

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

## ‘The Sincere Worship - Ibada’

Three Ahadith on the limits and conditions of sincere worship are presented. A detailed article on Worship – Ibada can be found through the below link:

[https://hubeali.com/articles/Worship\\_Ibadah.pdf](https://hubeali.com/articles/Worship_Ibadah.pdf)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو عَنْ حَسَنِ بْنِ أَبَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ حَدِّ الْعِبَادَةِ الَّتِي إِذَا فَعَلَهَا فَاعْلَاهَا كَانَ مُؤَدِّيًا فَقَالَ حُسْنُ النِّيَّةِ بِالطَّاعَةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbaat, from Muhammad Bin Is'haq Bin Al Husayn, from Amro, from Hasan Bin Aban, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the limit of the worship which, when the performer does it, he would be a performer. So, he<sup>-asws</sup> said: ‘Good intention with the obedience’.<sup>1</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَعْني أَكْثَرَ عَمَلًا وَ لَكِنْ أَصْوَبَكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ حَشِيَّةُ اللَّهِ وَ النِّيَّةُ الصَّادِقَةُ وَ الْحَسَنَةُ

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

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

<sup>1</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 4

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

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

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَجَلَّ فُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ يَعْنِي عَلَى نِيَّتِهِ .

Then he<sup>-asws</sup> recited the Words of the Mighty and Majestic **[17:84] Say: Every one acts according to his own disposition** – Meaning, upon his intention’.<sup>2</sup>

بِهَذَا الْإِسْنَادِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ السِّنْدِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا أَخْلَصَ الْعَبْدُ الْإِيمَانَ بِاللَّهِ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا أَوْ قَالَ  
مَا أَجْمَلَ عَبْدٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا إِلَّا زَهَّدَهُ اللَّهُ عَزَّ وَجَلَّ فِي الدُّنْيَا وَ بَصَّرَهُ دَاءَهَا وَ دَوَّأَهَا فَأَثَبَتْ الْحِكْمَةَ فِي قَلْبِهِ وَ  
أَنْطَقَ بِهَا لِسَانَهُ ثُمَّ تَلَا إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئَاتِهِمْ غَضَبٌ مِنْ رَبِّهِمْ وَ ذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَ كَذَلِكَ نَجْزِي الْمُفْتَرِينَ فَلَا تَرَى  
صَاحِبَ بِدْعَةٍ إِلَّا ذَلِيلًا وَ مُفْتَرِيًّا عَلَى اللَّهِ عَزَّ وَجَلَّ وَ عَلَى رَسُولِهِ ص وَ عَلَى أَهْلِ بَيْتِهِ ص إِلَّا ذَلِيلًا

Abu Jafar<sup>-asws</sup> has said: If a person maintains pure ‘Eman’ (belief) in Allah<sup>-azwj</sup> **for forty days**, Allah<sup>-azwj</sup>, Purifies his heart in this world and shows him his illnesses and the cure for them (illnesses). Also he<sup>-asws</sup> said: whenever a servant of Allah<sup>-azwj</sup> speaks of Him<sup>-azwj</sup> in a beautiful way for 40 days Allah<sup>-azwj</sup> Purifies his heart in this world and shows him his illness and the cure for such illnesses.

He<sup>-azwj</sup> then Establishes wisdom in his heart and will make his tongue to speak wisdom. The Imam<sup>-asws</sup> then recited this verse of the Holy Quran: **Those who took the calf as their Lord will face anger and humiliation from their Lord in the worldly life and thus We recompense those who forge lies (7:157)**. The Imam<sup>-asws</sup> said: You should note that all those who forge lies are but despicable persons. So also is one who forges lies against Allah<sup>-azwj</sup>, His Messenger<sup>-saww</sup> and his Ahl Al-Bayt<sup>-asws</sup>. Such person is nothing but a despicable one’.<sup>3</sup>

## **Abbreviations:**

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

**azwj:** - *Az Za Wa Jall*

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

<sup>2</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 4

<sup>3</sup> Al-Kafi, vol. 2, H 1475.