

Start Anew: A Content Analysis of the Traditions Related to the Reward of Forgiveness of the Sins

Akbar Sajedi, Member of the Center for the development of interdisciplinary research in Islamic sciences and health sciences, Associate Professor, Department of Islamic Education, Tabriz University of Medical Sciences, Iran

Javad Nemati, Member of the Center for the development of interdisciplinary research in Islamic sciences and health sciences, Associate Professor, Department of Islamic Education, Tabriz University of Medical Sciences, Iran

Yousef Kheire*, Member of the Center for the development of interdisciplinary research in Islamic sciences and health sciences, Associate Professor, Department of Islamic Education, Tabriz University of Medical Sciences, Iran, Kheirey@tbzmed.ac.ir

Abstract - A considerable part of the Islamic teachings relates to the rewards of the good deeds. One widely-used reward is the forgiveness of the sins. The reward of the forgiveness of the sins has been mentioned in different forms, one of which is: "whoever does a good deed, an angel addresses him, saying: 'Ista'naf al-'amal', start your deed anew, your sins were forgiven". The present study aimed to categorize the good deeds the reward of which is the forgiveness of the sins. The analysis revealed that 25 traditions, collected from the *Jāmi' al-Ḥadīth* Software, had used the notion of "Ista'naf al-'amal". Analysis of the content of the data resulted in 9 sub-themes, and a further analysis led to six main themes or categories, including: 1. *Ṣalāh*, 2. Fasting, 3. Pilgrimage, 4. Serving people, 5. Having affection for Imām 'Alī and 6. Recitation of *Sūrah al-Qadr* in one of the night prayers.

Keywords: reward, forgiveness of the sins, *Ista'naf, al-'amal*, start anew, content analysis

I. INTRODUCTION

In Islamic teachings, especially the Infallibles' traditions, there are ample motivational and educative notions which encourage the addressees to do well and avoid doing evil. Talking about the reward and punishment is also to this end. Knowing about the consequences of one's deeds, whether worldly or hereafter, is considered the motivational and educative factor affecting one's willingness to do well or to avoid doing evil.

The notions of Islamic teachings with respect to the reward and the punishment are so diverse and ample that a prominent *Muḥaddith* (Islamic Narrator) like *al-Ṣayḥ al-Ṣaduq* has written a specified book titled "Ṭawāb al-'amāl wa 'Iqāb al-'amāl", in which he compiled plenty of traditions expressing the reward of the good deeds and the punishment of the evil deeds. The abundance of the traditions presented in this book indicates the motivational and educative role of being aware of the reward and punishment in the human being's behavior.

Among the traditions related to the reward of good deeds, there is an notion which says that if someone does such a thing, an angel calls out, under the Throne, saying: "Ista'naf al-'amal, meaning start your deed anew".

The word "Ista'naf" is derived from "*I. n. f*", and is the imperative form of the infinitive "Istīnāf". In the lexicon, the word "Istīnāf" is defined as:

*Ista'naftu al-ṣay'a akhadhtu fihi wa abtada'tu.*¹ Here, *Ista'naftu al-ṣay'a* means I started it.

Ista'nafa ista'nafan al-ṣay'a (resumed it).²

Therefore, the translation of "Ista'naf al-'amal" is what was presented before, *i.e.* "start your deed anew". In fact, this notion conveys the concept of the forgiveness of the sins. In the footnote to *Lā yaḥḍara al-faqīh*, 'Alī Akbar Gaffari explain the given notion as:

*Wa qawluhu: "Ista'naf al-'amal" kenāyya'un 'an ḡufrāni al-dhunūbi ya'nī ḡafara allahu lahū mā maḍa min dhunūbihī wa ṣāra kayūmin waladatahū um'muhū.*³ By "Ista'naf al-'amal", he meant the forgiveness of the sins; in other words, God will forgive all his past sins as if he has just born from his mother.

The confirmatory evidence of this is the notion of forgiveness, which has been stipulated in a number of traditions after the phrase "Ista'naf al-'amal". For example:

¹ Fīumī, Aḥmad b. Muḥammad. *al-Miṣbāḥ al-Munīr*, Qom, Dār al-Ḥiḡra, 1414/1993, vol. II, p. 26.

² Bustānī, Fu'ād Afrām, *Farhang Abḡadī*, trns. Reza Mahyar, Tehran, Islamic publication, 1996.

³ Ṣaduq, Muḥammad b. 'Alī. *Man lā yaḥḍara al-faqīh*, Qom, Islamic publication, 1413/1992.

Nādahū munādin min taḥti ya 'abd Allāhi *ista'naf al-'amal* faqad ġufira laka.⁴ A preacher calling out under the Throne, saying: o servant of God, start your deed anew, so your sins were forgiven.

Examining the narrative sources makes clear that in order to enjoy the rewards of one's deed and to emphasize the virtue and importance of them, we can use the motivational and educative notion of the religious teachings; therefore, the present study aims to collect the traditions related to the reward of "Ista'naf al-'amal" and conduct qualitative content analysis to identify the examples and explain the related main themes.

II. RESEARCH METHOD

In this study, the data, *i.e.* traditions containing the phrase "Ista'naf al-'amal", were collected from the *Jāmi' al-Ḥadith* Software. The collected traditions were codified in MAXQDA 10 as the research documents. Evaluating the data carefully and repeatedly, the researcher removed the repeated documents. At the first step, the open coding mode was used to identify the basic concepts, which included the most detailed concepts for which "Ista'naf al-'amal" has been stipulated as the reward. In order to increase the validity of the basic concepts, the documents were analyzed and reviewed several times. In addition, the researcher used the exact short and expressive concepts which occurred in the traditions, and avoided using the general concepts. In order to get the best results, the basic concepts and the documents along with their sources were tabulated, an example of which is presented in table 1.

At the second step, which is called axial coding, in order to compare and identify the common features of the basic concepts, they were reduced to some sub-themes and, then, divided into some main concepts. To this end, the researcher compered the basic concepts and categorized the similar concepts in one group, which resulted in several main and sub-themes. Repeated evaluation of the main themes ensured the researcher that the given themes were distinct from one another. The main themes are semantic units which exist in the data structure and serve as cover term for the concepts within their domain. Such criteria as the shortness and expressiveness of the concepts were also met in this step. Finally, the main and sub-themes were listed under the general heading.

III. FINDINGS

By investigating the *Jāmi' al-Ḥadith* Software (2013), it was revealed that the phrase "Ista'naf al-'amal" had occurred more than 120 times in the narrative teachings. After analyzing the data, the research found that some of the traditions were repeated. Removing the repeated traditions, 25 research documents were obtained (the sources of them will be given in details below). At first, the documents underwent open coding which resulted in 25 basic concepts. In axial coding phase, the primary concepts were compered and similar concepts were categorized in one group. Accordingly, nine sub-themes were obtained which, by further analysis, reduced into 6 main themes. The final result of the analysis was the reduction of the basic concepts into, first, the sub-themes and, then, the main themes all of which were listed under the general title "the good deeds which are awarded the reward of "Ista'naf al-'amal". The obtained main themes included: 1. Ṣalāh, 2. fasting, 3. pilgrimage, 4. serving people, 5. having affection for Imām 'Alī and 6. Recitation of *Sūrah al-Qadr* in one of the night prayers. An example of the basic concepts, evidences and the sources which were used in one of the main themes are presented in table 1. Among the 25 basic concepts, the theme which was mentioned the most (9 concepts) was related to *Ṣalāh*. Since there was only one instance for each concept of "having affection for Imām 'Alī and "Recitation of *Sūrah al-Qadr* in one of the night prayers", they had the same heading for their main and sub-themes as their basic concept headings (see table 2).

Table 1. An example of the basic concepts, documents and sources

Pilgrimage to the shrine of Imām Hussain		
Basic concept	The source text	The source of the document
The first reward of making Pilgrimage to the shrine of Imām Hussain	There are a lot of grace and goodness in doing so. The first goodness which the pilgrim receives is that God forgives all his past sins, and he is addressed " start your deed anew ".	Kāmil al-ziārāt, p. 292

⁴ Sayyid Ṭāwūs, Ali b. Mūsā. *Ġamāl al-Usbū`*, Qom, Dār al-Raḍi, 1330/1912.

performing Ṣalāh while making pilgrimage to the shrine of Imām Hussain	When someone leaves his home to make pilgrimage to the shrine of Imām Hussain, and performs <i>ḡusl</i> (Ablution) in Euphrates river, God will list his name among the prosperous ones, and when he greets Imām Hussain, he will be one of those that have achieved Bliss, and when he finishes his <i>Ṣalāh</i> , an angel says to him: God's messenger salutes you and states that your sins were forgiven, so start your deed again .	Kāmil al-ziārāt, p. 186
Returning from the Pilgrimage to the shrine of Imām Hussain	If someone who leaves his house and intends to make pilgrimage to the shrine of Imām Hussain goes on foot, God Almighty will record one good deed per his step, and will forgive one of his sins until he reaches the shrine of Imām Hussain. As soon as he arrives at the shrine of Imām Hussain, The Almighty will list him as one the prosperous. When he completes the rituals of the pilgrimage, he will be considered as one of those who have achieved Bliss. When he returns from the Pilgrimage, an angel appears to him and says God's messenger salutes you and states that start your deed anew , all your past sins were forgiven.	Kāmil al-ziārāt, p. 132

Main Themes Specific to the Reward of Starting One's Deed Anew

A. Ṣalāh

One of the main themes that many concepts are listed under it is *Ṣalāh*. Having removed the redundancies and synthesized them, two sub-themes were obtained: a. *Ṣalāh al-ḡumu'ah* (Friday ṣalāh) and congregational Ṣalāh, and b. *Mustaḥabb* (religiously rewarding) Ṣalāh. In many Islamic teachings, a reward in the form of starting the deed anew has been stipulated for Ṣalāh.

Ṣalāh al-ḡumu'ah (Friday ṣalāh) and congregational Ṣalāh

In Islamic teachings which were analyzed, the reward of starting the deed anew has been expressed for the faithful participation in congregational Ṣalāh⁵ and *Ṣalāh al-ḡumu'ah* (Friday ṣalāh),⁶ as well as for some of the Friday rituals such as praising and greeting to the prophet⁷ and quitting the sins at Friday night.⁸

Mustaḥabb (religiously rewarding) Ṣalāh

In Islamic teachings which were analyzed, the reward of starting the deed anew has been expressed for *Mustaḥabb* (religiously rewarding) Ṣalāh such as a four-*rak'at* (unit) Ṣalāh at Tuesday night,⁹ a twelve-

⁵ Ṣaduq, Muḥammad b. 'Alī. *Tawāb al-'Amāl*, Qom, Dār al-Raḍi, 1406/1985.

⁶ Ṣaduq, "*Man Lā Yaḥḍara al-Faqīh*", vol. I, p. 427.

⁷ Barqī, Aḥmad b. Muḥammad, al-Maḥasin, ed. Ḡalāl al-dīn Muḥadiṭ, Qom, Dār al-kitāb al-Islamiyya, 1371/1952.

⁸ Maḡlisī, Muḥammad Bāqir, *Bihār al-Anwār*, Beirut, Dār al-Aḥyā al-tarātīh al-'arabī, 1403/1983

⁹ Sayyid Ṭawūs, "*Ḡamāl al-Usbū*", p. 78.

rak'at (unit) Ṣalāh on Wednesday,¹⁰ a ten-*rak'at* (unit) Ṣalāh at one the night of *Rağab* month,¹¹ and a Sunday Ṣalāh in *Zū al-Qa'dah*.¹² Interestingly, in all of these cases, an angel calls out under the Throne, addressing the prayer and expressing the reward of such deeds.

B. Fasting

The second main theme of the 25 basic concepts is related to Fasting. This main theme includes two sun-themes: a. Fasting in *Rağab* month and b. Fasting in *Ša'bān* month.

Fasting in Rağab month

Fasting in *Rağab* month, along with *Ša'bān* and *Ramaḍān*, has been emphasized in many Islamic teachings. One of the virtues stated for the fasting in *Rağab* month is "starting the deed anew". This reward is awarded for fasting for two days,¹³ fifteen days,¹⁴ and twenty five days,¹⁵ as well as the whole *Rağab* month for ten sequential years.¹⁶

Fasting in Ša'bān month

Regarding the Fasting in *Ša'bān* month, the reward of "starting the deed anew" has been mentioned in two traditions. The reward is awarded for 3 days¹⁷ and thirty days.¹⁸

C. Pilgrimage

Pilgrimage is one the important rituals in Islam. Pilgrimage to *Ka'bah* (House of God) and the shrine of the Prophet and Imāms, particularly Imām Hussain, is highly praised in Islamic culture.

Pilgrimage to Ka'bah (House of God)

In some of the analyzed traditions, "starting the deed anew" has stipulated as the reward for *Hağ* (an annual Islamic pilgrimage to Mecca, Saudi Arabia). The given traditions determine the abovementioned reward for *wuqūf* (staying) in *'Arafāt*¹⁹ and returning from *Hağ*.²⁰

Pilgrimage to the shrine of Imām Hussain

According to the Islamic teachings, making pilgrimage to the shrine of Imām Hussain is one of the acts of worship which results in the forgiveness of the sins. In these teachings, it is said that an angel calls out and expresses the first reward of making Pilgrimage to the shrine of Imām Hussain for the first time is to "start the deed anew".²¹ Similarly, the given reward has been mentioned for performing Ṣalāh while making

¹⁰ Ṭusī, Muḥammad b. Ḥassan. *al-Misbāḥ al-Mutahid*, Beirut, Fiḥ al-Ši'ah, 1414/1993.

¹¹ Sayyid Ṭāwūs, Ali b. Mūsā. *Iqbāl al-'amāl*, ed. Ğawad Qayyumi, Qom, Daftar Tabliğat, 1997.

¹² *Ibid.* vol. II, p. 20

¹³ Şaduq, Muḥammad b. 'Alī. *Al-Imālī li al-Şaduq*, Tehran, Kitabchi, 1997

¹⁴ Şaduq, Muḥammad b. 'Alī. *al-Magna' li al-Şaduq*, Qom, Imam Mahdi institute, 1415/1994.

¹⁵ Ṭusī, Muḥammad b. Ḥassan. *Tahḍīb al-Aḥkām*, researched by Ḥassan khurasan, Tehran, Dār al-kitāb al-Islamiyya, 1407/1986.

¹⁶ Ibn ḥaywun ibn Mummada, *Da'ā'im al-Islām*, researched by āsif Feiḍ, Qom, Āl al-Bayyt, 1385/1965.

¹⁷ Şaduq, "*Al-Imālī li al-Şaduq*", p. 19.

¹⁸ *Ibid.* p. 25

¹⁹ 'Ayyāšī, Muḥammad b. Mas'ūd. *Tafsīr al-'Ayyāšī*, ed. Sayyid Hāšim Rasūlī Maḥātī, Tehran, al-maṭba' al-'Ilmīyya, 1380/1960.

²⁰ A group of scholars. *al-Uṣūl al-Sitta 'Aşar*, researched by Ḍīā' al-din Maḥmūdī, Ni'mat Allah Ğalilī and Maḥdī Ğulāmī, Dār al-Ḥadīṭ, 2002.

²¹ Ibn Quluya, Ğa'far ibn Muḥammad. *Kāmil al-Ziārāt*, de. 'Abd al- Hussain Amini, Nağaf, Dār al-murtaḍawia, 1986

pilgrimage to the shrine of Imām Hussain²² and returning from the Pilgrimage to the shrine of Imām Hussain.²³

D. Serving people

For some services such as lending someone who is in need,²⁴ breast-feeding a baby,²⁵ *radd al-mazālim* (giving back property/ debts)²⁶ the reward of "starting the deed anew" has been mentioned.

Table 2. Basic concepts, sub-themes, and main themes

Basic concepts	Sub-themes	Main themes
Attending congregational Ṣalāh	congregational Ṣalāh and the rituals of Friday (day and night)	Ṣalāh
Attending Ṣalāh al-ğumu'ah (Friday ṣalāh)		
praising and greeting to the prophet on Fridays		
quitting the sins at Friday night		
A four-rak'at (unit) Ṣalāh at Tuesday night	Mustahabb (religiously rewarding) Ṣalāh	
a twelve-rak'at (unit) Ṣalāh on Wednesday		
a ten-rak'at (unit) Ṣalāh at one the night of Rağab month		
a twelve-rak'at (unit) night Ṣalāh on Rağab 11 th		
A Sunday Ṣalāh in Zū al-Qa'dah	Fasting in Rağab month	Fasting
Two days fasting in in Rağab month		
fifteen days fasting in in Rağab month		
Twenty five days fasting in in Rağab month		
fasting in in Rağab month for ten years	Fasting in Ša'bān month	
Three days Fasting in Ša'bān month		
Thirty days Fasting in Ša'bān month	Pilgrimage to Ka'bah (House of God)	Pilgrimage
returning from Hağ		
wuqūf (staying) in 'Arafāt		
returning from the Pilgrimage to the shrine of Imām Hussain		
performing Ṣalāh while making pilgrimage to the shrine of Imām Hussain		
The first reward of making Pilgrimage to the shrine of Imām Hussain for	Helping others and doing one's duties	Serving people
Lending money to the needy people without receiving interest		
Breast-feeding babies		
radd al-mazālim (giving back property/ debts)		

²² *Ibid.* p. 186

²³ *Ibid.* p. 132.

²⁴ Ṣaduq, Muḥammad b. 'Alī. *Ṭawāb al-'Amāl*, Qom, Dār al-Rađi, 1406/1985

²⁵ Ṣaduq, "Al-Imālī li al-Ṣaduq", p. 412.

²⁶ Šu'eyri, Muḥammad b. Muḥammad. Ğāmi' al-Akhbār, Nağaf, Muṭba'a Ḥaidaryya, n.d.

Having affection for Imām 'Alī	Having affection for Imām 'Ali	Having affection for Imām 'Ali
Recitation of Sūrah al-Qadr in one of the <i>night prayers</i>	Recitation of Sūrah al-Qadr in one of the <i>night prayers</i>	Recitation of Sūrah al-Qadr in one of the <i>night prayers</i>

E. Having affection for Imām 'Alī

Having affection for Imām 'Alī is one of the deeds which will be awarded the reward of "starting the deed anew".²⁷ Since there was no other tradition in this regard, the heading of the basic and main and sub-themes are the same, which is considered as one of the limitations of the present study.

F. Recitation of Sūrah al-Qadr in one of the night prayers.

Recitation of Sūrah al-Qadr in one of the night prayers is one of the cases which result in the reward of "starting the deed anew" and the forgiveness of the sins;²⁸ in other words, Sūrah al-Qadr should be recited in at least one of the *al-maghrib* (just after sunset or *al-iṣā* (between sunset and midnight) *Ṣalāhs*. There also just one tradition about this theme. Thus, the heading of the basic concept, main and sub-themes are same, another limitation of the study.

IV. DISCUSSION

There is a specific relationship between an act of worship and its reward which may be beyond the human understanding, but we should not neglect to think and contemplate about it under pretext of the path being blocked. Perhaps some aspects of the reward are based on the Divine wisdom and the human intellect may, to the extent of his capability, be able to discover some levels of it, not to determine its details but to confirm and strengthen it. For example, if the reward of the forgiveness of the sins has been assigned for a specific act of worship, it is because of the great capacity of the given deed in creating spiritual transformation and inner revolution in the person. Accordingly, it is necessary to investigate how and why the six main themes obtained from the content analysis of the traditions about the Reward of "Ista'naf al-'amal" enjoy such capacity. *Ṣalāh*, fasting, pilgrimage, serving people, having affection for Imām 'Ali, and recitation of Sūrah al-Qadr in one of the night prayers have been emphasized in Islamic teachings and many rewards, including the forgiveness of the sins, have been stipulated for them. Now, we need to know why this reward has been proposed for the given themes.

4.1 *Ṣalāh*

A. Importance of *Ṣalāh*: Qur'ān has explicitly ordered us to "*be watchful of your prayers Ṣalāh*",²⁹ and has considered it as "*a timed prescription*".³⁰ Accordingly, Ibrāhīm asks God to "*make me a maintainer of the prayer, and my descendants [too]*".³¹ Qur'ān, while explaining that the purpose of necessity of performing *Ṣalāh* is the remembrance of Allah, states that performing *Ṣalāh* "prevents indecencies and wrongs".³² Moreover, many tradition also emphasize the effects of performing *Ṣalāh*. For instance, in one tradition, it is said that by performing *Ṣalāh*, one can establish his sincerity and avoid arrogance.³³ *Ṣalāh* is the stream in which human being can easily wash his soul and regain his lost purity.³⁴ *Ṣalāh* can purify human being from any impurities as if he was just born. In another tradition, it is said that "when a servant of God performs *Ṣalāh* and absorbs in God wholeheartedly, by the time he finishes *Ṣalāh*, he has become as pure as

²⁷ Ṣaduq, Muḥammad b. 'Alī. *Faḍā'il al-Ṣi'ah*, Tehran A'alami, n.d.

²⁸ Nūrī, Hussain. *Mustadrak al-wasā'il*, Qom, Āl al-bayyt. 1407/1987.

²⁹ Qur'ān 2, 3.

³⁰ Qur'ān 4, 103.

³¹ Qur'ān 4, 40.

³² Qur'ān 29, 45.

³³ Ṭūsī, Muḥammad b. Ḥassan. *Al-Imālī li al-Ṭūsī*, Qom, Dār al-ṭaqafi, 1414/1993.

³⁴ 'Ayyāshī, "*Tafsīr al-'Ayyāshī*", vol. II, p. 162.

the day he was just born.³⁵ Moreover, another tradition states that if one performs Ṣalāh knowledgably, he will be forgiven.³⁶

B. congregational Ṣalāh: Attending congregational Ṣalāh and *Ṣalāh al-ġumu'ah* (Friday ṣalāh) is one the important social manifestations of Islam. Islam puts a great importance on the Muslims' gatherings in the form of congregational Ṣalāh and *Ṣalāh al-ġumu'ah* (Friday ṣalāh). This virtue is so important that, despite the importance of performing *Ṣalāh* on time,³⁷ the late congregational Ṣalāh is superior to the on-time individual Ṣalāh; accordingly, it is forbidden to disregard attending congregational Ṣalāh.³⁸ The basis of canonization of Ṣalāh is to perform it in in congregation, and individual Ṣalāh is only allowed as respite.³⁹ In another tradition, it is said that "think good of one who adheres to congregational Ṣalāh in his daily Ṣalāhs".⁴⁰

C. Ṣalāh al- Ğumu'a (Friday Ṣalāh): Ṣalāh *al-Ğumu'a* is also one the explicit commands of Qur'ān. By stating "ḥayya 'alā al - Ṣalāh" (Hurry toward prayer), Qur'ān has explicitly command people that When the call is made for Ṣalāh *al-Ğumu'a*, to hurry toward the remembrance of Allah, and leave all business.⁴¹ Some traditions consider Ṣalāh *al-Ğumu'a* as the poor people's ḥağ.⁴²

D. The relationship between congregational Ṣalāh and Ṣalāh al-ġumu'ah (Friday ṣalāh) and the reward of "Ista'naf al-'amal": Ṣalāh means the remembrance of God. The hearts find rest in Allah's remembrance,⁴³ and it heals the hearts.⁴⁴ Containing *Sūrah al-Fātiḥah*, Ṣalāh is the reminder of His Best Names, His general mercy in the form of *Raḥmān* and His specific mercy in the form of *Raḥīm*, His absolute Mastery on the Day of Retribution and His Guidance and Blessings. How pleasant it is to feel one is in the presence of God, is His quest, stands before him while wearing clean and fragmented cloth or prostrates by viewing His majesty! Particularly, if he does it not out of duty and obligation, but out of love of Him. This is more evident in *Mustaḥabb* (religiously rewarding) Ṣalāh. Performing Ṣalāh means the person accepts the Qur'ānic verse "Is it not time yet for those who have faith that their hearts should be humbled for Allah's remembrance?"⁴⁵ The fruit of Ṣalāh is God's remembrance, the result of which, in turn, is humbleness which cause a great spiritual transformation and inner revolution. All of the abovementioned points show that Ṣalāh has the capacity of forgiveness of the sins, particularly, if it performed as congregational Ṣalāh and Ṣalāh *al-ġumu'ah* (Friday ṣalāh).

4.2 Fasting

A. the importance of fasting: Qur'ān considers fasting as obligatory rule in achieving piety and the cause of blessing.⁴⁶ The effects and blessings of the fasting are also mentioned in the traditions. For example, fasting is considered as the *Zakāt* (obligatory alms) of body,⁴⁷ cause of health,⁴⁸ source of peace of heart,⁴⁹ and a kind of shield again the fire of the hell.⁵⁰

³⁵ Mağlisī, *Bihār al-Anwār*. Vol. LXXXVI.

³⁶ Nūrī, "Mustadrak al-wasā'il", vol. III, p. 80

³⁷ Kulaynī, Muḥammad b. Ya'qūb. *al-Kāfī*, ed. Ali Akbar Ğaffari, Tehran, Dār al-kitāb al-Islamiyya, 1407/1986.

³⁸ Khumeinī, Sayyid Ruhullah. *Tuḏīh al-Masā'il*, researched by Sayyid Muhammd Hussain Bani Hašimi Khumeini, Islamic publication, 1424/2003.

³⁹ Ṭāliqanī, Sayyid Maḥmūd. *A Ray of Qur'ān*, Tehran, Suhani publication, 1983.

⁴⁰ Kulaynī, "al-Kāfī", vol. III, p. 371

⁴¹ Qur'ān 62, 9.

⁴² Ṭūsī, "Tahḏīb al-Aḥkām", vol. III, p. 237.

⁴³ Qur'ān 13, 28.

⁴⁴ Mağlisī, "Bihār al-Anwār", vol. LXXXVII, p. 61.

⁴⁵ Qur'ān 57, 16

⁴⁶ Qur'ān 2, 183-184.

⁴⁷ Kulaynī, "al-Kāfī", vol. IV, p. 62.

⁴⁸ Ibn ḥaywun ibn Mummad, *Da'ā'im al-Islām*, researched by āsif Feiḍ, Qom, Āl al-bayyt, 1385/1965

⁴⁹ Ṭūsī, "Al-Imālī li al-Ṭūsī", p. 296.

⁵⁰ Kulaynī, "al-Kāfī", vol. II, p. 19.

B. *Mustahabb* (religiously rewarding) fasting: many traditions have explained different effects and blessings of *Mustahabb* (religiously rewarding) fasting. For example, one tradition expresses that "if a gold as big as the earth is given for one-day *Mustahabb* fasting, it will not due reward since it can only be rewarded justly on the Day of Judgment.⁵¹ Whoever performs *Mustahabb* fasting for one day, God will forgive his sins,⁵² and send him to the Paradise.⁵³ Similarly, another tradition also explicitly express that one-day *Mustahabb* fasting will be rewarded by entering Paradise.⁵⁴

C. Fasting in Fasting in *Rağab* and *Ša'bān* months: many traditions have emphasized fasting in in *Rağab* and *Ša'bān* months as *Mustahabb* fasting as well as Ramađān as obligatory fasting to the extent that a prominent Muḥaddith (Islamic Narrator) like al-Šayḥ al-Šaduq has written a specified book titled "*Fađā'il al-Šahr al-Talāta*". In some of the traditions, *Rağab* is considered as the month of God, *Ša'bān* as the month of the Prophet, and *Ramađān* as the month of the Muslim nation.⁵⁵

D. the relationship between Fasting in Fasting in *Rağab* and *Ša'bān* months and the reward of and the reward of "*Ista'naf al-'amal*": fasting is the reminder of God's blessings. Human being inherently appreciate and recognize his blessings when he miss them. A hungry human recognizes the worth of food, while a thirsty person appreciate the worth of water. By fasting, human being experiences a kind of inner transformation. A silkworm should tear its cocoon and struggle to get out of its outer shell so that it can experience flying. Similarly, human being needs to experience spiritual transformation and inner revolution to fly toward the Paradise. By fasting, he can tear the nets of the routine life, the most obvious instances of which are eating and drinking, and fly toward God, while being clean, pure light-hearted and pleased. Any kind of fasting can result in such feelings. If someone sincerely fasts in in *Rağab* and *Ša'bān* months, he will certainly experience spiritual transformation and inner revolution.

4.3 Pilgrimage

A. the importance of Pilgrimage: the Arabic word "*Ziārat*" (Pilgrimage) is derivation of 'z. w. r', meaning to turn away, swerve and decline from something to another thing.⁵⁶ When the pilgrim goes to visit someone, it is as if he turns away from others.⁵⁷ Based on the meaning of the word "*Ziārat*" (Pilgrimage), the one being pilgrimaged should not necessarily be a human being; thus, visting *Ka'bah* (House of God) is also considered as Pilgrimage. Moreover, it not necessary that the person being visited to be alive, since visiting cemeteries is also called pilgrimaging the deceased people (literally called the people of graves). Pilgrimage is an act of worship, meaning to meet the religious leaders or to visit their graves, or going to holy places to express one's devotion and respect and to gain Divine grace. The word pilgrimage figuratively refers to "a desire in which the person not only emotionally but wholeheartedly inclines to visit someone or something, and respect them spiritually and honorably".⁵⁸ Pilgrimage is one the acceptable acts in Islam and has been presented as one of the certain Prophetic traditions.⁵⁹ The *Šī'ah* place special importance on this act. It enjoys many spiritual effects and rewards. There are ample traditions on this issue such that a prominent Muḥaddith (Islamic Narrator) like Ibn Quluya⁶⁰ (d. 367/977) has written a specific book on this issue. *Kāmil al-Ziārāt* is about the virtue of pilgrimage and how to pilgrimage the Holy Prophet, his *Ahl al-Bayt* (family members), his descendants, and other believers, and relates a number of traditions from *Ahl al-Bayt* in this regard. This book is one the most important and valid sources of *Šī'ah* traditions and prayers

⁵¹ Šaduq, Muḥammad b. 'Alī. Ma'ani al-Akhbar, researched by Ali Akbar Ğaffari, Qom, Islamic publication, 1403/1983.

⁵² Šaduq, "*Al-Imālī li al-Šaduq*", p. 551.

⁵³ Šaduq, "*Man Lā Yaḥḍara al-Faqīh*", vol. II, p. 86.

⁵⁴ Kulaynī, "*al-Kāfī*", vol. IV, p. 63.

⁵⁵ Mağlisī, "*Bihār al-Anwār*", vol. CIV, p. 123.

⁵⁶ Ibn Manẓ ūr, Muḥammad b. Mukarram, Lisān al-'Arab, ed. Ğamāl al-Ddin Mir Dāmād, Beirut, Dār al-fikr li al-ṭabāi' wa al-našr wa al-tuzi' wa Dār al-Šādir, 1414/1993.

⁵⁷ Mušṭafawī, Hassan, al-Tahqīq f ī Kalim āt al-Qur'ān, Tehran, Translation Agency and Book Publication, 1981.

⁵⁸ Ṭariḥi, Fakhr al-din. Mağma' al-Baḥrain, ed. Ahmad Hussaini Aškuri, Tehran, Murtiḍawi, 1996.

⁵⁹ Muḥammad b. sa'ad b. al-Hāšimī al-Bašarī, Ṭabaqāt al-kubrā, researched by Muḥammad 'Abd ah-Qādir 'Atā, Beirut, Dār al-kitāb al-Islamiyya, 1410/1989.

⁶⁰ Ibn Quluya, "*Kāmil al-Ziārāt*".

to which the scholars constantly refer. Due to the important role of pilgrimage in *Šī'ah* culture, it characterizes and symbolizes this group of the Muslims.

B. Pilgrimage to *Ka'bah* (House of God): one of the pillars of Islam is the valuable social ritual of *Ḥağ*. *Ḥağ* can be considered as another aspect the whole Islam. It has such capacity that the holy *Šarī'ah* has considered it the duty of mankind toward Allah to make pilgrimage to the House —for those who can afford the journey to it.⁶¹ In Islamic teachings, pilgrimage to *Ka'bah* (House of God) has been emphasized as an obligatory act in the form of *ḥağ* or as a *Mustahabb* (religiously rewarding) act in the form of *Umrah*. In his last moments of life, Imām 'Alī made some wills among which emphasized the participation in the great congregation of *ḥağ* and state that quitting *ḥağ* would diminish the person in God's eyes.⁶² It is said that nothing more than *ḥağ* can make one rich and eradicate poverty.⁶³ *Ḥağ* and *Umrah* make one's body healthy, increases his income, reforms his faith, and make his cost of living adequate.⁶⁴

C. the relationship between *ḥağ* and the reward of "Ista'naf al-'amal": *Ḥağ* has great capacities which can cause spiritual transformation and inner revolution in the pilgrim. A few transformational capacities of *Ḥağ* include: reviewing the history of Islam, stepping into the realm of Islam, modeling great characters such as Ibrahīm and Ismā'īl, *Hāğar*, 'Abd al-Muṭalib, *Ḥadiğa*, Prophet Muhammad and his family. Reviewing the history during *ḥağ* is not like studying history book, rather it is to be present in the history. The pilgrim sees himself by the idol-breaker Ibrahīm, lives with 'Abd al-Muṭalib in his unwavering support for the son of 'Abd Allah, and fully experiences the first Divine revelation in *Hira* cave. Besides, the mystical presence in *Bayt Allah al-ḥarām*. Which according to Qur'ān, is the first house to be set up for mankind and a guidance for all nations,⁶⁵ can create spiritual transformation and inner revolution in the pilgrim. *Bayt Allah al-ḥarām* which has been long before the times of Ibrahīm and Ādam the sacred place of pilgrimage, can make spiritual transformation in the pilgrims. *Zarārah* states: "I said to Imām *Şādiq*: May I be thy ransom! It is forth says that I ask you about *ḥağ* and your majesty always give the response! He said: o *Zarārah*! How do you expect the description of the issues related to the house which had been pilgrimaged two thousand years before Ādam, finish in forty years?⁶⁶

D. The importance of the pilgrimage to the shrine of Imām Hussain: Throughout the history, the pilgrimage to the shrine of Imām Hussain has always been problematic. The enemies of the *Ahl al-Bayt* have always made the paths to his shrine insecure by attacking and invading the pilgrim's caravans. Strangely, this has consistently happened throughout history, still happens, in different ways. However, the believers' affection and love toward Imām Hussain is ineradicable. Once, the holy prophet stated about Imām Hussain: "indeed, there is a fire [of affection] in people's heart for my son, which will never be extinguished".⁶⁷ It is natural the Imām Hussain appealing has always overcome he conspiracies of the enemies. The pilgrimage to the shrine of Imām Hussain has always been flourishing. One thing which has been repeatedly emphasized in traditions, is the pilgrimage to the shrine of Imām Hussain. The holy Prophet stated: "whoever pilgrimages him knowledgably, the reward of a thousand *ḥağ* and a thousand *Umrah* will be written for him. Whoever pilgrimages him, it is as if he has pilgrimaged me, and whoever pilgrimages me, it is as if he has pilgrimaged God, and the reward of the pilgrims' God is the freedom from the fire of hell.⁶⁸ A tradition is narrated from Imām 'Alī about the pilgrimage to the shrine of Imām Hussain in which he views not visiting shrine of Imām Hussain as persecution⁶⁹ which indicates the importance of the pilgrimage to the shrine of Imām Hussain. In this regard, the *Ahl al-Bayt* not only encouraged people to do this, but also whenever possible, they themselves visited his shine and practically showed the importance of doing so.⁷⁰ The pilgrimage to the shrine of Imām Hussain is so important that Imām *Bāqir* takes it as "granted" and

⁶¹ Qur'ān 3, 97.

⁶² Sayyid Raḍi. *Nahğ al-Balāğa*, ed. Şubḥi Şaleḥ, Qom, *Hiğrat*, 1414/1993.

⁶³ *Ṭusī*, "*Al-Imālī li al-Ṭūsī*", p. 694.

⁶⁴ *Kulaynī*, "*al-Kāfī*", vol. IV, p. 252.

⁶⁵ Qur'ān 3, 96.

⁶⁶ *Şaduq*, "*Man Lā Yaḥḍara al-Faqīh*", Vol. II, p. 519.

⁶⁷ *Nūrī*, "*Mustadrak al-wasā'il*", Vol. X, p. 318.

⁶⁸ *Kharrāz Razi*, *Ali b. Muḥammad. kifayah al-Aṭar*, ed. 'Abd al-laṭif Hussain, Qom, *Bidar*, 1401/1981.

⁶⁹ *Ibn Quluḡa*, "*Kāmil al-Ziārāt*", Vol. I, p. 291.

⁷⁰ *Kulaynī*, "*al-Kāfī*", Vol. VIII, p. 255.

considers it obligatory for every believer.⁷¹ In tradition of Imām Hādī, it is narrated that when he was sick, he sent someone to pilgrimage the shrine of Imām Hussain to pray for his healing.⁷²

E. the relationship between the pilgrimage to the shrine of Imām Hussain and the reward of and the reward of "Ista'naf al-'amal": the pilgrimage to the shrine of Imām Hussain differs from other pilgrimages in that the pilgrim finds himself in the middle of the massacre of *Karbalā*. If he listen with his inner ears, he will hear the call of Imām Hussain, saying: "is there any justice to help us for the sake of God? Is there any defender to defend the family of the Messenger of God?"⁷³ He will see the thirst of children, the sacrifice of 'Abbās, the sacrifice of his companions, and tens and hundreds humane, moral virtues, as well as breach of promise, disloyalty, and cruelty of the enemy soldiers, and ask themselves who is Hussain? Why was he martyred? Why was his family captured? Contemplating on these, he feels a heavy responsibility and asks himself what shall I do in the face of these beauties of Hussain and the evil nature of his enemies? If I truly repent, can I join his companions? "I wish I had been with you in *Karbalā*, so I could be prosperous".⁷⁴ An interesting notion in the traditions under study is that starting the deed anew and forgiveness of the sins are the first and the smallest virtues by which God rewards the pilgrims of Imām Hussain. Only God knows the other virtues and rewards of this valuable act, since He has stated in a sacred *ḥadīth* that the heavenly blessings have not been seen, nor have been heard about by anyone.⁷⁵

4.4 Serving People

A. the importance of serving people in Islam: the broad concept of serving people in religious text can be found underlying different concepts such as attempting to meet the believers' needs, make them happy, benefit them, do the affairs of the Muslims, lend the Muslims money, help those who are in trouble, and the like. This broad concept includes people's helping each other and their fellow-man, in the form of giving loan, food, and cloth, help each other in troubles, cooperation of couples at home, public services such as building schools, endowing property to the deprived and vulnerable groups of the society. In these teachings, a lot of virtues have been stipulated for such services. In one of the traditions, for example, it is said: "if someone fulfils a need of his fellow brother, it is as if he has been at the service of God whole his life."⁷⁶ Yet, in another tradition, meeting one's religious brother's needs corresponds with accepted *Ḥaḡ* and *Umrah* and fasting in two sacred (forbidden) months as well as *'Itikāf* in *Masiḡid al-ḥarām* (Great Mosque of Mecca).⁷⁷ In addition, Imām Ṣādiq stated: "if one circumambulates *Ka'bah* seven times and performs a two-rak'at (unit) *Ṣalāh* and runs back and forth between *Ṣafā* and *Marwa* Mountains, God will write him six thousand rewards and forgives his six thousand sins and awards him six thousand degrees." The narrators says I told him: "O may I be thy ransom! That's a lot of reward!" He answered: "do you want me to tell more these?" I said yes. So he stated: "fulfilling the believers' needs is better than ten *Ḥaḡs*."⁷⁸

B. The relationship between serving people and the reward of "Ista'naf al-'amal": one the rewards which has been repeatedly mentioned for the act of serving people is the forgiveness of the sins. For instance, quoting Imām 'Alī, a tradition makes clear that serving people sincerely protects human from humiliating slips. In other words, "a benefactor doesn't slip, and whenever he slips, he finds a support to lean on, and his laps will be forgiven."⁷⁹ In explaining this, it can be said that the servant's motives are to do good to people and to please God; as a result of this intention, God helps him and protects him from slipping, and if he slips, God will forgive him.

⁷¹ Ṭusī, "*Tahḡīb al-Aḡkām*", Vol. VI, p. 42.

⁷² Ibn Quluya, "*Kāmil al-Ziārāt*", Vol. I, p. ٢٢٣.

⁷³ Sayyid Ṭāwūs, Ali b. Musa, *Al-lahuf 'Ala Qatli al-Ṭufuf*, trns. Ahmad Fahiri Zanḡani, Tehran, ḡahan, 1969.

⁷⁴ Kulaynī, "*al-Kāfi*", Vol. IV, p. 575.

⁷⁵ Huweizi, 'Abd Ali ibn ḡum'ah, *Tafsīr Nūr al-Ṭaqalayn*, ed. Sayyid Haṡim Rasuli Mahalati, Qom, Isma'ilian, 1415/1994.

⁷⁶ Ṣaduḡ, Muḡammad b. 'Alī. *Kamāl al-din*, researched by Ali Akbar ḡaffari. Tehran, Dār al-kitāb al-Islamiyya, 2016.

⁷⁷ Kulaynī, *al-Kāfi*, vol. II, p. 194.

⁷⁸ Ṣaduḡ, "*Al-Imālī li al-Ṣaduḡ*", p. 493.

⁷⁹ Āmadī, 'Abd al-wāḡid. *Taṡniḡ ḡurar al-Hikam wa Durar al-Kilam*, ed. Muṡṡafa Dirayati, Qom, Daftar Tabliḡat, 1987.

O heart so live that if thy foot slip in fault/ with both hands in prayer, thee the angel may preserve⁸⁰

4.5 Having Affection for Imām 'Ali

A. the role of affection in training: affection is one of the most useful and effective ways of training. This method is essentially consistent with the human being nature. The force of affection in training is motivational and transformational, and if it is employed properly and in moderation, has a significant effect on the training of the people. The trainer can attach the trainee by expressing affection. This attachment is very strong and effective. By affection, we can prepare people to seek to take great responsibilities. Accordingly, God Almighty remind the Prophet of His special blessings to comfort him, and prepare him to take the momentous of prophecy. All of the verses of *Sūrah al-šarḥ* have such tone: "Did We not open your breast for you * and relieve you of your burden* which [almost] broke your back?* Did We not exalt your name?* Indeed ease accompanies hardship.* Indeed ease accompanies hardship.* So when you are done, appoint.* and turn eagerly to your Lord, and affection grace, The tone of these verses show God's ⁸¹ consolation to the Prophet.⁸²

The force of affection plays an important role in different schools of mysticism, including Islamic mysticism. A number of the theosophists and those experience spiritual journey suggest to go through the path of affection and devotion, instead of the reasoning and argument. Indeed, why is the element of affection and friendship have been emphasized as the basis of the spiritual perfection? It is maybe because of the power of affection and love in transforming people. Affection leads to tenderness of heart, softness of emotions, humility, awakening of positive innate talents, strength of determination, growth of perception and emotions, and diminution of weakness, inability, resentment and offence. Aversion and getting rid of the vices of the soul are one of the requirements of stepping into the spiritual journey.

B. the importance of having affection for Imām 'Ali: according to some traditions, 'Ali is right, and right is 'Ali.⁸³ Yet, another tradition considers 'Ali as the right path.⁸⁴ An affection for 'Ali is not the affection for a person, it is an affection for the whole beauties and the goodness, and 'Ali is the sum of the whole beauties and the goodness. In a tradition quoted from the Prophet, it is said: "*ḥubbu 'Alayyah ḥasanahun lā tu ḡirru ma'ahā sayyi'ahu*" (friendship with 'Ali is good thing by which Sin committing sins does no harm).⁸⁵ The true affection and passion is like a magnet which attracts the lover to the beloved, when the lover becomes absorbed in the beloved, he become like the beloved, and he attributes of the beloved are manifested in the lover. True affection is like elixir and removes the signs of the sins and changes them into good deeds. True affection for *Ahl al-Bayt* heals the heart and revivals the dead hearth. In the heart which is full of affection for 'Ali and his family, there is no room for sin.

C. having affection for Imām 'Alī and permissivism: it is possible some people misuse the contents of the traditions about the importance of having affection for Imām 'Ali, and fall into permissivism and think that they can do any evil under the pretext of loving Imām 'Ali! Unfortunately, it should be admitted that a group of the religious people misunderstand the concept of having affection for *Ahl al-Bayt*. These people believe the love of *Ahl al-Bayt* is just like a complete elixir which needs no other appendix. It is obvious that if someone who is not familiar with the religious teachings comes to the belief that the only way out is the heartfelt love of *Ahl al-Bayt*, and claiming to have such an affection, he thinks that he can do everything, then he is no longer expected to adhere to the *šarī'ah* by doing all of the obligatory acts and abandoning the prohibited acts. In response to such thinking, it should be said that the sufficiency of affection for *Ahl al-Bayt* to gain happiness and salvation without doing anything can be criticized using various evidences. How can one claim that he loves someone but he doesn't accompany his beloved and do whatever his beloved does? How is it possible that there is no similarity between the lover and beloved both in action and character? Qur'ān describes the relationship between loving God and obeying Him as: "Say, 'If you love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is all-forgiving, all-merciful."⁸⁶

⁸⁰Hafiz Širazi, Mulana Šams al-din. Diwān of Hafiz, Compiler: Dr. Khalil Khatib Rahbar, Tehran, Safi Ališah, 1993.

⁸¹ Qur'ān 94, 1-8.

⁸² Mak ārim Širāzī, Nāsir, etal. *Tafsīr al-Nimūna*, Tehran, Dār al-kitāb al-Islamiyya, 1995.

⁸³Šaduq, "*Al-Imāli li al-Šaduq*", p. 89.

⁸⁴ Kulaynī, "*al-Kāfi*", vol. I, p. 417.

⁸⁵Ibn Abi Ġumhur, Muḥammad. '*Awali al-li'ali*', ed. Mustaba Iraqi, Qom, Dār al-Sayyid al-Šuhadā, 1405/1984.

⁸⁶ Qur'ān 3, 31.

Obviously, this verse emphasizes the necessity of doing and following the beloved's desires. In addition, Imām Šādiq emphasized the necessity of obeying God along with have affection for Him, saying: "I swear to God, those who do wrong don't love God Almighty."⁸⁷

Therefore, one who claims that he love *Ahl al-Bayt*, he cannot disobey them, hence, if a tradition states that having affection for Imām 'Alī is a good deed which counteract and sin, it means that true and complete affection for him which cannot mix with any kind of sin, since the real lover seeks for his beloved's happiness. Undoubtedly, by abandoning and quitting the forbidden acts and doing the obligatory acts, one can make Imām 'Alī happy. That is exactly how the true affection for Imām 'Alī works. The lovers of Imām 'Alī do not do anything which cause them to enter the hell. In fact, because of such affection, they enter the Paradise.⁸⁸ It is known that Ḥāğib Burūğirdī has composed a beautiful ode in praise of Imām 'Alī the best verse of which is as follows: "Ḥāğib! If the calculator of the Judgment Day is 'Alī/ do whatever sin you wish, I guarantee"! The very same night, he dreamed about Imām 'Alī who said to him to revise his poem into: "Ḥāğib! If the calculator of the Judgment Day is 'Alī/be embarrassed by his presence and do less sins"!

D. the relationship between having affection for Imām 'Alī and the reward of "Ista'naf al-'amal": as mentioned above, the transformational role of affection is undeniable; therefore, if it is said that the lovers of 'Alī are told to start anew,⁸⁹ there is no doubt that the true affection for Imām 'Alī leads to such a profound effect on the lovers' life. Such an affection changes the color and nature of their lives and can cause an inner transformation and a deep spiritual revolution.

4.6 Recitation of *Sūrah al-Qadr*

A. the importance of the Recitation of *Sūrah al-Qadr*: many virtues and consequences have been mentioned for the recitation of *Sūrah al-Qadr*. For example, reciting this *Sūrah* aloud is like war and martyrdom in God's Way.⁹⁰ Thousands of Divine mercies have been determined for the recitation of *Sūrah al-Qadr* in Friday evening a hundred times.⁹¹ Recitation of *Sūrah al-Qadr* is like fasting in *Ramaḡān*, and staying up and worshipping at *al-Qadr* night (night of Power).⁹² Imām Kāzīm told one of his companions who was reciting *Sūrah al-Qadr*: "said the truth and was forgiven."⁹³ Again, in another tradition, it is narrated that *Sūrah al-Qadr* is the very light of the believers in the Judgment Day.⁹⁴ In addition, some other consequences including discharging religious duties,⁹⁵ healing the illnesses,⁹⁶ being popular among people⁹⁷ also have been mentioned for the recitation of *Sūrah al-Qadr*.

B. the relationship between the recitation of *Sūrah al-Qadr* and the reward of "Ista'naf al-'amal": reciting *Sūrah al-Qadr* in one the prayer of the night means to recite it continually and constantly, rather than partly and intermittently. Remembrance of the revelation of Qur'ān and the angels descending to bring about spirit and health to the earth, remembrance of the night which is better than a thousand month, and the heavenly angels' descending to Imām Mahdī to determine the annual decrees result in inner transformation and, finally, forgiveness of the sins. Accordingly, if the human being appreciate it, every night will be *al-Qadr* night for him.

O **Khāğeh!** Why seeking the *Qadr* night thou/ every night is *Qadr* night, if appreciate thou⁹⁸

⁸⁷ Ṣaduq, "*Al-Imālī li al-Ṣaduq*", p. 489.

⁸⁸ 'Āmilī, Zein al-din b. Ali b. Aḡmad. *Ḥağā'iq al-Īmān*, compiled by Sayyid Maḡmūd Mar'aši, researched by Sayyid Mahdi Rağa'i, Qom, Ayat allah ah-'uzmā Mar'aši Nağafi, 1409/1988.

⁸⁹ Ṣaduq, "'Alī. *Fağā'il al-Ši'ah*", p. 5.

⁹⁰ Kulaynī, "*al-Kāfi*", p. 621.

⁹¹ Ṣaduq, "*Al-Imālī li al-Ṣaduq*", p. 606.

⁹² Ṭabarsi, Fağl b. Ḥassan. *Mağma' al-Bayan*, researched by Muḡammad Ģawad Balāği, Tehran, Naşir Khusru, 1993.

⁹³ Ṣaduq, "*Al-Imālī li al-Ṣaduq*", p. 606

⁹⁴ Mağlisī, "*Bihār al-Anwār*", vol. LXXXIX, 330.

⁹⁵ Kulaynī, "*al-Kāfi*", vol. V. P. 317.

⁹⁶ Ibnā Başām, 'Abd allah and Hussain, *Ṭibb al-A'imma*, ed. Muḡammad Mahdi Khurasan, Qom, Dār al-Šarīf al-Rađi, 1414/1993.

⁹⁷ Nūrī, "*Mustadrak al-wasā'il*", vol. IV, p. 362.

⁹⁸ Ģāmī, 'Abd al-raḡman. *Ģāmī Diwan*, ed. A'alakhan Afsahzad, Tehran, Mirath-i Maktub, 2008

V. CONCLUSION

Expressing the rewards of the acts of worship and the valuable activities is one the most effective ways to motivate people to do the act. The analyses of the given traditions revealed that the rewards of "Ista'naf al-'amal" and forgiveness of the sins are stipulated for the following acts: 1. Ṣalāh, 2. Fasting, 3. Pilgrimage, 4. Serving people, 5. Having affection for Imām 'Alī and 6. Recitation of *Sūrah al-Qadr* in one of the night prayers. Among these six themes, the most cited one for the rewards of "Ista'naf al-'amal" was Ṣalāh which indicates the importance and value of this act in Islamic studies; few rewards can be found that have not been mentioned as the reward of Ṣalāh. Another result of the present study is the comparison made among these themes. Some the given acts are difficult and it is possible that people abandon them out of this pretext. For example, pilgrimaging *ka'bah* in the form of *Ḥaǧ* and *Umrah*, *wuqūf* (staying) in *'Arafāt*, Pilgrimage to the shrine of Imām Hussain, *mustaḥabb* (religiously rewarding) fasting in *Raǧab* and *Ša'bān* month for a certain period of time, as well as Attending *Ṣalāh al-ǧumu'ah* (Friday ṣalāh) and congregational Ṣalāh as the obligatory and *mustaḥabb* (religiously rewarding) in specific days may be difficult for some people and in some circumstances. The issue of serving people in the form of housekeeping, taking after one's husband and childbearing and breastfeeding also include such difficulties. It seems that whoever passes these difficulties, his past sins will be forgiven. In many of the given themes, what makes the reward of "Ista'naf al-'amal" important and pleasing for the doer is that the reward is expressed by a call from the heaven, as if an angel tails to the doer and an unseen voice tells him to start the life anew. This call makes the person calm which is indescribable and set the scene for him to continue the given deed. Another important result of the present study is the denial of permissivism. It is said that the reward of the forgiveness of the sins awarded for some deeds doesn't mean to deny Šarī'ah and to be lazy in performing the religious duties, rather if the mentioned themes and concepts are truly understood, it will diminish any possible excuse to do sins, and make people steadfast in their path to serve God Almighty.

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