Guidance via ‘A Righteous Deed’
## Table of Contents

**Guidance via ‘A Righteous Deed’** .................................................................................................................. 6

Summary: ......................................................................................................................................................... 6
Introduction: ....................................................................................................................................................... 8
What is ‘عمل صالح’ 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 ‘عمل صالح’ .............................................. 12
‘عمل صالح’ (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 ‘عمل صالح’ it’s opposite ‘عمل غير صالح’ .............................................................................................. 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 ‘عمل صالح’ .......................................................................................................................... 24
VERSE: 2:62 ...................................................................................................................................................... 24
VERSE: 5:69 ...................................................................................................................................................... 25
Allah[azwj] Says Who Does ‘عمل صالح’ 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
<table>
<thead>
<tr>
<th>Verse</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>28:67</td>
<td>Guidance via ‘A Righteous Deed’</td>
</tr>
<tr>
<td>28:80</td>
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<tr>
<td>30:44</td>
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</tbody>
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**Appendix II:**

Holy Verses Containing ‘عملنا الصالحات’ Righteous Deeds:

<table>
<thead>
<tr>
<th>Verse</th>
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<td>2:25</td>
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<td>11:23</td>
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<td>45:21</td>
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<td>45:30</td>
<td>49</td>
</tr>
</tbody>
</table>
Appendix III: .............................................................................................................................................. 50

A SERMON OF AMIR-UL-MOMINEEN\textsuperscript{asws} .............................................................................. 50

Abbreviations:

\texttt{saww}: - Sal la la ho Allay hay Wa Aal lay he Wasallam
\texttt{azwj}: - Az Za Wa Jalla
\texttt{asws}: - Allay hay Salawat Wass Salam
\texttt{AJFJ}: Ajal Allah hey wa Fara Jaak
\texttt{ra}: - Razi Allah\textsuperscript{azwj}
\texttt{La}: - Laan Allah\textsuperscript{azwj}
Guidance via ‘A Righteous Deed’

Summary:

We all pray for the ‘Guidance’ so that our Hereafter is secured and our Allahazwj 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 Allahazwj Expects of us, in our strive, to the successful outcome in the Hereafter.

Allahazwj Says:

وَإِنَِِّّلَغَفَّار َلِمَنَْتَابََوَآمَنََوَعَمِلََصَالِِ اَثُ ََّاهْتَدََ  

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, Allahazwj Says: Iazwj am going to Forgive that person who:

**Repents**, then **believes** and after believing does **عَمِلَ صَالِحا** (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 Allahazwj, His Prophetas, the Book, the Life after death, Accounting as well as the previous Books and the Prophetsas. 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 Allahazwj 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 صَالِحا** (a ‘Righteous Deed’) and what Allahazwj Means by the ‘اهْتَدَى’ (Righteous) Guidance?
One may ask if ‘عَمِلََ صَالِِا’ (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 ‘عَمِل واَالصَّالَِِاتَِ’ (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^awj\ Says:

وَإِنَِّلَغَفَّار ِلِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِِا َثُ ََّاهْتَدَىَ[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^awj, 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, ‘عَمِلََ صالِِا’ (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 صالِحا’ a Righteous Deed?

From the Words of Allah^awj, Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd transmitting, ‘From Abu Zarr Al-Ghifary^as regarding the Words of Allah^awj 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^as said, ‘Belief in whatever Muhammad^saww came with and doing ‘عَمِلَ صالِحا’ (a righteous deed), fulfilling the Obligations, then being guided to the love of Progeny^asws of Muhammad^saww.

And I^as (Abu Zarr Al-Ghifary) heard Rasool-Allah^saww saying: ‘By the One^awj Who Sent me^saww with the truth as a Prophet^saww! 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.

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

وََلَََي َزَال َمُ ِبُّنَاَمَنْفِيّا َمؤذياَ

And we\textsuperscript{asws} are the strong rope of Allah\textsuperscript{azwj} which one who holds Fast with it would be guided to the Straight Path; and one who loves us\textsuperscript{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\textsuperscript{azwj}, is little\textsuperscript{1}.

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

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

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

(Amir ul-Momineen\textsuperscript{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.

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

\textsuperscript{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.

And Allahazwj has Explained that by Hisazwj 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 Hisazwj Words: those who are saying, ‘We believe’, with their mouths while their hearts are not believing [5:41].

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-Allahsaww, 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.

The Eman with the heart, it is the submission to the Lordazwj, 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.

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.

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^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’.

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).’

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:

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 Bazi, from Al Qasim Bin Al Zahak, from Shahr Bin Howshab, brother of Al Awam, from Abu Saeed Al Hamnyder,

‘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’.

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⁳ 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 الإمام: 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 ‘عمل صلحا’:

ومنَّ تابٍ وعمل صلحاً فإنَّهُ يثور إلى اللهُ متنا [25:71]

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

من كان يBED العرفة فلله العرفة جميعاً َ؛ إله يصعد الكلمم الطيب وعمل الصالح يرفعة َ؛ وأمَّأ ين كرون الصنائع هم غذاب شديد َ؛ ومكَّن أولئك هو بيبور [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]

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 Peopleasws of the Household’ – and heasws gestured by hisasws hand to hisasws own chest. ‘So the one who does not befriend usasws, Allahazwj would not Raise a (single) deed to Himazwj’. 6

“عمل صلحا” (A Righteous Deed) is from a Momin:

من عمل صالحا من ذكر أو أنثى وهو مؤمن فلله خيامه طيبة َ؛ ولتحييهم أخريهم يحكمهم رحمتي ما كانوا يغفلون [16:97]

One who does “عمل صالحا” 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 إين 1: 356/85.
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’.

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]. 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].

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

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 من عِمَل سِيِئَةً فَلَا يُؤْتَى إِلَّا سِيِئَةً وَمِن عِمَل صَالِحٍ مِن ذَكَارٍ أو أَثَامٍ وَهُوَ مُؤْمِنٌ يُؤْلِكَ يَدْخِلُهُ جَانَّاتٍ تَرِيَمُهُ فِيهَا يَبْقَى جَسَارٌ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ [64:9]

8 معاني الأحاديث 388/26.
‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: One who comes with the good deed, then for him would be ten the likes of it \[6:160\].\textsuperscript{9} He\textsuperscript{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 it 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’.

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

He\textsuperscript{asws} said: ‘Abu Umayya did not ask me\textsuperscript{asws} about its interpretation. But rather,\textsuperscript{asws} meant by this, the one who recognises the Imam\textsuperscript{asws} from Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} and follows him\textsuperscript{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\textsuperscript{asws} meant by that.

And similar to that, Allah\textsuperscript{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\textsuperscript{azwj} the Exalted’.

\textsuperscript{9}Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 6
Abdullah Bin Abu Yafour said to him\textsuperscript{asws}, ‘Doesn’t Allah\textsuperscript{azwj} the Exalted Say: \textit{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?’

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

And Allah\textsuperscript{azwj} Mighty and Majestic Says: \textit{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\textsuperscript{asws} who is from Allah\textsuperscript{azwj} the Exalted’.

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

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

The ‘عمل صالح’ it’s opposite ‘عمل غير صالح’:

A Holy Verse gives an example of ‘عمل غير صالح’ (a Non-Righteous Deed), so let’s try to understand ‘عمل صالح’ from its opposite:

\footnotesize
\textsuperscript{10} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 11
\textsuperscript{11} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 68
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 Noah⁵⁹ rejected the advice of his father¹² that deed of his is referred to in the above Verse ‘عَمَلَ غَيْرَ صَالِحٍ’ as he did not pay heed to the appointed Imam of Allah⁵⁹⁷⁷: 

قَالََيَاَن وح َإِنَّه َلَيْسََمِنَْأَهْلِكََ ۚ إِنَّه َعَمَل َغَي َْر َصَالِح َ ۚ فَلَََتَسْأَلْنَِمَاَلَيْسََلَكََبِهَِعِلْم َ 

قد جاءنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي الوشأ على الرضا عليه السلام قال: سمعته يقول قال أبي عليه السلام، قال أبو عبد الله عليه السلام، ان الله غز وحل قال لنوح (أنه ليس من آهله) لأنه كان مخالفًا له وجعل من بعه 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-Reza⁵⁹⁷⁷ saying; ‘⁵⁹⁷⁷ heard my⁵⁹⁷⁷ father⁵⁹⁷⁷ saying: ‘Abu Abdullah⁵⁹⁷⁷ said that Allah⁵⁹⁷⁷ Mighty and Majestic Said to Noah⁵⁹: He is not from your family [11:46] - because he was an opponent of his⁵⁹ (Faith), but (rather) the ones who followed him⁵⁹ would be (considered to be) from his⁵⁹ family’. 

قَالََأَيََّشَيَْء َشََِِْتََفِيهَاَ مَنَْصَلَّىَوََصَامََوََعَبَدََاللَّهََق بِلََمِنْه َقَالََ َ 

(The narrator) said, ‘And he⁵⁹⁷⁷ asked me: ‘How are they (people) reading this Verse with regards to the son of Noah⁵⁹?’ 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 he⁵⁹⁷⁷ said: ‘They are lying! He was (indeed) his⁵⁹ son, but Allah⁵⁹ Mighty and Majestic Negated him from him⁵⁹ when he opposed him⁵⁹ in his⁵⁹ Religion’ (Wilayah/Submission).¹³

Allah⁵⁹⁷⁷ Accepts only from Pious:

قَالََأَيََّشَيَْء َشََِِْتََفِيهَاَ مَنَْصَلَّىَوََصَامََوََعَبَدََاللَّهََق بِلََمِنْه َقَالََ َ

(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 him⁵⁹ in the ship of salvation.
¹³ Illal Al Sharai – 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 ‘المتينون ’the pious, ‘العارفون ’the recognisers’.

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’.

The Guidance:

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

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]

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazzaan Al-Mowdab, and Ja’far Bin Muhammad Bin Masrour, 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’ (العائلة), are they the ‘Progeny’ or other than the Progeny?’ So Al-Reza asws said: ‘They are the Progeny’.

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\textsuperscript{asws} of Muhammad\textsuperscript{saww} is his\textsuperscript{saww} community’.

But Abu Al-Hassan\textsuperscript{asws} said: ‘You all inform me, is charity prohibited upon the Progeny\textsuperscript{asws}.’ They said, ‘Yes’. He\textsuperscript{asws} said: ‘So is it Prohibited upon the community?’ They said, ‘No’. He\textsuperscript{asws} said: ‘This is the difference between the Progeny\textsuperscript{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?

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\textsuperscript{asws}?’ So he\textsuperscript{asws} said: ‘From the Words of Allah\textsuperscript{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\textsuperscript{asws}, apart from the transgressors.

But, do you know that Noah\textsuperscript{as}, when he\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{azwj}, Elevated is His\textsuperscript{azwj} Mention, so he\textsuperscript{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\textsuperscript{azwj} Mighty and Majestic had Promised him\textsuperscript{as} that He\textsuperscript{azwj} would Rescue his\textsuperscript{as} family.

Then his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic Said to him\textsuperscript{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].

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

\textsuperscript{15} عيون أخبار الرضا (عليه السلام): 1: 229/ 1
Guidance via ‘A Righteous Deed’

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 \textsuperscript{asws}, when Amro Bin Ubeyd came up and said to him \textsuperscript{asws}, ‘May I be sacrificed for you \textsuperscript{asws}, the Words of Allah \textsuperscript{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].’

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

As for the repentance, it is from association (Shirk) with Allah \textsuperscript{azwj}, and as for the belief, it is the Tawheed of Allah \textsuperscript{azwj}, and as for a righteous deed it is fulfilment of the Obligations, and as for the righteous guidance, it is by the Master \textsuperscript{asws} of the command, and we \textsuperscript{asws} are they \textsuperscript{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 \textsuperscript{asws}, and to us \textsuperscript{asws}, O Amro!’\textsuperscript{16}

\textbf{Amir ul-Momineen \textsuperscript{asws}’s Advice on Seeking Guidance:}

Amir-ul-Momineen \textsuperscript{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.

\begin{quote}
وَعَظَمْنَا أَنْ لَنْ نَغْفِلْ عَمَّا نَعْلَمْ عَلَى الْأَمْضَى وَلَنْ يَأْتِنَا بِهِمَا مِثْلُ الْكِتَابِ حَتَى نَغْفِلْ الْأَذْى لِفُسَاطَةٍ وَلَنْ نَعْمِلْهَا بِهِ حَتَى نَغْفِلْ الْأَذْى لِسَاءَةٍ وَلَنْ نَطْخُمْهَا حَتَى نَغْفِلْ الْأَذْى لِالْمَثَّوَّلٍ وَلَنْ نَكِفْنَ عَلَى الْقَالِبِ حَتَى نَغْفِلْ الْأَذْى لِالْمَدْرَسَةٍ وَلَنْ نَفْرَحْ عَلَى الْمَثَّوَّلِ حَتَى نَغْفِلْ الْأَذْى لِالْمَهْدِ (Amir ul-Momineen Ali \textsuperscript{asws} Ibn Abi Talib \textsuperscript{asws} said):
\end{quote}

\textsuperscript{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.

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 Messenger saww, and the alterations to His 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.

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.

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)\textsuperscript{17}

\textsuperscript{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’.

I said to him asws, ‘May Allah azwj Keep you 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’.

**Repentance will not avail but Intercession will:**

(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’.

(From Al-Husayn asws Bin Ali asws having said: ‘Rasool-Allah sallallahu ‘alayhi wasallam 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 sallallahu ‘alayhi wasallam soul! The servant will not benefit by his deeds except by recognising our asws rights’.

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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
‘From Alasws Bin Al-Husaynasws having said: ‘Rasool-Allahsaww said: ‘What is the matter with a people, when the progeny of Ibrahimasws is mentioned in their presence, they are happy and they smile, and when the Progenyasws of Muhammadsaww is mentioned in their presence their hearts are constricted!’

By the Oneazwj in Whose Hand is the soul of Muhammadasws! If a servant were to come on the Day of Judgment with the deeds of seventy Prophetsas, Allahazwj will not Accept that from him until he meets Himazwj with mysaww Wilayah and Wilayah of the Peopleasws of mysaww Household’.

‘Aliasws Bin Al-Husaynasws Zayn Al-Abideenasws said to us: ‘Which of the spots is the most superior?’ We said, ‘Allahazwj and Hisazwj Rasoolasws, and sonasws of Hisaswj Rasoolasws are more knowing’.

Heasws said: ‘The most superior of the spots is what is between the corner (of the Kabah) and the standing place (of Ibrahimasw), and if a man were to have the life of what Noahasws had among hisasws people of a thousand years except fifty years, Fasting at daytime and standing (for Salat) at night in that place, then meets Allahazwj without ourasws Wilayah, (all) that would not benefit him of anything’.

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
‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{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\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{aww} and Masters\textsuperscript{asws} of the Command from us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, Allah\textsuperscript{azwj} will Accept your deeds’}.\textsuperscript{23}

\textbf{Why Allah\textsuperscript{azwj} Accepts from this and not from that?}

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

\textit{قَالََعَبْد َاللَّهَِبْن َأَبَِِي َعْف ور َ}
\textit{سَأَلْتَ أَبَاَعَبْدَِاللَّهَِالصَّادِقََعَمَاَالْعِلَّة َأَََْلَََدِيْنََلَِْؤ لََءَِوََمَاَعَتْبَََلَِْؤ لَََءَِ}

Abdullah Bin Abu Yafour said,

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

\textit{قَالََلََََِّْسَيِّئَاتَِالإِْمَامَِالَْْائِرَِت َغْمِز َحَسَنَاتَِأَوْلِيَائِهَِوََحَسَنَاتَِالإِْمَامَِالْعَادِلَِت َغْمِز َسَيِّئَاتَِأَوْلِيَائِهَِ}.

He\textsuperscript{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\textsuperscript{asws} covers the evil deeds of his\textsuperscript{asws} friends’.\textsuperscript{24}

\textsuperscript{23} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 37
\textsuperscript{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 ‘عَمِلَ صَالِِِّ’ (a righteous deed) is mentioned by Allahazwj. 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/tfseerhubeali/

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

VERSE: 2:62

إنَّ الَّذِينَ آمَنواَ وَالَّذِينَ هَادَوْا‏َ وَالَّذِينَ صَابَؤُوينَ مِن آمَنَ بِاللَّهَ وَلِيْلَوْمَ الأُخْرَجَ وَعَمَلَ صَالِِّهِمْ ﻓِيْلَهُمْ ﻋَنَّ رَيْجَمَ ﻭَلاَ حَفْرٌ عَلَيْهِمْ ﻭَلاَ ﴿َلِهَمْ ﻹَجْرٍ‱‏ (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 ‘عَمِلَ صَالِِِّ’ (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]

(Imam Hassan Al-Askariasws said): ‘Then Allahazwj the Exalted Said Surely those who are believing, in Allahazwj and in what Allahazwj Imposed upon them to have the Eman in it, from the Wilayah of Alliasws Bin Abu Talibasws and the goodly ones from hisasws Progenyasws and those who became Jews - meaning the Jews, and the Christians - those who are alleging that they are the helpers in the Religion of Allahazwj, and the Sabeans – those who are claiming that they are correct to the Religion of Allahazwj, and they are liars in their words.

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 Muhammadasww and Aliasws and theirasws Pure Caliphs and do a righteous deed – from those Momineen.

ذَٰلِكَ ﻟَوْ لَّهُمْ ﻃَلُبُ ﺑَيْنَكُمْ ﻭَلاَ حَفْرٌ عَلَيْهِمْ ﻓِيْلَهُمْ ﻋَنَّ رَيْجَمَ ﻭَلاَ ﴿َلِهَمْ ﻹَجْرٍ ﱴ‱
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 Allahazwj, fearing the one who did so, nor would they be grief for him”.

VERSE: 5:69

Surely those who believe, and those who are Jews, and the Sabean, 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]

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’farasws, regarding the Words of Allahazwj 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-Momineenasws’.  

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

‘From Abu Ja’farasws regarding the Words of Allahazwj 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 ourasws Wilayah’.”  

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25 Tafseer Imam Hassan Al Askariasws – S 133
26 Basaair Al Darajaat – P 2 Ch 8 H 8
27 مختصر بصائر الدرجات: 64
Allah \textsuperscript{azwj} Says Who Does “
عمل صالح” is a Momin:

VERSE 16:97

من عمل صالحا من ذكر أو أنثى وهو مؤمن فلنخيبه خياء طيبة ولنخرجهم أجلهم وأحسن ما كانوا يعملون {97}

One who does “عمل صالح” \textit{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]

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


So he \textsuperscript{asws} said: 'May Allah \textsuperscript{azwj} Curse Abu Al-Khattab! By Allah \textsuperscript{azwj}, I\textsuperscript{asws} did not say it to him like this. But, I\textsuperscript{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 \textsuperscript{azwj} Mighty and Majestic is Saying: \textit{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: \textit{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].

VERSE 18:88

وأما من أمن وعمل صالحا فلنخيبه خياء طيبة ويمنفعون له من أمنا يبشر {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]

\footnote{معاني الأخبار: 388/26}
Guidance via ‘A Righteous Deed’

Muhammad bin Al Abbas, said: ‘Hadhrat Al Hasan bin Ali bin Aasim narrated to us, from Al Haysam bin Abdullah, from his father, from his forefathers, from Amir Al-Momineen, having said: ‘Rasool Allah (sa) said: ‘Jibraeel (as) came to me from his Lord Mighty and Majestic and he said: ‘My Lord Conveys His Greetings to you and is Saying to you: “O Muhammad! Give good news of the Paradise, to the Momineen who are doing (the) righteous deed and believe in you and the People of your Household. So for them, in My Presence is a goodly Recompense’ [18:88] - entering into the Paradise’.

And the ‘goodly Recompense’, it is the Wilayah of the People of the Household, entering into the Paradise, and the living eternally in their vicinity’. 29

VERSE 19:60

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

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 bin Ja’far, said, ‘I asked him about the Words of Allah 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 Israel, 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
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 Sajdah, crying [19:58].

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.

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 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]'.

VERSE 20:82

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

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 'عمل صالح؟' a righteous deed?

(Imam asws said): By Allah azwj! (It is) recognition of an Imam asws after an Imam asws''.

And I ra heard Rasool-Allah saww saying: ‘By the One azwj Who Sent me saww with the truth as a Prophet saww! 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.

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.

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’.

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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
‘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 aswz Bless 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].’

Abu Ja’far asws said to him: ‘asws have already informed you that the repentance, and the belief, and the righteous deeds, He aswz does not Accept these except with the righteous Guidance.

As for the repentance, it is from association (Shirk) with Allah aswz, and as for the belief, it is the Tawheed of Allah aswz, and as for the righteous deeds it is fulfillment 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!’’

VERSE 23:100

Perhaps I may do (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]
Guidance via ‘A Righteous Deed’

(Ibn Babawayh, 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 عُمِلَ صَالِِِا).’

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

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

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].’

فِإِلَيْهِ قَالَ مَرْضِيَ وَبِصْرِيَ وَحَمْسِيَ وَدَةْيَ وَشُعْرِيَ مِنَ هَؤَلَاءِ بَنَاءَةَ وَنَزَّئِ اللهَ مِنْهُمُ ما هَوَلَّاهُ عَلَى دِينِي وَلَا عَلَى دِينِ أَبَاتِي وَاللَّهُ لَجْمُهُمُ اللهَ وَيَفْحَمُ نَوْمُ الْيَوْمِ الْآتِي إِلَّا وَهُوَ سَاجِدُ عَلَيْهِمْ.

35 أُمَامُ السَّحَلِّ: 239/12.
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 ones, and Allah azwj Disavows from them. 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’.

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].’

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 are disavowed from those ones, and Allah azwj Disavows from them, and (as well as) His azwj Rasool asww. 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’.

He (the narrator) 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

وَمَن تَابَ وَعَمِلَ صَالِِ اَفَإِنَّه َي ََ

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

VERSE 27:19

قَنَّمَ صَالِِ اَت َرْضَاه َوَأَدْخِلْنَِِ

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 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

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

VERSE 28:80

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

VERSE 30:44

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

VERSE 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

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]
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’.

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 Hisazwj Words: an honourable sustenance [33:31].

He asws said: ‘So Allahazwj and Hisazwj Rasool saww gave them a choice, and if they had chosen themselves they would have become strangers (divorced), and if they had chosen Allahazwj and Hisazwj Rasool saww, it would have come to nothing’.

VERSE 34:11

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

VERSE 34:37

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]
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.

He asws said: ‘O Abu Muhammad! When the Momin is rich, merciful, maintains good relations, well known amongst his companions, Allah aswj Would Give him the recompense for what he spent in the righteousness, twice, double the Recompense of the weak ones, because Allah aswj Mighty and Majestic is Saying in His aswj 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.’ 38

In Amaali of Sheykh 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

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

ثَُتلَ:َرَبَّناَأَخْرِجْناَن َعْمَلَْصالِِا َغَي ْرََالَّذِيَك نَّاَن َعْمَل َيعنَِأََأعدائهَإذاَدخلواَالنارَقالوا:َرَبَّناَأَخْرِجْناَن َعْمَلَْصالِِا َفَِولَيةَعلي(عليهَالسلَم)َغَي ْرََ 

فيقالَلْمَفَِالْواب:َأََوََلَََْن  عَمَِّ

VERSE 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]
‘From Abu Abdullah asws regarding Allah aswj 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 aswj would not Raise a (single) deed to Him aswj’.

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.

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, the Pure, narrate to us from your asws forefathers asws.

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:

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

41: 356/85
They said, ‘O son of Rasool-Allah! And what is the sincere testimony for Allah? He said: ‘Obedience to Allah, and obedience to His Rasool, and Wilayah of the People of his Household.’

**VERSE 40:40**

One who does 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, they would be entering the Paradise, being Sustained therein without measure [40:40]

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

So he said: ‘May Allah Curse Abu Al-Khattab! By Allah, I did not say it to him like this. But, I 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 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, then We will Make him live a good life [16:97].

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42 الأمل السامي 2: 201
43 معنی الأخبار: 388/26
VERSE 41:33

وَمَنْ أَحْسَنْ قُوَّةً مِّنْ ذَٰٰٔخَآ إِلَىٰ اللَّهِ وَعَمِلَ صَالِحًا فَوَالْأَيَنُّ إِلَىٰ ٱلْمُسْلِمِينَ {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

مِنْ عَمِلِّ صَالِحًا فَلَنَّفِيْهِ ۚ وَمِنْ أَيَاَمِهِ فُعَلْتُهَا ۖ وَأَنَّهُ رِزْقُ اللَّهِ لِلْعَبِيدِ {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

وَلِّلٍّ دَرَجَاتٍ مِّمَّا أَعْمَلَا وَهُوَ ۚ وَمَا أَرَبَّكَ بِظَلََّمٍ لِّلْعَبِيدِ {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

وَلَكِنَّ ذِرْخَاتٌ بَيْنَ عِبَارَٰتٍ وَمِلَٰٓثُهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ {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 ٱلإِنسَانَ بِإِحْسَانٍ ۚ إِحْسَنُواْ مِمَّا شَدَدْنَا عَلَيْهِ وَمِمَّا قَضَّانَا ۗ وَحَلَّتْهُ إِلَىٰ رَبِّهِ مَثْنِٰئٍ ۗ حَتَّىٰ إِذَا بَلَغَ أَشْهَرَانِ ۗ وَكَذَٰلِكَ وَتَزَيَّنَ الْحَلَّةَ وَكُلُّ شَهْرٍ مِّنْهَا ۖ حَتَّىٰ إِذَا بَلَغَ مِنْ أَمْوَالِهِ مَا شَاءَ رَبُّهُ فَأَعْمَلَ صَالِحًا فَوَتَُّنَّ نُفْعَٰمَاتَ أَعْمَلَهُ وَأَصْلِحَ لِيٌّ ۗ وَأَصْلِحَ لِيٌّ ۖ إِنَّكَ وَإِلَىٰ ٱلْمُسْلِمِينَ {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 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

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

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 ‘عملوا الصالحات’ Righteous Deeds:

VERSE 2:25

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

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

Surely, those who are believing and doing righteous deeds, and establishing the Salat and giving the Zakat, 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

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

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

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

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 disdaining 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

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

وَعَدَّ اللَّه َالَّذِينَ آمَن واَوَعَمِل واَالصَّالَِِاتَِ ۖ لَْ مَْمَغْفِرَةٌ وَأَجْر َ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 آمَن واَوَعَمِل واَالصَّالَِِاتَِ لَّا تَكُفِفْنَّهُمْ إِلَّا وَسْعَهَا أَوْلِيكَ أَصْحَاب َ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 اللَّهَِحَقًّا وَعَدَّ اللَّهَِمَرْجِعِ هُمُّ بَيْنِيَّ وَالَّذِينَ آمَن واَوَعَمِل واَالصَّالَِِاتَِ تََْرِيَمِنَْتََْتِهِم َۚ {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 مَُرْجِعُهُم مِّجِيِّعُهُمْ ۔ وَعَدَّ اللَّهَِمَرْجِعٌ إِنَّهُ يَبْدَأ َالَْْلْقََثُ ََّي عِيد ه َلِيَجْزِيََالَّذِينَ آمَن واَوَعَمِل واَالصَّالَِِاتَِ بِالْقِسْطَ ۚ وَالَّذِينَ كَفَر واَلَّذِينَ صَبَر واَوَعَمِل واَالصَّالَِِاتَِ لَْ مَْمَغْفِرَةٌ وَأَجْر َكَبِيرٌ {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

إِلَّآ أَلَّذِينَ صَبَر واَوَعَمِلوا الْصَّالَِِاتَِ أَوْلِيكَ هُمْ مََغْفِرَةٌ وَأَجْرُ 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 اللَّهَِمَرْجِعِ هُمُّ بَيْنِيَّ وَالَّذِينَ آمَن واَوَعَمِل واَالصَّالَِِاتَِ أَوْلِيكَ أَصْحَاب َ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

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

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

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

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

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 يَأْتِي مُؤْمِنًا فَعَدَّلَ الصَّالِحَاتِ فَأَوْلِيكَ كَمَنْ الْدُّرِّجَاتُ الْعَلَىِّ (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 الصَّالِحَاتَ جَنَّاتَ نَعٌّمٍ مِّنْ غَيْرِ أَنْثِيَانَآ إِلَّا إِنَّ اللَّهَ يَتَبَيِّنُ مَا يُبَيِّنُ ما 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 الصَّالِحَاتَ جَنَّاتَ نَعٌّمٍ مِّنْ غَيْرِ أَنْثِيَانَآ إِلَّا إِنَّ اللَّهَ يَتَبَيِّنُ مَا يُبَيِّنُ ما يُرِيدُ} 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**

{فَإِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتَ كُفُّٓؤَةٌ خَيْرٌ وَرِزْقٌ كَرِيمٌ} 50

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

**VERSE 22:56**

{الْمَلَكُ يَبْعَثُ إِلَّا لِيُبْلِي مُحِيضًا مَا أَجَآَهُ اِلْآمَانَآ إِلَّا إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتَ فِي جَنَّاتِ النَّعْيَمِ} 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 الرَّسُولُ إِيَّا أَنْعِمَ كُلُّوا مِنِ الْخَيْرَاتِ وَاعْمَلُوا صَالِحَةٍ إِلَّا مَآ أَتَمُّ عَلَيْنِ} 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

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

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

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

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

VERSE 29:58

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

فَإِمَّا آمَنَوْا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ بِرُوضَةٍ يُشْهَرُونَ {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 آمَن واَوَعَمِل واَالصَّالِِِاتَِف َه مَْفَِِرَوْضَة َيَ ْب َر وَََ{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 آمَن واَوَعَمِل واَالصَّالِِِاتَِمِنَْفََضْلِهُ ۚ إِنَّهُ لَيَِبَُّالَِْافِرِينََ{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 آمَن واَوَعَمِل واَالصَّالِِِاتَِلَْ مَْجَنَّات َالْمَأْوَىَٰن  ز لَ َبَِِاَكَان واَي َعْمَل وَََ{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 آمَن واَوَعَمِل واَالصَّالِِِاتَِف َلَه مَْلَغْفِرَةَ وَرِزْقَ كَرِيمَ {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

أَلَّذِينَ كَفَر واَلَّذِينَ آمَن واَوَعَمِل واَالصَّالِِِاتَِلَْ مَْمَغْفِرَةَ وَأَجْرَ كَبِير َ {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
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
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
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
Surely, those who believe and do righteous deeds, for them would be a never-ending Recompense [41:8]

VERSE 42:22
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

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

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

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

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\textsuperscript{asws}

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 who said:

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

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

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

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

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 asw 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.

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.
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 without the Religion of Allah\(^{azwj}\) Mighty and Majestic, and for the sake of other than Allah\(^{azwj}\).

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.

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.

And Allah\(^{azwj}\) Mighty and Majestic has Sent to you all a Messenger\(^{saww}\) from yourselves. It grieves him\(^{saww}\) to see you suffering, and he\(^{saww}\) is kind and merciful to the Believers. And He\(^{azwj}\) Revealed upon him\(^{saww}\) a Mighty Book. 

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\text{[41:42] Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One} \quad \text{[39:28] An Arabic Quran without any crookedness, that they may guard (against evil)} \quad \text{[36:70] That it may warn him who would have life, and (that) the word may prove true against the unbelievers}. 
\]
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 Allahazwj 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.

And the one who act for the sake of Allahazwj and take Hisazwj 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 Allahazwj is safely preserved, and Hisazwj enemies would be in fearful and pretentious. So be cautious of Allahazwj through the frequency of the Remembrance, and be fearful from Himazwj by the piety, and get closer to Himazwj by the obedience, for Heazwj is Close by and Answers. Allahazwj 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”.

So you must respond to Allahazwj and believe in Himazwj, and Magnify Allahazwj. It does not befit one who recognises the Greatness of Allahazwj to consider himself as significant. So the highest of the recognition of the Greatness of Allahazwj is being modest to Himazwj, and the highest honour of the one who knows the Majesty of Allahazwj is to be humble to Himazwj, and the most secure is the one who knows the Power of Allahazwj and submits to Himazwj. 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.

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.

So when you recognise that, you will recognise the innovations, and the impersonations, and you will see the fabrications against Allah and against His Messenger, and the alterations to His book, and you will see how Allah Guided the one whom He 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 who has tasted its food.

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 and deleted the sins by it. And it was by it (knowledge) that he realised the Pleasure from Allah Blessed and High.

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

The Precedence is for them from Allah, Mighty and Majestic has Passed a Truthful Judgement for them. 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 is the Best Supporter’.44

44 Al-Kafi, Vol. 8, H. 15033