

Guide to Ahadith and Verses for Dua Makarim al-Akhlaq Class

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(This is not a summary but a guide to some of the *ahadith* and verses used)

وَ اجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ، وَ انْتَهَ بِنِيَّتِي إِلَى أَحْسَنِ النِّيَّاتِ، وَ بَعْمَلِي إِلَى أَحْسَنِ
الْأَعْمَالِ

“O God, Make my certainty the more meritorious/virtuous certainty, and inspire my intention to be the supremely best of intentions and transform my actions into the supremely best/most beautiful of actions”

The inter connection of these stages- each one leading to the next.

Ayt Sayyid Ismail Sadr: “Iman is built on knowledge- ‘ilm)—and this knowledge leads to various levels of certainty”

-Thus after asking for the most complete/perfect faith-this should lead to certainty

Certainty is built on 3 things:

Rather it must be built on three things:

a.investigation—*nazarīyah*

b.words—it has to be expressed—*qawliyah*

c.actions ‘*amalīyah*

Hadith regarding intentions:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كُلُّ رِيَاءٍ شِرْكٌ؛ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى
النَّاسِ،

Imam al-Sadiq (as): Every act of ostentation(showing off) is *shirk*, surely whoever acts for the people his reward is with the people”

1 -أبو عليّ الأشعريّ، عن محمّد بن سالم، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر قال: قال لي أبو عبد الله عليه السّلام: يا أخا جعف إنّ الإيمان أفضل من الإسلام و إنّ اليقين أفضل من الإيمان و ما من شيء أعزّ من اليقين¹

Imam al-Sadiq: “O brother Ju’fi, Surely *iman* is superior to Islam. And verily, *certainty* is superior to *iman*, and there is nothing that is more supreme than *certainty*”

There are 3 types/levels of Yaqin in Qur’an:

1) ‘Ilm al-yaqin

Dua Abu Hamza Thumali:

إِلٰهِي أَنْتَ الَّذِي تُفِيضُ سَيِّبَكَ عَلَيَّ مَنْ لَا يَسْأَلُكَ وَعَلَى الْجَادِدِينَ بِرُبُوبِيَّتِكَ، فَكَيْفَ سَيِّدِي
بِمَنْ سَأَلَكَ وَأَيَّقَنَ أَنَّ الْخَلْقَ لَكَ وَالْأَمْرَ إِلَيْكَ،

“My Lord, you are the one who diffuses your overwhelming bounty upon the one who does not ask you (for it), as well upon those who reject your divinity. So, then how (shall you be) my Master, with the one who asks you, and is certain that the creation belongs to you and the command/affair(final determination) is yours”

2) ‘Ayn al-yaqin

3) Haqq al-yaqin

إِلٰهِي لَوْ قَرَنْتَنِي بِالْأَصْفَادِ وَمَنْعَتَنِي سَيِّبَكَ مِنْ بَيْنِ الْأَشْهَادِ وَدَلَّلْتَ عَلَيَّ فَضَائِحِي عُيُونَ
الْعِبَادِ وَأَمَرْتَ بِي إِلَى النَّارِ وَحُلْتَ بَيْنِي وَبَيْنَ الْأَبْرَارِ مَا قَطَعْتَ رَجَائِي مِنْكَ

Dua Abu hamza (Imam Zayn al-Abidin): “My Lord, if you shackle me in iron chains, and you deny me your overwhelming bounty in the presence of witnesses (may refer to day of judgement), and you indicate/reveal my vile deeds before the eyes of your servants, and you order me into the fire (of hell), and you put an end to/dissolve the association between me and those pious ones **I (still) would not abandon my hope in you.**

Imam Ali's description of the *muttaqun*:

فهم و الجنة كمن قد رآها فهم فيها منعمون، و هم و النار كمن قد رآها فهم فيها معذبون

“And (their relation) with paradise is like the one who sees it, and they are being receiving God's blessing in it. And (their relation) with hell is like the one who sees it, and they are being punished therein.”