

Those Who Never Leave Sins

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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: Ajaal 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

‘Those who never leave sins’

وَعَنِ النَّبِيِّ ص قَالَ: لَيَجِيئَنَّ أَقْوَامٌ يَوْمَ الْقِيَامَةِ لَهُمْ مِنَ الْحَسَنَاتِ كَجِبَالِ تِهَامَةَ فَيُؤْمَرُ بِهِمْ إِلَى النَّارِ

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

فَقِيلَ يَا نَبِيَّ اللَّهُ أَمْصَلُونَ

It was said, ‘O Prophet^{saww} of Allah^{azwj}! Would they be the praying ones?’

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

He^{asws} said: ‘They had been praying Salat, and fasting, and they were taking weakness from the night (by holding vigil), but they were such, whenever something from the world (from illegitimate) become apparent to them, they leapt upon it’.¹

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ يَرْفَعُهُ إِلَى أَبِي حَمْرَةَ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ إِنِّي مُبْتَلَى بِالنِّسَاءِ فَأَزِنِي يَوْمًا وَ أَصُومُ يَوْمًا أَ فَيَكُونُ ذَلِكَ كَفَّارَةً لِدَا

And it is reported by Muhammad Bin Yaquob, raising it to Abu Hamza who said,

‘I was in the presence of Ali^{asws} Bin Al-Husayn^{asws}, and a man came to him^{asws}. He said to him^{asws}, ‘O Abu Muhammad^{asws}! I get tempted by the women, so I commit adultery one day and I fast one day. Would that be an expiation of this?’

¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 h

فَقَالَ لَهُ ع إِنَّهُ لَيْسَ شَيْءٌ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ يُطَاعَ فَلَا يُعْصَى فَلَا تَزِنَ وَ لَا تَصُمْ

He^{-asws} said to him: 'There isn't anything more beloved to Allah^{-azwj} Mighty and Majestic that for Him^{-azwj} to be obeyed, so do not disobey. Neither commit adultery nor fast (for it)'.

فَاجْتَدَبَهُ أَبُو جَعْفَرٍ ع إِلَيْهِ فَأَخَذَ بِيَدِهِ وَ قَالَ لَهُ تَعْمَلُ عَمَلَ أَهْلِ النَّارِ وَ تَرْجُو أَنْ تَدْخُلَ الْجَنَّةَ.

Abu Ja'far^{-asws} pulled him to himself^{-asws} and held his hand and said to him: 'You are doing the deed of the people of Fire, and you are hoping to entering into the Paradise?'²

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

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 with himself. So that is the persistence (upon sinning)'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونسَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا وَ اللَّهُ لَا يَقْبَلُ اللَّهُ شَيْئاً مِنْ طَاعَتِهِ عَلَى الْإِصْرَارِ عَلَى شَيْءٍ مِنْ مَعَاصِيهِ .

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

'I heard Abu Abdullah^{-asws} saying: 'No, by Allah^{-azwj}! Allah^{-azwj} will not Accept anything from his obedience, upon his persistence upon something from his disobedience'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ عِلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسْوَةُ الْقَلْبِ وَ شِدَّةُ الْحِرْصِ فِي طَلَبِ الدُّنْيَا وَ الْإِصْرَارُ عَلَى الذَّنْبِ .

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

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 g

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 2

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 3

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘From the signs of the wretchedness is the lustfulness of the eyes, and the harshness of the heart, and the intenseness of the greed in seeking the world, and the persistence upon the sin’.⁵

Persistent on Committing Sins:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَارِثِ بْنِ هُرَيْرَةَ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ جَاءَنَا يَلْتَمِسُ الْفِقْهَ وَالْقُرْآنَ وَتَفْسِيرَهُ فَدَعُوهُ وَ مَنْ جَاءَنَا يُبْذِرُ عَوْرَةَ قَدْ سَتَرَهَا اللَّهُ فَنَحْوَهُ فَقَالَ لَهُ رَجُلٌ مِنْ الْقَوْمِ جُعِلْتُ فِدَاكَ وَ اللَّهُ إِنِّي لَمُتِّمٌ عَلَى ذَنْبٍ مُنْذُ دَهْرٍ أُرِيدُ أَنْ أَتَّحَوَّلَ عَنْهُ إِلَى غَيْرِهِ فَمَا أَقْدِرُ عَلَيْهِ فَقَالَ لَهُ إِنْ كُنْتَ صَادِقًا فَإِنَّ اللَّهَ يُجِيبُكَ وَ مَا يَمْنَعُهُ أَنْ يَنْفَعَكَ مِنْهُ إِلَى غَيْرِهِ إِلَّا لِكَيْ تَخَافَهُ .

Ali bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Haris Bin Bahran, from Amro Bin Jumi'e who said,

‘Abu Abdullah^{-asws} said: ‘The one who comes to us^{-asws} seeking the jurisprudence, and the Quran and its interpretation, so invite him; and the one who comes to us^{-asws} showing openly what Allah^{-azwj} has Veiled, so prevent him’. So, a man from the group said to him^{-asws}: ‘May I be sacrificed for you^{-asws}! By Allah^{-azwj}! I have been staying upon a sin since forever (since a long time). I intend to transfer away from it to other than it, but I am not able upon it’. So, he^{-asws} said to him: ‘If you were truthful, so Allah^{-azwj} Loves you, and nothing is preventing you from transferring from it to other than it except you are fearing Him^{-azwj} (which is why you are intending as such)’.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ ذَنْبٍ إِلَّا وَ قَدْ طُبِعَ عَلَيْهِ عَبْدٌ مُؤْمِنٌ يَهْجُرُهُ الرَّمَانَ ثُمَّ يُلِمْ بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ اللَّمَامُ الْعَبْدُ الَّذِي يُلِمْ الذَّنْبَ بَعْدَ الذَّنْبِ لَيْسَ مِنْ سَلِيقَتِهِ أَيْ مِنْ طَبِيعَتِهِ .

Ali Bin Ibrahim, from his father, from Hammad Bin isa, from Hareyz, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘There is none from a sin except that it gets imprinted upon a *Momin* servant, fleeing from it for a time, then committing it, and these are the Words of Allah^{-azwj} Mighty and Majestic [53:32] **Those who keep aloof from the great sins and the immoralities except for the ‘Lamam’**. He^{-asws} said: ‘Al-Lamam is the servant who commits the sin after the sin, it not being from his normal tendency, i.e., from his nature’.⁷

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 6

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 4

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 5

APPENDIX

Additional Ahadith on Persistence of committing sins

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ هُوَ الذَّنْبُ يُلْمُ بِهِ الرَّجُلُ فَيَمُكُّ مَا شَاءَ اللَّهُ ثُمَّ يُلْمُ بِهِ بَعْدُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I said to him^{-asws}, ‘What is your^{-asws} view of the Words of Allah^{-azwj} Mighty and Majestic **[53:32] Those who keep aloof from the great sins and the immoralities except for the ‘Lamam’**. He^{-asws} said: ‘It is the sin committed by the man, and he remains (not committing it again) for as long as Allah^{-azwj} so Desires, then he commits it (again) afterwards’.⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ قُلْتُ لَهُ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْهِنَّةُ بَعْدَ الْهِنَّةِ أَيْ الذَّنْبُ بَعْدَ الذَّنْبِ يُلْمُ بِهِ الْعَبْدُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}), said, ‘I said to him^{-asws}, ‘(What about) **[53:32] Those who keep aloof from the great sins and the immoralities except for the ‘Lamam’?**’ He^{-asws} said: ‘The defiance after the defiance i.e., the sin after the sin committed by the man’.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ ذَنْبٌ يَهْجُرُهُ زَمَانًا ثُمَّ يُلْمُ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِلَّا اللَّمَمَ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{-asws} said: ‘There is none from a *Momin* except for him is a sin he has fled from it for a time, then he commits it, and these are the Words of Allah^{-azwj} Mighty and Majestic **[53:32] except for the ‘Lamam’**.

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 1

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 2

وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْفَوَاحِشُ الزِّنَى وَالسَّرِقَةُ وَاللَّمَمُ الرَّجُلُ يُؤْتِمُّ بِالذَّنْبِ فَيَسْتَغْفِرُ اللَّهَ مِنْهُ.

And I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **[53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'**. He^{-asws} said: 'The immoralities are the adultery, and the theft, and 'al-Lamam' – the man commits the sin, so he seeks Forgiveness from it (then commits it again after a time)'.¹⁰

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 3