمير المؤمنين (عليهم السلام) قال: «قال رسول الله (صلى الله عليه وآله): أتاني جبرئيل (عليه السلام) عن ربه عز وجل، وهو يقول: ربي يقرئك السلام، ويقول لك: يا محمد بشر المؤمنين الذين يعملون الصالحات و يؤمنون بك و بأهل بيتك بالجنة، فلهم عندي جزاء الحسنى، يدخلون الجنة».

Muhammad Bin Al Abbas said, 'Al Hassan Bin Ali Bin Aasim narrated to us, from Al Haysam Bin Abdullah,

(It has been narrated) from my Master Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Amir-Al-Momineen^{asws} having said: 'Rasool-Allah^{sawww} said: 'Jibraeel^{as} came to me^{sawww} from his^{as} Lord^{azwj} Mighty and Majestic and he^{as} said: 'My^{as} Lord^{azwj} Conveys His^{azwj} Greetings to you^{sawww}, and is Saying to you^{sawww}: "O Muhammad^{sawww}! Give good news of the Paradise, to the *Momineen* who are doing (the) **عَمَلٌ صَالِحًا** a righteous deed and believe in you^{sawww} and the People^{asws} of your^{sawww} Household. So for them, in My^{azwj} Presence is **a goodly Recompense [18:88]** - entering into the Paradise".

و جزاء الحسنى و هي ولاية أهل البيت (عليهم السلام)، دخول الجنة، و الخلود فيها في جوارهم (صلوات الله عليهم).

And the '**goodly Recompense**', it is the Wilayah of the People^{asws} of the Household, entering into the Paradise, and the living eternally in their^{asws} vicinity'.²⁹

VERSE 19:60

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا {19:60}

Except one who repents and believes and does 'عَمَلٌ صَالِحًا' a righteous deed, so they would be entering the Paradise and they will not be wronged of anything [19:60]

و عنه، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليه السلام)، قال: سألته عن قول الله عز وجل: أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَ مِنْ حَمَلْنَا مَعَ نُوحٍ وَ مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَ إِسْرَائِيلَ وَ مِنْ هَدَيْنَا وَ اجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا.

And from him, from Muhammad Bin Hamam Bin Suheyl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They are those whom Allah Favoured upon, from the Prophets from the offspring of Adam and from the ones We Carried along with Noah, and from the offspring of Ibrahim and Israeel, and from the one We Guided and Chose. When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58].**

²⁹ تأويل الآيات 1: 297 / 9

قال: «نحن ذرية إبراهيم، ونحن المحمولون مع نوح، ونحن صفوة الله، وأما قوله: وَبِمَنْ هَدَيْتَنَا وَاجْتَبَيْتَنَا فهِم - و الله - شيعتنا الذين هداهم الله لمودتنا و اجتباهم لديننا، فحيوا عليه، و ماتوا عليه، و وصفهم الله بالعبادة، و الخشوع، و رقة القلب، فقال: إِذَا تُلِّيَ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا،

He^{asws} said: 'We^{asws} are the offspring of Ibrahim^{as}, and we^{asws} are the ones carried with Noah^{as}, and we^{asws} are the elites of Allah^{azwj}. And as for His^{azwj} Words: **and of those whom We Guided and Chose**, so they, by Allah^{azwj}, are our^{asws} Shias whom Allah^{azwj} Guided to our^{asws} cordiality, and Chose them for our^{asws} Religion. So they live upon it, and die upon it, and Allah^{azwj} Described them with the worship, and the humbleness, and the tender-heartedness, so He^{azwj} Said: **When the Verses of the Beneficent are recited unto them, they fall down in Sajah, crying [19:58].**

ثم قال عز و جل: فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا. و هو جبل من صفر يدور في جهنم،

Then the Mighty and Majestic Said: **Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]** - and it is a revolving yellow (sulphuric) mountain in Hell.

ثم قال عز و جل: إِلَّا مَنْ تَابَ مِنْ غَشِّ آلِ مُحَمَّدٍ وَ آمَنَ وَ عَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَ لَا يُظْلَمُونَ شَيْئًا إِلَى قَوْلِهِ: كَانَ تَقِيًّا».

Then the Mighty and Majestic Said: **Except for the one who repents [19:60]** - from having cheated the Progeny^{asws} of Muhammad^{saww}, **and believes and does 'عَمِلَ صَالِحًا' a righteous deed, so they would be entering the Paradise, and they will not be wronged of anything [19:60]** - up to His^{azwj} Words: **ones who were pious [19:63]**'.³⁰

VERSE 20:82

وَإِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى {20:82}

And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]

64- كِتَابُ فَصَائِلِ الشَّيْخَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ جُعِلْتُ لَكَ جُعِلْتُ فِدَاكَ قَوْلُهُ تَعَالَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى فَمَا هَذَا الْهُدَى بَعْدَ التَّوْبَةِ وَ الْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ قَالَ فَقَالَ مَعْرِفَةُ الْأَيْمَةِ وَ اللَّهُ إِمَامٌ بَعْدَ إِمَامٍ.

The book 'Fazaail Al Shia' of Al Sadouq, from Dawood Al Raqy who said,

'I entered to see Abu Abdullah^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! The Words of the Exalted: **And I am Forgiving to the one who repents and believes and does**

³⁰ تأويل الآيات 1: 12/305.

'*عَمِلَ صَالِحاً*' a righteous deed, then (follows) righteous Guidance [20:82]. So, what is this guidance after the repentance, and the belief, and 'عَمِلَ صَالِحاً' a righteous deed?

(Imam^{asws} said): By Allah^{azwj}! (It is) recognition of an Imam^{asws} after an Imam^{asws}.³¹

62- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ مُعَنَّأً عَنْ أَبِي ذَرِّ الْعَفَّارِيِّ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِ اللَّهِ تَعَالَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى قَالَ آمَنَ بِمَا جَاءَ بِهِ مُحَمَّدٌ ص وَ عَمِلَ صَالِحاً قَالَ أَدَاءُ الْفَرَائِضِ ثُمَّ اهْتَدَى إِلَى حُبِّ آلِ مُحَمَّدٍ

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd transmitting,

'From Abu Zarr Al-Ghifary^{ra} regarding the Words of Allah^{azwj} the Exalted: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].** He^{ra} said, 'Belief in whatever Muhammad^{sawww} came with and doing righteous deeds, fulfilling the Obligations, then being guided to the love of Progeny^{asws} of Muhammad^{sawww}.

وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَنْفَعُ أَحَدَكُمْ إِلَّا الْثَلَاثَةَ حَتَّى يَأْتِيَ بِالرَّابِعَةِ فَمَنْ شَاءَ حَقَّقَهَا وَ مَنْ شَاءَ كَفَّرَ بِهَا

And I^{ra} heard Rasool-Allah^{sawww} saying: 'By the One^{azwj} Who Sent me^{sawww} with the truth as a Prophet^{sawww}! Not one of you would benefit with three until he comes with the fourth. So, the one who likes can ratify it and one likes can disbelieve in it.

فَأَنَّا مَنَازِلَ الْهُدَى وَ أَيْمَةَ التَّثَمَّى وَ بَنَى يُسْتَجَابُ الدُّعَاءُ وَ يُدْفَعُ الْبَلَاءُ وَ بِنَا يُنْزَلُ الْعَيْثُ مِنَ السَّمَاءِ وَ دُونَ عَلِمْنَا تَكْلِيفُ السُّنَنِ الْعُلَمَاءِ وَ نَحْنُ بَابُ حِطَّةٍ وَ سَفِينَةُ نُوحٍ وَ نَحْنُ حَنْبُ اللَّهِ الَّذِي يُنَادِي مَنْ فَرَطَ فِينَا يَوْمَ الْقِيَامَةِ بِالْحُسْرَةِ وَ التَّدَامَةِ

We^{asws} are the places of guidance, and Imams^{asws} of devoutness, and through us^{asws} the supplications are Answered and the afflictions are Repelled, and by us^{asws} the rains descend from the sky, and besides us^{asws} the tongues of the scholars would be tired, and we^{asws} are the door of Hitta, and ship of Noah^{as}, and we^{asws} are the Side of Allah^{azwj} which one who wasted regarding us^{asws} would be with the regret and remorse on the Day of Qiyamah.

وَ نَحْنُ حَنْبُ اللَّهِ الْمَتِينِ الَّذِي مَنْ اغْتَصَمَ بِهِ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ لَا يَزَالُ مُحِبُّنَا مُنْفِيًّا مُؤَذِبًا [مُؤَذِبًا] مُنْفِرِدًا مُضْرُوبًا مُطْرُودًا مَكْدُوبًا مَحْزُونًا بَاكِي الْعَيْنِ حَزِينِ الْقَلْبِ حَتَّى يَمُوتَ وَ ذَلِكَ فِي اللَّهِ قَلِيلٌ.

And we^{asws} are the strong rope of Allah^{azwj} which one who holds Fast with it would be guided to the Straight Path; and one who loves us^{asws} will not cease to be negated, harmed, alone, hit, expelled, belied, grieving, crying of the eyes, aggrieved of the heart, then he dies, and that for the Sake of Allah^{azwj}, is little".³²

60- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنَّأً عَنْ سَعْدِ بْنِ طَرِيفٍ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي جَعْفَرٍ ع فَجَاءَهُ عَمْرُو بْنُ عُبَيْدٍ فَقَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَا تَطْعَمُوا فِيهِ فَيَجِلَّ عَلَيْكُمْ غَضَبِي وَ مَنْ يَخْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى

³¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 64

³² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 62

Tafseer Furat Bib Ibrahim – Al Husayn Bin Saeed transmitting from Sa'ad Bin Taref who said,

'I was seated in the presence of Abu Ja'far^{asws}, when Amro Bin Ubeyd came up and said to him^{asws}, 'May I be sacrificed for you^{asws}, the Words of Allah^{azwj} Blessed and Exalted: **and do not transgress in it, or My Wrath would be Released upon you. And the one My Wrath is Released upon, so he has perished [20:81] And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]**'.

قَالَ لَهُ أَبُو جَعْفَرٍ ع قَدْ أُخْبِرْتُ أَنَّ التَّوْبَةَ وَالْإِيمَانَ وَالْعَمَلَ الصَّالِحَ لَا يَتَّبِعُهَا إِلَّا بِالْإِهْتِدَاءِ

Abu Ja'far^{asws} said to him: 'I^{asws} have already informed you that the repentance, and the belief, and the righteous deeds, He^{azwj} does not Accept these except with the righteous Guidance.

أَمَّا التَّوْبَةُ فَمِنَ الشَّرِكِ بِاللَّهِ وَ أَمَّا الْإِيمَانُ فَهُوَ التَّوْحِيدُ لِلَّهِ وَ أَمَّا الْعَمَلُ الصَّالِحُ فَهُوَ أَدَاءُ الْفَرَائِضِ وَ أَمَّا الْإِهْتِدَاءُ فَبُيُوتَةُ الْأَمْرِ وَ نَحْنُ هُمْ فَإِنَّمَا عَلَى النَّاسِ أَنْ يَقْرَأُوا الْقُرْآنَ كَمَا أَنْزَلَ فَإِذَا احتاجوا إِلَى تَفْسِيرِهِ فَلَا يَهْتَدُوا بِنَا وَ إِلَيْنَا يَا عَمْرُو.

As for the repentance, it is from association (Shirk) with Allah^{azwj}, and as for the belief, it is the Tawheed of Allah^{azwj}, and as for the righteous deeds it is fulfilment of the Obligations, and as for the righteous guidance, it is by the Master^{asws} of the command, and we^{asws} are they^{asws}. But rather, it is upon the people that they recite the Quran just as it has been Revealed. Then when they become needy to its interpretation, then the guidance is by us^{asws}, and to us^{asws}, O Amro!"³³

59- فر، تفسير فورات بن إبراهيم جعفر بن موسى معنعنا عن أبي جعفر ع في قول الله تعالى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ إِلَى وَلَا تَيْتَنَا.

Tafseer Furat Bin Ibrahim – Ja'far Bin Musa transmitting,

'From Abu Ja'far^{asws} regarding the words of Allah^{azwj} the Exalted: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**. He^{asws} said: 'To our^{asws} Wilayah"³⁴.

VERSE 23:100

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۖ كَلَّا ۖ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ {100}

Perhaps I may do صَالِحًا (a righteous deed) among what I neglected'. Never! It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100]

³³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 60

³⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 59

ابن بابويه، قال: حدثنا علي بن حاتم القزويني (رضي الله عنه)، قال: حدثنا علي بن الحسين النحوي، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي أيوب سليمان بن مقبل المدني، عن موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهما السلام)، أنه قال: «إذا مات الكافر، شيعه سبعون ألف ملك من الزبانية إلى قبره، وإنه ليناشد حامله بصوت يسمعه كل شيء إلا الثقلان، و يقول: لو أن لي كرة فأكون من المؤمنين،

Ibn babuwayh, from Ali Bin Haatim Al Qazwiny, from Ali Bin Al Husayn Al Nahwy, from Ahmad, from Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Abu Ayoub Suleyman Bin Maqbal Al Madayni,

(It has been narrated) from Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'When the Kafir dies, seventy thousand Angels from the Zabaniyya (Angels of Hell) escort him to his grave, and he appeals to his bearers with a voice which everything can hear except for the *Saqalayn* (Jinn and the Humans), and he says, 'If only there was a return for me I would become from the Momins' (those who perform 'عَمَلٌ صَالِحًا').

و يقول: رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ فتجيبه الزبانية: كَلَّا إِنَّمَا كَلِمَةٌ هُوَ قَائِلُهَا».

And he says: **Lord, send me back [23:99] Perhaps I may do the righteous deed which I had neglected [23:100]**. So the Zabaniyya answer him: **Never! It is merely a word he is saying**.³⁵

VERSE 23:51

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ {23:51}

O you Rasools! Eat from the good things and do (a righteous deed), I am Cognizant with what you are doing [23:51]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ قَوْمًا يُزْعَمُونَ أَنَّكُمْ آلُ اللَّهِ تَتَلَوْنَ بِذَلِكَ عَالِينَ قُرْآنًا وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,

'I said to Abu Abdullah^{asws}, 'There is a group or people who are claiming that you (Imams^{asws}) are gods by reciting that (from) the Quran upon us: **And He is the One Who is God in the sky and God in the earth [43:84]**'.

فَقَالَ يَا سَدِيرُ سَمِعِي وَ بَصَّرِي وَ بَشَّرِي وَ لَحَّيِي وَ دَمِي وَ شَعْرِي مِنْ هَؤُلَاءِ بَرَاءٌ وَ بَرَى اللَّهُ مِنْهُمْ مَا هَؤُلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِنَّا هُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ

³⁵ أمالي الصدوق: 12 / 239.

So he^{asws} said: 'O Sadeyr! My^{asws} hearing, and my^{asws} vision, and my^{asws} skin, and my^{asws} flesh, and my^{asws} blood, and my^{asws} hair are disavowed from those, and Allah^{azwj} Disavows from them. They are not upon my^{asws} Religion, nor upon the Religion of my^{asws} forefathers^{asws}, and Allah^{azwj} will not Gather me^{asws} and them on the Day of Judgment except that He^{azwj} would be Wrathful upon them'.

قَالَ قُلْتُ وَ عِنْدَنَا قَوْمٌ يُزْعَمُونَ أَنَّكُمْ رُسُلٌ يُقْرَأُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا يَا أَيُّهَا الرُّسُلُ كُلُّوَا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحًا إِلَيَّ بِمَا تَعْمَلُونَ عَلَيَّ

He (the narrator) said, 'I said, 'And with us there is a group of people who are claiming that you (Imams^{asws}) are Rasools^{as}, reciting that (from) the Quran upon us: **O you Rasools! Eat from the good things and do a righteous deed, I am Cognizant with what you are doing [23:51]**'.

فَقَالَ يَا سَدَيْرُ سَمِعِي وَ بَصْرِي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي مِنْ هَؤُلَاءِ بِرَاءَةٌ وَ بَرَاءَةٌ مِنَ اللَّهِ مِنْهُمْ وَ رَسُولُهُ مَا هَؤُلَاءِ عَلَيَّ دِينِي وَ لَا عَلَيَّ دِينَ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ

So he^{asws} said: 'O Sadeyr! My^{asws} hearing, and my^{asws} vision, and my^{asws} hair, and my^{asws} skin, and my^{asws} flesh, and my^{asws} blood are disavowed from those ones, and Allah^{azwj} Disavows from them, and (as well as) His^{azwj} Rasool^{saww}. They are neither upon my^{asws} Religion nor upon the Religion of my^{asws} forefathers^{asws}, and Allah^{azwj} will not Gather me^{asws} and them on the Day of Judgment except that He^{azwj} would be Wrathful upon them'.

قَالَ قُلْتُ فَمَا أَنْتُمْ قَالَ نَحْنُ خُزَّانُ عِلْمِ اللَّهِ نَحْنُ تَرَاجِمُهُ أَمْرُ اللَّهِ نَحْنُ قَوْمٌ مَعْصُومُونَ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِطَاعَتِنَا وَ نَهَى عَنِ مَعْصِيَتِنَا نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَيَّ مِنْ دُونِ السَّمَاءِ وَ فَوْقِ الْأَرْضِ .

He (the narrator) said, 'I said, 'So what are you^{asws}? He^{asws} said: 'We^{asws} are the treasurers of the Knowledge of Allah^{azwj}. We^{asws} are translators of the Commands of Allah^{azwj}. We^{asws} are a group of infallibles. Allah^{azwj} Blessed and Exalted has Commanded with (you) being obedient to us^{asws} and Forbade (you) from disobeying us^{asws}. We are the eloquent Divine Authorities upon the ones below the sky and above the earth'.³⁶

VERSE 25:71

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا {25:71}

And one who repents and does 'عَمَلٌ صَالِحًا' a righteous deed, then surely he repents to Allah penitently [25:71]

VERSE 27:19

فَتَبَسَّمْ صَاحِبًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ {27:19}

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 53 H 6

So he smiled, laughing from its words, and said: 'My Lord! Support me that I should thank for Your Favours which You Favoured upon me and upon my parents, and that I should perform 'أَعْمَلُ صَالِحًا' a righteous deed You would be Pleased with, and Enter me by Your Mercy to be among Your righteous servants!' [27:19]

VERSE 28:67

{28:67} فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ

So as for one who repents and believes and does 'عَمِلَ صَالِحًا' a righteous deed, may he be from the successful ones [28:67]

VERSE 28:80

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ {80}

And those Given the knowledge said, 'Woe be unto you all! The Reward of Allah is better for one who does 'عَمِلَ صَالِحًا' a righteous deed, and it would not be received except by the patient ones!' [28:80]

VERSE 30:44

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلَا نُنْفِيسُهُمْ يَمْهَدُونَ {30:44}

One who commits Kufr, then upon him is his Kufr, and ones who do 'عَمِلَ صَالِحًا' (a righteous deed), so they are preparing for their own selves, [30:44]

VERSE 32:12

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ {32:12}

If only you could see when the criminals would be hanging down their heads in the Presence of their Lord, 'Our Lord! We have seen and we have heard, so (please) Send us back (and) we will act rightly. We are certain (now)!' [32:12]

VERSE 33:31

وَمَنْ يَفْتَنَنَّ اللَّهُ وَرَسُولُهُ وَاَعْمَلُ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا {33:31}

And one who is certain of Allah and His Rasool and does 'a righteous deed, We shall Give her Recompense to her twice, and Prepare for her an honourable sustenance [33:31]

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، قال: ذكر أبو عبد الله (عليه السلام): «أن زينب قالت لرسول الله (صلى الله عليه وآله): لا تعدل و أنت رسول الله؟! و قالت حفصة: إن طلقنا وجدنا في قومنا أكفأنا.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, from Abu Al-Sabah Al-kanany who said,

'Abu Abdullah^{asws} mentioned that: 'Zaynab said to Rasool-Allah^{saww}, 'You^{saww} are not doing justice and you^{saww} are Rasool-Allah^{saww}? And Hafsa said, 'If you^{saww} were to divorce us, we would find (suitors) in our people who are a match for us'.

فاحتبس الوحي عن رسول الله (صلى الله عليه وآله) عشرين يوماً - قال - فأنف الله عز وجل لرسوله (صلى الله عليه وآله)، فأنزل: يا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَ زَيْنَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ إِلَى قَوْلِهِ: أَجْرًا عَظِيمًا -

The Revelation was Withheld from Rasool-Allah^{saww} for twenty days, after which Allah^{azwj} Mighty and Majestic Revealed: **O Prophet! Say to your wives: 'If you were intending the life of the world and its adornments [33:28] - up to His^{azwj} Words: an honourable sustenance [33:31].**

قال - فاحتربن الله و رسوله، و لو احتربن أنفسهن لبن، و إن احتربن الله و رسوله فليس بشيء».

He^{asws} said: 'So Allah^{azwj} and His^{azwj} Rasool^{saww} gave them a choice, and if they had chosen themselves they would have become strangers (divorced), and if they had chosen Allah^{azwj} and His^{azwj} Rasool^{saww}, it would have come to nothing'.³⁷

VERSE 34:11

أَنْ أَعْمَلْ سَابِغَاتٍ وَقَدَّرَ فِي السَّرْدِ ۖ وَأَعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ {11}

"Make armour and measure the rings appropriately, and do a righteous deed. I am watching what you are doing!" [34:11]

VERSE 34:37

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُفَرِّقُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الصَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرَفَاتِ آمِنُونَ {34:37}

And neither your wealth nor your children would be those drawing you closer in Our Presence, except the one who believes and does a righteous deed. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]

³⁷ الكافي 6: 138 / 2.

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين، عن ابن محبوب، عن إبراهيم الجازي، عن أبي بصير، قال: ذكرنا عند أبي جعفر (عليه السلام) من الأغنياء من الشيعة، فكأنه كره ما سمع منا فيهم،

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Ibrahim Al-Jazy, from Abu Baseer who said,

'We mentioned the rich among the Shias, in the presence of Abu Abdullah^{asws}, and it was as if he^{asws} did not like what he^{asws} heard from us, with regards to them.

قال: «يا أبا محمد، إذا كان المؤمن غنيا، ورحيما، وصولا، له معروف إلى أصحابه أعطاه الله أجر ما ينفق في البر أجره مرتين ضعفين، لأن الله عز و جل يقول في كتابه: وَ مَا أَمْوَالُكُمْ وَ لَا أَوْلَادُكُمْ بِالَّتِي تُفَرِّقُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَ عَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جِزَاءٌ الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْعُرْفَاتِ آمِنُونَ».

He^{asws} said: 'O Abu Muhammad! When the Momin is rich, merciful, maintains good relations, well known amongst his companions, Allah^{azwj} Would Give him the recompense for what he spent in the righteousness, twice, double the Recompense of the weak ones, because Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: ***And neither your wealth nor your children would be those drawing you closer in Our Presence, except the one who believes and does a righteous deed. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]***'.³⁸

في امالي شيخ الطائفة قدس سره باسناده إلى أمير المؤمنين حديث طويل يقول فيه عليه السلام: حتى إذا كان يوم القيامة حسب لهم ثم أعطاهم بكل واحدة عشر أمثالها إلى سبعمائة ضعف، قال الله عزوجل: (جزاء من ربك عطاء حسابا) وقال: (اولئك لهم جزاء الضعف بما عملوا وهم في الغرفات آمنون).

In Amaali of Sheikh Al-Taaifa, by his chain going up to

Amir-Al-Momineen^{asws} – a lengthy Hadeeth – in which he^{asws} is saying: 'When it will be the Day of Judgement, they would be Reckoned with, then each one of them would be Given the like of ten times of it, up to seven hundred times the increase'.³⁹

VERSE 35:37

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوْ لِمَ نُعَمَّرُكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۗ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ {37}

And they would be screaming therein, 'Our Lord! Take us out. We will do the righteous deed, other than which we used to do!' Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner did come to you, therefore taste (the Punishment), for there is no helper for the ones who are unjust [35:37]

³⁸ علل الشرائع: 73 / 604

³⁹ Tafseer Noor Al Saqalayn – CH 34 H 71

محمد بن العباس، قال: حدثنا محمد بن سهل العطار، عن عمر بن عبد الجبار، عن علي، عن أبيه، عن علي بن جعفر، عن أخيه موسى بن جعفر، عن أبيه، عن جده، عن علي بن الحسين، عن أبيه، عن جده أمير المؤمنين (صلوات الله عليهم أجمعين)، قال: «قال لي رسول الله (صلى الله عليه و آله): يا علي، ما بين من يحبك و بين أن يرى ما تقر به عيناه إلا أن يعاين الموت،

Muhammad Bin Al Abbas, from Muhammad Bin Sahl Al Athaar, from Umar Bin Abdul Jabbar, from Ali, from his father, from Ali Bin Ja'far,

'From his brother Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} grandfather^{asws} Amir-ul-Momineen^{asws} having said; 'Rasool-Allah^{saww} said to me^{asws}: 'O Ali^{asws}! There is nothing in between you^{asws} and the one who loves you^{asws}, and he sees what approaches his eyes except for witnessing the death'.

ثم تلا: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ يَعْنِي أَنْ أَعْدَائِهِ إِذَا دَخَلُوا النَّارَ قَالُوا: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا فِي وَايَةِ عَلِيٍّ (عليه السلام) غَيْرَ الَّذِي كُنَّا نَعْمَلْ فِي عِدَاوَتِهِ،

Then he^{asws} recited: **'Our Lord! Take us out. We will do the righteous deed, other than which we used to do!' [35:37]** - meaning his^{asws} enemies, when they enter the Fire, they would say, **'Our Lord! Take us out. We will do the righteous deed [35:37]** - (adhering) to Wilayah of Ali^{asws}, **other than which we used to do!' [35:37]**, in enmity to him^{asws}.

فيقال لهم في الجواب: أَوْ لَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَ جَاءَكُمْ النَّذِيرُ وَ هُوَ النَّبِيُّ (صلى الله عليه و آله) فَذُوقُوا فَمَا لِلظَّالِمِينَ لَآلَ مُحَمَّدٍ مِنْ نَصِيرٍ يَنْصُرُهُمْ وَ لَا يَنْجِيهِمْ مِنْهُ وَ لَا يَجْجِبُهُمْ عَنْهُ».

So it would be Said to them in the Answer: **Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner came to you** - and it is the Prophet^{saww}, **therefore taste; for the ones who are unjust** - to the Progeny^{asws} of Muhammad^{saww}, **there is no helper** - to help them, nor to rescue them from it, nor to veil them from it'⁴⁰.

VERSE 35:10

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۗ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ {35:10}

One who wanted the honour, then for Allah is the Honour entirely. To Him ascend the good words, and a righteous deed raise it. And those who are plotting the evil deeds, for them is severe Punishment, and their plot, it is futile [35:10]

محمد بن يعقوب: عن علي بن محمد، و غيره، عن سهل بن زياد، عن يعقوب بن يزيد، عن زياد القندي، عن عمار الأسدي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ، قال: «ولا يتنا أهل البيت - و أهوى بيده إلى صدره - فمن لم يتولنا لم يرفع الله له عملاً».

⁴⁰ تأويل الآيات 2: 13/485.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Amaar Al Asady,

'From Abu Abdullah^{asws} regarding Allah^{azwj} Mighty and Majestic: **To Him ascend the good words, and a righteous deed raise it [35:10]**, he^{asws} said: 'Our^{asws} Wilayah, of the People^{asws} of the Household' – and he^{asws} gestured by his^{asws} hand to his^{asws} own chest. 'So the one who does not befriend us^{asws}, Allah^{azwj} would not Raise a (single) deed to Him^{azwj}'.⁴¹

الشيخ، في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو نصر الليث بن محمد بن الليث العنبري إمامنا من أصل كتابه، قال: حدثنا أحمد بن عبد الصمد بن مزاحم الهروي سنة إحدى و ستين و مائتين، قال: حدثني خالي أبو الصلت عبد السلام بن صالح الهروي، قال: كنت مع الرضا (عليه السلام) لما دخل نيسابور، و هو راكب بغلة شهباء، و قد خرج علماء نيسابور في استقباله،

Al Sheykh in his (book) Majaalis, said, 'A group informed us, from Abu Al Mufazzal, from Abu Nasr Al Lays Bin Muhammad Bin Al Lays Al Anbary, dictating from his original book, from Ahmad Bin Abdul Samad Bin Mazahim Al Harwy in the year two hundred and sixty one (AH), from his maternal uncle Abu Al Salt Abdul Salam Bin Salih Al Harwy who said,

'I was with Al-Reza^{asws} when he^{asws} entered (the city of) Neysabour, and he^{asws} was riding a black haired mule, and the scholars of Neysabour had come out for welcoming him^{asws}.

فلما صاروا إلى المريعة تعلقوا بلجام بغلته، و قالوا: يا ابن رسول الله، بحق آبائك الطاهرين حدثنا عن آبائك (صلوات الله عليهم أجمعين).

So when they came to a spring, they held the reins of his^{asws} mule and they said, 'O son^{asws} of Rasool-Allah^{saww}! By the right of your^{asws} forefathers^{asws}, the Pure, narrate to us from your^{asws} forefathers^{asws}.

فأخرج رأسه من الهودج، و عليه مطرف خنز، فقال: «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين سيد شباب أهل الجنة، عن أبيه أمير المؤمنين، عن رسول الله (صلى الله عليه و آله أجمعين)، قال:

So he^{asws} brought out his^{asws} head from the canopy, and upon him^{asws} was a woollen coat, and he^{asws} said: 'My^{asws} father Musa^{asws} Bin Ja'far^{asws} narrated to me^{asws} from his^{asws} father Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father Ali^{asws} Bin Al Husayn^{asws}, from his^{asws} father Al-Husayn^{asws}, Chief of the youths of people of the Paradise, from his^{asws} father^{asws} Amir Al-Momineen^{asws}, from Rasool-Allah^{saww} having said:

أخبرني جبرئيل الروح الأمين عن الله عز و جل، تقدست أسماؤه، و جل وجهه، قال: إني أنا الله، لا إله إلا أنا وحدي – عبادي – فاعبدوني، و ليعلم من لقيني منكم بشهادة أن لا إله إلا الله مخلصا بما أنه قد دخل حصني، و من دخل حصني أمن من عذابي».

'Jibraeel^{as}, the Trustworthy Spirit informed me^{saww} from Allah^{azwj} Mighty and Majestic, Holy are His^{azwj} Names and Majestic is His^{azwj} Face having Said: "Me, I^{azwj} am Allah^{azwj}! There is no god except I^{azwj} Alone. (The rest are) My^{azwj} servants, therefore worship Me^{azwj}". And let him know, one from you who meets Me^{azwj} with the testimony that there is no god except Allah^{azwj}, being sincere with it, he has entered into My^{azwj} Fortress, and one who enters into My^{azwj} Fortress would be safe from My^{azwj} Punishment".

⁴¹ الكافي 1: 85 / 356.

قالوا: يا ابن رسول الله، و ما إخلاص الشهادة لله؟ قال: «طاعة الله، و طاعة رسوله، و ولاية أهل بيته (عليهم السلام)».

They said, 'O son^{asws} of Rasool-Allah^{saww}! And what is the sincere testimony for Allah^{azwj}?' He^{asws} said: 'Obedience to Allah^{azwj}, and obedience to His^{azwj} Rasool^{saww}, and Wilayah of the People^{asws} of his^{saww} Household'.⁴²

VERSE 40:40

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ {40}

One who does سَيِّئَةً an evil deed, so he would not be Recompensed except for its like, and one who does عَمِلَ صَالِحًا a righteous deed, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنك قلت له: إذا عرفت الحق فاعمل ما شئت،

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

'It was said to Abu Abdullah^{asws}, 'Abu Al-Khattab is mentioning from you^{asws}, that you^{asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like'.

فقال: «لعن الله أبا الخطاب، و الله ما قلت له هكذا، و لكني قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك، إن الله عز و جل يقول: مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ، و يقول تبارك و تعالى: مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً.

So he^{asws} said: 'May Allah^{azwj} Curse Abu Al-Khattab! By Allah^{azwj}, I^{asws} did not say it to him like this. But, I^{asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like from the good deeds, they would be Accepted from you. Allah^{azwj} Mighty and Majestic is Saying: **One who does evil deeds, so he would not be Recompensed except for its like, and one who does a righteous deed, from male or female, and he is a Momin, so they would be entering the Paradise, being Sustained therein without measure [40:40].** And the Blessed and Exalted is Saying: **One who does a righteous deed, from male or female, and he is a Momin, then We will Make him live a good life [16:97]**'.⁴³

⁴² الأماي 2: 201

⁴³ معاني الأخبار: 26 / 388.

VERSE 41:33

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ {41:33}

And who is better in words than the one who supplicates to Allah and does a righteous deed, and says, 'I am from the submitters'? [41:33]

VERSE 41:46

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ {41:46}

One who acts righteously, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46]

VERSE 45:15

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {45:15}

One who acts righteously, so it is for himself, and one who does evil, so it would be against him, then you will be returning to your Lord [45:15]

VERSE 46:19

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا ۖ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ {46:19}

And (the achievement) for every rank would be from what they had done, and He would Fulfil for them for their deed and they would not be wronged [46:19].

VERSE 46:15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ {15}

And We Bequeathed the human with being kind to his parents. His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; until when he reaches his maturity and reaches forty years, he should say, 'Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I 'أَعْمَلَ صَالِحًا' performed a righteously (deed). You are Pleased with, and Rectify for me regarding my offspring. I repent to You and I am from the submitters' [46:15]

VERSE 46:16

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّاتِ ۖ وَعَدَ الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ
 {46:16}

They are those whom We would Accept, from them, the best of what they had done and Overlook from their evil deeds. (They would be the) dwellers of the Paradise, being the Truthful Promise which they were Promised [46:16]

VERSE 64:9

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجُمُعِ ۚ ذَٰلِكَ يَوْمُ التَّعَابِنِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ وَعَمِلَ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {64:9}

On the Day that He will Gather you all for the Day of gathering, that is the Day of loss and gain. And one who believes in Allah and he does a righteous deed, He would Remove his evil deeds from him and Enter him into Gardens beneath which the rivers flow, abiding therein for ever. That is the mighty success [64:9]

Appendix II:

Holy Verses Containing 'عَمِلُوا الصَّالِحَاتِ' Righteous Deeds:

VERSE 2:25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ هُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ۖ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ {25}

And give glad tidings to those who believe and are doing righteous deeds, that for them are Gardens beneath which rivers flow; whenever they would be Graced from it, from its fruits as a sustenance, they shall say: This is which was Graced to us from before; and they shall be Given it, a resemblance, and for them therein would be pure wives, and they would be immortal in it. [2:25]

VERSE 2:82

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {82}

And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82]

VERSE 2:277

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {277}

Surely, those who are believing and doing righteous deeds, and establishing the Salat and giving the Zakāt, for them, their Recompense is with their Lord, and there shall neither be fear upon them nor would they be grieving [2:277]

VERSE 3:57

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {57} ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ {58}

And as for those who believe and do righteous deeds, He will Fulfil their Recompense; and Allah does not love the unjust [3:57] That We are Reciting to you of the Verses and the Wise Reminder" [3:58]

VERSE 4:57

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدَّخِلُهُمْ ظِلًّا ظَلِيلًا {57}

And (as for) those who are believing and doing righteous deeds, We shall Enter them into Gardens beneath which the rivers flow, abiding therein for ever. For them would be clean wives therein, and We shall Enter them to be in dense shade [4:57]

VERSE 4:122

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَعَدَّ اللَّهُ حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا {122}

And those who believe and are doing righteous deeds, We would be Entering them into Gardens beneath which the rivers flow, abiding therein forever, it being a true Promise of Allah; and who is truer than Allah in Words? [4:122]

VERSE 4:173

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنَكَفُوا فَسَيَكْثُرُونَ فَسَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {173}

As for those who believe and are doing righteous deeds, He would be Fulfilling their Recompense and He would be Increasing for them from His Grace; and as for those who are disdainful and are being arrogant, He would be Punishing them (with) a painful Punishment, and they would not be finding for themselves, from besides Allah, neither a guardian nor a helper [4:173]

VERSE 5:93

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {93}

There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, when they are fearing and are believing and are doing righteous deeds. Then they are fearing and believing, then they are fearing and being good (to others), and Allah Loves the good doers [5:93]

VERSE 5:9

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {9}

Allah Promises those who are believing and are doing righteous deeds, for them would be Forgiveness and a mighty Recompense [5:9]

VERSE 42

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {42}

And (as for) those who are believing and doing righteous deeds, We do not Encumber a soul except to its capacity – they are the dwellers of the Paradise, they would be therein eternally [7:42]

VERSE 10:9

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ ۖ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ {9}

Surely, those who believe and are doing righteous deeds, Allah will Guide them with their Eman. The rivers shall flow beneath them in the Gardens of Bliss [10:9]

VERSE 10:4

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعَدَ اللَّهُ حَقًّا ۖ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۖ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {4}

To Him is your return, altogether, and the Promise of Allah is True. He Began the creation, then He Repeats it, in order to Recompense those who believe and do righteous deeds with the fairness; and those who are committing Kufr, for them would be a drink of scalding water and a painful Punishment due to their committing Kufr [10:4]

VERSE 11:11

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {11}

Except those who are patient and doing righteous deeds, those, for them is Forgiveness and a Great Recompense [11:11]

VERSE 11:23

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رِجْمٍ أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {23}

Surely, those who are believing and are doing righteous deeds and are humbling to their Lord, there would be the dwellers of the Paradise. They would be therein eternally [11:23]

VERSE 13:29

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ {29}

Those who are believing and doing the righteous deeds, (the tree of) Tooba would be for them and an excellent resort [13:29]

VERSE 14:23

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ ط ۖ تَحِيَّتُهُمْ فِيهَا سَلَامٌ {23}

And those who are believing and are doing righteous deeds would be entering Gardens beneath which the Rivers flow, being eternally in these by the Permission of their Lord. Their greeting therein would be, 'Salaam!' [14:23]

VERSE 18:30

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا {30}

Surely those who believe and are doing righteous deeds, We will not Waste a Recompense of the one who does good works [18:30]

VERSE 18:107

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا {107}

Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107]

VERSE 19:96

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا {96}

Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]

VERSE 20:75

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ {75}

And one who come to him as a Momin, having done righteous deeds, then they, for them would be high ranks [20:75]

VERSE 22:14

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ {14}

Certainly, Allah will Enter, those who believe and are doing righteous deeds, into the Paradise beneath which the rivers flow. Surely Allah Does whatever He so Wants to [22:14]

VERSE 22:23

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ {23}

Surely Allah would Enter those who are believing and are doing righteous deeds into Gardens, the rivers flowing beneath them. They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23]

VERSE 22:50

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {50}

Those who believe and are doing righteous deeds, for them is Forgiveness and an honourable sustenance [22:50]

VERSE 22:56

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۖ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ {56}

The Kingdom on that Day is for Allah. He will Judge between them. So those who believe and are doing righteous deeds will be in Gardens of Bliss [22:56]

VERSE 23:51

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ {51}

O you Rasools! Eat from the good things and do righteous deeds, I am Cognizant with what you are doing [23:51]

VERSE 24:55

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {55}

Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security. Worship Me and do not associate anything with Me! And one who commits Kufr after that, so these ones, they are the transgressors [24:55]

VERSE 26:227

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ {227}

Except those who believe and do righteous deeds and remember Allah a lot, and defend themselves after they are oppressed. And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]

VERSE 29:7

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ {7}

And those who believe and do righteous deeds, We will Remove their evil deeds from them and Recompense them for the best of what they had been doing [29:7]

VERSE 29:9

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ {9}

And those who believe and do righteous deeds, We will Admit them to be among the righteous ones [29:9]

VERSE 29:58

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ نِعْمَ أَجْرُ الْعَامِلِينَ {58}

And those who believe and do righteous deeds, We will Let them rest in high places in the Paradise, the rivers flowing beneath these, being eternally therein. Splendid is the Recompense of the workers [29:58]

VERSE 30:15

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ {15}

So as for those who believed and did righteous deeds, they would be in a Garden, being delighted [30:15]

VERSE 30:45

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ {45}

For He will Recompense those who believe and do righteous deeds from His Grace. Surely, He does not love the Kafirs [30:45]

VERSE 31:8

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ {8}

Surely, those who believe and do the righteous deeds, for them would be the Gardens of Bliss [31:8]

VERSE 32:19

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ {19}

As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19]

VERSE 34:4

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

For Him to Recompense those who believe and do righteous deeds. They, for them is Forgiveness and an honourable sustenance [34:4]

VERSE 35:7

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {7}

Those who commit Kufr, for this is a severe Punishment, and those who believe and do righteous deeds, for them is Forgiveness and a great Recompense [35:7]

VERSE 38:28

أَمْ يُجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يُجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ {28}

Or should We Make those who believe and do righteous deeds to be like the mischief-makers in the earth, or Make the pious ones to be like the immoral? [38:28]

VERSE 38:24

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجْتِكَ إِلَىٰ نَعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿24﴾

He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes, and surely most of the partners tend to transgress upon each other except those who believe and do righteous deeds, and they are few'. And Dawood rather thought We had Tried him, so he sought Forgiveness of his Lord and fell down in Ruku and was penitent [38:24]

VERSE 40:58

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۗ قَلِيلًا مَّا تَتَذَكَّرُونَ {58}

And they are not the same, the blind and the seeing one, and those who believe and do righteous deeds nor the evil doer. Little is what you are heeding [40:58]

VERSE 41:8

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {8}

Surely, those who believe and do righteous deeds, for them would be a never-ending Recompense [41:8]

VERSE 42:22

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقَّعُ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رُوضَاتِ الْجَنَّاتِ ۗ هُمْ مَّا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {22}

You will see the ones unjust fearing from what they have earned and it would befall upon them. And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22]

VERSE 42:23

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ وَمَنْ يَعْتَرَفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۗ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ {23}

That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]

VERSE 42:26

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ {26}

And He Answers those who believe and do righteous deeds, and Increases them from His Grace; and for the Kafirs, there would be severe Punishment [42:26]

VERSE 45:21

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۗ سَاءَ مَا يَحْكُمُونَ {21}

Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds as equal, their lives and their deaths? Evil is what they are judging [45:21]

VERSE 45:30

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۗ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ {30}

Then as for those who believe and do the righteous deeds, their Lord would Enter them into His Mercy. That, it is the clear success [45:30]

Appendix III:

A SERMON OF AMIR-UL-MOMINEEN^{asws}

أَخْبَدُ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) [وَرَوَاهَا غَيْرُهُ بِغَيْرِ هَذَا الْإِسْنَادِ وَذَكَرَ أَنَّهُ خَطَبَ بِذِي قَارٍ]

Ahmad Bin Muhammad, from Sa'd Bin Al-Munzar Bin Muhammad, from his father, from his grandfather, from Muhammad Bin Al-Husayn, from his grandfather, from his father who said:

'Amir-ul-Momineen^{asws} gave a sermon'. (And someone else has also reported it without the above chain and mentioned that he^{asws} gave the sermon as Zeeqaar).

فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ وَ مِنْ عُهُودِ عِبَادِهِ إِلَى عُهُودِهِ وَ مِنْ طَاعَةِ عِبَادِهِ إِلَى طَاعَتِهِ وَ مِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ بِشِيرَاءٍ وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاحًا مُبِيرًا عَوْدًا وَ بَدَأَ وَ عُدْرًا وَ نُذْرًا بِحُكْمٍ قَدْ فَصَّلَهُ وَ تَفْصِيلٍ قَدْ أَخْكَمَهُ وَ فُرْقَانٍ قَدْ فَرَّقَهُ وَ فُرْآنٍ قَدْ بَيَّنَّهُ لِيَعْلَمَ الْعِبَادُ رَتْبَهُمْ إِذْ جَهِلُوهُ وَ لِيَقْرُوا بِهِ إِذْ حَحَدُوهُ وَ لِيُشَبِّهُوا بَعْدَ إِذْ أَنْكَرُوهُ

So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'Having said that, Allah^{azwj} Blessed and High Sent Muhammad^{saww} to take His^{azwj} servants out from worshipping His^{azwj} servants to worship Him^{azwj}, and from the covenants of His^{azwj} servants to His^{azwj} Covenant, and from obedience to His^{azwj} servants to be in obedience to Him^{azwj}, and from the Wilayah of His^{azwj} servants to His^{azwj} Wilayah by good news and warnings.

And he^{saww} called to Allah^{azwj} by His^{azwj} Permission, and was an illuminating lamp, promising, and beginning, and excusing, and warning by the Judgements that he^{saww} had decided, and decided what he^{saww} had judged, and a Criterion which differentiated, and a Quran which Proved Him^{azwj}, so the servants would come to know their Lord^{azwj} which they were ignorant of, and accept by it which they struggled against, and Establish Him^{azwj} after having denied Him^{azwj}.

فَتَحَلَّى لَهُمْ سُبْحَانَهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ فَأَرَاهُمْ جِلْمَهُ كَيْفَ حَلَّمَ وَ أَرَاهُمْ عَمُوهُ كَيْفَ عَفَا وَ أَرَاهُمْ قُدْرَتَهُ كَيْفَ قَدَّرَ وَ حَوَفَّهُمْ مِنْ سَطْوَتِهِ وَ كَيْفَ خَلَقَ مَا خَلَقَ مِنَ الْآيَاتِ وَ كَيْفَ حَقَّقَ مَنْ حَقَّقَ مِنَ الْغُصَاةِ بِالْمَثَلَاتِ وَ اخْتَصَدَ مِنَ الْتَقِيمَاتِ وَ كَيْفَ رَزَقَ وَ هَدَى وَ أَعْطَى وَ أَرَاهُمْ حُكْمَهُ كَيْفَ حَكَمَ وَ صَبَرَ حَتَّى يَسْمَعَ مَا يَسْمَعُ وَ يَرَى فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) بِذَلِكَ

So He^{azwj} illustrated to them His^{azwj} Glory in His^{azwj} Book without them having seen Him^{azwj}. So He^{azwj} Showed them His^{azwj} Forbearance, how He^{azwj} Forbears, and Showed them His^{azwj} Forgiveness how He^{azwj} Forgives, and Showed them His^{azwj} Power and how Powerful He^{azwj} is, and Frightened them from His^{azwj} Authority, and how He^{azwj} Created what He^{azwj} Created from the Signs, and how He^{azwj} Destroys the one whom He^{azwj} Destroys from the disobeyers by the examples. And how He^{azwj} Repelled the one whom He^{azwj} repelled by the Torments, and how He^{azwj} Sustained and Guided, and Granted, and Showed them His^{azwj} Wisdom how Wise He^{azwj} is, and Patient until they heard what they heard and saw. So Allah^{azwj} Sent Muhammad^{saww} with that.

ثُمَّ إِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِي ذَلِكَ الزَّمَانِ شَيْءٌ أَخْفَى مِنَ الْحَقِّ وَ لَا أَظْهَرَ مِنَ الْبَاطِلِ وَ لَا أَكْثَرَ مِنَ الْكُذِبِ عَلَى اللَّهِ تَعَالَى وَ رَسُولِهِ (صلى الله عليه وآله) وَ لَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سِلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقٌّ تَلَاوَتِهِ وَ لَا سِلْعَةٌ أَنْفَقَ بَيْعاً وَ لَا أَغْلَى ثَمناً مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَ لَيْسَ فِي الْعِبَادِ وَ لَا فِي الْبِلَادِ شَيْءٌ هُوَ أَنْكَرُ مِنَ الْمَعْرُوفِ وَ لَا أَعْرَفَ مِنَ الْمُنْكَرِ وَ لَيْسَ فِيهَا فَاحِشَةٌ أَنْكَرَ وَ لَا عُقُوبَةٌ أَنْكى مِنَ الْهُدَى عِنْدَ الضَّالِّينَ فِي ذَلِكَ الزَّمَانِ فَقَدْ نَبَذَ الْكِتَابَ حَمَلْتُهُ وَ تَنَاسَاهُ حَفَظْتُهُ حَتَّى تَمَالَتْ بِهِمُ الْأَهْوَاءُ وَ تَوَارَتْ أُولَئِكَ مِنَ الْأَبَاءِ وَ عَمِلُوا بِتَحْرِيفِ الْكِتَابِ كَذِباً وَ تَكْذِيباً فَبَاعُوهُ بِالْبَيْحِ وَ كَانُوا فِيهِ مِنَ الرَّاهِدِينَ

Then there will come upon you, from after me^{asws} an era, and there will be nothing in that era which will be more hidden than the truth, nor anything more apparent than the falsehood, and nothing more numerous than the lies against Allah^{azwj} the High and His^{azwj} Messenger^{sawww}. And there will be nothing in that era which will be more worthless than the Book when it is recited as it deserves to be recited, nor anything more worthy of selling and expensive in price than the Book if it is altered from its places. And there will be nothing in the servants nor in the cities anything which is more prevented than the good nor anything more recognised than the evil. And there will be nothing considered to be more immoral and evil, and no worse penalty than for the guidance in the presence of misguidance. During that era, those who bear the Book will be rejected and the memorizers will forget to the extent that they will interpret it in accordance with their own desires, and they would have inherited that from their forefathers, and they will act with alterations in the Book, lying and rejecting. So they will sell it for a cheap price, and they would be from the ascetics.

فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ طَرِيدَانِ مُنْفِيَّانِ وَ صَاحِبَانِ مُصْطَحِبَانِ فِي طَرِيقٍ وَاحِدٍ لَا يَأْوِيهِمَا مُؤْوٍ فَحَبَّذَا ذَانِكَ الصَّاحِبَانِ وَاهَا هُمَا وَ لِمَا يَعْْمَلَانِ لَهُ فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ فِي النَّاسِ وَ لَيْسُوا فِيهِمْ وَ مَعَهُمْ وَ لَيْسُوا مَعَهُمْ وَ ذَلِكَ لِأَنَّ الضَّالَّةَ لَا تُؤَافِقُ الْهُدَى

So the Book and the People of the Book during that era would be two castaway fugitives, and two accompanying companions in one road not finding any protector or shelter. They are both good for each other and Whom^{azwj} they work for. So the Book and the People of the Book during that era would be in the people but not be among (part of) them, and will be with them but still not be with them, and that is because the misguidance is not in harmony with the guidance.

وَ إِنْ اجْتَمَعَا وَ قَدِ اجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ وَ افْتَرَفُوا عَنِ الْجَمَاعَةِ قَدْ وَلَّوْا أَمْرَهُمْ وَ أَمَرَ دِينِهِمْ مَنْ يَعْمَلُ فِيهِمْ بِالْمَكْرِ وَ الْمُنْكَرِ وَ الرِّشَا وَ الْقَتْلِ كَانَتْهُمْ أُيْمَةُ الْكِتَابِ وَ لَيْسَ الْكِتَابُ إِمَامَهُمْ لَمْ يَبْقَ عِنْدَهُمْ مِنَ الْحَقِّ إِلَّا اسْمُهُ وَ لَمْ يَعْرِفُوا مِنَ الْكِتَابِ إِلَّا خَطَّهُ وَ زِينَتَهُ

And if they meet, and the people would have met upon the sectarianism, and would separate from the group. They would give the rule of the matters of their Religion to the one who acts with regards to them by plotting, and the evil, and the bribery, and the murder, as if they are the imams (leaders) of the Book then the Book is not their imam (leading them). There will not remain in their possession from the truth except for its name, and they will not recognise anything from the Book except for its calligraphy and design.

يَدْخُلُ الدَّاحِلُ لِمَا يَسْمَعُ مِنْ حِكْمِ الْقُرْآنِ فَلَا يَطْمَعُ حَالِيساً حَتَّى يُخْرِجَ مِنَ الدِّينِ يَنْتَقِلُ مِنْ دِينِ مَلِكٍ إِلَى دِينِ مَلِكٍ وَ مِنْ وِلَايَةِ مَلِكٍ إِلَى وِلَايَةِ مَلِكٍ وَ مِنْ طَاعَةِ مَلِكٍ إِلَى طَاعَةِ مَلِكٍ وَ مِنْ عُهْدِ مَلِكٍ إِلَى عُهْدِ مَلِكٍ فَاسْتَدْرَجَهُمُ اللَّهُ تَعَالَى مِنْ حَيْثُ لَا يَعْلَمُونَ وَ إِنَّ كَيْدَهُ مَتِينٌ بِالْأَمَلِ وَ الرِّجَاءِ حَتَّى تَوَالِدُوا فِي الْمَعْصِيَةِ وَ دَانُوا بِالْحَوْرِ وَ الْكِتَابِ لَمْ يَضْرِبْ عَنْ شَيْءٍ مِنْهُ صَفْحاً ضَالاً تَائِهِينَ قَدْ دَانُوا بِغَيْرِ دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ أَدَانُوا لِغَيْرِ اللَّهِ

The entering one will enter (the religion) when he hears for the Judgements of the Quran, but he will not be satisfied in gatherings until he exits from the Religion. He will transfer from a Religion of a king to a Religion of a king, and from the wilayah of a king to a wilayah of a king, and from obedience of a king to the obedience of a king, and from the covenant of a king to a covenant of a king.

So Allah^{azwj} Lures them away from where they do not know, with good expectations and the hope until they give birth in the disobedience, and they make a religion with the tyranny, and the Book did not benefit them anything, and they will be wandering and straying, for they would have made a religion without the Religion of Allah^{azwj} Mighty and Majestic, and for the sake of other than Allah^{azwj}.

مَسَاجِدُهُمْ فِي ذَلِكَ الزَّمَانِ غَامِرَةٌ مِنَ الضَّلَالَةِ خَرِيَّةٌ مِنَ الْهُدَى قَدْ بُدِّلَ فِيهَا مِنَ الْهُدَى فُقُرَاؤُهَا وَ عُمَارُهَا أَخَابِثُ خَلْقِ اللَّهِ وَ خَلِيقَتِهِ مِنْ عِنْدِهِمْ حَرَّتِ الضَّلَالَةُ وَ إِلَيْهِمْ تَعُودُ فَحُضُورُ مَسَاجِدِهِمْ وَ الْمَشْيُ إِلَيْهَا كُفْرٌ بِاللَّهِ الْعَظِيمِ إِلَّا مَنْ مَشَى إِلَيْهَا وَ هُوَ عَارِفٌ بِضَلَالَتِهِمْ فَصَارَتْ مَسَاجِدُهُمْ مِنْ فِعَالِهِمْ عَلَى ذَلِكَ النَّحْوِ خَرِيَّةٌ مِنَ الْهُدَى غَامِرَةٌ مِنَ الضَّلَالَةِ قَدْ بُدِّلَتْ سُنَّةَ اللَّهِ وَ تُعَدِّتُ حُدُودَهُ

Their Masjid during that era would be constructed from misguidance, ruination of guidance. So its reciters and its builders would be the most failed ones among the creatures of Allah^{azwj} and His^{azwj} creatures. It is from their presence that misguidance would flow and return back to them. Thus, presence in their Masjids, and walking towards them would be blasphemy (Kufr) with Allah^{azwj} the Magnificent, except for the one who walks towards it while being aware of their misguidance. Therefore, due to their actions upon that way, their Masjids would have become ruination of the guidance, and well-built in the misguidance, for the Sunnah of Allah^{azwj} would have been changed, and His^{azwj} Limits transgressed against.

وَ لَا يَدْعُونَ إِلَى الْهُدَى وَ لَا يَفْسِمُونَ الْفِيءَ وَ لَا يُؤْفُونَ بِذِمَّةٍ يَدْعُونَ الْقَتِيلَ مِنْهُمْ عَلَى ذَلِكَ شَهِيداً قَدْ أَنْوَأَ اللَّهُ بِالْإِفْتِرَاءِ وَ الْجُحُودِ وَ اسْتَعْنَوْا بِالْجُهْلِ عَنِ الْعِلْمِ وَ مِنْ قَبْلِ مَا مَثَّلُوا بِالصَّالِحِينَ كُلِّ مَثَلَةٍ وَ سَمَّوْا صِدْقَهُمْ عَلَى اللَّهِ فِرْيَةً وَ جَعَلُوا فِي الْحَسَنَةِ الْعُقُوبَةَ السَّيِّئَةَ

They will not be calling to the guidance, nor distribution the booty (Al-Fey), nor fulfilling the responsibilities. They will be calling the one from among them who would be killed upon that as a martyr, thus forging a lie against Allah^{azwj}, and the struggle, and they would be needless from the knowledge due to their ignorance, and from before they mutilated the righteous ones with every mutilation, and named their truthfulness to Allah^{azwj} as libel, and apply the punishment for the sins to the good deeds.

وَ قَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ رَسُولًا مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ (صلى الله عليه وآله) وَ أَنْزَلَ عَلَيْهِ كِتَابًا عَزِيزًا لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحِقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ

And Allah^{azwj} Mighty and Majestic has Sent to you all a Messenger^{sawww} from yourselves. It grieves him^{sawww} to see you suffering, and he^{sawww} is kind and merciful to the Believers. And He^{azwj} Revealed upon him^{sawww} a Mighty Book. ***"[41:42] Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One" "[39:28] An Arabic Quran without any crookedness, that they may guard (against evil)" "[36:70] That it may warn him who would have life, and (that) the word may prove true against the unbelievers"***.

فَلَا يُلْهِئَنَّكُمُ الْأَمَلُ وَ لَا يَطُولَنَّ عَلَيْكُمُ الْأَجَلُ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَمَدًا أَمَلِهِمْ وَ تَغْطِيهِ الْأَجَالُ عَنْهُمْ حَتَّى نَزَلَ بِهِمُ الْمُؤْعُودُ الَّذِي تُرِدُّ عَنْهُ الْمَعْذِرَةُ وَ تُرْفَعُ عَنْهُ التَّوْبَةُ وَ تُحَلُّ مَعَهُ الْفَارِعَةُ وَ النَّهْمَةُ وَ قَدْ أَبْلَغَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ بِالْوَعْدِ وَ فَصَّلَ لَكُمْ الْقَوْلَ وَ عَلَّمَكُمُ السُّنَّةَ وَ شَرَحَ لَكُمْ الْمَنَاهِجَ لِیُزِيحَ الْعِلَّةَ وَ حَتَّى عَلَى الذِّكْرِ وَ دَلَّ عَلَى النَّجَاةِ

So do not let your hopes to distract you, nor consider the term (of life) to be prolonged, for the ones before you were destroyed for having long hopes against their approaching deadline until the Promised time (of death) descended upon them, and repulsed from them the excuses, and raised from them the repentance, and brought with it the calamity and the resentment. And Allah^{azwj} has Preached to you with the Promise, and Made Decisive for you the speech, and Taught you the Sunnah, and Explained for you the Program to remove the illness, and Urged upon the Remembrance, and Evidence to the Salvation.

وَ إِنَّهُ مِنَ انْتَصَحَ لِلَّهِ وَ اتَّخَذَ قَوْلُهُ ذَلِيلًا هَدَاهُ لِلَّتِي هِيَ أَقْوَمُ وَ وَقَفَهُ لِلرِّشَادِ وَ سَدَّدَهُ وَ بَسَّرَهُ لِلْحُسْنَى فَإِنَّ جَارَ اللَّهِ آمِنٌ مَحْفُوظٌ وَ عَدُوَّهُ خَائِفٌ مَعْرُورٌ فَاحْتَرِسُوا مِنَ اللَّهِ عَزَّ وَ جَلَّ بِكَثْرَةِ الذِّكْرِ وَ احْسَبُوا مِنْهُ بِالتَّقَى وَ تَقَرَّبُوا إِلَيْهِ بِالطَّاعَةِ فَإِنَّهُ قَرِيبٌ مُجِيبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And the one who act for the sake of Allah^{azwj} and take His^{azwj} Words as Evidence, would be Guided until he is strong, and Made to understand the right way, and Guided and facilitated to the good. So the one under the Protection of Allah^{azwj} is safely preserved, and His^{azwj} enemies would be in fearful and pretentious. So be cautious of Allah^{azwj} through the frequency of the Remembrance, and be fearful from Him^{azwj} by the piety, and get closer to Him^{azwj} by the obedience, for He^{azwj} is Close by and Answers. Allah^{azwj} Mighty and Majestic Said: ***"[2:186] And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way"***.

فَاسْتَجِيبُوا لِلَّهِ وَ آمِنُوا بِهِ وَ عَظَّمُوا اللَّهَ الَّذِي لَا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَظَّمَ فَإِنَّ رُفْعَةَ الَّذِينَ يَعْلَمُونَ مَا عَظَمَهُ اللَّهُ أَنْ يَتَوَاضَعُوا لَهُ وَ عِزَّ الَّذِينَ يَعْلَمُونَ مَا جَلَّالَ اللَّهُ أَنْ يَذِلُّوا لَهُ وَ سَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَةُ اللَّهِ أَنْ يَسْتَسْلِمُوا لَهُ فَلَا يُنْكِرُونَ أَنْفُسَهُمْ بَعْدَ حَدِّ الْمَعْرِفَةِ وَ لَا يَضِلُّونَ بَعْدَ الْهُدَى فَلَا تَنْفِرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيجِ مِنَ الْأَجْرَبِ وَ الْبَارِي مِنْ ذِي السُّقْمِ

So you must respond to Allah^{azwj} and believe in Him^{azwj}, and Magnify Allah^{azwj}. It does not befit one who recognises the Greatness of Allah^{azwj} to consider himself as significant. So the highest of the recognition of the Greatness of Allah^{azwj} is being modest to Him^{azwj}, and the highest honour of the one who knows the Majesty of Allah^{azwj} is to be humble to Him^{azwj}, and the most secure is the one who knows the Power of Allah^{azwj} and submits to Him^{azwj}. So you will not be denying yourselves after the Guidance of the understanding, nor will you be going astray after the Guidance. So do not flee from the truth like the fleeing of the healthy ones from the one with the scabies, and the healthy ones from the sick.

وَ اَعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكْتُمْ وَ لَمْ تَأْخُذُوا بِمِيقَاتِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضْتُمْ وَ لَنْ تَمَسَّكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَدْتُمْ وَ لَنْ تَتْلُوا الْكِتَابَ حَتَّى تَلَاوَتِهِ حَتَّى تَعْرِفُوا الَّذِي حَرَّفْتُمْ وَ لَنْ تَعْرِفُوا الصَّلَاةَ حَتَّى تَعْرِفُوا الْهُدَى وَ لَنْ تَعْرِفُوا التَّقْوَى حَتَّى تَعْرِفُوا الَّذِي تَعَدَّى

And know that you will never recognise the guidance until you recognise the ones who have left it, and will never take to the Covenant of the Book until you recognise the ones who broke it, and will never attach yourselves to it until you recognise the ones who have

abandoned it, and will never be able to recite the Book as it deserves to be recited until you recognise the ones who altered it, and will never recognise the misguidance until you recognise the Guidance, and will never recognise the piety until you recognise the ones who abused it.

فَإِذَا عَرَفْتُمْ ذَلِكَ عَرَفْتُمْ الْبِدْعَ وَ التَّكْلِيفَ وَ الرَّأْيُ الْمُفْرِيَةَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ التَّخْرِيفَ لِكِتَابِهِ وَ رَأَيْتُمْ كَيْفَ هَدَى اللَّهُ مَنْ هَدَى فَلَا يُجْهَلُنَّكُمْ الَّذِينَ لَا يَعْلَمُونَ إِنَّ عِلْمَ الْقُرْآنِ لَيْسَ يَعْلَمُ مَا هُوَ إِلَّا مَنْ ذَاقَ طَعْمَهُ

So when you recognise that, you will recognise the innovations, and the impersonations, and you will see the fabrications against Allah^{azwj} and against His^{azwj} Messenger^{sawww}, and the alterations to His^{azwj} book, and you will see how Allah^{azwj} Guided the one whom He^{azwj} Guided. So do not let those who have no knowledge keep you ignorant. The Knowledge of the Quran cannot be known as to what it is except by the one^{asws} who has tasted its food.

فَعَلَّمَ بِالْعِلْمِ جَهْلَهُ وَ بُصَّرَ بِهِ عَمَاهُ وَ سَمِعَ بِهِ صَمَمَهُ وَ أَدْرَكَ بِهِ عِلْمَ مَا قَاتَ وَ حَيَّى بِهِ بَعْدَ إِذْ مَاتَ وَ أَثْبَتَ عِنْدَ اللَّهِ عَزَّ ذِكْرُهُ الْحَسَنَاتِ وَ مَحَا بِهِ السَّيِّئَاتِ وَ أَدْرَكَ بِهِ رِضْوَانًا مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى

So it was by the knowledge that his ignorance got to know, and his blindness got to visualise, and his deafness got to hear, and gained awareness of what knowledge had passed by and got revived by it after its death. And he established the good deeds in the Presence of Allah^{azwj} and deleted the sins by it. And it was by it (knowledge) that he realised the Pleasure from Allah^{azwj} Blessed and High.

فَاطْلُبُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ خَاصَّةً فَإِنَّهُمْ خَاصَّةٌ نُورٌ يُسْتَضَاءُ بِهِ وَ أَيْمَةٌ يُتَّقَدَى بِهِمْ وَ هُمْ عَيْشُ الْعِلْمِ وَ مَوْتُ الْجَهْلِ هُمْ الَّذِينَ يُجْرِبُكُمْ حُكْمُهُمْ عَنْ عِلْمِهِمْ وَ صَمَتْهُمْ عَنْ مَنْطِقِهِمْ وَ ظَاهَرُهُمْ عَنْ بَاطِنِهِمْ لَا يُخَالِفُونَ الدِّينَ وَ لَا يَخْتَلِفُونَ فِيهِ فَهُوَ بَيِّنُهُمْ شَاهِدٌ صَادِقٌ وَ صَامِتٌ نَاطِقٌ فَهُمْ مِنْ شَأْنِهِمْ شُهَدَاءُ بِالْحَقِّ وَ مُخْبِرٌ صَادِقٌ لَا يُخَالِفُونَ الْحَقَّ وَ لَا يَخْتَلِفُونَ فِيهِ

So, seek that from its special people, for they^{asws} are the specialists, lights to be illuminated by, and the Imams^{asws} to be followed. And they^{asws} are the life for the knowledge and death for the ignorance. They^{asws} are the ones^{asws} whose Judgements inform you of their^{asws} knowledge, and their^{asws} silence about their^{asws} speech, and their^{asws} apparent about their^{asws} hidden. They^{asws} do not oppose the religion nor do they^{asws} differ with regards to it. For it (knowledge) is a truthful witness between them^{asws}, and a silent speaker. It is from their^{asws} glories to testify to the truth, and to be truthful reporters, neither opposing the truth nor differing with regards to it.

قَدْ خَلَتْ لَهُمْ مِنَ اللَّهِ السَّابِقَةُ وَ مَضَى فِيهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ حُكْمٌ صَادِقٌ وَ فِي ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ فَاعْقِلُوا الْحَقَّ إِذَا سَمِعْتُمُوهُ عَقْلٌ رِعَايَةٌ وَ لَا تَعْقِلُوهُ عَقْلٌ رَوَايَةٌ فَإِنَّ رِوَاةَ الْكِتَابِ كَثِيرٌ وَ رِعَايَتُهُ قَلِيلٌ وَ اللَّهُ الْمُسْتَعَانُ.

The Precedence is for them^{asws} from Allah^{azwj}, and Allah^{azwj} Mighty and Majestic has Passed a Truthful Judgement for them^{asws}. And in that is a reminder for the speakers. So bear in mind the truth if you hear it with a caring mind and not with a narrative mind, for the narrators of the Book are many, and its guardians are few. And Allah^{azwj} is the Best Supporter'.⁴⁴

⁴⁴ Al-Kafi, Vol. 8, H. 15033