

From Deeds, only Pure ones are Accepted

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وَسَلَّمَ تَسْلِيمًا. وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

From Deeds, only Pure ones are Accepted

Summary:

Allah^{-azwj} Accepts only what is purely performed for Him^{-azwj}; nothing from the showing-off ascends to the Heavens and is returned to those whom one had tried to impress and please. However, Allah^{-azwj} Discloses the good deeds of His^{-azwj} servant, as and when Allah^{-azwj} Desires for people to appreciate their doer and to raise the status of a performer in the eyes of His^{-azwj} Creators.

و عنه عن أحمد بن محمد بن ابن محبوب عن عبد الله بن سنان عن أبي حمزة الثمالي عن أبي جعفر عليه السلام، قال: مكتوب في التوراة التي لم تغَيَّر: إِنَّ موسى سأل ربه فقال: يا رب، أ قريب متي فاناجيك أم بعيد فاناديك؟

And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza Al Sumali,

From Abu Ja'far^{-asws}, may the greeting be upon him^{-asws} having said: 'It is written in the Torah, which did not change, that Prophet Musa^{-as} asked his^{-as} Lord^{-azwj}. He^{-as} said: 'O Lord^{-azwj}! Are You^{-azwj} near me^{-as} so I^{-as} should whisper to You^{-azwj}, or far (from me^{-as}) so I^{-azwj} should call out to You^{-azwj}?'

فأوحى الله عزّ وجلّ إليه: يا موسى، أنا جليس من ذكرني،

Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: "O Musa^{-as}! I^{-azwj} am a sitting Companion of the one who mentions Me^{-azwj}!"

فقال موسى: فمن في سترك يوم لا ستر إلا سترك،

Musa^{-as} said: 'So who will be in Your^{-azwj} Cover (Protection) on the Day there will be no cover except Your^{-azwj} Cover?'

قال: الذين يذكرونني فأذكرهم و يتحاثون فيّ فأحبهم، فأولئك الذين إن أردت أن اصيب أهل الأرض بسوء ذكركم فدفعت عنهم بهم.

He^{-azwj} Said: "Those who mention Me^{-azwj} so I^{-azwj} Mention them, and they are loving each other so I^{-azwj} Love them! They are those, if I^{-azwj} Want to Afflict people of the earth with Wrath, I^{-azwj} Mention them so I^{-azwj} Push it away from them, due to them!"¹

Allah^{-azwj} Said to Prophet Isa^{-as}:

¹ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 7 – H 4

يا عيسى، اذكرني في نفسك أذكرك في نفسي، و اذكرني في مالا أذكرك في مالا خير من مالا الآدميين.

O Isa^{-as}! Remember Me^{-azwj} within yourself^{-as}, I^{-azwj} shall Remember you^{-as} within Myself^{-azwj}, and mention Me^{-azwj} in an assembly, I^{-azwj} shall Mention you^{-as} in an assembly better than an assembly of the human beings (an extract)!²

و قَالَ ع لَا يَقُولُ عَمَلٌ مَعَ التَّقْوَى وَ كَيْفَ يَقُولُ مَا يَتَقَبَّلُ

And Ali Amir Al-Momineen^{-asws} said: 'Do not consider as little, and deed with piety (a pure deed), and how can one consider it as little what is Accepted (by Allah^{-azwj})?'³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) إِنَّ أَفْضَلَ الْأَعْمَالِ عِنْدَ اللَّهِ مَا عُمِلَ بِالسُّنَّةِ وَ
إِنْ قَلَّ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, raising it, said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'The most superior of the deeds in the Presence of Allah^{-azwj} is what is performed by (following) the Sunnah, and even though it may be little'.⁴

الكَافِي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ عَاصِمِ بْنِ حُمَيْدٍ عَنِ أَبِي حَمَزَةَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ فَهُوَ مِنْ أَعْبِدِ
النَّاسِ.

(The book) 'Al-Kafi' – from Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aasim Bin Humeyd, from Abu Hamza,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who works with that Allah^{-azwj} which has been Obligated, so he is from the most worshipping of the people'.⁵

كِتَابُ صِفَاتِ الشَّيْخَةِ لِلصَّدُوقِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ لَا يَغْرُتُكَ بُكَائُهُمْ فَإِنَّ التَّقْوَى فِي الْقَلْبِ.

'Kitab Sifaat Al Shia' of Al Sadouq – By his chain, from Ali Bin Abdul Aziz who said,

'Abu Abdullah^{-asws} said (warning about showing off): 'O Ali Bin Abdul Aziz! Do not let their crying deceive you, for the piety is in the heart'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمَنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِيُنَلِّقُكُمْ أَيْكُمْ
أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَعْني أَكْثَرَ عَمَلًا وَ لَكِنْ أَصَوَّبَكُمْ عَمَلًا وَ إِذَا الْإِصَابَةُ خَشِيَةُ اللَّهِ وَ النَّبِيُّ الصَّادِقُ وَ الْحَسَنَةُ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

² Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 9 – H 1

³ Nahj Al Balagah – Saying 95

⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 7

⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 14

⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 4

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [67:2] **that He may Test you - which of you is best in deeds (worship)**. He^{-asws} said 'It does not Mean the abundance of deeds (worship), but the correct ones of your deeds, and rather the correctness is the fear of Allah^{-azwj} and the truthful intention, and the good deeds'.

ثُمَّ قَالَ الْإِنْفَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَالْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ وَالنِّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ
أَلَا وَإِنَّ النِّيَّةَ هِيَ الْعَمَلُ

Then he^{-asws} said: 'The remaining upon the deed until it finishes is more difficult than performing the deed itself, and the sincere deed is that which you do not want to be praised upon by anyone except for Allah^{-azwj} Mighty and Majestic; and the intention is superior than the deed itself. Indeed! The intention, it is the deed'.

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَجَلَّ فَلَمْ يَكُنْ يَعْمَلُ عَلَى شَاكِلَتِهِ يُعْنِي عَلَى نِيَّتِهِ

Then he^{-asws} recited the Words of the Mighty and Majestic [17:84] **Say: Every one acts according to his own disposition** – Meaning, upon his intention'.⁷

On sincerity and performing pure deeds, Ali Amir Al-Momineen^{-asws} said:

وَقَالَ ع اتَّقُوا اللَّهَ بَعْضُ التَّقَى وَ إِنْ قَلَّ وَ اجْعَلْ بَيْنَكَ وَ بَيْنَ اللَّهِ سِتْرًا وَ إِنْ رَقَّ.

And he^{-asws} (Amir Al-Momineen^{-asws}) said: 'Fear Allah^{-azwj} part of the fear even if it was little and make a curtain to be between you and Allah^{-azwj}, and even if it was thin'.⁸

Introduction:

In general, it is observed that no one would admit that his deeds were for the showing-off, but after performing a good deed, he also likes others to know about it and praise him, and that's what comes under the showing-off, e.g.,

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ قَالَ الْإِنْفَاءُ عَلَى الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ
قَالَ وَمَا الْإِنْفَاءُ عَلَى الْعَمَلِ قَالَ يَصِلُ الرَّجُلُ بِصَلَاةٍ وَ يُنْفِقُ نَفَقَةً لِلَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ فَكُتِبَ لَهُ سِرًّا ثُمَّ يَذْكُرُهَا وَ تُنْمَحَى فَتُكْتَبُ لَهُ رِيَاءًا
فَتُنْمَحَى وَ تُكْتَبُ لَهُ رِيَاءًا

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The remaining upon the deed is more difficult than the deed itself'. He said, 'And what is the remaining upon the deed?' Imam^{-asws} said: 'The man maintains relationships by helping (a relative) and he spends an expenditure for the Sake of Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, so a secretive good deed is recorded for him. Then he mentions it and it gets Deleted, and an

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 4

⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 d

open good deed is recorded for him. Then he mentions it (again), and it so it is erased and a showing-off is recorded for him'.⁹

عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ فِيمَا النَّجَاةُ عَدَا فَقَالَ: النَّجَاةُ أَنْ لَا تُخَادِعُوا اللَّهَ فَيُخَادِعَكُمْ، فَإِنَّهُ مَنْ يُخَادِعِ اللَّهَ يُخَادِعُهُ وَ يُخْلَعُ مِنْهُ الْإِيمَانُ وَ نَفْسُهُ يُخَادِعُ لَوْ يَشْعُرُ

From Mas'ada Bin Ziyad,

(It has been narrated) from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} that Rasool-Allah^{-saww} was asked, 'In what would be the salvation tomorrow?' So, he^{-saww} said: 'The salvation is that you do not seek to deceive Allah^{-azwj}, so He^{-azwj} would Deceive you, for the one who seeks to deceive Allah^{-azwj}, He^{-azwj} would Deceive him by Isolating the *Eman* from him, and he would be deceiving himself if only he was aware (of it)'.

فَقِيلَ لَهُ: فَكَيْفَ يُخَادِعُ اللَّهَ قَالَ: يَعْمَلُ بِمَا أَمَرَهُ اللَّهُ ثُمَّ يُرِيدُ بِهِ غَيْرَهُ، فَاتَّقُوا اللَّهَ فَاجْتَنِبُوا الرِّيَاءَ فَإِنَّهُ شِرْكٌ بِاللَّهِ، إِنَّ الْمُرَائِيَّ يُدْعَى يَوْمَ الْقِيَامَةِ بِأَرْبَعَةِ أَسْمَاءٍ: يَا كَافِرُ، يَا فَاجِرُ، يَا غَادِرُ، يَا خَاسِرُ، حُبِطَ عَمَلُكَ وَ بَطَلَ أَجْرُكَ، وَ لَا خَلَاقَ لَكَ الْيَوْمَ- فَالْتَمِسْ أَجْرَكَ مِمَّنْ كُنْتَ تَعْمَلُ لَهُ

It was said to him^{-saww}, 'So how does one seek to deceive Allah^{-azwj}?' He^{-saww} said: 'He does what Allah^{-azwj} has Commanded him to, then he intends someone else with it. Therefore, fear Allah^{-azwj} and keep aside from the showing off, for it is Shirk (association) with Allah^{-azwj}. The shower off would be called on the Day of Judgment by four names – O Kafir! O Immoral! O deceiver! O loser!' Your deeds are hereby confiscated and your Recompense is invalidated, and there is no share for you today".¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكُ طَاعَةٍ وَ لَيْسَ شِرْكُ عِبَادَةٍ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [12:106] **And most of them do not believe in Allah except they are associating others (with Him)**. He^{-asws} said: 'This is the *Shirk* (association) of obedience, and it is not *Shirk* (association) of worship'.

وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ إِنَّ الْآيَةَ نُنزَلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ثُمَّ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئاً فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مَخْضاً

And about the Words of the Mighty and Majestic [22:11] **And among men is the one who worships Allah superficially**. So he^{-asws} said: 'The Verse was Revealed regarding a man, then it occurred also to be regarding his followers'. Then I said: 'Everyone who establishes anyone

⁹ Al Kafi V 2 – The Book of Belief and Disbelief CH 116 H 16

¹⁰. (2) - البحار ج 15 (ج 3): 53. البرهان ج 1: 425.

besides you^{-asws}, so he is from the ones who worship Allah^{-azwj} superficially?'. So he^{-asws} said: 'Yes, and it is purely that'.¹¹

و عنه صلى الله عليه وآله قال: يقول سبحانه: أنا خير شريك، من أشرك معي شريكاً في عمله فهو لشريكه دوني، فإني لا أقبل إلا ما خالص لي.

And from him^{-saww}, may the *Salawaat* of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: 'The Glorious Said: "I^{-azwj} are the best Associate. One who associates an associate with Me^{-azwj} in his deeds, it is for his associate rather than Me^{-azwj}, for I^{-azwj} do not Accept except what is purely for Me^{-azwj}!'¹²

قال: و في حديث آخر: إني أغني الأغنياء عن الشرك، فمن عمل عملاً شرك فيه غيري فأنا منه غيري فأنا منه برىء، و هو الذي أشرك به دوني.

He said, 'And in another Hadeeth: "I^{-azwj} am the Most Independent from the associate. Then one who works a deed associating other than Me^{-azwj} in it, so I^{-azwj} am other than him, I^{-azwj} Disavow from him and he is the one who associated someone else with him!'¹³

و عن النبي صلى الله عليه وآله قال: قال الله سبحانه: إذا علمت أنّ الغالب على عبدي الاشتغال بي نقلت شهوته في مسألتني و مناجاتي،

And from the Prophet^{-saww}, may the *Salawaat* of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: 'Allah^{-azwj} the Glorious Said: "When I^{-azwj} Know that the pre-occupation with Me^{-azwj} has prevailed upon My^{-azwj} servant, I^{-azwj} Transfer his desires into requesting Me^{-azwj} and whispering to Me^{-azwj}.

فإذا كان عبدي كذلك فأراد أن يسهو حلت بينه و بين أن يسهو، أولئك أوليائي حقاً، أولئك الأبطال حقاً، أولئك الذين إذا أردت أن أهلك أهل الأرض بعقوبة زويتها عنهم من أجل أولئك الأبطال.

So, when My^{-azwj} servant would be like that and wants to be heedless, I^{-azwj} would Intervene between him and his heedlessness! They are My^{-azwj} friends, truly! They are the true heroes! They are those whenever I^{-azwj} Want to Destroy people of the earth with a Punishment, I^{-azwj} Impede it from them for the reason of these heroes!¹⁴

قال: و عنه صلى الله عليه وآله: إنّ الله تعالى يقول: أنا أغني الأغنياء عن الشرك، من عمل عملاً فأشرك فيه غيري فنصيب له، فأنا لا أقبل إلا ما كان خالصاً لي.

He said, 'And from him^{-saww}, may the *Salawaat* of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}: 'Allah^{-azwj} the Exalted Says: "I^{-azwj} am the most needless of the ones needless of the associate! One who works a deed so he associates in it other than Me^{-azwj}, so My^{-azwj} share would be for him (his associator). I^{-azwj} do not Accept, except what has happened purely for Me^{-azwj}!'¹⁵

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 4

¹² Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 117

¹³ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 118

¹⁴ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 121

¹⁵ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 134

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْرَةَ قَالَ الْمُؤْمِنُ خَلَطَ عَمَلَهُ بِالْحِلْمِ يَجْلِسُ لِيَعْلَمَ وَ يَنْطِقُ لِيُفْتَمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَ لَا يَكْتُمُ شَهَادَتَهُ الْأَعْدَاءَ وَ لَا يَفْعَلُ شَيْئاً مِنَ الْحَقِّ رِيَاءً وَ لَا يَبْرُكُهُ حَيَاءً إِنْ رُكِّي خَافَ بِمَا يَقُولُونَ وَ اسْتَغْفَرَ اللَّهَ بِمَا لَا يَعْلَمُونَ لَا يَعْرِهُ قَوْلٌ مِنْ جِهَلَةٍ وَ يَخْشَى إِحْصَاءَ مَا قَدْ عَمِلَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Abu Hamza,

'He^{-asws} said: 'The Believer mingles his deed with the forbearance, and he sits to learn, and he speaks to learn. He does not narrate his entrustments to the friends nor does he conceal his testimony to his enemies, and he does not do anything from the truth to show off, nor does he leave it out of embarrassment that he would be blamed for fear of what they would be saying, and he seeks Forgiveness of Allah^{-azwj} from what they are knowing, not being tempted by the words of the one who is ignorant, and he fears from the records of his deeds'.¹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُؤْمِنُ يَصْمُتُ لِيَسْلَمَ وَ يَنْطِقُ لِيَعْتَمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَ لَا يَكْتُمُ شَهَادَتَهُ مِنَ الْبُعْدَاءِ وَ لَا يَعْمَلُ شَيْئاً مِنَ الْحَيْرِ رِيَاءً وَ لَا يَبْرُكُهُ حَيَاءً إِنْ رُكِّي خَافَ بِمَا يَقُولُونَ وَ اسْتَغْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ لَا يَعْرِهُ قَوْلٌ مِنْ جِهَلَةٍ وَ يَخَافُ إِحْصَاءَ مَا عَمِلَهُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Mansour Bin Yunus, from Abu Hamza,

(It has been narrated) from Ali^{-asws} Bin Al-Husayn^{-asws}, having said: 'A *Momin* remains silent to be safe, and speaks to benefit. He neither discusses his entrustments of the friends nor does he conceal his testimony from the remote ones, nor does he do anything from the goodness for showing off, nor does he neglect the bashfulness. If he pays *Zakāt* he fears from what (the people) might be saying, and he seeks Forgiveness of Allah^{-azwj} for the ones who are not knowing (his praying for them). The words of the ignorant one do not tempt him, and he fears the 'counting' of what he does.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَيَأْتِي عَلَى النَّاسِ زَمَانٌ تَخْتَبُ فِيهِ سَرَائِرُهُمْ وَ تَحْسُنُ فِيهِ عَلَانِيَتُهُمْ طَمَعاً فِي الدُّنْيَا لَا يُرِيدُونَ بِهِ مَا عِنْدَ رَبِّهِمْ يَكُونُ دِينُهُمْ رِيَاءً لَا يُخَالِطُهُمْ خَوْفٌ يَعْثُفُهُمُ اللَّهُ بِعِقَابٍ فَيَدْعُوهُ دُعَاءَ الْعَرِيقِ فَلَا يَسْتَجِيبُ لَهُمْ

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There would be coming a time upon the people, their secretive matters would be wicked and they would be good in the public in greed regarding the world, not intending by it what is in the Presence of their Lord^{-azwj}. Their religion would happen to be show-off, the fear not blending in them. Allah^{-azwj} would Punish them generally. So, they would be supplicating with the Supplication of the drowning one (Dua Al-Ghareek), but it would not be Answered for them'.¹⁸

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 2

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 3

¹⁸ Al Kafi V 2 – The Book of Belief and Disbelief CH 116 H 14

علل الشرائع عن ابن المُنَوِّكِلِ عَنِ السَّعْدِ أَبَادِي عَنِ الرَّبَّحِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ نُعْمَانَ عَنِ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَا عَلَى أَحَدِكُمْ لَوْ كَانَ عَلَى فُلَّةٍ جَبَلٍ حَتَّى يَنْتَهِيَ إِلَيْهِ أَجَلُهُ أَنْ تُرِيدُونَ تَرَاءُونَ النَّاسَ إِنَّ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ وَ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ إِنَّ كُلَّ رِيَاءٍ شِرْكٌ.

(The book) 'Ilal Al Sharaie' – from Ibn Al Mutawakkil, from Al Astarabady, from Al Barqy, from his father, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Numan, from Yazeed Bin Khalifa who said,

'There is no (problem) upon one of you even if he were to be at the top of a mountain until his death ends up to him. Are you intending to be seen by the people? The one who works for the people, his reward would be upon the people, and the one who works for Allah^{-azwj}, his Reward would be upon Allah^{-azwj}. Every showing off is Shirk'.¹⁹

Signs of Showing-off:

وَ بِإِسْنَادِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) ثَلَاثُ عِلَامَاتٍ لِلْمُرَائِي يُنْشَطُ إِذَا رَأَى النَّاسَ وَ يَكْسَلُ إِذَا كَانَ وَحْدَهُ وَ يُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ

And by his chain,

'He^{-asws} said: 'Amir Al-Momineen^{-asws} said: 'There are three signs for the show-off – He is active when he sees the people (around him), and he is lazy when he is alone, and he loves to be praised in the entirety of his affairs'.²⁰

What is not from Showing-off from Pure Deeds:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَعْمَلُ الشَّيْءَ مِنَ الْحَيْرِ فَيَرَاهُ إِنْسَانٌ فَيَسُرُّهُ ذَلِكَ فَقَالَ لَا بَأْسَ مَا مِنْ أَحَدٍ إِلَّا وَ هُوَ يُحِبُّ أَنْ يَظْهَرَ لَهُ فِي النَّاسِ الْحَيْرُ إِذَا لَمْ يَكُنْ صَنَعَ ذَلِكَ لِذَلِكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the man who does something from the good works. So, a person sees him, and that cheers him up'. So, Imam^{-asws} said: 'There is no problem. There is no one except that he loves it that the goodness be made apparent for him among the people, so long as he did not do that, for that reason (for promoting himself in the eyes of others).²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ رَبَّابٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ أَرَأَيْتُمْ مَا أَصَابَ عَلِيًّا وَ أَهْلَ بَيْتِهِ (عَلَيْهِمُ السَّلَام) مِنْ بَعْدِهِ هُوَ بِمَا كَسَبَتْ أَيْدِيهِمْ وَ هُمْ أَهْلُ بَيْتِ طَهَارَةٍ مَعْصُومُونَ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali bin Ra'ib who said,

¹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 23

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 8

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 18

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic ***And whatever affliction befalls you, it is on account of what your hands have wrought [42:30]***. What is your^{-asws} view of what hit Ali^{-asws} and the People^{-asws} of his^{-asws} Household from after him^{-asws}, is it due to that their^{-asws} hands had wrought and they^{-asws} are the Pure People^{-asws} of the Household, the infallible?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يُتُوبُ إِلَى اللَّهِ وَ يَسْتَغْفِرُهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِائَةَ مَرَّةٍ مِنْ غَيْرِ ذَنْبٍ إِنَّ اللَّهَ يُخْصُّ أَوْلِيَاءَهُ بِالْمَصَائِبِ لِأَجْرِهِمْ عَلَيْهَا مِنْ غَيْرِ ذَنْبٍ

The Imam^{-asws} said: 'Rasool-Allah^{-saww} used to turn to Allah^{-azwj} and seek His^{-azwj} Forgiveness during every day and night, one hundred times, from without having had sinned. Allah^{-azwj} Particularised His^{-azwj} Guardians^{-asws} with the difficulties in order to Recompense them^{-asws} from without them^{-asws} having sinned.²²

Conceal pure deeds and Allah^{-azwj} will Publicise those:

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا {149}

If you do good openly or conceal it, or pardon an evil, so Allah would always be Pardoning, Powerful [4:149]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ فَضْلِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ السَّرِيَّةَ إِذَا صَحَّتْ قَوَّيَتْ الْعَلَانِيَةَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Fazl Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The secretive deed, when it is correct, strengthens the deed done in the open'.²³

وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَعْلَى مَنَازِلِ الْإِيمَانِ دَرَجَةٌ وَاحِدَةٌ مَنْ بَلَغَ إِلَيْهَا فَقَدْ فَازَ وَ ظَفَرَ وَ هُوَ أَنْ يَنْتَهِيَ بِسَرِيَّتِهِ فِي الصَّلَاحِ إِلَى أَنْ لَا يُبَالِي لَهَا إِذَا ظَهَرَتْ وَ لَا يَخَافُ عِقَابَهَا إِذَا اسْتَتَرَتْ.

And Rasool-Allah^{-saww} said: 'The top status of Eman is one rank. One who reaches to it, so he has succeeded and won, and it is that one ends up with his secrets in the righteousness up to that he no longer cares for it when it is revealed, and he does not fear its consequences when it is concealed'.²⁴

، الخصال أَبِي عَنِ الْحَمِيرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ عَطِيَّةَ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: وَوَدِدْتُ أَنْيْ افْتَدَيْتُ حَصَلَتَيْنِ فِي التَّبِيْعَةِ لَنَا بَعْضُ سَاعِدِي النَّزَقِ وَ قَلَّةُ الْكَيْمَانِ.

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Ibn Atiyya, from Al Sumali,

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 198 H 2

²³ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 11 (Extract)

²⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 19 c

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'I^{-asws} would love it if I^{-asws} could redeem (liberate) two qualities in our Shia with some of my^{-asws} own assistance – the hot-headedness and lack of concealment.²⁵

، عيون أخبار الرضا عليه السلام ل، الخصال تميم القرشي عن أحمد بن علي الأنصاري عن أبيه عن الهروي قال سمعت الرضا ع يقول أوحى الله عز و
جل إلى نبي من أنبيائه إذا أصبحت فأول شيء يستقبلك فكله و الثاني فاكتمه و الثالث فاقبله و الرابع فلا تؤيسه و الخامس فاهرب منه

(The books) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, (and) Al Khisaal' – Tameem Al Qureyshi, from Ahmad Bin Ali Al Ansari, from his father, from Al Harwy who said,

'I heard Al-Reza^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Revealed to a Prophet^{-as} from His^{-azwj} Prophets^{-as}: "When you come to the morning, the first thing facing you^{-as}, so eat it, and the second, so conceal it, and the third, so accept it, and the fourth, so do not despair it, and the fifth, flee from it!"

قال فلما أصبح مضى فاستقبله جبل أسود عظيم فوقف و قال أمرني ربي عز و جل أن أكل هذا و بقي موحياً

He^{-asws} said: 'When it was morning, he^{-as} went. He faced a mighty black mountain. He^{-as} paused and said: 'My^{-as} Lord^{-azwj} Mighty and Majestic has Commanded me^{-as} to eat this!' And he^{-as} remained bewildered.

ثم رجع إلى نفسه فقال إن ربي جل جلاله لا يأمرني إلا بما أطيق فمشى إليه ليأكله فلما دنا منه صغر حتى انتهى إليه فوجدته لقمه فأكلها فوجدها
أطيب شيء أكله

Then he^{-as} referred to himself^{-as}. He^{-as} said: 'My^{-as} Lord^{-azwj}, Majestic is His^{-azwj} Majesty, will not Command me^{-as} except with what I^{-as} can endure'. So, he^{-as} walked towards it in order to eat it. When he was near to it, it became smaller until he^{-as} ended up to it and found it to be a morsel. So, he^{-as} ate it and found it as the best thing he^{-as} had eaten.

ثم مضى فوجد طشتاً من ذهب فقال أمرني ربي عز و جل أن أكتم هذا فحفر له و جعله فيه و ألقى عليه التراب ثم مضى فالتفت فإذا الطشت قد
ظهر فقال قد فعلت ما أمرني ربي عز و جل

Then he^{-as} continued and found a tray of gold. He^{-as} said: 'My^{-as} Lord^{-azwj} Mighty and Majestic has Commanded me^{-as} to conceal this!' So, he^{-as} dug a hole for it and made it to be in it, and cast the soil upon it. Then he^{-as} continued on, and behold, the tray had appeared. He^{-saww} said: 'I^{-as} have done what my^{-as} Lord^{-azwj} Mighty and Majestic had Commanded me^{-as}!'

فمضى فإذا هو بطير و خلفه باري فطاف الطير حوله فقال أمرني ربي عز و جل أن أقبل هذا ففتح كفه فدخل الطير فيه

He^{-as} continued on, and there he^{-as} was with a bird and there was a falcon behind it. The bird circled above him^{-as}. He^{-as} said: 'My^{-as} Lord^{-azwj} Mighty and Majestic has Commanded me^{-as} to accept this!' So, he^{-as} opened his^{-as} sleeve and made the bird to be in it.

²⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 40

فَقَالَ لَهُ الْبَارِي أَخَذْتَ مِنِّي صَيْدِي وَ أَنَا خَلَفْتُ مِنْذُ أَيَّامٍ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ لَا أُؤَيِّسَ هَذَا فَمَقَّطَعُ مِنْ فَخْدِهِ قِطْعَةً فَأَلْقَاهَا إِلَيْهِ

The falcon said to him, 'You^{-as} have taken my prey away from me, and I was after it for days!' He^{-as} said: 'My^{-as} Lord^{-azwj} Mighty and Majestic has Commanded me^{-as} not to despair this one!' So, he^{-as} cut out a piece of his^{-as} thigh and threw it at it.

ثُمَّ مَضَى فَلَمَّا مَضَى فَإِذَا هُوَ بِلَحْمٍ مَيْتَةٍ مُنْتِنٍ مَدُودٍ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ أَهْرُبَ مِنْ هَذَا فَهَرَبْتُ مِنْهُ

Then he^{-as} continued. When he^{-as} went, there he^{-as} was with some dead meat, stinky, insect-ridden. He^{-as} said: 'My^{-as} Lord^{-azwj} Mighty and Majestic to flee from this'. So, he^{-as} fled from it.

فَرَجَعَ فَرَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قِيلَ لَهُ إِنَّكَ قَدْ فَعَلْتَ مَا أَمَرْتُ بِهِ فَهَلْ تَدْرِي مَاذَا كَانَ قَالَ لَا

He^{-as} returned and saw in his^{-as} dream as if He^{-azwj} Said to him^{-as}: "You^{-as} have done what you^{-as} had been Commanded with. Do you^{-as} what is that which happened?" He^{-as} said: 'No'.

قِيلَ لَهُ أَمَّا الْجَبَلُ فَهُوَ الْعَضْبُ إِنَّ الْعَبْدَ إِذَا عَضِبَ إِذَا عَضِبَ لَمْ يَرَ نَفْسَهُ وَ جَهَلَ قُدْرَهُ مِنْ عَظَمِ الْعَضْبِ فَإِذَا حَفِظَ نَفْسَهُ وَ عَرَفَ قُدْرَهُ وَ سَكَنَ عَضْبُهُ كَانَتْ عَاقِبَتُهُ كَاللُّقْمَةِ الطَّيِّبَةِ الَّتِي أَكَلْتَهَا

He^{-azwj} Said to him: "As for the mountain, it is the anger. The servant, when he is angry, does not see himself and is ignorant of his power from the mighty of anger. When he preserves himself and knows his ability, and his anger subsides, his end-result would be like the good morsel which you had eaten.

وَ أَمَّا الطَّشْتُ فَهُوَ الْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَ أَخْفَاهُ أَبِي اللَّهُ عَزَّ وَ جَلَّ إِلَّا أَنْ يُظْهِرَهُ لِزَيْنَتِهِ بِهِ مَعَ مَا يَدَّخِرُ لَهُ مِنْ ثَوَابِ الْآخِرَةِ

And as for the tray, it is the righteous deed. When the servant conceals it and hides it, Allah^{-azwj} Mighty and Majestic Refuses it except that He^{-azwj} would Reveal it for him to be seen with it (by others), along with that He^{-azwj} has Treasured for him from the Rewards of the Hereafter.

وَ أَمَّا الطَّيْرُ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَاقْبَلْهُ وَ اقْبَلْ نَصِيحَتَهُ

And as for the bird, it is the man who comes to you^{-as} with good advice, so accept him and accept his advice.

وَ أَمَّا الْبَارِي فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ فِي حَاجَةٍ فَلَا تُؤَيِّسُهُ

And as for the falcon, it is the man who comes to you^{-as} regarding a need, so do not despair him.

وَ أَمَّا اللَّحْمُ الْمُنْتِنُ فَهِيَ الْعَيْبَةُ فَاهْرُبْ مِنْهَا.

And as for the stinky meat, it is the backbiting, so flee from it!"²⁶

²⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 47

The Rewards for Pure Deeds:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ نَصْرِ بْنِ إِسْحَاقَ عَنِ الْحَارِثِ بْنِ النُّعْمَانِ عَنِ الْهَيْثَمِ بْنِ حَمَّادٍ عَنْ أَبِي دَاوُدَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا فِي أُمَّتِي عَبْدٌ أَلْطَفَ أَخَاهُ فِي اللَّهِ بِشَيْءٍ مِنْ لُطْفٍ إِلَّا أَحَدَمَهُ اللَّهُ مِنْ خَدَمِ الْجَنَّةِ

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Nasr Bin Is'haq, from Al Haris Bin Al Numan, from Al Haysam Bin Hammad, from Abu Dawood, from Zayd Bin Arqam who said,

'Rasool-Allah^{-sawww} said: 'There is no servant in my^{-sawww} community who is kind to his brother regarding Allah^{-azwj} with anything from the kindness, except that Allah^{-azwj} would have him served by the servants of the Paradise'.²⁷

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه وآله): «بكى شعيب (عليه السلام) من حب الله عز وجل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله عليه بصره، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفا من النار فقد أجزتك، وإن يكن شوقا إلى الجنة فقد أجزتك.

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany narrated to us, from Hafu Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah^{-sawww} said: 'Shuayb^{-as} cried from the love of Allah^{-azwj} Mighty and Majestic until he was blinded. Allah^{-azwj} Returned his eyesight. Then he^{-as} cried until he^{-as} was blinded. Allah^{-azwj} Returned his^{-as} eyesight. Then he^{-as} cried until he^{-as} was blinded. Allah^{-azwj} Returned his^{-as} eyesight. When he^{-as} was in the fourth time, Allah^{-azwj} Revealed unto him^{-as}: "O Shuayb^{-as}! Until when will this be happening from you^{-as}? If this is happening out of fear from the Fire, so I^{-azwj} have Requited you^{-as}, and if this is from the desire for the Paradise, so I^{-azwj} have Endowed it to you^{-as}".

فقال: إلهي، و سيدي، أنت تعلم أنني ما بكيت خوفا من نارك، و لا شوقا إلى جنتك، و لكن عقد حبك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليمي موسى بن عمران».

He^{-as} said: 'My^{-as} God, and my^{-as} Master! You^{-azwj} Know that I^{-as} am not crying out of fear from Your^{-azwj} Fire, nor out of desire to be in Your^{-azwj} Paradise, but I^{-as} contracted Your^{-azwj} love upon my^{-as} heart. Thus, I^{-as} have no patience upon that'. Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: "But if this is so, for this I^{-azwj} would Make My^{-azwj} Speaker (whom I^{-azwj} Spoke with) Musa^{-as} Bin Imran^{-as} to serve you^{-as}'.²⁸

شي، تفسير العياشي عن إسحاق بن عمارة قال سمعت أبا عبد الله ع يقول إن الله ليقلع بفلاح الرجل المؤمن ولده و ولد ولده و يحفظه في دويرته و دويرات حوله فلا يزالون في حفظ الله لكرامته على الله

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 4

²⁸ علل الشرائع: 1: 1 / 57

Tafseer Al Ayyashi – from Is’haq Bin Ammar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Due to the success of the Momin man (due to his pure deeds), Allah^{-azwj} Grants success to his children, and children of his children, and He^{-azwj} Protects in his houses and the houses around him. So, they do not cease to be in the Protection of Allah^{-azwj} due to his prestige unto Allah^{-azwj}’.

ثُمَّ ذَكَرَ الْغُلَامَيْنِ فَقَالَ وَكَانَ أَبُوهُمَا صَالِحًا أَمْ تَرَى أَنَّ اللَّهَ شَكَرَ صَالِحَ آبَائِهِمَا هُمَا.

Then Imam^{-asws} mentioned the two boys. He^{-asws} said: **‘and their father was righteous. [18:82].** Don’t you see that Allah^{-azwj} has shown gratitude for the righteousness of their parents towards them?²⁹

Most deeds (impure deeds) are rejected:

عنه، عن أبيه، عن ابن فضال، عن محمد، عن أبي حمزة الثمالي، قال: سمعت أبا عبد الله عليه السلام يقول: لو كشف الغطاء عن الناس فنظروا إلى وصل ما بين الله و بين المؤمن خضعت للمؤمن رقابهم، وتسهلت له أمورهم، ولانت طاعتهم، ولو نظروا إلى مردود الاعمال من السماء لقالوا: ما يقبل الله من أحد عملاً.

From him, from his father, from Ibn Fazaal, from Muhammad, from Abu Hamza Al Sumaly, said, ‘I heard Abu Abdullah^{-asws} saying:

‘If only the covering would be uncovered from the people, they would (be able to) look at what transpires between Allah^{-azwj} and the Believer. The necks of the Believers Fastened, and their affairs being Caused to be easy, and their obedience Made to be known.

And if the people were to look at the repelling of the deeds from the sky they would be saying, ‘Allah^{-azwj} does not Accept the deeds from anyone’.³⁰

The aspects of ungratefulness:

In a lengthy Hadith, Allah^{-azwj} Said:

يا ابن آدم، ما من يوم جديد إلا و يأتي فيه رزقك من عندي، و ما من ليلة إلا و تأتي الملائكة من عندك بعمل قبيح، خيري إليك نازل، و شرك إليّ صاعد.

O son of Adam^{-as}! There is none from a new day except and your sustenance comes in it from My^{-azwj} Presence, and there is none from a night except and the Angels come to Me^{-azwj} from your presence with an ugly deed! My^{-azwj} goodness descends to you and your evil ascends to Me^{-azwj} (an extract).³¹

²⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 68 H 3

³⁰ Al-Mahaasin – V 1 Bk 4 – H 4

³¹ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 7 – H 121