

The Saying “Whoever’s Two Days Are Equal Is at a Loss”: Continuous Self-Improvement in Islamic Teachings

The Core Saying and Its Arabic Text

The central narration is attributed to Imam al-Kazim (peace be upon him). The Arabic text is:

من استوى يوماه فهو مغبون، ومن كان آخر يوميه شرهما فهو ملعون، ومن لم يعرف الزيادة في نفسه فهو في نقصان، ومن كان إلى النقصان فالموت خير له من الحياة. (بحار الانوار ج78 ص327)

Imam Musa Kazim (peace be upon him): **The one whose two days are equal is a loser. And the one whose last one of the two days is the evil one of those (two days) is a cursed person. And the person who does not observe any progress and development in himself is a loser and the one who is loser; death is better for him than life**

— Bihar ul-Anwar Vol. 78, P. 327

One version attributed to Imam Jafar al-Sadiq (peace be upon him) through Hisham bin Salim, from Abu Abdullah (peace be upon him), reads:

عن هشام بن سالم ، عن أبي عبد الله (عليه السلام) أنه اقل : من استوى يوماه فهو مغبون ، ومن كان آخر يوميه خیرهما فهو مغبوط ، ومن كان آخر يوميه شرهما فهو ملعون ، ومن لم ير الزيادة في نفسه فهو إلى النقصان ، ومن كان إلى النقصان . افلموت خير له من الحياة

From Hisham bin Salim, from Abu Abdullah (peace be upon him) that he said:

Whoever has his two days equal is at loss (he has been cheated, defrauded), and whoever has the latter of his two days better is enviable (in a positive/admirable way), and whoever has the latter of his two days worse is cursed, and whoever does not see improvement in himself is heading towards

decline, and whoever is heading towards decline then death is better for him than life.

— Wasail al-Shia Vol. 16, Section 1, Chapter 95, Hadith 21073

Another version in *Al-Amali* by Shaykh Muhammad b. Ali al-Saduq states:

وبهذا الاسناد، قال: قال الصادق (عليه السلام): من استوى يوماه فهو مغبون، ومن كان آخر - 4
يومييه شرهما فهو ملعون، ومن لم يعرف الزيادة في نفسه كان إلى النقصان أقرب، ومن كان
(1) إلى النقصان أقرب فالموت خير له من الحياة.

By this isnad. He said: Al-Sadiq (peace be upon him) said: **He who makes his two days equal is deceived. He who makes his second day the eviller of the two is damned. He who does not see improvement in himself is closer to deterioration; and whoever is closer to deterioration, then death is better for him than life.**

— Al-Amali by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 95, Hadith #4

الإمام الصادق (عليه السلام): من اعتدل يوماه فهو مغبون ، ومن كان في غده شرا من يومه فهو
مفتون ، ومن لم يتفقد النقصان في نفسه دام نقصه ، ومن دام نقصه فالموت خير له

Imam al-Sadiq (peace be upon him) said, '**The man for whom each day passes exactly the same as another [where there is no change in his character or his deeds] is indeed a loser. And the man for whom the next day is always worse than the previous day is indeed cursed. And the man who never sees to improve himself day after day is indeed at a loss, and whoever passes his days in such loss, death is surely better for him than life.'**

— Bihar al-Anwar, v. 78, p. 277, no. 113

Core Meaning of the Saying

The saying presents four connected states of spiritual and moral life:

1. **Two equal days — “maghbun” (cheated, defrauded, at a loss).**

If a person's present day is no different from the previous day in spiritual growth, good deeds, knowledge, or moral refinement, that person is considered at a loss. Stagnation is not neutral; it is a wasted opportunity. Life is a capital that must produce a return in the form of beneficial change and development. If no profit is gained from one day to the next, the person has failed to use that capital properly.

2. **The last day worse than the previous — “malun” (cursed, damned).**

If a person's current day is worse than the previous one—meaning a decline in faith, morality, or good deeds—they are described as cursed or damned. This indicates a severe spiritual downfall and regression from the path of righteousness.

3. **No recognition of increase in oneself — “in nuqsan” (in loss/decrease) or closer to deterioration.**

This reinforces that merely maintaining the status quo, without actively seeking or recognizing personal growth, is harmful. Not seeing improvement in oneself—spiritually, intellectually, or morally—leads to loss or even closer to deterioration. It implies a lack of self-awareness and accountability.

4. **Heading toward loss — death better than life.**

For an individual whose life is consistently marked by stagnation or decline, and who is actively moving toward loss or spiritual deterioration, continued existence in such a state is deemed less preferable than death. Life is meant for spiritual growth, accumulating good deeds, and drawing closer to Allah. If this opportunity is squandered or used for regression, its divine purpose is not fulfilled. In such a scenario, death is presented as a release from a state of continuous non-progress or active decline.

! الإمام علي (عليه السلام): ويح المسرف ، ما أبعدہ عن صلاح نفسه واستدراك أمره

Imam Ali (peace be upon him) said: '**Woe betide the wasteful person, how far he is from self-improvement and from redressing his situation.**'

— Ghurar al-Hikam, no. 10092

Spiritual Progress, Stagnation, and Decline

In Islamic spirituality, progress, stagnation, and decline are understood through specific concepts that emphasize the dynamic nature of a believer's journey. This continuous striving is crucial, as illustrated by the terms *maghbun*, *malun*, and *in nuqsan*, highlighting the importance of daily improvement.

Spiritual Progress

Spiritual progress is characterized by continuous striving and elevation, rather than being a static or fixed destination. It involves consistently making one's present day better than the previous one.

- **Enviably State:** According to a hadith from Imam Abu Abdullah (peace be upon him), "**whoever has the latter of his two days better is enviable (in a positive/admirable way).**" This signifies a state of spiritual advancement where an individual is constantly improving their moral virtues and merits.
- **Continuous Improvement:** The key to spiritual progress for individuals like the Prophet Muhammad and his Ahlul-Bayt is to continuously progress on the two wings of knowledge and action, seeking a deeper understanding of the Creator and their own needs. This allows them to comprehend their actions better and strive for a higher position.
- **Inner and Outer Alignment:** The concept of *malikiyah*—understanding that everything belongs to the Creator—reinforces human responsibility to align their inner and outer lives with the divine will, transforming every action into an act of worship and a step towards spiritual ascent.

Spiritual Stagnation (Maghbun)

Spiritual stagnation, referred to by the term *maghbun*, describes a state where an individual's spiritual and moral development remains unchanged, or where their two days are equal.

- **Being at Loss:** Imam Abu Abdullah (peace be upon him) states, **"Whoever has his two days equal is at loss (he has been cheated, defrauded)."** This signifies that simply maintaining the status quo is insufficient; without progress, one is considered to be losing out on the spiritual bargain of life.
- **Deprivation of Mercy:** According to Imam al-Sadiq, if a person's spiritual and moral development is not progressing but remaining stagnant, they are considered a loser in the bargain of their life and are deprived of God's mercy and favor.
- **Avoiding Stagnation:** To avoid spiritual stagnation, it is essential to ensure that one's source of information and spiritual nourishment is pure, allowing for continuous movement forward in the spiritual journey.

Spiritual Decline (Malun and In Nuqsan)

Spiritual decline represents a regression in one's spiritual journey, leading to a worse state than before. This is described by the terms *malun* (cursed) and *in nuqsan* (heading towards decline).

- **Cursed State:** Imam Abu Abdullah (peace be upon him) further states, **"whoever has the latter of his two days worse is cursed."** This denotes a severe spiritual regression where one's actions and state deteriorate over time.
- **Heading Towards Decline:** The Imam also adds, **"and whoever does not see improvement in himself is heading towards decline."** This implies that even the absence of improvement is a form of decline, as the spiritual journey demands continuous ascent.
- **Consequence of Decline:** For someone heading towards decline, the Imam concludes, **"and whoever is heading towards decline then death is better for him than life."** This emphasizes the grave consequences of spiritual retrogression, suggesting that a life without spiritual and moral improvement is of little value. Such an individual is prone to loss and retrogression.

Importance of Daily Improvement

Daily improvement is paramount in Islamic teachings, forming the basis of spiritual progress and a shield against stagnation and decline.

- **Daily Self-Accountability:**

حق على كل مسلم يعرفنا أن يعرض عمله في كل يوم وليلة على نفسه فيكون محاسب نفسه، فإن رأى حسنة استزاد منها، وإن رأى سيئة استغفر منها لئلا يخزي يوم القيامة.

Imam Jafar al-Sadiq (peace be upon him) said: **It is a haqq upon every Muslim who cognizes us to present his work to himself each day and night, thus being a judge of himself, and if he sees a hasanah, he should seek increase from it; and if he sees a sayyiah, he should seek forgiveness from it, lest he be disgraced on the Day of Resurrection.**

— Tuhaf al-Uqul by Ibn Shu'ba al-Harrani, Volume 0, Page 301

- **Continuous Striving:** The spiritual journey is characterized by continuous striving and elevation. It is like exercising; it requires time and effort, and every effort made is a step in a challenging journey.
- **Moral Education:** It is considered important in Islam to educate oneself and improve one's own morals before trying to teach or guide others. This self-improvement is crucial for cultivating good moral habits and spiritual well-being, as the Holy Quran states that success comes to those who purify their souls, while failure comes to those who pollute them.

Why Stagnation Is Considered Loss

Life is a person's greatest capital, gradually spent. This capital should produce an equivalent or greater return in the form of beneficial change and development. If no profit is gained from one day to the next, the person has failed to make proper use of this capital and has therefore suffered loss.

The required change is not merely outward novelty. A change counts as progress only when it is sound and better than what came before. Turning something good into something bad is not improvement.

The key areas where improvement is expected:

- Knowledge and understanding should increase.
- Good deeds should become more consistent and extensive.
- Moral qualities should improve, while harmful traits are gradually removed.
- Spiritual awareness and closeness to God should develop.
- Each day's work should be performed better than the previous day's work.

The highest form of "doing business" and the best trade is obtaining nobility, knowledge, good, and human morality.

Daily Self-Accountability (Muhasabah)

The practical response to this teaching is *muhasabah*, or daily self-accounting. Self-assessment is highly commendable in Islam and is considered one of the best methods for self-improvement.

الإمام علي (عليه السلام): من حاسب نفسه سعد

Imam Ali (peace be upon him) said, '**Whoever takes account of himself prospers.**'

— Ghurar al-Hikam, no. 7887

Imam Zain-ul-Abideen (peace be upon him) further cautioned about accountability for one's life and wealth, emphasizing that on the Day of Judgment questions will be asked about how one spent their life and how their wealth was earned and spent. He said:

فأما المصيبة الاولى: فالיום الذي ينقص من عمره، وإن ناله نقصان في ماله اغتم به، والدرهم يخلف عنه والعمر لا يرده شيء.

والثانية: أنه يستوفي رزقه، فإن كان حلالا حوسب عليه، وإن كان حراما عوقب عليه.

والثالثة أعظم من ذلك - قيل: وما هي؟ قال: ما من يوم يمسي إلا وقد دنا من الآخرة مرحلة، لا يدري على الجنة أم على النار؟

'Poor man! Every day he is given three trials whereof he does not even take lesson from a single one. If he contemplated and drew a lesson thereof, these trials and this world would cease to be of importance to him. The first trial is the very day which is deducted from his life – if it was a loss in his wealth that befell him, he would fall into great distress, even though the dirham [i.e. money] can always be substituted but the days of his life will never again return to him. The second trial is the way in which he goes to great lengths to procure the most sustenance, when he will have to account for it all if acquired by lawful means, and he will be punished for it all if acquired by unlawful means. The third trial is the greatest: every day that draws to an end has brought him a step closer to the Hereafter – whether to Paradise or Hellfire, he does not know!'

— Bihar al-Anwar, v. 78, p. 160, no. 20

حماد بن عيسى عن إبراهيم بن عمر عن أبي عبد الله عليه السلام قال ليس منا من لم يحاسب نفسه في كل يوم فان عمل خيرا (حسنا) استزاد الله منه وحمد الله عليه وان عمل شرا استغفر الله منه وتاب إليه.

Hammad ibn Isa narrated from Ibrahim ibn Umar, from Abu Abdillah (a) who said, **"One who does not hold himself to account every day is not from us. [Every believer should take account of his actions daily and] if he has done a good deed, he should seek more of it from Allah and praise Allah for it, and if he has done an evil deed, he should seek forgiveness from Allah for it and turn penitently to Him."**

— Kitab al-Zuhd by Husayn b. Said al-Ahwazi, Book 2, Chapter 12, Hadith #19

حق على كل مسلم يعرفنا ان يعرض عمله في كل يوم وليلة على نفسه، فيكون محاسب نفسه، فإن رأى حسنة استزاد منها، وإن رأى سيئة استغفر منها، لئلا يخزي يوم القيامة. (تحف العقول ص301)

Imam Jaffar Sadiq (peace be upon him): **It is the obligatory right for all the Muslims who know us that each one of them presents his practices of the day and night to himself (gets it checked by himself) and becomes an accountant**

and checker for himself. So if he sees a good deed he must increase and boost it up and if he sees a sin he must repent upon it, and ask forgiveness from Allah, lest he should get disgraced and dishonored on the judgment day

— Tuhaf al-Uqul, P 301

ليس منا من لم يحاسب نفسه كل يوم

Imam Al-Kadhim (peace be upon him) said: **One who does not perform self-examination everyday is not among us**

— Sayings of the Imams, volume one, page 214

الحسن بن عيل العسكري (عليهما السلام) (في تفسيره) (عن آبيه، عن عيل) (عليهم السلام) عن النبي (صل هلا عليه، وآله) اقل: أكيس الكيسين من حاسب نفسه، وعمل لما بعد الموت فقال رجل: اي أمير المؤمنين كيف يحاسب نفسه؟ اقل: إذا أصبح ثم أمسى رجع إلى نفسه، واقل: اي نفسي إن هذا يوم مضى عليك ال يعود إليك أبدا، وهلا يسألك عنه بما أفنيته، فما الذي عملت فيه أذكرت هلا أم حمدته؟ أقضيت حوائج مؤمن فيه أنفست عنه كربه؟ أحفظتيه بظهر الغيب في أهله وولده؟ أحفظتيه بعد الموت في مخلفيه، أكففت عن غيبة أخ مؤمن أعنت مسلما؟ ما الذي صنعت فيه؟ فيذكر ما كان منه، إفتذكر أنه جرى منه خير حمد هلا وكبره عل توفيقه، وإن ذكر معصية. أو تقصيرا استغفر هلا وعزم عل ترك معاودته

Al-Hassan bin Ali Al-Askari (peace be upon them) in his (Tafsir) from his forefathers, from Ali (peace be upon them) from the Prophet (peace be upon him and his family) said: **The wisest of the wise is the one who holds himself accountable and works for what comes after death. A man asked: O Amir Al-Muminin, how does one hold himself accountable? He replied: When he reaches evening after his morning, he returns to himself and says: O my soul, this day has passed and will never return, and Allah will question you about how you spent it. So what did you do in it? Did you remember Allah or praise Him? Did you fulfill a believer's need or relieve his distress? Did you protect his family and children in his absence? Did you protect his legacy after his death? Did you refrain from backbiting a believing brother? Did you help a Muslim? What did you do in it? Then he recalls what he did. If he remembers doing good, he praises Allah and glorifies Him for Obligation Of Self-Accountability Every Day, Observing It,**

Praising... enabling him. And if he remembers a sin or shortcoming, he seeks Allah's forgiveness and resolves not to repeat it.

— Wasail al-Shia Vol. 16, Section 1, Chapter 96, Hadith 21081

Spiritual Decline and Its Consequences

The state of a person whose faith, morality, or good deeds deteriorate over time.

Such a person is described through several concepts:

- *Faasiq* (transgressor) and *Fajir* (sinner).
- Cursed (*malun / la n*).
- Damned (unfortunate inhabitant of Hell).
- Wretched (*shaqi*).
- At spiritual loss.
- Immoral and obscene.
- Disbeliever and one who strays from the right path.

عن محمد بن أبي عمير: سألت أبا الحسن موسى بن جعفر (ع) عن معنى قول رسول الله ﷺ (صلي الله عليه وآله): «الشقي من شقي في بطن امه ، والسعيد من سعد في بطن امه» ، فقال: الشقي من علم الله ﷻ وهو في بطن امه أنه سيعمل أعمال الأشقياء ، والسعيد من علم الله ﷻ وهو في بطن امه أنه سيعمل أعمال السعداء

Imam al-Kazim (peace be upon him) was once asked by Ibn Abi umayr about the Prophet (peace be upon him and his family)'s saying, **'The prosperous one is he who prospered from when he was in his mother's womb, and the wretched one is he who was wretched from when he was in his mother's womb', to which he replied, 'The wretched one is he who, from when he was in his mother's womb, Allah knew would commit acts characteristic of wretched people, and the prosperous one is he who, from when he was in his mother's womb, Allah knew would perform acts characteristic of prosperous people.'**

— al-Tawhid, p. 356, no. 3

Meaning of the Statement

The core meaning of this statement, as explained in Islamic teachings, particularly by Imam Musa al-Kazim (peace be upon him), is not a declaration of absolute pre-ordained compulsion that negates human free will. Instead, it refers to **Allah's perfect and eternal knowledge** of what a person will choose to do.

1. Allah's Foreknowledge: According to narrations, including one from Imam al-Kazim (peace be upon him) when asked by Ibn Abi umayr about this Prophetic saying, the meaning is:

- **The wretched one:** Is he who, from the time he was in his mother's womb, Allah knew would commit acts characteristic of wretched people.
- **The prosperous/fortunate one:** Is he who, from the time he was in his mother's womb, Allah knew would perform acts characteristic of prosperous people.

This clarifies that the wretchedness or prosperity is not an arbitrary decree forced upon an individual, but rather a reflection of Allah's omniscience regarding their future choices and deeds. Allah's knowledge encompasses all events before they occur, including the free choices of His creation.

2. Distinction from Compulsion: The traditional quote implying a sense of compulsion, as if happiness or unhappiness is predetermined from the period of pregnancy, is often misunderstood. Islam rejects compulsion because its teachings invite individuals to practice faith by their own choice and will. Therefore, the phrase is interpreted in light of Allah's knowledge of what a person *will do*, rather than Him *forcing* them to do it.

3. Foundations Laid Early: One interpretation suggests that the happiness or unhappiness "begin from the ground parents prepare for their child, from the moment the sperm and the ovum convene and throughout the period of pregnancy." This perspective emphasizes the initial conditions and influences, which scientific research is said to confirm, implying that early environmental factors can play a role in shaping an individual, though still within the framework of their eventual choices and Allah's knowledge.

Broader Context of Wretchedness in Islam

While the primary meaning of the statement pertains to Allah's knowledge, Islamic teachings also provide insights into what constitutes "wretchedness" and its signs. These characteristics are often seen as manifestations of the choices that lead one to a state of wretchedness.

- **Characteristics of Wretched People:**
 - Those who commit acts characteristic of wretched people.

- Those who are deceived by their whims and delusions.
- Those whose love of this world becomes the cause of their wretchedness.
- Those who are deprived of drawing benefit from their intellect and experiences.
- Those with corrupt intentions.
- Those who sell their religion for worldly gain.
- Those who are inimical to, hate, and establish hostility to Imam Ali (peace be upon him), according to the Prophet Muhammad (peace be upon him and his progeny).
- Those who are known for their knowledge but indolent in practice.
- Those who face both poverty in this world and punishment in the Hereafter.
- The enemies of Ahlul Bayt (peace be upon them), according to Imam Jafar Sadiq (peace be upon him).
- **Signs of Wretchedness:**
 - Frozen (uncrying/emotionless/dry) eyes.
 - A cruel/hard heart.
 - Intense greed in seeking sustenance/worldly matters.
 - Persistence in sin.
 - Swindling one's own friend.
 - Maltreatment of good people.
 - Having an unruly riding animal (a symbolic sign).

The statement signifies that Allah, with His perfect knowledge, is aware of what path an individual will choose even before their birth. This foreknowledge does not negate human free will but rather underscores the divine awareness of the choices that will lead a person to either prosperity or wretchedness.

من أسوء الناس من أذهب آخرته بدنیا غیره

Prophet Muhammad (peace be upon him and his family) said: **Among the worst people is the one who barter his spiritual world for people's material world**

— Nahj Al-Fasahah

شر الناس من باع آخرته بدنياه، و شر من ذلک من باع آخرته بدنیا غیره. (بحارالانوار ج 77 ص 46)

Prophet Muhammad (peace be upon him and his family) said: **The worst of all men is the one who sells his hereafter (dooms day) for his world (life), and worse**

than him is the one who sells (bargains) his resurrection day for the world (benefits) of the others

— Bihar ul-Anwar, Vol. 77, P 46

الإمام علي (عليه السلام) - وقد سئل عن أشقى الناس :- من باع دينه بدنياه غيره

Imam Ali (peace be upon him) when asked who the most wretched of all people was, replied, '**He who sells his Hereafter for someone else's profit in this world.**'

— Amali al-Saduq, p. 322, no. 4

عن عيل بن حسان، عن أبي عبد الله (عليه السلام) اقل: ما اقبح ابلؤمن ان تكون له رغبة تذله.

From Ali bin Hassan, from Abu Abdullah (peace be upon him) who said: **How disgraceful it is for a believer to have a desire that humiliates him.**

— Wasail al-Shia Vol. 16, Section 1, Chapter 67, Hadith 20864

ما اقبح بالمؤمن تكون له رغبة تذله. (انوارالبهيه، ص353)

Imam Hasan Askari (peace be upon him) said: **How shameful and abominable is that a faithful becomes inclined toward a thing which degrades and belittles him**

— Anwar ul-Bahiyy. P 353

الإمام العسكري (عليه السلام): ما أقبح بالمؤمن أن تكون له رغبة تذله

Imam al-'Aaskari (peace be upon him) said, '**How revolting it is for the believer to have an avid desire that disgraces him.**'

— Bihar al-Anwar, v. 78, p. 374, no. 35

The characteristics and actions leading to spiritual downfall, including prioritizing worldly pleasures, losing submission to God, spoiling good deeds, engaging in forbidden acts, rebellion and disobedience, and inclining toward degradation.

Life, Death, and the Hereafter

Life is a sacred trust and a profound opportunity for spiritual growth. Allah states in the Quran:

تبارك الذي بيده الملك و هو علي كل شيء قدير
الذي خلق الموت و الحياه ليبلوكم ايكم احسن عملا و هو العزيز الغفور

"Blessed be He... Who has created death and life, so that He might test you which of you is most righteous in action." (Quran 67:1–2)

Life is an introductory course and a preparatory stage for the Hereafter. It is a test where individuals demonstrate their true character and faith through actions and decisions. The ultimate goal is divine gnosis, self-perfection, and closeness to the Creator.

The Quranic Supplication for Good in This World and the Hereafter:

"Our Lord! Grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire." (Quran 2:201)

This supplication encapsulates a believer's desire for holistic well-being, seeking blessings in both the transient worldly life and the eternal Hereafter, while simultaneously imploring protection from divine chastisement.

The Arabic phrase for this supplication is "**Rabbanaa Aatinaa Fiddunyaa H'asanata Wa Fil Aakhirati H'asanata Wa Qinaa A'd'aaban Naar.**" It is a request to Allah to bestow goodness upon the speaker in both this life and the next, and to safeguard them from the torment of Hellfire.

Significance of the Supplication

This prayer holds significant importance for several reasons:

- **Comprehensive Well-being:** It demonstrates the speaker's desire for blessings and prosperity not just in one aspect of existence but in both dimensions—this world and the Hereafter. It highlights that a believer's

concerns extend beyond immediate worldly gains to encompass their ultimate destiny.

- **Acknowledgement of Allah's Sovereignty:** By addressing Allah as "Our Lord" (Rabbanaa) and asking for provision, the supplicant acknowledges Allah's absolute sovereignty and ownership of all existence. It recognizes that Allah gives whatever He wants from both worlds to whomsoever He wills.
- **Nearness to Allah and Faith:** Reciting this *dua'a* (supplication) helps a believer to attain nearness to Allah and fosters complete faith in Him alone, as Allah promises to answer when called upon.
- **Necessity and Obligation:** The verse itself emphasizes the importance of making such a supplication, making its recitation necessary and highly recommended for all Muslims.
- **Balance Between Worlds:** It underscores the teaching that the short and temporary life in this world is as important as the eternal life of the Hereafter, encouraging believers to seek a balanced approach that does not neglect one for the other.
- **Divine Mercy and Forgiveness:** The phrase, in the context of forgiveness, suggests that individuals who make this supplication may be forgiven and rewarded, demonstrating Allah's mercy.
- **Guidance from the Holy Prophet (peace be upon him and his family):** The Holy Prophet (peace be upon him and his family) reportedly corrected a man's supplication to include these very words, and upon repeating them, the man recovered his health, illustrating the power and efficacy of this particular *dua'a*.

Interpretation of "Good in This World" (Hasanatan Fiddunyaa)

The phrase "good in this world" is understood to encompass a wide range of blessings and positive conditions, interpreted variously by the Imams:

- **Lawful Wealth:** It refers to lawful wealth that one acquires, as opposed to wealth gained through sinful or illegitimate means.
- **Good Livelihood and Sustenance:** Imam Abu Abdullah (peace be upon him) interpreted it as "abundance in sustenance, favorable living conditions." This means having enough resources and provisions to meet one's needs without becoming rebellious or excessively tempted by worldly desires.
- **Good Character:** Imam Abu Abdullah (peace be upon him) also included "good character" in his interpretation. This emphasizes the importance of moral virtues and excellent manners in one's worldly life.
- **Good-natured Wife:** According to Amir al-Muminin, Imam Ali (peace be upon him), "good in this world" specifically refers to a good-natured wife.

الإمام علي (عليه السلام) : إذا أراد الله ُ بعبد خيرا ألهمه القناعة ، وأصلح له زوجه

Imam Ali (peace be upon him) said: '**When Allah wants good for a servant, He inspires him with contentment and gives him a righteous spouse.**'

— Ghurar al-Hikam, no. 4115

This highlights the foundational role of a virtuous spouse in contributing to a peaceful and blessed worldly life.

- **Allah's Pleasure:** Ultimately, "good in this world" is tied to Allah's pleasure, as attaining it aligns one's life with divine will.

Interpretation of "Good in the Hereafter" (Hasanatan Wa Fil Aakhirati)

The "good in the Hereafter" primarily refers to the ultimate spiritual rewards and blessings in the afterlife:

- **Allah's Pleasure and Paradise:** Imam Abu Abdullah (peace be upon him) explicitly stated that "Good in the Hereafter" refers to "Allah's pleasure and Paradise." This encompasses the highest aspiration of a believer—to achieve divine satisfaction and eternal bliss in the Garden.

- **Blessings of the Afterlife:** It includes all the rewards and spiritual well-being that await the faithful in the eternal realm.

Imam al-Sadiq (peace be upon him) explained that

: روى الحسن بن محبوب عن جميل بن صالح عن أبي عبد الله عليه السلام

في قول الله عز وجل: ﴿ربنا آتنا في الدنيا حسنة و في الآخرة حسنة﴾

قال رضوان الله و الجنة في الآخرة و السعة في الرزق و المعاش و حسن الخلق في الدنيا

Al-Hasan ibn Mahbub narrated from Jamil ibn Salih, from Abu Abdullah (peace be upon him):

Regarding the words of Allah (swt), the Almighty: Our Lord (azj), grant us good in this world and good in the Hereafter (Surah Al-Baqarah 2:201)

Imam (peace be upon him) said: **Good in the Hereafter refers to Allah's (swt) pleasure and Paradise, and good in this world refers to abundance in sustenance, favorable living conditions, and good character.**

— Man La Yahduru al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 1, Hadith #1

Seeking the Hereafter Without Neglecting This World

"And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world." (Quran 28:77)

It encapsulates a fundamental principle of Islamic life, advocating for a balanced approach between spiritual aspirations for the Hereafter and fulfilling one's responsibilities and needs in this temporal world. This verse guides believers on how to engage with life's blessings and challenges, ensuring neither the spiritual nor the material aspect is neglected.

Seeking the Hereafter Through Worldly Blessings

The first part of the verse, **"And seek by means of what Allah has given you the future abode,"** instructs believers to utilize the resources, capabilities, and

opportunities bestowed upon them by Allah for the ultimate goal of achieving a favorable outcome in the Hereafter. This implies that worldly blessings are not ends in themselves but rather means to a higher purpose.

1. Utilizing Divine Gifts: "What Allah has given you" encompasses a wide range of blessings, including:

- **Health and Strength:** As interpreted by Imam Jafar bin Muhammad from his forefathers (peace be upon them) and Imam Ali (peace be upon him), this means

عن جعفر بن محمد، عن آبيه (عليهم السلام) في قول هلال عز وجل: (وال تنس نصيبك من الدنيا اقل: ال تنس صحتك. وقوتك، وفراغك، وشبابك، ونشاطك، أن تطلب بها الآخرة

From Jafar bin Muhammad, from his forefathers (peace be upon them), regarding the saying of Allah the Mighty and Majestic: "**And do not forget your share of the world**" [Quran 28:77], he said: **Do not forget to use your health, strength, free time, youth, and vitality in seeking the Hereafter.**

— Wasail al-Shia Vol. 1, Section 2, Chapter 20, Hadith 211

These physical and temporal capacities should be leveraged for good deeds, acts of worship, and contributing positively to society.

- **Wealth and Resources:** The advice given to those with wealth and position is to seek the future abode through these means. This involves spending in the way of Allah, giving charity, helping oneself and one's family, maintaining family ties, performing Hajj and Umrah, and generally using resources to perform good deeds. Accumulating wealth for its own sake is discouraged; rather, it should be seen as a tool for spiritual advancement.
- **Knowledge and Wisdom:** These too are divine gifts that should be employed to understand Allah's commands, guide oneself and others, and contribute to the well-being of humanity, all of which prepare one for the eternal abode.
- **Time:** The precious commodity of time in this world is a passage (ma'bar), as Imam Ali (peace be upon him) stated, while the Hereafter is a permanent abode (maqarr). Therefore, one should "take from the passage for the permanent abode," meaning using time wisely for good deeds and preparations for eternity.

This perspective views the worldly life as a place of test and tribulation, where actions determine one's fate in the eternal abode of reward. Therefore, one should make

provision for the next world by removing sins and vices and accumulating good deeds.

Not Neglecting Your Portion of This World

The second part of the verse, "**and do not neglect your portion of this world**," clarifies that Islam does not advocate for monasticism or abandoning worldly life entirely. Instead, it promotes a healthy engagement with the world while maintaining spiritual focus. This 'portion' can be understood in two complementary ways:

1. Legitimate Worldly Needs and Enjoyments: Islam acknowledges and permits the enjoyment of lawful worldly blessings, provided they do not lead to extravagance, overindulgence, or neglect of religious duties.

اجعلوا لأنفسكم حظا من الدنيا بإعطائها ما تشتهي من الحلال وما لا يثلم المروءة وما لا سرف فيه، واستعينوا بذلك على أمور الدين.

Imam Musa al-Kadhim (peace be upon him) said: **Allocate for your nafs a portion from Dunya by giving it what it desires from that which is halal, does not breach muruah, and does not include wastefulness, and let this aid you in the matters of religion.**

— Tuhaf al-Uqul by Ibn Shu'ba al-Harrani, Volume 0, Page 410

This means engaging in worldly pursuits like growing crops, building, manufacturing, seeking knowledge, and partaking in lawful entertainment, all while remembering Allah and performing obligatory duties.

2. Utilizing Worldly Resources for the Hereafter: As mentioned earlier, some interpretations highlight that "**your portion of this world**" also refers to the means (health, strength, youth, time, and vitality) that one possesses in this world, which must be utilized to strive for the Hereafter. Neglecting these resources would mean failing to prepare adequately for the afterlife. Therefore, maintaining one's health, engaging in productive work, and ensuring one's well-being are not merely worldly acts but can become acts of worship if done with the right intention and within Islamic guidelines, as they enable one to fulfill their religious duties and pursue spiritual goals.

The Principle of Balance (Tawazun)

The verse essentially calls for **Tawazun** (balance) – a cornerstone of Islamic philosophy. It rejects extremist approaches that either wholly abandon this world for the Hereafter or vice-versa.

- **Rejection of Extremism:** Holy Prophet Muhammad (peace be upon him and his progeny) emphatically stated:

أَجْمَلُوا فِي طَلَبِ الدُّنْيَا؛ فَإِنْ كَلَا مَيْسَرَ لِمَا كَتَبَ لَهُ مِنْهَا

Be moderate in seeking the (material) world, for everybody gains his (destined) share

— Nahj Al-Fasahah

الإمام علي (عليه السلام): خذ من الدنيا ما أتاك وتول عما تولى عنك ، فإن أنت لم تفعل فأجمل في الطلب

Imam Ali (peace be upon him) said: **'Take from [the wealth of] this world that which comes to you, and avoid that which evades you, and if you cannot do this, then at least seek your livelihood through decent means.'**

— Nahjul Balaghah, Saying 393

عن ابن أبي عمير، عن ربعي، عن رجل، عن أبي عبد الله (عليه السلام) (أقل: الكمال كل : الكمال في ثلاثة، فذكر في الثالثة. التقدير في المعيشة

From Ibn Abi Umayr, from Rib'i, from a man, from Abu Abdullah (peace be upon him) who said: **Complete perfection lies in three things, and among the three he mentioned: moderation in livelihood.**

— Wasail al-Shia Vol. 17, Section 1, Chapter 22, Hadith 21997

الإمام الكاظم (عليه السلام): الرفق نصف العيش

Imam al-Kazim (peace be upon him) said, **'Moderation is worth half of one's livelihood.'**

— al-Kafi, p. 120, no. 11

- **Holistic Engagement:**

إِمْعَلْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا وَ إِمْعَلْ لِآخِرَتِكَ كَأَنَّكَ تَمُوتُ غَدًا

Imam Ali Raza (peace be upon him): **Work for the world as if you would be alive forever, and work for the hereafter as if you would die tomorrow!**

— Sayings of the Imams volume 2, page 277. Men La Yahtharuhu AlFaqih, vol 3, page 156. Wasail Al-Shia, vol 17, page 76.

perfectly illustrates this balanced approach. It encourages diligence and excellence in worldly endeavors (as if one has an endless future here) while simultaneously maintaining a constant readiness for the afterlife (as if death is imminent). This ensures that worldly pursuits are undertaken responsibly and ethically, without becoming an impediment to spiritual growth.

- **World as a Means:** Islam teaches that the world and its benefits are means to an end, not the ultimate aim. A Muslim should view worldly things as servants to humanity, helping them fulfill their purpose, rather than becoming enslaved by them.

عن موسى بن إسماعيل ابن موسى بن جعفر، عن آبيه، عن عيل (عليهم السالم) في قول هلالا عز وجل: (وال تنس نصيبك .من الدنيا) اقل: ال تنس صحتك وقوتك وفراغك وشبابك ونشاطك أن تطلب بها الآخرة

From Musa bin Ismail ibn Musa bin Jafar, from his forefathers, from Ali (peace be upon them) regarding the words of Allah the Mighty and Majestic: **"And do not forget your share of the worldly life"** [Quran 28:77], he said: **Do not forget your health, your strength, your free time, your youth, and your vitality to seek the hereafter through them.**

— Wasail al-Shia Vol. 16, Section 1, Chapter 91, Hadith 21043

Purification of the Soul

"Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his self." (Quran 91:9–10)

It highlights the paramount importance of self-purification (tazkiyah al-nafs) as the sole path to eternal success and salvation, while warning that self-corruption leads to failure and misfortune. This verse establishes a direct and unequivocal link between an individual's spiritual state and their ultimate destiny.

The Meaning and Implications of Self-Purification (Tazkiyah al-Nafs)

Self-purification is presented as the key to success and felicity in life, both in this world and the Hereafter. It encompasses a comprehensive process of spiritual and moral refinement:

1. Definition and Process:

- **Curbing Instincts and Desires:** Self-purification refers to the process of curbing and delimiting man's instincts, desires, and lusts through Islamic educational codes. The aim is to prevent these natural urges from devolving into whims and caprices that can harm one's wisdom, heart, spirit, and body.
- **Removing Vices and Corrupt Morals:** It involves freeing oneself from vices, sins, and corrupt morals, and purifying the soul and inner self from all impurities and devilish nature. This requires a conscious effort to adopt a well-defined approach in life, moving in a single direction towards a chosen goal, rather than being swayed by passing desires.
- **Struggle and Effort:** The path to this success is described as a "lifetime struggle" and a "journey of self-purification" that requires continuous effort and hard work. It necessitates abandoning one's desires and being patient with things one dislikes, suggesting self-control and perseverance.

2. Consequences of Purification:

- **Success and Prosperity:** The Quran explicitly states that "**Indeed he succeeds who purifies his own self.**" This success is not merely worldly but refers to eternal success and salvation, good fortune, and deliverance. It leads to happiness and felicity in life.
- **Human Refinement and Perfection:** Self-purification is essential for achieving human refinement and perfection. By protecting and refining the self, individuals can attain exalted positions, develop their inner selves, and ascend to a higher realm. It is considered the first stage in man's ascent towards human merit and excellence, enabling perfect unity with God by removing obstacles in the heart and essence.
- **Spiritual Growth and Closeness to God:** It helps an individual gain closeness to God and is seen as a means to develop the intellect and distinguish right from wrong.
- **Moral Virtues:** Self-purification and the acquisition of moral virtues are considered essential for true progress and happiness. Practicing virtue is one of the important means of salvation.

The Meaning and Implications of Self-Corruption (Tadnis al-Nafs)

Conversely, self-corruption leads to spiritual decay and ultimate failure.

1. Definition and Process:

- **Soiling with Sin and Impurity:** Self-corruption entails soiling the soul with sin, impurity, and devilish nature. It involves allowing one's instincts and wants to go unchecked, leading to moral disorders and problems.

- **Neglect and Stunting:** It is the result of neglecting or not trying to purify oneself, leading to the stunting of spiritual growth and failing to develop one's inner self.
- **Harmful Deeds:** Succumbing to worldly amusements and shameful deeds can harm the self and lead to moral decline.

2. Consequences of Corruption:

- **Failure and Misfortune:** The Quran states, "**And indeed he fails who corrupts his self.**" This failure translates to misfortune, deprivation of happiness, suffering, and self-alienation.
- **Loss of Sustenance:**

الإمام علي (عليه السلام): من الفساد (المفسدة) إضاعة الزاد، ومفسدة المعاد

Imam Ali (peace be upon him) said: '**Verily, from corruption comes the loss of sustenance.**'

— al-Kafi, v. 8, p. 23, no. 4

- **Spiritual Decline:** It leads to a polluted soul and moral disorders, preventing individuals from achieving true progress and happiness.

Those Whose Scales Are Heavy Will Prosper

"**Those whose scale (of good) will be heavy, will prosper.**" (Quran 7:8)

الإمام علي (عليه السلام): إن حقيقة السعادة أن يختم للمرء عمله بالسعادة ، وإن حقيقة الشقاء أن يختم للمرء عمله بالشقاء

Imam Ali (peace be upon him) said: '**The reality of prosperity is that a man's tasks conclude with success, and the reality of misfortune is that a man's tasks conclude with failure.**'

— Ma'ani al-Akhbar, p. 345, no. 1

Death in Islam is not an end but a transition to another stage of life. For the virtuous believer, death is a welcome and pleasant transition. For the sinful person, death may arrive before an opportunity for sincere repentance, leading to regret.

الموت خير من ركوب العار

والعار أولى من دخول النار

Imam al-Husayn (peace be upon him) said, '**Death with dignity is better than living with disgrace**', and articulated the following couplet on the day he was martyred:

'Death is better than embarking on (a life of) indignity

And indignity is preferable over plunging into the Fire.'

—Bihar al-Anwar, v. 44, p. 192, no. 4

فإنني لا أرى الموت إلا سعادة ولا الحياة مع الظالمين إلا برما. (تحف العقول ص245)

Imam Hussain (peace be upon him): **I do not see (consider) death except prosperity and do not consider life along with oppressors and tyrants except affliction and anguish**

— Tuhaf al-Uqul. P 245

Imam al-Sadiq (peace be upon him) clarified concerning Quran 4:18—

و سئل الصادق عليه السلام: عن قول الله عز و جل ﴿و لست التوبة للذين يعملون السيئات﴾
﴿حتى إذا حضر أحدهم الموت قال إني تبت الآن﴾

قال «ذاك إذا عاين أمر الآخرة

Imam Jafar ibn Muhammad Al-Sadiq (peace be upon him) was asked about the words of Allah (swt), the Mighty and Glorious: **But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, 'Indeed, I repent now'**. (Surah An Nisa Quran 4:18).

Imam (peace be upon him) said: **That is when they witness the realities of the Hereafter.**

— Man La Yahduru al-Faqih (Vol. 1) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 24, Hadith #352

!خير من الحياة ما إذا فقدته أبغضت الحياة! و شر من الموت ما إذا نزل بك أحببت الموت

Imam Hasan Al-'Askari (peace be upon him) said:

Better than life is that which , if you lose it, you would hate life ! And worse than death is that which, if it happens to you, you would welcome death !

— 1. Tuhaful Uqul, page 368

،وروى العالم في المنتهى (عن النبي) صل هلا عليه وآله (قل: ال يتمنى أحدكم الموت لضر نزل به .وليقول: اللهم أحييني ما كانت الحياة خيرا لي، وتوفني إذا كانت الوفاة خيرا لي

Al-Allama narrated in (Al-Muntaha) from the Prophet (peace be upon him and his family) who said: **None of you should wish for death due to harm that has befallen him, but should say: O Allah, keep me alive as long as life is better for me, and take my soul when death is better for me.**

— Wasail al-Shia Vol. 2, Section 7, Chapter 32, Hadith 2617

The statement that death can be preferable to continued degradation should be understood as a moral and spiritual evaluation of a corrupted way of living, not as encouragement to self-harm or suicide.

Bartering the Spiritual for the Material

A significant moral principle governing a God-conscious life is encapsulated in the saying: **"Among the worst people is the one who barter his spiritual world for people's material world."**

to "barter his spiritual world for people's material world" means to sacrifice one's eternal spiritual well-being, righteous deeds, and ultimate reward in the Hereafter for temporary, worldly gains or benefits that belong to others. It implies abandoning religious principles, moral integrity, and the pursuit of divine pleasure in exchange for

fleeting material advantages, social status, or approval from others. This action is condemned as among the worst because it signifies a profound misprioritization: exchanging the everlasting for the ephemeral, and even worse, doing so for someone else's benefit rather than one's own.

The worst of all people is the one who barter his eternal life for his worldly one, and worse than him is the one who barter his eternal life for others' worldly lives.

Whomsoever sells his world for akhirah will attain them both, but whoever sells their hereafter for this world will lose them both.

Practical Applications

There are several practical applications from this teaching:

- **Daily self-accounting (Muhasabah):** Review actions, thank Allah for good deeds, seek forgiveness for mistakes, and identify what must be improved.
- **Repentance (Tawbah) and reform:** The appropriate response to sin and deterioration is repentance and reform, not despair. The living still possess the opportunity to change.
- **Knowledge and action (ilm-o-amal):** Seek knowledge with sincerity and apply it in righteous actions that benefit oneself and humanity.
- **Patience and discipline (sabr):** Cultivate patience and discipline to navigate life's challenges and remain focused on spiritual goals.
- **Remembrance of Allah (dhikr) and supplication (du'a):** These purify hearts and minds and foster God-consciousness (taqwa).
- **Avoid self-admiration:**

الإمام علي (عليه السلام): الإعجاب يمنع الازدياد

Imam Ali (peace be upon him) said: '**Self-admiration prevents progress.**'

— Nahjul Balaghah, no. 167

- **Teach and learn:**

علم الناس علمك و تعلم علم غيرك فتكون قد اتقنت علمك او علمت ما لم تعلم.
(بحارالانوار ج78 ص111)

Imam Hasan (peace be upon him): **Teach others your knowledge and learn the knowledge of others so you will bring your knowledge to perfection and learn something which you do not know**

— Bihar ul-Anwar Vol. 78. PIII

إن الذي يعلم العلم منكم له أجر مثل أجر المتعلم وله الفضل عليه، فتعلموا العلم من حملة العلم وعلموه إخوانكم كما علمكموه العلماء.

Imam Muhammad al-Baqir (peace be upon him) said: **The one among you who teaches knowledge will have a reward like the reward of the learner, and he will have fadl over him, so learn knowledge from the bearers of knowledge and teach it to your brothers like the scholars taught it to you.**

— al-Kafi by Shaykh al-Kulayni, Volume 1, Page 35

محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن محبوب، عن جميل بن صالح، عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: إن الذي يعلم العلم منكم له أجر مثل أجر المتعلم و له الفضل عليه، فتعلموا العلم من حملة العلم وعلموه إخوانكم كما علمكموه العلماء

Imam Mohammad Baqir (peace be upon him): Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Hasan ibn Matibub, from Jamil ibn Salih¹³, from Muhammad ibn Muslim:

Abu Jafar (al-'Imam al-Baqir) (A) said: **'The teacher of Knowledge among you receives the reward of the student and has a merit over the latter. So seek Knowledge from its possessors and teach it to your brothers in the same way as the learned taught you.'**

— Usul Al-Kafi

- **Maximize daily opportunities:** Imam al-Sadiq (peace be upon him) said:

عن هشام بن سالم، عن بعض اصحابه، عن أبي عبد الله عليه السلام اقل: إن النهار إذا جاء اقل: اي ابن آدم اعمل في يومك هذا. خيرا أشهد لك به عند ربك يوم القيامة، إني لم آتكم فيما مضى، وال آتيتكم فيما بقي، فإذا جاء الليل اقل مثل ذلك

From Hisham bin Salim, from some of his companions, from Abu Abdullah (peace be upon him) who said: **When the day comes it says: O son of Adam, do good deeds in this day of yours and I will testify for you before your Lord on the Day of Resurrection, for I did not come to you in what has passed, nor will I come to you in what remains. And when night comes it says the same thing.**

— Wasail al-Shia Vol. 16, Section 1, Chapter 95, Hadith 21070

عن محمد بن عيل عن الصادق (عليه السلام)، عن أبيه، عن آبيه (عليهم السلام) اقل: ما من يوم أيتني عدل ابن آدم إلّا اقل له ذلك اليوم: اي ابن آدم أن يوم جديد، وأن عليك شهيد افعل في خيرا، واعمل في خيرا، أشهد لك يوم القيامة، افنك لن تراني. بعدها أبدا

From Muhammad bin Ali, from Al-Sadiq (peace be upon him), from his forefathers (peace be upon them) who said: **No day comes upon the son of Adam except that day says to him: O son of Adam, I am a new day, and I am a witness over you, so do good in me and work good deeds in me, I will testify for you on the Day of Resurrection, for you will never see me again.**

— Wasail al-Shia Vol. 16, Section 1, Chapter 96, Hadith 21084

The cheated one is the one who cheated themselves out of their life, hour by hour.

الإمام علي (عليه السلام): من أمن الزمان خانه، ومن أعظمه أهانه

Imam Ali (peace be upon him) said: **'Whoever trusts time is betrayed by it, and whoever holds it in high esteem is abased by it.'**

— Ghurar al-Hikam, no. 8028

عن أحمد بن محمد بن يحيى، بإسناده المذكور في جامعه عن أبي عبد الله (عليه السلام) أنه اقل: المغبون من غبن عمر ساعة بعد ساعة

From Ahmad bin Muhammad bin Yahya, with his mentioned chain in his compilation from Abu Abdullah (peace be upon him) that he said: **The deceived one is he who wastes his life hour after hour.**

— Wasail al-Shia Vol. 16, Section 1, Chapter 95, Hadith 21072

- **Avoid hindrances to growth:** Laziness in worship, blindness to God's path, actions opposing God's will, and bad company.
- **Focus on divine approval over human opinion:**

الإمام الحسين (عليه السلام): من طلب رضا الله بسخط الناس كفاه الله أمور الناس، ومن طلب رضا الناس بسخط الله، وكله الله إلى الناس

Imam al-Hasan (peace be upon him) said, '**He who seeks to please Allah at the expense of displeasing people, Allah suffices him in everything including his affairs with people. But the one who seeks to please people at the expense of Allah's displeasure, Allah relegates him to those very people.**'

— Bihar al-Anwar, v. 71, p. 208, no. 17

محمد بن عيل بن الحسين بإسناده عن صفوان بن يحيى، عن أبي عبد الله (عليه السلام) اقل: ال تسخطوا هلا برضى أحد من خلقه، وال تتقربوا إلى الناس بتباعد من هلا

Muhammad bin Ali bin Al-Hussein with his chain from Safwan bin Yahya, from Abu Abdullah (peace be upon him) said: **Do not displease Allah by pleasing any of His creation, and do not seek closeness to people by distancing yourself from Allah.**

— Wasail al-Shia Vol. 16, Section 2, Chapter 11, Hadith 21225

واعلم بأنك لا تكون لنا وليا حتى لو اجتمع عليك أهل مصرک وقالوا: إنک رجل سوء لم يحزنک ذلك، ولو قالوا: إنک رجل صالح لم يسرک ذلك ولكن اعرض نفسك على کتاب الله، فإن كنت سالکا سبيله زاهدا في تزهيده راغبا في ترغيبه خائفا من تخويفه فاثبت وأبشّر، فإنه لا يضرک ما قيل فيک. (تحف العقول ص284)

Imam Mohammad Baqir (peace be upon him): **And do know that you will not become our friend until (such time) that if all the inhabitants of your city collectively form this opinion about you and say 'Indeed you are a bad person'. This saying of them does not make you sorrowful and if they say ', Indeed you are a pious man' this does not make you glad. And but you compare yourself with the book of Allah.**

So if you are the traverser of its way, pious in its pieties (wherever you are demanded and required to be pious), prone and inclined towards its persuasion, afraid of its Intimidation and threatening, so remain firm. And glad tiding for you because what they (people) say about you shall not harm you

— Tuhaf al-Uqul. P 284

"لا تراء بعملك من لا يحيي و لا يميت و لا يغنى عنك شيئا"

Imam As-Sadiq (peace be upon him) said: **Do not do your good deeds for affectation and trying to impress people . You should realize that people have no power on life or death nor can they solve any problem for you**

— Bihar al-Anwar, volume 73, page 255

- **Take responsibility:** Blaming days or external circumstances for misfortunes is discouraged. Individuals are punished for their deeds.

Conclusion

The saying "Whoever's two days are equal is at a loss" serves as a powerful reminder for believers to engage in constant self-assessment, strive for moral and spiritual

excellence each day, and ensure that their journey through life is one of continuous growth and improvement, rather than stagnation or regression. Life is a sacred trust, a test, and a precious opportunity for spiritual development. Death is a transition to eternal existence, and repentance and reform remain possible while life lasts. The teachings attributed to the Prophet and the Imams emphasize daily self-accountability, sincere repentance, knowledge and action, patience, and continuous striving toward Allah's pleasure.

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- Quran 28:77 — "And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world."
- Quran 91:9–10 — "Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his self."
- Quran 7:8 — "Those whose scale (of good) will be heavy, will prosper."

- Quran 4:18 / Surah An-Nisa 4:18 — "But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, 'Indeed, I repent now'."

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