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Sinning

Sinning الذَّنب

Sinning

التَّحذِيرُ مِنَ الذَّنبِ

1ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الذُّنوبُ الدّاءُ ، والدَّواءُ الاستغفارُ، والشِّفاءُ أن لا تَعودَ

1– Imam Ali (a.s.) said, 'Sins are a disease the medicine of which is to seek forgiveness, and the cure lies in never committing them again.'[Ghurar al-Hikam, no. 1890]

2ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): يا أيّها الإنسانُ، ما جَرَّأكَ على ذَنبِكَ، وما غَرَّكَ بِرَبِّكَ، وما أنَسَكَ بِهَلَكَةِ نَفسِكَ!؟

2– Imam Ali (a.s.) said, 'O man, what has emboldened you to commit sins, and what has deceived you about your Lord, and what has rendered you so complacent about the destruction of your soul!?'[Nahjul Balaghah, Sermon 223]

3ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): عَجِبتُ لأقوامٍ يَحتَمُونَ الطَّعامَ مَخافَةَ الأذى كيفَ لا يَحتَمُونَ الذُّنوبَ مَخافَةَ النّارِ؟!

3– Imam Ali (a.s.) said, 'How I wonder at people who keep away from certain types of food for fear of harm to themselves, and yet do not keep away from sins for fear of the Fire!?'[Tuhaf al-'Uqul, no. 204]

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لَو لَم يَتَوَعَّدِ اللّهُ على معصِيَتِهِ لَكانَ يَجِبُ إلّا يُعصى شُكراً لِنِعَمِهِ

4– Imam Ali (a.s.) said, 'Even if Allah had not fixed punishments and threats for acts of disobedience to

Him, we would still be obliged not to disobey Him, simply by way of gratitude to Him for His bounties.'[Nahjul Balaghah, Saying 290]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اجتِنابُ السيّئاتِ أولى مِن اكتِسابِ الحَسَنات.

5– Imam Ali (a.s.) said, 'Refraining from committing evil deeds is better than performing good deeds.'[Ghurar al-Hikam, no. 1522]

6ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إنّ العُقَلاءَ تَرَكُوا فُضولَ الدنيا فكيفَ الذُّنوبُ؟! وتَركُ الدنيا مِنَ الفَضلِ ، وتَركُ الذُّنوبِ مِنَ الفَرضِ.

6– Imam al-Kazim (a.s.) said, 'The people of intellect have abandoned the excesses of this world, but what about sins? Forsaking worldly excesses is [merely] a virtue whereas abandoning sins is an obligation.'[Bihar al-Anwar, v. 78, p. 301, no. 1]

7ـ عنهم (عَلَيهِمُ السّلامُ): جِدُّوا واجتَهِدُوا، وإن لَم تَعمَلُوا فلا تَعصُوا، فإنّ مَن يَبنِي ولا يَهدِمُ يَرتَفِعُ بِناؤهُ وإن كانَ يَسيراً ، وإنّ مَن يَبنِي ويَهدِمُ يوشِكُ أن لا يَرتَفِعَ بِناؤهُ.

7– The Im?ms (a.s.) have said, 'Strive earnestly and work hard, and even if you do not manage to perform good deeds, at least do not sin, for verily the building of one who continuously builds without destroying [at the same time] will rise tall, even if it be plain and unadorned, whilst the building of one who builds but also destroys will almost never rise up.'[Bihar al-Anwar, v. 70, p. 286, no. 8]

Sinning Openly

المُجاهَرَةُ بِالذَّنبِ

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مُجاهَرَةُ اللّهِ سبحانَهُ بالمعاصِي تُعَجِّلُ النِّقَمَ.

8– Imam Ali (a.s.) said, 'Openly and candidly disobeying Allah – glory be to Him – hastens His wrath.'[Ghurar al-Hikam, no. 9811]

9ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): المُذيعُ بالسيّئةِ مَخذُولٌ، والمُستَتِرُ بالسيّئةِ مَغفورٌ لَهُ.

9– Imam Ar-Ridha' (a.s.) said, 'The one who commits an evil deed openly is disgraced [by Allah], and

the one who hides his evil deed [feeling ashamed of it] is forgiven by Allah.'[Bihar al-Anwar, v. 73, p. 356, no. 67]

The Worst of Sins

أعظَمُ الذُّنوبِ

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أشَدُّ الذُّنوبِ ما استَخَفَّ بِهِ صاحِبُهُ

10– Imam Ali (a.s.) said, 'The worst and gravest of sins is that which its perpetrator takes lightly.'[Bihar al-Anwar, p. 364, no. 96]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أعظَمُ الذُّنوبِ عِندَ اللّهِ ذنبٌ أصَرَّ عَليهِ عامِلُهُ

11– Imam Ali (a.s.) said, 'The worst of sins in the sight of Allah is the sin which its perpetrator commits persistently.'[Ghurar al-Hikam, no. 3131]

12ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): الذُّنوبُ كُلُّها شَديدةٌ وأشَدُّها ما نَبَتَ عَليهِ اللَّحمُ والدمُ

12– Imam al-Baqir (a.s.) said, 'All sins are severe [in requital], but the severest of them are those that result in the growth of [polluted] flesh and blood.'[al-Kafi, v. 2, p. 270, no. 7]

Unforgivable Sins

الذُّنوبُ الَّتي لا تُغفَرُ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِكُلِّ ذَنبٍ تَوبَةٌ إلّا سُوءَ الخُلُقِ، فإنّ صاحِبَهُ كُلَّما خَرَجَ من ذَنبٍ دَخَلَ في ذَنبٍ.

13– The Prophet (S) said, 'The repentance of every sin is acceptable, except for ill-nature, for indeed the ill-natured person is such that every time he manages to get out of one sin, he plunges into another.'[Bihar al-Anwar, v. 77, p. 48, no. 3]

14ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ مِن عَزائمِ اللّهِ في الذِّكرِ الحكيمِ ... أنّهُ لا يَنفَعُ عَبداً ـ وإن أجهَدَ نفسَهُ وأخلَصَ

فِعلَهُ ـ أن يَخرُجَ مِنَ الدنيا لاقياً رَبَّهُ بِخَصلةٍ مِن هذهِ الخِصالِ لَم يَتُبْ مِنها: أن يُشرِكَ بِاللّهِ فيما افتَرَضَ علَيهِ مِن عبادَتِهِ، أو يَشفِيَ غَيظَهُ بهَلاكِ نَفْسٍ، أو يَعُرَّ بأمرٍ فَعَلَهُ غيرُهُ ، أو يَستَنجِحَ حاجةً إلى الناسِ بإظهارِ بِدعَةٍ في دِينِهِ ، أو يَلقَى الناسَ بَوَجهَينِ ، أو يَمشِيَ فيهِم بِلِسانَينِ.

14– Imam Ali (a.s.) said, ‘One of the firm decisions of Allah in the Wise Reminder (the Qur’an) … is that it will be of no avail to man to strive with his soul and to act sincerely, if upon leaving this world to meet his Lord he is still guilty of any of the following sins for which he has not repented: that he associated anything else with Allah in his obligatory worship, or appeased his own anger by killing someone, or exposed acts committed by others, or sought fulfilment of his needs from people by introducing an innovation in his religion, or was two-faced in his encounters with people, or mingled among them deceitfully.’[Nahjul Balaghah, Sermon 153]

15ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): مِنَ الذُّنوبِ التي لا تُغفَرُ قولُ الرَّجُلِ: يالَيتَنِي لا أُؤَاخَذُ إلّا بهذا

15– Imam al-Baqir (a.s.) said, 'Among the sins that are unforgivable is when a man says, ‘I wish I would only be punished on account of this one sin [deeming the sin so small that he thinks he can bear the punishment].’[al-Khisal, p. 24, no. 83]

16ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كُلُّ الذُّنوبِ مَغفورَةٌ سِوى عُقوقِ أهلِ دَعوَتِكَ .

16– Imam al-Sadiq (a.s.) said, 'All sins are forgivable except insolence towards fellow Muslims.’[Tuhaf al-’Uqul, no. 303]

Warning Against Committing Acts of Disobedience in Secret

التَّحذيرُ مِنَ المَعصِيَةِ فِي الخَلَواتِ

17ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اتَّقوا معاصيَ اللّهِ في الخَلَواتِ ، فإنّ الشاهِدَ هُو الحاكِمُ .

17– Imam Ali (a.s.) said, 'Be on your guard against committing acts of disobedience to Allah in secret, for verily the Witness is the Judge Himself.’[Bihar al-Anwar, v. 78,p. 70, no. 25]

18ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): مَنِ ارتَكَبَ الذنبَ في الخَلاءِ لم يَعبَأِ اللّهُ بهِ .

18– Imam al-Baqir (a.s.) said, 'Allah could not care less about the one who goes out of his way to

commit a sin in private [thinking he can hide from Allah].'[Bihar al-Anwar, v. 46, p. 247, no. 35]

Taking One's Sins Lightly and Deeming Them Insignificant

الاستِخفافُ بِالذَّنبِ وَاستِصغارُهُ

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ المؤمنَ لَيَرى ذَنبَهُ كَأَ نَّهُ تحتَ صَخرَةٍ يَخافُ أن تَقَعَ علَيهِ ، والكافِرَ يَرى ذَنبَهُ كأنّهُ ذُبابٌ مَرَّ على أنفِهِ.

19– The Prophet (S) said, 'The believer sees his sin as a big boulder which he fears may fall on him, while the disbeliever sees his sin as a fly that has brushed past him.'[Amali al-Tusi, p. 527, no. 1126]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ إبليسَ رَضِيَ مِنكُم بالمُحَقَّراتِ .

20– The Prophet (S) said, 'Verily Iblis [Satan] is well-pleased with you when you commit petty sins.'[Bihar al-Anwar, v. 73, p. 363, no. 93]

21ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَنظُرُوا إلى صِغَرِ الذَّنبِ ولكنِ انظُرُوا إلى مَنِ اجتَرَأتُم

21– The Prophet (S) said, 'Do not look at the pettiness of the sin, rather look at Who it is you have dared to defy.'[Bihar al-Anwar, v. 77, p. 168, no. 6]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أعظَمُ الذُّنوبِ عِندَ اللّهِ سبحانَهُ ذَنبٌ صَغُرَ عِندَ صاحِبِهِ

22– Imam Ali (a.s.) said, 'The worst of sins in the sight of Allah is the sin which its perpetrator deems insignificant.'[Ghurar al-Hikam, no. 3141]

23ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لا مُصيبَةَ كاستِهانَتِكَ بالذنبِ ورِضاكَ بالحالةِ التي أنتَ علَيها

23– Imam al-Baqir (a.s.) said, 'There is no greater tribulation than your indifference towards your sins and your satisfaction with your current state of affairs.'[Tuhaf al-'Uqul, no. 286]

24ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): لاتَستَقِلُّوا قليلَ الذُّنوبِ، فإنّ قليلَ الذُّنوبِ يَجتَمِعُ حتّى يكونَ كثيراً

24– Imam al-Kazim (a.s.) said, 'Do not deem your petty sins as insignificant, for verily petty sins accumulate and become grave sins.'[Amali al-Mufid, p. 157,no. 8]

25ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): الصَّغائرُ مِنَ الذنوبِ طُرُقٌ إلى الكبائرِ ، ومَن لَم يَخَفِ اللّهَ في القَليلِ لَم يَخَفْهُ في الكثيرِ .

25– Imam Ar-Ridha' (a.s.) said, 'Petty sins lead the way for grave sins, and he who does not fear Allah with regard to small things will not fear Him when it comes to grave things.'[Bihar al-Anwar, v. 73, p. 353, no. 55]

The Grave Sins

كَبائِرُ الذُّنوبِ

26ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الكبائرُ: الإشراكُ بِاللّهِ ، وعُقُوقُ الوالدَينِ ، وقَتلُ النَّفْسِ ، واليَمينُ الغَمُوسُ.

26– The Prophet (S) said, 'The grave sins are: associating anything with Allah, insolence to one's parents, murdering an innocent soul, and taking an immoral or licentious oath.'[Kanz al-'Ummal, no. 7798]

27ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ لَمّا سُئِلَ عن أكبَرِ الكبائرِ ـ: الأمنُ مِن مَكرِ اللّهِ ، والإياسُ مِن رَوحِ اللّهِ ، والقُنُوطُ مِن رَحمَةِ اللّهِ .

27– Imam Ali (a.s.), when asked about the gravest of the grave sins, said, 'Feeling secure from Allah's plan, giving up all hope of Allah's munificence, and despairing of Allah's mercy.'[Bihar al-Anwar, no. 4325]

28ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): الكبائرُ سَبعٌ: قَتلُ المؤمِنِ مُتَعَمِّداً ، وقذفُ المُحصَنَةِ ، والفِرارُ مِنَ الزَّحفِ ، والتَّعَرُّبُ بعدَ الهِجرَةِ ، وأكلُ مالِ اليتيمِ ظُلماً ، وأكلُ الرِّبا بعدَ البَيِّنَةِ ، وكُلُّ ما أوجَبَ اللّهُ عليهِ النارَ .

28– Imam al-Sadiq (a.s.) said, 'There are seven grave sins: intentionally killing a believer, falsely accusing a chaste woman of fornication, fleeing from the midst of a battle, returning to a state of renegation after belief [This includes apostasy as well as a mere return to one's previous state of heedlessness and complacency after having believed (ed.)], unjustly usurping the property of the orphan, devouring usury after knowledge of its prohibition, and everything else that Allah has threatened to requite with obligatory punishment in the Fire.'[al-Kafi, v. 2, p. 277, no. 3]

Persistent Sinning

الإِصرارُ عَلَى الذَّنبِ

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا كبيرَ مَع الاستِغفارِ ، ولا صغيرَ مع الإصرارِ

29– The Prophet (S) said, 'No petty sin remains when persisted upon, and no grave sin remains when repented for' [i.e. the petty sin can be cancelled with persistence and furtherance in it, hence becoming a grave sin, and the grave sin can be annulled with repentance].[Bihar al–Anwar, v. 73, p. 355, no. 62]

30ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ) ـ في قولِهِ تعالى: «...ولَم يُصِرُّوا ...»ـ: الإصرارُ أن يُذنِبَ العَبدُ ولايَستَغفِرَ ، ولا يُحَدِّثَ نفسَهُ بالتوبةِ فذلكَ الإصرارُ.

30– Imam al–Baqir (a.s.) with reference to Allah's verse in the Qur'an: ***"those who do not knowingly persist in what they have committed",*** said, 'Persistence in sinning is when a person commits a sin, and does not seek forgiveness for it, and moreover, it does not even occur to him to repent for it – that is persistent sinning.'[Bihar al–Anwar, v. 6, p. 32, no. 40]

Taking Pleasure in Sinning

الاِبتِهاجُ بِالذَّنبِ

31ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن تَلَذَّذَ بمعاصِي اللّهِ أورَثَهُ اللّهُ ذُلاًّ

31– Imam Ali (a.s.) said, 'Whoever takes pleasure in committing acts of disobedience to Allah, Allah will bring disgrace down upon him.'[Ghurar al–Hikam, no. 8823]

32ـ الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ): إيّاكَ والابتِهاجَ بالذنبِ ، فإنّ الابتِهاجَ بهِ أعظَمُ مِن رُكوبِهِ .

32– Imam Zayn al–Abidin (a.s.) said, 'Beware of enjoying the sin, for verily that enjoyment is worse than the actual perpetration of it.'[Bihar al–Anwar, v. 78, p. 159, no. 10]

The Effects of Sins

آثارُ الذُّنوبِ

33- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الذَّنبُ شُؤمٌ على غيرِ فاعِلِهِ ، إن عَيَّرَهُ ابتُلِيَ ، وإنِ اغتابَهُ أثِمَ ، وإن رَضِيَ بهِ شارَكَهُ .

33– The Prophet (S) said, 'The sin is also a [source of] misfortune for people other than the perpetrator, for if someone was to expose that sin, he too is afflicted, and if he was to talk about him behind his back, he is also committing a sin, and if he is content thereof and does not bother with others' actions, then it is as if he also partook in the sin.'[al-Firdaws, v. 2, p. 249, no. 3169]

34- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): ما جَفَّتِ الدُّموعُ إلّا لِقَسوَةِ القُلوبِ ، وما قَسَتِ القُلوبُ إلّا لكَثرَةِ الذُّنوبِ.

34– Imam Ali (a.s.) said, 'Tears only dry up and fail to flow as a result of hard-heartedness, and the hearts only harden as a result of an abundance of sins.'[Ilal al-Shara'i'a, p. 81, no. 1]

35- الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ): الذُّنوبُ التي تَحبِسُ غَيثَ السماءِ: جَورُ الحُكّامِ في القَضاءِ ، وشَهادَةُ الزُّورِ ، وكِتمانُ الشهادَةِ.

35– Imam Zayn al-Abidin (a.s.) said, 'The sins that prevent rain from falling are: the judges' unjust rulings, the giving of false testimony and the concealing of one's testimony.'[Nur al-Thaqalayn, v. 5, p. 597, no. 24]

36- الإمامُ الباقرُ (عَلَيهِ السَّلامُ): إنّه ما مِن سَنَةٍ أقَلَّ مَطَراً مِن سَنَةٍ ، ولكنّ اللّهَ يَضَعُهُ حيثُ يشاءُ ، إنّ اللّهَ عزّوجلّ إذا عَمِلَ قَومٌ بالمعاصِي صَرَفَ عَنهُم ما كانَ قَدَّرَ لَهُم مِنَ المَطَرِ.

36– Imam al-Baqir (a.s.) said, 'When the rainfall is less from year to year, it is only because Allah sends it down as and when He wishes, such that when a people commit acts of disobedience to Him, Allah – Mighty and Exalted – withholds the rain that He had ordained for them.'[Bihar al-Anwar, v. 73, p. 329, no. 12]

37- الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): إذا أذنَبَ الرجُلُ خَرَجَ في قَلبِهِ نُكْتَةٌ سَوْداءُ ، فإن تابَ انمَحَتْ ، وإن زادَ زادَتْ حتّى تَغلِبَ على قَلبِهِ فلا يُفلِحُ بَعدَها أبداً.

37– Imam al-Sadiq (a.s.) said, 'When a man commits a sin, a black spot appears on his heart. If he repents, it is effaced, but if he continues committing it, the spot increases and grows until it engulfs the whole heart, and he can never again prosper.'[Bihar al-Anwar, p. 327, no. 10]

38ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ما أنعَمَ اللّهُ على عبدٍ نِعمَةً فَسَلَبَها إيّاهُ حتّى يُذنِبَ ذَنباً يَستَحِقُّ بذلكَ السَّلبَ.

38– Imam al-Sadiq (a.s.) said, 'Allah never bestows bounties on His servant only to take them away again until and unless he commits a sin, whereby he becomes deserving of Allah's deprivation.'[Bihar al-Anwar, p. 339, no. 21]

39ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ الرَّجُلَ يُذنِبُ الذنبَ فَيُحرَمُ صلاةَ الليلِ ، وإنّ العَمَلَ السَيِّءَ أسرَعُ في صاحِبِهِ مِنَ السِّكّينِ في اللَّحمِ .

39– Imam al-Sadiq (a.s.) said, 'Indeed the servant commits a sin, and as a result he is deprived of the Night Prayer. And verily the evil deed pierces into and affects the one who committed it faster than a sharp knife can pierce into meat.'[al-Kafi, v. 2, p. 272, no. 16]

40ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن يَموتُ بالذُّنوبِ أكثَرُ مِمَّن يَموتُ بِالآجالِ.

40– Imam al-Sadiq (a.s.) said, 'There are more people who die as a result of their sins than who die because they have reached their appointed time.'[Amali al-Tusi, p. 701, no. 1498]

41ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): إذا كَذَبَ الوُلاةُ حُبِسَ المَطَرُ ، وإذا جارَ السُّلطانُ هانَتِ الدَّولةُ ، وإذا حُبِسَتِ الزكاةُ ماتَتِ المَواشي.

41– Imam Ar-Ridha' (a.s.) said, 'When the governors [of a place] are dishonest, rainfall is withheld [from that place], and when the sultan is unjust the whole country is abased, and when the alms-tax is not paid, livestock die as a result.'[Amali al-Mufid, p. 310, no. 2]

Sins, the Punishment of which is Hastened [in the Life of this World]

الذُّنوبُ الَّتي تُعَجَّلُ عُقوبَتُها

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثلاثةٌ مِنَ الذُّنوبِ تُعَجَّلُ عُقوبَتُها ولا تُؤَخَّرُ إلى الآخِرَةِ: عُقوقُ الوالِدَينِ ،

والبَغيُ على الناسِ ، وكُفرُ الإحسانِ.

42– The Prophet (S) said, 'There are three sins whose punishment is hastened in the life of this world and is not delayed until the Hereafter: insolence to one's parents, intimidation of others and ingratitude for a favour.'[Amali al-Mufid, p. 237, no. 1]

43- الإمامُ الباقرُ (عَلَيهِ السَّلامُ): في كِتابِ أميرِ المؤمنينَ (عَلَيهِ السَّلامُ): ثلاثُ خِصالٍ لا يَموتُ صاحِبُهُنّ حتّى يَرى وَبالَهُنَّ: البَغيُ، وقَطيعَةُ الرَّحِمِ، واليَمينُ الكاذِبَةُ.

43– Imam al-Baqir (a.s.) said that the following was written in the Book of Imam Ali (a.s.), the Commander of the Faithful, 'The perpetrator of any of the following three misdeeds will not die before seeing their evil consequences in this world. They are: intimidation of others, cutting off one's blood relations and taking false oaths.'[Amali al-Mufid, p. 98, no. 8]

The Remedy for Sinning

دَواءُ الذُّنوبِ

44- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِكُلِّ داءٍ دواءٌ ، ودواءُ الذُّنوبِ الاستِغفارُ.

44– The Prophet (S) said, 'There is a remedy for every ailment, and the remedy for sins is seeking forgiveness.'[Mustadrak al-Wasa'il, v. 5, p. 316, no. 5972]

45- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِلمؤمنِ اثنانِ وسَبعونَ ستراً ، فإذا أذنَبَ ذنباً انهَتَكَ عَنهُ سِترٌ ، فإن تابَ رَدَّهُ اللّهُ إلَيهِ وسَبعةً مَعهُ.

45– The Prophet (S) said, 'The believer is given seventy-two veils of which one is torn off every time he sins. When he repents however, Allah returns the veil to its original state and grants him seven more in addition.'[Nawaadir al-Rawandi, no. 6]

Things that Expiate Sins

مُكَفِّراتُ الذُّنوبِ

1. Punishment in this World

1 العُقوبةُ في الدنيا ـ

46 رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَزالُ البَلاءُ في المؤمنِ والمؤمنةِ في جَسَدِهِ ومالِهِ وولدِهِ حَتّى يَلقَى اللّهَ وما عليهِ مِن خطيئةٍ . ـ

46– The Prophet (S) said, 'As long as a believing man or woman is in a state of physical, financial or domestic affliction when he dies, he meets Allah with a clean slate.'[Bihar al-Anwar, v. 67, p. 236, no. 54]

47 الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما مِنَ الشّيعةِ عَبدٌ يُقارِفُ أمراً نَهَينا عَنهُ فيَموتُ حتّى يُبتَلى ببَلِيّةٍ تُمَحَّصُ بها ذنوبُهُ، إمّا في مالٍ ، وإمّا في ولدٍ ، وإمّا في نفسِهِ ، حتّى يَلقَى اللّهَ عزّوجلّ وما لَهُ ذنبٌ ، وإنّه لَيَبقى عليهِ الشيءُ مِن ذنوبِهِ فَيُشَدَّدُ بِهِ عليهِ عِندَ مَوتِهِ . ـ

47– Imam Ali (a.s.) said, 'No servant from amongst our followers (shi'aa) who commits an act that we have forbidden dies without first being afflicted with a severe calamity which expiates his sins, be it with regard to his wealth, his children or his own soul, such that he meets Allah with a clean slate. Moreover, if any of his sins remain even after that, then they are expiated by the pain and difficulty at the time of death.'[al-Khisal, p. 235, no. 10]

48 الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا أرادَ اللّهُ بعَبدٍ خيراً عَجَّلَ عُقوبَتَهُ في الدنيا ، وإذا أرادَ بعَبدٍ سوءاً أمسَكَ عليهِ ذُنوبَهُ حتّى يوافِيَ بها يومَ القيامةِ . ـ

48– Imam al-Sadiq (a.s.) said, 'When Allah wishes good for His servant, He hastens his punishment to the life of this world, and when he wishes bad for a servant, He suspends the punishment of his sins to face him on the Day of Resurrection.'[Bihar al-Anwar, v. 81, p. 177, no. 18]

2 الأمراضُ ـ

2. Illnesses

49 رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السُّقمُ يَمحُو الذُّنوبَ ـ

49– The Prophet (S) said, 'Illness wipes away sins.'[Bihar al-Anwar, v. 67, p. 244, no. 83]

50ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حُمّى ليلةٍ كَفّارةُ سَنَةٍ ـ

50– The Prophet (S) said, 'The fever of a single night is expiation for a whole year's sins.'[Bihar al–Anwar, v. 81, p. 186, no. 39]

51ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا ابتَلَى اللّهُ عَبداً أسقَطَ عنهُ مِنَ الذُّنوبِ بقَدْرِ عِلَّتِهِ ـ

51– Imam Ali (a.s.) said, 'When Allah afflicts a servant with illness, sins shed away from him in proportion to the severity of his ailment.'[Da'aim al–Islam, v. 1, p. 218]

52ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في المَرَضِ يُصيبُ الصَّبِيَّ ـ: كفّارةٌ لوالِدَيهِ ـ

52– Imam Ali (a.s.) said, 'The illness that afflicts a child is expiation for his parents' sins.'[Bihar al–Anwar, v. 81, p. 186, no. 40]

3. Sorrows

3 ـ الأحزانُ

53ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما أصابَ المؤمنَ مِن نَصَبٍ ولا وَصَبٍ ولا حَزَنٍ حتّى الهَمُّ يُهِمُّهُ إلّا كَفَّرَ اللّهُ بهِ عَنهُ مِن سيّئاتِهِ .

53– The Prophet (S) said, 'Every fatigue, hardship or sorrow that a believer undergoes, as well as worries that distress him, are a means by which Allah deletes his evil deeds.'[Tuhaf al–'Uqul, no. 38]

54ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ الهَمَّ لَيَذهَبُ بِذُنوبِ المُسلِمِ ـ .

54– Imam al–Sadiq (a.s.) said, 'Verily distress takes away the sins of the Muslim.'[al–Da'awat, p. 120, no. 285]

55ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): ما أحَدٌ مِن شيعَةِ عَليٍّ أصبَحَ صَبيحةً أتى بِسيّئةٍ أو ارتَكَبَ ذنباً إلّا أمسى وقد نالَهُ غَمٌّ حَطَّ عَنهُ سَيِّئَتَهُ ، فكيف يَجرِي علَيهِ القَلَمُ؟!

55– Imam Ar–Ridha' (a.s.) said, 'When anyone from among the followers (shi'aa) of Ali commit a sin or perpetrates an evil deed in the morning, it is expiated by any distress he may undergo by nightfall. So

how can the Pen ever write down his evil deeds?!'[Bihar al-Anwar, v. 68, p. 146, no. 94]

4. Good Deeds

4 الحَسناتُ ـ

56ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا عَمِلتَ سيّئةً فَاعمَلْ حَسَنةً تَمْحوها

56– ***"Maintain the prayer at the two ends of the day, and during the early hours of the night. Indeed good deeds efface misdeeds. That is an admonition for the mindful."***[***Qur'an 11:114***]

5. Good Character

5 حُسنُ الخُلُقِ ـ

57ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أربَعٌ مَن كُنَّ فيهِ وكانَ مِن قَرنِهِ إلى قَدَمِهِ ذُنوباً بَدَّلَها اللّهُ حَسَنات: الصِّدقُ، والحَياءُ، وحُسنُ الخُلُقِ، والشُّكرُ.

57– The Prophet (S) said, 'Four qualities, when possessed by a person, cause Allah to transform his evil deeds into good deeds, even if he is sinful from head to toe. They are: honesty, modesty, good character and thankfulness.'[al-Kafi, v. 2, p. 107, no. 7]

58ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ حُسنَ الخُلُقِ يُذيبُ الخَطيئةَ كما تُذيبُ الشمسُ الجَليدَ ، وإنّ سوءَ الخُلُقِ لَيُفسِدُ العَمَلَ كما يُفسِدُ الخَلُّ العَسَلَ.

58– Imam al-Sadiq (a.s.) said, 'Verily good character melts away evil deeds as the sun melts away ice, and verily bad character corrupts one's actions like vinegar corrupts honey.'[Bihar al-Anwar, v. 71, p. 395, no. 74]

6. Bringing Solace to a Grief-stricken Person

6 إغاثةُ المَلهوفِ ـ

59ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مِن كفّاراتِ الذُّنوبِ العِظامِ: إغاثَةُ المَلهوفِ ، والتَّنفيسُ عن المَكروبِ

59– Imam Ali (a.s.) said, 'Among the things that expiate grave sins are: bringing solace to a grief-stricken person, and providing relief to an anguished person.'[Nahjul Balaghah, Saying 24]

7. The Angels' Seeking Forgiveness [on the sinner's behalf]:

7 ـ استِغفارُ المَلائكةِ

60ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ للّهِ عزّ ذِكرُهُ ملائكةً يُسقِطونَ الذُّنوبَ عن ظُهورِ شيعَتِنا كما تُسقِطُ الرّيحُ الوَرَقَ مِنَ الشَّجَرِ في أوانِ سُقُوطِهِ ، وذلكَ قولُهُ عزّوجلّ: «يُسَبِّحُونَ بحَمدِ رَبِّهِم ويَستَغفِرُونَ لِلَّذينَ آمَنوا»214 واللّهِ ماأرادَ بهذا غَيرَكُم .

60– Imam al-Sadiq (a.s.) said, 'Verily Allah, Exalted be His Remembrance, has angels who strip off sins from the backs of our followers (shi'aa) like the wind strips the leaves off the trees in autumn, and this is in accordance with His words in the Qur'an, ***"they glorify the praise of their Lord and seek forgiveness on behalf of those who believe."*** By Allah this verse refers to none other than you [my followers].'[Bihar al-Anwar, v. 59, p. 196, no. 61]

8. Frequent Prostration

8 ـ كثرةُ السجودِ

61ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): جاءَ رَجُلٌ إلى رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقالَ: يارسولَاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ، كَثُرَت ذُنُوبي وضَعُفَ عَمَلِي ، فقالَ رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكثِرِ السُّجودَ فإنّه يَحُطُّ الذُّنوبَ كما تَحُطُّ الرّيحُ وَرَقَ الشَّجَرِ .

61– Imam al-Sadiq (a.s.) said, 'A man once came to the Prophet (S) and said, 'O Prophet of Allah, my sins have increased and my [performance of] good deeds has weakened', to which the Prophet (S) replied, 'Prostrate yourself to Allah frequently for verily this strips off sins as the wind strips off the leaves from the trees.'[Amali al-Saduq, p. 404, no. 11]

9. Hajj and Umrah

9 ـ الحجُّ والعُمرةُ

62ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العُمرَةُ إلى العُمرَةِ كَفّارَةُ ما بَينَهُما ، والحجّةُ المُتَقَبَّلَةُ ثوابُها الجَنَّةُ ، ومِنَ

الذُّنوبِ ذنوبٌ لا تُغفَرُ إلّا بعَرَفاتَ.

9. Performance of the Obligatory and the Voluntary Pilgrimage (Hajj and ‘Aumra) – The Prophet (S) said, 'The voluntary pilgrimage (‘Aumra) expiates all sins committed since the preceding voluntary pilgrimage, and the reward for an accepted obligatory pilgrimage (Hajj) is Paradise. There are certain sins that can only be forgiven on the plains of ‘Aarafa [part of the obligatory pilgrimage].’[Bihar al-Anwar, v. 99, p. 50, no. 46]

10. Sending Blessings on Prophet Muhammad (S) and his Household

10 ـ الصلاةُ على محمّدٍ وآلِهِ

63ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): مَن لم يَقدِرْ على ما يُكَفِّرُ بهِ ذُنوبَهُ فَلْيُكثِرْ مِنَ الصَّلاةِ على محمّدٍ وآلِهِ فإنّها تَهدِمُ الذُّنوبَ هَدماً.

63– Imam Ar-Ridha’ (a.s.) said, 'Whoever is not capable of performing actions to expiate his sins should abundantly send blessings on Muhammad and his household for verily this completely eradicates sins.’[Amali al-Saduq, p. 68, no. 4]

11. Death

11 ـ الموت

64ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المَوتُ كفّارةٌ لِذُنوبِ المؤمنينَ.

64– The Prophet (S) said, 'Death acts as a penance for the sins committed by believers.’[Amali al-Mufid, p. 283, no. 8]

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