

## Factors Of Salvation

The Qur'an has mentioned the factors of salvation and felicity in this world and in the Hereafter. Some of them are as follows:

### Remembrance Of God

The Qur'an says,

***"So remember God's bounties so that you may be felicitous." (Qur'an; 7:69)***

***"O you who have faith! When you meet a host [in battle], then stand firm, and remember God greatly so that you may be felicitous." (Qur'an; 8:45)***

Almighty God has prescribed His remembrance (known as dhikr) and other acts of worship for our own benefit. He is the Creator of the heavens and the earth, the Sovereign, and the Lord of all the worlds, and does not need our praises and worship. Certainly some people remembering Him on a small planet in an endless vast expanse of space filled with billions of galaxies is not going to benefit Him in any way, nor will it increase His Kingdom even by an atom's weight.

All forms of remembrance and worship, serve to remind us of God and keep us always mindful of Him. Moreover, this consciousness of God, holds us from sinning, committing injustices, and oppression, and motivates us to fulfill His rights and the rights of creation. Hence by following the ways laid out for us by God, we are actually doing ourselves a favor, as it is the best possible course of action that we can take in any matter and it leads us to contentment, peace, and happiness.

As humankind is prone to laziness and injustice, not having any set ways to remember or worship God, would make them heedless and sink them deeper and deeper into transgression and darkness until they would completely forget about God and their responsibilities in life. The Qur'an says,

***"Woe to those whose hearts are hardened against the remembrance of God!" (Qur'an; 39:22)***

***“O you who have faith! Let not your possessions, neither your children, divert you from God’s remembrance. Whoso does that – they are the losers.” (Qur'an; 63:9)***

*Dhikr* is divided into two branches: *dhikr* with the tongue and *dhikr* in the heart (which is when the heart contemplates God's beauty and majesty).

Just as forgetting God leads to the pain of being forgotten by Him, so also remembering God leads to the joy of being remembered by Him. Almighty God says,

***“Remember Me, and I will remember you.” (Qur'an; 2:152)***

The result of remembering God is not only to be remembered by God in the next world, but also to achieve peace of heart in this world,

***“Listen, the hearts find peace only in the remembrance of God.” (Qur'an; 13:28)***

To call upon God in times of despair, can give you comfort and solace as you have called upon the one Who is All-Powerful and is the only One who can take you out of difficulty. The Prophet (peace be upon him and his pure progeny) said, “*Shall I tell you something that is the best of all deeds, constitutes the best act of piety in the eyes of your Lord, elevates your rank in the Hereafter, and carries more virtue than the spending of gold and silver in the service of God, or taking part in Jihad and slaying or being slain in the path of God?*” They said, “Yes!” He said, “*Remembrance of God.*”<sup>1</sup>

## **Worshiping God**

The Qur'an says,

***“O, you who believe! Bow down and Prostrate and worship your Creator and Nurturer and do deeds of Charity so that you attain salvation.” (Qur'an; 22:77)***

The concept of worship is commonly taken to mean performing ritualistic acts such as prayers, fasting, charity, etc. This limited understanding of worship is only one part of the meaning of worship in Islam. The traditional definition of worship in Islam is a comprehensive definition that includes almost everything in any individual's activities. Worship in Islam is an all-inclusive term for all that God loves of external and internal sayings and actions of a person. In other words, everything one says or does for the pleasure of God is worship. This definition includes rituals as well as beliefs, social activities, and personal contributions to the welfare of one's fellow human beings.

Islam wants the individual to submit himself completely to Almighty God, as the Prophet Muhammad (S) was asked to do,

***“Say (O Muhammad) my prayer, my sacrifice, my life, and my death belong to God; He has no partner and I am ordered to be among those who submit.” (Qur'an; 6: 162-163)***

According to the Islamic teachings, Almighty God looks at heart, not just the outward deeds. He judges according to the intention, not with the appearance. For an action to be regarded as worship, it must be performed with the pure intention of pleasing God. Therefore, the concept of worship in Islam encourages people to connect with God in every action they take, strengthening their bond with their Creator. In doing so, a person gains a sense of true peace that comes with carrying out their purpose in life.

A behavior to be considered as an act of worship, in addition to purifying intention, deeds must also be consistent with divine guidance. Although God has inspired an intuitive moral sense in every individual, but people do not always act in a just and ethical manner. In fact, our ability to judge between right and wrong can often be muddled by external influences, outward appearances, or ulterior motives. Hence, having a moral compass alone does not enable one to internalize righteousness or bring one closer to God.

In order to guide humans to His worship and to truly differentiate between good and evil, God Almighty sent prophets as teachers and role models. He also revealed Holy Scriptures, which provide us with knowledge directly from God and serve as manuals for virtuous living. The combination of prophetic examples and divine scriptures reinforces our moral inclinations and equips us with the knowledge to discern between right and wrong. They also provide us with the criterion, which enables us to assess our own motives and deeds. Above all, they teach us how to worship God and lead us to a life that pleases Him.

Worship has a unique role in Islam, and through worship, a person is regarded as a true Muslim who accords his entire life to the Will of God. The importance of worship may also be seen in the fact that it has been prescribed in all religions prior to Islam. Almighty God says in the Qur'an,

***"Certainly We raised an apostle in every nation [to preach:] "Worship God, and keep away from the Rebels." ... " (Qur'an; 16:36)***

In Islam, worship is the very purpose of our existence. God declares in the Qur'an,

***"I did not create jinn and the human except to worship Me." (Qur'an; 51:56)***

Islam wants believers to worship just God the One, the Merciful, the Sacred, the Peace, the Supreme, the Noble, the Powerful, the Creator, the Wise,<sup>2</sup> who is unique, out of love and submission.

It is clear, from the previous discussion that the concept of worship in Islam is a comprehensive concept that includes all the positive activities of the individual. This of course is in agreement with the all-inclusive nature of Islam as a way of life. Islam regulates human life on all levels: individual, social, economic, political, and spiritual. That is why Islam has provided guidance to the smallest details of one's life on all these levels.

It is a very encouraging element when one realizes that Glorious God considers all his activities as acts of worship. This leads the individual to seek God's pleasure in his actions and always try to do them in the best possible manner whether his superiors watch him or he is alone. He knows that there is always the permanent supervisor and the Knower of the sensible and the Unseen who knows everything. This understanding makes him to act just for the sake of God, and to worship just Him. This causes him to be felicitous.

## **Patience**

The Qur'an says,

***"O you who believe, be patient and call for patience, and bond together and revere God that you may succeed." (Qur'an; 3:200)***

The Arabic word for patience is "Sabr" and it comes from a root word meaning to stop, detain, or refrain. Having patience meant having the ability to stop ourselves from despairing, to refrain from complaining, and to control ourselves in times of sadness and worry. Moreover, patience enables man to resist against the temptations for committing sins and transgression of the Laws of God.

When a person understood that everything he has is from Almighty God and belongs to Him and that God has a plan for him, the best plan, this causes him to be patient.

The Qur'an teaches us that in the way of perfection we need to seek help from patience,

***"O you, who believe, seek help through patience and prayer, God is with the patients." (Qur'an; 2:153)***

God Almighty tests people to ascertain those who are truthful. Such is God's prevailing tradition among His servants. The real believers put their trust in God, seek help through patience, and succeed the divine test. They are the righteous who shall attain salvation and God will surely admit them to the Paradise,

***"Do people think that they will be left alone because they say, "We believe," and will not be tested? We indeed tested those who were before them. And God will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although God knows all that before putting them to test)." (Qur'an; 29: 2-3)***

***"We will surely test you until We ascertain those of you who wage jihad (strive hard in God's Way) and those who are steadfast, and We shall appraise your record." (Qur'an; 47:31)***

Therefore, Imam Sajjad (peace be upon him) said about the importance of patience, "*One who has no patience, has no faith.*"<sup>3</sup> On the other hand, God Almighty says about the reward of patients,

***“Indeed the patient will be paid in full their reward without any reckoning.” (Qur'an; 39: 10)***

***“No one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.” (Qur'an; 41:35)***

There is a beautiful story in the Qur'an about patience of Prophet Joseph (peace be upon him). His brothers betrayed him and threw him into the well, but he was patient and so God raised him out of that well. He ended up in the house of one of the most powerful people of Egypt, but then God tested him again. The wife of the finance minister, tried to tempt him, but he was patient and did not pollute himself with evil and shameful deeds. Then God tested him again and they threw him into prison but he endured for the sake of God. In the end, after these very hard tests, Almighty God raised him to a lofty station and he became one of the most powerful people in Egypt. This is the reward of patience. He said to his brothers, about the key of his success,

***“Verily, one who is pious and patient [should know] that God never deprives the reward of the righteous.” (Qur'an; 12:90)***

The Qur'an says that those who have faith, they are not just patient but more than that they enjoin others to patience,

***“Enjoin one another to patience, and enjoin one another to compassion. They are the People of the Right Hand. (They will be the inhabitants of the paradise and the record of their deeds is in their right hand).” (Qur'an; 90: 17-18)***

***“O you, who believe, be patient and call for patience, and bond together and revere God that you may succeed.” (Qur'an; 3:200)***

***“Indeed man is in loss, except those who have faith and do righteous deeds, and enjoin one another to follow the truth, and enjoin one another to patience.” (Qur'an; 103: 2-3)***

## **Types Of Patience**

There are three kinds of patience: Patience in afflictions, patience in obedience, and patience to prevent committing sins.

### **Patience In Afflictions**

The life of this world was designed by the Creator of the universe as a prelude to a blissful life in the Hereafter. When we face trials, they help us grow and mature into human beings who are able to function effortlessly in this transient world. Almighty God says in the Qur'an,

***“We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient; those who, when an affliction visits them, say, “Indeed we***

***belong to God, and to Him do we indeed return.” (Qur'an; 2: 155–156)***

Whatever condition we find ourselves in, and no matter what we are forced to confront, it is imperative that we open our eyes to the fact that God who is the Most Wise and the Most Just, knows what is good for us. Though we shy away from facing our fears and worries, it may be that we hate a thing that is good for us and desire something that can only lead to ruin and damnation. The Qur'an says,

***“...and it may be that you dislike a thing that is good for you and that you like a thing that is bad for you. God knows but you do not know.” (Qur'an; 2:216)***

We as human beings are fragile creatures. Our tears fall, our hearts break and the pain is sometimes almost unbearable. Even the prophets, whose connection to God was unbreakable, felt their hearts constrict in fear or pain. They too turned their faces to God and begged for relief. However, their complaints were surrounded with pure patience and pure acceptance of whatever fate God had decreed.

When Prophet Jacob (peace be upon him) despaired of ever seeing his sons Joseph or Benjamin he turned to God and beseeched Him for relief. He said,

***“I only complain of my grief and sorrow to God, and I know from God that which you know not.” (Qur'an; 12:86)***

Prophet Jacob knew that there was no point in raging against destiny; he knew that God loves and protects those who are patient.

As the Qur'an says, Prophet Job also turned to God begging of His mercy. He was impoverished, stricken with disease, and he lost his family, friends, and livelihood yet he bore all this with patience and forbearance,

***“And (remember) Job, when he cried to his Lord, ‘Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.’ So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us (God).” (Qur'an; 21: 83–84)***

This kind of patience means accepting what is beyond our control. It means in times of stress and anxiety, to surrender to the will of God that causes a relief beyond measure. This does not mean that we sit back and let life pass by. No! It means that we strive to please God in all aspects of our life, in our work and play, in our family life and in our personal endeavors. The Qur'an says,

***“...to be firm or patient in pain or suffering, and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing.” (Qur'an; 2: 177)***

However, when things do not go the way we planned or the way we wanted, even when it seems that

fears and worries are pushing us under, we accept what God has decreed and continue to strive to please Him.

## **Patience In Obedience**

All duties and compulsory obligations are accompanied with some headaches and inconveniences, or in other words, they demand some amount of effort and involvement (positive or negative), which are at odds with the easy-going and comfort-loving nature of human beings. Starting from the personal compulsory religious obligations such as prayers and fasting, to the financial obligations such as *Khums* and *Zakat* and collective social obligations such as *Hajj*, the separation from family and loved ones, sacrificing all the comforts and pleasures of life, and sometimes self-sacrifice, all become necessary. This holds true for all the laws of the world, whether heavenly or man-made, be they right or wrong.

What should be done regarding these difficulties, which exist in discharging religious obligations? Since offering daily compulsory prayers is difficult for some people<sup>4</sup>, and more than that the presence of heart during prayers and chaining the roaming and wondering thoughts are even harder; since fasting, Jihad, Hajj, giving charity, encouraging good and forbidding evil, and other social obligations usually cause pain and inconvenience, then should all these be declared as void? Should we be allowed to live according to the desires of our heart, which is full of passions and a soul, which loves ease, and the comforts of life?

It is here that Islam tells us, no! Instead, patience must be practiced. Patience in obedience must be practiced against those passions, which lure the heart away from the prayer mat, mosque, and altar, by making it preoccupied with worldly amusements, and in turn make prayers, which should be offered with the presence of heart and complete concentration, so that they are accepted by God and are fruitful for us, spiritless and meaningless. Patience must be offered against all those desires and tendencies, which tempt us to enjoy eating and drinking instead of fasting, and tempt us from encouraging good and forbidding evil that may cause some problems. The Qur'an reminds Luqman's advice to his son and says,

***"O my son! Maintain the prayer and bid what is right and forbid what is wrong, and be patient through whatever may visit you. That is indeed the steadiest of courses." (Qur'an; 31: 17)<sup>5</sup>***

Patience should be practiced against the whispers of Satan, who with thousands of colorful deceptions will try to close charitable hands and prevent from righteous deeds by reminding personal needs instead of helping others, and by inciting desires for material profits and other worldly ambitions. The devil threatens people with poverty and tries to trick them and make them stumble by words like: "the light in one own home is more important than the candle of the mosque" or "charity begins at home".

***"Satan frightens you of poverty and prompts you to [commit] indecent acts. But God promises you His forgiveness and grace, and God is all-bounteous, all-knowing." (Qur'an; 2:268)***

Here, patience comes into picture by offering the necessary resistance to the sensual desires, to enable

one to discharge his financial and religious obligations. The patient believers know that those who spend their property in the way of God shall receive their reward from God and He will multiply it for them.

***“Parable of those who spend their wealth in the way of God is that of a grain which grows seven ears, in every ear a hundred grains. God enhances several fold whomever He wishes, and God is all-bounteous, all-knowing. Those who spend their wealth in the way of God and then do not follow up what they have spent with reproaches and affronts, they shall have their reward near their Lord, and they will have no fear, nor will they grieve.” (Qur'an; 2: 261-262)***

Accordingly, a believer should be patient in obedience and fulfillment of religious commands, and should resist against satanic whispers and passions encouraging transgression. The Qur'an says,

***“And obey God and His Apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient; indeed God is with the patient.” (Qur'an; 8:46)***

***“The Lord of the heavens and the earth and what is in-between them. So worship Him and be patient in His service.” (Qur'an; 19:65)***

### **Patience To Prevent Committing Sins**

Another kind of patience is restraining from committing sins. One of the companions of Imam Ali (peace be upon him) quoted from him as follows, “*There are two types of patience, one of them is patience during tragedies or catastrophes, which is very good and charming, but there is another type of patience, which is far better and more charming than the above, i.e. patience against acts forbidden by Almighty God.*”<sup>6</sup>

Islam provides us great spiritual tools in order to combat and remove evil forces that come in the path towards perfection. One of such great spiritual tools is patience against sin. By practicing patience, one can overcome the destructive selfish passions. Patience can enable man to resist against the temptations for committing sins and transgression of the Laws of God, and to suppress his anger and not to persist in his mistakes. These are the characteristics of the pious, so to achieve piety (*Taqwa*) must be patient. The Qur'an says,

***“And hasten towards your Lord’s forgiveness and a paradise as vast as the heavens and the earth, prepared for the pious (muttaqin). Those who spend in ease and adversity, and suppress their anger, and excuse [the faults of] the people, and God loves the virtuous; and those who, when they commit an indecent act or wrong themselves, remember God, and plead [God’s] forgiveness for their sins and who forgives sins except God? And who do not persist in what they have committed while they know.” (Qur'an; 3: 133-135)***

In order to study in detail the examples of this branch of patience, we must recollect a series of different kinds of deviations and great sins<sup>7</sup>, and then we will see the most crucial role of patience in each

situation. They are as follows:

A powerful strong mounted fist has been raised and is about to fall over the head of an innocent person, and there is absolutely –no obstacle in its path, is a scene requiring this branch of patience. The strong instinctive forces consisting of anger, pride, selfishness, and sadism urge this raised fist to strike against the innocent person's head. In this situation, patience means offering resistance against these instinctive motives and to control oneself against committing this transgression. Moreover, real believers even control themselves to response to the courtesy of ignorant people. The Qur'an says,

***"The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, say, "Peace." "*** (Qur'an; 25:63)

Someone may have an easy access to lot of money and wealth, only if he could commit a sinful act. Here the natural lust for the love of wealth, an extremely violent deviated instinctive force, takes control of the person to commit that crime. Here patience means offering resistance against these motives, and to ignore the potential gains at the cost of a crime or sin. It is what the Prophet (peace be upon him and his pure progeny) predicted and said, "*The people will face a period in which power and authority will come only through bloodshed and brute oppression. Wealth will be amassed by usurping the rights of others and by stinginess. Love will be realized only by giving up faith and pursuing carnal desires. Whoever should find that period should have patience in poverty ..., patience against grudge ..., and patience against humility.*"<sup>8</sup>

The sexual urges are extremely powerful and intense, which may make every person stumble. It is exactly for the reason that the enemies of human progress and exaltedness throughout the history had exploited this super magical characteristic as an easy and suitable means for humiliating and degrading the towering great human souls. Patience in these situations means resisting the powerful sexual urges, by not indulging in a lower shameful sexual act. The Qur'an says about the patience of Joseph (peace be upon him) against illicit sexual act,

***"The woman in whose house he (Joseph) was solicited him. She closed the doors and said, "Come!" He said, "God forbid! Indeed, He is my Lord; He has given me a good abode. Indeed the wrongdoers are not felicitous."*** (Qur'an; 12:23)

Fear is a common characteristic, which is common among ordinary people. However, in many situations it plays a key role in bringing all kinds of humiliation, insults, imprisonment, crimes, and catastrophes. In many instances the weak individuals under the influence of fear or danger about their lives, wealth, position, honor, prestige, children, etc., submitted themselves to perform the most lowly shameful tasks as well as committed horrible crimes. In one instance, they fell down from the highest peaks of human exaltedness and lowered themselves to become simply a tool without any determination in the hands of enemies. Endurance against these forces of violence and corruption could be regarded as another scene for the display of this branch of patience. The Qur'an says about the faithful,

***“Those, to whom the people said, “All the people have gathered against you; so fear them.” That only increased them in faith, and they said, “God is sufficient for us, and He is an excellent trustee.”” (Qur'an; 3: 173)***

These are three kinds of patience. In conclusion, we may say, patience means to be able to offer resistance in all circumstances. Patience never allows us to surrender with folded hands, to be insulted, to give up the initiative, and become prisoners of the events.

The best way to be patient is to remember the blessings and limitless power of God. When we realize that it is impossible to count all the blessings God Almighty has bestowed upon us<sup>9</sup>, it will be easier for us to exercise patience. The air we breathe, the sunshine on our faces, the wind through our hair, the rain on the parched earth and God's words to man (the glorious Qur'an), are all among the innumerable blessings of God for us. Remembering God and contemplating His greatness is the key to patience, and patience is a key to everlasting Paradise, which is the God's greatest blessing for humankind. He says in the Qur'an,

***“Verily! I have rewarded them this Day for their patience; they are indeed the ones that are successful.” (Qur'an; 23: 111)***

## **Repentance (Tawbah)**

The Qur'an says,

***“Rally to God in repentance, O faithful, so that you may be felicitous.” (Qur'an; 24:31)***

Islam stresses that in order to gain salvation, in addition to performing good deeds, one must avoid sin, and because of the inclination of humanity towards sin,<sup>10</sup> the believers are constantly commanded to seek God's forgiveness and repent.

***“Seek forgiveness from your Lord then repent to Him. My Lord is indeed all-merciful, all-affectionate.” (Qur'an; 11:90)***

Repentance<sup>11</sup> is one of the fundamental doctrines of believing in God. The Qur'an teaches that if one made any mistakes during his journey<sup>12</sup> and had problems in self-monitoring he should not despair but should get help through repentance. The Qur'an in many verses encourages people to repent, and as it says, all the Prophets were involved in clearly communicating to others to repent. For example, Prophet Muhammad (peace be upon him and his pure progeny) said,

***“Plead with your Lord for forgiveness, and then turn to Him penitently. He will provide you with a good provision for a specified term and grant His grace to every meritorious person.” (Qur'an; 11:3)***

The first words of Prophet Hud (peace be upon him) were this,

***"My people seek forgiveness from your Lord, and then repent to Him." (Qur'an; 11:52)***

Prophet Salih (peace be upon him) also made the same words as the basis of his mission and said,

***"Seek His forgiveness, and then repent to Him. My Lord is Near, Responsive." (Qur'an; 11:61)***

Likewise, in Islamic traditions the importance and necessity of repentance has been emphasized.

Repentance is mentioned as a main principle in traditions and the Prophet Muhammad and his pure households (peace be upon them) called all believers to enter through the gate of this divine mercy to redeem themselves and compensate for their mistakes and shortages.[13](#)

Repentance is not only believing in God, but rather as we believe and make a decision to trust and follow Almighty God, we will repent and turn from our old ways. Many scholars of ethics have mentioned repentance as the first step of moral refinement and the journey toward Almighty God. They mean a kind of repentance, which cleans the heart from pollutions, changes its dark spots into bright spots, and disburdens the heavy load of sins from the back of the human being in order to make him able to follow the way of God. When that beautiful flowers of true repentance spring up in a man's heart, the salvation comes to that man.

### **The Meaning Of Repentance**

The literal meaning of repentance (*Tawba*)[14](#) is "to return" or "to retreat". When it is attributed to a sinner, it means returning from sin. In the Qur'an and Islamic traditions, it has been attributed to God repeatedly. In these cases, it means returning to the special mercy, which was taken back from the sinner because of committing sin. When a sinful person returns toward the way of worshipping and servitude of God, the special blessing of Almighty God return to him as well, and it is for the very fact that one of the Divine Attributes is *Tawwab* (which means He is the most returning to His mercy and the most accepting of repentance).[15](#)

Therefore, it is better to say that, the reality of repentance (*tawbah*) is returning to Almighty God or returning to the straight path. In each *tawbah*, there are three reversions. At first, God returns to his servant, blesses him, and succeeds him for repentance. Then the servant repents and returns to God. Then Almighty God returns to him by accepting the repentance. Therefore, the repentance of servant is between two repentance of God.

***"God returned to them and paid attention towards them that they might repent. Indeed, God is the Merciful Repentance-Acceptor." (Qur'an; 9:118)***

***"Whoever repents after his wrongdoing, and reforms, then God shall repent to him (and accept his repentance). Indeed God is all-forgiving, all-merciful." (Qur'an; 5:39)***

As indicated previously, the reality of repentance from sins and mistakes is to regret from what one has done before and deciding to change his way of life. As for the present, he leaves that sinful action, and as for the future he decides to leave the sin, which deprive him of his beloved, and concerning the past he tries to compensate his negligence.<sup>16</sup> The Qur'an says,

***"Those who, if they commit any evil, or wrong themselves, they remember God and seek forgiveness for their sins. Moreover, who can forgive the sins except God? They do not persist in what they have done while they know." (Qur'an; 3: 135)***

## **The Requirements Of Repentance**

Realizing the ugliness of sin is the first step in repentance. It is important to understand the harms and losses, which are caused by sins. When man understand properly that sin creates a veil between the Almighty God and his servants, he worries about missing his beloved and since he knows that it was his own actions, which led him to this deprivation, he regrets, and feels with remorse. This regret causes him to decide for reforming the past, the present and future.

In fact, the light of knowledge and certainty is the origin of the regret that in turn leads to those triple positions about the past, the present, and future. On the other hand, we can say as Imam Ali (the commander of believers) said, "*Repentance is the regret in the heart and a strong decision to change in the behavior.*"<sup>17</sup> After this decision, it is the time of reformation. This is what which some thinkers introduce as the spiritual revolution. They believe that repentance is a kind of revolution in the human's soul and spirit compelling him to review his programs.

Sometimes repentance itself is not enough and the repentant should compensate the results of his previous actions.<sup>18</sup> In the Qur'an, repentance is frequently associated with amending and compensation,

***"Whoever of you commits an evil [deed] out of ignorance and then repents after that and reforms (and amends), then He is indeed all-forgiving, all-merciful." (Qur'an; 6:54)***

***"Except those who repent and amend and manifest the truth [which they have concealed], for those I will accept their repentance, for I am the all-clement, the all-merciful." (Qur'an; 2: 160)***

***"Except those who repent after that and amend, then surely God is all-forgiving, all-merciful." (Qur'an; 3:89 – 24:5)***

***"Except those who repent and amend, and hold fast to God and dedicate their religion exclusively to God." (Qur'an; 4: 146)***

***"Then indeed your Lord, to those who commit evil out of ignorance and then repent after that, and reform indeed, after that, your Lord will surely be all-forgiving, all-merciful." (Qur'an; 16: 119)***

***"Indeed, I am all-forgiver toward him who repents, becomes faithful and acts righteously, and***

***then follows guidance.” (Qur'an; 20:82)***

From the aforementioned verses, we can recognize that repentance is not only to ask verbally forgiveness from God and even it is not to regret from the past deeds and decide to leave sins in the future. Rather in addition to them a real penitent should compensate as much as possible, the faults happened in the past and amend bad results that sin has left in the society.

Another important point here is that the word “amend” (*Islah*) in previously mentioned verses, like other Qur'anic expressions, has a comprehensive meaning which includes all kind of making up for the past. The most inclusive interpretation of “amend” is what Imam Ali (peace be upon him) has mentioned. Once a person said before his highness, “*Astaghfirullah* (I seek the forgiveness of God).” Imam said, “*Do you know what the meaning of “Istighfar” (asking forgiveness) is?*” “*Istighfar is the rank of people of high position. It is a word that stands on six steps: the first is to repent over the past. The second is to make a firm determination never to repeat it. The third is to discharge all the rights of people so that you may meet God quite clean with nothing to account for. Fourth is to fulfill every obligatory act, which you ignored (in the past) so that you may now do justice with it. Fifth is to aim at the flesh grown because of unlawful earnings, so that it may melt by grief (of repentance) till the skin touches the bone and a new flesh grows between them. Six is to make the body taste the pain of obedience as you previously made it taste the sweetness of disobedience. On such occasions, you may say Astaghfirullah (I seek the forgiveness of God).*”<sup>19</sup>

It might be said, “If repentance is what Imam Ali (peace be upon him) has depicted, then it is hard to find such penitents.” It should be noted that some of the aforementioned conditions are conditions of a complete repentance, like those of five and six, but the first four are necessary conditions.

In another traditions the Prophet (peace be upon him and his pure progeny) is quoted as saying, “*the signs of repentant are four: sympathetic attitude toward religion and God's servants, forsaking wrong, following right, and trying hard to perform good deeds.*”<sup>20</sup> “*If one repents without satisfying his litigants, he is not repentant. Whoever repents without increasing his worship is not repentant. Whoever repents without changing his cloths (conducts) is not repentant. Whoever repents without changing his companions is not repentant. Whoever repents without changing his meetings is not repentant. Whoever repents without changing his morals and intent is not repentant. Whoever repents without opening his heart and giving with his hand generously is not repentant. Whoever repents without repressing his wishes and controlling his tongue is not repentant. Whoever repents without gifting the further power of his body is not repentant. If he does these things, he will be (a real) repentant.*”<sup>21</sup>

Another requirement of the reformation for a real repentance is to try his best to not revert to the sin. It is narrated that Imam Sadiq (peace be upon him) has said, “*Sincere repentance is that one repents of a sin and determines not to come back to it again.*”<sup>22</sup>

There are some instructions that should be observed by the penitent:

- He should review his friends and companions and cut off with the bad friends who encourage him to sin. Qur'an says that in the Hereafter some people say,

***"Woe to me! I wish I had not taken so and so as a friend! Certainly he led me astray from the Reminder after it had come to me." (Qur'an; 25: 28-29)***

- He must be secluded from the occasions of sin and not participate in sinful company. Because the penitent is vulnerable at the beginning like a patient, which has just been rescued from illness, and if he steps in the polluted areas he may be affected again; like an addict who has given up narcotic substances, but whenever he comes back to the polluted areas, he will be polluted immediately. The Qur'an says

***"When you see those who gossip impiously about Our signs, avoid them until they engage in some other discourse; but if Satan makes you forget, then, after remembering, do not sit with the wrongdoing lot." (Qur'an; 6:68)***

- Whenever he feels temptations and motives of sin, he should remember God, His kindnesses and favors to penitents, and consider that He knows whatever [deeds] he does. This is the way to attain inner peace and tranquility as the Qur'an says,

***"In God's remembrance the hearts find tranquility (and become assured)." (Qur'an; 13:28)***

- He should constantly think about the damaging results of sin and set them before his eyes, lest due to negligence and forgetting these fatal results, the sinful motives grow again and temptations attack his heart. Moreover, he should think about punishments and penalties assigned for each sin, and take this probability seriously that in case of repetition of sin after repentance, the punishment may be more intense. The Qur'an says,

***"Have they not traveled over the land so that they may observe how the fate of those who were before them was? They were greater than them in might, and with respect to the effects [they left] in the land. But then God seized them for their sins, and they had no defender against God ['s punishment]." (Qur'an; 40:21)***

The final point here is that those who are content only with asking forgiveness toward the large number of sins without observing the principles and conditions of repentance, it seem that they are ridiculing themselves or deriding repentance and forgiveness. Referring to this point, Imam Baqir (peace be upon him) is quoted as saying, "He who commits sin repeatedly while asking forgiveness (without determination to never revert to sins) is like one who is deriding."<sup>23</sup> Mere verbal repentance does not account for a true *tawba*.

## **The Results And The Advantages Of Repentance**

Repentance has very important advantages in the worldly life and in afterlife, which is mentioned in the Qur'anic verses especially the verses concerning repenting of sins, and the honorable traditions narrated from the Prophet and his pure household (peace be upon them). Here we mention some of these advantages.

For those believers who have wronged themselves, the Qur'an asks them to return, seek God's forgiveness, and make a sincere *tawba*. The Qur'an assures them that if they do this, and if their repentance was real and true, and arises out of the depths of the heart with all its conditions, certainly, the Clement and Merciful God will accept it and will forgive them, and exonerates them from their misdeeds. The most important result of repentance is God's forgiveness.<sup>24</sup> The Qur'an says,

***"Do they not know that it is God who accepts the repentance of His servants and receives the charities, and that it is God who is the All-clement, the All-merciful?" (Qur'an; 9: 104)***

***"Say [that God declares,] "O My servants who have committed excesses against their own souls, do not despair of the mercy of God. Indeed God will forgive all sins. Indeed He is the All-forgiving, the All-merciful." (Qur'an; 39:53)***

***"... Those who repent after that and reform, then God is indeed all-forgiving, all-merciful."***  
***(Qur'an; 24:5)***

Most of the verses concerning repentance end with the two attributes "Merciful" and "Forgiver". It means that God grants a true repentant with His mercy and forgiveness.

According to the narration of the Qur'an and Hadith,<sup>25</sup> God's overarching mercy permits even the gravest sins to be pardoned by Him, provided the wrongdoer intend a sincere *tawba*,

***"Indeed God does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes." (Qur'an; 4:48)***

***"[Acceptance of] repentance by God is only for those who commit evil out of ignorance, then repent promptly. It is such whose repentance God will accept and God is all-knowing, all-wise."***  
***(Qur'an; 4:17)***

As it has been stated in a hadith, God Almighty says, "*O son of Adam, so long as you call upon Me, and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam were you to come to Me with sins nearly as great as the earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.*"<sup>26</sup>

The other result of repentance is pouring the grace of God to the repentant. Imam Ali (peace be upon

him) has said, “*Repentance calls down mercy.*”<sup>27</sup> The Qur'an says,

**“And seek forgiveness from your Lord, then repent to Him; He will make you enjoy an enjoyment (and gives His grace to you).” (Qur'an; 11:3)**

The third consequence is replacing the misdeeds with good deeds. God Almighty not just forgives the repenter but He compensates his losses and replaces the misdeeds with good deeds.

**“Those who repent, attain faith, and act righteously. For such, God will replace their misdeeds with good deeds, and God is all-forgiving, all-merciful.” (Qur'an; 25:70)**

Imam Sadiq (peace be upon him) has said, “*God the Almighty has revealed to His prophet David, if My faithful servant commits a sin and then turns and repents of that sin and becomes shy of Me when mentioning Me, I will forgive him and make the guardians (angels) forget (what they have written against him). Moreover, I change his evils into good deeds, and I am the most Merciful of the merciful ones.*”<sup>28</sup>

The other consequence of repentance is increasing in power, kids, and wealth (to provide blessings). The Qur'an says,

**“(Hud said,) “My people seek forgiveness from your Lord, and then repent to Him; He will send the rain to you abundantly, and He will increase might to your might. So do not turn away as criminals.” (Qur'an; 11:52)**

**“(Noah said,) “Plead to your Lord for forgiveness. Indeed, He is all-forgiver. He will send for you abundant rains from the sky and aid you with wealth and kids, and provide you with gardens and provide you with streams.” (Qur'an; 71: 10-12)**<sup>29</sup>

Another result of repentance is purification of the repentant and receiving the love of Almighty God.

**“Indeed God loves the penitent and He loves those who keep clean.” (Qur'an; 2:222)**

The Prophet (peace be upon him and his pure progeny) said, “*Turn to God (and repent) and enter into His love because God loves those who turn much (to Him), and He loves those who purify themselves. The believers turn much to God.*”<sup>30</sup> Imam Baqir (peace be upon him) said, “*The Almighty God is more pleased with His servant's repentance than one who finds his riding animal and provisions after losing them in a (dangerous) desert at a dark night.*”<sup>31</sup> Imam Sadiq (peace be upon him) also said, “*Indeed, Almighty God is pleased with the repentance of His faithful servant, when repent as anyone of you is pleased with finding his lost.*”<sup>32</sup> Moreover, Imam Redha (peace be upon him) said, “*There is no more pleasant thing to God than a repenting faithful; man and woman.*”<sup>33</sup>

The sixth outcome of repentance is to attain salvation. The Qur'an states,

**“Rally to God in repentance, O faithful, so that you may be felicitous and attain salvation.”**

*(Qur'an; 24:31)*

***"As for him who repents and develops faith and acts righteously, maybe he will be among the felicitous." (Qur'an; 28:67)***

The seventh result is entering paradise. The Qur'an says,

***"O you who believe, you shall repent to God a firm repentance. Maybe your Lord will then remit your sins and admit you into gardens with flowing streams (into heaven)." (Qur'an; 66:8)***

### **Hastening Towards The Repentance**

The Qur'an invites people to hasten towards repentance because no one knows the time of his death, and he may lose his opportunity to repent. As the Qur'an says, if a person were on the threshold of his purgatory and saw his death signs, and divine punishment, (in this situation) his repentance would not be accepted. The doors of repentance at this time are closed, because he in such situations repents compulsorily not voluntarily and it is not a sincere repentance. The Glorious Qur'an says,

***"But [acceptance of] repentance is not for those who go on committing misdeeds: when death approaches any of them, he says, "I repent now." Nor is it for those who die while they are faithless. For such We have prepared a painful punishment." (Qur'an; 4:18)***

Therefore, there is only one case, in which repentance is not acceptable and that is when it has been done under compulsion and force. The Prophet (peace be upon him and his pure progeny) has said, "Whoever repents a year before his death God accepts his repentance." Then he said, "A year is too much. Whoever repents a month before his death God accepts his repentance." Then he said, "A month is too much. Whoever repents a week before his death God accepts his repentance." Then he said, "A week is too much. Whoever repents a day before his death God accepts his repentance." Then he said, "A day is too much. Whoever repents before (the moment) he sees the angel of death God accepts his repentance." [34](#)

On the other hand, it should be noted that, every day passes, the harder it is to repent, and onetime the sinner reaches a point that he never repent. The Qur'an says about some of the hypocrites,

***"Deaf, dumb, and blind, they will not come back." (Qur'an; 2:18)***

And about some people says,

***"Certainly We have created for hell many of the jinn and humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; rather they are more astray. It is they who are the heedless." (Qur'an; 7:179)***

Like the Qur'an, in Islamic traditions the danger of delaying repentance and the importance of hastening towards repentance has been emphasized. The Prophet (peace be upon him and his pure progeny) said, "*Do not commit sins and [if you commit a sin] do not delay its repentance; rather, you should repent beforehand and delay sins (and leave them).*<sup>35</sup> He also said, "*God accepts the repentance of His servant even before he breathes his last. Turn to your Lord before you die and hasten to do good deeds before you become busy (with other things) and keep what is between you and your Lord by mentioning Him too much.*<sup>36</sup> Imam Ali (peace be upon him) said, "*If you committed any sin, then remove it with repentance immediately.*<sup>37</sup> In another tradition Imam Ali is quoted as saying, "*whoever delays repentance, while death is rushing to him, he is in a dangerous position (he may die without repentance).*"<sup>38</sup>

## **Appealing, Resorting And Invocation (Tawassul)**

One way of repenting is resorting to the Prophet and his successors (peace be upon them). In the Qur'an, sinners are advised that they come to the Prophet and ask him to beseech Almighty God for their forgiveness so that God forgive them.

***"If They had come to you [O, Messenger] When they had wronged themselves and Had begged God's Forgiveness [through You] and the Messenger had begged Forgiveness for them, indeed they would Have found God all-clement, all-merciful." (Qur'an; 4:64)***

In addition, when brothers of Prophet Joseph (peace be upon him) became regretful, instead of asking Almighty God for forgiveness directly, they requested their father's intercession and asked Jacob (peace be upon him) to plead with God for their forgiveness.

***"They said, "O our father, ask for us forgiveness from God against our sins; indeed, we have been sinners." He said, "I shall plead with my Lord to forgive you; indeed He is the All-forgiving, the All-merciful." (Qur'an; 12: 97-98)***

*Tawassul* means to invoke someone or something with a high position before God in order to become closer to Him so he may fulfill one's requests. It means to benefit from the good and righteous people who are close to Almighty God, in order to fulfill the supplications. Through *Tawassul*, one presents something before God that is the means of acceptance of his repentance and fulfillment of supplication. The object of invocation (*Tawassul*) is the person or thing that is respectable before God. It can be as God's attributes or names, the name of the Noble Prophet (peace be upon him and his pure progeny), his supplication, and the name of great friends of God and angels. Moreover, the request may be a religious and spiritual issue or a material or worldly need.

The concept of *Tawassul* and invoking a means is adopted from the Qur'an. The clearest reference to *Tawassul* is mentioned in chapter five, where God Almighty clearly orders the faithful to benefit from the means in order to become close to God.

***“O, you who believe! Fear from the disobedience of God’s commands and seek the means of getting near to Him.” (Qur'an; 5:35)***

There are many hadiths about *Tawassul*, which explain about the examples of means (*Wasila*), the meaning of *Tawassul*, and its fruits.<sup>39</sup> In a hadith from Lady Fatima (peace be upon her), it is mentioned that, “*Everything in the sky and on the earth seek a Wasila (means) through which they become close to God and we are God’s means and middle people among His creation.*”<sup>40</sup> Also according to the hadiths, after the Prophet Adam (peace be upon him) was dismissed from the Paradise, God through invocation of the Prophet (peace be upon him and his pure progeny) and his household, forgave him.<sup>41</sup>

## **Striving Hard And Waging Jihad In The Way Of God**

The Qur'an says,

***“O, you who believe! Fear from the disobedience of God’s commands and seek the means of getting near to Him; and strive hard (and wage jihad) in His way, so that you may receive salvation.” (Qur'an; 5:35)***

Jihad is an Islamic term referring to the religious duty of Muslims to maintain the religion, and literally means trying hard. The Qur'an says,

***“And wage jihad (and strive hard) for the sake of God, a jihad (and striving) which is worthy of Him.” (Qur'an; 22:78)***

When the term "Jihad"<sup>42</sup> is mentioned, the first meaning that frequently comes to the minds of many people is fighting on the battlefield. Yet, this is only one type of Jihad, for Jihad, which has repeated in the Qur'an 35 times, has a much wider scope of meanings. Jihad is an Islamic term referring to the religious duty of Muslims to maintain the religion. Jihad is not a violent concept. It is not fighting out of anger and hatred. It is not killing innocent people just because they do not agree with you, or because they are not Muslims. It is not flying a plane into a building packed with civilians.

The common understanding of Jihad as referring only to war is refuted by the hadith of the Prophet (peace be upon him and his pure progeny). He said, “*The most excellent Jihad is to say the word of truth in front of a tyrant.*”<sup>43</sup> The fact that the Prophet mentioned this Jihad as “excellent” demonstrates that there are many different forms of Jihad.<sup>44</sup>

According to the Qur'an Jihad is the criterion to enter paradise,

***“Do you suppose that you would enter paradise, while God has not yet ascertained those of you who have waged jihad (who would strive amongst you and knowing those who are patient) and not ascertained the steadfast?” (Qur'an; 3:142)***

Participating in Jihad and trying in the way of God is one the attributes of the real believers,

***“The faithful are only those who have attained faith in God and His Apostle and then have never doubted, and who wage jihad with their possessions and their persons in the way of God. It is they who are the truthful.” (Qur'an; 49:15)***

God loves those who wage jihad and strive in His way,

***“O you who have faith! Should any of you desert his religion, God will soon bring a people whom He loves and who love Him, [who will be] humble towards the faithful, stern towards the faithless, waging jihad in the way of God (they strive in the cause of God), not fearing the blame of any blamer. That is God's grace which He grants to whomever He wishes, and God is all-bounteous, all-knowing.” (Qur'an; 5:54)***

God will guide the real jihadist<sup>45</sup>,

***“As for those who strive in Us, We shall surely guide them in Our ways, and God is indeed with the virtuous.” (Qur'an; 29:69)<sup>46</sup>***

They are in the greater degree,

***“Those who believed and emigrated and strived in the cause of God with their wealth and their lives are in a greater degree with God. These are the winners.” (Qur'an; 9:20)***

Almighty God has mentioned in the Qur'an that a believer should love Jihad in the way of God,

***“Say, “If your fathers and your sons, your brethren, your spouses, and your kinsfolk, the possessions that you have acquired, the business you fear may suffer, and the dwellings you are fond of, are dearer to you than God and His Apostle and to waging jihad in His way, then wait until God issues His edict. God does not guide the transgressing lot and does not guide the wicked people.” (Qur'an; 9:24)***

Jihad is for our own benefit,

***“Whoever strives, strives only for his own sake. Indeed God has no need of the creatures.” (Qur'an; 29:6)***

## **Struggling Against Egoistic Desires (Jihad Al-Nafs)**

Inwardly, Jihad represented the means of spiritual awakening and of transcending the self. It is the most important jihad that the believer needs to fight. It is the battle in the way of God within himself against sinful desires, which Almighty God has commanded that must be controlled and submitted to His will, and whoever does so, will enter Paradise.

***“As for him who feared to stand before his Lord and he restrained himself from his desires, then Paradise will be his refuge.” (Qur'an; 79: 40–41)***

For this reason, Imam Ali (peace be upon him) said, “*Indeed Jihad is the price of Paradise, so the one who struggles against his self will acquire it, and this is the greatest reward of God for the one who is cognizant of it.*”<sup>47</sup>

This jihad is the foundation for all other types of jihad, for indeed, if he does not perform this struggle then he cannot resist against the external enemies. The Prophet (peace be upon him and his pure progeny) is reported to have said during his Farewell Pilgrimage, “*The real Mujahid*<sup>48</sup> *is the one who strives against his egoistic desires.*”<sup>49</sup> He conquers evil inclinations within himself and performs acts of obedience pleasing to God and he avoids acts of disobedience.

Almighty God states in several verses that those who purify their hearts from spiritual diseases will enter Paradise. In fact, no one will succeed in the Hereafter unless those who approach God with a clean heart. God Almighty said in the Qur'an,

***“So be wary of God, as far as you can, and listen and obey, and spend in the way of God; that is better for yourselves. Those who are saved from their own greed it is they who are the felicitous.” (Qur'an; 64: 16)***

***“He has succeeded who purifies the soul, and he has failed who corrupts the soul.” (Qur'an; 91: 9–10)***

***“It will be a day when there will be no benefit in wealth or children, but only in one who comes to God with a pure heart.” (Qur'an; 26: 88–89)***

This jihad to purify the soul,<sup>50</sup> involves struggling against greed for worldly pleasures, hypocrisy and insincerity, hatred and envy, arrogance and pride, vanity and narcissism, and other evil traits, which Satan uses to lead us into destruction. Muslims without a doubt need to make the struggle against these evils their top priority.

This is the most difficult jihad and as the Prophet (peace be upon him and his pure progeny) said, it is the grater jihad. He said while returning from battle, “*We are now returning from the minor jihad to the major Jihad ... the Jihad against the self.*”<sup>51</sup> This is because whoever struggles against his egoistic desires and prevents himself from greed will be relieved from the world and its trials, and he will be protected and safe from its harms. In other words, the result of this jihad is attaining perfection. Therefore, all believers on a daily basis must practice the jihad against the soul. They must struggle to purify their hearts from all spiritual diseases that lead to transgression and sin.

***Preferring others to ourselves, donating for the sake of God, and confronting illogical financial desires can help us in this jihad. The Qur'an (about a group of people, who are successful in this***

*type of jihad) says,*

***“They love those who migrate toward them, and do not find in their breasts any need for that which is given to them, but prefer the Immigrants to themselves, though poverty be their own lot. And those who are saved from their own greed it is they who are the felicitous.”*** (Qur'an; 59:9)

***“Those who have believed and migrated, and waged jihad in the way of God with their possessions and persons have a greater rank near God, and it is they who are the triumphant and winner.”*** (Qur'an; 9:20)

On the other hand, the Qur'an gives the example of Qaaroun,

***“Qaarooin was from among Moses' people, but he betrayed them. God gave him such treasures that the keys thereof were almost too heavy for the strongest person. His people said to him, ‘Do not become too happy, for God does not like such kind of joy. Seek with the provisions bestowed upon you by God and the abode of the Hereafter, and do not forget your share in this world, and do good as God has done good to you. Do not seek corruption in the land. God does not like the corruptors.’ He replied, ‘I have attained all this only because of my own knowledge.’ ... Then he came out among his people draped in his ornaments. Those who preferred this worldly life said, ‘Oh, if only we were given similar to what Qaarooin has been given. Indeed, he is very fortunate.’ Those who were blessed with knowledge said, ‘Woe to you! The reward from God is far better for those who believe and do good works. And none attains this except the steadfast.’ God then caused the earth to swallow him and his mansion. He had no group that could protect him against God; nor would he be victorious. Then those who wished they were in his place the day before, said, ‘Indeed it is God Who provides or restricts for whomever He chooses from among His servants. Had it not been for God's grace towards us, He could have caused the earth to swallow us as well. We now realize that the rejecters never succeed.’”*** (Qur'an; 28: 76-82)

Then the Qur'an says as a conclusion,

***“This will be the abode of the Hereafter; We reserve it for those who do not seek prestige on earth, nor corruption. And the end belongs to the righteous.”*** (Qur'an; 28:83)

The last level and the most important type of *jihad anNafs* is sacrificing this worldly life for the sake of God. Those who are slain in the way of God are martyr, whom the Qur'an says about them,

***“Do not suppose those who were slain in the way of God to be dead; rather they are living and provided for near their Lord. Exulting in what God has given them out of His grace, and rejoicing for those who have not yet joined them from [those left] behind them that they will have no fear, nor will they grieve. They rejoice in God's blessing and grace, and that God does not waste the reward of the faithful.”*** (Qur'an; 3: 169-171)

## **Enjoining What Is Right, And Forbidding What Is Wrong**

The Qur'an says,

***"There should be from among you a group who call mankind to virtue and enjoin what is good and forbid what is wrong; and they are those who shall receive salvation." (Qur'an; 3: 104)***

Enjoining what is right and forbidding what is wrong are two important Islamic requisites from the Qur'an. Indeed, from one point of view, these principles can be seen as the most important Islamic principles; for, if these principles are practiced correctly in the society, then, as a result, all other teachings of religion will also be practiced, while if these principles are ignored then the rest of religion will also gradually come to be ignored. Imam Baqir (peace be upon him) said, "*Verily, enjoining what is right and forbidding what is wrong is the way of prophets and the method of good doers. It is such a great obligatory deed by which other obligatory deeds can survive, other creeds can be saved, bargains are lawful, injustices are warded off, and prosperity can fill the earth...*"<sup>52</sup>

According to the Qur'an, and contrary to what is generally held that commanding of what is right and forbidding of what is wrong is to be done only or primarily by government officials, it is a collective and individual responsibility of all believers and should not be limited only to a special group. Every believer is to do his duty according to his or her capacity and should be patient through hardship that may befall them. The Qur'an says,

***"The believers, men, and women are supporters and helpers of one another; they bid what is right and forbid what is wrong and maintain the prayer." (Qur'an; 9:71)***

***"Maintain the prayer and bid what is right and forbid what is wrong, and be patient through whatever may visit you. That is indeed the steadiest of courses." (Qur'an; 31:17)***

Based on the teachings of the Qur'an the best nations are those who enjoin to goodness and forbid from evildoing,

***"You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in God." (Qur'an; 3:110)***

No matter how righteous a person may be, he still needs sincere advice, guidance, and reminders in the light of the Qur'an. Therefore, we must all enjoin what is good and forbid what is evil, so that we may attain the pleasure of God and His paradise. The Prophet (peace be upon him and his pure progeny) said, "*To prevent a believer from doing an unlawful action is equivalent with God to the performance of seventy accepted Hajj.*"<sup>53</sup>

It should be noted that enjoining good and forbidding wrong must be done in all situations. Of course, there are some stages. The Prophet (peace be upon him and his pure progeny) said, "*The one who*

*sees a wrong action done should prohibit it by his deed, if he is capable, of course; and if he cannot do that, he should prohibit it by his tongue, but if he is not able to do even that, he may forbid it by his heart.”*<sup>54</sup>

Commanding the good and forbidding the wrong should be done in a proper way, because a wrong method (of commanding and forbidding) will itself become one of those improper things that should be changed by hand, tongue, or heart. If a believer commands to do something, he himself should be the quickest of people to do it, and if he forbids doing something, he must be the one who keeps furthest away from it. God the Almighty has issued a warning to those who go against that, as He says,

***“O you who believe! Why do you say what you do not do? Most hateful it is with God that you say what you do not do.”* (Qur'an; 61: 2-3)**

Enjoining what is good and forbidding what is evil is an important mission, hence those who undertake this mission must call people with wisdom and fair preaching and deal with them in a kind and gentle manner, so that God may guide those whom He wills at their hands. God Almighty says in the Qur'an,

***“Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.”* (Qur'an; 16: 125)**

The Qur'an relates that when God sent Moses and Aaron (peace be upon them) to Pharaoh, He instructed them to speak to him mildly,

***“Speak to him in a soft manner; maybe he will take admonition or fear.”* (Qur'an; 20:44)**

Moreover, one should have sure knowledge that a certain thing is right or wrong before commanding or forbidding it. This, however, does not mean that one should be a scholar. In many matters, every believer, indeed every human being, knows right from wrong and in such matters, he should command right and forbid wrong. In other matters, he can support and cooperate with a religious scholar in whom he has trust.

Failure to perform any religious duty may result in divine punishment in this world or the Hereafter or both, and bidding the good and forbidding the wrong is no exception. The Qur'an mentions the case of the children of Israel who were cursed and punished for, among other things, not forbidding wrong,

***“The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That, because they would disobey and they used to commit transgression. They would not forbid one another from the wrongs that they committed. Surely, evil is what they had been doing.”* (Qur'an; 5: 78-79)**

***“When they ignored the warnings given to them, We rescued those who used to forbid wrong and visited the wrong-doers with a grievous penalty for the sins they used to commit.”* (Qur'an;**

7:165)

Similarly, in this issue there are many hadiths. Some of them are as follows,

Imam Ali (peace be upon him) said, “*Do not give up bidding for good and forbidding from evil lest the mischievous gain positions over you, and then (in that case) when you pray, your invocations will not be granted to you.*”<sup>55</sup> Imam Baqir (peace be upon him) said, “*God, Almighty and Glorious, revealed to Prophet Jethro (Shuaib) (peace be upon him), “I will punish one hundred thousand people of your folk. Forty thousand people are from their vicious ones but sixty thousands of them are from their good-doers.” Jethro inquired, “These are the vicious (who deserve punishment), but what about the good-doers?” Then, God, Almighty and Glorious, revealed to him, “They (the good-doers) associated with the sinners and did not become angry because of My wrath.*”<sup>56</sup> Imam Sadiq (peace be upon him) said, “*Woe to the people who do not support the religion of God by enjoining good and forbidding evil.*”<sup>57</sup>

## Charity – Donation

The Qur'an says,

**“Give the relative his right, and the needy and the traveler [as well]. That is better for those who seek God's pleasure, and it is they who are the felicitous.” (Qur'an; 30:38)**

Charity (Infaq<sup>58</sup>) is one of the attributes of the God wary and real believers. The Qur'an says,

**“This is the Book, there is no doubt in it, guidance to the righteous, who believe in the Unseen, and maintain the prayer, and spend out of what We have provided for them.” (Qur'an; 2: 2-3)**

**“The faithful are only those whose hearts tremble [with awe] when God is mentioned, and when His verses are recited to them, they increase their faith, and who put their trust in their Lord, maintain the prayer and spend out of what We have provided them. They are truly the faithful. They shall have ranks near their Lord, forgiveness and a noble provision.” (Qur'an; 8: 2-4)**

## Benefits Of Charity

The fact that charitable giving serves as a way to bring justice, balance, and kindness to every society and community is well known, but more than charity has benefits for the donators themselves. Hence, the Prophet (S) said, “*The upper hand is better than the lower hand.*”<sup>59</sup>

This world is in the form of an echo. There will be echoes of whatever we do and it will return to us. Therefore, if we give, we will receive. The Qur'an says,

**“Whoever does righteous deeds, it is for His own benefit and whoever does evil, it is against himself; your Creator and Nurturer is never unjust to His human creatures. (Qur'an; 41:46)**

God the Almighty said in a Qudsi hadith<sup>60</sup>, “Spend in charity, O son of Adam, and I will spend on you.”<sup>61</sup>

Although those who give in charity should do so without any hope of a return, and simply to please God, but there is a noble reward for them. In other words, through charity, the giver does not lose his or her income and wealth, because God the Glorious guarantees that He will multiply for the giver. The return may be increased to twice the amount given or may be more than 700 times the initial amount. The degree of the reward differs based on the degree and significance of the benefit of the charitable act, and the sincerity of that spender.

**“The example of those who spend their money in the cause of God is like a seed that sprouts forth seven pods, in each pod there is one hundred seeds; and God multiplies for whoever He chooses, and God is Encompassing, Knowledgeable.” (Qur'an; 2:261)**

**“The example of those who spend their money seeking God's grace, and to save their souls, is like the example of a garden on a high ground which is subjected to a heavy rain, and because of that it produces double its crop! And if no heavy rain comes, then light rain is enough. And God is Seer over all you do.” (Qur'an; 2:265)**

**“To these We grant twice the reward for that they have been patient. And they counter evil with good, and from Our provisions to them, they give.” (Qur'an; 28:54)**

**“Indeed the charitable men and charitable women, and those who lend God a good loan it shall be multiplied for them, and there is a noble reward for them.” (Qur'an; 57: 18)**

**“That which you give in usury in order that it may increase people's wealth does not increase with God. But any contribution that you have placed seeking His presence, it is they who will be given a manifold increase.” (Qur'an; 30:39)**

The Messenger of God (S) said, “Charity does not decrease wealth, no one forgives another except that God increases his honor, and no one humbles himself for the sake of God except that God raises his status.”<sup>62</sup>

Moreover, God will give the best reward in the Hereafter to those who spend out their property,

**“Whatever you have been given are the wares of the life of this world, but what is with God is better and more lasting for those who have faith and who put their trust in their Lord; ... Those who answer their Lord, ... and they spend out of what We have provided them with.” (Qur'an; 42: 36-38)**

Charity is the honorable acts of kindness and an unselfish act of worship, and it is a way to purify one's heart and mind. The Prophet (S) said, “Give (regular charity) out of your property, for truly it is a purifier, and be kind to your relatives and acknowledge the rights of the poor, neighbors and (those in need who

*seek your help).*<sup>63</sup>

By sacrificing part of one's wealth and giving it in charity, the individual guarantees protection from tragedy and misfortune and removes the problems of ordinary life and beyond. The Prophet (S) said, "Verily charity appeases the wrath of God and avoids bad death."<sup>64</sup> Imam Baqi (peace be upon him) said, "Charity avoids seventy calamities of this world."<sup>65</sup>

The giver will obtain God's protection on the Day of Judgment. In the well-known Hadith in about the seven types of people who will receive God's shade or protection on that Day, one of those listed is "a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given."<sup>66</sup> On the day when all other shade will be gone, God will shade and shelter those who give charity and care for the poor.<sup>67</sup>

## **Conditions Of Charity**

Charity is not just giving money but like all righteous deeds, there are some conditions for the acceptance of charity. The Qur'an says,

***"Piety is not to turn your faces to the east or the west; rather, piety is [personified by] those who have faith in God and the Last Day, the angels, the Book, and the prophets, and who give their wealth, for the love of Him, to relatives, orphans, the needy, the traveler and the beggar." (Qur'an 2:177)***

Charity should be for the sake of God and in His way. In many verses of the Qur'an, which are about charity it has been emphasized that it should be in the way of God.

It should be for the welfare of the poor and without any expectations of reward. It should not be followed with reproaches or harm. It should not be given for the purpose of pretense or to show off.

***"Those who spend their wealth in the way of God and then do not follow up what they have spent with reproaches and affronts (with insult nor harm), they shall have their reward near their Lord, and they will have no fear, nor will they grieve. An honourable word with pardon is better than a charity followed by affront. God is all-sufficient, most forbearing. O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people and have no faith in God and the Last Day. Their parable is that of a rock covered with soil: a downpour strikes it, leaving it bare. They have no power over anything of what they have earned, and God does not guide the faithless lot." (Qur'an; 2: 262-264)***

***"Indeed God does not like anyone who is arrogant and braggart. Those who are stingy and bid [other] people to be stingy, and ... those who spend their wealth to be seen by people, and believe neither in God nor in the Last Day. As for him who has Satan for his companion an evil companion is he!" (Qur'an; 4: 36-38)***

It is better to give charity secretly. There is an ideology in Islam, which states that one should give charity in such a way that if they are giving charity from their right hand then even the left hand does not know about it. According to the Qur'an, charity that is given secretly is better than when given openly,

***"If you disclose your charities, that is well, but if you hide them and give them to the poor, that is better for you, and it will atone for some of your misdeeds, and God is well aware of what you do." (Qur'an; 2:271)***

Charity should be out of permissible income and good assets. The Qur'an says,

***"O you who have faith! Spend of the good things you have earned, and of what We bring forth for you from the earth, and do not be of the mind to give the bad part of it, for you yourselves would not take it, unless you overlook it. Know that God is all-sufficient, all-laudable." (Qur'an; 2:267).***

One should start giving first to dependents and relatives. The Prophet (S) said, "To give something to a poor man brings one reward, while giving the same to a needy relation brings two; one for charity and the other for respecting the family ties."<sup>68</sup> He also said, "The best charity is what you give when you are independent, and you should start with spending on your dependents."<sup>69</sup> The Qur'an when speaks about charity, first mentions the parents and relatives,

***"They ask you as to what they should spend. Say, "Whatever wealth you spend, let it be for parents, relatives, orphans, the needy, and the traveller." Whatever good that you may do, God indeed knows it." (Qur'an; 2:215)***

It is recommended to hasten to spend charity. The Qur'an says,

***"And hasten towards your Lord's forgiveness and a paradise as vast as the heavens and the earth, prepared for the God wary. Those who spend in ease and adversity, and suppress their anger, and excuse [the faults of] the people, and God loves the virtuous." (Qur'an; 3: 133)***

***"Spend from what We have provided you before death comes to any of you, whereat he will say, "My Lord, why did You not respite me for a short time so that I might have given charity and become one of the righteous!" (Qur'an; 63: 10)***

## **Forms Of Charity**

Charity can be given to anyone in many forms including a smile, wise advice, or helping to build a home or mosque. The Prophet (s) said, "Every good deed is charity. Verily, it is a good deed to meet your brother with a smiling face, and to pour what is left from your bucket into the vessel of your brother."<sup>70</sup>

Charity, in this wider sense, is not simply giving away money but rather it is a way of life. Muslims have a moral responsibility to give charity every day from their wealth, time, and effort as acts of gratitude for the blessings of God. God has given us health, wealth, time, and energy so we need to give back to

others in His service. The Messenger of God, (S) said, “*Charity is due upon every joint of the people for every day upon which the sun rises. Being just between two people is charity. Helping a man with his animal and lifting his luggage upon it is charity. A kind word is charity. Every step that you take towards the mosque is charity, and removing harmful things from the road is charity.*”<sup>71</sup>

The companions once complained to the Prophet that the wealthy had taken all the rewards due to their ability to spend in charity. However, the Prophet told them that even the poorest of Muslims is capable of earning great rewards through good deeds such as praising God and even pursuing healthy desires in a lawful manner. The Messenger of God (S) said, “*Has not God made for you ways to give charity? In every glorification of God is charity, in every declaration of His greatness is charity, in every praise of Him is charity, in every declaration of His oneness is charity, enjoining good is charity and forbidding evil is charity, and in a man's intimate relations with his wife is charity.*”<sup>72</sup>

Doing good deeds for our family is an important means of performing charity and strengthening family ties. The Messenger of God (S) said, “*When a Muslim spends on his family intending good it is regarded as charity for him.*”<sup>73</sup>

Even small good deeds can have a tremendous positive effect on others in this life. For this reason, the Prophet told us never to belittle any good deed, even smiling at others, saying a kind word, or giving away half of a date fruit. Small good deeds such as these may be the reason God admits us into Paradise. The Messenger of God (S) said, “*Do not regard any good deed as insignificant even meeting your brother with a cheerful face.*”<sup>74</sup> He also said, “*Give even with half of a date in charity, and if one cannot find it then with a kind word.*”<sup>75</sup>

Charity is not just for human beings, but doing good to the animals is also charity. In one narration, the Messenger of God (S) told about helping a thirsty dog, “*A prostitute saw a dog lolling around a well on a hot day and hanging his tongue from thirst. She drew some water for it in her shoe, so God forgave her.*”<sup>76</sup>

Charity can be perpetual. If a person performs a deed that continues to benefit others in a good way, the performer of the deed will continue to collect the rewards for that single act as long as it benefits others (even after the person passes away). The Prophet (S) said, “*When a person dies his works end, except for three: ongoing charity, knowledge that is benefited from, and a righteous child who prays for him.*”<sup>77</sup>

## **A Real Charity!**

The Qur'an says about a family who gave all their food to the needy sincerely while they themselves were hungry and needed it. The Qur'an says about the commander of faithful and his family (peace be upon them),

***“They give food, for the love of Him, to the needy, the orphan, and the prisoner, [saying,] ‘We feed you only for the sake of God. We do not want any reward from you or any thanks.’ (Qur'an;***

**76: 8-9)**

It is self-abnegation, which is one of the behaviors that lead to salvation and felicity in this world and in the Hereafter.

***“And He rewarded them for their patience with a garden and silk.” (Qur'an; 76: 12)***

The Qur'an says about some of the companions of the Prophet (peace be upon him and his pure progeny),

***“They love those who migrate toward them, and do not find in their breasts (hearts) any need for that which is given to them, but prefer to themselves, though poverty be their own lot. Those who are saved from their own greed, they are the felicitous.” (Qur'an; 59:9)***

They understood the meaning of the worldly life and realized that they are going to die eventually. Therefore, they controlled their greed and chose the path of salvation not the path of hell. We also should follow them.

We must choose charity as an attitude and must know that our smile for our brother; our removal of a stone from the path of people; our guidance of a person who is lost; and relieving a person in debt,<sup>78</sup> all of them are considered as charity. The wealth, time, and effort we put into charitable work will return to us as multiplied rewards.

## **To Love And To Hate For The Sake Of God**

The Qur'an says,

***“You will not find a people believing in God and the Last Day endearing those who oppose God and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. [For] such, He has written faith into their hearts and strengthened them with a spirit from Him. He will admit them into gardens with streams running in them, to remain in them [forever], God is pleased with them, and they are pleased with Him. They are God's confederates. Look! The confederates of God are indeed felicitous!” (Qur'an; 58:22)***

The Messenger of God (peace be upon him and his pure progeny) guided us to this when he said, “Whoever has three things discovers the sweetness of faith: that God and His Messenger are more beloved to him than all else, that he loves another only for the sake of God, the Most High, and that he hates to return to disbelief as he would hate to be thrown into the Fire.”<sup>79</sup> He also said, “God, the Exalted, has said, For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs.”<sup>80</sup> There is in another hadith that God would ask on the Day of Judgment, “Where are those who loved each other for the sake of My glory? Today, on a day when there is no shade but Mine, I shall shade them with My

*shade.*"<sup>81</sup>

As true believers do everything in accordance with God's content, their love and hate are also for the sake of God. Almighty God describes the true believers with the following description:

***"The faithful have a more ardent love for God." (Qur'an; 2: 165)***

To love someone for the sake of God means, loving someone, because that person is religious, pious and mindful of God's orders and upright beliefs, statements, and actions. It means to love someone in heart because of their position with God, and this starts with loving the prophets and their real followers.

True believers love each other for the sake of God not for a special interest, so their love will not decrease if they cannot make a profit from it. Their hearts are free from all kinds of treason, jealousy, and conspiracy. The Prophet (peace be upon him and his pure progeny) said, "*Whoever loves for the sake of God, hates for the sake of God, gives for the sake of God, and withholds for the sake of God has perfected the faith.*"<sup>82</sup> He also said, "*You shall not enter Heaven unless you have Faith and your Faith is not complete until you show love towards one another.*"<sup>83</sup>

Islam bases relationship between believers on affection and love, and emphasizes brotherhood and friendship. The Qur'an says,

***"The believers are not else than brothers. Therefore make peace between your brethren." (Qur'an; 49: 10)***

The Prophet (S) said, "*If any of you loves his brother then he should inform him as it is better for the stability of friendship.*"<sup>84</sup> However, this friendship and brotherhood does not require tolerating errors; contrarily, a true friend is the one who protects his friend from errors and helps him through the right way. The believers give advices for the sake of God to the ones who do wrong and insist on doing so. They are fast in accepting apologies and if someone treats them unfairly, they forgive it as much as possible and approach to the faults patiently, the way it already should be. Of course, this does not mean tolerating cruelty.<sup>85</sup>

Believers strive to keep their hearts clean. In their relationship with others, they do not seek the negative side of each word or gesture, but always try to seek the good side in others and to find a good explanation or interpretation of behavior or the speech of others.

Believers are in such a way that others can rely on them in times of need. The pain of others affects them and this is the sign of their actual love for humans. The Prophet (S) said, "*The believers are brothers and (in their love, mercy, and kindness to one another) are like a body: if any part of it is ill, the rest of the body will also stay awake in pain.*"<sup>86</sup> This is like the story of a man who loaned his friend money and walked back home crying. When his wife asked him, why he was crying and if it was because he needed the money himself, he said, "No, I am crying at my brother in faith's state of affairs.

How could I not have known what he was going through? If I had, I would have offered my help before he was compelled to ask for it.”

To love and to hate for the sake of God means, to love what God the Glorious loves and to hate what He hates. It means to love obedience and to dislike disobedience. The prophet (peace be upon him and his pure progeny) stated in a hadith, “*Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then hating it in his heart; and that is the weakest of faith.*”<sup>87</sup> In this hadith, the Prophet has addressed to all classes of the community. In this case, “changing with hand” is the duty of government, army, and the police. “To change with tongue” is primarily the duty of the education system, teachers, and religious functionaries. “Hating in heart” is the duty of ordinary citizens who cannot change with hand or tongue. They should hate the evil action. However, it is clear that they should not respond to evil with evil, but it is essential to treat bad behavior with good behavior in order to prevent badness. The Qur'an states about the pious,

**“[The pious are]... those who control their wrath and are forgiving toward mankind; God loves the good.” (Qur'an; 3: 134)**

**“Those who witness no falsehood, and, if they pass by futility, they pass by it with honorable avoidance.” (Qur'an; 25:72)**

According to the Islamic teachings, the believer should not engage in enmity against other believers, and more than that, it is better for them to respond hostility with forgiveness, as it may convert their enemy to their best friend. The Qur'an says,

**“The good deed and the evil deed are not alike. Repel the evil deed with one, which is better, then lo! He, between whom and you there was enmity, will become as though he was a bosom friend.” (Qur'an; 41:34)**

Based on Islamic mysticism all creatures deserve to be loved, because they are The Almighty God's art and masterpieces. Therefore, hating for the sake of God means to hate the sin, not the sinner, and it should not be towards humans, as they are God's greatest sign and the perfect creature, but it is towards humans' negative features and evil conducts. The believer takes pity on the wrongdoers and tries to improve them.

## **Hatred In Islam**

To understand the viewpoint of Islam on a subject, it is not enough just to cite a verse or a hadith, but we should observe other verses and traditions related to the issue and then come to conclusion.

An overall study of the Qur'an and narrations (hadiths) shows that in the Islamic view, love either in its Divine form or in human form belongs only to the precious and valuable things as far as they are so. The result is firstly that the degrees of the love that different things deserve or receive differ according to their

merits, and secondly that anything which is in conflict with those precious and valuable things or prevents their realization should be hated. For example, if justice is to be loved, injustice should be hated, or if telling the truth and a person who tells the truth are to be loved, lie should be hated. Of course, a single person might be loved or praised for a character or a behavior but at the same time, he might be blamed for the other. In better words, since love and hatred are opposites, it is logically impossible to truly love something without hating what stands against it.

In comparison with some other religions, one aspect of love in Islam is that it is usually considered along with hate (of the evil) for the sake of God. One has to love for the sake of God and hate for the sake of God. The Messenger of God said, “*Verily the strongest handhold of faith is that you love for the sake of God and that you hate for the sake of God.*”<sup>88</sup>

It is not feasible for a person who has principles in his life and has devoted his life to realize sacred values, to be indifferent to evil and oppressive deeds of wrongdoers. As long as there are good people and bad people, fair people and despotic people, such a person certainly will have some enemies. Good and evil are two opposite poles. Attraction towards the good is not possible without repulsion from the evil.

Therefore, as Islam is in accordance with human nature, it is not just love. The nature of humankind encourages him to go toward perfection and keeps him away from backwardness and deficiency. Man needs this nature for going toward perfection and it is the source of tendency towards love and hatred. Therefore, human loves those things that help him to achieve perfection and salvation and at the same time dislikes those things that keep him away from perfection. For example, he loves honesty, justice, and hate lie and oppression.

The Qur'an explains about the leniency and severity of Holy Prophet and his followers says that they love the believers but they are hard against the enemy of The Almighty God,

***“Muhammad, the Apostle of God, and those who are with him are hard against the faithless (rejecters) and merciful amongst themselves.” (Qur'an; 48:29)***

***“You will not find a people believing in God and the Last Day endearing (and allying) those who oppose God and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. [For] such, He has written faith into their hearts and strengthened them with a spirit from Him.” (Qur'an; 58:22)***

As previously stated, these verses are about the enemies who oppose God and His religion, not non-believers in general. In another verse, the Qur'an says,

***“God does not forbid you in regard to those who did not make war against you on account of religion and did not expel you from your homes that you deal with them with kindness and justice. Indeed God loves the just. God forbids you only in regard to those who made war against***

***you on account of religion and expelled you from your homes and supported [others] in your expulsion, that you make friends with them, and whoever makes friends with them it is they who are the wrongdoers.***” (Qur'an; 60: 8-9)

## **War In The Qur'an**

In Islam, there has been much emphasis on the necessity of promoting brotherhood and friendship with the people of faith and the people of good will and at the same time combating against the evil, corruption and the oppressors. Of course, in Islam, love is universal and the Prophet Muhammad (peace be upon him and his pure progeny) was not sent, “*but as a mercy unto all beings.*”<sup>89</sup> Therefore, even fighting against criminals, oppressors and aggressors, should be out of love. It is an act of genuine love for humanity as a whole and even, say, for a murderer such as Hitler to fight against him, to punish him and, if needed, to destroy him. Otherwise, he would do more crimes and would degrade himself more and more and would suffer much more sever punishments in this world and hereafter.

There is a beautiful story that once an oppressing ruler asked a pious person to pray for him. In response, that pious person asked God not to let him live anymore. That oppressor was shocked and said: “I asked you to pray for me and not against me!” He replied, “This is exactly what I did. It is much better for you and, of course, for the people as well that your life becomes shorter. You will then have less chance to add to your crimes and people will have more chance to rest.”

Islam is the religion of peace and justice, and it even in war invites to peace and justice.

***“Fight in the way of God those who fight you, but do not transgress. Indeed God does not like transgressors.”*** (Qur'an; 2: 190)

***“Fight all the polytheists, just as they fight you all, and know that God is with the God wary.”***  
(Qur'an; 9:36)

It is completely rational that believers have to defeat their territory and fight against aggressors. Therefore, these wars are defensive wars and the first verse revealed in regard of Jihad clearly confirms it,

***“God indeed defends those who have faith. Those who are fought against are permitted [to fight] because they have been wronged, and God is indeed able to help them.”*** (Qur'an; 22: 38-39)

According to the Qur'an, one should not kill innocent people and killing one person is equal to killing all people,

***“Anyone who kills a person who has not committed murder, or who has not committed corruption in the land; then it is as if he has killed all the people! And whoever spares a life, and then it is as if he has given life to all the people.”*** (Qur'an; 5:32)

Then the Qur'an mentions that in Islam just those who make corruption on the earth should be killed,

**"The recompense of those who fight God and His messenger, and seek to make corruption in the land, is that they will be killed." (Qur'an; 5:33)**

In another verse, the Qur'an says that the purpose of wars and military jihads are to save the earth from corruption,

**"And had it not been for God pushing the people to challenge one another, then the earth would have long been corrupted. But God has done favor over the worlds." (Qur'an; 2:251)**

Islam invites to peace and fulfilling the treaties but it does not mean accepting humiliation. It is the slogan of Islam as Imam Hussain<sup>90</sup> said in the day of Ashura, "We don't accept humiliation and we reject it."<sup>91</sup> Therefore, in the case of personality and in the usual situations there is just love, kindness, and peace, but when there is enmity and fight, a believer should be hard against the enemy.

A rational and intelligent love is the one that involves the good and interest of the humanity and not a limited number of people. One may do many things to bring good to individuals or groups, which bring evil to the society or humankind as a whole. It is not a rational and intelligent love. For example, if a judge releases a guilty criminal he might have done something good to that person, but a great harm has been inflicted upon the society and the ideal of justice. One should not let his affections hide the truth. If our beloved child needs injection or operation, we should not let our love and passions for him to prevent us from doing so. Similarly, Jihad in Islam is based on rational love.

## **Purification**

The Qur'an says,

**"Indeed the one who purifies himself will attain salvation." (Qur'an; 87: 14)**

**"By the soul and Him who fashioned it, and inspired it with [discernment between] its virtues and vices, one who purifies it is felicitous, and one who betrays it (and buries it) fails." (Qur'an; 91: 7-10)**

Self-purification is one of the essential tasks to achieve salvation. We are here in this world to reach perfection and solvation. We are in a journey towards Almighty God. Therefore, the most important goal of the holy books and the prophets and their successors is to guide humanity and show them the best way to perfection and salvation.

**"It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error." (Qur'an; 62:2)**

The Qur'an quotes the praying of Ibrahim,

***"Our Lord, raise amongst them an apostle from among them, who should recite to them Your signs, and teach them the Book and wisdom, and purify them. Indeed You are the All-mighty, the All-wise." (Qur'an; 2: 129)***

Islam has expressed the ways and stages of the self-purification. Here it will be mentioned very briefly.

## **First Stage: Awakening**

The first stage of self-purification is awakening from ignorance and negligence, and knowing about the goal of the creation. As the Prophet (peace be upon him and his pure progeny) said, "*People are asleep and after death they become aware.*"<sup>92</sup>

The best way for awakening is thinking and pondering about the goal of creation and the capacity of human being and his duty in this worldly life. Because of this, the Prophet (peace be upon him and his pure progeny) said, "*Thinking for a short period of time is much more useful than worshiping God for years.*"<sup>93</sup> Moreover, the Qur'an invites us to think about the creation,

***"Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects. Those who remember God standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], "Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire.""***  
***(Qur'an; 3: 190–191)***

We should think about our duty in this worldly life. The Qur'an informs us that we are here to worship God Almighty.

***"I did not create the jinn and the humans except that they may worship Me."*** (Qur'an; 51:56)

Think about the reality of this world. Think that this world has not the capacity of punishment and rewarding justly. We have not created for this worldly life. The Qur'an says,

***"The life of this world is nothing but the wares of delusion."*** (Qur'an; 3: 185)

***"This worldly life is nothing more than games and a diversion, and the abode of the Hereafter is far better for those who are righteous. Do you not understand?"*** (Qur'an; 6:32)

***"The example of the worldly life is like water which has come down from the sky, so it mixed with the plants of the earth from what mankind and the livestock eat. Then the earth takes its shape and becomes beautiful and its inhabitants think that they have mastered it; then Our judgment comes by night or by day, so We make it a wasteland as if it never prospered by the yesterday! It is such that We clarify the revelations to a people who think."*** (Qur'an; 10:24)

**“This worldly life is no more than fun and distraction, while the abode of the Hereafter is the reality, if they only knew.” (Qur'an; 29:64)**

The Qur'an invites humanity to think about his manifest enemy, and the warnings of Almighty God about Satan, and to remind His pledge,

**“O mankind! Eat of what is lawful and pure in the earth, and do not follow in Satan's steps. Indeed, he is your manifest enemy. He only prompts you to commit evil and indecent acts, and that you attribute to God what you do not know.” (Qur'an; 2: 168–169)**

**“The devil is an enemy to you, so treat him as an enemy. He only invites his faction to be the dwellers of Hell.” (Qur'an; 35:6)**

**“Did I not pledge to you, O Children of Adam, that you should not serve the devil for he is your manifest enemy, and that you should serve Me? That is a straight path. He has misled mountain loads of you. Did you not possess any understanding?” (Qur'an; 36: 60–62 )**

The Qur'an admonishes humanity and warns them about the plan of Satan,

**“Satan frightens you of poverty and prompts you to [commit] indecent acts. But God promises you His forgiveness and grace, and God is all-bounteous, all-knowing.” (Qur'an; 2:268)**

Moreover, the Qur'an informs humankind that Satan has sworn to mislead them,

**“He said, “My Lord, for that which I have been misled by, I will make the earth appear beautiful for them, and I will mislead them all, except for your servants who are devoted.”” (Qur'an; 15: 39–40)**

As we know, our time (and our chance) is ending and soon we shall answer about our actions. Considering this, is the best way for awakening. We have nature (*fitrah*) and we know the way, but in the worldly life we may forget it or may our enemy misguides us. Therefore, Almighty God sent the prophets and revealed the Qur'an to remind us the death and the Hereafter. The Qur'an says,

**“The Reckoning Time of the people is getting near, yet they are turning away From the Truth in total negligence.” (Qur'an; 21: 1)**

Many verses of the Qur'an are related to death and resurrection, to encourage its audience to meditate on them. Qur'an reminds that death will encounter us and we should be ready for it.

**“Say, “Indeed the death that you flee will indeed encounter you. Then you will be returned to the Knower of the sensible and the Unseen and He will inform you about what you used to do.”” (Qur'an; 62:8)**

Qur'an warns us about the Hereafter,

**“A day when the wrongdoer will bite his hands, saying, “I wish I had followed the Apostle’s way! Woe to me! I wish I had not taken so and so as a friend!” (Qur'an; 25: 27-28)**

**“But as for him who is given his book in his left hand, he will say, “I wish I had not been given my book.”” (Qur'an; 69:25)**

**“Indeed We have warned you of a punishment near at hand the day when a person will observe what his hands have sent ahead and the faithless one will say, “I wish I were dust!” (Qur'an; 78:40)**

In the viewpoint of Qur'an, the real life will start after death,

**“(After death) He says: “I wish I had worked towards my (real) life!”” (Qur'an; 89:24)**

So the Day of Judgment is called the Day of disappointment and annoyance (*yom al-hisrah*), because many people were neglectful of that Day,

**“And eventually the agony of death which is true comes to man and he will be told, “This is the thing that you tried to escape from, all your life.” Then the Trumpet shall be blown and that is the Day of fulfillment of the dreadful Chastisement, which has been promised. ... [It will be stated to him,] “You were neglectful of this Day, now We have removed the veil from your eyes and now your sight is sharp.” (Qur'an; 50: 19-22)**

Qur'an teaches us that we are in a journey and this worldly life is not the real goal,

**“O man, you will be returning to your Lord with your actions and meeting Him. Therefore, whoever is given his record in his right. He will then receive an easy reckoning, and he will return to his family in joy! As for he who is given his record behind his back. He will invoke his destruction. And he will enter a blazing fire.” (Qur'an; 84: 6-12)**

**“Indeed we belong to God, and to Him do we indeed return.” (Qur'an; 2: 156)**

Almighty God has declared that this life is a bounty and a gift from Him and it is the only chance and opportunity for us to perfection. Qur'an states,

**“Tell My servants who have faith to maintain the prayer and to spend out of what We have provided them with, secretly and openly, before there comes a day on which there will be neither any bargaining nor friendship.” (Qur'an; 14:31)**

Moreover, the Qur'an states that no one knows the exact time of his death,

**“Indeed the knowledge of the Hour is with God. He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed God is all-knowing, all-aware.” (Qur'an; 31:34)**

Therefore, everybody should appreciate his lifetime and try his best to take benefits from opportunities and purify himself during this short life. Imam Ali (peace be upon him) said, “*Opportunity passes over like the clouds so take benefits from opportunities.*”<sup>94</sup>

## **Second Stage: Self-Understanding**

The second stage for self-purification is knowing the right path; knowing the dignity of humankind, and knowing our soul and our capacity. The Prophet (peace be upon him and his pure progeny) said, “*Everyone who knows himself, he will know his lord.*”<sup>95</sup> Moreover, Imam Ali (peace be upon him) said, “*God bless who knows from where, in where and to where.*”<sup>96</sup>

There are many signs in this world for humankind to find the truth. The Qur'an says,

***“Soon We shall show them Our signs in the horizons and in their own souls until it becomes clear to them that He is the Real.” (Qur'an; 41:53)***

***“And in the earth are signs for those who comprehend. And within yourselves; do you not see?” (Qur'an; 51: 20-21)***

Therefore, the Qur'an tries to educate humankind and invites man to ponder about his own creation.

***“Let man consider from what he was created.” (Qur'an; 86:5)***

## **Third Stage: Attentiveness (Moraqabah)**

*Moraqabah*, as the third stage for self-purification and achieving salvation, is taking care of oneself. It implies that with meditation, a person watches over or takes care of his spiritual heart (or soul), and acquires knowledge about it, its surroundings, and its creator. When you start purification after awakening and understanding yourself and your needs and the way, now you should take care of yourself, reverence God, and try to move in the right path. The Qur'an says,

***“O, you who believe! Reverence God (and fear from the disobedience of God's commands); and it is for any man to see what he has forwarded for his tomorrow, for the Reckoning Day; so reverence God (and fear from the disobedience of God's commands). Verily, God is aware of whatever you do. And do not be like those who forgot God's remembrance, so God caused them to forget themselves.” (Qur'an; 59: 18-19)***

*Moraqabah* means to control and guard one's beliefs and thoughts, behaviors, and personality characteristics. It is the effort of the believer to empty the heart of all thoughts and images and allow blessing and mercy of God to enter the heart by erasing its darkness.

As we care about the outside enemy, we should take care of the inside enemy too. There is a struggle inside us that the Prophet called it the grater Jihad (*Jihad akbar*). Because the inside enemy is

completely familiar with us and we cannot see it, so it is a greater war. Grater jihad means trying to purify the heart. Of course, it is not the physical heart. Qur'an declares,

**"The day when no money or children can help, except for he who comes to God with a pure (healthy) heart." (Qur'an; 26: 88-89)**

In contrast to the pure heart, there is the sick heart. As Qur'an says about the hypocrites,

**"There is a sickness in their hearts." (Qur'an; 2: 10)**

Then their sickness will be increased because of the lies they used to tell. Attentiveness or *Moraqabah* is a kind of struggle to avoid getting sick heart or to cure it. Almighty God says in the Qur'an that He helps his servants in this fight,

**"As for those who strive in Us, We shall surely guide them in Our ways, and God is indeed with the virtuous." (Qur'an; 29:69)**

Almighty God shows us his ways to reach to the straight path, and to get closer to Him, the creator of the universe. Of course, God is close to us as He says,

**"We are nearer to him than his jugular vein." (Qur'an; 50: 16)**

But we are far from Him and there is an immaterial distance between us and God. To be close to Almighty God, our characteristics should be like His characteristics.

The Qur'an says that humankind can be higher than angel, or may be worse than animal.

**"They are like the cattle; no, they are even more astray. These are the unaware ones." (Qur'an; 7: 179)**

Therefore, we should try our best to purify ourselves and be close to our Lord. The equipment for this journey toward perfection is *Taqwa*<sup>97</sup>.

**"And whoever is wary of God (and reverences God), He shall make a way out for him and provide for him from whence he does not reckon. And whoever puts his trust in God, He will suffice him." (Qur'an; 65: 2-3)**

## **Forth Stage: Calculating (Muhasabah)**

One of the most important practices in Islam is "Muhasabah," which we can translate as retrospection, assessment, accounting, or reckoning. The meaning of *Muhasabah* more or less is making a calculation about one-self conditions and weaknesses in the past to be corrected and improved in the future before the coming up of the ultimate calculation by God in the Doomsday. It was narrated that the Prophet (peace be upon him and his pure progeny) said, "Make calculations of yourself before you are being

*calculated (by God).*"<sup>98</sup> The Qur'an says,

**"O you who believe, you shall reverence God, and let every soul examine what it has put forth for tomorrow. You shall reverence God; God is fully aware of everything you do."** (Qur'an; 59: 18)

Commentators say that in this verse Almighty God recommends about *Taqwa* two times, the first one refers to *muraqabah* (observation) and the second one refers to *muhasabah* that is thinking about our behavior and calculating our actions to see if they are for the sake of God Almighty, thank Him and if not, plead with Him for forgiveness.

Counting own mistakes and weaknesses is not easy, because man is often overpowered by personal passions and subjectivity. However, it is easy for those who are aware of their own inferiority before the Almighty. If we could see ourselves objectively, we would be aware of how we have spent our lives, what debts we have created, and what we need to do to "pay" for our actions and our lives. Actually, if we were wise, we would engage in this retrospection every day, assessing our actions, our emotions, and our thoughts.

As it has mentioned in a hadith of the Prophet (peace be upon him and his pure progeny), at least there are five points to be counted in *muhasabah*. He said, "*Will not feet of a man move forward in the Doomsday until he answers five questions: about his age, what is it for; about young age, what is it spent on; about assets, how he gets them, what he uses the assets for; and what he has done for everything he knows about.*"<sup>99</sup>

Struggling of so many people in life is to satisfy their carnal desires (what gives them pleasure, or fulfills their vanity and pride), but the seeker of spirituality lives for something greater. He measures the life with his heart, which is *on a light from his Lord*<sup>100</sup>. True *Muhasabah* is possible when we are in a state of presence, not lost in the labyrinth of self-blame. *Muhasabah* is seeing from a higher level of compassionate conscience not neurotic self-condemnation.

If we engage sincerely in *Muhasaba*, we are progressively dismantling the false self. We are becoming free of reaction and negativity. Every night we can look at our day and ask ourselves, "Have I been patient? Have I been just? Have I been non-judgmental?" Every day we should replace selfishness with generosity, resentment with patience, self-importance with humility, partiality with impartiality, judgment with compassion, and so be liberated from the toxicity of the ego.

*Muhasaba* attracts the Divine Mercy and atones for our mistakes. The universe has a way of rushing to support the one who in all humility calls out for help; while the one who is self-satisfied, who justifies the lies of the false self, is erecting a huge barrier to Divine Mercy.

Yet it is not efficacious to become compulsive or neurotic about self-reckoning. *Muhasaba* can be a friendly coach, developing conscience in us by small, progressive steps. Self-observation can be a companion on the way, helping us to make our tomorrow better than our yesterday.

## **Thankfulness (Shukr)**

The Qur'an says,

**"Why should God punish you if you give thanks and be faithful? And God is appreciative, all-knowing." (Quran; 4: 147)**

**"We saved them at dawn. A blessing from Us; it is thus that We reward those who give thanks."**  
**(Qur'an; 54: 34-35)**

Thankfulness is a factor that can help humans practically on their journey to self-improvement. It is the core of faith. It may not be accidental that in Arabic, the terms used to signify ungratefulness and disbelief are identical, that is, *kufr*. Thankfulness is very much related to love for God. If you are thankful, you will certainly love God because of all His favors and if you love God, you will believe in Him and obey him.

In the Qur'an, thankfulness (to God for His guidance) is considered identical with faith, and to be unthankful is the opposite.

**"Indeed, We created man from the drop of a mixed fluid so that We may test him. Therefore, We made him endowed with hearing and sight. Indeed We have guided him to the way, be he grateful or ungrateful." (Qur'an; 76: 2-3)**

As the Qur'an says the true believers are thankful to God,

**"O you who have faith! Eat of the good things We have provided you, and thank God, if it is Him that you worship." (Qur'an; 2: 172)**

However, most people are not,

**"Indeed God is gracious to mankind, but most people do not give thanks." (Qur'an; 2:243)**

Therefore, thankfulness (*shukr*) is a very significant concept and a primary issue related to the core of belief, yet practical and uncomplicated. The one who is thankful, can achieve many things as God says in the Qur'an,

**"And when your Lord proclaimed, "If you are grateful, I will surely enhance you, but if you are ungrateful, My punishment is indeed severe." (Qur'an; 14:7)**

So, one of the benefits of thankfulness is that God Almighty will enhance the grateful person. When Almighty God gives you something and you are thankful and can maintain that state, your capacity to receive, increases. There is no limit for divine generosity except our limited capacity. The more God gives, the more capacity we have to receive, and so His Generosity accelerates into this infinite Mercy.

It is clear that the benefit of being grateful is just for the thankful person himself not for Almighty God,

***“Whoever is thankful, he is thankful for himself, and whoever is ungrateful [should know that] my Lord is indeed all-sufficient, all-generous.” (Qur'an; 27:40)***

## **Types Of Thankfulness (Shukr)**

There are three main types of thankfulness:

- Thankfulness from the heart, which is to know that your assets are gifts from God, and to believe that all facilities belonging to Him, and to notice in the heart the favors of Almighty God;
- Thankfulness with words, which is to declare that you are thankful for divine bounties and all favors of God Almighty;
- Thankfulness in practice, which is to use your hands, feet, eyes, and other parts of your body, but all God's favors according to His satisfaction and in the way of worshiping Him;

● The way of being thankful towards the Lord practically, is constant remembrance of Him.  
Remembrance causes thankfulness,

***“Remember Me, and I will remember you, and thank Me, and do not be ungrateful to Me.” (Qur'an; 2:152)***

The Qur'an says about pious people and those who possess intellect that they remember God every time. It means every act in their daily life is for the sake of God,

***“Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects. Those who remember God standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], ‘Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire.’”***  
***(Qur'an; 3: 190–191)***

In conclusion, we can say that being thankful means doing our duty in the best way and try our best in the sake of God. Of course, thankfulness by the heart and words is the introduction of practical thankfulness

1. Al-Kafi, vol. 2, p. 499.

قالَ رَسُولُ اللَّهِ: «أَلَا أَخْيُرُكُمْ بِخَيْرٍ أَعْمَالِكُمْ لَكُمْ أَرْفَعُهَا فِي دَرَجَاتِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْنَا».

2. Allusion to the Qur'an; 59: 22–24.

“He is God there is no god except Him Knower of the sensible and the Unseen, He is the All-beneficent, the All-merciful. He is God there is no god except Him the Sovereign, the All-holy, the All-benign, the Securer, the All-conserver, the All-mighty, the All-compeller, the All-magnanimous. Clear is God of any partners that they may ascribe to Him. He is God, the Creator, the Maker, the Former. To Him belong the Best Names. Whatever there is in the heavens glorifies Him and]

whatever there is in [the earth, and He is the All-mighty, the All-wise.”

3. Al-Kafi, vol. 2, p. 89.

«قالَ عَلَيْيَ بْنُ الْحُسَينِ 7: «لَا إِيمَانَ لِمَنْ لَا صَبَرَ لَهُ»

4. Allusion to the Qur'an; 2:45.

“And take recourse in patience and prayer, and it is indeed hard except for the humble.”

5. According to this verse, one of the recommendations of the Qur'an, which need patience, is enjoining the good and forbidding the bad.

6. Al-Kafi, vol. 2, p. 90.

قالَ أَمِيرُ الْمُؤْمِنِينَ 7: «الصَّابَرُ صَبَرَانِ صَبَرٌ عِنْدَ الْمُصِبَّةِ حَسَنٌ جَمِيلٌ وَأَحْسَنُ مِنْ ذَلِكَ الصَّابَرُ عِنْدَ مَا حَرَمَ اللَّهُ عَزَّ وَجَلَّ عَيْكَ»

7. See Discourses on Patience, p.25.

8. Bihar al-Anwar, vol. 67, p. 183.

قالَ رَسُولُ اللَّهِ 6: «يَأَتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ فِيهِ الْمُلْكُ إِلَّا بِالْفَقْلِ وَالْتَّجْبِرِ وَلَا الْغَنَى إِلَّا بِالْعَصْبِ وَالْبُخْلِ وَلَا الْمَحَبَّةُ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَ اتِّبَاعِ الْهَوَى فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْبِغْضَةِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ وَ صَبَرَ عَلَى الْغَنَى وَ هُوَ يَقْدِرُ عَلَى الْعَزَّ»

9. Allusion to the Qur'an; 16:18.

“If you enumerate God's blessings, you will not be able to count them. Indeed God is all-forgiving, all-merciful.”

10. Allusion to the Qur'an; 12:53.

“Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed prompts [men] to evil, except inasmuch as my Lord has mercy. Indeed my Lord is all-forgiving, all-merciful.”

11. In the Qur'an, there is a complete chapter (Sura) naming Tawba (repentance), and it shows the importance of this topic.

12. In this world human is in a journey, so every time he needs to check his path and return to the right path.

13. Imam Sajjad said, “O, my Lord! You are the One who opened a door of forgiveness to Your servants and called it the repentance (Tawbah).” Then you said, “Return towards God with sincere repentance.” Now what is the excuse of those who are oblivious to enter the door after its opening?” (Sahifa Al-Sajjadiya, p. 194, prayer. 45)

أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَايَا إِلَى عَوْكَ، وَ سَمِيَّتَ النَّوْءَةَ، وَ جَعَلْتَ عَلَى ذَلِكَ الْبَابِ دَلِيلًا مِنْ وَحْيِكَ لِتَلَأَ يَصْلُو عَنْهُ، فَقُلْتَ (بَيَارَكَ أَسْمُكَ): تُوبُوا إِلَى اللَّهِ»  
نَوْءَةً نَصُوحاً عَسِيَّ رَئُوكَ أَنْ يَكْفِرَ عَنْكُمْ سَيِّئَاتُكُمْ وَ يُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. يَوْمٌ لَا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ، تُورُّهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمَانِهِمْ، يَقُولُونَ: رَبَّنَا أَتَمْ لَنَا تُورَّنَا، وَ اغْفِرْ لَنَا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فَمَا عُذْرَ مِنْ أَغْفَلَ دُخُولَ ذَلِكَ الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَ إِقَامَةِ الدَّلِيلِ

Imam Baqir said, ‘Adam has said, ‘O my Lord, You have empowered the Satan over me and made him as the flow of the blood in me. O my Lord, do me something!’ God said, ‘O Adam, I have granted you that whoever of your progeny intends to do an evil, it will not be written against him, but if he commits it, it will be written as one evil. And whoever intends to do a good deed without doing it, it will be written for him as one good deed and if he does it, it will be written for him as ten good deeds.’ Adam said, ‘O my Lord, grant me more!’ God said, ‘I have granted you that whoever of your progeny does an evil and then asks for forgiveness, his evil will be forgiven.’ Adam said, ‘O my Lord, grant me more!’ God said, ‘I have granted your progeny repentance until the moment of death.’ Adam said, ‘O my Lord, this suffices me.’” (Al-Kafi, vol. 2, p. 440.)

يَا رَبِّ سَلَطْتَ عَلَيَّ الشَّيْطَانَ وَ أَجْرَيْتَهُ مِنِي مَجْرَى الدَّمِ فَاجْعَلْ لِي شَيْئًا فَقَالَ يَا آدَمُ جَعَلْتُ لَكَ أَنَّ مِنْ هَمَّ مِنْ ذُرَّتِكَ سِيِّئَةً لَمْ تُكَتَّبْ عَلَيْهِ فَإِنْ عَمِلَهَا كُتِبَتْ»  
عَلَيْهِ سِيِّئَةً وَ مَنْ هَمَّ بِحَسَنَةٍ فَإِنْ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ مُوْ عَمِلَهَا كُتِبَتْ لَهُ حَسَنَةٌ قَالَ يَا رَبِّ زِدْنِي قَالَ جَعَلْتُ لَكَ أَنَّ مِنْ عَمَلِهِمْ سِيِّئَةً ثُمَّ  
«اسْتُغْفِرُ لَهُ غَفَرْتُ لَهُ قَالَ يَا رَبِّ زِدْنِي قَالَ جَعَلْتُ لَهُمُ التَّوْبَةَ أَوْ قَالَ بَسَطْتُ لَهُمُ التَّوْبَةَ حَتَّى تَبَلُّغَ النَّفْسُ هَذِهِ قَالَ يَا رَبِّ حَسْبِيَ

14. Tawbah, Taubah, Tobah.

15. Practical steps toward moral purification, Naser Makarem. p. 66.

16. Imam Ali has said, “Repentance is regretting in the heart, asking (God) for forgiveness by the tongue, giving up (sins) by the organs and intending not to come back (to sins) again.” (Oyoun al-Hikam, p. 20)

«قالَ أَمِيرُ الْمُؤْمِنِينَ 7: «الْتَّوْبَةُ نَدَمٌ بِالْقَلْبِ وَ اسْتِغْفَارٌ بِاللِّسَانِ وَ تَرْكٌ بِالْجَوَارِ وَ إِضْمَارٌ أَنْ لَا يَعُودُ

17. Tohof al-Oqoul, p. 210.

«قالَ أَمِيرُ الْمُؤْمِنِينَ 7: «... نَدَمٌ بِالْقَلْبِ وَ اسْتِغْفَارٌ بِاللِّسَانِ وَ الْقَصْدُ عَلَى أَنْ لَا يَعُودُ

18. The Prophet said, “A repentant, if the effect of repentance does not appear on him, is not repentant. He should satisfy his litigants, offer his wasted prayers, be humble among people, keep himself away from lusts, and emaciate his neck by fasting in the days.” (Jame Al-Akhbaar, p. 87.)

قالَ رَسُولُ اللَّهِ 6: «الْتَّائِبُ إِذَا لَمْ يَسْتَئِنْ عَلَيْهِ أَكْثَرُ التَّوْبَةِ فَلَيْسَ بِتَائِبٍ يُرْضِي الْخُصْمَاءَ وَ يُعِيدُ الصَّلَوَاتِ وَ يَتَوَاضَعُ بَيْنَ الْخَلْقِ وَ يَتَقَبَّلُ نَفْسَهُ عَنِ الشَّهَوَاتِ وَ يُهَزِّلُ رَقْبَتَهُ بِصِيَامِ النَّهَارِ وَ يُصَفِّرُ لَوْنَهُ بِقِيَامِ اللَّيْلِ وَ يَخْمُصُ بَطْنَهُ بِرَقْلَةِ الْأَكْلِ»



«قال الصادق 7: «إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْرُحُ بِتَوْيَةِ عَبْدِهِ الْمُؤْمِنِ إِذَا تَابَ كَمَا يَفْرُحُ أَحَدُكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا».

33. Mostadrak al-Wasail, vol. 12, p. 125.

«قال الرضا 7: «لَيْسَ شَيْءٌ أَحَبُّ إِلَى اللَّهِ مِنْ مُؤْمِنٍ تَائِبٍ أَوْ مُؤْمِنَةً تَائِبَةً».

34. Al-Kafi, vol. 2, p. 440.

قال رسول الله 6: «مَنْ تَابَ قَبْلَ مَوْتِهِ سِنَةً قَبْلَ إِنَّ السَّنَةَ لَكَثِيرَةٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِشَهْرٍ قَبْلَ اللَّهِ تَوْيَةً ثُمَّ قَالَ إِنَّ الشَّهْرَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ قَبْلَ اللَّهِ تَوْيَةً ثُمَّ قَالَ إِنَّ الْجُمُعَةَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبْلَ اللَّهِ تَوْيَةً ثُمَّ قَالَ إِنَّ يَوْمًا لَكَثِيرًا مَنْ تَابَ قَبْلَ أَنْ يَعْاينَ قَبْلَ اللَّهِ تَوْيَةً».

35. Bihar al-Anwar, vol. 74, p. 104.

قال رسول الله 6: «لَا تُقْدِمُ الذَّنْبَ وَ لَا تُؤَخِّرِ التَّوْيَةَ وَ لَكِنْ قَدِمِ التَّوْيَةَ وَ أَخْرِ الذَّنْبَ».

36. Ibid, vol. 6, p. 19.

قال رسول الله 6: «إِنَّ اللَّهَ يَقْبِلُ تَوْيَةَ عَبْدِهِ مَا لَمْ يُغْرِغِرْ تُوبُوا إِلَيْ رَبِّكُمْ قَبْلَ أَنْ تَمُوْتُوا وَ بَادِرُوا بِالْأَعْمَالِ الرَّاكِبَةِ قَبْلَ أَنْ تَسْتَغْلُوا وَ صِلُوا إِلَيْهِمْ بَيْنَكُمْ وَ بَيْنَهُمْ بِكَثِيرَةِ نِذْكُرٍ إِيَّاهُ».

37. Ibid, vol. 74, p. 208.

«قال على 7: «إِنْ قَارَفْتَ سَيِّئَةً فَعَاجِلْ مَحْوَهَا بِالتَّوْيَةِ».

38. Mostadrak al-Wasail, vol. 12, p. 130.

«قال على 7: «مُسَوِّفُ تَعْسِيَةً بِالْتَّوْيَةِ مِنْ هُجُومِ الْأَجَلِ عَلَى أَعْظَمِ الْخَطَرِ».

39. In a hadith, Imam Ali (peace be upon him) has mentioned the examples of Wasila; among which are belief in God, Jihad in the way of God and doing the obligations, fasting and hajj. (Nahj Al-Balaghah, Sermon 110)

40. Dalael al-Imamah, p. 114.

«قالت فاطمة 3: «ابْتَغِي مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَيْهِ الْوَسِيلَةُ، فَنَحْنُ وَسِيلَتُهُ فِي حَكْمِهِ».

41. See al-dur al-Manthour, vol. 1, p. 60.

42. If you open a modern English dictionary, you would probably find the definition of Jihad as “a holy war undertaken by Muslims against non-believers”. This is a very poor definition.

43. Nahj al-Fasaha, p. 229.

«قال رسول الله 6: «أَفْضَلُ الْجِهَادِ كُلُّهُ حِقٌّ عِنْدَ سُلْطَانِ جَائِرٍ».

44. Different types such as: economic and financial Jihad, military Jihad, and Jihad against our lusts and egoistic desires.

45. The real jihadists are those who wage jihad and strive in the way of God.

46. In this verse, Almighty God has used a derivative of the linguistic root of the word “Jihad” to describe those who are deserving of guidance, and has made guidance dependent on Jihad against the false desires of the soul. Therefore, the felicitous are those who struggle the most against the selfish prompting of the ego for God’s sake.

47. Ghorar Al-hikam, p. 179.

«قال رسول الله 6: «أَلَا وَ إِنَّ الْجِهَادَ ثَمَنُ الْجَنَّةِ فَمَنْ جَاهَدَ نَفْسَهُ مَلَكَهَا وَ هِيَ أَكْرَمُ ثَوَابِ اللَّهِ لِمَنْ عَرَفَهَا».

48. One who strives in the way of God the Exalted.

49. Nahj al-Fasaha, p. 778.

«قال رسول الله 6: «الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ».

50. We will explain more about purification in following pages.

51. Al-Kafi, vol. 5, p. 12.

عن أبي عبد الله 7 أن النبي 6 بعث سريّة فلما رجعوا قال «مَرْحَباً بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَ بَقِيَ الْجِهَادُ الْأَكْبَرُ فِيلَيَا رَسُولُ اللَّهِ وَ مَا الْجِهَادُ الْأَكْبَرُ». «فَالْجِهَادُ النَّفْسِ».

52. Al-Kafi, vol. 5, p. 56.

عن أبو جعفر 7: «إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ سَبِيلُ الْأَتْبَاءِ وَ مِنْهَا الْمُصْلَحَاءُ فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقْامُ الْفَرَائِضُ وَ تَأْمَنُ الْمَدَاهِبُ وَ تَحُلُّ الْمَكَابِسُ وَ تُرْدُ الْمَظَالِمُ وَ تُعْرَمُ الْأَرْضُ وَ يُنْتَصَفُ مِنَ الْأَعْدَاءِ وَ يُسَقِّي الْأَمْرُ».

53. Mostadrak al-Wasael, vol. 11, p. 278.

«قال رسول الله 6: «لَرُدُّ الْمُؤْمِنِ حَرَاماً يَعْدِلُ عِنْهُ اللَّهُ سَبْعِينَ حَجَّةَ مَبْرُورَةً».

54. Wasaal al-Shia, vol. 16, p. 135.

«قال رسول الله 6: «مَنْ رَأَى مِنْكُمْ مُنْكَراً فَلْيُنْكِرْ بِيَدِهِ إِنْ اسْتَطَاعَ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبَقْلَبِهِ فَحَسْبُهُ أَنْ يَعْلَمَ اللَّهُ مِنْ قُلْبِهِ أَنَّهُ لِذَلِكَ كَارِهٌ».

55. Nahj al-Balaghha, Letter 47, p. 422.

«لَا تَنْهُكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ فَيُؤْلَى عَلَيْكُمْ [أَشْرَارُكُمْ] شِرَارُكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ».

56. Al-Kafi, vol. 5, p. 56.

قال ابو جعفر 7: «وَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى شُعَيْبِ النَّبِيِّ 7 أَنِّي مُعَذِّبٌ مِنْ قَوْمِكَ مِائَةً أَلْفَ أَرْبَعِينَ أَلْفًا مِنْ شَرَارِهِمْ وَسَتِينَ أَلْفًا مِنْ خَيَارِهِمْ فَقَالَ يَا رَبَّ هُؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْيَارُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ ذَاهِنُوا أَهْلُ الْمَعَاصِي وَلَمْ يَعْضُلُوهُمْ لِخَطَبِي».

57. Mostadrak al-Wasael, vol. 12, p. 181.

«قَالَ الصَّادِقُ 7: «وَيُلْ لِقَوْمٍ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهِيِّ عَنِ الْمُنْكَرِ».

58. *Infaq* is the Arabic word for “spending.” It is a type of charity in Islam that is given without any expectation of reward or return.

59. Al-Kafi, vol. 4, p. 26.

قال رسول الله 6: «الْيَدُ الْعُلِيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

It means: The one who gives is better than the one who takes.

60. Hadith Qudsi: it is a sacred tradition or report. It is a sub-category of hadith, which Muslims regard as the words of God. The Qudsi hadith differ from the Qur'an in that the former are "expressed in the Prophet Muhammad's words", whereas the latter are the "direct words of God".

61. Al-Bukhari, no. 5037.

«قَالَ اللَّهُ أَنْفَقَ يَا ابْنَ آدَمْ أَنْفَقْ عَلَيْكُ».

62. Al-Muslim, no. 2588.

«قال رسول الله 6: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عِبْدًا بِعَفْوٍ إِلَّا عِزًا وَمَا تَواضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ».

63. Musnad Ahmad, no. 1239.

«قال رسول الله 6: «تُخْرِجُ الزَّكَةَ مِنْ مَالِكَ، فَإِنَّهَا طُهْرَةٌ تُطَهِّرُكَ، وَتَصْبِلُ أَقْرِبَاءَكَ، وَتَعْرِفُ حَقَّ السَّائِلِ، وَالْجَارِ، وَالْمُسْكِنِ».

64. Nahj al-Fasaha, p. 283.

«قال رسول الله 6: «إِنَّ الصَّدَقَةَ لَتُطْفِي غَصَبَ الرَّبَّ وَلَتَدْفَعُ مِيَةَ السَّوْءَ».

65. Al-Kafi, vol. 4, p. 6.

«عَنْ أَبِي جَعْفَرٍ 7 قَالَ: «إِنَّ الصَّدَقَةَ لَتَدْفَعُ سَبْعِينَ بَلَيْلَةً مِنْ بَلَانِي الدُّنْيَا».

66. Al-Khisal, vol. 2, p. 343.

«قال رسول الله 6: «سَبْعَةُ يُظْلَمُهُ اللَّهُ فِي ظَلَّهِ، يَوْمَ لَا ظَلَّ إِلَّا ظَلَّهُ: ... وَرَجُلٌ تَصَدَّقَ، أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْقِبُ بَمِينُهُ».

67. Attention to the poor is very important in Islam so that the Prophet said, “The worst kind of food is the wedding feast to which the rich are invited and the poor are ignored.” (Nahj al-Fasaha, p. 372)

68. Al-Tirmidhi, no. 658.

«قال رسول الله 6: «الصَّدَقَةُ عَلَى الْمِسْكِنِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّحْمَةِ ثَنَانٌ: صَدَقَةٌ وَصَلَةٌ».

69. Al-Amali (Murtaza), vol. 1, p. 405.

«قال رسول الله 6: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظُهُورٍ جَنَّى وَإِنَّدَأْ بِمَنْ تَعُولُ».

70. Al-Tirmidhi, no. 1970.

«قال رسول الله 6: «كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلَقَى أَخَاكَ بِوَجْهٍ طَلْقٍ وَأَنْ تُفْرَغَ مِنْ دُلُوكَ فِي إِنَاءِ أَخِيكَ».

71. Al-Bukhari, no. 2827.

قال رسول الله 6: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ. تَعْدُلُ بَيْنَ الْأَثْنَيْنِ صَدَقَةٌ وَتُعْيِنُ الرَّجُلَ فِي دَائِرَتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَةً صَدَقَةٌ قَالَ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَتُمْيِطُ الْأَذَى عَنِ الْطَّرِيقِ صَدَقَةٌ».

72. Al-Muslim, no. 1006 – Mostadrak al-Wasail, vol. 7, p. 243.

قال رسول الله 6: «أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ إِنْ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ وَفِي بُطْنِهِ أَحَدُكُمْ صَدَقَةٌ».

73. Al-Bukhari, no. 5036.

«قال رسول الله 6: «إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْسَبُهُمَا كَانَتْ لَهُ صَدَقَةً».

74. Bihar al-Anwar, vol. 73, p. 355.

«قال رسول الله 6: «لَا تُحَقِّرُنَّ شَيْئًا مِنَ الْمَعْرُوفِ وَلَوْ أَنْ تَلَقَى أَخَاكَ وَجْهُكَ مَبْسُوطًا إِلَيْهِ».

75. Al-Kafi, vol. 4, p. 4.

«قالَ رَسُولُ اللَّهِ 6: «تَصَدَّقُوا وَلَوْ بِشِقِ تَمْرَةَ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةِ لَيْلَةٍ».

76. Al-Muslim, no. 2245.

«قالَ رَسُولُ اللَّهِ 6: «امْرَأَةٌ بَغَيَّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارِّ يُطِيفُ بِبَرِّ قَدْ أَدْلَعَ إِسَانَهُ مِنَ الْعَطَشِ فَنَزَعَتْ لَهُ بِمُوْقَهَا فَغَيَرَ لَهَا».

77. Ershad al-Qoloub, vol. 1, p. 14.

«قالَ رَسُولُ اللَّهِ 6: «إِذَا مَاتَ الرَّجُلُ أُنْقَطَعَ عَمَلُهُ إِلَّا مِنْ تَلَاثَةِ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يُنْتَهَى بِهِ وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ».

78. The Prophet said, “If anyone would like God to save him from the hardships of the Day of Resurrection, he should give more time to his debtor who is short of money, or remit his debt altogether.” (Al-Muslim)

79. Al-Muslim, no. 67 – Nahj al-Fasaha, p. 423.

عَنِ النَّبِيِّ 6 قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَ حَالَةً الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سَوَّاهُمَا، وَأَنْ يُحِبَّ الْمَرءَ لَا يُحِبَّهُ إِلَّا اللَّهُ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْفَقَهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يَقْذَفَ فِي النَّارِ».

80. Al-Tirmidhi, no. 2390.

«قال رسول الله 6: «قال الله عز وجل المُتحابون في جَلَالِي لَهُمْ مَنَابُرٌ مِنْ نُورٍ يَغْبِطُهُمُ الْنَّبِيُّونَ وَالشَّهَادَةُ».

81. Al-Muslim, no. 7230.

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُونَ بِحَلَالِي؛ الْيَوْمَ أَخْلَلْهُمْ فِي ظَلِيلٍ، يَوْمٌ لَا ظَلِيلَ إِلَّا ظَلِيلٌ».

82. Al-Kafi, vol. 2, p. 124 – Sunan Abu-Dawoud, vol. 4, p. 220, no. 4681.

«قال رسول الله 6: «مَنْ أَحَبَّ لِلَّهِ وَأَعْظَمَ لِلَّهِ وَمَنْ كَمَلَ إِيمَانَهُ».

83. Nahj al-Fasaha, p. 479.

«قال رسول الله 6: «لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَبُّوا».

84. Bihar al-anwar, vol. 71, p. 182

«قال رسول الله 6: «إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ فَإِنَّهُ أَصْلَحُ لِذَاتِ الْبَيْنِ».

85. This is a principle in Islamic jurisprudence that “tolerating cruelty is cruelty.”

86. Al-Kafi, vol. 2, p. 166 – Musnas Ahmad, no. 18416.

«قال رسول الله 6: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنِ اسْتَكَ شَيْئًا مِنْهُ». وَجَدَ أَلْمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ».

87. Awali al-Laali, vol. 1, p. 431 – al-Muslim, no. 84.

عَنِ النَّبِيِّ 6 أَنَّهُ قَالَ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَغِيرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَيَقْلِبِهِ إِنْ ذَلِكَ أَضَعْفُ الْإِيمَانَ (وَفِي روَايَةِ لَيْسَ وَرَاءَ ذَلِكَ شَيْئًا مِنَ الْإِيمَانِ)».

88. Musnad Ahmad, no. 18524 – Al-Kafi, vol. 2, p. 125.

«عَنْ أَبِي عَبْدِ اللَّهِ 7 قَالَ: «مِنْ أَوْتَقِ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللَّهِ وَتُبْغِضَ فِي اللَّهِ».

89. Qur'an; 21:107.

90. He is the son of Imam Ali and the third infallible Imam of Shia Muslims.

91. Al-Ehateaj, vol. 2, p. 300.

«قال الحُسْنِيُّ 7: «هَيَاهاتٌ مِنَ الدَّلَلِ».

92. Oyoun al-Hekam, Al-Laithi, p.66.

«قال رسول الله 6: «النَّاسُ يَبَاّمْ فَإِذَا مَاتُوا اتَّبَعُوهَا».

93. Mesbah al-Sharia, p. 114.

«قال رسول الله 6: «فِكْرُهُ سَاعَةٌ خَيْرٌ مِنْ عِبَادَةٍ سَنَةٍ».

94. Nahj al-Balaghah, p. 471.

«قال على 7: «الْفُرْصَةُ تَمُرُّ مَرَ السَّحَابِ فَاتَّهُوا فُرَصَ الْخَيْرِ».

95. Mesbah al-Sharia, p. 13.

«قال النبي 6: «مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ».

96. Al-Wafi, vol. 1, p. 116.

«عَنْ أَمِيرِ الْمُؤْمِنِينَ 7 قَالَ: «رَحِمَ اللَّهُ امْرَءٌ عَلِمَ مِنْ أَيْنَ وَإِلَى أَيْنَ».

97. The Arabic term Taqwa is often translated as ‘piety’, ‘righteousness’ or ‘God-fearing’, but a better equivalent would be ‘God-consciousness’ or ‘self-restraint’. It is considered to be the essential quality of a believer. Taqwa of a believer should illuminate through all facets of his/her life, just as a bright light would shine through all openings of an empty house in an empty field in a dark night.

98. Al-Musannaf , vol. 2, p.96, no: 34459 – Al-Kafi, vol. 8, p.143.

«قال رسول الله 6: «حَاسِبُوا أَنفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُوهُ عَلَيْهَا».

99. Ershad Al-Qoloub, vol. 1, p. 15 – Tirmidhi, vol. 4, p. 612, no: 2416.

عَنِ النَّبِيِّ 6 قَالَ: «لَا تَرُولُ قَدْمًا إِبْنَ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ، عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَمَا لَهُ مِنْ أَكْنَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَمَاذَا عَمِلَ فِيمَا عَلِمَ».

100. (Qur'an; 39:22)

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