

'Sins, Repentance and Forgiveness'

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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: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

‘Sins, Repentance and Forgiveness’

Summary:

Sins are committed sometimes unintentionally or intentionally ranging from minor slip-ups to major or heinous crimes – no human being is safe from sins, and believers regret their short comings from lack of focus on acts of worship as well as subjecting themselves to slip-ups – happening day in and day out. However, non-believers care less about their sins and mostly forget these and never try to correct or seek expiation for their sins. One of signs of a devout Believer is to regularly repent and seek forgiveness from Allah^{-azwj}. In this article, we will attempt to understand from Ahadith about sins, seeking repentance, being forgiven by Allah^{-azwj} – in particular how and when one would know if one has been forgiven or not!

The most Kind and the most Merciful Allah^{-azwj}, Obstructs us when we intend to commit an act of disobedience, when one insist on acting upon it, Allah^{-azwj} remove the barrier between him and the act of disobedience – so a sin is committed. See for example:

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق، و محمد بن أحمد السناني، و علي بن أحمد بن محمد (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليه السلام)، قال: قلت: قوله عز و جل: **وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ** و قوله عز و جل: **إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ** وَ **إِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ**.

Ibn Babuwayh said, ‘It was narrated to us by Ali Bin Abdullah Al Waraq and Muhammad Bin Ahmad Al Sanany, and Ali Bin Ahmad Bin Muhammad who said, ‘It was narrate to us by Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ja’far Bin Suleyman Al Basry, from Abdullah Bin Al Fazl Al Hashimy who said,

‘I asked Abu Abullah Ja’far^{-asws} Bin Muhammad^{-asws} saying, ‘The Words of the Mighty and Majestic: **‘And my success is not except by Allah [11:88]**, and the Words of the Mighty and Majestic: **If Allah Helps you, then there is none that can overcome you, and if He Forsakes (Abandons) you, who is there then that can help you from after Him? [3:160]**’.

فقال: «إذ فعل العبد ما أمره الله عز و جل به من الطاعة كان فعله وفقا لأمر الله عز و جل و سمي العبد موفقا،

So he^{-asws} said: ‘When the servant does what Allah^{-azwj} Mighty and Majestic Commanded him with, from the (act of) obedience, his deed would be in accordance to the Command of Allah^{-azwj} Mighty and Majestic and the servant would be named as ‘successful’.

و إذا أراد العبد أن يدخل في شيء من معاصي الله فحال الله تبارك و تعالى بينه و بين تلك المعصية فتركها كان تركه لها بتوفيق الله تعالى ذكره، و متى خلى بينه و بين المعصية، فلم يخل بينه و بينها حتى يركبها، فقد خذله و لم ينصره و لم يوفقه».

And when the servant intends to enter into something from the (acts of) disobedience to Allah^{-azwj}, Allah^{-azwj} Blessed and Exalted Forms a barrier between him and that (act of) disobedience, so he leaves it, his leaving it would be by the Inclination of Allah^{-azwj}, Exalted is His^{-azwj} Mention. And when He^{-azwj} Leaves him alone with his (act of) disobedience and does not Form a barrier between him and it until he indulges in it, so He^{-azwj} has Forsaken him and did not Help him and did not Incline him”.¹

Abundance of Sins

حدثنا احمد بن الحسن القطان قال: حدثنا احمد بن محمد بن سعيد الهمداني قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن مروان بن مسلم عن ثابت بن أبي صفية، عن سعد الخفاف، عن الاصبغ بن نباته، قال: قال أمير المؤمنين "ع": ما جفت الدموع إلا لقسوة القلوب، وما قست القلوب إلا لكثرة الذنوب.

Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father, from marwan Bin Muslim, from Sabit Bin Abu Safiya, from Sa’ad Al Khafaf, from Al Asbagh Bin Nabata who said,

‘Amir Al-Momineen^{-asws} said: ‘The tears do not dry up except due to the hardening of the hearts, and the hearts do not harden except due to the abundance of the sins’.²

فَتَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَىٰ وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

Rasool-Allah^{-saww} said (in a long Hadith): So help each other towards the righteousness and the piety but do not help each other towards the sins and the animosity. And fear Allah^{-azwj} for He^{-azwj} is Severe is the Punishment’. (An extract)³

Seeking Forgiveness before death:

بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن سيف بن عميرة عن أبي أسامة قال: قال لي أبو عبد الله يا زيد كم أتى عليك من سنة قلت جعلت فداك كذا سنة قال يا أبا أسامة جدد عبادت ربك و أحدث توبة فبكت فقال لي ما يبكيك يا زيد قلت نعتت إلي نفسي قال يا زيد أبشر فإنك من شيعتنا و أنت في الجنة.

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Usama who said,

‘Abu Abdullah^{-asws} said to me: ‘O Zayd! How many years have come upon you?’ I said, ‘May I sacrificed for you^{-asws}! Such and such years’. He^{-asws} said: ‘O Abu Usama! Renew worshipping your Lord^{-azwj} and begin the repentance’. I started crying. He^{-asws} said to me: ‘What makes you cry, O Zayd?’ I said, ‘Your^{-asws} giving the news of my death to myself’. He^{-asws} said: ‘O Zayd! Receive glad tidings, for you are from our^{-asws} Shias, and you will be in the Paradise”.

⁴

¹ التوحيد: 1 / 242 .

² Al Illal Al Sharaie – V 1 Ch 74 H 1

³ Al-Kafi, Vol. 8, H. 14487

⁴ Bihar Al Anwaar – V 46, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 49

Also Rasool-Allah^{-saww} said:

عنه، عن النوفلي، عن السكوني، عن أبي عبد الله (ع) قال: قال رسول الله صلى الله عليه وآله من أسبغ وضوءه، وأحسن صلواته، وأدى زكوته، وكف غضبه، وسجن لسانه، واستغفر لذنبه، وأدى النصيحة لاهل بيت نبيه فقد استكمل حقائق الايمان، وأبواب الجنة مفتحة له.

From him, from Al Nowfaly, from Al Sakuny, from Abu Abdullah having said:

‘Rasool-Allah^{-saww} said: ‘The one who perfects his ablution, and improves his Salat, and gives his Zakat, and restrains his anger, and imprisons his tongue, and seeks Forgiveness for his sins, and fulfils the commitment (that for what he is advised) to the People^{-asws} of the Household of his Prophet^{-saww}, so he has completed the realities of the Eman (faith), and the Gateways of the Paradise would be open for him’.⁵

Before we go to the main body of the article, we present two Ahadith here - Imam^{-asws} says (Ahadith to appear subsequently in the article):

1. Allah^{-azwj} does not Want from the people except for two characteristics, that he acknowledges to Him^{-azwj} of the Bounties so He^{-azwj} would Increase it for him, and (acknowledge) with the sins, so He^{-azwj} would Forgive these for him’.⁶
2. ‘There are three saviours – restraining your tongue, and weeping over your sins, and being sufficient for your household’.⁷

Introduction:

We review further Ahadith in this section on sins, repentance and forgiveness. Starting with the detrimental effects of sins, one should never take lightly the small acts of disobedience, as small slip-ups lead to bigger ones and eventually one would fall into major and/or unforgivable sins:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَبِي (عليه السلام) يَقُولُ مَا مِنْ شَيْءٍ أَفْسَدَ لِلْقَلْبِ مِنْ خَطِيئَةٍ إِنَّ الْقَلْبَ لَيُؤَاقِعُ الْخَطِيئَةَ فَمَا تَزَالَ بِهِ حَتَّى تَغْلِبَ عَلَيْهِ فَيَصِيرَ أَعْلَاهُ أَسْفَلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} was saying: ‘There is none from the things which is more spoiling for the heart than a sin. If the heart falls for the sin, so it (the sin) does not cease to be with it until it overcomes it (the heart), and its upper part comes to be its lower’ (the inverted heart void of Eman).⁸

⁵ Al Mahaasin – V 1 Bk 1 H 32

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 2

⁷ Al Mahaasin – V 1 Bk 1 H 5

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 1

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمَا إِنَّهُ لَيْسَ مِنْ عَرْقٍ يَضْرِبُ وَلَا نَكْبَةٍ وَلَا صُدَاعٍ وَلَا مَرَضٍ إِلَّا بِذَنْبٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ قَالَ ثُمَّ قَالَ وَ مَا يَعْفُو اللَّهُ أَكْثَرَ مِمَّا يُؤَاخِذُ بِهِ .

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘There is no vein being struck, nor a calamity, nor a headache, nor an illness except due to a sin, and these are the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book [42:30] *And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults)*’.

Then he^{-asws} said: ‘وَ مَا يَعْفُو اللَّهُ أَكْثَرَ مِمَّا يُؤَاخِذُ بِهِ’ And what He^{-azwj} Forgive is much more than what He^{-azwj} Seizes with’.⁹

Imam^{-asws} Clarifies a misconception about the Sins:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ مَارِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) حَدِيثُ رُوِيَ لَنَا أَنَّكَ قُلْتَ إِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ فَقَالَ قَدْ قُلْتَ ذَلِكَ قَالَ قُلْتُ وَ إِنْ زَنَوْنَا أَوْ سَرَقْنَا أَوْ شَرَبْنَا الْخَمْرَ فَقَالَ لِي إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ اللَّهُ مَا أَنْصَفُونَا أَنْ نَكُونَ أُخِدْنَا بِالْعَمَلِ وَ وَضِعَ عَنْهُمْ إِمَّا قُلْتُ إِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ مِنْ قَلِيلِ الْحَيْرِ وَ كَثِيرِهِ فَإِنَّهُ يُقْبَلُ مِنْكَ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from the one who mentioned it, from Ubed Bin Zurara, from Muhammad Bin Marid who said,

‘I said to Abu Abdullah^{-asws}, ‘A Hadeeth has been reported to us that you^{-asws} said: ‘When you recognise (Al-Wilaya) so you can do whatever you so desire to’. So he^{-asws} said: ‘I^{-asws} have said that’. I said, ‘And even if they commit adultery, or are stealing, or drinking the wine?’ So he^{-asws} said to me: ‘We are from Allah^{-azwj} and to Him^{-azwj} we are returning. By Allah^{-azwj}! They have not been fair to us^{-asws}, that we^{-asws} would be Seized with the deed and it has been Dropped from them? But rather, I^{-asws} said, ‘When you recognise (Al-Wilayah), so do whatever you so desire to, be it from the little goodness and more, for it would be Accepted from you’.¹⁰

Eman is lost when one is committing a sin(s):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ قُلْتُ لِأَبِي الْحُسَيْنِ (عليه السلام) الْكِبَائِرُ تُخْرِجُ مِنَ الْإِيمَانِ فَقَالَ نَعَمْ وَ مَا دُونَ الْكِبَائِرِ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا يَزِينِي الرَّأْيِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ وَ هُوَ مُؤْمِنٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym who said,

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 3

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 5

‘I said to Abu Al-Hassan^{-asws}, ‘The major sins exit one from the *Emān*?’ So he^{-asws} said: ‘Yes, and what is besides the major sins. Rasool-Allah^{-saww} said: ‘The adulterer would not commit adultery while he is a *Momin*, and the thief would not steal while he is a *Momin*’.¹¹

Major Sins and the Sins which are not Forgiven:

قَب، المناقب لابن شهر آشوب دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى الصَّادِقِ عَ وَ قَرَأَ إِنَّ تَجْتَنِبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ وَ قَالَ أُحِبُّ أَنْ أَعْرِفَ
الكِبَائِرَ مِنْ كِتَابِ اللَّهِ فَقَالَ نَعَمْ يَا عَمْرُو

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

Amro Bin Ubeyd entered to see Al-Sadiq^{-asws} and recited: ***If you shun the major sins which you are Forbidden from, [4:31]***. And he said, ‘I would love to know the major sins from the Book of Allah^{-azwj}’. He^{-asws} said; ‘Yes, O Amro!’

Then he^{-asws} detailed it that the major sins are: -

تُمْ فَصَلَّهُ بِأَنَّ الْكِبَائِرَ الشِّرْكَ بِاللَّهِ - إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

Association with Allah^{-azwj} - ***Allah does not Forgive if He is associated with, [4:48]***.

وَ الْيَأْسُ وَ لَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ

And the despair - ***and do not despair from Mercy of Allah; [12:87]***.

وَ عَفُوفٌ الْوَالِدَيْنِ لِأَنَّ الْعَاقَ جَبَّارٌ شَقِيٌّ وَ بَرٌّ بِالْوَالدَيْنِ وَ لَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

And disloyalty to the parents, because the disloyal is a tyrant, a wretch - ***And righteousness with my mother, and did not Make me tyrannous, wretched [19:32]***.

وَ قَتَلَ النَّفْسِ - وَ مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا

And killing the soul - ***And whoever kills a Momin intentionally, [4:93]***.

وَ قَذْفُ الْمُحْصَنَاتِ وَ أَكْلُ مَالِ الْيَتِيمِ - إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا

And slandering the married (chaste) women and devouring wealth of the orphans - ***(As for) those who are devouring the wealth of the orphans unjustly [4:10]***.

وَ الْفِرَازُ مِنَ الرَّحْفِ وَ مَنْ يُوهِّمِ يَوْمَئِذٍ دُبْرَهُ

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 21

And the fleeing from the march (army) - **And the one who turns his back to them on that day [8:16].**

وَ أَكْلِ الرِّبَا الَّذِينَ يَأْكُلُونَ الرِّبَا

And consuming the interest - **Those who are consuming the interest [2:275].**

وَ السِّحْرِ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ

And the sorcery - **And they had taught to the one who bought it, [2:102].**

وَ الرِّبَا وَ لَا يَزْنُونَ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And the adultery - **nor are they committing adultery. And one who does that, indulges in sin [25:68].**

وَ اليمينِ الغموسِ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا

And the false oath - **Those who are taking for the Covenant of Allah and their own oaths, a small price [3:77].**

وَ الْعُلُولِ وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ

And the embezzlement - **and the one who embezzles will bring what he had embezzled [3:161].**

وَ مَنْعِ الزَّكَاةِ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ

And refusing (to pay) the Zakat – **On the Day when these shall be heated in the Fire of Hell, [9:35].**

وَ شَهَادَةِ الزُّورِ وَ كِتْمَانِ الشَّهَادَةِ وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ

And false testimony and concealing the testimony - **And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart; [2:283].**

وَ شُرْبِ الخَمْرِ لِقَوْلِهِ ع شَارِبُ الخَمْرِ كَعَابِدٍ وَثْنٍ

And drinking the wine due to his^{-asws} words: 'Drinker of the wine is like a worshipper of the idols'.

وَ تَرْكِ الصَّلَاةِ لِقَوْلِهِ مَنْ تَرَكَ الصَّلَاةَ مُتَعَدِّدًا فَقَدْ بَرِيَ مِنْ ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِهِ

And neglecting the Salat, due to his^{-asws} words: ‘One who neglects the Salat deliberately, so he is free from the Responsibility of Allah^{-azwj}, and responsibility of His^{-azwj} Rasool^{-saww}’.

وَ نَقْضُ الْعَهْدِ وَ قَطِيعَةُ الرَّحِمِ – الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ

And breaking the pact and cutting off the kinship - **Those who are breaking the Pact of Allah [2:27].**

وَ قَوْلُ الزُّورِ – وَ اجْتِنِبُوا قَوْلَ الزُّورِ

And the false words - **and keep aside from the false words [22:30].**

وَ الْجُرْأَةُ عَلَى اللَّهِ – أ فَأَمِنُوا مَكْرَ اللَّهِ

The audacity against Allah^{-azwj}: **Are they feeling secure from the Plan of Allah? [7:99].**

وَ كُفْرَانُ النِّعْمَةِ – وَ لَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And committing Kufr (ungratefulness) with the Bounties - **and if you are ungrateful, then My Punishment is Severe” [14:7].**

وَ بَخْسُ الْكَيْلِ وَ الْوِزْنِ وَ نِلٌ لِّلْمُطَفِّفِينَ

And being deficient in measuring and weighing - **Woe be unto the fraudsters [83:1].**

وَ اللِّوَاطُ – الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ

And the sodomy - **Those who are shunning the major sins [53:32].**

وَ الْبِدْعَةُ قَوْلُهُ ع مَنْ تَبَسَّمَ فِي وَجْهِ مُبْتَدِعٍ فَقَدْ أَعَانَ عَلَى هَدْمِ دِينِهِ

And the innovation – His^{-asws} words: ‘One who smiles in the face of an innovator, so he has assisted upon demolishing his religion’.

قَالَ فَخَرَجَ عَمْرُو وَ لَهُ صُرَاخٌ مِنْ بُكَائِهِ وَ هُوَ يَقُولُ هَلْكَ مَنْ سَلَبَ تُرَاثَكُمْ وَ نَارَعَكُمْ فِي الْفَضْلِ وَ الْعِلْمِ.

He (the narrator) said, ‘Amro went out and for him was screaming from his crying and he was saying, ‘He is destroyed, the one who looted your^{-asws} inheritance, and disputed you^{-asws} all regarding the merit and the knowledge!’¹²

¹² Bihar Al Anwaar – V 46, The book of History – Ja’far Al Sadiq^{asws}, Ch 7 H 4 a

The Reasons for committing Major Sins:

Amir-ul-Momineen^{asws} said:

وَ عِنْدَ تَصْحِيحِ الضَّمَائِرِ تُبْدُو الْكِبَائِرُ تَصْفِيَةُ الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ وَ تَخْلِيصُ النَّيَّةِ مِنَ الْفَسَادِ أَشَدُّ عَلَى الْعَامِلِينَ مِنْ طَوْلِ الْجِهَادِ هَيْهَاتَ لَوْ لَا التَّمْيُّ لَكُنْتُ أَذْهَى الْعَرَبِ

And turning away from correcting the consciences (Zamir/self) leads to the major sins. Purification of the deeds is more difficult than the deed itself, and the sincerity of the intention from the corruption is more difficulty upon the performer of the deed than the lengthy Jihaad. Far it is! Had it not been for the piety I^{asws} would have been the shrewdest of the Arabs (An Extract).¹³

The Grave Consequences of Committing Sins:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِذَا عَصَانِي مَنْ عَزَفَنِي سَلَطْتُ عَلَيْهِ مَنْ لَا يَعْرِفُنِي .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abbad Bin Suheyb,

Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Saying: “When the one who recognises Me^{azwj} disobeys Me^{azwj}, I^{azwj} Cause him to be overcome by the one who does not recognise Me^{azwj}” .¹⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ سُلَيْمَانَ بْنِ طَرِيفٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الدَّنْبَ يَحْرِمُ الْعَبْدَ الرِّزْقَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alaba, from Suleyman Bin Tareyf, from Muhammad Bin Muslim, from

Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The sins impede (block) the sustenance from the servant’.¹⁵

Sins of Foolish Ones (from believers) are upon the Wise Ones:

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ حَطَّابِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ قَالَ لَقِيتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فِي طَرِيقِ الْمَدِينَةِ فَقَالَ مَنْ ذَا أ حَارِثٌ قُلْتُ نَعَمْ قَالَ أَمَا لِأَحْمَلَنَّ ذُنُوبَ سُفَهَائِكُمْ عَلَى عُلَمَائِكُمْ ثُمَّ مَضَى فَأَتَيْتُهُ فَاسْتَأْذَنْتُ عَلَيْهِ فَدَخَلْتُ فَقُلْتُ لَقِيتَنِي قُلْتُ لِأَحْمَلَنَّ ذُنُوبَ سُفَهَائِكُمْ عَلَى عُلَمَائِكُمْ فَدَخَلَنِي مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ فَقَالَ نَعَمْ مَا يَمْتَعُكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ مِنْكُمْ

¹³ Al-Kafi, Vol. 8 (an Extract)

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 30

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 11

مَا تَكْرَهُونَ وَ مَا يَدْخُلُ عَلَيْنَا بِهِ الْأَدَى أَنْ تَأْتُوهُ فَتُؤْتِيُوهُ وَ تَعْدِلُوهُ وَ تَقُولُوا لَهُ قَوْلًا بَلِيغًا فَقُلْتُ [لَهُ] جُعِلْتُ فِدَاكَ إِذَا لَا يُطِيعُونَا وَ لَا يَقْبَلُونَ مِنَّا فَقَالَ اهْجُرُوهُمْ وَ اجْتَنِبُوا مَجَالِسَهُمْ.

Sahl Bin Ziyad, from Ibn Mahboub, from Khataab Bin Muhammad, from Al-Haris Bin Al-Mugheira, who has narrated the following:

Abu Abdullah^{-asws} met me in a road of Al-Medina, so he^{-asws} said: ‘Who is that? Is it Haaris?’ I said, ‘Yes’. He^{-asws} said: ‘But I^{-asws} shall dump the sins of your foolish ones upon your knowledgeable ones’. Then he^{-asws} passed by. So I came up to him^{-asws} and sought permission to see him^{-asws}.

I said, ‘You^{-asws} met me and you^{-asws} said, ‘I^{-asws} shall dump the sins of your foolish ones upon your knowledgeable ones’, and that was a great matter upon me’. So he^{-asws} said: ‘Yes. What prevented you when it reached you from the man among you what you dislike, as it enters hurtful feelings to us^{-asws}, (you should) go to him and reproach (rebuke) him, and correct it (his wrong doings), and speak to him in eloquent words?’ I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}, if he does not obey us and does not accept from us?’ So he^{-asws} said: ‘Flee from him, and avoid their gatherings’ (stop accompanying him).¹⁶

Avoid Sitting with (persistent) Sinners:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا تُحَدِّثَنَّ الْبَرِيءَ مِنْكُمْ بِذَنْبِ السَّقِيمِ وَ لَمْ لَا أَفْعَلْ وَ يَبْلُغُكُمْ عَنِ الرَّجُلِ مَا يَشِينُكُمْ وَ يَشِينُنِي فَتُجَالِسُونَهُمْ وَ تُحَدِّثُونَهُمْ فَيَمُرُّ بِكُمْ الْمَارُ فَيَقُولُ هَؤُلَاءِ شَرٌّ مِنْ هَذَا فَلَوْ أَنَّكُمْ إِذَا بَلَغْتُمْ عَنْهُ مَا تَكْرَهُونَ زَيَّرْتُمُوهُمْ وَ هَيَّئْتُمُوهُمْ كَانَ أَبْرَ بِكُمْ وَ بِي.

A number of our companions, from Sahl Bin Ziyad, from Safwaan Bin Yahya, from Al-Haris Bin Al-Mugheira who said:

Abu Abdullah^{-asws} said: ‘I hold the innocent ones among you to be responsible for the sins of the morbid ones. And why should I^{-asws} not do so, and there reaches you from that (evil) man which shames you as well as shames me^{-asws}, but you are (still like to) sit with them and narrate from them. So, passer-by passes by, so he says, ‘They are more evil than this one’. So, if there reaches you from them what you dislike, express your abhorrence to them, and forbid them. That would be better for you and for me^{-asws}’.¹⁷

Persistence in Committing Sins:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يُبْصِرُوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ قَالَ الْإِصْرَاءُ هُوَ أَنْ يُذْنِبَ الذَّنْبَ فَلَا يَسْتَغْفِرُ اللَّهَ وَ لَا يُحَدِّثُ نَفْسَهُ بِتَوْبَةٍ فَذَلِكَ الْإِصْرَاءُ .

¹⁶ Al-Kafi, V 8, H. 14617

¹⁷ Al Kafi V8, H. 14598

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, form Jabir,

(It has been narrated) from Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **[3:135] and (who) do not knowingly persist in what they have done**. He^{-asws} said: ‘The persistence, it is when he commits the sins, but he does not seek the Forgiveness of Allah^{-azwj} nor does he discuss the repentance within himself. So that is the persistence’.¹⁸

Repentance and how to Seek it?

يَا مُوسَى كُنْ كَمَا سَرَرْتَنِي فِيكَ فَإِنَّ مَسَرَّتِي أَنْ أُطَاعَ فَلَا أُعْصَى فَأَمِتْ قَلْبَكَ بِالْحُشْيَةِ وَكُنْ حَلَقَ التِّيَابِ جَدِيدَ الْقَلْبِ تُخْفَى عَلَى أَهْلِ
الْأَرْضِ وَ تُعْرَفُ فِي أَهْلِ السَّمَاءِ جَلَسَ الْبُيُوتِ مِصْبَاحَ اللَّيْلِ وَ أَقْنُتَ بَيْنَ يَدَيَّ قُنُوتَ الصَّابِرِينَ وَ صَحَّ إِلَيَّ مِنْ كَثْرَةِ الذُّنُوبِ صِبَاخَ
الْمُدْنَبِ الْهَارِبِ مِنْ عَدُوِّهِ وَ اسْتَعِنَ بِي عَلَى ذَلِكَ فَإِنِّي نَعِمَ الْعَوْنُ وَ نَعِمَ الْمُسْتَعَانُ

(Allah^{-azwj} Says in a long Hadith) O Musa^{-as}! Turn yourself^{-as} (to obedience) for the sake of My^{-azwj} Pleasure, for if My^{-azwj} Pleasure is obeyed, so I^{-azwj} am not disobeyed. Kill your heart with the fear and create new clothes for the heart. You^{-as} will be hidden from the people of the earth and be recognised by the people of the sky. Spread out the lamps in your house at night and plead before Me^{-azwj} with the pleading of the patient ones and wail to Me^{-azwj} from the great number of the sins like the wailing of the sinner who has fled from his enemies. And seek help for that from Me^{-azwj} for I^{-azwj} am the Best of the Helpers, and the best of the Supporters.

يَا مُوسَى لَا تَنْسِنِي عَلَى كُلِّ حَالٍ وَ لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ فَإِنَّ نَسْيَانِي يُفْسِدُ الْقُلُوبَ وَ مَعَ كَثْرَةِ الْمَالِ كَثْرَةُ الذُّنُوبِ الْأَرْضُ مُطِيعَةٌ
وَ السَّمَاءُ مُطِيعَةٌ وَ الْبِحَارُ مُطِيعَةٌ وَ عِصْيَانِي شَقَاءُ التَّقْلِينَ وَ أَنَا الرَّحْمَنُ الرَّحِيمُ رَحْمَانٌ كُلِّ زَمَانٍ آتِي بِالشِّدَّةِ بَعْدَ الرَّخَاءِ وَ بِالرَّخَاءِ
بَعْدَ الشِّدَّةِ وَ بِالْمُلُوكِ بَعْدَ الْمُلُوكِ وَ مُلْكِي دَائِمٌ قَائِمٌ لَا يَزُولُ وَ لَا يَخْفَى عَلَيَّ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ كَيْفَ يَخْفَى عَلَيَّ
مَا مِنِّي مُبْتَدَأُهُ وَ كَيْفَ لَا يَكُونُ هُنَّكَ فِيمَا عِنْدِي وَ إِلَيَّ تَرْجِعُ لَا مَحَالَةَ

O Musa^{-as}! Do not forget Me^{-azwj} in every situation, and do not be happy due to the abundance of the wealth, because forgetting Me^{-azwj} hardens the hearts, and the abundance of the wealth brings the abundance of the sins.

The earth is obedient, and the sky is obedient, and the oceans are obedient, whereas disobedient to Me^{-azwj} are the unfortunate ones of Humans and the Jinns (Al-Sagalayn). And I^{-azwj} am the Beneficent, the Merciful. I^{-azwj} am Beneficent in every era. I^{-azwj} Give hardship after ease, and ease after hardship, and kings after kings, whereas My^{-azwj} Kingdom is permanently based and will never cease. And there is not hidden from Me^{-azwj} anything in the earth, nor in the sky, and how can it be hidden from Me^{-azwj} and from Me^{-azwj} is its beginning, and how come you are not fearful regarding what is in My^{-azwj} possession, and to Me^{-azwj} you^{-as} will inevitably return.

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 2

يَا مُوسَى عَجِّلِ التَّوْبَةَ وَ اَحْرِ الدَّنْبَ وَ تَأَنَّ فِي الْمَكْتُبِ بَيْنَ يَدَيْ فِي الصَّلَاةِ وَ لَا تَنْجُ غَيْرِي اَتَّخِذْنِي حِجَّةً لِلشَّدَائِدِ وَ حِصْنًا لِلْمَلِمَاتِ
الْأُمُورِ

O Musa^{as}! Hasten to the repentance, and delay the sins, and deliberate in your^{as} staying in front of Me^{azwj} during the Prayer, and do not place hope in others. Take Me^{azwj} to be your^{as} shield in the difficulties, and as a fortress in disastrous circumstances.

يَا مُوسَى اجْعَلْ لِسَانَكَ مِنْ وَّرَاءِ قَلْبِكَ تَسْلَمَ وَ أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ تَعْنَمَ وَ لَا تَتَّبِعِ الْخَطَايَا فَتَنْدَمَ فَإِنَّ الْخَطَايَا مَوْعِدُهَا النَّارُ

O Musa^{as}! Keep your^{as} tongue behind your^{as} heart and you^{as} will be safe, and Remember Me^{azwj} abundantly during the night and the day and you will gain, and do not follow the sins (errors) but you^{as} will regret, for the sins are scheduled for the Fire.

يَا مُوسَى أَطِيبِ الْكَلَامَ لِأَهْلِ التَّرَكِّ لِلذُّنُوبِ وَ كُنْ لَهُمْ جَلِيسًا وَ اَتَّخِذْهُمْ لِغَيْبِكَ إِخْوَانًا وَ جِدَّ مَعَهُمْ يَجِدُونَ مَعَكَ

O Musa^{as}! Speak good to the people who have left the sins and be in their company, and take them as your^{as} brother in your^{as} absence, and strive along with them and let them strive with you^{as}.

يَا مُوسَى إِنَّ الْحُسْنَ عَشْرَةَ أَضْعَافٍ وَ مِنَ السَّيِّئَةِ الْوَاحِدَةِ الْهَلَاكُ لَا تُشْرِكْ بِي لَا يَجِلُّ لَكَ أَنْ تُشْرِكَ بِي قَارِبٌ وَ سَدِيدٌ وَ ادْعُ دُعَاءَ الطَّامِعِ الرَّاغِبِ فِيمَا عِنْدِي النَّادِمِ عَلَى مَا قَدَّمَتْ يَدَاهُ فَإِنَّ سَوَادَ اللَّيْلِ يَمْحُوهُ النَّهَارُ وَ كَذَلِكَ السَّيِّئَةُ تَمْحُوهَا الْحُسْنَةُ وَ عَشْوَةُ اللَّيْلِ تَأْتِي عَلَى ضَوْءِ النَّهَارِ وَ كَذَلِكَ السَّيِّئَةُ تَأْتِي عَلَى الْحُسْنَةِ الْجَلِيلَةِ فَتَسْوِدُهَا .

O Musa^{as}! The good deeds are Rewarded tenfold but there is single punishment for a sin even one is so severe. Do not Associate (anyone) with Me^{azwj}, it is not Permissible for you that you^{as} should Associate with Me^{azwj}. Come nearer and be steadfast, and supplicate like the supplication of the greedy one greedy for what is in My^{azwj} Possession, and regretful over what he has sent by what his hands (had earned) before. Just as the blackness of the night obliterates the day, and similarly the sins obliterate the good deeds, and the darkness of the night comes over the whiteness of the day, and similarly the sins come over the outstanding sins and blacken them (further)'. (An Extract).¹⁹

In a Hadith, Imam^{asws} says:

وَ إِنَّ الْخَطَايَا حَيْلٌ شُمْسٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَ حُلِعَتْ لُجْمُهَا فَتَقَحَّمَتْ بِهِمْ فِي النَّارِ

And the sins are like uncontrollable horses which carry its riders, with its harnesses removed, plunging into the Fire.²⁰

¹⁹ Al-Kafi V 8 H. 14456 (an extract).

²⁰ Al-Kafi V 8 (an extract).

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا أَدْنَبَ الرَّجُلُ خَرَجَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِنْ تَابَ ائْتَحَتْ وَ إِنْ زَادَ زَادَتْ حَتَّى تَغْلِبَ عَلَى قَلْبِهِ فَلَا يُفْلِحُ بَعْدَهَا أَبَدًا .

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Abu Baseer who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Whenever the man sins a black dot appears in his heart. So if he repents, it is erased, and if he increases (commits more sins), it (also) increases until it overcomes upon his heart so he would not be successful after it, ever’.²¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عَيْسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ مَا مِنْ عَبْدٍ إِلَّا وَ فِي قَلْبِهِ نُكْتَةٌ بَيْضَاءٌ فَإِذَا أَدْنَبَ ذَنْبًا خَرَجَ فِي النُّكْتَةِ نُكْتَةٌ سَوْدَاءٌ فَإِنْ تَابَ ذَهَبَ ذَلِكَ السَّوَادُ وَ إِنْ تَمَادَى فِي الذُّنُوبِ زَادَ ذَلِكَ السَّوَادُ حَتَّى يُعْطِيَ الْبَيْضَ فَإِذَا غَطَّى الْبَيْضَ لَمْ يَرْجِعْ صَاحِبُهُ إِلَى حَيْرٍ أَبَدًا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ .

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Qasim Bin Urwat, from Ibn Bukeyr, from Zurara, from

Abu Ja’far^{-asws} says: ‘There is none from a servant except that there is a white spot in his heart. So when he commits a sin, a black spot appears in the (white) spot. So if he repents, that (black spot) goes away, and if he deliberates in the sins, that black (spot) increases until it covers the white (spot). So when the white (spot) is covered upon, its owner would not return to the goodness, ever! And these are the Words of Allah^{-azwj} Mighty and Majestic [83:14] **Nay! rather, what they used to do has become like rust upon their hearts’.**²²

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «إذا بلغت النفس هذه- و أهوى بيده إلى حلقه- لم يكن للعالم توبة، و كانت للجاهل توبة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zarara,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘When the soul reaches here’ – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} throat – ‘there is no repentance for the scholar, but for the ignorant there is (still) repentance’.²³

العباشي: عن أبي عمرو الزبيرى، عن أبي عبد الله (عليه السلام) قال: «رحم الله عبدا تاب إلى الله قبل الموت، فإن التوبة مطهرة من دنس الخطيئة، و منقذة من شقاء الهلكة».

Al Ayyashi, from Abu Umeyr Al Zubeyri,

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 13

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 20

²³ Al-Kafi, Vol. 2,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘May Allah^{-azwj} have Mercy upon a servant who repents to Allah^{-azwj} before the death, for the repentance purifies the sins, and saves from the misery of the destruction’.²⁴

A Believer guest takes away Sins of household:

عنه، عن عثمان بن عيسى، عن الحسين بن نعيم، قال: قال لى أبو عبد الله (ع): أتحب إخوانك يا حسين؟ - قلت: نعم، قال، تنفع فقراءهم؟ - قلت: نعم، قال: أما إنه يحق عليك أن تحب من يحب الله أما والله لا تنفع منهم أحدا حتى تحبه، أتعدهم إلى منزلك؟ - قلت: ما أكل إلا ومعى منهم الرجلان أو الثلاثة أو أقل أو أكثر، فقال أبو عبد الله (ع): فضلهم عليك أعظم من فضلك عليهم، فقلت: أتعدهم إلى منزلي، وأطعمهم طعامي وأسقيهم، وأوطئهم رحلي، ويكونون على أفضل منا؟! قال: نعم إنهم إذا دخلوا منزلك دخلوا بمغفرتك ومغفرة عيالك، وإذا خرجوا من منزلك خرجوا بذنوبك وذنوب عيالك

From him, from Usman Bin Isa, from Al Husayn Bin Naeem who said,

‘Abu Abdullah^{-asws} said to me: ‘Do you love your brothers, O Husayn?’ I said, ‘Yes’. The Imam^{-asws} said: ‘Did you serve their poor ones?’ I said, ‘Yes’. The Imam^{-asws} said: ‘But it is a right over you that you should love the one who loves Allah^{-azwj}. But, by Allah^{-azwj}, do not serve anyone from them until you love him. Do you invite them to your house?’ I said, ‘I do not eat except that with me are two men from them, or three, or less or more’. So, Abu Abdullah^{-asws} said: ‘Their grace over you is greater than your grace over them’. So I said, I invite them to my house, and feed them my food and quench them, and give them my rides, and they become preferable to me?’ The Imam^{-asws} said: ‘Yes. When they enter into your house, they, enter with Forgiveness for you and your family, and when they go out from your house, they go out (along) with your sins and sins of your family’.²⁵

عنه، عن ابن محبوب، عن أبي أيوب، عن أبي جعفر (ع) قال: قال رسول الله صلى الله عليه وآله: من فطر مؤمنا في شهر رمضان كان له بذلك عتق رقبة ومغفرة لذنوبه في ما مضى، فان لم يقدر إلا على مذقة لبن ففطرها صائما، أو شربة من ماء عذب وتمر لا يقدر على أكثر من ذلك أعطاه الله هذا الثواب.

From him, from Ibn Mahboub, from Abu Ayoub, from

Abu Ja’far^{-asws} has narrated that Rasool-Allah^{-saww} said: ‘The one who provides *Iftaar* for a Believer in the Month of Ramazan, there would be for him, due to that, (a Recompense of) freeing of a slave, and Forgiveness of his sins of the past. So even if he does not have the ability except for diluted milk, so he should provide it as *Iftaar* for a Fasting one, or a drink from clear water, and dates, if he does not have the ability for more than that, Allah^{-azwj} would Give him this Reward’.²⁶

²⁴ (Extract) تفسير العياشي 1: 361 / 27.

²⁵ Al Mahaasin – V 2 Bk 3 H 28

²⁶ Al Mahaasin – V 2 Bk 3 H 65

Realising and Repenting

وَذَكَرَ الْمَدَائِنِي فِي كِتَابِ الْخَوَارِجِ قَالَ - لَمَّا خَرَجَ عَلِيٌّ عَ إِلَى أَهْلِ النَّهْرِ أَقْبَلَ رَجُلًا مِنْ أَصْحَابِهِ مِمَّنْ كَانَ عَلَى مُقَدِّمَتِهِ يَرْكُضُ حَتَّى انْتَهَى إِلَى عَلِيٍّ فَقَالَ الْبُشْرَى يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ مَا بُشْرَاكَ قَالَ إِنَّ الْقَوْمَ عَبَرُوا النَّهْرَ لَمَّا بَلَغَهُمْ وَصُولُكَ فَأَبْشُرْ فَقَدْ مَنَحَكَ اللَّهُ أَكْتِفَهُمْ

And Al Madainy mentioned in Kitab Al Khawarij, said,

‘When Ali^{-asws} went out to the people of the river (Kharijites), a man from his^{-asws} companion, from the ones who were upon his^{-asws} vanguard (front line), galloped (with his horse) until he ended up to Ali^{-asws}. He said, ‘The glad tidings, O Amir Al-Momineen^{-asws}!’ He^{-asws} said: ‘What is your glad tidings?’ He said, ‘The people have crossed over the river when (news of) your^{-asws} arrival reached them, so receive glad tidings, for Allah^{-azwj} has granted you^{-asws} their shoulders’.

فَقَالَ اللَّهُ أَنْتَ رَأَيْتَهُمْ قَدْ عَبَرُوا قَالَ نَعَمْ فَأَحْلَفُهُ ثَلَاثَ مَرَّاتٍ فِي كُلِّهَا يَهْوُلُ نَعَمْ فَقَالَ ع وَ اللَّهِ مَا عَبَرُوا وَ لَنْ يَعْبُرُوهُ وَ إِنَّ مَصَارِعَهُمْ لَدُونَ النَّطْفَةِ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَنْ يَبْلُغُوا الْأَنْثَالَاتِ وَ لَا فَصْرَ بُورَانَ حَتَّى يَفْتُلَهُمُ اللَّهُ وَ قَدْ خَابَ مِنْ أَفْتَرَى

He^{-asws} said, ‘By Allah^{-azwj}! Did you see them to have crossed over?’ He said, ‘Yes’. He^{-asws} made him swear three times, during all of these he was saying, ‘Yes’. He^{-asws} said: ‘By Allah^{-azwj}! They have not crossed over they will never cross it, and their dying places are by the drop (river). By the One who Split the seed and Formed the person! They will never reach the third, nor the castle of Bowran, until Allah^{-azwj} Kills them: **and the one who fabricates would be disappointed**’ [20:61].

قَالَ ثُمَّ أَقْبَلَ فَارِسٌ آخَرَ يَرْكُضُ فَقَالَ كَقَوْلِ الْأَوَّلِ فَلَمْ يَكْتَرِثْ ع بِقَوْلِهِ وَ جَاءَتِ الْفُرْسَانُ كُلُّهَا تَرْكُضُ وَ تَقُولُ مِثْلَ ذَلِكَ فَقَامَ عَلِيٌّ ع فَجَالَ فِي مَتْنِ فَرَسِهِ قَالَ فَقَالَ شَابٌّ مِنَ النَّاسِ وَ اللَّهُ لَأَكُونَنَّ قَرِيبًا مِنْهُ فَإِنْ كَانُوا عَبَرُوا النَّهْرَ لَأَجْعَلَنَّ سِنَانَ هَذَا الرُّمْحِ فِي عَيْنَيْهِ أَيْدَعِي عِلْمَ الْغَيْبِ

He (the narrator) said, ‘Then another horseman came galloping. He said like the words of the first one, but he^{-asws} did not care with his words; and two horsemen, both of them galloping and saying like that. He^{-asws} stood up and he^{-asws} circled in the main body of his^{-asws} cavalry. A youth from the people said, ‘By Allah^{-azwj}! I happened to be near from him^{-asws}, and if they had crossed the river, I would have made the blade of this spear to be in his^{-asws} eye. Is he^{-asws} claiming knowledge of the unseen?’

فَلَمَّا انْتَهَى عَلِيٌّ إِلَى النَّهْرِ وَجَدَ الْقَوْمَ قَدْ كَسَرُوا جُمُوعَ سُوفِهِمْ وَ عَزَقُوا حَبْلَهُمْ وَ جَثُوا عَلَى رُكْبِهِمْ وَ تَحَكَّمُوا تَحَكِيمَةً وَاحِدَةً بِصَوْتِ عَظِيمٍ لَهُ رَجَلٌ فَتَزَلَّ ذَلِكَ الشَّابُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي كُنْتُ شَكَّكَتُ فِيكَ أَنْفًا وَ إِنِّي تَائِبٌ إِلَى اللَّهِ وَ إِلَيْكَ فَاعْفُرْ لِي فَقَالَ عَلِيٌّ ع إِنَّ اللَّهَ هُوَ الَّذِي يَغْفِرُ الذُّنُوبَ فَاسْتَغْفِرْهُ-.

When Ali^{-asws} ended up to the river, he^{-asws} found the people to have broken the covers of their swords, and hamstrung their horses, and knelt upon their knees, and judging one judgment in a mighty voice having rhythm for it.

That youth descended and said, ‘O Amir Al-Momineen^{-asws}! I had doubted regarding you^{-asws}, but now I am repenting to Allah^{-azwj} and to you^{-asws}, for forgive me’. Ali^{-asws} said: ‘He^{-azwj} is the One^{-azwj} Who Forgives the sins’, and he^{-asws} sought Forgiveness for him’.²⁷

Acknowledging the Sins and Bounties:

Allah^{-azwj} Forgives when one acknowledges his/her sins and becomes remorseful and also enhances the bounties when one gratefully acknowledges the bounties.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَاللَّهِ مَا يَنْجُو مِنَ الذَّنْبِ إِلَّا مَنْ أَقْرَبَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Al Ahmasy,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘By Allah^{-azwj}! He will not be saved from the sins except the one who acknowledges with it’.

قَالَ وَقَالَ أَبُو جَعْفَرٍ (عليه السلام) كَفَى بِالنَّدَمِ تَوْبَةً .

He (the narrator) said, ‘And Abu Ja’far^{-asws} said: The regret suffices as a repentance’.²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا وَاللَّهِ مَا أَرَادَ اللَّهُ تَعَالَى مِنَ النَّاسِ إِلَّا حَصَلْتَيْنِ أَنْ يُقْرُوا لَهُ بِالْبَعْمِ فَيَزِيدَهُمْ وَبِالذُّنُوبِ فَيَغْفِرَ لَهَا لَهُمْ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘No, by Allah^{-azwj}! Allah^{-azwj} does not Want from the people except for two characteristics, that he acknowledges to Him^{-azwj} of the Bounties so He^{-azwj} would Increase it for him, and (acknowledge) with the sins, so He^{-azwj} would Forgive these for him’.²⁹

Hiding Sins from others as well as good Deeds:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ مَوْلَى الرِّضَا (عليه السلام) قَالَ سَمِعْتُهُ (عليه السلام) يَقُولُ الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً وَالْمُذْبِعُ بِالسَّيِّئَةِ مَحْدُولٌ وَالْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali,

(It has been narrated) from Al-Abbas, a slave of Al-Reza^{-asws} who said, ‘I heard him^{-asws} saying: ‘The veiling (hiding) of the good deed equates to seventy good deeds, and the broadcaster of

²⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 e

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 1

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 2

the evil deeds is forsaken (condemned), and he would be Forgiven who hides his evil deeds (sins)’.³⁰

Repentance is Loved by Allah^{-azwj}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحاً أَحَبَّهُ اللَّهُ فَسَتَرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ فُقُلْتُ وَكَيْفَ يَسْتُرُ عَلَيْهِ قَالَ يُنْسِي مَلَكَتَيْهِ مَا كَتَبَا عَلَيْهِ مِنَ الذُّنُوبِ وَيُوحِي إِلَى جَوَارِحِهِ أَكْثَمِي عَلَيْهِ ذُنُوبَهُ وَيُوحِي إِلَى بَقَاعِ الْأَرْضِ أَكْثَمِي مَا كَانَ يَعْمَلُ عَلَيْكَ مِنَ الذُّنُوبِ فَيَلْقَى اللَّهُ حِينَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah^{-asws} saying: ‘When the servant repents sincerely, Allah^{-azwj} Loves him, so He^{-azwj} Veils upon him in the world and the Hereafter’. So I said, ‘And how does He^{-azwj} Veil upon him?’ He^{-asws} said: ‘He^{-azwj} Causes His^{-azwj} Angels to forget what they had written against him from the sins, and He^{-azwj} Reveals unto his body parts: “Conceal his sins upon him”, and He^{-azwj} Reveals unto the spot of the earth: “Conceal what was committed upon you from the sin”. Thus, he would meet Allah^{-azwj} when he does Meet Him^{-azwj}, and there would be nothing to testify against him with anything from the sins’.³¹

Repentance is the key to Forgiveness:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ ذُنُوبُ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَالْمَغْفِرَةَ أَمَا وَاللَّهِ إِذَا لَيْسَتْ إِلَّا لِأَهْلِ الْإِيمَانِ

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Mahboub, Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘O Muhammad Bin Muslim! The sins of the *Momin* when he repents from these, are Forgiven for him, so let the *Momin* do (good deeds) to what he can resume after the repentance and the Forgiveness. But, by Allah^{-azwj}! It is not for anyone except for the people of *Emān*’.

قُلْتُ فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَالْإِسْتِعْفَارِ مِنَ الذُّنُوبِ وَ عَادَ فِي التَّوْبَةِ فَقَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ أ تَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدُمُ عَلَى ذَنْبِهِ وَ يَسْتَغْفِرُ مِنْهُ وَ يَتُوبُ ثُمَّ لَا يَقْبَلُ اللَّهُ تَوْبَتَهُ

I said, ‘Supposing if he repeats after the repentance and the Forgiveness from the sins, and repeats in the repentance?’ So he^{-asws} said: ‘O Muhammad Bin Muslim! Do you see that

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 189 H 1

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 1

Momin servant regretting upon his sin and seeking Forgiveness from it and repenting, then Allah^{-azwj} does not Accept his repentance?’

قُلْتُ فَإِنَّهُ فَعَلَ ذَلِكَ مِرَارًا يُذْنِبُ ثُمَّ يَتُوبُ وَ يَسْتَغْفِرُ اللَّهَ فَقَالَ كُلَّمَا عَادَ الْمُؤْمِنُ بِالْإِسْتِغْفَارِ وَ التَّوْبَةِ عَادَ اللَّهُ عَلَيْهِ بِالْمَغْفِرَةِ وَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَاتِ فَإِيَّاكَ أَنْ تُقْنِطَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللَّهِ .

I said, ‘Supposing he does that repeatedly, sinning then repenting and seeking Forgiveness of Allah^{-azwj}?’ So, he^{-asws} said: ‘Every time the *Momin* repeats with the seeking of the Forgiveness and the repentance, Allah^{-azwj} Repeats upon him with the Forgiveness, and that Allah^{-azwj} is Most-Forgiving, the Merciful. He^{-azwj} Accepts the repentance and Forgives the evil deeds. So, the *Momineen* should beware from despairing (hopeless) from the Mercy of Allah^{-azwj}.³²

Kufara (Expiation) for Sins of Believers:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ عِزِّي وَ جَلَالِي لَا أُخْرِجُ عَبْدًا مِنَ الدُّنْيَا وَ أَنَا أُرِيدُ أَنْ أَرْحَمَهُ حَتَّى أَسْتَوْفِيَ مِنْهُ كُلَّ حَاطِيَةٍ عَمِلَهَا إِمَّا بِسُقْمٍ فِي جَسَدِهِ وَ إِمَّا بِضَيْقٍ فِي رِزْقِهِ وَ إِمَّا بِخَوْفٍ فِي دُنْيَاهُ فَإِنْ بَقِيَ عَلَيْهِ بَقِيَّةٌ شَدَّدْتُ عَلَيْهِ عِنْدَ الْمَوْتِ

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qddah,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “By My^{-azwj} Honour and My^{-azwj} Majesty! I^{-azwj} will not Exit a servant from the world and I^{-azwj} want to be Merciful to him until I^{-azwj} Fulfil every mistake (sin) from him which he has done, either by a sickness in his body, and either by constriction in his sustenance, and either by fear in his world. So if there remains upon him a remainder, I^{-azwj} would Intensify upon him (pangs) during the death.

وَ عِزِّي وَ جَلَالِي لَا أُخْرِجُ عَبْدًا مِنَ الدُّنْيَا وَ أَنَا أُرِيدُ أَنْ أَعْدِبَهُ حَتَّى أُوقِيَهُ كُلَّ حَسَنَةٍ عَمِلَهَا إِمَّا بِسَعَةٍ فِي رِزْقِهِ وَ إِمَّا بِصِحَّةٍ فِي جَسَمِهِ وَ إِمَّا بِأَمْنٍ فِي دُنْيَاهُ فَإِنْ بَقِيَ عَلَيْهِ بَقِيَّةٌ هَوَّنْتُ عَلَيْهِ بِهَا الْمَوْتَ .

And by My^{-azwj} Honour and My^{-azwj} Majesty! I^{-azwj} will not Exit a servant from the world and I^{-azwj} Want to Punish him until I^{-azwj} Fulfil for him every good deed that he has done, either by Expansion in his sustenance, and either by good healthy body, and either by security in this world. So if there remains upon him a remainder, I^{-azwj} shall Ease the death upon him due to it³³.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْعَبْدَ إِذَا كَثُرَتْ ذُنُوبُهُ وَ لَمْ يَكُنْ عِنْدَهُ مِنَ الْعَمَلِ مَا يُكَفِّرُهَا ابْتَلَاهُ بِالْحُزْنِ لِيُكَفِّرَهَا .

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 6

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 3

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Ibrahim, from Al Hakam Bin Uteyba who said,

'Abu Abdullah^{-asws} said: 'When the sins of the servant are numerous and there does not happen to be with him from the deeds what would expiate these, He^{-azwj} would Try him by the grief in order to expiate those (sins)'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا يَزَالُ اللَّهُمَّ وَالْغَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدْعُ لَهُ مِنْ ذَنْبٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Al Ahmasy, from a man,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The worries and the grief do not cease to be with the *Momin* until there is nothing left for him, from a sin'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَبْدِ الصَّمَدِ عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ بِي دُورٍ صَلَاةِ الْفَرِيضَةِ قَبْلَ أَنْ يَتْنِي رِجْلَيْهِ اسْتَغْفِرُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Samad, from Al Husayn Bin Hammad,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The one who says at the end of the Obligatory *Salāt*, before he bends his legs,

اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَ أَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ

'Allah^{-azwj} is Who, there is no God except Him^{-azwj}. He^{-azwj} is the Living, the Everlasting, with Majesty and the Benevolence, and I repent to Him^{-azwj}', three times.

عَفَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذُنُوبُهُ وَ لَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

Allah^{-azwj} Mighty and Majestic would Forgive his sins for him, and even if they were the likes of the foam of the sea (numerous)'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حُمِّي لَيْلَةً كَفَّارَةٌ لِمَا قَبْلَهَا وَ لِمَا بَعْدَهَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan, from

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 2

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 9

³⁶ Al Kafi V 2 – The Book Of Supplication CH 47 H 1

Abu Abdullah^{-asws} having said: ‘Fever for a night is an expiation for his previous and future (sins).³⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ التَّضَرِّ بْنِ التَّضَرِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ مَرَضَ ثَلَاثًا فَلَمْ يَشْكُ إِلَى أَحَدٍ مِنْ عَوَادِهِ أَبَدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَ دَمًا خَيْرًا مِنْ دَمِهِ فَإِنْ عَافَيْتُهُ عَافَيْتُهُ وَ لَا ذَنْبَ لَهُ وَ إِنْ قَبَضْتُهُ قَبَضْتُهُ إِلَى رَحْمَتِي .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “The one who gets sick for three (days) and he does not complain to anyone from his consolers, I^{-azwj} would Change his flesh to better than his (current) flesh, and to better blood than his (current) blood. So if I^{-azwj} were to Grant him good health, it would be with no sins for him, and if I^{-azwj} were to Capture him (Cause him to die), would do so to My^{-azwj} Mercy”’³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا أُدْخِلَ الْمُؤْمِنُ قَبْرَهُ نُودِيَ أَلَا إِنَّ أَوَّلَ جِبَانِكَ الْجَنَّةُ وَ جِبَاءَ مَنْ تَبِعَكَ الْمَغْفِرَةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Jabir, from

Abu Ja’far^{-asws} says: ‘When the Believer enters his grave it is called out: ‘Indeed! The first of your gifts is the Paradise, and a gift of the one who followed you (your coffin), is the Forgiveness (from sins)’.³⁹

Seeking Forgiveness for the Deceased:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُنْمَانَ عَنِ الْخَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ كَانَ مُسْتَضْعَفًا فَقُلِ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ فِيهِمْ عَذَابُ الْجَحِيمِ وَ إِذَا كُنْتَ لَا تَدْرِي مَا حَالُهُ فَقُلِ اللَّهُمَّ إِنْ كَانَ يُحِبُّ الْحَيْرَ وَ أَهْلَهُ فَاعْفِرْ لَهُ وَ ارْحَمْهُ وَ تَجَاوَزْ عَنْهُ وَ إِنْ كَانَ الْمُسْتَضْعَفُ مِنْكَ بِسَبِيلٍ فَاسْتَغْفِرْ لَهُ عَلَيَّ وَجْهِ الشَّقَاعَةِ لَا عَلَيَّ وَجْهِ الْوَلَايَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby, from

Abu Abdullah^{-asws} having said: ‘If he (the deceased) was of weak understanding, so say, ‘O Allah^{-azwj}! **[40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire**’. And when you do not know what his state is, so say, ‘O Allah^{-azwj}! If he used to love the good and its People^{-asws}, so Forgive him, and be Merciful to him, and Overlook (his sins) from him; and if he was of weaker understanding than yours

³⁷ Al Kafi V 3 – The Book Of Funerals CH 2 H 10

³⁸ Al Kafi V 3 – The Book Of Funerals CH 3 H 1

³⁹ Al Kafi V 3 – The Book Of Funerals CH 42 H 1

in the Way (of Allah^{-azwj}), so seek Forgiveness for him upon the aspect of intercession, not upon the aspect of the *Wilayah*.⁴⁰

Sins of Shias will be forgiven but they should prepare for ‘Barzakh’:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي سَمِعْتُكَ وَأَنْتَ تَقُولُ كُلُّ شَيْعَتِنَا فِي الْجَنَّةِ عَلَى مَا كَانَ فِيهِمْ قَالَ صَدَقْتُكَ كُلُّهُمْ وَاللَّهِ فِي الْجَنَّةِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الدُّنُوبَ كَثِيرَةٌ كَبِيرَةٌ فَقَالَ أَمَّا فِي الْقِيَامَةِ فَكُلُّكُمْ فِي الْجَنَّةِ بِشَفَاعَةِ النَّبِيِّ الْمُطَاعِ أَوْ وَصِيِّ النَّبِيِّ وَ لِكَيْتِي وَاللَّهِ أَتَخَوَّفُ عَلَيْكُمْ فِي الْبَرْزَخِ قُلْتُ وَ مَا الْبَرْزَخُ قَالَ الْقَبْرُ مِنْذُ حِينَ مَوْتِهِ إِلَى يَوْمِ الْقِيَامَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad, from Amro Bin Yazeed who said,

‘I said to Abu Abdullah^{-asws}, ‘I heard you^{-asws} and you^{-asws} were saying: ‘All of our^{-asws} Shias are in the Paradise upon what they used to be in’. He^{-asws} said: ‘You speak the truth. All of them, by Allah^{-azwj}, would be in the Paradise’. I said, ‘May I be sacrificed for you^{-asws}! If there are a lot of major sins?’ So he^{-asws} said: ‘But, during the Day of Judgement, so all of them would be in the Paradise by the intercession of the obeyed Prophet^{-saww} or a successor^{-asws} of the Prophet^{-saww}, but, by Allah^{-azwj}, I^{-asws} am afraid upon you during ‘الْبَرْزَخِ’ the Barzakh’. I said, ‘And what is the Barzakh?’ He^{-asws} said: ‘The (period of the) grave since his death, up to the Day of Judgement’.⁴¹

Good Deeds Erase Bad Deeds:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْبِمَايِي عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الْحَسَنَاتِ يُدْهِبُنَّ السَّيِّئَاتِ قَالَ صَلَاةُ الْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمِلَ مِنْ ذَنْبٍ بِالنَّهَارِ .

Muhammad Bin Isamil, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from the one who narrated it, from

Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [11:114] **surely good deeds take away evil deeds**. He^{-asws} said: ‘A *Salāt* of the Believer (*Momin*) at night erases the sins committed by him during the day’.⁴²

Seeking Forgiveness on the Eve of Friday:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَقُولُ فِي آخِرِ سَجْدَةٍ مِنَ النَّوَافِلِ بَعْدَ الْمَغْرِبِ لَيْلَةَ الْجُمُعَةِ

⁴⁰ Al Kafi V 3 – The Book Of Funerals CH 56 H 3

⁴¹ Al Kafi V 3 – The Book Of Funerals CH 87 H 3

⁴² Al Kafi V 3 – The Book of Salāt CH 1 H 10

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Nazar Bin Suuweyd, from Abdullah Bin Sinan,

Abu Abdullah^{-asws} says: ‘You should be saying during the last *Sajdah* from the optional (*Salāt*) after Al-Maghrib on the night of Friday,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَاسْمِكَ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَغْفِرَ لِي ذُنُوبِي الْعَظِيمِ
سَبْعًا .

‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Benevolent Face and Your^{-azwj} Magnificent Name that You^{-azwj} should Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and that You^{-azwj} should Forgive my grave sins for me’

– seven (times)’.⁴³

Forgiveness on the day of Friday:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ إِذَا صَلَّيْتَ يَوْمَ الْجُمُعَةِ قُلْ

Ali Bin Muhammad, from Sahl Bin Ziyad, raising it, said,

‘He^{-asws} said: ‘When you pray *Salāt* of the day of Friday, so say,

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْأَوْصِيَاءِ الْمَرْضِيِّينَ بِأَفْضَلِ صَلَوَاتِكَ وَبَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَالسَّلَامَ عَلَيْهِ وَعَلَيْهِمْ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ.

‘O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, the successors^{-asws}, the ones Pleased with, with the most superior of Your^{-azwj} Blessings, and Bless upon them with the most superior of Your^{-azwj} Blessings, and the greetings be upon him^{-saww} and upon them^{-asws}, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

فَإِنَّهُ مَنْ قَالَهَا فِي دُبُرِ الْعَصْرِ كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَحَمَّاهُ مِائَةَ أَلْفِ سَيِّئَةٍ وَقَضَى لَهُ بِهَا مِائَةَ أَلْفِ حَاجَةٍ وَرَفَعَ لَهُ بِهَا مِائَةَ أَلْفِ دَرَجَةٍ

So, the one who says it at the end of Al-Asr (*Salāt*), Allah^{-azwj} would Write a hundred thousand good deeds for him **and Delete a hundred thousand sins from him**, and Fulfil a hundred thousand needs for him due to it, and Raise a hundred thousand Levels for him’.⁴⁴

⁴³ Al Kafi V 3 – The Book of Salāt CH 75 H 1

⁴⁴ Al Kafi V 3 – The Book of Salāt CH 75 H 4

Seeking Forgiveness During the Month of Ramazan:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عُبيدِ بْنِ عُبَيْدٍ عَنْ هَارُونَ قَالَ حَدَّثَنَا أَبُو يَرِيدَ عَنْ حُصَيْنٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) عَلَيْكُمْ فِي شَهْرِ رَمَضَانَ بِكَثْرَةِ الْإِسْتِغْفَارِ وَ الدُّعَاءِ فَأَمَّا الدُّعَاءُ فَيُدْفَعُ بِهِ عَنْكُمْ الْبَلَاءُ وَ أَمَّا الْإِسْتِغْفَارُ فَيَمْحَى ذُنُوبَكُمْ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Muhammad Bin Ubeyd, from Ubeyd Bin Haroun who said,

‘Abu Yazeed narrated to us, from Husayn, from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘It is upon you, during the Month of Ramzaan, with abundantly seeking of the Forgiveness, and the supplication. So, as for the supplication, the afflictions would be repelled from you, and as for the seeking of the Forgiveness, they would delete your sins’.⁴⁵

Sins of a Zair (Visitor) of Holy Shrine are Forgiven:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُنْتَى الْحَنَاطِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَتَى الْحُسَيْنَ عَارِفًا بِحَقِّهِ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustaraq, from one of our companions, from Musna Al Hannat,

(It has been narrated) from Abu Al-Hassan^{-asws} the first who said, ‘I heard him^{-asws} saying: ‘The one who comes to Al-Husayn^{-asws} recognising his^{-asws} right, Allah^{-azwj} would Forgive for him whatever had preceded from his sins and whatever is delayed’.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحَيْثَرِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى (عليه السلام) أَدْنَى مَا يُنَابُ بِهِ زَائِرٌ أَبِي عَبْدِ اللَّهِ (عليه السلام) بِسَطِّ الْأُفْرَاتِ إِذَا عَرَفَ حَقَّهُ وَ حُرْمَتَهُ وَ وَلَايَتَهُ أَنْ يُغْفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Al Kahybari, from Al Husayn Bin Muhammad who said,

‘Abu Al-Hassan Musa^{-asws} said: ‘The lowest of what the performer of a *Ziyarah* of Abu Abdullah^{-asws} by the banks of the Euphrates is Rewarded with when he recognises his right, and his^{-asws} sanctity, and his^{-asws} Wilayah that He^{-azwj} would Forgive for him whatever had preceded from his sins and what is delayed’.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ هَارُونَ بْنِ حَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ الرَّصْفُ مِنْ شَعْبَانَ نَادَى مُنَادٍ مِنَ الْأَفُقِ الْأَعْلَى أَلَا زَائِرِي قَبْرِ الْحُسَيْنِ ارْجِعُوا مَغْفُورًا لَكُمْ وَ ثَوَابُكُمْ عَلَى رَبِّكُمْ وَ مُحَمَّدٌ نَبِيُّكُمْ .

⁴⁵ Al Kafi – V 4 – The Book of Fasts Ch 10 H 7

⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 231 H 8

⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 231 H 9

Ali Bin Ibrahim, from his father, from one of his companions, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Whenever it is the middle of Shabaan, a Caller Calls out from the high horizons: ‘Indeed! Visitors of the grave of Al-Husayn^{-asws}! Return (to your homes) as (your sins have been) Forgiven for you, and your Rewards are upon your Lord^{-azwj}, and Muhammad^{-saww}, your Prophet^{-saww}!’⁴⁸

Sins are Forgiven upon Cursing the Killers of Imam Hussain^{-asws}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَمَّنْ ذَكَرَهُ عَنِ الْحُشَّابِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرِّقِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا اسْتَسْقَى الْمَاءَ فَلَمَّا شَرِبَهُ رَأَيْتُهُ قَدِ اسْتَعْبَرَ وَ اغْرُورَقَتْ عَيْنَاهُ بِدُمُوعِهِ ثُمَّ قَالَ لِي يَا دَاوُدُ لَعَنَ اللَّهُ قَاتِلَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَ مَا مِنْ عَبْدٍ شَرِبَ الْمَاءَ فَذَكَرَ الْحُسَيْنَ (عَلَيْهِ السَّلَامُ) وَ أَهْلَ بَيْتِهِ وَ لَعَنَ قَاتِلَهُ إِلَّا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَ حَطَّ عَنْهُ مِائَةَ أَلْفِ سَيِّئَةٍ وَ رَفَعَ لَهُ مِائَةَ أَلْفِ دَرَجَةٍ وَ كَأَنَّمَا أُعْتِقَ مِائَةَ أَلْفِ نَسَمَةٍ وَ حَسَرَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ ثَلَاثَ أَلْفِ مِائَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ja'far, from the one who mentioned it, from Al Khashab, from Ali Bin Al Hasaan, from Abdul Rahman Bin Kaseer, from Dawood Al Raqy who said,

‘I was in the presence of Abu Abdullah^{-asws} when he^{-asws} asked for water. So when he^{-asws} drank it, I saw him^{-asws} bewail and his^{-asws} eyes filled with his^{-asws} tears. Then he^{-asws} said to me: ‘O Dawood! May Allah^{-azwj} Curse the killers of Al-Husayn^{-asws}, and there is none from a servant who drinks the water, so he remembers Al-Husayn^{-asws} and the People of his^{-asws} household, and curses his^{-asws} killers, except that Allah^{-azwj} Mighty and Majestic Writes for him one hundred thousand Rewards, and Deletes from him one hundred thousand sins, and raises for him one hundred thousand levels, and it is as if he has liberated one hundred thousand persons, and Allah^{-azwj} Mighty and Majestic would Resurrect him on the Day of Judgement as cool-hearted’.⁴⁹

The Sins of People of Kindness will be Forgiven:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ يُقَالُ لَهُمْ إِنَّ دُنُوبَكُمْ قَدْ عُفِرَتْ لَكُمْ فَهَبُوا حَسَنَاتِكُمْ لِمَنْ شِئْتُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Al Barqy, from one of our companions, raising it,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The people (performers) of the acts of kindness, they are the people of the acts of kindness in the Hereafter. It would be said to them: ‘Your sins have been Forgiven for you, so you can gift your good deeds to whomsoever you so desire to’.⁵⁰

⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 234 H 9

⁴⁹ Al Kafi – V 6 – The Book of Drinks Ch 11 H 6

⁵⁰ Al Kafi – V 4 – The Book of Zakaat Ch 69 H 2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ أَبِي جَعْفَرٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَابُّ سَخِيٍّ مُرَهَّقٌ فِي الذُّنُوبِ أَحَبُّ إِلَى اللَّهِ مِنْ شَيْخٍ عَابِدٍ بَخِيلٍ .

A number of our companions, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Shuayb, from Abu Ja'far Al Madainy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A youth drenched in the sins is more Beloved to Allah^{-azwj} than a worshipping stingy old man'.⁵¹

يا موسى أتدري أن عبدا من عبادي يكون له ذنوب وخطايا تبلغ أعنان السماء فأغفرها له، ولا أبالي؟ قال: يا رب وكيف لا تبالي؟

Allah^{-azwj} Said: 'O Musa! Do you know that there is a servant from the servants for Mine whose sins reach to the limits of the sky, but I^{-azwj} Forgive him and do not hold him accountable?'
Musa^{-asws} asked: 'O Lord! What is the reason for not quizzing him?'

قال تعالى: لخصلة شريفة تكون في عبدي احبها، وهي أن يحب إخوانه الفقراء المؤمنين، ويتعاهدهم، ويساوي نفسه بهم، ولا يتكبر عليهم. فاذا فعل ذلك غفرت له ذنوبه، ولا ابالي.

Allah^{-azwj} Said: 'For the sake of one characteristic that I find in him and that is that he loves his poor believing brothers and inquires about their welfare and considers himself equal to them and is not arrogant to them. It is for this deed of his that I^{-azwj} Forgive all his sins and do not quiz him.⁵²

فان ذكر أنه جرى منه خير، حمد الله تعالى، وكبره على توفيقه، وإن ذكر معصية أو تقصيرا، إستغفر الله تعالى، وعزم على ترك معاودته، ومحا ذلك عن نفسه بتجديد الصلاة على محمد وآله الطيبين، وعرض بيعة أمير المؤمنين علي (عليه السلام) على نفسه، وقبوله لها، وإعادة لعن أعدائه وشانئيه ودفاعيه عن حقه. فاذا فعل ذلك قال الله عزوجل: لست أناقشك في شيء من الذنوب مع مولاتك أوليائي، ومعادتك أعدائي

'And when he remembers his good deeds like this then he should Praise Allah^{-azwj} for Providing him with guidance, and if he remembers his sins or shortcomings he should repent and ask for forgiveness from Allah^{-azwj} and say that he will not repeat these again. He should then send salutations and felicitations on Muhammad^{-saww} and his^{-saww} goodly progeny^{-asws}, and renew his allegiance to the Commander of the Faithful^{-asws} and accept it (with humbleness), and send curses upon his enemies^{-la} and those that usurped his^{-asws} rights. If he were to do this then Allah^{-azwj} Says: 'I will not Ask you anything about any of your sins for you are a friend of My^{-azwj} friends and an enemy of My^{-azwj} enemies.'

قوله عزوجل: " اياك نعبد واياك نستعين "

⁵¹ Al Kafi – V 4 – The Book of Zakaat Ch 76 H 14

⁵² Tafseer Imam Hassan Askari^{asws}, an extract.

The Words "**You^{azwj} do we worship and from You^{azwj} do we seek for help**" - (An extract).⁵³

The Forgiveness Through Intercession:

وَ عَنْهُ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِيَّيَّ شَافِعَ يَوْمَ الْقِيَامَةِ لِأَرْبَعَةِ أَصْنَافٍ وَ لَوْ جَاءُوا بِذُنُوبٍ أَهْلُ الدُّنْيَا رَجُلٌ نَصَرَ دُرِّيَّتِي وَ رَجُلٌ بَدَّلَ مَالَهُ لِذُرِّيَّتِي عِنْدَ الْمُضِيقِ وَ رَجُلٌ أَحَبَّ دُرِّيَّتِي بِاللِّسَانِ وَ بِالْقَلْبِ وَ رَجُلٌ يَسْعَى فِي حَوَائِجِ دُرِّيَّتِي إِذَا طُرِدُوا أَوْ شُرِدُوا .

And from him, from his father, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘I^{saww} would be an intercessor on the Day of Judgement for four types (of people) and even though they may have come with the sins of the people of the world – a man who helped my^{saww} children; and a man who spent his wealth for my^{saww} descendants during constraints; and a man who loved my^{saww} children by the tongue, and by the heart; and a man who strived regarding the needs of my^{saww} children when they were either expelled or displaced’.⁵⁴

Love of Ahl Al-Bayt^{asws} destroys the Sins:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ (عليه السلام) فَجَاءَ صَبِيٌّ مِنْ صِبْيَانِهِ فَنَآوَلَهُ وَرَدَّهُ فَقَبَّلَهَا وَ وَضَعَهَا عَلَى عَيْنَيْهِ ثُمَّ نَآوَلْنِيهَا وَ قَالَ يَا أَبَا هَاشِمٍ مَنْ تَنَاوَلَ وَرَدَّهُ أَوْ رَجَحَانَهُ فَقَبَّلَهَا وَ وَضَعَهَا عَلَى عَيْنَيْهِ ثُمَّ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَيْمَةَ كَتَبَ اللَّهُ لَهُ الْحَسَنَاتِ مِثْلَ رَمْلِ عَالِيَجٍ وَ مَحَا عَنْهُ مِنَ السَّيِّئَاتِ مِثْلَ ذَلِكَ .

Ali Bin Muhammad, from one of his companions, from Abu Hashim Al Ja’fary who said,

‘I went over to Abu Al Hassan^{asws} the owner of the army (*Saahib Al-Askar*^{asws}), so there came a child from his^{asws} children and gave him a rose. So he^{asws} kissed it and placed it upon his^{asws} eyes, then gave it to me and said: ‘O Abu Hashim! The one who grabs a rose or basil should kiss it and place it upon his eyes, then send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, the Imams^{asws}, Allah^{azwj} would Write for him the rewards similar to the sands of the wilderness, and delete the sins from him similar to that’.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَارًا يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَنْتَهِكُ الصَّلَاةَ فَضَلًّا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَلَا أَحْبَبْتُمْ بَيْنَ هُوَ شَرٌّ مِنْهُ قُلْتُ بَلَى قَالَ النَّاصِبُ لَنَا شَرٌّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَبْدِ يُذَكَّرُ عِنْدَهُ أَهْلُ الْبَيْتِ فَيُرْقُ لِيَذْكُرْنَا إِلَّا مَسَحَتِ الْمَلَائِكَةُ ظَهْرَهُ وَ عُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّقَاعَةَ لَمَقْبُولَةٌ وَ مَا تُقْبَلُ فِي نَاصِبٍ

⁵³ Tafseer Imam Hassan Askari^{asws}, an Extract.

⁵⁴ Al Kafi – V 4 – The Book of Zakat Ch 83 H 9

⁵⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 63 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja’far^{-asws} said, when I said from him^{-asws}, ‘We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters’. He^{-asws} said: ‘Glory be to Allah^{-azwj}! And that is a great matter. However, shall I^{-asws} inform you of the one who is more evil than him?’ I said, ‘Yes’.

He^{-asws} said: ‘The one who is hostile to us^{-asws} (Nasibi) is more evil than him. But rather, there is none from the servant in whose presence the People^{-asws} of the Household are mentioned and he sympathises with our^{-asws} remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the ‘Eman’ (faith), and his intercession is Accepted whilst it is not acceptable for the Nasibi (hostile one).

وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِحَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكْفُ عَنِّي الْأَذَى فَيُشْفَعُ فِيهِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مَنْ كَانِي عَنْكَ فَيُدْخِلُهُ الْجَنَّةَ وَ مَا لَهُ مِنْ حَسَنَةٍ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةٌ لَيُشْفَعُ لِثَلَاثِينَ إِنْسَانًا فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ.

And that the Believer will intercede for his neighbour even if there is no good deed to his credit. He will say, ‘O Lord^{-azwj}! My neighbour used to restrain himself from hurting me’, so he will intercede for him’. So Allah^{-azwj} Blessed and High will say: “I^{-azwj} am your Lord^{-azwj} and more Right to Suffice for you. So He^{-azwj} will Enter him in the Paradise although there will be no good deeds to his credit. And that the lowest of the ‘Momineen’ (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, “[26:100] **So we have no intercessors, [26:101] Nor a true friend**”.⁵⁶

احمد بن محمد ويعقوب بن يزيد عن الحسن بن علي بن فضال عن ابي جميله عن محمد بن الحلبي عن ابي عبد الله عليه السلام قال ان الله مثل لى امتى في الطين وعلمني اسمائهم كلها كما علم آدم الاسماء كلها فمر بى اصحاب الرايات فاستغفرت لعلى و شيعته ان ربي وعدني في شيعه على خصله قيل يا رسول الله وما هي قال المغفرة منهم لمن آمن واتقى لا يغادر منهم صغيرة ولا كبيرة ولهم تبدل السيئات حسنات.

Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Bin Al-Halby who has said:

Abu Abdullah^{-asws}, said: ‘Allah^{-azwj} Made the like of my^{-saww} community in the clay and Taught me^{-asws} all of their names just as He^{-azwj} Taught Adam^{-as} all the names. When the flag bearers (angels of the proximity) pass by, they sought forgiveness for Ali^{-asws}’s Shiites, as my Lord^{-azwj} has Promised to me^{-saww} the special blessings for the Shiites. They asked: ‘O Messenger^{-saww} of Allah^{-azwj}, and what is it?’ He^{-saww} said: ‘The forgiveness for those who believe and observe piety, not leaving any sins on them, whether big or small, and to convert their sins into good deeds.’⁵⁷

⁵⁶ Al-Kafi, V 8, H. 14520

⁵⁷ Basaair ul Darajat, Ch. 14, H. 1.

حدثنا الحسين بن محمد عن معلى بن محمد عن احمد بن عبد الله عن عبد الله بن اسحق عن علي بن ابي بصير قال قال ابو عبد الله عليه السلام يا ابا محمد ما فعل ابو حمزة قال جعلت فداك خلفته صالحا فقال إذا رجعت إليه فاقرأه السلام واعلمه انه يموت يوم كذا وكذا من شهر وكذا وكذا قال ابو بصير جعلت فداك لقد كان فيه انس وكان لكم شيعة قال صدقت يا ابا محمد ما عندنا خير له قال جعلت فداك شيعتكم قال نعم إذا خاف الله بوراقبه وتوقى الذنوب فاذا فعل ذلك كان معنا في درجاتنا قال ابو بصير فرجعت فما لبث ابو حمزة حتى هلك تلك الساعة في ذلك اليوم.

It has been narrated to us from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Abdullah, from Abdullah bin Is'haq, from Ali Bin Abu Baseer who said:

‘Abu Abdullah^{-asws} said: ‘O Abu Muhammad, what did Abu Hamza do?’ I said, ‘May I be sacrificed for you^{-asws}, he has a good legacy behind him’. He^{-asws} said: ‘When you return to him, convey my^{-asws} greetings to him, and let him know that he will be dying on such and such a day, in such and such a month’. Abu Baseer said, ‘May I be sacrificed for you, there was love in this, and he was a Shiite to you^{-asws}’. He^{-asws} said: ‘You have spoken the truth, O Abu Muhammad, what we^{-asws} have is better for him’.

He said, ‘May I be sacrificed for you, your^{-asws} Shiites?’ He^{-asws} said: ‘Yes, if they fear Allah^{-azwj} by observing piety, and fear the sins. If they do that act, they would be with us^{-asws} in our^{-asws} levels’. Abu Baseer said, ‘I returned. Abu Hamza, as had been predicted for him, died in that predicted hour on that predicted day’.⁵⁸

يا عبادي اعملوا افضل الطاعات واعظمها لاسمحكم وإن قصرتم فيما سواها واتركوا أعظم المعاصي وأقبحها لئلا اناقشكم في ركوب ماعداها. إن أعظم الطاعات توحيدى، وتصديق نبي، والتسليم لمن نصبه بعده. وهو علي بن ابي طالب (عليه السلام). والائمة الطاهرين من نسله صلوات الله عليهم.

(Allah^{-azwj} Says in a long Hadith): O My^{-azwj} servants! Perform your deeds in obedience so that I^{-azwj} May deal with you by Forgiveness and Leniency, even though they may be deficient. Avoid major and evil sins so that I^{-azwj} will not Ask you about them. The greatest obedience is My^{-azwj} Unity, verifying My^{-azwj} Prophet^{-saww} and accepting from his^{-saww} chosen one – and he is Ali Bin Abi Talib^{-asws} and the pure Imams^{-asws} from his^{-saww} progeny^{-asws}. (An extract).⁵⁹

مُحَمَّدُ بْنُ أَحْمَدَ عَنِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنِ يُوسُفَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ عَزَّ وَجَلَّ مَلَائِكَةً يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شِيعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ فِي أَوَانِ سُقُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ يُسْقِطُونَ بِحَمْدِ رَبِّهِمْ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا وَ اللَّهُ مَا أَرَادَ بِهَذَا غَيْرَكُمْ.

Muhammad Bin Ahmad, from Abdullah Bin Al-Salt, from Yunus, from the one whom he mention, from Abu Baseer who said:

Abu Abdullah^{-asws} said: ‘O Abu Muhammad! Allah^{-azwj} Mighty and Majestic has Angels who cut off the sins from the backs of our^{-asws} Shiites just like the cutting by the wind of the leaves from the tree in the season of autumn and that is the Statement of the Mighty and Majestic:

⁵⁸ Basaair ul Darajat, vol. 2, Ch. 1, H. 6

⁵⁹ Tafseer Imam Hassan Askari^{asws}, an Extract.

“[40:7] hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe”, and Allah^{-azwj} has not Intended by this other than you’.⁶⁰

A believer is not always inflicted due to Sins:

عن الصباح بن سيابة قال: قلت لابي عبد الله عليه السلام: ما أصاب المؤمن من بلاء فيذنب؟ قال: لا ولكن ليسمع أئيبه وشكواه، ودعاؤه الذي يكتب له بالحسنات، وتحط عنه السيئات وتدخر له يوم القيامة.

From Al Sabah Bin Sayaba who said,

‘I said to Abu Abdullah^{-asws}, ‘Whatever hits the *Momin* from the afflictions, so it is due to sins?’ He^{-asws} said: ‘No, but it is in order for his lamentation and his complaints and his supplications to be heard for which the good deeds would be written for him, and the evil deeds would be dropped off from him, and there would be collected for him (treasures) on the Day of Judgment’.⁶¹

Respite for Asking Forgiveness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا أُجِّلَ مِنْ غُدُوَّةٍ إِلَى اللَّيْلِ فَإِنْ اسْتَعْفَرَ اللَّهَ لَمْ يُكْتَبْ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Zurara who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The servant, when he sins, is given respite from the morning till the night. So if he seeks Forgiveness of Allah^{-azwj}, it would not be Written against him’.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْعَبْدُ الْمُؤْمِنُ إِذَا أَذْنَبَ ذَنْبًا أُجِّلَهُ اللَّهُ سَبْعَ سَاعَاتٍ فَإِنْ اسْتَعْفَرَ اللَّهَ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَإِنْ مَضَتِ السَّاعَاتُ وَ لَمْ يَسْتَغْفِرْ كُتِبَتْ عَلَيْهِ سَيِّئَةٌ وَإِنَّ الْمُؤْمِنَ لَيَذْكُرُ ذَنْبَهُ بَعْدَ عِشْرِينَ سَنَةً حَتَّى يَسْتَغْفِرَ رَبَّهُ فَيَغْفِرَ لَهُ وَ إِنَّ الْكَافِرَ لَيَنْسَاهُ مِنْ سَاعَتِهِ .

Ali Bin Ibrahim, from his father and Abu Ali Al Ashary and Muhammad Bin Yahya, altogether from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Fazal Bin Ayoub, from Abdul Samad Bin Bashir,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘A *Momin* servant, when he commits a sin, Allah^{-azwj} would Respite him for seven hours. So if he were to seek Forgiveness of Allah^{-azwj}, nothing would be Written against him; and if the seven hours pass by and he does not seek Forgiveness, one evil deed would be Written against him; and if the *Momin*

⁶⁰ Al-Kafi V 8, H. 14918

⁶¹ Kitab Al *Momin* – Ch1 H 34

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 1

remembers his sin after twenty year and he seeks Forgiveness of his Lord^{-azwj}, so He^{-azwj} would Forgive him; but the *Kafir* (unbeliever) would forget it from its time’.⁶³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ
مَا مِنْ مُؤْمِنٍ يُقَارِفُ فِي يَوْمِهِ وَ لَيْلَتِهِ أَرْبَعِينَ كَبِيرَةً فَيَقُولُ وَ هُوَ نَادِمٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from hisham Bin Salim, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘There is none from a *Momin* who commits forty major sins during his day and his night, so he is saying while he is regretful,

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ يَتُوبَ عَلَيَّ إِلَّا عَفَرَهَا اللَّهُ عَزَّ وَ جَلَّ

‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except for Him^{-azwj}, the Living, the Eternal, Initiator of the skies and the earth, One with the Majesty and the Benevolence, and I ask Him^{-azwj} that He^{-azwj} Sends Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and that He^{-azwj} should Turned to me (with Mercy),

لَهُ وَ لَا خَيْرَ فِيْمَنْ يُقَارِفُ فِي يَوْمٍ أَكْثَرَ مِنْ أَرْبَعِينَ كَبِيرَةً

Except that Allah^{-azwj} Mighty and Majestic would Forgive these for him; and there is no good in the one who commits during a day more than forty major sins’.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ اللَّهَ تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ وَ زَادَهُ فِي لَيْلَةٍ ظَلَمَاءَ فَوَجَدَهَا فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ ذَلِكَ الرَّجُلِ بِرَاحِلَتِهِ حِينَ وَجَدَهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Abu Ubeyda Al Haza’a who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Allah^{-azwj} the Exalted is more Intensely Happier with the repentance of His^{-azwj} servant than a man would be whose ride and his provision has strayed during a dark night, and he finds it. Allah^{-azwj} is more intensely Happy with the repentance of His^{-azwj} servant than that man would be when he finds his ride’.⁶⁵

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 3

⁶⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 7

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 8

Repentance for the followers of Ahl Al-Bayt^{-asws}:

يَج، الخرائج و الجرائح رُوِيَ أَنَّ أَبَا جَعْفَرٍ ع كَانَ فِي الْحَجِّ وَ مَعَهُ ابْنُهُ جَعْفَرٌ ع فَأَتَاهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ وَ جَلَسَ بَيْنَ يَدَيْهِ ثُمَّ قَالَ لِي
أُرِيدُ أَنْ أَسْأَلَكَ قَالَ سَلِ ابْنِي جَعْفَرًا

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported that Abu Ja’far^{-asws} was in (performing) the Hajj, and with him^{-asws} was his^{-asws} son^{-asws} Ja’far^{-asws}. A man came to him^{-asws} and greeted unto him^{-asws} and sat down in front of him^{-asws}, then said, ‘I want to ask you^{-asws}’. He^{-asws} said: ‘Ask my^{-asws} son^{-asws} Ja’far^{-asws}’.

قَالَ فَتَحَوَّلَ الرَّجُلُ فَجَلَسَ إِلَيْهِ ثُمَّ قَالَ أَسْأَلُكَ قَالَ سَلْ عَمَّا بَدَا لَكَ قَالَ أَسْأَلُكَ عَنْ رَجُلٍ أَذْنَبَ ذَنْبًا عَظِيمًا قَالَ أَفْطَرَ يَوْمًا فِي
شَهْرِ رَمَضَانَ مُتَعَمِّدًا قَالَ أَعْظَمُ مِنْ ذَلِكَ

He (the narrator) said, ‘The man turned and sat (in front of) him^{-asws}, then said, ‘I would like to ask you^{-asws}’. He^{-asws} said: ‘Ask about whatever comes to you’. He said, ‘I ask you^{-asws} about a man who commits a mighty sin’. He^{-asws} said: ‘Did he break Fast in the month of Ramazan deliberately?’ He said, ‘Mightier than that’.

قَالَ زَيْ فِي شَهْرِ رَمَضَانَ قَالَ أَعْظَمُ مِنْ ذَلِكَ قَالَ قَتَلَ النَّفْسَ قَالَ أَعْظَمُ مِنْ ذَلِكَ قَالَ إِنْ كَانَ مِنْ شِيعَةِ عَلِيٍّ ع مَشَى إِلَى بَيْتِ
اللَّهِ الْحَرَامِ وَ حَلَفَ أَنْ لَا يُعُودَ وَ إِنْ لَمْ يَكُنْ مِنْ شِيعَتِهِ فَلَا بَأْسَ

He^{-asws} said: ‘He committed adultery in the month of Ramazan?’ He said, ‘Mightier than that’. He^{-asws} said: ‘He killing the soul?’ He said, ‘Mightier than that’. He^{-asws} said, ‘If he was from the Shias of Ali^{-asws}, he should walk to the Sacred House of Allah^{-azwj} and oath that he would not repeat, and if he does not happen to be from his^{-asws} Shias, then there is nothing (no cure for him)’.

فَقَالَ لَهُ الرَّجُلُ رَحِمَكُمُ اللَّهُ يَا وَالدَّ فَاطِمَةَ ثَلَاثًا هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص

The man said to him^{-asws}, ‘May Allah^{-azwj} have Mercy on you^{-asws}, O son^{-asws} of (Syeda) Fatima^{-asws}!’ – three times – ‘That is how I had heard it from Rasool-Allah^{-saww}!’

ثُمَّ إِنَّ الرَّجُلَ ذَهَبَ فَالْتَمَتْ أَبُو جَعْفَرٍ ع فَقَالَ عَرَفْتَ الرَّجُلَ قَالَ لَا قَالَ ذَلِكَ الْخُضِرُ إِنَّمَا أَرَدْتُ أَنْ أُعَرِّفَكَهُ.

Then the man went away, so Abu Ja’far^{-asws} turned and said, ‘Do you^{-asws} know the man?’ He^{-asws} said: ‘No’. He^{-asws} said: ‘That is Al-Khizr^{-as}. But rather, he^{-asws} wanted to (get to) know you^{-asws}’.

عنه، عن أبيه ومحمد بن عيسى، عن صفوان بن يحيى، عن اسحاق بن عمار، عن عباد بن زياد قال: قال لي أبو عبد الله عليه السلام: يا عباد، ما على ملة ابراهيم أحد غيركم، وما يقبل الله الا منكم، ولا يغفر الذنوب الا لكم.

⁶⁶ Bihar Al Anwaar – V 46, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 20

From him, from his father, and Muhammad Bin Isa, from Safwan Bin Yahya, from Is'haq Bin Amaar, from Abaad Bin Ziyad who said,

'Abu Abdullah^{-asws} said to me: 'O Abaad! There is none upon the Religion of Ibrahim^{-as} apart from you (Shiah), and Allah^{-azwj} will not Accept (from anyone) except from you all, nor Forgive the sins (for anyone) except for you all'.⁶⁷

فضيل بن عثمان عن أبي عبيدة الخذاء قال: قلت لأبي جعفر عليه السلام جعلت فداك ادع الله لي فان لي ذنوبا كثيرة فقال: مه يا أبا عبيدة لا يكون الشيطان عوناً على نفسك ان عفو الله لا يشبهه شيء

Fazeyl Bin Usman, from Abu Ubeyda Al Haza'a who said,

'I said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! Supplicate to Allah^{-azwj} for me, for there are a lot of sins for me'. So he^{-asws} said to him: 'Shh! O Ubeyda! Do not let the Satan^{-la} assisted upon yourself. The Forgiveness of Allah^{-azwj} is such that nothing can resemble it'.⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ عَنْ سَيْفِ بْنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الْعَبْدَ لَفِي فُسْحَةٍ مِنْ أَمْرِهِ مَا بَيْنَهُ وَبَيْنَ أَرْبَعِينَ سَنَةً فَإِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مَلَكَيْهِ قَدْ عَمَّرْتُ عَبْدِي هَذَا عُمُرًا فَعَلَّطًا وَشَدِيدًا وَتَحَفُّظًا وَ أَكْتُبَا عَلَيْهِ قَلِيلَ عَمَلِهِ وَ كَثِيرَهُ وَ صَغِيرَهُ وَ كَبِيرَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Dawood, from Sayf, from Abu Baseer who said:

Abu Abdullah^{-asws} said that: 'The servant has the opportunity (to seek forgiveness) until he reaches at the age of **forty** (40) years. So when he reaches at the age of forty years, Allah^{-azwj} Reveals to His^{-azwj} two Angels: "I^{-azwj} have Let My^{-azwj} servant to get to this age, so stringent and be more strict with him and write down all from little, big, less, more from his deeds."⁶⁹

وعن أبي جعفر عليه السلام قال: لو كانت ذنوب المؤمن مثل رمل عالج، ومثل زبد البحر لغفرها الله له فلا تجتروا.

And from Abu Ja'far^{-asws} having said: '(Even) if the sins of the *Momin* were the likes of the grains of sand of the desert or the foam of the sea, Allah^{-azwj} would Forgive it for him, but do not be audacious (in committing sins)'.⁷⁰

وعن أبي عبد الله عليه السلام قال: يتوفى المؤمن مغفوراً له ذنوبه [ثم قال: إنا] والله جميعاً.

And from Abu Abdullah^{-asws} having said: 'The *Momin* is dying, his sins having been Forgiven for him'. Then he^{-asws} said: 'By Allah^{-azwj}! All of them'.⁷¹

⁶⁷ Al Mahaasin – V 1 Bk 4 – H 56

⁶⁸ Kitab Al Zohad – Ch 18 H 267

⁶⁹ Al-Kafi, Vol. 8, H. 14532

⁷⁰ Kitab Al *Momin* – Ch 2 H 64

⁷¹ Kitab Al *Momin* – Ch 2 H 65

Crying over Sins:

عنه، عن النوفلي، عن السكوني، عن أبي عبد الله، عن آباءه، عن علي (ع) قال: ثلاث منجيات، تكف لسانك، وتبكي على خطيئتك، ويسعك بيتك.

From him, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘There are three saviours – restraining your tongue, and weeping over your sins, and being sufficient for your household’.⁷²

عنه، عمن ذكره، قال: قال أبو عبد الله (ع): الخير كله في ثلاث خصال، في النظر، والسكوت، والكلام، فكل نظر ليس فيه اعتبار فهو سهو، وكل سكوت ليس فيه فكرة فهو غفلة، وكل كلام ليس فيه ذكر فهو لغو، فطوبى لمن كان نظره اعتبارا وسكوته فكرة وكلامه ذكرا، وبكى على خطيئته وآمن الناس شره

From him, from the one who mentioned it, said,

‘Abu Abdullah^{-asws} said: ‘All of the good is in three qualities – in the consideration, and the silence, and the speech. So every consideration in which there is no regard, so it is an oversight; and every silence in which there is no thinking, so it is oblivion; and every speech in which there is no remembrance (of Allah^{-azwj}), so it is a vanity. So the goodness is for the one who has regard in his consideration, and thinking in his silence, and remembrance in his speech, and he weeps over his sins, and the people would be secure from his evil’.⁷³

Forgivable, unforgiveable Sins & Those which Allah^{-azwj} May Forgive:

عنه، رفعه قال: إن أمير المؤمنين (ع) صعد المنبر بالكوفة فحمد الله وأثنى عليه، ثم قال: أيها الناس إن الذنوب ثلاثة، ثم أمسك، فقال له حبة العري: يا أمير المؤمنين قلت: "الذنوب ثلاثة" ثم أمسكت، فقال له: ما ذكرتها إلا وأنا أريد أن أفسرها ولكنه عرض لي بمر حال بيني وبين الكلام، نعم، الذنوب ثلاثة، فذنب مغفور وذنب غير مغفور، وذنب نرجو لصاحبه ونخاف عليه،

From him, raising it, said,

‘Amir-ul-Momineen^{-asws} ascended the Pulpit at Al-Kufa, so he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, then said: ‘O you people! The sins are three!’ Then he^{-asws} was silent. So Habat Al-Arny said to him^{-asws}, ‘O Amir-ul-Momineen^{-asws}! You^{-asws} said, ‘The sins are three’, then you^{-asws} were silent’. So he^{-asws} said to him: ‘I^{-asws} did not mention it except that I^{-asws} intended to explain it, but it has been presented to me^{-asws} in between the speech. Yes, the sins are three – the Forgivable sins, and the Unforgiveable sins, and the sins which its committer except that his Master^{-azwj} (will Forgive) and fears Him^{-azwj}’.

⁷² Al Mahaasin – V 1 Bk 1 H 5

⁷³ Al Mahaasin – V 1 Bk 1 H 10

قيل: يا أمير المؤمنين فبينها لنا قال: نعم، أما الذنب المغفور فعبد عاقبه الله على ذنبه في الدنيا فالله أحكم وأكرم أن يعاقب عبده مرتين،

It was said, ‘O Amir-ul-Momineen^{-asws}! So explain these to us’. He^{-asws} said: ‘Yes. As for the Forgivable sins, so the servant is Punished by Allah^{-azwj} for these sins in the world, and Allah^{-azwj} is more Wise and more benevolent that He^{-azwj} would Punish His^{-azwj} servant twice.

وأما الذنب الذي لا يغفر فظلم العباد بعضهم لبعض، إن الله تبارك وتعالى إذا برز خلقه أقسم قسما على نفسه فقال: وعزتي وجلالي لا يجوزني ظلم ظالم ولو كلف بكف ولو مسح بكف ونطحة ما بين الشاة القرناء إلى الشاة الجماء فيقتص الله للعباد بعضهم من بعض حتى لا يبقى لاحد عند أحد مظلمة، ثم يبعثهم الله إلى الحساب،

And as for the Unforgiveable sins, so the servants are unjust to each other. When Allah^{-azwj} Blessed and High Emerged His^{-azwj} creatures, Swore a Swear to Himself^{-azwj}. So He^{-azwj} Said: “By My^{-azwj} Honour and by My^{-azwj} Majestic! I^{-azwj} will not Permit the injustice of the unjust, even though it may be ‘a palm by a palm’, even if (one is) touched by a palm (branch) and the butting between one sheep and the other sheep”. Therefore, Allah^{-azwj} would Survey for the servants, some from the others until there does not remain any one with whom there is an injustice. Then Allah^{-azwj} would Send them to the Reckoning.

وأما الذنب الثالث فذنب ستره الله على عبده وورقه التوبة فأصبح خاشعا من ذنبه، راجيا لربه، فنحن له كما هو لنفسه، نرجو له الرحمة، ونخاف عليه العقاب.

And as for the third (category) of sin – so it is a sin which Allah^{-azwj} Veils for His^{-azwj} servant, and Gives him the inclination for the repentance. Thus, he becomes humble due to his sin, hopeful to his Lord^{-azwj}. So, we are to Him^{-azwj} just as He^{-azwj} is to Himself^{-azwj}. We hope to Him^{-azwj}, to Him^{-azwj} for the Mercy, and we fear to Him^{-azwj} for the Punishment’.⁷⁴

Save Your Dying Ones from the Fire:

وفي رواية فضيل بن عثمان عن رفاعه قال: قال أبو – عبد الله عليه السلام: من شهد " أن لا اله الا الله " عند موته دخل الجنة قال النبي صلى الله عليه وآله: لقنوا موتاكم " لا اله الا الله " فانها تخدم الخطايا، قال كيف من قالها في حياته؟ – قال: هي أهدم وأهدم.

And in a report of Fazeyl Bin Usman, from the one who raised it, said,

‘Abu Abdullah^{-asws} said: ‘The one who testifies that ‘there is no god except for Allah^{-azwj}’ at the time of his death would enter the Paradise. The Prophet^{-saww} said: ‘Educate your dying ones to say that, ‘there is no god except for Allah^{-azwj}’, for it would demolish your sins’. He (the narrator) said, ‘How is it for the one who says it during his lifetime?’ He^{-asws} said: ‘It pulls down and destroys (the sins)’.⁷⁵

⁷⁴ Al Mahaasin – V 1 Bk 1 H 18

⁷⁵ Al Mahaasin – V 1 Bk 2 H 27

Hoping for the Mercy of Allah^{-azwj}

عنه، عن ابن فضال، عن الحسن بن الجهم، عن بعض أصحابنا، عن أبي - جعفر عليه السلام، قال: يوقف عبد بين يدي الله تعالى يوم القيامة فيأمر به إلى النار فيقول: لا وعزتك ما كان هذا ظني بك، فيقول: ما كان ظنك بي؟ - فيقول: كان ظني بك أن تغفر لي، فيقول: قد غفرت لك.

From him, from Ibn Fazaal, from Al Hassan Bin Al Jaham, from one of his companions,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘A servant would pause in front of Allah^{-azwj} the High on the Day of Judgement, so he would be Commanded with to go to the Fire. So he would be saying, ‘No, by Your^{-azwj} Honour! This was not my thinking of You^{-azwj}’. So He^{-azwj} would be Saying: “What was your thinking about Me^{-azwj}?” So he would be saying, ‘I thought of You^{-azwj}, that You^{-azwj} would be Forgiving me’. So Allah^{-azwj} would be Saying “I^{-azwj} have Forgiven you”.

قال أبو جعفر عليه السلام: أما والله ما ظن به في الدنيا طرفة عين ولو كان ظن به في الدنيا طرفة عين ما أوقفه ذلك الموقف لما رأى من العفو.

Abu Ja’far^{-asws} said: ‘But, by Allah^{-azwj}! Do not think (inappropriately) about Him^{-azwj} in the world even for the blink of an eye, and if you did think (inappropriately) about Him^{-azwj} in the world even for the blink of an eye, you would not pause in that pausing and see anything from the Forgiveness’.⁷⁶

عنه، عن ابن محبوب، عن علي بن رثاب، قال: سمعت أبا عبد الله عليه السلام يقول: يؤتى بعبد يوم القيامة ظالم لنفسه، فيقول الله تعالى له: ألم أمرك بطاعتي؟ ألم أنهك عن معصيتي؟ - فيقول: بلى يا رب، ولكن غلبت علي شهوتي، فان تعذبتني فبذني، لم تظلمني، فيأمر الله به إلى النار،

From him, from Ibn Mahboub, from Ali Bin Ra’ib who said,

‘I heard Abu Abdullah^{-asws} saying: ‘They will come with a servant on the Day of Judgement who had been unjust to himself (sinned). So Allah^{-azwj} the High would be Saying to him: “Did I^{-azwj} not Command you to obey Me^{-azwj}? Did I^{-azwj} not Forbid you from disobeying Me^{-azwj}?” So he would be saying, ‘Yes, O Lord^{-azwj}! But my lustful desires overcame me, so if You^{-azwj} were to Punish me for my sins, You^{-azwj} would not be unjust to me’. So Allah^{-azwj} would Command for him to be in the Fire.

فيقول: ما كان هذا ظني بك، فيقول: ما كان ظنك بي؟ - قال كان ظني بك أحسن الظن، فيأمر الله به إلى الجنة، فيقول الله تبارك وتعالى: لقد نفعك حسن ظنك بي الساعة.

So, he would be saying, ‘This was not my thinking of You^{-azwj}’. So He^{-azwj} would be Saying: “What was your thinking of Me^{-azwj}?” He would say, ‘My thoughts of You^{-azwj} were good

⁷⁶ Al Mahaasin – V 1 Bk 2 H 3

thoughts’. So Allah^{-azwj} Would Command him to be in the Paradise. So Allah^{-azwj} Blessed and High would Say: “I^{-azwj} have Excused you due to your good thoughts of Me^{-azwj} for a moment’.⁷⁷

Supplications for Seeking Forgiveness:

عَنْهُ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ بَعْدَ الْفَرِيضَةِ مِنَ الصَّلَاةِ قَبْلَ أَنْ يُزَوَّلَ رُكْبَتَيْهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا عَشْرَ مَرَّاتٍ مَحَا اللَّهُ عَنْهُ أَرْبَعِينَ أَلْفَ سَيِّئَةٍ وَكُتِبَ اللَّهُ لَهُ أَرْبَعِينَ أَلْفَ حَسَنَةٍ وَكَانَ مِثْلَ مَنْ قَرَأَ الْقُرْآنَ اثْنَيْ عَشْرَةَ مَرَّةً ثُمَّ التَّقَتِ إِلَيَّ فَقَالَ أَنَا فَلَا أُزَوَّلُ رُكْبَتَيْ حَتَّى أَفُوكَهَا مِائَةَ مَرَّةٍ وَأَمَّا أَنْتُمْ فَقُولُوهَا عَشْرَ مَرَّاتٍ

From him, from his father, from Safwan, from Is'haq Bin Amaar who said,

‘Abu Abdullah^{-asws} said: ‘The one who says after the Obligatory Prayer before relieving his knees, ‘I testify that there is no god except for Allah^{-azwj}, One with no associates for Him^{-azwj}, One god, Eternal, not having Taken a companion or a son’ – ten times, Allah^{-azwj} would Delete from him **forty thousand thousand sins**, and Allah^{-azwj} would Write for him **forty thousand thousand Rewards**, and he would be like the one who recited the Quran twelve times’. Then he^{-asws} faced towards me and said: ‘But, I^{-asws} do not relieve my^{-asws} knees until I^{-asws} say it one hundred times, but as for you all, you should be saying it **ten (10) times**’.⁷⁸

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا

For Seeking Forgiveness:

قَالَ أَبُو هَاشِمٍ فَقُلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْنِي فِي حِزْبِكَ وَ فِي زُمْرَتِكَ فَأَقْبَلَ عَلَيَّ⁷⁹

(Abu Abdullah^{-asws} told for sins the following prayers to one of his companions:)

اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ ص وَ عَلِيِّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ (عليهم السلام)»

‘Our Allah^{-azwj}! If there were sins upon me, so I have bowed my face in Your^{-azwj} Presence. So I divert myself to You^{-azwj} by Your^{-azwj} Prophet^{-saww}, a Prophet^{-saww} of Mercy, and Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws}’.⁸⁰

⁷⁷ Al Mahaasin – V 1 Bk 2 H 4

⁷⁸ Al Mahaasin – V 1 Bk 2 H 73

⁷⁹ التعقيب المختص بصلاة الفجر -43باب 188 83 بحار الأنوار

⁸⁰ تفسير القمي 1: 344

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ مُؤْمِنٍ يُقَارِفُ فِي يَوْمِهِ وَ لَيْلَتِهِ أَرْبَعِينَ كَبِيرَةً فَيَقُولُ وَ هُوَ نَادِمٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Hisham Bin Salim, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘There is none from a *Momin* who commits forty major sins during his day and his night, so he is saying while he is regretful,

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ
وَ أَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ يَتُوبَ عَلَيَّ

‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except for Him^{-azwj}, the Living, the Eternal, Initiator of the skies and the earth, One with the Majesty and the Benevolence, and I ask Him^{-azwj} that He^{-azwj} Sends Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and that He^{-azwj} should Turned to me (with Mercy),’

إِلَّا غَفَرَهَا اللَّهُ عَزَّ وَ جَلَّ لَهُ وَ لَا خَيْرَ فِيمَنْ يُقَارِفُ فِي يَوْمٍ أَكْثَرَ مِنْ أَرْبَعِينَ كَبِيرَةً

Except that Allah^{-azwj} Mighty and Majestic would Forgive these for him; and there is no good in the one who commits during a day more than forty major sins.⁸¹

وفي حديث آخر رواه عبد الله بن سنان وابن اسماعيل، عن أخيه، عن أحدهما عليهما السلام، قال: إذا صليت يوم الجمعة فقل: " اللهم صل على محمد وآل محمد، الاوصياء المرضيين بأفضل صلواتك، وبارك عليهم بأفضل بركاتك، والسلام عليه وعليهم، وعلى أرواحهم وأجسادهم ورحمة الله و بركاته " كتب الله له مائة ألف حسنة، ومحا عنه مائة ألف سيئة، وقضى له بها مائة ألف حاجة، ورفع له بها مائة ألف درجة.

And in another Hadeeth, it has been reported from Abdullah Bin Sinan, and Ibn Ismail, from his brother,

(It has been narrated) from one of them^{-asws} (5th or 6th Imam^{-asws}) having said: ‘When you Pray on the day of Friday, so say, ‘Our Allah^{-azwj}! Send *Salawaat* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, the successors^{-asws} You^{-azwj} are Pleased with, with the highest of Your^{-azwj} *Salawaat*, and Bless them with the highest of Your^{-azwj} Blessing, and the Greetings upon them and to them, and upon their souls and their bodies, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings’ – Allah^{-azwj} would Write for him one hundred thousand Rewards, and Delete from him one hundred thousand sins, and Fulfil for him one hundred thousand of his needs, and Raise for him, due to it, one hundred thousand Levels’.⁸²

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 7

⁸² Al Mahaasin – V 1 Bk 2 H 96

Seeking Forgiveness from uncountable Sins:

عنه، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن بكر بن محمد، عن فضيل بن يسار، عن أبي عبد الله عليه السلام، قال: من ذكرنا عنده، ففاضت عيناه ولو مثل جناح الذباب، غفر الله ذنوبه ولو كانت مثل زيد البحر.

From him, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Bakr Bin Muhammad, from Fazeyl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one in whose presence we^{-asws} are mentioned, so his eyes overflow (with tears) even though it may be like the wing of the flies, Allah^{-azwj} would Forgive his sins even though they may be like the foam of the sea’.⁸³

Allah^{-azwj} had not Forgiven you:

One must keep on seeking forgiveness and should never abandon praying for forgiveness as it is part of worship.

يج، الخرائج و الجرائح روي عن داود بن كثير الرقي قال: كنت عند الصادق ع و أبو الخطاب و المفضل و أبو عبد الله البلخي إذ دخل علينا كثير التواء و قال إن أبا الخطاب هو يشتم أبا بكر و عمر و عثمان و يظهر البراءة منهم

(The book) ‘Al Kharaij Wa Al Jaraihi’ – It is reported from Dawood Bin Kaseer Al Raqqy who said,

‘I was in the presence of Al-Sadiq^{-asws}, and Abu Al-Khattab, and Abu Abdullah Al-Balkhy, when Kaseer Al-Nawa’a entered to us and said, ‘Abu Al-Khattab, he insults Abu Bakr, and Umar, and Usman, and he manifests the disavowal from them!’

فالتفت الصادق ع إلى أبي الخطاب و قال يا محمد ما تقول قال كذب و الله ما سمع قط شتمهما متي فقال الصادق ع قد حلفت و لا يجلف كاذباً فقال صدق لم أسمع أنا منه و لكن حدثني الثقة به عنه قال الصادق ع و إن الثقة لا يبلغ ذلك

Al-Sadiq^{-asws} turned to Abu Al-Khattab and said: ‘O Muhammad! What are you saying?’ He said, ‘By Allah^{-azwj}, he is lying! They have not been heard at all being insulted from me’. Al-Sadiq^{-asws} said: ‘He has sworn (by Allah^{-azwj}), and he does not swear falsely’. He said, ‘He speaks the truth. I did not hear from him, but it was narrated to me by a trustworthy one from him’. Al-Sadiq^{-asws} said: ‘And the trusted one does not reach that’.

فلما خرج كثير التواء قال الصادق ع أما و الله لئن كان أبو الخطاب ذكر ما قال كثير لقد علم من أمرهم ما لم يعلمه كثير و الله لقد جلسا مجلس أمير المؤمنين ع غضباً فلا غفر الله لهما و لا عفا عنهما

When Kaseer Al-Nawa’a went out, Al-Sadiq^{-asws} said: ‘But, by Allah^{-azwj}! Even if Abu Al-Khattab had mentioned what Kaseer said, he knows from their matter what Kaseer does not know. By Allah^{-azwj}! They had both sat in the seat of Amir Al-Momineen^{-asws}, usurping, may Allah^{-azwj} not Forgive them nor Pardon them!’

⁸³ Al Mahaasin – V 1 Bk 2 H 110

فَبُهِتَ أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ فَنَظَرَ إِلَى الصَّادِقِ عَ مُتَعَجِّبًا يَمَّا قَالَ فِيهِمَا فَقَالَ الصَّادِقُ عَ أَنْكَرْتَ مَا سَمِعْتَ فِيهِمَا قَالَ كَانَ ذَلِكَ

Abu Abdullah Al- Balkhy was astonished. He looked at Al-Sadiq^{asws} surprised from what he^{asws} had said regarding them. Al-Sadiq^{asws} said: 'You didn't like what I^{asws} said about them?' He said, 'That has happened!'

قَالَ الصَّادِقُ عَ فَهَلَّا كَانَ الْإِنْكَارُ مِنْكَ لَيْلَةَ دَفَعْتَ إِلَيْكَ فُلَانٌ بِنُ فُلَانٍ الْبَلْخِيُّ جَارِيَتَهُ فُلَانَةَ لِتَبِيعَهَا فَلَمَّا عَبَرْتَ النَّهْرَ افْتَرَشْتَهَا فِي أَصْلِ شَجَرَةٍ

Al-Sadiq^{asws} said: 'So why wasn't there a dislike from you on the night so and so, son of so and so Al-Balkhy handed over a slave girl to you in order to sell her? When you crossed the river, you spread her bed in the base of the tree'.

فَقَالَ الْبَلْخِيُّ قَدْ مَضَى وَ اللَّهُ هَذَا الْحَدِيثِ أَكْثَرُ مِنْ عِشْرِينَ سَنَةً وَ لَقَدْ ثُبْتُ إِلَى اللَّهِ مِنْ ذَلِكَ فَقَالَ الصَّادِقُ عَ لَقَدْ ثُبْتُ وَ مَا تَابَ اللَّهُ عَلَيْكَ وَ لَقَدْ غَضِبَ اللَّهُ لِصَاحِبِ الْجَارِيَةِ ثُمَّ رَكِبَ وَ سَارَ الْبَلْخِيُّ مَعَهُ

Al-Balkhy said, 'By Allah^{azwj}! More than twenty years have passed for this event, and I have already repented to Allah^{azwj} from that!' Al-Sadiq^{asws} said: 'Although you repented, but Allah^{azwj} did not Turn to you, and Allah^{azwj} is Angered for the owner of the slave girl'. Then he rode, and Al-Balkhy travelled with him -an extract. ”⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ وَ عُبَيْدِ اللَّهِ الطَّوِيلِ عَنْ شَيْخٍ مِنَ النَّخَعِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِيَّيْ لَمْ أَرَلْ وَالْيَا مُنْذُ زَمَنِ الْحَجَّاجِ إِلَى يَوْمِي هَذَا فَهَلْ لِي مِنْ تَوْبَةٍ قَالَ فَسَكَتَ ثُمَّ أَعَدْتُ عَلَيْهِ فَقَالَ لَا حَتَّى تُؤَدِّيَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Wahab Bin Abd Rabbih, and Ubeydullan Al Taweel, from a Sheykh from Al Nakha'a who said,

'I said to Abu Ja'far^{asws}: 'I have not ceased to be a governor since the era of Al-Hajjaj up to this day of mine. So, is there a repentance for me?' So he^{asws} remained silent. Then I repeated unto him^{asws}, so he^{asws} said: 'No, until you repay to every rightful one, his right'.⁸⁵

Self- Conceited and Boastful One:

عَنْهُ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ دَخَلَ رَجُلَانِ الْمَسْجِدَ أَحَدُهُمَا عَابِدٌ وَ الْآخَرُ فَاسِقٌ فَحَرَجَا مِنَ الْمَسْجِدِ وَ الْفَاسِقُ صَدِيقٌ وَ الْعَابِدُ فَاسِقٌ وَ ذَلِكَ أَنَّهُ يَدْخُلُ الْعَابِدُ الْمَسْجِدَ مُدَلًّا بِعِبَادَتِهِ يُدِلُّ بِهَا فَتَكُونُ فِكْرَتُهُ فِي ذَلِكَ وَ تَكُونُ فِكْرَةُ الْفَاسِقِ فِي التَّنَدُّمِ عَلَى فِسْقِهِ وَ يَسْتَعْفِرُ اللَّهُ عَزَّ وَ جَلَّ يَمَّا صَنَعَ مِنَ الذُّنُوبِ .

From him, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from one of our companions,

⁸⁴ Bihar Al Anwaar – V 46, The book of History – Ja'far Al Sadiq^{asws}, Ch 5 H 149

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 3

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) having said: ‘Two men entered the Masjid. One of them was a worshipper and the other one an immoral one. So when they both exited from the Masjid, the immoral one was truthful and the worshipper was immoral, and that is because the worshipper entered into the Masjid with a feeling of self-importance with praising (and being boastful about) his worship. So his thinking happened to be in that (state), and the thinking of the immoral one happened to be in the remorse upon his immorality, and he sought the Forgiveness of Allah^{-azwj} Mighty and Majestic from what he had done from the sins’.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَعْمَلُ الْعَمَلَ وَهُوَ خَائِفٌ مُشْفِقٌ ثُمَّ يَعْمَلُ شَيْئاً مِنَ الْبِرِّ فَيَدْخُلُهُ شِبْهُ الْعُجْبِ بِهِ فَقَالَ هُوَ فِي حَالِهِ الْأَوَّلَى وَهُوَ خَائِفٌ أَحْسَنُ حَالاً مِنْهُ فِي حَالِ عُجْبِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Al Hajjaj who said,

‘I said to Abu Abdullah^{-asws}, ‘The man does the (good) deed and he is fearful, worried. Then he does something from the righteousness, so something like the self-importance enters into him due to it’. So he^{-asws} said: ‘His being in his first state while he was fearful is a better state than him being in a state of self-importance’.⁸⁷

وَقَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ لِدَاوُدَ (عَلَيْهِ السَّلَامُ) يَا دَاوُدُ بَشِّرِ الْمُذْنِبِينَ وَ أَنْذِرِ الصَّادِقِينَ قَالَ كَيْفَ أَبَشِّرُ الْمُذْنِبِينَ وَ أَنْذِرِ الصَّادِقِينَ قَالَ يَا دَاوُدُ بَشِّرِ الْمُذْنِبِينَ أَيُّ أَقْبَلُ التَّوْبَةَ وَ أَعْفُو عَنِ الذَّنْبِ وَ أَنْذِرِ الصَّادِقِينَ أَلَّا يُعْجَبُوا بِأَعْمَالِهِمْ فَإِنَّهُ لَيْسَ عَبْدٌ أَنْصَبُهُ لِلْحِسَابِ إِلَّا هَلَكَ .

(In a long Hadith Imam^{-asws} said) And he^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Said to Dawood^{-as}: “O Dawood^{-as}! Give glad tidings to the sinners and warn the truthful!” He^{-as} said: ‘How do I^{-as} give glad tidings to the sinners and warn the truthful?’ He^{-azwj} Said: “O Dawood^{-as}! Give glad tidings to the sinners that I^{-azwj} Accept the repentance and Pardon the sins, and warn the truthful that they should not be self-conceited with their deeds, for there is no servant who will be linked with it for the Reckoning except that he would be destroyed!”’.⁸⁸

Appendix: Additional Ahadith on Sins and Forgiveness

فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يرفعه إلى الأصمعي بن نُبَاتَةَ أَنَّهُ قَالَ: كُنْتُ جَالِساً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَهُوَ يَفْضِي بَيْنَ النَّاسِ إِذْ جَاءَهُ جَمَاعَةٌ مَعَهُمْ أَسْوَدُ مَشْدُودُ الْأَكْتَفِ فَقَالُوا هَذَا سَارِقٌ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ يَا أَسْوَدُ سَرَقْتَ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَهُ تَكَلَّمْتَ أَمْكَ إِنَّ قُلْتَهَا ثَانِيَةً فَطَعْتُ يَدَكَ

(The books) ‘Al Rawza’, (and) ‘Al Fazaail’ of Ibn Shazan, by the chains raising it to Al Asbagh Bin Nubata who said,

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 6

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 7

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 8

‘I was seated in the presence of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and he^{-asws} was judging between the women, when a group came having a black (man) of strong shoulders with them. They said, ‘This one is a thief, O Amir Al-Momineen^{-asws}!’ He^{-asws} said: ‘O black man! Did you steal?’ He said, ‘Yes, O Amir Al-Momineen^{-asws}!’ He^{-asws} said: ‘May your mother be bereft of you! If you were to say it a second time, I^{-asws} will cut your hand’.

قَالَ نَعَمْ يَا مَوْلَايَ قَالَ وَبِكَ أَنْظُرُ مَاذَا تَقُولُ سَرَقْتَ قَالَ نَعَمْ يَا مَوْلَايَ فَعِنْدَ ذَلِكَ قَالَ افْطَعُوا يَدَهُ فَقَدْ وَجَبَ عَلَيْهِ الْقَطْعُ قَالَ فَفُطِعَ يَمِينُهُ فَأَخَذَهَا بِشِمَالِهِ وَهِيَ تَقْطُرُ دَمًا فَاسْتَقْبَلَهُ رَجُلٌ يُقَالُ لَهُ ابْنُ الْكَوَاءِ فَقَالَ يَا أَسْوَدُ مَنْ قَطَعَ يَمِينَكَ

He said, ‘Yes, O my Master^{-asws}!’ He^{-asws} said: ‘Woe be unto you! What is that you are saying, you committed theft?’ He said, ‘Yes, O my Master^{-asws}!’ At that, he^{-asws} said, ‘Cut his hand, for the cutting is Obligated upon him!’ They cut his right hand, and he took it with his left hand, and it was dripping blood. A man called Ibn Al-Kawa met him and he said, ‘O black man! Who cut your right hand?’

قَالَ قَطَعَ يَمِينِي سَيِّدُ الْوَصِيِّينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عِ إِمَامُ الْهُدَى وَ زَوْجُ فَاطِمَةَ الرَّهْرَاءِ ابْنَةُ مُحَمَّدٍ الْمُصْطَفَى أَبُو الْحَسَنِ الْمُجْتَبَى وَ أَبُو الْحُسَيْنِ الْمُرْتَضَى السَّابِقُ إِلَى جَنَّاتِ النَّعِيمِ مُصَادِمُ الْأَبْطَالِ الْمُنتَقِمُ مِنَ الْجُهَّالِ

He said, ‘My right hand was cut by chief of the successors^{-as}, and guide of the resplendent, and foremost of the people with the Momineen, Ali^{-asws} Bin Abu Talib^{-asws}, the Imam^{-asws} of guidance, and husband of Fatima Al-Zahra^{-asws} daughter^{-asws} of Muhammad^{-saww} the Chosen one, father^{-asws} of Al-Hassan^{-asws} the Selected one, and father^{-asws} of Al-Husayn^{-asws} the well-pleased, the preceding to the Gardens of bliss, collider with the champions, the avenger from the ignoramuses;

مُعْطِي الزَّكَاةِ مَنِيْعُ الصَّيَانَةِ مِنْ هَاشِمِ الْقَمَقَامِ ابْنُ عَمِّ الرَّسُولِ الْهَادِي إِلَى الرَّشَادِ وَ النَّاطِقُ بِالسَّدَادِ شَجَاعٌ مَكِّيٌّ جَحْجَاحٌ وَبِيٌّ بَطِينٌ أَنْزَعُ أَمِيرٌ مِنْ آلِ حَمٍ وَ يَسٍ وَ طِهٍ وَ الْمَيَامِينِ مُجَلِّي الْحَرَمَيْنِ وَ مُصَلِّي الْقِبْلَتَيْنِ حَاتِمُ الْأَوْصِيَاءِ وَ وَصِيٌّ صَفْوَةٌ الْأَنْبِيَاءِ

The giver of Zakat, impregnable fortress from (clan of) Hashim^{-as}, the ocean (of knowledge), son^{-asws} of an uncle^{-as} of the Rasool^{-saww} guiding to the rightful guidance, and the speaker with the correctness, brave, Meccan, bearer of vocabulary, loyal, belly filled with knowledge, trustworthy from the family of **Ha Meem [41:1]** and **Ya Seen [36:1]** and **Ta Ha [20:1]**, the two right hands of the two Sanctuaries, and the prayer of Salat to two Qiblahs, last of the successors^{-as} and successor^{-asws} of the elite of the Prophets^{-as};

الْمَسْوُورَةُ الْهُمَامُ وَ الْبَطْلُ الصَّرْعَامُ الْمُؤَيَّدُ بِجِبْرَائِيلِ الْأَمِينِ وَ الْمَنْصُورُ بِمِيكَائِيلِ الْمُبِينِ وَ صِيٌّ رَسُولِ رَبِّ الْعَالَمِينَ الْمُطْفِئُ نِيرَانَ الْمُؤَقِدِينَ وَ حَبِيرٌ مَنْ نَشَأَ مِنْ قُرَيْشٍ أَجْمَعِينَ الْمُخْفُوفُ بِجُنْدٍ مِنَ السَّمَاءِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ عَلَى رَعْمِ أَنْفِ الرَّاعِبِينَ وَ مَوْلَى النَّاسِ أَجْمَعِينَ

The gallant lion, and the hero lion, the one supported by the trustworthy Jibraeel^{-as}, and the one helped by Mikaeel^{-as}, and the clarifying successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the worlds, the extinguisher of the ignited fires, and best one growing from Quraysh in their entirety, the one endorsed by an army from the sky, Ali^{-asws} Bin Abu Talib^{-asws} Emir of the

Momineen. Upon the rubbing of the nose of the loathing ones, and master of the people in their entirety’.

فَعِنْدَ ذَلِكَ قَالَ لَهُ ابْنُ الْكَوَاءِ وَبِئْسَ مَا قَطَعَ يَمِينَكَ وَأَنْتَ تُثْنِي عَلَيْهِ هَذَا النَّأْيَ كُلَّهُ قَالَ وَمَا لِي لَا أُثْنِي عَلَيْهِ وَقَدْ خَالَطَ حُبُّهُ لَحْمِي وَدَمِي وَاللَّهُ مَا قَطَعَنِي إِلَّا بِحَقِّ أَوْجِبَهُ اللَّهُ عَلَيَّ

At that, Ibn Al-Kawa said to him, ‘Woe be unto you, O black man! He^{-asws} cut your right hand and you are praising upon him^{-asws} with this praise, all of it!’ He said, ‘And why should I not praise upon him^{-asws}, and his^{-asws} love is mingled with my flesh and my blood? By Allah^{-azwj}! He^{-asws} did not cut me except by a right of Allah^{-azwj} Obligated upon me!’

قَالَ فَدَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقُلْتُ سَيِّدِي رَأَيْتُ عَجَبًا قَالَ وَمَا رَأَيْتَ قَالَ صَادَفْتُ أَسْوَدًا قُطِعَتْ يَمِينُهُ وَأَخَذَهَا بِشِمَالِهِ وَ هِيَ تَقْطُرُ دَمًا فَقُلْتُ لَهُ يَا أَسْوَدُ مَنْ قَطَعَ يَمِينَكَ قَالَ سَيِّدُ الْمُؤْمِنِينَ وَأَعَدْتُ عَلَيْهِ

He (Ibn Al Kawa) said, ‘I entered to see Amir Al-Momineen^{-asws} and I said, ‘My Master^{-asws}, I have seen a wonder’. He^{-asws} said: ‘And what did you see?’ He said, ‘I ran into a black man whose right hand had been cut and he was holding it with his left hand, and it was dripping blood. I said to him, ‘O black man! Who cut your right hand?’ He said, ‘Chief of the Momineen’ – and he counted (the praises) to him^{-asws}.

فَقُلْتُ لَهُ وَيْحَكَ قَطَعَ يَمِينَكَ وَأَنْتَ تُثْنِي عَلَيْهِ هَذَا النَّأْيَ كُلَّهُ فَقَالَ وَمَا لِي لَا أُثْنِي عَلَيْهِ وَقَدْ خَالَطَ حُبُّهُ لَحْمِي وَدَمِي وَاللَّهُ مَا قَطَعَنِي إِلَّا بِحَقِّ أَوْجِبَهُ اللَّهُ عَلَيَّ

I said to him, ‘Woe be unto you! He^{-asws} cut your right hand and you are praising upon him all of these praises!’ He said, ‘And why should I not praise upon him^{-asws}, and his^{-asws} love is mingled with my flesh and my blood? By Allah^{-azwj}! He^{-asws} did not cut me except due to a right of Allah^{-azwj} having been Obligated upon me’’.

قَالَ فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى وَلَدِهِ الْحَسَنِ وَ قَالَ فَمَ هَاتِ عَمَّكَ الْأَسْوَدَ

He (the narrator) said, ‘Amir Al-Momineen^{-asws} turned towards his^{-asws} son^{-asws} Al-Hassan^{-asws} and said: ‘Arise, and bring your^{-asws} uncle, the black man!’

قَالَ فَخَرَجَ الْحَسَنُ ع فِي طَلَبِهِ فَوَجَدَهُ فِي مَوْضِعٍ يُقَالُ لَهُ كِنْدَةُ وَ أَتَى بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع ثُمَّ قَالَ لَهُ يَا أَسْوَدُ قَطَعْتَ يَمِينَكَ وَأَنْتَ تُثْنِي عَلَيَّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَمَا لِي لَا أُثْنِي عَلَيْكَ وَقَدْ خَالَطَ حُبُّكَ دَمِي وَ لَحْمِي وَاللَّهُ مَا قَطَعْتَ إِلَّا بِحَقِّ كَانَ عَلَيَّ بِمَا يُنْجِي مِنْ عِقَابِ الْآخِرَةِ

He (the narrator) said, ‘Al-Hassan^{-asws} went out in his search in a place called Kindah and came with him to Amir Al-Momineen^{-asws}. Then he^{-asws} said to him: ‘O black man! I^{-asws} cut your right hand and you are praising upon me^{-asws}?’ He said, ‘O Amir Al-Momineen^{-asws}! And why should I not praise upon you^{-asws} and your^{-asws} love had been mingled with my blood and my flesh? By Allah^{-azwj}! You^{-asws} did not cut except due to a right which was upon me, from what would be my salvation from the Punishment of the Hereafter’.

فَقَالَ ع هَاتِ يَدَكَ فَنَآؤِلُهُ فَأَخَذَهَا وَوَضَعَهَا فِي الْمَوْضِعِ الَّذِي قُطِعَتْ مِنْهُ ثُمَّ غَطَّاهَا بِرِدَائِهِ فَقَامَ وَصَلَّى ع وَدَعَا بِدُعَائِهِ سَمِعْنَاهُ يَقُولُ فِي آخِرِ دُعَائِهِ آمِينَ ثُمَّ شَالَ الرِّدَاءَ وَقَالَ اضْبِطِي أَيُّهَا الْعُرْفُ كَمَا كُنْتِ وَاتَّصِلِي

He^{-asws} said: ‘Give me^{-asws} your hand!’ He gave it to him^{-asws}. He^{-asws} took it and placed it in the place which it had been cut from. Then he^{-asws} covered it with his^{-asws} cloak and he^{-asws} prayed Salat and supplicated with a supplication. We heard him^{-asws} saying in the end of his^{-asws} supplication: ‘Ameen!’ Then he^{-asws} raised the cloak and said: ‘Be exact, o veins, like what you had been, and connect!’

فَقَامَ الْأَسْوَدُ وَهُوَ يَقُولُ آمَنْتُ بِاللَّهِ وَبِمُحَمَّدٍ رَسُولِهِ وَبِعَلِيِّ - الَّذِي رَدَّ الْيَدَ الْقُطْعَاءَ بَعْدَ تَخْلِيلِهَا مِنَ الرَّزْدِ ثُمَّ انْكَبَّ عَلَى قَدَمَيْهِ وَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا وَارِثَ عِلْمِ النَّبُوَّةِ.

The black man stood up and he was saying, ‘I believe in Allah^{-azwj} and in Muhammad^{-saww} His^{-azwj} Rasool^{-saww} and in Ali^{-asws}, who returned the cut hand after its being cut away from its forearm’. Then he fell to his^{-asws} feet and said, ‘May my father and my mother be (sacrificed) for you, O inheritor of the knowledge of the Prophet-hood’⁸⁹.

كَأ، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ عِمْرَانَ بْنِ مِيثَمٍ أَوْ صَالِحِ بْنِ مِيثَمٍ عَنْ أَبِيهِ قَالَ: أَنْتِ امْرَأَةٌ مُحِبَّةٌ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي زَنَيْتُ فَطَهَّرْنِي طَهَّرَكَ اللَّهُ فَإِنَّ عَذَابَ الدُّنْيَا أَيْسَرُ مِنْ عَذَابِ الآخِرَةِ الَّذِي لَا يَنْقُطُ فَقَالَ لَهَا بِمَا أَطَهَّرَكَ فَقَالَتْ إِنِّي زَنَيْتُ

(The book) ‘Al Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer, from Imran Bin Maysam, or Salih Bin Maysam, from his father who said,

‘A woman came over to Amir Al-Momineen^{-asws}, and she said, ‘O Amir Al-Momineen^{-asws}! I have committed adultery, so purify me, may Allah^{-azwj} Purify you^{-asws}, for the punishment of the world is easier than the Punishment of the Hereafter which would not be cut off’. He^{-asws} said to her: ‘From what should I^{-asws} purify you?’ She said, ‘I have committed adultery’.

فَقَالَ لَهَا ذَاتُ بَعْلِ أَنْتِ أَمْ غَيْرُ ذَلِكَ قَالَتْ بَلْ ذَاتُ بَعْلٍ فَقَالَ لَهَا أَ فَحَاضِرًا كَانَ بَعْلُكَ إِذْ فَعَلْتِ مَا فَعَلْتِ أَمْ غَائِبًا كَانَ عَنْكَ فَقَالَتْ بَلْ حَاضِرًا فَقَالَ لَهَا انْطَلِقِي فَضْعِي مَا فِي بَطْنِكَ ثُمَّ اثْبَتِي أَطَهَّرَكَ

He^{-asws} said to her: ‘Are you with a husband or other than that?’ She said, ‘But, I am with a husband’. He^{-asws} said to her: ‘Were you with your husband, being present, when you did what you did, or was he absent from you?’ She said, ‘But, he was present’. He^{-asws} said: ‘Go and place (give birth to) whatever is in your belly, then come to me^{-asws} and I^{-asws} shall purify you’.

فَلَمَّا وَلَّتْ عَنْهُ الْمَرْأَةُ فَصَارَتْ حَيْثُ لَا تَسْمَعُ كَلَامَهُ قَالَ اللَّهُمَّ إِنَّمَا شَهَادَةٌ

So, When the woman turned away from him and went where she could not hear his^{-asws} speech, he^{-asws} said: ‘O Allah^{-azwj}! She has testified with one testimony’.

⁸⁹ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 97 H 44

فَلَمْ يَلْبَثْ أَنْ أَتَتْهُ فَقَالَتْ قَدْ وَضَعْتُ فَطَهِّرْنِي قَالَ فَتَجَاهَلَ عَلَيْهَا فَقَالَ أَطَهِّرُكَ يَا أَمَةَ اللَّهِ بِمَا دَا فَقَالَتْ إِنِّي زَنَيْتُ فَطَهِّرْنِي فَقَالَ وَ دَا تُبْعِلُ أَنْتِ إِذْ فَعَلْتِ مَا فَعَلْتِ قَالَتْ نَعَمْ قَالَ فَكَانَ زَوْجُكَ حَاضِرًا أَمْ غَائِبًا قَالَتْ بَلَى حَاضِرًا

It was not long before she came over and said, ‘I have placed (given birth), so purify me’. He (the narrator said), ‘He^{-asws} ignored her’. He^{-asws} said: ‘O maid of Allah^{-azwj}! I^{-asws} should purify you from what?’ She said, ‘I have committed adultery, so purify me’. He^{-asws} said: ‘And that was when you were with a husband when you did what you did?’ She said, ‘Yes’. He^{-asws} said: ‘And your husband was present or was he absent from you?’ She said, ‘But, he was present’.

قَالَ فَانْطَلِقِي فَأَرْضِعِيهِ حَوْلَيْنِ كَامِلَيْنِ كَمَا أَمَرَكَ اللَّهُ قَالَ فَانْصَرَفَتِ الْمَرْأَةُ فَلَمَّا صَارَتْ مِنْهُ حَيْثُ لَا تَسْمَعُ كَلَامَهُ قَالَ اللَّهُمَّ إِنَّهَا شَهَادَتَانِ

He^{-asws} said: ‘Go and breastfeed him for two years complete just as Allah^{-azwj} has Commanded you to’. The woman went away. When she went to where she could not hear his^{-asws} speech, he^{-asws} said: ‘O Allah^{-azwj}! These are two testimonies’.

قَالَ فَلَمَّا مَضَى حَوْلَانِ أَتَتِ الْمَرْأَةُ فَقَالَتْ قَدْ أَرْضَعْتُهُ حَوْلَيْنِ فَطَهِّرْنِي يَا أَمِيرَ الْمُؤْمِنِينَ فَتَجَاهَلَ عَلَيْهَا وَ قَالَ أَطَهِّرُكَ بِمَا دَا قَالَتْ إِنِّي زَنَيْتُ فَطَهِّرْنِي

He (the narrator) said, ‘When two years had passed by the woman came over, and she said, ‘I have breastfed him for two years, so purify me, O Amir Al-Momineen^{-asws}! He^{-asws} ignored her and said: ‘What is that which I^{-asws} should purify you from?’ She said, ‘I have committed adultery, so purify me’.

فَقَالَ وَ دَا تُبْعِلُ أَنْتِ إِذْ فَعَلْتِ مَا فَعَلْتِ قَالَتْ نَعَمْ قَالَ وَ بَعْلُكَ غَائِبٌ إِذْ فَعَلْتِ مَا فَعَلْتِ أَوْ حَاضِرٌ قَالَتْ بَلَى حَاضِرٌ

He^{-asws} said: ‘And you were with a husband when you did what you did?’ She said, ‘Yes’. He^{-asws} said: ‘And being with a husband, was he absent from you when you did what you did, or was he present?’ She said, ‘But, present’.

قَالَ انْطَلِقِي فَأَكْفُلِيهِ حَتَّى يَعْقِلَ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ لَا يَتَرَدَّى مِنْ سَطْحٍ وَ لَا يَتَهَوَّرَ فِي بئرٍ قَالَ فَانْصَرَفَتْ وَ هِيَ تَبْكِي فَلَمَّا وَلَّتْ فَصَارَتْ حَيْثُ لَا تَسْمَعُ كَلَامَهُ قَالَ اللَّهُمَّ إِنَّهَا ثَلَاثُ شَهَادَاتٍ

He^{-asws} said: ‘Go and look after him (your child) until he has intellect and he eats and drinks, and would not fall off from the roof, nor fall into a well’. She left, and she was crying. When she left to be where she could not hear his^{-asws} speech, he^{-asws} said: ‘O Allah^{-azwj}! These are three testimonies’.

قَالَ فَاسْتَقْبَلَهَا عَمْرُو بْنُ حُرَيْثٍ الْمَخْزُومِيُّ فَقَالَ لَهَا مَا يُبْكِيكِ يَا أَمَةَ اللَّهِ وَ قَدْ رَأَيْتُكَ تَخْتَلِفِينَ إِلَى عَلِيِّ تَسْأَلِينَهِ أَنْ يُطَهِّرَكَ

He (the narrator) said, ‘Amro Bin Hureys Al-Makhzoumy met her, and he said to her, ‘What makes you cry, O maid of Allah^{-azwj}, and I have seen you having followed you to Ali^{-asws}, you asked him that he^{-asws} should purify you?’

فَقَالَتْ إِنِّي أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع فَسَأَلْتُهُ أَنْ يُطَهِّرَنِي قَالَ أَكْفُلِي وَلَدَكَ حَتَّى يَعْقِلَ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ لَا يَتَرَدَّى مِنْ سَطْحٍ وَ لَا يَنْهَوَّرَ فِي بئرٍ وَ قَدْ خِفْتُ أَنْ يَأْتِيَ عَلَيَّ الْمَوْتُ وَ لَمْ يُطَهِّرَنِي فَقَالَ لَهَا عَمْرُو بْنُ حُرَيْثٍ ارْجِعِي إِلَيْهِ فَأَنَا أَكْفُلُهُ

She said, ‘I went over to Amir Al-Momineen^{-asws}, and I asked him^{-asws} that he should purify me. He^{-asws} said: ‘Look after your child until he has intellect of eating and drinking, and does not fall off from the roof, nor fall into a well, and I fear that death would come unto me and he^{-asws} has not purified me’. Amro Bin Hureys said to her, ‘Return to him^{-asws}, for I will look after him (the child)’.

فَرَجَعَتْ فَأَخْبَرَتْ أَمِيرَ الْمُؤْمِنِينَ ع بِقَوْلِ عَمْرُو فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ ع وَ هُوَ مُتَجَاهِلٌ عَلَيْهَا وَ لَمْ يَكْفُلْ عَمْرُو وَلَدَكَ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي زَنَيْتُ فَطَهِّرَنِي فَقَالَ وَ ذَاتُ بَعْلِ أَنْتِ إِذْ فَعَلْتِ مَا فَعَلْتِ قَالَتْ نَعَمْ قَالَ أَفَعَائِبًا كَانَ بَعْلُكَ إِذْ فَعَلْتِ مَا فَعَلْتِ أَمْ حَاضِرًا قَالَتْ بَلْ حَاضِرًا

She returned and informed Amir Al-Momineen^{-asws} with the words of Amro. Amir Al-Momineen^{-asws} said to her, and he^{-asws} was ignoring her: ‘And why would Amro look after your child?’ She said, ‘O Amir Al-Momineen^{-asws}! I have committed adultery, so purify me’. He^{-asws} said: ‘And you were with a husband when you did what you did?’ She said, ‘Yes’. He^{-asws} said: ‘Your husband was absent when you did what you did, or present?’ She said, ‘But, he was present’.

قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنَّهُ قَدْ ثَبَتَ لَكَ عَلَيْهَا أَرْبَعُ شَهَادَاتٍ وَ إِنَّكَ قَدْ قُلْتَ لِنَبِيِّكَ صَ فِيمَا أَخْبَرْتَهُ بِهِ مِنْ دِينِكَ يَا مُحَمَّدُ مَنْ عَطَلَ حَدًّا مِنْ خُدُودِي فَقَدْ عَانَدَنِي وَ طَلَبَ بِذَلِكَ مُضَادَّتِي اللَّهُمَّ فَإِنِّي غَيْرُ مُعْطِلٍ حُدُودِكَ وَ لَا طَالِبٍ مُضَادَّتِكَ وَ لَا مُضَيِّعٍ لِأَحْكَامِكَ بَلْ مُطِيعٌ لَكَ وَ مُتَّبِعٌ سُنَّةَ نَبِيِّكَ-

He (the narrator) said, ‘He^{-asws} raised his^{-asws} head towards the sky and said: ‘O Allah^{-azwj}! Four testimonies have been affirmed against her for You^{-azwj}, and You^{-azwj} have Said to Your^{-azwj} Prophet^{-saww} regarding what You^{-azwj} Informed him^{-saww} with from Your^{-azwj} Religion was: “O Muhammad^{-saww}! The one who fails any of My^{-azwj} Penalties, so he has opposed Me^{-azwj} and has sought by that what is opposite to Me^{-azwj}”. Therefore, I^{-asws} am not failing Your^{-azwj} Penalty (Hadd) and I^{-asws} do not seek opposite to You^{-azwj}, nor am I^{-asws} a waster of Your^{-azwj} Judgements. But I^{-asws} am obedient to You^{-azwj}, and obedient to the Sunnah of Your^{-azwj} Prophet^{-saww}’.

قَالَ فَنظَرَ إِلَى عَمْرُو بْنِ حُرَيْثٍ وَ كَأَنَّ الرُّمَّانَ يُفْقَأُ فِي وَجْهِهِ فَلَمَّا نَظَرَ إِلَى ذَلِكَ عَمْرُو قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي إِذَا أَرَدْتُ أَنْ أَكْفُلَهُ إِذْ ظَنَنْتُ أَنَّكَ تُحِبُّ ذَلِكَ فَأَمَّا إِذَا كَرِهْتَهُ فَإِنِّي لَسْتُ أَفْعَلُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللهُ عَلَيْهِ وَ بَعْدَ أَرْبَعِ شَهَادَاتٍ بِاللَّهِ لَتَكْفُلَنَّهُ وَ أَنْتَ صَاحِبٌ

He (the narrator) said, ‘Amro Bin Hurays looked at him^{-asws}, and it was as if a pomegranate had been sliced upon his^{-asws} face (it was red). When Amro saw that, said, ‘O Amir Al-Momineen^{-asws}! I, but rather, I intended to look after him and thought that you^{-asws} would like that. If you^{-asws} are disliking it, then I will not do it’. Amir Al-Momineen^{-asws} said: ‘After four testimonies with Allah^{-azwj}? You will have to look after him, and you are humiliated’.

فَصَعِدَ أَمِيرُ الْمُؤْمِنِينَ عَ الْمُنْبَرِ فَقَالَ يَا قَنْبَرُ نَادِ فِي النَّاسِ الصَّلَاةَ جَامِعَةً فَنَادَى قَنْبَرٌ فِي النَّاسِ فَاجْتَمَعُوا حَتَّى غَصَّ الْمَسْجِدُ بِأَهْلِهِ
وَ قَامَ أَمِيرُ الْمُؤْمِنِينَ عَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ إِمَامَكُمْ خَارِجٌ بِهَذِهِ الْمَرْأَةِ إِلَى هَذَا الظَّهْرِ لِيُقِيمَ عَلَيْهَا الْحَدَّ إِنْ
شَاءَ اللَّهُ

Amir Al-Momineen^{-asws} ascended the Pulpit, and he^{-asws} said: ‘O Qanbar! Call out among the people for the congregational Prayer’. Qanbar called about among the people. They gathered until the Masjid was congested with its inhabitants. And Amir Al-Momineen^{-asws} stood up, so he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, then say: ‘O you people! Your Imam^{-asws} will be going out with this woman, to this backyard in order to establish the Penalty (*Hadd*) upon her, Allah^{-azwj} Willing! Therefore Amir Al-Momineen^{-asws} is instructing you that when you come out, and you should be masking yourselves, and with you should be your stones, no one should be able to recognise anyone from you until you disperse to your houses, Allah^{-azwj} Willing!’

فَعَزَمَ عَلَيْكُمْ أَمِيرُ الْمُؤْمِنِينَ لَمَّا خَرَجْتُمْ وَ أَنْتُمْ مُتَّكِرُونَ وَ مَعَكُمْ أَحْجَارُكُمْ لَا يَتَعَرَفُ مِنْكُمْ أَحَدٌ إِلَى أَحَدٍ حَتَّى تَنْصَرِفُوا إِلَى مَنَازِلِكُمْ
إِنْ شَاءَ اللَّهُ قَالَ ثُمَّ نَزَلَ فَلَمَّا أَصْبَحَ النَّاسُ بُكْرَةً خَرَجَ بِالْمَرْأَةِ وَ خَرَجَ النَّاسُ مُتَّكِرِينَ مُتَلَتِّمِينَ بِعَمَائِمِهِمْ وَ بِأَزْدِيَّتِهِمْ وَ الْحِجَارَةَ فِي
أَزْدِيَّتِهِمْ وَ فِي أَكْمَامِهِمْ حَتَّى انْتَهَى بِهَا وَ النَّاسُ مَعَهُ إِلَى الظَّهْرِ بِالْكُوفَةِ فَأَمَرَ أَنْ يُحْفَرَ لَهَا حَفِيرَةٌ ثُمَّ دَفَنَهَا فِيهِ ثُمَّ رَكِبَ بَعْلَتَهُ وَ أَثْبَتَ
رِجْلَهُ فِي عَزْرِ الرَّكَابِ

He (the narrator) said, ‘Then he^{-asws} descended. When the people woke up in the morning he^{-asws} went out with the woman, and the people went out having veiled themselves with their turbans, and their gowns, and the stones were in their garments and their sleeves, until he^{-asws} ended up with her to the back of Al-Kufa, and the people were with him^{-asws}. He^{-asws} instructed that they should dig a pit for her. Then he^{-asws} buried her (half) in it, then rode upon his^{-asws} mule and affirmed his^{-asws} feet in the stirrups.

ثُمَّ وَضَعَ إِصْبَعِيهِ السَّبَابَتَيْنِ فِي أُذُنَيْهِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهَدَ إِلَى نَبِيِّهِ صَ عَهْدًا عَهْدَهُ مُحَمَّدٌ
صَ إِلَيَّ بِأَنَّهُ لَا يُقِيمُ الْحَدَّ مِنْ لَدُنِّي حَتَّى كَانَ لِلَّهِ عَلَيْهِ مِثْلُ مَا لَهُ عَلَيْهَا فَلَا يُقِيمُ عَلَيْهَا الْحَدَّ

Then he^{-asws} placed his^{-asws} fingers, the two forefingers in his^{-asws} ears, then called out in a high voice: ‘O you people! Allah^{-azwj} Blessed and High Contracted with His^{-azwj} Prophet^{-saww} with a contract. Muhammad^{-saww} contracted it to me^{-asws} that no one should establish the Penalty (*Hadd*) of Allah^{-azwj} upon him is a Penalty (*Hadd*) due. So, upon whom there is a Penalty (*Hadd*) similar to what is upon her, he should not establish the Penalty (*Hadd*) upon her!’

قَالَ فَانصَرَفَ النَّاسُ يَوْمَئِذٍ كُلُّهُمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَأَقَامَ هُوَ لِالثَّلَاثَةِ عَلَيْهَا الْحَدَّ يَوْمَئِذٍ
وَ مَا مَعَهُمْ غَيْرُهُمْ قَالَ وَ انصَرَفَ فِيمَنْ انصَرَفَ يَوْمَئِذٍ مُحَمَّدٌ بْنُ أَمِيرِ الْمُؤْمِنِينَ.

He (the narrator) said: ‘The people dispersed on that day, all of them, except for Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. These three established the Penalty (*Hadd*) upon her on that day, and there was no one with them^{-asws} apart from themselves^{-asws}

being there. And among the ones who had dispersed on that day was Muhammad, son of Amir Al-Momineen^{-asws},⁹⁰

كَأ، الكافي عليُّ بنُ إبراهيمَ عنِ أحمدَ بنِ محمدِ بنِ خالدٍ رَفَعَهُ إِلَى أميرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: أَنَاهُ رَجُلٌ بِالْكَوْفَةِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي زَنَيْتُ فَطَهِّرْنِي قَالَ يَمُنُّ أَنْتَ قَالَ مِنْ مَرْيَنَةَ قَالَ أَ تَقْرَأُ مِنَ الْقُرْآنِ شَيْئًا قَالَ بَلَى قَالَ فَاقْرَأْ فَقَرَأَ فَأَجَادَ فَقَالَ أ بِكَ جِنَّةٌ قَالَ لَا قَالَ فَادْهَبْ حَتَّى نَسْأَلَ عَنْكَ فَدَهَبَ الرَّجُلُ

(The book) ‘Al Kafi’ - Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid,

(It has been narrated) raising it to Amir Al-Momineen^{-asws}, said, ‘A man came over to him^{-asws} at Al-Kufa, and he said, ‘O Amir Al-Momineen^{-asws}! I had committed adultery, so purify me’. He^{-asws} said: ‘Where are you from?’ He said, ‘From Muzeyna’. He^{-asws} said: ‘Have you read anything from the Quran?’ He said, ‘Yes’. He^{-asws} said: ‘So read’. He read, and it was good (recitation). He^{-asws} said: ‘Are you with insanity’. He said, ‘No’. He^{-asws} said: ‘Go away, until we ask about you’. So, the man went away.

ثُمَّ رَجَعَ إِلَيْهِ بَعْدُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي زَنَيْتُ فَطَهِّرْنِي فَقَالَ أ لَكَ زَوْجَةٌ قَالَ بَلَى قَالَ فَمُؤَيَّمَةٌ مَعَكَ فِي الْبَلَدِ قَالَ نَعَمْ قَالَ فَأَمْرُهُ أَمِيرُ الْمُؤْمِنِينَ ع فَدَهَبَ وَ قَالَ حَتَّى نَسْأَلَ عَنْكَ فَبَعَثَ إِلَى قَوْمِهِ فَسَأَلَ عَنْ خَبْرِهِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ صَحِيحُ الْعَقْلِ

Then he returned to him^{-asws} afterwards, so he said, ‘O Amir Al-Momineen^{-asws}! I have committed adultery, so purify me’. He^{-asws} said: ‘Is there a wife for you?’ He said, ‘Yes’. He^{-asws} said: ‘Is she staying with you in the city?’ He said, ‘Yes’. Amir Al-Momineen^{-asws} ordered him: ‘Go away until we ask about you’. He sent someone to his people who asked about his news. They said, ‘O Amir Al-Momineen^{-asws}! He is of healthy intellect’.

فَرَجَعَ إِلَيْهِ الثَّلَاثَةَ فَقَالَ مِثْلَ مَقَالَتِهِ فَقَالَ لَهُ اذْهَبْ حَتَّى نَسْأَلَ عَنْكَ فَرَجَعَ إِلَيْهِ الرَّابِعَةَ فَلَمَّا أَقَرَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لِقَنْبَرٍ احْتَفِظْ بِهِ ثُمَّ غَضِبَ ثُمَّ قَالَ مَا أَقْبَحَ بِالرَّجُلِ مِنْكُمْ أَنْ يَأْتِيَ بَعْضَ هَذِهِ الْفَوَاحِشِ فَيُفْضَحَ نَفْسَهُ عَلَى رُؤُوسِ الْمَلَإِ أ فَلَا تَابَ فِي بَيْتِهِ فَوَ اللَّهُ لَتُؤَيَّمَتُهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ أَفْضَلُ مِنْ إِقَامَتِي عَلَيْهِ الْحَدِّ

He returned to him for the third time, and he said to him similar to his words before. He^{-asws} said to him: ‘Go away until we ask about you’. Then he returned to him for the fourth time. When he had confessed, Amir Al-Momineen^{-asws} said to Qanbar: ‘Keep him locked up’. Then he^{-asws} got annoyed, then said: ‘There is nothing uglier with the man from you that he comes to one of these immoralities, so he disgraces himself upon the chiefs of the tribes. Why did he not repent in his own house, for by Allah^{-azwj}, his repentance between him and Allah^{-azwj} is superior to my^{-asws} establishing the Penalty (*Hadd*) upon him’.

ثُمَّ أَخْرَجَهُ وَ نَادَى فِي النَّاسِ يَا مَعْشَرَ النَّاسِ اخْرُجُوا لِيُقَامَ عَلَى هَذَا الرَّجُلِ الْحَدُّ وَ لَا يَعْرِفَنَّ أَحَدُكُمْ صَاحِبَهُ فَأَخْرَجَهُ إِلَى الْجَبَانِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَصَلِّي رُكْعَتَيْنِ فَصَلِّي رُكْعَتَيْنِ

And he called out among the people: ‘O group of the Muslims! Come out for the establishment of the Penalty (*Hadd*) upon this man, and not one of you should be able to

⁹⁰ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 97 H 47

recognise his companion’. He^{-asws} brought him out to the wilderness. He said, ‘Respite me, O Amir Al-Momineen^{-asws}, while I pray two cycles Salat’. He prayed to Cycles Salat.

ثُمَّ وَضَعَهُ فِي حُفْرَتِهِ وَاسْتَقْبَلَ النَّاسَ بِوَجْهِهِ فَقَالَ يَا مَعْاشِرَ الْمُسْلِمِينَ إِنَّ هَذِهِ حُقُوقُ اللَّهِ فَمَنْ كَانَ لِلَّهِ فِي عُنُقِهِ حَقٌّ فَلْيَنْصِرِفْ وَ لَا يُقِيمُ حُدُودَ اللَّهِ مَنْ فِي عُنُقِهِ حَدٌّ

Then he^{-asws} placed him in his pit, and the people faced him. He^{-asws} said: ‘O group of the Muslims! This is a right from the Rights of Allah^{-azwj} Mighty and Majestic! The one whom had (such) a right upon his own neck, so let him disperse, and he should not establish the Penalties of Allah^{-azwj}, the one on whose neck is due a Penalty (*Hadd*) (of Allah^{-azwj})’.

فَانْصَرَفَ النَّاسُ وَ بَقِيَ هُوَ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ أَحَدَ حَجْرًا فَكَبَّرَ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ رَمَاهُ بِثَلَاثَةِ أَحْجَارٍ فِي كُلِّ حَجْرٍ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ رَمَاهُ الْحَسَنُ مِثْلَ مَا رَمَاهُ أَمِيرُ الْمُؤْمِنِينَ ثُمَّ رَمَاهُ الْحُسَيْنُ

The people dispersed and there remained himself^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. He^{-asws} grabbed the stones, exclaimed the Greatness of Allah^{-azwj} with three exclamations, then pelted him with three stones, during each stone, three exclamations. Then Al-Hassan^{-asws} pelted him similarly to what Amir Al-Momineen^{-asws} had pelted him. Then Al-Husayn^{-asws} pelted him^{-asws}.

فَمَاتَ الرَّجُلُ فَأَخْرَجَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَأَمَرَ فَحُفِرَ لَهُ وَ صَلَّى عَلَيْهِ وَ دَفَنَهُ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تُعَسِّلُهُ فَقَالَ قَدِ اغْتَسَلَ بِمَا هُوَ طَاهِرٌ إِلَى يَوْمِ الْقِيَامَةِ لَقَدْ صَبَرَ عَلَى أَمْرٍ عَظِيمٍ.

The man died, and Amir Al-Momineen^{-asws} brought him out. He^{-asws} ordered for a grave to be dug out for him, and prayed Salat upon him, and buried him. It was said, ‘O Amir Al-Momineen^{-asws}! Will you not wash him (before burying him)?’ He^{-asws} said: ‘He has been washed by what has purified him up to the Day of Qiyamah. He was patient upon a grievous matter’.⁹¹

كَأَنَّ الْكَافِي عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ رِثَابٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي مَلَأٍ مِنْ أَصْحَابِهِ إِذْ أَتَاهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَوْقَبْتُ عَلَى غُلَامٍ فَطَهَّرَنِي فَقَالَ لَهُ يَا هَذَا امْضِ إِلَى مَنْزِلِكَ لَعَلَّ مِرَاراً هَاجَ بِكَ

(The book) ‘Al Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Maalik Bin Atiyya,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Whilst Amir Al-Momineen^{-asws} was among a group of his^{-asws} companions, when a man came over and said, ‘O Amir Al-Momineen^{-asws}! I have gone to a boy, therefore purify me’. He^{-asws} said: ‘O you! Go to your house, perhaps your gall bladder is exciting you’.

فَلَمَّا كَانَ مِنْ عَدَدِ عَادَ إِلَيْهِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَوْقَبْتُ عَلَى غُلَامٍ فَطَهَّرَنِي فَقَالَ لَهُ يَا هَذَا امْضِ إِلَى مَنْزِلِكَ لَعَلَّ مِرَاراً هَاجَ بِكَ حَتَّى فَعَلَ ذَلِكَ ثَلَاثًا بَعْدَ مَرَّتِهِ الْأُولَى

⁹¹ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 97 H 48

When it was the next morning, he returned to him^{-asws} and said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! I have gone to a boy, therefore purify me’. He^{-asws} said to him: ‘O you! Go to your house, perhaps your gall bladder is exciting you’. He did it three times after the first.

فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ لَهُ يَا هَذَا إِنَّ رَسُولَ اللَّهِ ص حَكَّمَ فِي مِثْلِكَ بِثَلَاثَةِ أَحْكَامٍ فَاخْتَرِ أَيُّهُنَّ شِئْتُمْ قَالَ وَ مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ
قَالَ ضَرْبَةٌ بِالسَّيْفِ فِي عُنُقِكَ بِالْعَهَّةِ مَا بَلَغَتْ أَوْ دَهْدَاهُ مِنْ جَبَلٍ مَشْدُودِ الْيَدَيْنِ وَ الرَّجْلَيْنِ أَوْ إِحْرَاقٌ بِالنَّارِ

So, when it was during the fourth, he^{-asws} said to him: ‘O you! Rasool-Allah^{-saww} had judged regarding (a case) similar to yours with three judgements, therefore choose which of these you like’. He said, ‘And what are these, O Amir Al-Momineen^{-asws}?’ He^{-asws} said: ‘A strike with the sword in your neck, it reaches what it reaches, or throwing you off the mountain with your hands and feet tied up or burning with the fire’.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَيُّهُنَّ أَشَدُّ عَلَيَّ قَالَ الْإِحْرَاقُ بِالنَّارِ قَالَ فَإِنِّي قَدْ اخْتَرْتُهَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَخُذْ لِدَلِّكَ أَهْبَتَكَ فَقَالَ نَعَمْ

He said, ‘O Amir Al-Momineen^{-asws}! Which of these is the harshest upon me?’ He^{-asws} said: ‘Burning with the fire’. He said, ‘So I have chosen it, O Amir Al-Momineen^{-asws}! He^{-asws} said: ‘Are you prepared to take that?’ He said, ‘Yes’.

فَقَامَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ جَلَسَ فِي تَشَهُدِهِ فَقَالَ اللَّهُمَّ إِنِّي قَدْ أَتَيْتُ مِنَ الذَّنْبِ مَا قَدْ عَلِمْتَهُ وَ إِنِّي تَخَوَّفْتُ مِنْ ذَلِكَ فَجِئْتُ إِلَى وَصِيِّ
رَسُولِكَ وَ ابْنِ عَمِّ نَبِيِّكَ فَسَأَلْتُهُ أَنْ يُطَهِّرَنِي فَحَبَّرَنِي بَيْنَ ثَلَاثَةِ أَصْنَافٍ مِنَ الْعَذَابِ اللَّهُمَّ فَإِنِّي قَدْ اخْتَرْتُ أَشَدَّهَا اللَّهُمَّ فَإِنِّي أَسْأَلُكَ
أَنْ تَجْعَلَ ذَلِكَ كَفَّارَةً لِدُنُوبِي وَ أَنْ لَا تُحْرِقَنِي بِنَارِكَ فِي آخِرَتِي

He^{-asws} said: ‘He (the sinner) prayed two Cycles Salat, then sat in his *Tashahhud*, so he said: ‘O Allah^{-azwj}! I had committed from the sins which You^{-azwj} Know of, and I feared from that. So, I went to the successor^{-asws} of Your^{-azwj} Rasool^{-saww}, and a cousin of Your^{-azwj} Prophet^{-saww}, and I asked him^{-asws} that he^{-asws} should purify me. He^{-asws} gave me a choice of three types of punishment. O Allah^{-azwj}! I have chosen the harshest of these. O Allah^{-azwj}! I ask You^{-azwj} that You^{-azwj} Make that as an expiation, of my sin, and that You^{-azwj} do not Burn me with Your^{-azwj} Fire in my Hereafter!’

ثُمَّ قَامَ وَ هُوَ بَاكٍ ثُمَّ جَلَسَ فِي الْخُفْرَةِ الَّتِي حَفَرَهَا لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ هُوَ يَرَى النَّارَ تَتَأَجَّجُ حَوْلَهُ قَالَ فَبَكَى أَمِيرُ الْمُؤْمِنِينَ ع وَ
بَكَى أَصْحَابُهُ جَمِيعاً فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَمَ يَا هَذَا فَقَدْ أَبْكَيْتَ مَلَائِكَةَ السَّمَاءِ وَ مَلَائِكَةَ الْأَرْضِ فَإِنَّ اللَّهَ قَدْ تَابَ عَلَيْكَ فَفَمَ
لَا تُعَاوِدَنَّ شَيْئاً مِمَّا قَدْ فَعَلْتَ.

Then he stood up and he was crying until he sat in the pit which had been dug out for him by Amir Al-Momineen^{-asws}, and he was seeing the fire inflaming around him. Amir Al-Momineen^{-asws} wept and his companions wept altogether. Amir Al-Momineen^{-asws} said to him: ‘Arise, O you, for you have made the Angels of the sky and the Angels of the earth to cry. Allah^{-azwj} has Turned towards you (with Mercy). Arise and do not repeat anything from what you have done!’⁹²

⁹² Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 97 H 51

يَج، الخرائج و الجرائح رُوِيَ أَنَّ أَسْوَدًا دَخَلَ عَلَى عَلِيٍّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي سَرَقْتُ فَطَهَّرْنِي فَقَالَ لَعَلَّكَ سَرَقْتَ مِنْ غَيْرِ حِرْزٍ وَ نَحَى رَأْسَهُ عَنْهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَرَقْتُ مِنْ حِرْزٍ فَطَهَّرْنِي فَقَالَ ع لَعَلَّكَ سَرَقْتَ غَيْرَ نِصَابٍ وَ نَحَى رَأْسَهُ عَنْهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَرَقْتُ نِصَابًا

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘A black man entered to see Ali^{-asws}. He said, ‘O Amir Al-Momineen^{-asws}! I have stolen so purify me!’ He^{-asws} said: ‘Perhaps you stole from without it being protected’, and he^{-asws} turned his^{-asws} face away from him. He said, ‘O Amir Al-Momineen^{-asws}, ‘I stole from a protected (place), so purify me’. He^{-asws} said: ‘Perhaps you stole without swindling (deception)’ and turned his^{-asws} face away from him. He said, ‘O Amir Al-Momineen^{-asws}! I stole swindling’

فَلَمَّا أَقْرَ ثَلَاثَ مَرَّاتٍ قَطَعَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَذَهَبَ وَ جَعَلَ يَثُومُ فِي الطَّرِيقِ قَطَعَنِي أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ يَعْسُوبُ الدِّينِ وَ سَيِّدُ الْوَصِيِّينَ وَ جَعَلَ يَمْدَحُهُ

When he had acknowledged three times, Amir Al-Momineen^{-asws} cut him. He went away and kept saying in the road, ‘I have been cut by Amir of the Momineen^{-asws}, and Imam^{-asws} of the pious, and guide of the resplendent, and leader of the religion, and chief of the successors^{-as}’, and kept on praising him^{-asws}.

فَسَمِعَ ذَلِكَ مِنْهُ الْحَسَنُ وَ الْحُسَيْنُ ع وَ قَدِ اسْتَقْبَلَاهُ فَدَخَلَا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَا رَأَيْنَا أَسْوَدًا يَمْدَحُكَ فِي الطَّرِيقِ فَبَعَثَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَعَادَهُ إِلَى عِنْدِهِ فَقَالَ ع قَطَعْتُكَ وَ أَنْتَ تَمْدَحُنِي

Al-Hassan^{-asws} and Al-Husayn^{-asws} heard that from him, and they received him and entered to see Amir Al-Momineen^{-asws} and said: ‘We^{-asws} saw a black man praising you^{-asws} in the street’. Amir Al-Momineen^{-asws} sent a message to return him to his^{-asws} presence. He^{-asws} said: ‘I^{-asws} cut you and you are praising me^{-asws}?’

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ طَهَّرْتَنِي وَ إِنَّ حُبَّكَ قَدْ خَالَطَ حَمِيَّ وَ عَظْمِي فَلَوْ قَطَعْتَنِي إِزْبًا إِزْبًا لَمَا ذَهَبَ حُبُّكَ مِنْ قَلْبِي فَدَعَا لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ وَضَعَ الْمَقْطُوعَ إِلَى مَوْضِعِهِ فَصَحَّ وَ صَلَحَ كَمَا كَانَ.

He said, ‘O Amir Al-Momineen^{-asws}! You^{-asws} purified me and your^{-asws} love has been mingled with my flesh and my bones. Even if you^{-asws} had cut me into pieces and pieces, your^{-asws} love will not go away from my heart’. Amir Al-Momineen^{-asws} supplicated for him and placed the cut (part of the hand) to its place, and it became healthy like what it had been’^{.93}

الْحَاتِمِيُّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ دَخَلَ أَسْوَدٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ أَقْرَ أَنَّهُ سَرَقَ فَسَأَلَهُ ثَلَاثَ مَرَّاتٍ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ طَهَّرْنِي فَإِنِّي سَرَقْتُ فَأَمَرَ ع بِقِطْعِ يَدِهِ فَاسْتَقْبَلَهُ ابْنُ الْكَوَّاءِ فَقَالَ مَنْ قَطَعَ يَدَكَ

Al Hatimi, by his chain from Ibn Abbas,

⁹³ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 110 H 15

‘A black man entered to see Amir Al-Momineen^{-asws} and acknowledged that he had stolen. He^{-asws} asked him three time. He said, ‘O Amir Al-Momineen^{-asws}! Purify me for I have stolen’. He^{-asws} ordered with cutting his hand. Ibn Al-Kawa met him. He said, ‘Who cut your hand?’

فَقَالَ لَيْتُ الْحِجَازِ وَ كَبْشُ الْعِرَاقِ وَ مُصَادِمُ الْأَبْطَالِ الْمُنتَقِمُ مِنَ الْجَهَّالِ كَرِيمِ الْأَصْلِ شَرِيفِ الْفَضْلِ مُحِلُّ الْحَرَمَيْنِ وَارِثُ الْمَشْعَرَيْنِ
أَبُو السَّبْطَيْنِ أَوَّلُ السَّابِقِينَ وَ آخِرُ الْوَصِيِّينَ مِنْ آلِ يَاسِينَ - الْمُؤَيَّدُ بِجِبْرَائِيلَ الْمَنْصُورُ بِمِيكَائِيلَ - الْحَبْلُ الْمَتِينُ الْمَحْفُوظُ بِجُنْدِ السَّمَاءِ
أَجْمَعِينَ ذَلِكَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ عَلَى رَعْمِ الرَّاعِمِينَ فِي كَلَامٍ لَهُ

He said, ‘Lion of Al-Hijaz, and battering ram of Al-Iraq, and collider with the heroes, the avenger from the ignoramuses, the original benevolent, the superior noble, permitted of the two sanctities, and inheritor of the Monuments, father^{-asws} of the two chiefs, first of the preceding ones, and last of the successors^{-as} from the family of Yaseen, the one assisted by Jibraeel^{-as}, and one helped by Mikaeel^{-as}, the strong mountain, the one protected by an army of the sky, the collection of that, by Allah^{-azwj} is Amir Al-Momineen^{-asws}!’ Upon a rubbing of the noses in a speech of his.

قَالَ ابْنُ كَوَّاءٍ فَطَعَّ يَدَكَ وَ تُثْنِي عَلَيْهِ قَالَ لَوْ فَطَعَنِي إِزْبًا إِزْبًا مَا أَزْدَدْتُ لَهُ إِلَّا حُبًّا

Ibn Kawa said, ‘He^{-asws} cuts your hand and you are praising upon him^{-asws}!’ He said, ‘Even if he^{-asws} had cut me into pieces and pieces, I would not increase for him^{-asws} except love’.

فَدَخَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ وَ أَحْبَرَهُ بِقِصَّةِ الْأَسْوَدِ فَقَالَ يَا ابْنَ كَوَّاءِ إِنَّ مُحِبِّينَا لَوْ فَطَعْنَاهُمْ إِزْبًا إِزْبًا مَا أَزْدَادُوا لَنَا إِلَّا حُبًّا وَ إِنَّ فِي
أَعْدَائِنَا مَنْ لَوْ أَلْعَقْنَاهُمْ السَّمْنَ وَ الْعَسَلَ مَا أَزْدَادُوا مِنَّا إِلَّا بُغْضًا

He entered to see Amir Al-Momineen^{-asws} and informed him the story of the black man. He^{-asws} said: ‘O Ibn Kawa! One who loves us^{-asws}, even if we^{-asws} were to cut him into pieces and pieces, he would not increase for us^{-asws}, except love, and among our enemies are ones, even if we^{-asws} were to make them lick the butter and the honey, they would not increase from us^{-asws} except hatred’.

وَ قَالَ لِلْحَسَنِ عَ عَلَيْكَ بِعَمِّكَ الْأَسْوَدِ فَأَحْضَرَ الْحَسَنُ عَ الْأَسْوَدَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَأَخَذَ يَدَهُ وَ نَصَبَهَا فِي مَوْضِعِهَا وَ تَعَطَّى
بِرِدَائِهِ وَ تَكَلَّمَ بِكَلِمَاتٍ يُخْفِيهَا فَاسْتَوَتْ يَدُهُ وَ صَارَ يُقَاتِلُ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ عَ إِلَى أَنْ اسْتَشْهَدَ بِالنَّهْرَوَانَ وَ يُقَالُ كَانَ اسْمُ
هَذَا الْأَسْوَدِ أَفْلَحَ -.

And he^{-asws} said to Al-Hassan^{-asws}: ‘Upon you^{-asws} is to come with your^{-asws} uncle, the black man’. Al-Hassan^{-asws} presented the black man to Amir Al-Momineen^{-asws}. He^{-asws} took his (cut) hand and installed it in its place and covered it by his^{-asws} cloak and spoke with phrases in a low voice. His hand became even (healthy) and he went on to fight in front of Amir Al-Momineen^{-asws} until he was martyred at Al-Nahrwan. And it is said that the name of this black man was Aflah.

وَ أُبَيِّنُ إِحْدَى يَدَيْ هِشَامِ بْنِ عَدِيٍّ الْهَمْدَانِيِّ فِي حَرْبِ صِغَيْرٍ فَأَخَذَ عَلِيٌّ عَ يَدَهُ وَ قَرَأَ شَيْئًا وَ أَلْصَقَهَا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا
قَرَأْتَ قَالَ فَاتِحَةَ الْكِتَابِ قَالَ فَاتِحَةَ الْكِتَابِ كَأَنَّهُ اسْتَقْلَلَهَا فَانْفَصَلَتْ يَدُهُ نِصْفَيْنِ فَتَرَكَهُ عَلِيٌّ عَ وَ مَضَى .

And one of the hands of Hisham Bin Aday Al-Hamdany was severed in the battle of Siffeen. Ali^{-asws} took his hand and recited something and stuck it back. He said, ‘O Amir Al-Momineen^{-asws}! What did you^{-asws} recite?’ He^{-asws} said: ‘Opening of the Book (Surah Al-Fatiha)’. It was as if he had belittled it, so his hand split up in two halves, and Ali^{-asws} neglected him and went away”.⁹⁴

Expiation of the Sins in the world:

أبي رحمه الله قال حدثنا محمد بن أبي القاسم ماجيلويه عن محمد ابن علي الكوفي عن محمد بن سنان عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام يا مفضل اياك والذنوب وحذرنا شيعتنا فوالله ما هي إلى احد اسرع منها اليكم ان أحدكم لتصيبه المعرة من السلطان وما ذاك الا بذنوبه وانه ليصيبه السقم وما ذاك إلا بذنوبه وانه ليحبس عنه الرزق وما هو إلا بذنوبه وانه ليشدد عليه عند الموت وما هو إلا بذنوبه حتى يقول من حضره لقد غم بالموت

My father said, ‘Muhammad Bin Abu Al Qasim Majaylawiya narrated to us, from Muhammad Ibn Ali Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{-asws} said: ‘O Mufazzal! Beware of the sins and caution our^{-asws} Shias of it. By Allah^{-azwj}! It is not except one of the quickest from it towards you, is his enduring of difficulties from the authorities, and what is that, except due to his own sins; and he is hit by the illness, and what is that except due to his own sins; and it is the withholding of the sustenance from him, and what is it except due to his own sins; and it is the difficulties during the death, and what is it except due to his own sins, to the extent that the ones present are saying, ‘He has been anguished by the death’.

فلما رأى ما قد دخلني قال اتدرى لم ذاك يا مفضل؟ قال: قلت لأدرى جعلت فداك قال ذاك والله انكم لا تؤاخذون بها في الآخرة وعجلت لكم في الدنيا.

So, when he^{-asws} saw what had entered into me (my mind), said: ‘Do you know why that is, O Mufazzal?’ I said, ‘I don’t know, may I be sacrificed for you!’ He^{-asws} said: ‘That, by Allah^{-azwj}, (is because) you all (Shias) would not be Seized for it in the Hereafter, and it (Punishment) has been Hastened to you all in the world’.⁹⁵

حدثنا محمد القاسم المعروف بابي الحسن الجرجاني رضى الله عنه قال: حدثنا احمد بن الحسن الحسيني، عن الحسن بن علي الناصر عن ابيه عن محمد ابن علي عن ابيه الرضا عن ابيه موسى بن جعفر عليهما السلام قال: قيل للصادق عليه السلام صف لنا الموت؟ قال: للمؤمن كأطيب ريح يشمه فينعس لطيبه وينقطع التعب والالام كله عنه، وللكافر كلسع الافاعي ولذع العقارب أو أشد،

Muhammad Al Qasim well known as Abu Al Hassan Al Jarjany narrated to us, from Ahmad Bin Al Hassan Al Husayni, from Al Hassan Bin Ali Al Nasir, from his father,

(It has been narrated) from Muhammad^{-asws} Ibn Ali^{-asws}, from his^{-asws} father^{-asws} Al-Reza^{-asws}, from his^{-asws} father^{-asws} Musa^{-asws} Bin Ja’far^{-asws} having said, ‘It was said to Al-Sadiq^{-asws}, ‘Describe for us, the death?’ He^{-asws} said: ‘For the Believer it is like an aromatic fragrance which

⁹⁴ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 110 H 24 b

⁹⁵ Al Illal Al Sharaie – V 1 Ch 235 H 1

he smells, so he dozes due to its aroma, and the exhaustion and the pains, all of them are cut off from him. And for the Infidel, it is like the stinging of the snakes and the scorpions, or more intense’.

قيل فان قوما يقولون انه أصعب من نشر بالمنشير وقرض بالمقاريض ورضخ بالاحجار وتدوير قطب الارحية في الاحداق، قال: كذلك هو على بعض الكافرين والفاجرين بالله عز وجل ألا ترون منهم من يعاني الشدائد فذلكم الذي هو أشد من هذا ألا ان من عذاب الآخرة فانه أشد من عذاب الدنيا،

It was said, ‘But there are a people who are saying that it is more difficult than being sawed by the chainsaws, and being cut by the scissors, and being crushed by the stones, and being grinded by the rotation of the swivel upon the millstones’. He^{-asws} said, ‘It is like that, upon some of the disbelievers in Allah^{-azwj} and the immoral. Have you not seen among them one who is suffering from the adversities? So those ones would be in more torment from the Punishment of the Hereafter, for it is more intense than the punishment of the world’.

قيل فما بالنأ نرى كافرا يسهل عليه النزاع فينطفئ وهو يحدث ويضحك ويتكلم، وفي المؤمنين أيضا من يكون كذلك وفي المؤمنين والكافرين من يقاسى عند سكرات الموت هذه الشدائد فقال: ما كان من راحة للمؤمن هناك فهو عاجل ثوابه وما كان من شديدة فتمصيحته من ذنوبه ليرد الآخرة نقيا نظيفا مستحقا لثواب الابد لا مانع له دونه

It was said, ‘So what is the matter than we see ease upon the Infidel, from the pangs of death, and he is discussing and laughing and speaking, and among the Believers as well, there are ones who are like that. And among the Believers and the Infidels are ones who suffer a great deal during the pangs of death, from these difficulties?’ So he^{-asws} said: ‘Whatever was from the comfort for the Believers over here, so it is the hastening of his Rewards, and whatever was from the difficulties, so it is a cleansing from his sins, in order for him to return to the Hereafter clean and spotless, being deserving of the everlasting Rewards with no sins being upon him to prevent these from him.

وما كان من سهولة هناك على الكافر فليوف أجر حسناته في الدنيا ليرد الآخرة وليس له إلا ما يوجب عليه العذاب وما كان من شدة على الكافر هناك فهو إبتداء عذاب الله له بعد حسناته ذلكم بان الله عدل لا يجور.

And whatever was from the ease over here upon the Infidel, so it is a fulfilment of a Recompense of his good deeds in the world, in order for him to be returned to the Hereafter, and there would be nothing for him except what Obligates the Punishment upon him. And whatever was from the difficulties upon the Infidel over here, so it is the beginning of the Punishment of Allah^{-azwj} for him, after his good deeds. That is because Allah^{-azwj} is Just, He^{-azwj} is not Unjust’.⁹⁶

وبهذا الاسناد قال: قيل للصادق عليه السلام اخبرنا عن الطاعون فقال عذاب لقوم ورحمة لآخرين، قالوا: وكيف تكون الرحمة عذابا؟ قال أما تعرفون ان نيران جهنم عذاب على الكافر وخزنة جهنم معهم فيها فهي رحمة عليهم.

⁹⁶ Al Illal Al Sharaie – V 1 Ch 235 H 2

And by this chain, said,

‘It was said to Al-Sadiq^{-asws}, ‘Inform us about the plague’. So he^{-asws} said: ‘It is a Punishment for a people and a Mercy for another (people)’. They said, ‘And how can the Mercy be a Punishment?’ He^{-asws} said: ‘But are you not recognising that the Fires of Hell are a Punishment upon the Infidel, and Keepers of Hell are along with them therein, so it is a Mercy upon them’.⁹⁷

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن حماد بن عيسى عن ابراهيم بن عمر عن حدثه عن أبي عبد الله عليه السلام في قول الله عزوجل (ان الحسنات يذهبن السيئات) قال صلاة المؤمن بالليل يذهبن بما عمل من ذنب النهار.

My father said, ‘Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Bin Umar, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **[11:114] surely good deeds take away evil deeds**. He^{-asws} said: ‘The Prayer of the Believer at night does away with what he had done from the sins of the day’.⁹⁸

The Believer during his days and his nights

أما الليل فصافون أقدامهم، تالين لأجزاء القرآن يرتلونه ترتيبا يحزنون به أنفسهم ويستثيرون به دواء دائهم، وتحيج أحزانهم بكاء على ذنوبهم ووجع كلوم جوانحهم. فإذا مروا بآية فيها تشويق ركنوا إليها طمعا وتطلعت إليها أنفسهم شوقا فظنوا أنها نصب أعينهم، حافين على أوساطهم، بمجدون جبارا عظيما، مفترشين جباههم وأكفهم وركبهم وأطراف أقدامهم، تجري دموعهم على خدودهم، يجأرون إلى الله في فكاك رقابهم من النار.

As for the night, they spend it upon their feet (worshipping), reciting parts of the Quran, reciting it gradually, grieving for themselves by it having been affected by it, healing their illnesses, their grief give rise to sadness within them (and eventually) leading them to weep for their sins.

So if they pass by a Verse in which there is an incentive, they turn their attention towards it in desire thinking that it has been established in front of their eyes and they are in the midst of it, they glorify a great glorification, they lay their foreheads and palm and knees on the floor (prostrate), tears flowing upon their cheeks hoping to go to Allah^{-azwj} and free their necks from the Fire.

وإذا مروا بآية فيها تحويف أصغوا إليها مسامع قلوبهم وأبصارهم، واقشعرت منها جلودهم ووجلت منها قلوبهم وظنوا أن سهيل جهنم وزفيرها وشهيقها في أصول آذانهم.

And if they pass by a Verse in which there is a scare, they turn the ears of their hearts and their vision towards it, and the hair of their skin stands upon its ends due to it, and their hearts

⁹⁷ Al Illal Al Sharaie – V 1 Ch 235 H 3

⁹⁸ ILLAL AL SHARAIE – V 2 Ch 84 H 7

tremble, and they think that they can hear the groaning of Hell and its exhalation and its inhalation ringing in their ears.

وأما النهار فحلما علماء بررة أتقياء، برأهم الخوف فهم أمثال القداح، ينظر إليهم الناظر فيحسبهم مرضى وما بالقوم من مرض، أو قد خولطوا، قد خالط القوم أمر عظيم. إذا ذكروا عظمة الله وشدة سلطانه مع ما يخالطهم من ذكر الموت وأهوال القيامة، فزع ذلك قلوبهم وطاشت له حلومهم وذهلت عنهم عقولهم واقشعرت منها جلودهم. وإذا استفاقوا من ذلك بادروا إلى الله بالأعمال الزكية، لا يرضون الله بالقليل ولا يستكثرون له الجزيل.

And as for the day, they are forbearing, knowledgeable, goodly, pious, away from fear, for they are like the arrows. When a person looks at them he reckons them to be struck by illness, and they are not a people struck by illness or surrounded by it, but they are a people surrounded by a great matter. When the Greatness of Allah^{-azwj} is mentioned and the intensity of His^{-azwj} Governance along with the mention of the death and the situation of the Day of Judgement, their hearts are alarmed by it, their understanding is deeply disturbed, and their intellects are stunned, and the hair on their skin stands upon its ends. When they regain their senses they take the initiative to Allah^{-azwj} by the pure deeds, not being happy with a few (submitting) to Allah^{-azwj}, and not considering a lot (of their deeds) to be sufficient.

Apparent signs of the Believer

فهم لأنفسهم متهمون ومن أعمالهم مشفقون. إن زكي أحدهم خاف مما يقولون وقال: (أنا أعلم بنفسي من غيري، وربّي أعلم بي من غيري. اللهم لا تؤاخذني بما يقولون واجعلي خيرا مما يظنون واغفر لي ما لا يعلمون، فإنك علام الغيوب وسائر العيوب).

They (Momineen) accuse themselves and are fearful of their own deeds. If someone praises them, they fear from what he is saying, and say (to themselves), 'I know myself more than others, and my Lord^{-azwj} is More Knowing of myself than others.

Our Allah^{-azwj}, do not Take me to account for what he is saying, and Make me be better than what he is thinking (me to be), and Forgive me of what he does not know (about me), for You^{-azwj} are the Knowing of the hidden and the Concealer of the faults'.

ومن علامة أحدهم أنك ترى له قوة في دين، وحزما في لين، وإيمانا في يقين، وحرصا على علم، وفهما في فقه، وعلما في حلم، وشفقة في نفقة، وكيسا في رفق، وقصدا في غنى، وخشوعا في عبادة، وتحملا في فاقة، وصبرا في شدة، ورحمة للمجهود، وإعطاء في حق، ورفقا في كسب، وطيبا في الحلال، ونشاطا في الهدى، وتحرجا عن الطمع، وبراً في استقامة، واعتصاما عند شهوة.

And from the signs, one of them is that you will see in him strength in Religion and resoluteness in his gentleness, and compassion in his profound thoughts, and gentleness in intelligence, and moderation in wealth, and humbleness in worship, and toleration in poverty, and patience in difficulties, and merciful in the exertions, and a giver in rights, and a sharing in (their) earnings, and good in the Permissibles, and active in the guidance, critical of the greed, and respectful in uprightness, and holding back during desires.

The hidden signs of the Believer

لا يفره ثناء من جهله ولا يدع إحصاء عمله، مستبسطاً لنفسه في العمل، يعمل الأعمال الصالحة. وهو رجل يمسي وهمه الشكر ويصبح وشغله الذكر. يبئ حذراً ويصبح فرحاً، حذراً لما حذر وفرحاً لما أصاب من الفضل والرحمة.

They (momineen) do not get tempted by the praises of the ignorant, and do not count their (good) deeds, not delaying themselves in performance of the deeds, they keep doing good deeds. And he is a man who ‘hums’ (chant) thankfulness in the evenings and in the mornings and busies himself with the Remembrance.

He (momin) spends the night cautiously (in fear) and in the morning he is happy. He is fearful of what he should be fearful of, and happy with what he has been given from the virtues and the Mercy.

وإن استصعب عليه فيما تكره لم يعطها سؤالها فيما إليه بشره. ففرحه فيما يخلد ويطول، وقرّة عينه فيما لا يزول. رغبته فيما يبقى وزهادته فيما يفنى. يمزج الحلم بالعلم والعلم بالعقل. تراه بعيداً كسله، دائماً نشاطه، قريباً أمله، قليلاً زلله، متوقفاً أجله، خاشعاً قلبه، قانعة نفسه، متغيباً جهله، سهلاً أمره، حريزاً لدينه، مئبة شهوته، مكظوماً غيظه، صافياً خلقه، آمناً منه جاره، ضعيفاً كبيره، قانعا بالذي قدر له، متيناً صبره، محكما أمره، كثيراً ذكره.

And if he finds difficulty upon himself which he does not like, he does not try to overcome it by surrendering to his ‘nafs’ (ego). So he is happy with that which is eternal and long-lasting and delights his eyes in what will not pass away.

He (momin) desires that which is to remain and refrains from that which is doomed for (destruction). He mixes the forbearance with the knowledge and the knowledge with the intellect. You will see him to be remote from laziness, working endlessly, close to his deeds, (considering them to be) little with Allah^{-azwj}, anticipating his death, humble in his heart, content with himself, his ignorance is absent, his matters are easy, safeguarding his Religion, his desires have been killed, controlling his temper, keeping clean (physically and spiritually), his neighbour is safe from him, his arrogance is suppressed, he is satisfied with whatever that has been Decreed for him, robust in his patience, decisive in his matters, and frequent in his Remembrance.

لا يتحدث بما أوّتمن عليه الأصدقاء، ولا يكتتم شهادة الأعداء، ولا يعمل شيئاً من الحق رياء ولا يتركه حياء. الخير منه مأمول، والشر منه مأمون. يعفو عن ظلمه ويعطي من حرمه ويصل من قطعه. لا يعزب حلمه ولا يعجل فيما يريه، ويصفح عما تبين له. بعيد جهله، لين قوله، عائب منكزه، قريب معروفه، صادق قوله، حسن فعله، مقبل خيره، مدبر شره. وهو في الزلازل وقور، وفي المكاره صبور، وفي الرخاء شكور.

He does not narrate what the friends have entrusted to him, and does not conceal the testimony of the enemies, and does not do anything from the truth to show off or to avoid embarrassment.

The good deed from him (momin) is (always) expected, and people are safe from him as the evil from him is never emanating. He excuses the one who is unjust to him, and he gives sanctuary to the one who comes to him, and maintains relations with the one who cuts it off from him. His forbearance does not separate from him and he does not rush into that which is doubtful for him, and tolerates what is clear to him.

And his ignorance is remote from him, his talk is soft, he dislikes finding faults, he is near to good deeds, truthful in his speech, beautiful in his deeds, goes forward with his good deeds and leaves his evil deeds behind. And he is firm in shaky situations, and in hardship he is patient, and in the prosperity he is thankful.

The Believer and the people

لا يحيف على من يبغض، ولا يَأْتُم فيما يجب، ولا يدعى ما ليس له، ولا يجحد حقاً هو عليه. يعترف بالحق قبل أن يشهد به عليه. لا يضيع ما استحفظ عليه، ولا يناز باللقاب، ولا يبغى على أحد، ولا يهجم بالحسد، ولا يضار بالجار، ولا يشتم بالمصائب. مؤد للأمانات، سريع إلى الصلوات، بطيء عن المنكرات، يأمر بالمعروف وينهى عن المنكر. لا يدخل في الأمور بجهد ولا يخرج من الحق بعجز.

He (momin) is not unjust to the one who hates him, and does not sin in what he loves, and does not make a claim for that which is not for him, and does not fight against the rightful who is against him. He sides with the truth even before witnesses are brought against him. He does not waste that which he was guarding for someone else, taunt others with the titles (which they do not like), he is not unjust to anyone, and does not intent any jealousy, he does not harm the neighbours, and he does not gloat over (other people's) calamities.

He (Momin) returns the entrustments, quick to go towards the Prayers, slow towards the evil actions, he enjoins the good and forbids from the evil. He does not enter into the matters due to ignorance, and does not exit from the truth due to frustration.

إن صمت لم يغمه الصمت، وإن نطق لم يقل خطأ، وإن ضحك لم يعل صوته. قانع بالذي قدر له. لا يجمع به الغيظ ولا يغلبه الهوى، ولا يقهره الشح، ولا يطمع فيما ليس له. يخالط الناس ليعلم، ويصمت ليسلم، ويسأل ليفهم، ويتجر ليغنم، ويبحث ليعلم.

If he is silent, his silence does not grieve him, and if he talks, he does not speak errors, and if he laughs he does not do it in a loud voice. He is satisfied with what has been Decreed for him.

He does not go wild in anger and his desires do not overcome him, scarcity does not make him to be oppressive, and he does not desire for that which is not for him. He mixes with the people to learn, and keeps quiet to remain safe, and he asks to learn (not to embarrass others or to impress them), does business to profit by it, and holds discussion to learn.

لا ينصت للخير ليفخر به، ولا يتكلم ليتجبر على من سواه. نفسه منه في عناء، والناس منه في راحة. أتعب نفسه لآخرته، وأراح الناس من نفسه. إن بغى عليه صبر حتى يكون الله هو المنتصر له. بعده عمن تباعد عنه زهد ونزاهة، ودنوه ممن دنا منه لين ورحمة. ليس تباعده تكبرا ولا عظمة، ولا دنوه خديعة ولا خلافة، بل يقتدي بمن كان قبله من أهل الخير. فهو إمام لمن خلفه من أهل البر.

He (Momin) does not listen to good to be proud by it, and does not speak to belittle others. He places himself in difficulties, and the people are in happiness from him, he tires himself for the Hereafter, and the people are happy from him. If he is oppressed he observes patience until Allah^{-azwj} Grants victory to him.

His remoteness from those who keep away from him is due to renunciation⁹⁹ and his self-restraint, and his nearness to those who come near him is due to softness and his compassion. He does not distance himself due to arrogance and greatness, and does not come near to deceive and that which would cause harm, but he follows the example of the ones who were before him of the good people, and he leaves a good example for people (who would come) after him.¹⁰⁰

What should a Shia carry out before death:

56- ير، بصائر الدرجات الحسن بن علي عن أبي الصباح عن زيد الشحام قال: دخلت على أبي عبد الله ع فقال يا زيد جدد عبادة و أحدث توبة قال نعمت إني نفسي جعلت فذاك

(The book) ‘Basaair Al Darajaat’ – Al Hassan Bin Ali, from Abu Al Sabbah, from Zayd Al Shaham who said,

‘I entered to see Abu Abdullah^{-asws} and he^{-asws} said: ‘O Zayd! Renew the worship and begin repenting’. He said, ‘Are you^{-asws} giving me the news of my own death? May I be sacrificed for you^{-asws}!’

قال فقال لي يا زيد ما عندنا خير لك و أنت من شيعتنا قال و قلت و كيف لي أنا أكون من شيعتكم

He (the narrator) said, ‘He^{-asws} said to me: ‘O Zayd! What is with us^{-asws} is better for you, and you are from our^{-asws} Shias’. And I said, ‘And how can it be for me that I would happen to be from your^{-asws} Shias?’

قال فقال لي أنت من شيعتنا إنا الصراط و الميزان و حساب شيعتنا و الله لأننا أرحم بكم منكم بأنفسكم كأني أنظر إليك و رفيقك في درجتك في الجنة.

He (the narrator) said, ‘He^{-asws} said to me: ‘You are from our^{-asws} Shias, to us^{-asws} is the Bridge, and the Scale, and the Reckoning of our^{-asws} Shias. By Allah^{-azwj}! We^{-asws} would be more merciful with you all than you are with yourselves. It is as if I^{-asws} am looking at you and your friend in my^{-asws} level in the Paradise’¹⁰¹.

⁹⁹ Keeping away from backbiters.

¹⁰⁰ An extract from Sulym Ibn Qais Hilali

¹⁰¹ Bihar Al Anwaar – V 46, The book of History – Ja’far Al Sadiq^{asws}, Ch 5 H 56

The Sign of Sincere Repentance:

ابن بابويه: عن أبيه، قال: حدثنا محمد بن يحيى، عن محمد بن أحمد، عن أحمد بن هلال، قال: سألت أبا الحسن الأخير (عليه السلام) عن التوبة النصوح، فكتب (عليه السلام): «أن يكون الباطن كالظاهر و أفضل من ذلك».

Ibn Babuwah, from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal who said:

‘I asked Abu Al-Hassan^{asws} about the sincere repentance, so he^{asws} wrote: ‘The esoteric (Baatin) (of the person) becomes like the exoteric (Zahir), and better than that’.¹⁰²

وَقَالَ عِ اسْتِغْفَارُ دَرَجَةُ الْعِلِّيِّينَ وَ هُوَ اسْمٌ وَقَعَ عَلَى سِتَّةٍ مَعَانٍ أَوْ هُنَا النَّدَمُ عَلَى الْفِعْلِ وَ الثَّانِي الْعَزْمُ عَلَى التَّرْكِ وَ أَنْ لَا يَعُودَ وَ الثَّلَاثُ تَأْدِيبُ الْخُفُوقِ لِيَلْفَى اللَّهُ تَعَالَى وَ لَيْسَ عَلَيْهِ تَبِعَةٌ

And he^{asws} said: ‘Seeking the Forgiveness (Al-Istighfar) is a level of Al-Illyeen, and it is a name falling upon six meaning. Its first is his regretting upon the deed; and the second is his determination upon the leaving (it) and not to repeat; and the third is his fulfilling the rights in order to meet Allah^{azwj} the Exalted and there isn’t any responsibility (grievance) upon him.

وَ الرَّابِعُ أَنْ يُعْمِدَ إِلَى كُلِّ فَرِيضَةٍ فَيُؤَدِّي حَقَّهَا وَ الْخَامِسُ أَنْ يُذِيبَ اللَّحْمَ الَّذِي نَبَتَ مِنْهُ [مِنْ] السُّحْتِ بِإِهْمُومٍ وَ الْأَخْرَاجَ حَتَّى يَكْتَسِبَ لَحْمًا آخَرَ مِنَ الْحَلَالِ وَ السَّادِسُ أَنْ يُذِيقَ جِسْمَهُ أَلْمَ الطَّاعَةِ كَمَا أَذَاقَهُ لَذَّةَ الْمَعْصِيَةِ.

And the fourth is his deliberating to every Obligation, so he fulfills its right; and the fifth is his melting the flesh which has been built from his ill-gotten gains with the worrying and the grieving until he attains other flesh from the Permissible (earnings); and the sixth is his making his body taste the pain of the obedience just as he had made it taste the pleasure of the disobedience”.¹⁰³

وَ قِيلَ لَهُ مَا التَّوْبَةُ النَّصُوحُ

And it was said to him^{asws}, ‘What is the sincere repentance?’

فَقَالَ عِ نَدَمٌ بِالْقَلْبِ وَ اسْتِغْفَارٌ بِاللِّسَانِ وَ الْقَصْدُ عَلَى أَنْ لَا يَعُودَ.

He^{asws} said: ‘Regret with the heart, and seeking the Forgiveness with the tongue, and the aiming upon that it will not be repeated’.¹⁰⁴

و قال: حدّثنا محمد بن القاسم الاسترآبادي قال: حدّثنا يوسف بن محمد بن زياد و علي بن محمد بن سيّار عن أبييهمما عن أبي محمد الحسن بن علي العسكري عن أبيه عن آباءه عليهم السلام عن رسول الله صلى الله عليه و آله قال في حديث طويل:

102 (معاني الأخبار: 1 / 174)

103 Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 15

104 Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 66

And he said, ‘It is narrated to us by Muhammad Bin Al Qasim Al Astarabady who said, ‘It is narrated to us by Yusuf Bin Muhammad Ibn Ziyad, and Ali Bin Muhammad Bin Sayyar, from their father,

From Abu Muhammad Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, may the greeting be upon them^{-asws}, from Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said in a lengthy Hadeeth:

ثم نادى ربنا: يا امة محمد، إن قضايتي عليكم أن رحمتي سبقت غضبي و عفوي قبل عقابي، فقد استجبت لكم من قبل أن تدعوني و أعطيتكم من قبل أن تسألوني،

‘Then our Lord^{-azwj} Called out: “O community of Muhammad^{-saww}! My^{-azwj} Decree upon you all is that My^{-azwj} Mercy precedes My^{-azwj} Wrath, and My^{-azwj} Pardon before My^{-azwj} Punishment! I^{-azwj} shall Answer for you before you supplicate to Me^{-azwj} and Grant you before you request Me^{-azwj}!

من لقيني منكم بشهادة أن لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله صادق في أقواله محق في أفعاله و أن علي بن أبي طالب أخوه و وصيه من بعده و وليه و يلتزم طاعته كما يلتزم طاعة محمد

One from you who meets Me^{-azwj} with the testimony that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, Truthful in His^{-azwj} Words, Rightful in His^{-azwj} Actions, and that Ali^{-asws} Bin Abu Talib^{-asws} is his^{-saww} brother and his^{-saww} successor^{-asws} from after him^{-saww}, and his^{-asws} guardian, and obedience to him^{-asws} is necessary just as obedience to Muhammad^{-saww} is necessary!

فإن أوليائه المصطفين المطهرين المنبئين بعجائب آيات الله و دلائل حجج الله من بعدهما أولياؤه أدخلته جنتي و إن كانت ذنوبه مثل زبد البحر.

His^{-asws} friends are the chosen, the purified, the informed with the signs of Allah^{-azwj} and evidence(s) of the Divine Authorities of Allah^{-azwj} from after them^{-asws} both! I^{-azwj} shall Enter his^{-asws} friends into My^{-azwj} Paradise and even if sins are like the foam of the sea!”

فلما بعث الله محمدا صلى الله عليه و آله قال: و ما كنت بجانب الطور إذ نادينا امتك بهذه الكرامة.

When Allah^{-azwj} Sent Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: **And you were not by the side of the (mount) Toor when We Called out [28:46] your^{-saww} community with these honours!**¹⁰⁵

و في كتاب من لا يحضره الفقيه بهذا الإسناد قال: قال رسول الله صلى الله عليه و آله: لما بعث الله موسى عليه السلام فاصطفاه نجيا و فلق له البحر و نجى بني إسرائيل و أعطاه التوراة و الألواح

And in the book ‘Man La Yahzar Al Faqeeh’, with this chain,

He^{-asws} said: ‘Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: ‘When Allah^{-azwj} Sent Musa^{-as}, may the greeting be upon him^{-as}, He^{-azwj}

¹⁰⁵ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 12 – H 74

Chose him^{-as} as a saviour and Split the sea for him^{-as}, and Saved the children of Israel, and Gave him^{-as} the Torah and the Tablets.

رأى [مكانه] من الله تعالى فقال: يا رب، لقد أكرمتني بكرامة لم تكرم بها أحدا قبلي.

He^{-as} saw his^{-as} place from Allah^{-azwj} the Exalted. He^{-as} said: 'O Lord^{-azwj}! You^{-as} have Honoured me^{-as} with such honour You^{-azwj} have not Honoured with it anyone before me^{-as}!'

فقال الله: يا موسى، أما علمت أنّ محمّدا أفضل عندي من جميع ملائكتي و جميع خلقي؟

Allah^{-azwj} Said: "O Musa^{-as}! Don't you^{-as} know that Muhammad^{-saww} is more superior in My^{-azwj} Presence than entirety of My^{-azwj} Angels and entirety of My^{-azwj} creatures?"

فقال موسى: يا رب، فإن كان محمّد أكرم عندك من جميع خلقك فهل في آل الأنبياء أكرم من آلي؟

Musa^{-as} said: 'O Lord^{-azwj}! So, if Muhammad^{-saww} was more honourable in Your^{-azwj} Presence than entirety of Your^{-azwj} creatures, is there any family of the Prophets^{-as} more honourable than my^{-saww} family?'

قال الله تعالى: يا موسى، أما علمت أنّ فضل آل محمّد على آل النبيّين كفضل محمّد على جميع المرسلين؟

Allah^{-azwj} the Exalted Said: "O Musa^{-as}! Don't you^{-as} know that the merits of the Progeny^{-asws} of Muhammad^{-saww} over progenies of the Prophets^{-as}, is like the merit of Muhammad^{-saww} over entirety of the Messengers^{-as}?"

فقال: يا رب، فإن كان آل محمّد كذلك فهل في امم الأنبياء أفضل عندك من امتي ظلّلت عليهم الغمام و أنزلت عليهم المّنّ و السّلوى و فلقت لهم البحر.

He^{-as} said: 'O Lord^{-azwj}! If the Progeny^{-asws} of Muhammad^{-saww} were like that, is there among the communities of the Prophets^{-as} more superior in Your^{-azwj} Presence than my^{-as} community? You^{-azwj} Shaded the cloud upon them, and Sent down the Manna and the Quails upon them, and You^{-azwj} Split the sea for them!'

فقال الله تعالى: يا موسى، أما علمت أنّ فضل امة محمّد على جميع الأمم كفضلي على جميع خلقي؟

Allah^{-azwj} the Exalted Said: "O Musa^{-as}! Don't you^{-as} know that the merit of the community of Muhammad^{-saww} over entirety of the communities are like My^{-azwj} Merit over entirety of My^{-azwj} creatures?"

فقال موسى: يا رب، ليتني أراهم،

Musa^{-as} said: 'O Lord^{-azwj}, if only I^{-as} could see them!'

فقال الله: يا موسى، إنك لن تراهم فليس هذا أوان ظهورهم، و لكن سوف تراهم في الجنان جنة عدن، و الفردوس بحضرة محمّد، في نعيمها يتنعمون و في خيراتها يتبجحون، أفتحبت أن اسمعك كلامهم؟

Allah^{-azwj} Said: “O Musa^{-as}! You^{-as} will never see them, for this isn’t the time of their appearance! But, soon you^{-as} shall see them in the Gardens, the Garden of Eden and Al-Firdows, in the presence of Muhammad^{-sawww}. They will be blissful in their bounties and revelling in its goodness! Would you^{-as} like to hear their speech?’

قال: نعم يا إلهي.

He^{-as} said: ‘Yes, O my^{-as} God^{-azwj}!’

فأوحى الله إليه: قم بين يديّ و اشدد مئزرك قيام العبد الذليل بين يديّ الملك الجليل،

Allah^{-azwj} Revealed to him^{-as}: “Stand in front of Me^{-azwj}, and tighten your^{-as} waistband, standing of the disgraced slave in front of the Majestic King!”

ففعل ذلك موسى عليه السلام، فنادى ربنا تعالى: يا امة محمد،

Musa^{-as}, may the greeting be upon him^{-as}, did that. Our Lord^{-azwj} the Exalted Called out: “O community of Muhammad^{-sawww}!”

فنادوه كلّهم و هم في أصلاب آبائهم: لبيك اللهم لبيك، [لبيك] لا شريك لك لبيك، إنّ الحمد و النعمة و الملك لك، لا شريك لك لبيك.

All of them called out to Him^{-azwj} while they were in the lineages of their forefathers, ‘At Your^{-azwj} service O Allah^{-azwj}, at Your^{-azwj} service! At Your^{-azwj} service! There is no associate for You^{-azwj}! At Your^{-azwj} service! Surely the Praise and the bounties and the Kingdom are for You^{-azwj}! There is no associate for You^{-azwj}! At Your^{-azwj} service!’

قال: فجعل الله تلك الإجابة شعارا للحجّ.

He^{-asws} said: ‘Allah^{-azwj} Made that response a slogan for the Hajj’.¹⁰⁶

مص: قال الصادق عليه السلام: التوبة جبل الله ومدد عنايته، ولا بد للعبد من مداومة التوبة على كل حال،

Al-Sadiq^{-asws} said: ‘The repentance is a Rope of Allah^{-azwj} and an extension of His^{-azwj} Care, and there is no escape for the servant from continuing upon the repentance upon every state.

وكل فرقة من العباد لهم توبة، فتوبة الانبياء من اضطراب السر، وتوبة الاصفياء من التنفس، وتوبة الاولياء من تلوين الخطرات، وتوبة الخاص من الاشتغال بغير الله، وتوبة العام من الذنوب،

And for every sect, there is repentance for them. The repentance of the Prophets^{-as} is from being restless with the secret, and repentance of the pure ones is from the breathing (with other than the *Zikr* of Allah^{-azwj}), and repentance of the friends is from noticing sporadic matters, and repentance of the special ones is from the mental occupation with other than Allah^{-azwj}, and repentance of the generality is from the sins.

¹⁰⁶ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 12 – H 75

ولكل واحد منهم معرفة وعلم في أصل توبته ومنتهاى أمره، وذلك يطول شرحه ههنا،

And for each one of them there is understanding and knowledge in the origin of his repentance and the end-point of his matter, and that its explanation is prolonged over here.

فأما توبة العام فأن يغسل باطنه بماء الحسرة، والاعتراف بالجنابة دائماً، واعتقاد الندم على ما مضى، والخوف على ما بقي من عمره، ولا يستصغر ذنوبه فيحمله ذلك إلى الكسل، ويديم البكاء والاسف على ما فاتته من طاعة الله، ويحسب نفسه عن الشهوات، ويستغيث إلى الله تعالى ليحفظه على وفاء توبته،

As for the repentance of the generality, he would wash his interior with the water of regret, and the acknowledgment with the crime continuously, and hold on to the regret upon what has passed, and the fear upon what remains from his life-span, and he should not belittle his sin and carry that to the laziness, and perpetually cry and feel sorry upon what he has lost from the obedience of Allah^{-azwj}, and contain his self from the desires, and beg to Allah^{-azwj} the Exalted to Protect him upon the loyalty of his repentance;

ويعصمه عن العود إلى ما سلف ويروض نفسه في ميدان الجهد والعبادة، ويقضي عن الفوائت من الفرائض، ويرد المظالم، ويعتزل قرناء السوء، ويسهر ليله، و يظماً نحاره، ويتفكر دائماً في عاقبته، ويستهيّن بالله سائلاً منه الاستقامة في سرائه و ضرائه، ويثبت عند المحن والبلاء كيلا يسقط عن درجة التوابين،

And he should save himself from the repetition to what passed and tame himself in the plains of the struggle and the worship, and fulfil from the misses from the Obligations, and respond to the grievances, and separate from the evil pairings, and hold vigils in his nights, and be thirsty during his day, and be thoughtful continuously regarding his Punishment, and be humble with Allah^{-azwj} asking from Him^{-azwj} the steadfastness in his good times and bad times, and be firm during the Tests and the afflictions, never falling from the rank of the penitent ones.

فإن في ذلك طهارة من ذنوبه، وزيادة في عمله، ورفعته في درجاته، قال الله عزوجل: " وليعلمن الله الذين صدقوا وليعلمن الكاذبين

Thus, in that, would be the cleansing from his sins, and increase in his deeds, and raising regarding his ranks. Allah^{-azwj} Mighty and Majestic Says: **So, Allah will Make known those who are truthful and He will Make known the liars [29:3]**'¹⁰⁷.

طب، طب الأئمة عليهم السلام سلمة بن محمد الأشعري عن عثمان بن عيسى قال: شكاً رجل إلى أبي الحسن الأول ع فقال إن بي قرقرة لا تسكن أصلاً و إني لأستحي أن أكلم الناس فيسمع من صوت تلك القرقرة فاذع لي بالثقة منها

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – Salama Bin Muhammad Al Ash’ary, from Usman Bin Isa who said,

¹⁰⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 38

‘A man complained to Abu Al-Hassan^{-asws} the 1st. He said, ‘With me there is rumbling (of the belly) which does not stop, and I am embarrassed from talking to the people for the sound of that rumbling will be heard. Supplicate for me with being healed from it!’

فَقَالَ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ فَعَلِ اللَّهُمَّ مَا عَمِلْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لَا حَمْدَ لِي فِيهِ وَ مَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَذَرْتَنِيهِ فَلَا عُذْرَ لِي فِيهِ

He^{-asws} said: ‘When you are free from the night Salat, say, ‘O Allah^{-azwj}! Whatever I have done from the good deeds, it is from You^{-azwj}, there is no praise for me regarding it, and whatever I have done from the evil deeds, You^{-azwj} had Cautioned me of it, so there is no excuse for me regarding it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَتَكِلَ عَلَى مَا لَا حَمْدَ لِي فِيهِ وَ آمَنَ مَا لَا عُذْرَ لِي فِيهِ.

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from relying upon what there is no praise for me regarding it, and feeling safe of what there is no excuse for me regarding it!’¹⁰⁸

و عن أبيه عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن معاذ الجوهري عن أبي عبد الله عن أبيه عن آبائه عليهم السلام عن رسول الله صلى الله عليه وآله عن جبرئيل قال: قال الله عز وجل: من أذنب ذنبا صغيرا كان أو كبيرا وهو لا يعلم أن لي أن أعذبه وأغفو عنه لا غفرت له ذلك الذنب أبدا،

And from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muaz Al Jowhary,

From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, may the greeting be upon them^{-asws}, from Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: ‘Allah^{-azwj} Mighty and Majestic Said: “One who commits a sin, whether it was minor or major, and he knows that for Me^{-azwj} is to Punish him and Forgive him, I^{-azwj} will not Forgive that sin for him, ever!

و من أذنب ذنبا صغيرا كان أو كبيرا وهو يعلم أن لي أن أعذبه وأن أغفو عنه عفوت عنه.

And one who commits a sin, whether it was minor or major, and he knows that for Me^{-azwj} is to Punish him, and that I^{-azwj} will Forgive it for him, I^{-azwj} will Forgive him!’¹⁰⁹

و عن النبي صلى الله عليه وآله قال: ينادى يوم القيامة: يا أمة محمد، ما كان لي قبلكم فقد وهبته لكم وقد بقيت التبعات بينكم فتواهبوها و ادخلوا الجنة برحمتي.

And from the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: ‘He^{-azwj} will Call out on the Day of Qiyamah: “O community of Muhammad^{-saww}! Whatever was for Me^{-azwj} before you all, I^{-azwj} have Gifted (Forgiven) it for you, and there remain the liabilities between you all, so they should gift (forgive) it to each other and enter the Paradise due to My^{-azwj} Mercy!’¹¹⁰

¹⁰⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 70 H 1

¹⁰⁹ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 43

¹¹⁰ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 114

و عن النبي صلى الله عليه وآله قال: إنَّ العبد ليقول «اللَّهُمَّ اغفر لي» و هو معرض عنه، ثم يقول «اللَّهُمَّ اغفر لي» و هو معرض عنه، ثم يقول «اللَّهُمَّ اغفر لي»

And from the Prophet^{-saww}, may the *Salawaat* of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: ‘The servant says, ‘O Allah^{-azwj} Forgive me!’, and He^{-azwj} Turns away from him. Then he says, ‘O Allah^{-azwj} Forgive me!’, and He^{-azwj} Turns away from him. Then he says, ‘O Allah^{-azwj} Forgive me!’

فيقول الله سبحانه للملائكة: ألا ترون إلى عبدي سألي المغفرة و أنا معرض عنه؟ ثم سألي المغفرة و أنا معرض عنه، ثم سألي المغفرة، علم عبدي أنه لا يغفر الذنوب إلا أنا، اشهدكم أنني قد غفرت له.

Allah^{-azwj} the Glorious Says to the Angels: “Are you not seeing My^{-azwj} servant asked Me^{-azwj} the Forgiveness and I^{-azwj} Turned away from Him^{-azwj}? Then he asked Me^{-azwj} the Forgiveness and I^{-azwj} Turned away from him, then he asked Me^{-azwj} the Forgiveness? My^{-azwj} servant knows that no one forgives the sins except Me^{-azwj}! I^{-azwj} Keep you as witnesses I^{-azwj} have Forgiven these for him!”¹¹¹

قال الكشي: و روى عبد الرزاق عن معمر عن الزهري عن علي بن زيد عن سعيد بن المسيب عن علي بن الحسين عن أبيه عليهما السلام عن النبي صلى الله عليه وآله عن جبرئيل عن الله تعالى أنه قال: ما من عبد من عبادي آمن بي و صدق بك و صلى في مسجدك على خلاء من الناس إلا غفرت له ما تقدّم من ذنبه و ما تأخر.

Al Kashi said, ‘And it is reported by Abdul Razaq, from Ma’mmar, from Al Zuhry, from Ali Bin Zayd, from Saeed Bin Al Musayyab,

From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, may the greeting be upon both, from the Prophet^{-saww}, may the *Salawaat* of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, from Jibraeel^{-as}, from Allah^{-azwj} the Exalted, Said: “There is no servant from My^{-azwj} servants believing in Me^{-azwj} and ratifying you^{-saww}, and prays in your^{-saww} Masjid being upon seclusion from the people, except I^{-azwj} Forgive for him whatever sins he had sent ahead and whatever he had delayed!”¹¹²

و روى الشيخ أبو الفتح محمد بن علي بن عثمان الكراچكي في الجزء الثالث من كثر الفوائد عن رسول الله صلى الله عليه وآله قال: قال الله تعالى: إنَّ هذا الدين ارتضيته لنفسي، و إنَّه لا يصلح له إلا السخاء و حسن الخلق، فأصبحوها ما صحبتموه.

And it is reported by the sheykh Abu Al Fatah Muhammad Bin Ali Bin Usman Al Karajaky in the third volume of ‘Kanz Al Fawaaid’,

From Rasool-Allah^{-saww}, may the *Salawaat* of Allah^{-azwj} be upon him^{-asws} and his^{-saww} Progeny^{-asws}, said: ‘Allah^{-azwj} the Exalted Said: “This religion, I^{-azwj} am Pleased with it for Myself^{-azwj}, and it is not correct for it except the generosity and good manners. Therefore, be in these both for as long as you accompany it!”¹¹³

¹¹¹ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 116

¹¹² Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 136

¹¹³ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 137

و في الجزء الرابع منه عن رسول الله صلى الله عليه وآله: إنَّ الله تعالى يقول لملائكته: إذا همَّ عبدي بالحسنة فاكْتُبها له حسنة، و إن هو عملها فاكْتُبها له عشر أمثالها. و إذا همَّ عبدي بالسَّيئة فعملها فاكْتُبها له واحدة، و إن هو تركها فاكْتُبها له حسنة.

And in the fourth volume – From Rasool-Allah^{-saww}, may the *Salawaat* of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}: “Allah^{-azwj} the Exalted Said to His^{-azwj} Angels: “When My^{-azwj} servant thinks of doing a good deed, a good deeds is written for him, and if he does it, ten the likes of it are written for him; and when My^{-azwj} servant thinks of doing the evil deed so he does it, it is written for (against) him as one, and if he neglects it, a good deed is written for him!”¹¹⁴

و في تفسير العسكري عليه السلام عن أمير المؤمنين عليه السلام قال: سمعت رسول الله صلى الله عليه وآله يقول: كان فيما مضى ملكان مؤمن و كافر، فمرض الكافر فاشتبهى سمكة في غير أوانها لأنَّ ذلك الصنف من السمك كان يومئذ في اللجج حيث لا يقدر عليه

And in Tafseer of (Imam) Al-Askari^{-asws}, may the greeting be upon him^{-asws}, from Amir Al-Momineen^{-asws}, may the greeting be upon him^{-asws}, said: ‘I heard Rasool-Allah^{-saww}, may the *Salawaat* of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws} saying: ‘In the past there were two kings, a Momin and a Kafir. The Kafir fell sick, so he desired a fish in other than its season, because on that day that type of fish would be in the depth where he was not able upon.

فأيستنه الأطباء من نفسه و قالوا: استخلف من يقوم بالملك فإنَّ شفاك في هذه السمكة و لا سبيل إليها،

The physicians despaired from his (health) and said, ‘Choose a successor, someone who would stand with the kingdom, for your healing is in this fish and there is no way to (obtain) it!’

فبعث الله ملكا أمره أن يزعم السمك إلى حيث يسهل أخذها فأخذت له فأكلها و برأ.

Allah^{-azwj} Sent an Angel Commanding him to disturb the fish to go to where it would be easy to seize it. So, it was caught for him, he ate it and was cured.

ثمَّ إنَّ ذلك المؤمن مرض في وقت كان جنس ذلك السمك لا يفارق الشطوط مثل علة الكافر، فوصف له الأطباء تلك السمكة و قالوا: طب نفسا فهذا أوان وجودها،

Then that Momin (king) fell sill with an illness similar to that Kafir, during the time when that type of fish never left the shores. The physicians prescribed that fish and said, ‘Make yourself feel good for this is the season of finding it!’

فبعث الله ذلك الملك و أمره أن يزعم ذلك السمك حتَّى يدخل اللجج حيث لا يقدر على صيده، فعجب من ذلك ملائكة السماء و أهل الأرض حتَّى كادوا أن يفتنوا،

Allah^{-azwj} Sent that Angel and Commanded him to disturb that fish until it entered the depths whereby it was not able upon catching it. The Angels of the sky and inhabitants of the earth were surprised at that until they almost fell into *Fitna*.

¹¹⁴ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 138

فأوحى الله إلى ملائكة السماء و إلى نبيّ ذلك الزمان في الأرض: إني أنا الكريم المتفضّل القادر لا يضربني ما اعطيتي و لا ينفعني ما أمنع و لا أظلم أحدا مثقال ذرّة.

Allah^{-azwj} Revealed to Angels of the sky and to a Prophet^{-as} of that time in the earth: “Surely, I^{azwj} am the most Benevolent, the Gracious, the Able! It does not harm Me^{-azwj} what I^{-azwj} Give nor does it benefit Me^{-azwj} what I^{-azwj} Prevent, and I^{-azwj} am not unjust to anyone the weight of a particle!

أما الكافر فإتّما سهّلت له أخذ السمك في غير أوانها ليكون جزاء على حسنة كان عملها، إذ كان حقّاً عليّ أن لا أبطل لأحد حسنة حتّى يرّد القيامة و لا حسنة في صحيفته و يدخل النار بكفره.

As for the Kafir, I^{-azwj} Rather Facilitated to him to catch the fish in other than its season for it to be a Recompense upon a good deed he had done when he had a right upon Me^{-azwj} that I^{azwj} do not Nullify anyone’s good deed until he arrives to the (Day of) Qiyamah, and there would not no good deed in his register of deeds, and he would enter the Hellfire due to his disbelief!

و منعت العابد من تلك السمكة بعينها لخطيئة كانت منه أردت تمحيصها عنه بمنع تلك الشهوة و إعدام ذلك الدواء ليأتيني و لا ذنب عليه فيدخل الجنّة.

And I^{-azwj} Prevented the worshipper from that very fish due to a sin which had happened from him. I^{-azwj} Wanted his purification from it by the prevention of that desire and feeding that medication so he will come to Me^{-azwj} and there would be no sin upon him and he would enter the Paradise!¹¹⁵

¹¹⁵ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 144