

# **'Piety-Taqwa – Fearing Allah<sup>-azwj</sup>'**

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### 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:** Ajal Allah hey wa Fara Jaak

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

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

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

## ‘Piety-Taqwa – Fearing Allah<sup>-azwj</sup>’

### Summary:

Allah<sup>-azwj</sup> Likes devoutness (piety-Taqwa- Fearing Allah<sup>-azwj</sup>) and does not like persistence upon sins.

وَ فِي رِوَايَةٍ أُخْرَى أَلَا لَا حَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا حَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا حَيْرَ فِي عِبَادَةٍ لَا فِئَةَ فِيهَا أَلَا لَا حَيْرَ فِي نُسُكٍ لَا وَرَعَ فِيهِ

(Amir ul-Momineen<sup>-asws</sup> said) And in another report, (He<sup>-asws</sup> said): ‘Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in a recitation (of the Quran) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it. There is no goodness in a ritual, there being no piety in it’ (An extract).<sup>1</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْوَشَاءِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانَ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينَ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ مَا قَسِمَ فِي النَّاسِ شَيْءٌ أَقْلٌ مِنَ الْيَقِينِ .

A number of our companions, from Sahl Bin Ziyad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha,

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup>, said, ‘I heard him<sup>-asws</sup> saying: ‘The *Emān* is above the *Islām* by a level, and ‘*التَّقْوَى*’ the piety is above the *Emān* by a level, and ‘*اليقين*’ the

<sup>1</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 3

conviction is above ‘التَّقْوَى’ the piety by a level, and nothing has been distributed among the people as scarcely than ‘التَّيَقِينُ’ the conviction’.<sup>2</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا وَاللَّهِ لَا يَقْبَلُ اللَّهُ شَيْئاً مِنْ طَاعَتِهِ عَلَى الْإِصْرَارِ عَلَى شَيْءٍ مِنْ مَعَاصِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘No, by Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> will not Accept anything from his obedience, upon his persistence upon something from his disobedience’.<sup>3</sup>

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبُ الدِّينِ الْوَرَعُ كُنْ وَرِعاً تَكُنْ عَبْدَ النَّاسِ وَكُنْ بِالْعَمَلِ بِالتَّقْوَى أَشَدَّ اهْتِمَاماً مِنْكَ بِالْعَمَلِ بِغَيْرِهِ فَإِنَّهُ لَا يَقْبَلُ عَمَلًا بِالتَّقْوَى وَكَيْفَ يَقْبَلُ عَمَلًا يُتَقَبَّلُ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ

And the Prophet<sup>-saww</sup> said: ‘A principle of religion is the devoutness (piety). Be devout, you will become the most worshipping of the people, and be more attentive with the deeds with the piety than with the deeds with something else. Do not belittle a deed with the piety, and how can an Accepted deed be little, due to the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **‘But rather, Allah only Accepts from the pious ones [5:27]’**.

وَفِي الْوَحْيِ الْقَدِيمِ الْعَمَلُ مَعَ أَكْلِ الْحَرَامِ كَنَاقِلِ الْمَاءِ فِي الْمُنْحَلِ.

And in the preceding Revelation: ‘The deed with consuming the Prohibited is like the carrier of water in the sieve’.<sup>4</sup>

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيَجِيئَنَّ أَقْوَامٌ يَوْمَ الْقِيَامَةِ لَهُمْ مِنَ الْحَسَنَاتِ كَجِبَالِ تِهَامَةَ فَيُؤْمَرُ بِهِمْ إِلَى النَّارِ

And from the Prophet<sup>-saww</sup> having said: ‘A people will be coming on the Day of Qiyamah, for them would be from the good deeds like mount Tihama. He<sup>-azwj</sup> will Command with them to the Fire!’

فَقِيلَ يَا نَبِيَّ اللَّهِ أَمْصَلُونَ

It was said, ‘O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! Would they be the praying ones?’

قَالَ كَانُوا يُصَلُّونَ وَ يَصُومُونَ وَ يَأْخُذُونَ وَهَذَا مِنَ اللَّيْلِ لَكِنَّهُمْ كَانُوا إِذَا لَاحَ هُمْ شَيْءٌ مِنَ الدُّنْيَا وَتَبُوا عَلَيْهِ.

<sup>2</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 27 H 2

<sup>3</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 3

<sup>4</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 e

He<sup>-asws</sup> said: ‘They had been praying Salat, and fasting, and they were taking weakness from the night (by holding vigil), but they were such, whenever something from the world (from illegitimate) become apparent to them, they leapt upon it’.<sup>5</sup>

ضاً، فقه الرضا عليه السلام أُرُوِي مَنْ أَرَادَ أَنْ يَكُونَ أَعَزَّ النَّاسِ فَلْيَتَّقِ اللَّهَ فِي سِرِّهِ وَ عَلَانِيَتِهِ.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – ‘It is reported, ‘The one who wants to become most honourable of the people, let him fear Allah<sup>-azwj</sup> in his secrecy and his openness’’.<sup>6</sup>

يد، التوحيد القَطَّانُ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنِ الثُّمَالِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ ع يَا دَاوُدُ تُرِيدُ وَ أُرِيدُ وَ لَا يَكُونُ إِلَّا مَا أُرِيدُ فَإِنْ أَسَلَمْتَ لِمَا أُرِيدُ أُعْطَيْتَكَ مَا تُرِيدُ وَ إِنْ لَمْ تُسَلِّمْ لِمَا أُرِيدُ أَتَعَبْتُكَ فِيمَا تُرِيدُ ثُمَّ لَا يَكُونُ إِلَّا مَا أُرِيدُ.

(The book) ‘Al Tawheed’ – Al Qattan, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Marwan Bin Muslim, from Al Sumali, from Ibn Tareyf, from Ibn Nubatah who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Revealed to Dawood<sup>-as</sup>: “O Dawood<sup>-as</sup>! You<sup>-as</sup> want and I<sup>-azwj</sup> Want, it cannot happen except what I<sup>-azwj</sup> Want. So if you<sup>-as</sup> were to submit to what I<sup>-azwj</sup> Want, I<sup>-azwj</sup> shall Give you what you<sup>-as</sup> want, and if you<sup>-as</sup> do not submit to what I<sup>-azwj</sup> Want, I<sup>-saww</sup> shall Delay you<sup>-as</sup> regarding what you<sup>-as</sup> want, then it will not happen except what I<sup>-azwj</sup> Want!’”<sup>7</sup>

<sup>5</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 h

<sup>6</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 39 a

<sup>7</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 24

## Introduction:

We review some Ahadith here related to Piety – Taqwa.

## What is Piety (Taqwa)?

وَسُئِلَ الصَّادِقُ عَ عَنِ تَفْسِيرِ التَّقْوَى فَقَالَ أَنْ لَا يَفْقِدَكَ اللَّهُ حَيْثُ أَمَرَكَ وَلَا يَرَاكَ حَيْثُ نَهَاكَ.

And Al-Sadiq<sup>asws</sup> was asked about the interpretation of piety. He<sup>asws</sup> said: ‘Do not let Allah<sup>azwj</sup> Miss you where He<sup>azwj</sup> has Commanded you, nor Let him See you where He<sup>azwj</sup> has Prohibited you’.<sup>8</sup>

مَشْكَاهُ الْأَنْوَارِ، نَفْلًا مِنَ الْمَحَاسِنِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ التَّقْوَى سِنْحُ الْإِيمَانِ

(The book) ‘Mishakat Al Anwaar’ – Copied from Al Mahasin,

‘Amir Al-Momineen<sup>asws</sup> said: ‘The piety is the root (origin) of Eman!

وَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَ صِفْ لَنَا الدُّنْيَا

And it was said to Amir Al-Momineen<sup>asws</sup>, ‘Describe the world to us!’

فَقَالَ وَ مَا أَصِيفُ لَكُمْ مِنْهَا لِجَلَالِهَا حِسَابٌ وَ لِحِرَامِهَا عَذَابٌ لَوْ رَأَيْتُمْ الْأَجَلَ وَ مَسِيرَهُ لَلْهَيْبُ عَنِ الْأَمَلِ وَ غُرُورِهِ

He<sup>asws</sup> said: ‘And what shall I<sup>asws</sup> described to you all? For its Permissible(s) there is Reckoning, and for it’s Prohibited there is Punishment. If you could have seen the death and its travelling (coming), you would have been distracted away from the hopes and its deceptions’.

تَمَّ قَالَ مِنَ اتَّقَى اللَّهَ حَقَّ تَقَاتِهِ أَعْطَاهُ اللَّهُ أَنْسَاءً بِلَا أَنْيسٍ وَ عَنَاءً بِلَا مَالٍ وَ عِزًّا بِلَا سُلْطَانٍ.

Then he<sup>asws</sup> said: ‘One who observes pity (fears Allah<sup>azwj</sup>) as is the right of fearing Him<sup>azwj</sup>, Allah<sup>azwj</sup> would Give him comfort without a comforter, and riches without wealth, and honour without a ruling authority’.<sup>9</sup>

وَ عَنْهُمْ عَ جَدُّوا وَ اجْتَهَدُوا وَ إِنْ لَمْ تَعْمَلُوا فَلَا تَعْمَلُوا فَإِنَّ مَنْ يَبْنِي وَ لَا يَهْدِمُ يَرْتَفِعُ بِنَاؤُهُ وَ إِنْ كَانَ يَسِيرًا وَ إِنْ مَنْ يَبْنِي وَ يَهْدِمُ يُوْشِكُ أَنْ لَا يَرْتَفِعَ بِنَاؤُهُ.

And from them<sup>asws</sup>: ‘Exert efforts and strive, and if you don’t do (good deeds), then do not disobey, for the one who builds and does not demolish, his building would rise higher, and

<sup>8</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 d

<sup>9</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 i

even if it was little, and the one who builds and demolished, there is no doubt his building will not rise higher”<sup>10</sup>.

مص، مصباح الشريعة قَالَ الصَّادِقُ ع التَّقْوَى عَلَى ثَلَاثَةِ أَوْجُهٍ تَقْوَى بِاللَّهِ فِي اللَّهِ وَ هُوَ تَرْكُ الْحَلَالِ فَضْلًا عَنِ الشُّبُهَاتِ وَ هُوَ تَقْوَى خَاصِّ الْحَاصِّ وَ تَقْوَى مِنَ اللَّهِ وَ هُوَ تَرْكُ الشُّبُهَاتِ فَضْلًا عَنِ حَرَامٍ وَ هُوَ تَقْوَى الْخَاصِّ وَ تَقْوَى مِنْ خَوْفِ النَّارِ وَ الْعِقَابِ وَ هُوَ تَرْكُ الْحَرَامِ وَ هُوَ تَقْوَى الْعَامِّ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq<sup>-asws</sup> said: ‘The piety is based upon three aspects – piety with Allah<sup>-azwj</sup> for the Sake of Allah<sup>-azwj</sup>, and it is neglecting the Permissible(s) in addition to the suspect issues, and it is the most special piety; and the piety from Allah<sup>-azwj</sup>, and it is neglecting the suspect in addition from the Prohibitions, and it is the special piety; and the piety from fear of the Fire and the Punishments, and it is neglecting the Prohibitions, and it is the general piety.

وَ مَثَلُ التَّقْوَى كَمَا يَجْرِي فِي نَهْرٍ وَ مَثَلُ هَذِهِ الطَّبَقَاتِ الثَّلَاثِ فِي مَعْنَى التَّقْوَى كَأَشْجَارٍ مَعْرُوسَةٍ عَلَى حَافَةِ ذَلِكَ النَّهْرِ مِنْ كُلِّ لَوْنٍ وَ جِنْسٍ وَ كُلُّ شَجَرَةٍ مِنْهَا يَسْتَمِصُّ الْمَاءَ مِنْ ذَلِكَ النَّهْرِ عَلَى قَدْرِ جَوْهَرِهِ وَ طَعْمِهِ وَ لَطَافَتِهِ وَ كَثَافَتِهِ

And an example of the piety is like water flowing in a river, and an example of these three categories in the meaning is, the piety is like the tree having been planted upon the banks of that river or every type and species, and every tree from these suck the water from that river in accordant to its essence and its taste, and its subtlety, and its thinness and its thickness.

ثُمَّ مَنَافِعُ الْخَلْقِ مِنْ ذَلِكَ الْأَشْجَارِ وَ النَّيْمَارِ عَلَى قَدْرِهَا وَ قِيَمَتِهَا قَالَ اللَّهُ تَعَالَى صِنَوَانٌ وَ غَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَ نُفِصِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ الْآيَةَ

Then the benefits of the creatures from those trees and fruits are based upon their worth and their values. Allah<sup>-azwj</sup> the Exalted Says: **and single-rooted palm trees other than single-rooted, being irrigated by one water source, and We Prefer some of it upon the others regarding the eating. [13:4]** – the Verse.

فَالْتَّقْوَى لِلطَّاعَاتِ كَالْمَاءِ لِلْأَشْجَارِ وَ مَثَلُ طَبَائِعِ الْأَشْجَارِ وَ النَّيْمَارِ فِي لَوْنِهَا وَ طَعْمِهَا مَثَلُ مَقَادِيرِ الْإِيمَانِ فَمَنْ كَانَ أَعْلَى دَرَجَةٍ فِي الْإِيمَانِ وَ أَصْفَى جَوْهَرًا بِالرُّوحِ كَانَ أَتْقَى وَ مَنْ كَانَ أَتْقَى كَانَتْ عِبَادَتُهُ أَخْلَصَ وَ أَطْهَرَ وَ مَنْ كَانَ كَذَلِكَ كَانَ مِنَ اللَّهِ أَقْرَبَ

The piety for the obedience is like the water for the trees, and an example of the natures of the trees and the fruits in their types and their tastes is an example of the precepts of Eman. The one who was at the top rank regarding the Eman and cleanest of the essence with the soul, would be the most pious; and the one who was the most pious, his worship would be the most sincere and cleanest; and the one who was like that, he would be the closest from Allah<sup>-azwj</sup>.

<sup>10</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 f

وَكُلُّ عِبَادَةٍ غَيْرِ مُؤَسَّسَةٍ عَلَى التَّقْوَى فَهِيَ هَبَاءٌ مَنُوشَرٌ قَالَ اللَّهُ عَزَّ وَجَلَّ أَفَمَنْ أَكَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَكَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ الْآيَةَ

And every worship not based upon the piety, so it is floating dust (worthless). Allah<sup>-azwj</sup> Mighty and Majestic Says: ***Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff so it collapses with him into the Fire of Hell? [9:109]*** – the Verse.

وَتَفْسِيرُ التَّقْوَى تَرَكُّ مَا لَيْسَ بِأَخْذِهِ بَأْسٌ حَذَرًا عَمَّا بِهِ بَأْسٌ وَهُوَ فِي الْحَقِيقَةِ طَاعَةٌ وَذِكْرٌ بِأَنَّ نِسْبَانَ وَعِلْمٌ بِأَنَّ جَهْلٌ مَقْبُولٌ غَيْرٌ مَرْدُودٌ.

And the interpretation of piety is neglecting there is no problem with taking it, being careful from what there is a problem with taking it, and in the reality, it is obedience; and Zikr without forgetfulness, and knowledge without ignorance, are Accepted without being Rejected”<sup>11</sup>

ع، علل الشرائع ابنُ إدريسَ عن أبيه عن الأشعريِّ عن إبراهيم بن هاشم عن جعفر بن محمد بن إبراهيم الهمداني عن العباس بن عامر عن إسماعيل بن دينار يرفعه إلى أبي عبد الله ع قال: افتخر رجلان عند أمير المؤمنين ع فقال أفتخران بأجسادٍ باليةٍ و أزواحٍ في النار إن يكن لك عقل فإن لك خلقاً و إن يكن لك تقوى فإن لك كرمًا و إلا فالحمار خير منك و لست بخير من أحد.

(The book) ‘Ilal Al Sharaie’ – Ibn Idrees, from his father, from Al Ashari, from Ibrahim Bin Hashim, from Ja’far Bin Muhammad Bin Ibrahim Al Hamdany, from Al Abbas Bin Aamir, from Ismail Bin Dinar, raising it to,

‘Abu Abdullah<sup>-asws</sup> having said: ‘Two men prided (with their ancestors) in the presence of Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> said: ‘Are you priding with the decayed bodies and the souls in the Fire? If there happens to be intellect for you then there will be morals for you, and if there happens to be piety for you, then there will be benevolence for you, or else the donkey is better than you are, and you are no better than anyone (else)!’<sup>12</sup>

## A Story – End result is good for the Pious one (one with Piety)

ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن أبيه عن سعد بن ابن عيسى عن الوشاء عن الحسن بن الجهم عن رجل عن أبي عبد الله عليه الصلاة والسلام قال: كان في بني إسرائيل رجلٌ يُكثِرُ أَنْ يَقُولَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

(The book) ‘Qasas Al Anbiya’, may the greetings be upon them<sup>-as</sup> – by the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Washa, from Al Hasan Bin Al Jahm, from a man,

<sup>11</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 41

<sup>12</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 29

‘From Abu Abdullah<sup>-asws</sup>, upon him<sup>-asws</sup> be the Salawaat and the greetings, said: ‘The was a man among the children of Israel who used to frequently say: ‘The Praise is for Lord<sup>-azwj</sup> of the worlds and the end-result is for the pious!’

فَعَاظَ إِبْلِيسَ ذَلِكَ فَبَعَثَ إِلَيْهِ شَيْطَانًا فَقَالَ قُلِ الْعَاقِبَةُ لِلْأَعْنِبَاءِ فَجَاءَهُ فَقَالَ ذَلِكَ فَتَحَاكَمَا إِلَى أَوَّلِ مَنْ يَطْلُعُ عَلَيْهِمَا عَلَى قَطْعِ يَدِ  
الَّذِي يُحْكُمُ عَلَيْهِ

That enraged Iblees<sup>-la</sup>, so he<sup>-la</sup> sent a Satan<sup>-la</sup> to him. He<sup>-la</sup> said, ‘Say, ‘The end result is for the rich’!’ He<sup>-la</sup> came to him and said that. They both took the judgment to the first one to emerge to them, based upon that the one who he judges against, his hand would be cut.

فَلَقِيَا شَخْصًا فَأَخْبَرَاهُ بِمَا لِهَيْمَا فَقَالَ الْعَاقِبَةُ لِلْأَعْنِبَاءِ فَرَجَعَ وَهُوَ يَحْمَدُ اللَّهَ وَ يَقُولُ الْعَاقِبَةُ لِلْمُتَّقِينَ

They met a person and informed him with their situation. He said, ‘The end-result is for the rich’. (His hand was cut), and he returned praising Allah<sup>-azwj</sup> and saying, ‘The end-result is for the pious’.

فَقَالَ لَهُ تَعُودُ أَيْضًا فَقَالَ نَعَمْ عَلَى يَدِي الْأُخْرَى

He<sup>-as</sup> said to him, ‘Shall we repeat as well?’ He said, ‘Yes’, based upon another hand (being cut).

فَخَرَجَا فَطَلَعَ الْأُخْرَى فَحَكَّمَ عَلَيْهِ أَيْضًا فَفُطِعَتْ يَدُهُ الْأُخْرَى وَ عَادَ أَيْضًا يَحْمَدُ اللَّهَ وَ يَقُولُ الْعَاقِبَةُ لِلْمُتَّقِينَ

They went out, and another one emerged. He judged against him as well, so his other hand was cut, and he returned as well praising Allah<sup>-azwj</sup> and saying, ‘The end-result is for the pious’.

فَقَالَ لَهُ تُحَاكِمُنِي عَلَى صَرْبِ الْعُنُقِ فَقَالَ نَعَمْ

He<sup>-la</sup> said to him, ‘Will you go for judgment upon striking of the neck?’ He said, ‘Yes’.

فَخَرَجَا فَرَأَى مِثْلًا فَوْقًا عَلَيْهِ فَقَالَ إِي كُنْتُ حَاكِمْتُ هَذَا وَ قَصَا عَلَيْهِ قَصَّتَهُمَا

They went out and saw a similar one. They paused to him. He<sup>-la</sup> said, ‘If you could judge this one’, and he narrated their story to him’.

قَالَ فَمَسَحَ يَدَيْهِ فَعَادَتَا ثُمَّ صَرْبَ عُنُقِ ذَلِكَ الْحَبِيثِ وَ قَالَ هَكَذَا الْعَاقِبَةُ لِلْمُتَّقِينَ.

He<sup>-asws</sup> said: ‘He wiped his hand and it returned (to normal), then he struck off the neck of that wicked one and said, ‘The end-result is for the pious’’.<sup>13</sup>

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



## Short Ahadith on Piety:

لي، الأماالي للصدوق عن أمير المؤمنين ع لا كرم أعز من التقوى

(The book) ‘Al Amaali’ of Al Sadouq,

‘From Amir Al-Momineen<sup>-asws</sup>: ‘The is no honour dearer than the piety’.

و سُئِلَ ع أَيِّ عَمَلٍ أَفْضَلُ قَالَ التَّقْوَى.

And he<sup>-asws</sup> was asked, ‘Which deed is the most superior?’ He<sup>-asws</sup> said: ‘The piety’.<sup>16</sup>

ل، الخصال عن علي بن الحسين ع لا حسب لفرشي ولا عربي إلا بتواضع ولا كرم إلا بتقوى.

There is neither any affiliation for a Qureyshi nor an Arabian except with humbleness, not any honour except by piety’.<sup>17</sup>

– وَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْقِيَامَةُ عُرْسُ الْمُتَّقِينَ.

And Abu Abdullah<sup>-asws</sup> said: ‘The Qiyamah is a wedding (day) of the pious’.

– وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَغُرَّتْكَ بُكَائُهُمْ إِنَّمَا التَّقْوَى فِي الْقَلْبِ.

And Abu Abdullah<sup>-asws</sup> said: ‘Do not be deceived by their crying, but rather the piety is in the heart!’

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِهِ جَلَّ ثَنَاؤُهُ هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَعْرِفَةِ قَالَ أَنَا أَهْلٌ أَنْ يَتَّقِيَنِي عَبْدِي فَإِنْ لَمْ يَفْعَلْ فَأَنَا أَهْلٌ أَنْ أُغْفَرَ لَهُ.

And Abu Abdullah<sup>-asws</sup> said regarding Words of the, Majestic is His<sup>-azwj</sup> Praise: **He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]**. He<sup>-asws</sup> said: “I<sup>-azwj</sup> am Rightful that My<sup>-azwj</sup> servant should fear Me<sup>-azwj</sup>. If he does not do so, then I<sup>-azwj</sup> am Rightful to Forgive (his sins) for him’.<sup>18</sup>

ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن ابن عثمة عن سليمان بن محمد عن محمد بن عمران عن محمد بن عيسى الكندي عن الصادق ع قال: مَنْ أَخْرَجَهُ اللَّهُ مِنْ دُلِّ الْمَعْصِيَةِ إِلَى عِزِّ التَّقْوَى أَعْنَاهُ اللَّهُ بِلَا مَالٍ وَ أَعَزَّهُ بِلَا عَشِيرَةٍ وَ أَنَسَهُ بِلَا بَشَرٍ وَ مَنْ خَافَ اللَّهَ عَزَّ وَ جَلَّ أَحَافَ اللَّهُ مِنْهُ كُلِّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ عَزَّ وَ جَلَّ أَحَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ.

<sup>16</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 16

<sup>17</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 19

<sup>18</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 9

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Suleyman Bin Muhammad, from Muhammad Bin Imran, from Muhammad Bin Isa Al Kindy,

'From Al-Sadiq<sup>-asws</sup> having said: 'One whom Allah<sup>-azwj</sup> Extracts from the disgrace of disobedience to the honour of piety, Allah<sup>-azwj</sup> will Enrich him without any wealth, and Honour him without any clan, and Comfort him without any person; and the one who fears Allah<sup>-azwj</sup> Mighty and Majestic, Allah<sup>-azwj</sup> would Cause all things to fear from him, and the one who does not fear Allah<sup>-azwj</sup> Mighty and Majestic, Allah<sup>-azwj</sup> would Cause him to fear from all things''.<sup>19</sup>

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<sup>19</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 22