

'Doubts are Rijs - Filth'

Table of Contents

'Doubts are Rijs - Filth'	3
The Doubts:.....	3
Branches of the doubt	8
Appendix: Doubts in Salat:	10

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Doubts are Rijs - Filth’

The Doubts:

The doubt ‘الشكّ’ is opposite to conviction ‘اليقين’ and may well can spoil one’s Hereafter. The doubts are also described as ‘rijs’ (filth) in Ahadith, so one’s Eman may be corrupted if there are doubts in one’s beliefs. However, one may have, occasional doubts due to forgetfulness, for example in the rituals (i.e., Salat), these should also be avoided but are not critical in terms of losing one’s faith (Eman) as there is expiation for these doubts which are due to carelessness and/or forgetfulness. The latter aspect is not covered in the short write-up; however, an example of it is cited in the Appendix.

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الشَّكَّ وَالْمَعْصِيَةَ فِي النَّارِ لَيْسَا مِثًا وَلَا إِيْتًا .

Al-Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad, from

Abu Abdullah^{asws} said: ‘The doubter and the disobedient one would be in the Fire. He is neither from us^{asws} nor to us^{asws},¹

Amir-ul-Momineen^{asws} says in a sermon:

يَا سَلْمَانُ وَ يَا جُنْدَبُ قَالَا لَبَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ ع إِنَّهُ لَا يَسْتَكْمِلُ أَحَدُ الْإِيمَانَ حَتَّى يُعْرِفَنِي كُنْهُ مَعْرِفَتِي بِالنُّورَانِيَّةِ فَإِذَا عَرَفَنِي يَهْدِيهِ الْمَعْرِفَةُ فَقَدْ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ شَرَحَ صَدْرَهُ لِلْإِسْلَامِ وَ صَارَ عَارِفًا مُسْتَبْصِرًا وَ مَنْ قَصَرَ عَنِ مَعْرِفَةِ ذَلِكَ فَهُوَ شَاكٌّ وَ مُرْتَابٌ يَا سَلْمَانُ وَ يَا جُنْدَبُ قَالَا لَبَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ ع مَعْرِفَتِي بِالنُّورَانِيَّةِ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ شَرَحَ صَدْرَهُ لِلْإِسْلَامِ وَ صَارَ عَارِفًا مُسْتَبْصِرًا، وَمَنْ قَصَرَ عَنِ مَعْرِفَةِ ذَلِكَ فَهُوَ شَاكٌّ وَمُرْتَابٌ، قَالَ: نَعَمْ يَا سَلْمَانُ تَصَدِيقُ ذَلِكَ قَوْلُهُ تَعَالَى فِي الْكِتَابِ الْعَزِيزِ: " وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ " فَالصَّبْرُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَالصَّلَاةُ إِقَامَةُ

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 5

ولاني، فمنها قال الله تعالى: " وإنها لكبيرة " ولم يقل: وإنهما لكبيرة لان الولاية كبيرة حملها إلا على الخاشعين، والخاشعون هم الشيعة المستبصرون،

(An Extract from Marifat-e- Nooraniya), Amir ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} says: O Salmán! The Eman of a believer will not attain the level of perfection unless and until he would recognise me^{asws} as a ‘Noor’ (Divine Light). When someone knows me^{asws} as ‘Noor’, only then he would truly attained Eman; he is the one whose ‘Qalb’ (heart) has been tested with the true Eman, whose chest (self) is dilated in true Islam and whose Eman is based on discernment. Thus, he becomes devout scholar (Arif) and content of his religion. But the one who fell short of this cognition -- he will be a doubter, immersed in disbelief.

O Salmán! O Jandáb! A ‘Momin’ who has been tested by Allah^{azwj} is that who instantly accepts our ‘Amr’ -attributes and he does not reject any matter ascribed to ourselves^{asws}, Allah^{azwj} helps him through opening up his ‘Chest’. He will not exhibit an element of doubt or suspicion. (An extract from a Sermon of Amir ul Momineen^{asws}).²

ثُمَّ قَالَ إِنَّ اللَّهَ بَعْدَلِهِ وَفَسَطِهِ جَعَلَ الرُّوحَ وَ الرَّاحَةَ فِي اليَقِينِ وَ الرِّضَا وَ جَعَلَ الهَمَّ وَ الحَزْنَ فِي الشَّكِّ وَ السَّخَطِ .

(Imam Jafar-e-Sadiq^{asws}) said: ‘Allah^{azwj}, by His^{azwj} Justice and His^{azwj} Fairness Made the spirit and the rest to be in the conviction and the pleasure, and Made the worries and the grief to be in the doubt and the anger’.³

ير، بصائر الدرجات مُحَمَّدُ بْنُ خَالِدِ الطَّبَّالِيسِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الرَّجْسُ هُوَ الشَّكُّ وَ لَا نَشْكُ فِي دِينِنَا أَبَدًا

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Khalid Al Tayalasi, from Sayf Bin Ameyra, from Abu Baseer, from

‘Abu Ja’far^{asws} said: ‘The uncleanness, it is ‘الرَّجْسُ’ the doubt, and we^{asws} do not doubt in our^{asws} Religion, ever!’

ثُمَّ قَالَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قُلْتُمْ أَنْتُمْ هُمْ قَالَ مَنْ عَسَى أَنْ يَكُونَ.

Then he^{asws} said: ‘**But these are clear Verses in the chests of those Granted the Knowledge [29:49]**’. I said, ‘Are you (Imams^{asws}) them?’ He^{asws} said: ‘Who else can it happen to be?’⁴

Also Allah^{azwj} Says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33:33)

² H. 1, الكافي (ط - الإسلامية)، ج 2، ص: 419

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 2

⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 CH 10 H 48

But rather, Allah Intends to Keep the ‘الرِّجْسُ’ uncleanness (doubts) away from you, People of the Household, and Purify you (with) a Purification [33:33].

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ قَالَ كَتَبْتُ إِلَى الْعَبْدِ الصَّالِحِ (عَلَيْهِ السَّلَام) أَخْبِرْهُ أَنِّي شَاكٌ وَ قَدْ قَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى وَ أَنِّي أَحِبُّ أَنْ تُرِينِي شَيْئاً

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

‘I wrote to Al-Abd Al-Salih^{asws} (7th Imam^{asws}), informing him^{asws} that I am doubtful, and Ibrahim^{as} had said [2:260] **And when Ibrahim said: Lord! Show me how You Revive the dead**, and I would like you^{asws} to show me something’.

فَكَتَبَ (عَلَيْهِ السَّلَام) إِنَّ إِبْرَاهِيمَ كَانَ مُؤْمِناً وَ أَحَبَّ أَنْ يَزِدَادَ إِيمَاناً وَ أَنْتَ شَاكٌ وَ الشَّاكُ لَا خَيْرَ فِيهِ

So he^{asws} wrote: ‘Ibrahim^{as} was a Momin and he^{as} loved that there be an increase in his^{as} Emān, but you are doubtful, and there is no good in the doubt.

وَ كَتَبَ إِتْمَا الشَّاكُ مَا لَمْ يَأْتِ الْيَقِينُ فَإِذَا جَاءَ الْيَقِينُ لَمْ يَجْزِ الشَّاكُ وَ كَتَبَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنَّ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ قَالَ نَزَلَتْ فِي الشَّاكِ .

And he^{asws} wrote: ‘Allah^{azwj} Mighty and Majestic is Saying [7:102] **And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors.** He^{asws} said: ‘It was Revealed regarding the doubt’.⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِيِّ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُولُ فِي حُطْبَتِهِ لَا تَرْتَابُوا فَتَشْكُوا وَ لَا تَشْكُوا فَتَكْفُرُوا .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from Abu Is’haq Al Khurasany who said,

‘Amir Al-Momineen^{asws} was saying in a sermon of his^{asws}: ‘Do not be suspicious for you will be doubting, and do not be doubtful for you would be disbelieving’ (losing Faith).⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْخُرَازِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جَالِساً عَنْ يَسَارِهِ وَ زُرَّارَةُ عَنْ يَمِينِهِ فَدَخَلَ عَلَيْهِ أَبُو بَصِيرٍ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَعْمَلُ فِيمَنْ شَكَّ فِي اللَّهِ فَقَالَ كَافِرٌ يَا أَبَا مُحَمَّدٍ قَالَ فَشَكَكَ فِي رَسُولِ اللَّهِ فَقَالَ كَافِرٌ قَالَ ثُمَّ التَّمَّتْ إِلَى زُرَّارَةَ فَقَالَ إِتْمَا يَكْفُرُ إِذَا جَحَدَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 1

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 2

‘I was in the presence of Abu Abdullah^{asws}, seated on his^{asws} left, and Zurara was on his^{asws} right, and Abu Baseer came over and he said, ‘O Abu Abdullah^{asws}! What are you^{asws} saying regarding the one who doubts in Allah^{azwj}’.

So he^{asws} said: ‘A *Kafir* (Unbeliever), O Abu Muhammad!’ He said, ‘So (what about) the doubt in Rasool-Allah^{sawww}?’ So he^{asws} said: ‘A *Kafir* (Unbeliever)’. Then he^{asws} turned towards Zurara and he^{asws} said: ‘But rather, he disbelieves when he rejects’.⁷

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ قَالَ بِشَكِّ .

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Haroun Bin Kharija, from,

Abu Baseer says, ‘I asked Abu Abdullah^{asws} (6th Imam^{asws}) about the Words of Allah^{azwj} Mighty and Majestic [6:82] ***Those who believe and do not mix up their faith with iniquity (cruelty/injustice)***. He^{asws} said: ‘By doubt’.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عَمِيْسَى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ شَكَّ فِي اللَّهِ بَعْدَ مَوْلِدِهِ عَلَى الْفِطْرَةِ لَمْ يَفْعَلْ إِلَى خَيْرٍ أَبَدًا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from a man, from

Abu Abdullah^{asws} said: ‘The one who doubts in Allah^{azwj} after his birth being upon the nature (natural disposition to believe in Allah^{azwj}), would not end up to anything good, ever!’⁹

عَنْهُ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَنْفَعُ مَعَ الشَّكِّ وَالْجُحُودِ عَمَلٌ .

From him, from his father, raising it to

Abu Ja’far^{asws} said: ‘No deed with doubt and denial - will be of any benefit’.¹⁰

وَ فِي وَصِيَّةِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ شَكَّ أَوْ ظَنَّ وَ أَقَامَ عَلَى أَحَدِهِمَا أَحْبَطَ اللَّهُ عَمَلَهُ إِنَّ حُجَّةَ اللَّهِ هِيَ الْحُجَّةُ الْوَاضِحَةُ .

And in a bequest of Al Mufazzal, he said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who doubts or *Zann* (conjectures), and lives with (either) one of them, Allah^{azwj} would Confiscate his deeds. The proof of (existence of) Allah^{azwj} is the Proof which is Radiant (Clearly Evident)’.¹¹

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 3

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 4

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 6

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 7

عَنْهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ قُلْتُ إِنَّا لَنَرَى الرَّجُلَ لَهُ عِبَادَةٌ وَاجْتِهَادٌ وَخُشُوعٌ وَ لَا يَقُولُ بِالْحَقِّ فَهَلْ يَنْفَعُهُ ذَلِكَ شَيْئاً فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّمَا مَثَلُ أَهْلِ الْبَيْتِ مَثَلُ أَهْلِ بَيْتِ كَانُوا فِي بَنِي إِسْرَائِيلَ كَانَ لَا يَجْتَهَدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلَّا دَعَا فَأُجِيبَ

From him, from Ali Bin Asbat, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim, from

One of the two (5th or 6th Imam^{asws}), said, ‘(When) I said, ‘We see the man who has worshipped, and the striving, and the humbleness, but he is not saying with the truth (Al-Wilayah). So would then he get any benefit?’

So he^{asws} said: ‘O Abu Muhammad! An example of the People^{asws} of the Household is like an example of the People of the Household who used to be among the Children of Israel (Prophet Esa^{as}). It was so that no one from them (the nation of Esa^{as}) would strive for more than forty nights and supplicate except it would be Answered.

وَ إِن رَجُلًا مِنْهُمْ اجْتَهَدَ أَرْبَعِينَ لَيْلَةً ثُمَّ دَعَا فَلَمْ يُسْتَجَبْ لَهُ فَأَتَى عِيسَى ابْنَ مَرْيَمَ (عَلَيْهِ السَّلَام) يَشْكُوا إِلَيْهِ مَا هُوَ فِيهِ وَ يَسْأَلُهُ الدُّعَاءَ قَالَ فَتَطَهَّرَ عِيسَى وَ صَلَّى ثُمَّ دَعَا اللَّهَ عَزَّ وَ جَلَّ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا عِيسَى إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أُوتِيَ مِنْهُ إِنَّهُ دَعَانِي وَ فِي قَلْبِهِ شَكٌّ مِنْكَ فَلَوْ دَعَانِي حَتَّى يَنْقَطِعَ عُنُقُهُ وَ تَنْتَشِرَ أُنَامِلُهُ مَا اسْتَجَبْتُ لَهُ

And that a man from them (Children of Israel) strived for forty nights, then supplicated, but it was not Answered for him. So he came over to Esa^{as} Bin Maryam^{as} complaining to him^{as} of what he was in and asked him^{as} of the supplication. So Esa^{as} purified and prayed *Salāt*, then supplicated to Allah^{azwj} Mighty and Majestic. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “O Esa^{as}! My^{azwj} servant came to me from other than the door which I^{azwj} am approached. He supplicated to Me^{azwj} and in his heart was doubt about you^{as}. So even if he were to supplicate to Me^{azwj} to the extent that his neck breaks off and his fingers scatter (disintegrate), I^{azwj} will not Answer for him”.

قَالَ فَالْتَفَتَ إِلَيْهِ عِيسَى (عَلَيْهِ السَّلَام) فَقَالَ تَدْعُو رَبَّكَ وَ أَنْتَ فِي شَكٍّ مِنْ نَبِيِّهِ فَقَالَ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ قَدْ كَانَ وَ اللَّهُ مَا قُلْتُ فَادْعُ اللَّهَ لِي أَنْ يَذْهَبَ بِهِ عَنِّي قَالَ فَدَعَا لَهُ عِيسَى (عَلَيْهِ السَّلَام) فَتَابَ اللَّهُ عَلَيْهِ وَ قَبِلَ مِنْهُ وَ صَارَ فِي حَدِّ أَهْلِ بَيْتِهِ .

He^{asws} said: ‘So Esa^{as} turned towards him and said, ‘You supplicated to your Lord^{azwj} and you were in doubt about His^{azwj} Prophet^{as}?’ So he said, ‘O Spirit of Allah^{azwj} and His^{azwj} Word! It has been so, by Allah^{azwj}, what you^{as} said. Therefore, supplicate for me that He^{azwj} Removes it from me’. So Esa^{as} supplicated for him, and Allah^{azwj} Turned towards him (with Forgiveness), and Accepted from him, and he came to be within a limit (closer) of his^{as} family’.¹²

عَلِيُّ بْنُ مُحَمَّدٍ بْنُ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا مِنْ أَحَدٍ يَخْضُرُهُ الْمَوْتُ إِلَّا وَكَلَّ بِهِ إِبْلِيسُ مِنْ شَيْطَانِهِ أَنْ يَأْمُرُهُ بِالْكَفْرِ وَ يُشَكِّكُهُ فِي دِينِهِ حَتَّى تَخْرُجَ

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 8

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 9

نَفْسُهُ فَمَنْ كَانَ مُؤْمِنًا لَمْ يَقْدِرْ عَلَيْهِ إِذَا حَضَرْتُمْ مَوْتَكُمْ فَلَقْنُوهُمْ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُهُ (صلى الله عليه وآله) حَتَّى يَمُوتَ

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja, from,

Abu Abdullah^{asws} said, ‘There is no one to whom death presents itself except that Iblees^{la} allocates one of his^{la} devils instructing him with the infidelity, and making him doubt in his Religion until his soul exits. So the one who was a Believer, he^{la} would not be able over him. Thus, whenever death presents to your dying ones, indoctrinate them with the testimony, ‘There is no god except for Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}’, until he dies’.

وَ فِي رِوَايَةٍ أُخْرَى قَالَ فَلَقْنَهُ كَلِمَاتِ الْفَرْجِ وَ الشَّهَادَتَيْنِ وَ نُسَمِّي لَهُ الْإِقْرَارَ بِالْأَيْمَةِ (عليهم السلام) وَاحِدًا بَعْدَ وَاحِدٍ حَتَّى يَنْقَطِعَ عَنْهُ الْكَلَامُ .

And in another report, ‘He^{asws} said: ‘Indoctrinate him with the words of relief, and the two testimonies, and specify for him the acknowledgement in the Imams^{asws}, one after one, until the speech is cut off from him’.¹³

Branches of the doubt

والشك على أربع شعب: على المرية والهوى والتردد والاستسلام، وهو قول الله عز وجل: (فبأي آلاء ربك تتمارى).

(Amir-ul-Momineen^{asws} Says) And the doubt has four branches – the dispute, and the desire, and the hesitation, and the surrender (giving up), and it is the Statement of Allahazwj Mighty and Majestic: “Which of your Lord's benefits will you then dispute about?”(55:53)

فمن هاله ما بين يديه نكص على عقبيه ومن امترى في الدين تردد في الرب وسبقه الأولون من المؤمنين وأدركه الآخرون ووطئته سناك الشيطان.

The one who is petrified (scared) of what is in front of him will turn back on his heels, and the one who disputes in the Religion will frequently be in (deep) uncertainties, and the former ones from the Believers will move in front of him, and the later ones will catch up with him, and he will be trampled by the feet of the Satan^{la}.

ومن استسلم لهلكة الدنيا والآخرة هلك فيما بينهما، ومن نجا من ذلك فمن فضل اليقين، ولم يخلق الله خلقاً أقل من اليقين.

And the one who surrenders (gives up) due to the severe exhaustion of the world and the Hereafter will perish in what is in between them, and the one who will achieve salvation

¹³ Al Kafi V 3 – The Book Of Funerals CH 9 H 6

from that is the one who preferred the conviction (certainty), and Allah^{azwj} did not Create (anything) less than conviction (certainty).¹⁴

¹⁴ The book of Sulaym bin Qays Al-Hilali, H. 86, Al Kafi V 2 – The Book Of Belief and Disbelief CH 167 H 1

Appendix: Doubts in Salat:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ قُلْتُ لَهُ مَنْ لَمْ يَدْرِ فِي أَرْبَعٍ هُوَ أَمْ فِي ثِنْتَيْنِ وَ قَدْ أَحْرَزَ الثَّنَتَيْنِ قَالَ يَرْكَعُ رَكَعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ وَ هُوَ قَائِمٌ بِفَاتِحَةِ الْكِتَابِ وَ يَتَشَهَّدُ وَ لَا شَيْءَ عَلَيْهِ وَ إِذَا لَمْ يَدْرِ فِي ثَلَاثٍ هُوَ أَوْ فِي أَرْبَعٍ وَ قَدْ أَحْرَزَ الثَّلَاثَ قَامَ فَأَضَافَ إِلَيْهَا أُخْرَى وَ لَا شَيْءَ عَلَيْهِ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, ‘I said to him^{asws}, ‘The one who does not know whether he is in a fourth or in the second, and he has accomplished two’. He^{asws} said: ‘He should perform two *Rak’at* and four *Sajdahs* while he is standing, with the Opening of the Book (Chapter 1), and he should perform *Tashahhud* and there would be nothing upon him; and when he does not know whether he was in a third or in a fourth (*Rak’at*), and he has accomplished three, he would stand and increase upon it by another, and there would be nothing upon him.

وَ لَا يَنْقُضُ الْيَقِينَ بِالشَّكِّ وَ لَا يُدْجِلُ الشَّكُّ فِي الْيَقِينِ وَ لَا يَخْلُطُ أَحَدُهُمَا بِالْآخَرَ وَ لَكِنَّهُ يَنْقُضُ الشَّكُّ بِالْيَقِينِ وَ يُبِيحُ عَلَى الْيَقِينِ فَيَبْنِي عَلَيْهِ وَ لَا يَعْتَدُ بِالشَّكِّ فِي حَالٍ مِنَ الْحَالَاتِ .

And neither can the conviction be invalidated by the doubt nor can the doubt enter into the conviction, nor can one of the two get mixed up with the other, but, the doubt would be invalidated by the conviction, and he would complete (the *Salāt*) upon the conviction. Thus, he would build upon it and he would not repeat with the doubt in any state from the states’.¹⁵

¹⁵ Al Kafi V 3 – The Book of Salāt CH 40 H 3