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Repetance

Repetance التَّوبَةِ

Repentance

التَّوبَةِ

1 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): التَّوبةُ تَجُبُّ ما قَبلَها

1– The Prophet (S) said, 'Repentance erases whatever precedes it.'[Mustadrak al-Wasa'il, v. 12, p. 129, no. 13706]

2 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): التّائبُ مِن الذَّنبِ كَمَـنْ لا ذَنْبَ لَهُ

2– The Prophet (S) said, 'He who repents for his sin is like one who has no sin.'[Kanz al-'Ummal, no. 10174]

3 ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): التَّوبَةُ تُطهِّرُ القُلوبَ وتَغْسِلُ الذُّنوبَ

3– Imam Ali (a.s.) said, 'Repentance purifies the hearts and washes away the sins.'[Ghurar al-Hikam, no. 1355]

The Status Of One Who Repents

مَنزِلةُ التّائِبِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ليسَ شَيءٌ أحَبَّ إلى اللّهِمِن مُؤمنٍ تائبٍ أو مُؤمنةٍ تائبةٍ

4– The Prophet (S) said, ‘There is nothing more beloved to Allah than a penitent believer – man or woman.’[Bihar al–Anwar, v. 7, p. 21, no. 15]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُلُّ بَني آدمَ خَطّاءٌ، وخَيرُالخَطّائينَ التَّوّابونَ

5– The Prophet (S) said, ‘Every son of Adam is a sinner, but the best of the sinners are the penitent ones.’[al–Durr al–Manthur, v. 1, p. 626]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَلّهُ أفْرَحُ بتَوبةِ عبدِهِ مِن العَقيمِالوالِدِ، ومِن الضّالِّ الواجِدِ، ومِن الظّمآنِ الوارِدِ.

6– The Prophet (S) said, ‘Allah rejoices for the repentance of His servant more than the barren rejoices for having a child, and more than the lost one who finds his way, and more than the thirsty one who finds water.’[Kanz al–’Ummal, no. 10165]

The Penitent Ones

التّائِبونَ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أمَّا عَلامةُ التّائبِ فأربَعةٌ: النَّصيحةُ للّهِ في عَمَلِهِ، وتَرْكُ الباطِلِ، ولُزومُ الحَقِّ، والحِرْصُ على الخَيرِ.

7– The Prophet (S) said, ‘There are four signs to the penitent person: honesty in his work for the sake of Allah, avoiding misdeeds, adhering to what is right, and eagerness for what is good.’[Tuhaf al–’Uqul, no. 20]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في وَصفِ التّائبينَ ـ: غَرَسُوا أشْجَارَ ذُنوبِهِم نُصْبَ عُيونِهِم وقُلوبِهِم وسَقَوها بمِياهِ النَّدَمِ، فأثْمَرَتْ لهُمُ السَّلامةَ، وأعْقَبَتْهُمُ الرِّضا والكَرامَةَ .

8– Imam Ali (a.s.) said, describing the penitent ones, ‘They planted the trees of their sins before their eyes and hearts, and watered them with the water of remorse; thus they produced safety for them and left them with contentment and dignity.’[Bihar al–Anwar, v. 78, p. 72, no. 38]

9ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ في مُناجاته ـ: واجْعَلْنا مِن الّذينَ ... قَطَعوا أسْتارَ نارِ الشَّهَواتِ بنَضْحِ ماءِ التَّوبَةِ، وغَسَلوا أوْعِيَةَ الجَهلِ بِصَفْوِ ماءِ الحَياةِ .

9– Imam Zayn al–Abidin (a.s.) said in his intimate supplication, ‘Place us among those … who extinguish the fire of desires by shedding the water of repentance, and wash the plates of ignorance with the purity of the water of life.’[Ibid. v. 94, p. 127, no. 19]

The Acceptance of Repentance

قَبولُ التَّوبَةِ

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أُعْطِيَ التَّوبَةَ لَم يُحرَمِ القَبولَ، ومَن أُعْطِيَ الاسْتِغْفارَ لَم يُحرَمِ المَغفِرَةَ ..

10– Imam Ali (a.s.) said, ‘A man who is blessed with repentance will not be deprived of its acceptance, and a man who is blessed with seeking forgiveness will not be deprived of forgiveness.’[Bihar al–Anwar, v. 69, p. 410, no. 124]

When Is Repentance Accepted?

مَتى تُقبَلُ التَّوبَةُ ؟

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تابَ قَبْلَ أنْ يُعاينَ قَبِلَ اللّهُ تَوبَتَهُ ..

11– The Prophet (S) said, ‘A man who repents before he sees [the angel of death], Allah will accept his repentance.’[al–Kafi, v. 2, p. 440, no. 2 al–Kafi]

12ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إذا بَلَغتِ النّفسُ هذهِ وأهْوى بيَدِهِ إلى حَلْقِهِ ـ لَم يَكُن للعالِمِ تَوبَةٌ، وكانتْ للجاهلِ تَوبَةٌ.

12– Imam al–Baqir (a.s.) said, ‘When the soul reaches this – and pointed at the back of his throat – there will not remain a chance to repent for the knowledgeable man, but there will remain a chance for the ignorant one.’[Ibid. no. 3]

13ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ) ـ وقد سُئلَ عن عِلّةِ إغْراقِ اللّهِ فِرْعَونَ وقد آمَنَ بهِ وأقَرَّ بتَوحيدِهِ ـ: لأنَّهُ آمنَ عندَ

رُؤيـةِ البَأْسِ، والإيمانُ عندَ رُؤيَةِ البَأْسِ غيرُ مَقبولٍ.

13– Imam Ar–Ridha' (a.s.), when he was asked about the reason for Allah's drowning the Pharaoh after he believed in Him and attested to His oneness, replied, 'Because he believed after he saw the wrath [of Allah], and belief at such a time is not accepted.'[Bihar al–Anwar, v. 6, p. 23, no. 25]

Remorse Is Repentance

النَّدَمُ تَوبَةٌ

14– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): النَّدَمُ تَوبَةٌ.

14– The Prophet (S) said, 'Remorse is repentance.'[Kanz al–'Ummal, no. 10301]

15– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): النَّدَمُ على الخَطيئةِ اسْتِغْفارٌ.

15– Imam Ali (a.s.) said, 'Remorse for a sin counts as seeking forgiveness.'[Mustadrak al–Wasa'il, v. 12, p. 118, no. 13674]

16– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): نَدمُ القلبِ يُكَفِّرُ الذَّنبَ.

16– Imam Ali (a.s.) said, 'Remorse of the heart offsets the sin.'[Ibid.]

Appropriate Confession [of One's Sins]

حُسنُ الاعتِرافِ

17– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عاصٍ يُقِرُّ بذَنبِهِ خَيرٌ مِن مُطيعٍ يَفتَخِرُ بعَملِهِ.

17– Imam Ali (a.s.) said, 'A sinner who confesses to his sin is better than an obedient man who brags about his deed.'[Ghurar al–Hikam, no. 6334]

18– الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): واللّهِ، ما يَنْجو مِن الذَّنْبِ إلّا مَن أقَرَّ بهِ.

18- Imam al-Baqir (a.s.) said, 'By Allah! None will be safe from his sin except the one who admits it.'[Bihar al-Anwar, v. 6, p. 36, no. 56]

19- الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا واللّهِ ما أرادَ اللّهُ تَعالى مِن النّاسِ إلّا خَصْلَتَينِ: أنْ يُقِرّوا لَهُ بالنِّعَمِ فيَزيدَهُم، وبالذُّنوبِ فَيَغفِرَها لَهُم.

19- Imam al-Baqir (a.s.) said, 'By Allah! Allah wants but two traits to be present in people: to acknowledge His favors so that He may increase them, and to confess their sins so that He may forgive them.'[al-Kafi, v. 2, p. 426, no. 2]

The Pillars Of Repentance

دَعائِمُ التَّوبَةِ

20- الإمامُ عليٌّ (عَلَيهِ السّلامُ): التَّوبَةُ على أربَعةِ دَعائِمَ: نَدَمٌ بالقَلبِ، واسْتِغفارٌ باللِّسانِ، وعَملٌ بالجَوارِحِ، وعَزْمٌ أنْ لا يَعودَ.

20- Imam Ali (a.s.) said, 'Repentance stands on four pillars: remorse with the heart, asking for forgiveness with the tongue, work with the limbs, and resolve not to repeat [the offense].'[Bihar al-Anwar, v. 78, p. 81, no. 74]

21- الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ وقد سألَهُ شَيخٌ مِن النَّخَعِ: إنّي لَم أزَلْ والِياً مُنذُ زَمنِ الحَجّاجِ إلى يَومي هذا، فهَلْ لي مِن تَوبةٍ ؟ قالَ: فَسَكتَ، ثُمّ أعَدْتُ علَيهِ، فقالَ ـ: لا، حتّى تُؤَدّيَ إلى كُلِّ ذي حَقٍّ حقَّهُ.

21- Wahab b. 'Abdu Rabbih narrated on the authority of a shaykh from [the tribe of] Nakha'a, who said, 'I said to Abu Ja'afar (a.s.), 'I have been a governor since the time of al-Hajjaj until this very day - is repentance possible for me?' He remained silent. When I repeated the question, he said, 'No, until you compensate everyone for his lost rights.'[al-Kafi, v. 2, p. 331, no. 3]

Types Of Repentance

أنواعُ التَّوبَةِ

22- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أحْدِثْ لكُلِّ ذَنبٍ تَوبَةً، السِّرُّ بالسِّرِّ والعَلانِيَةُ بالعَلانِيَةِ

22- The Prophet (S) said, 'Make a repentance for every sin; public [repentance] for public [sins] and private [repentance] for private [sins].'[Bihar al-Anwar, v. 77, p. 127, no. 33]

Sincere Repentance

التَّوبَةُ النَّصوحُ

23- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ وقد سُئلَ عنِ التَّوبةِالنَّصوحِ ـ: هُو النَّدمُ على الذّنبِ حينَ يَفْرُطُ مِنكَ، فتَسْتَغفِرُ اللّهَ بِندامَتِكَ عِند الحافِرِ، ثُمَّ لا تَعودُ إلَيهِ أبَداً.

23- The Prophet (S) said, 'Sincere repentance is remorse for the sin as soon as it slips out from you; then you ask Allah for forgiveness, then you never return to it.'[Kanz al-'Ummal, no. 10302]

24- الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ عنِ التّوبةِ النَّصُوحِ ـ: أنْ يَكونَ الباطِنُ كالظّاهِرِ وأفْضَلَ مِن ذلكَ.

24- Imam al-Hadi (a.s.) when he was asked about sincere repentance, said, ' [It is] when the inner self becomes identical to the outer behavior, and even better than it.'[Bihar al-Anwar, v. 6, p. 22, no. 20]

Postponing Repentance

تَأخيرُ التَّوبَةِ

25- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنْ قارَفْتَ سَيّئَةً فعَجِّلْ مَحْوَها بالتَّوبةِ.

25- Imam Ali (a.s.) said, 'If you commit a misdeed, hasten to erase it with repentance.'[Ibid. v. 77, p. 208, no. 1]

26- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مُسَوِّفُ نَفسِهِ بالتَّوبةِ، مِن هُجومِ الأجَلِ على أعظَمِ الخَطَرِ.

26- Imam Ali (a.s.) said, 'The one who procrastinates in repenting for himself faces the greatest danger from the [sudden] attack of death.'[Mustadrak al-Wasa'il, v. 12, p. 130, no. 13707]

27- الإمامُ الجوادُ (عَلَيهِ الّسَلامُ): تأخِيرُ التَّوبةِ اغْتِرارٌ، وطُولُ التّسْويفِ حَيْرَةٌ.

27– Imam al–Jawad (a.s.) said, ‘Postponing repentance is an illusion, and long procrastination is perplexity.’[Tuhaf al–’Uqul, no. 456]

What Is Easier Than Repentance

الأهوَنُ مِن التَّوبَةِ

28ـ المسيح (عَلَيهِ السّلامُ): إنَّ مَنلَيس علَيهِ دَيْنٌ مِنالنّاسِ أروَحُ وأقَلُّ هَمّاً مِمَّن علَيهِ الدَّينُ وإنْ أحسَنَ القَضاءَ، وكذلكَ مَن لَم يَعمَلِ الخَطيئةَ أرْوَحُ هَمّاً مِمَّن عَمِلَ الخَطيئَةَ وإنْ أخْلصَ التّوبَةَ وأنابَ.

28– Prophet Jesus (a.s.) said, ‘The man who has no debt to people is more comfortable than the one indebted, even if he repayed his debt; and similarly the man who has not committed any sins is more comfortable than he who has committed sins, even if he has sincerely repented and returned [to the right path].’[Ibid. no. 392]

29ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): تَرْكُ الذَّنبِ أهْوَنُ مِن طَلَبِ التَّوبةِ..

29– Imam Ali (a.s.) said, ‘Abandoning sin is easier than asking for forgiveness.’[Bihar al–Anwar, v. 73, p. 364, no. 96]

Allah Conceals The Sin of The Penitent One

سَتر اللّهِ عَلَى التّائِبِ

30ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن تابَ تابَ اللّهُ علَيهِ، وأُمِرَتْ جَوارِحُهُ أنْ تَسْتُرَ علَيهِ، وبِقاعُ الأرضِ أنْ تَكْتُمَ علَيهِ، وأُنْسِيَتِ الحَفَظَةُ ما كانتْ تَكتُبُ علَيهِ.

30– Imam Ali (a.s.) said, ‘Allah turns mercifully to the one who repents, and his limbs are ordered to keep his secret, and all the places on earth to conceal for him [his sin], and the record–keeping angels to forget whatever they wrote about him.’[Ibid. v. 6, p. 28, no. 32]

Changing Sins Into Good Deeds

تَبديلُ السَّيِّئاتِ حَسَناتٍ

31ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أوحى اللّهُ عزّ وجلّإلى داوودَ النَّبيّ على نبيّنا وآلهِ وعلَيهِ السّلامُ: يا داوودُ، إنّ عَبديَ المؤمنَ إذا أذْنَبَ ذَنبا ثُمّ رَجعَ وتابَ مِن ذلكَ الذَّنبِ واسْتَحيى مِنّي عندَ ذِكْرِهِ غَفَرْتُ لَهُ ، وأنسَيْتُهُ الحَفَظَةَ وأبْدَلْتُهُ الحسَنَةَ، ولا أُبالي وأنا أرْحَمُ الرّاحِمينَ.

31– Imam al–Sadiq (a.s.) narrated, ‘Allah, the Exalted, revealed to Prophet David [Prophet David (a.s.) is known in the Arabic tradition as Dawud (ed.)] – peace be upon him and on our Prophet, ‘O David! When My believing servant commits a sin and then returns [to Me] and repents for that sin and is ashamed in My presence every time he remembers it, I will forgive him and cause the recording angels to forget it and change it to count as a good deed, and I will not care about it further, for I am the most Merciful.’[Bihar al–Anwar, v. 6, p. 28, no. 30]

Speculating On Allah’s Judgment

التَّأَ لِّي عَلَى اللّهِ

32ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): وَيْلٌ للمُتَأَلِّينَ من أُمَّتي، الَّذينَ يقولونَ: فُلانٌ في الجَنّةِ، وفُلانٌ في النّارِ

32– The Prophet (S) said, ‘Woe to those who foretell [about Allah’s actions] from among my community – those who proclaim that x will go to Paradise, but y will go to the Fire.’[Kanz al–’Ummal, no. 7902]

33ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ رجُلاً قالَ يوما: واللّهِ، لا يَغفِرُاللّهُ لفُلانٍ! فقالَ اللّهُ عزّ وجلّ: مَنْ ذا الّذي تَأَلّى علَيَّ أنْ لاأغفِرَ لفُلانٍ؟! فإنّي قد غَفَرتُ لِفُلانٍ، وأحْبَطْتُ عَملَ الثّاني بقولِهِ: لا يَغفِرُ اللّهُ لفُلانٍ.

33– The Prophet (S) said, ‘A man said one day, ‘I swear by Allah that He will not forgive so and so.’ Allah, the Exalted, said, ‘Who is he to foretell about what I will do – that I will not forgive this man? I indeed have forgiven him and annulled the work of the foretelling man because of his saying, ‘Allah will not forgive him.’[Wasa’il al–Shi’ah, v. 11, p. 267, no. 13]

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