

The Followers of the Twelve Imams (A.S.)

By: Ayatullah al-Uzma Shaykh Husayn Wahid Khorasani

The Shi'ahs (Followers) of the Twelve Imams (as) (Shi'at al-A'immat al-Ithnai 'Ashar)

According to the commentaries of the Sunnis and Shi'ahs,63 the Shi'ahs of the Household (as) are the ones for whom this verse is revealed, the Exalted said: ..(As for) those who believe and do good, surely they are the best of men.64

Allah, the Exalted, says: Only Allah is your guardian and His Messenger and those who believe, keep up prayers and pay the poor-rate while they bow.65

According to the Shi'ah and Sunni reports and what the commentators of the two schools of thought have mentioned, this verse was revealed in praise of the Commander of the Faithful 'Ali (as).66

After this verse, the Glorified said: And whoever takes Allah and His Messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.67

It is reported that Nawf al-Bakali said to the Commander of the Faithful (as): O Commander of the Faithful, describe for me your Shi'ahs. Thus, 'Ali (as) cried for his Shi'ahs and then said: O Nawf, my Shi'ahs by Allah, are the forbearing, the learned about Allah and His religion, abiding His obedience and His Command.68

Allah, the Glorified, said: And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the good, and a goodly company are they.69

The Shi'ahs are on the religion of their Imams (as). Their religion is piety, chastity, truthfulness, goodness, striving, honesty with just and unjust, lengthy prostrations, nightly prayers, refraining from forbidden acts, awaiting the relief with patience, keeping good company, being good to neighbours...70

The Shi'ahs are people free from evil morals and adorned with noble deeds. In this brief work, we will suffice with the mention of two traditions regarding evil and noble deeds. Their every sentence contains doors of practical wisdom for whoever contemplates upon them; albeit this is not the place to explain them.

First Tradition

The Commander of the Faithful (as) said to a man who asked him to admonish him: Do not be like him who hopes for (bliss in) the next life without action, and delays repentance by lengthening desires, who utters words like ascetics in this world but acts like those who are eager for it. If he is allowed something from it he does not feel satisfied and if he is denied he is not content.

He is not grateful for what he begets and covets for an increase in whatever remains with him. He refrains others but not himself. He commands others for what he himself does not do. He loves the virtuous but does not behave like them. He hates the vicious but himself is one of them. He dislikes death because of the excess of his sins, but adheres to that for which he is afraid of death.

If he falls ill he feels ashamed. If he is healthy he feels secure and indulges in amusements. When he recovers from illness he feels vain about himself. When he is afflicted he loses hope. If distress befalls him he prays like a bewildered man. When he finds ease of life he falls into deceit and turns his face away. His heart overpowers him by means of imaginary things, while he cannot control his heart by his conviction.

For others he is afraid of small sins, but for himself he expects more reward than his performance. If he becomes wealthy he becomes self-conscious and falls into vice. If he becomes poor he despairs and becomes weak. He is brief when he is doing good things, but goes too far when he is begging. When passion overtakes him he is quick in committing sin but delays repentance. If hardship befalls him he goes beyond the canons of the (Islamic) community.

He describes instructive events but does not take instruction himself. He preaches at length but does not accept any preaching for himself. He is tall in speaking but short in action. He aspires for things that will perish and ignores things that will last for good. He regards profit as loss and loss as profit. He fears death but does nothing in its anticipation.

He regards the sins of others as big but considers the same things for himself as small. If he does something in obedience to Allah he considers it much but if others do the same he considers it small. He therefore rebukes others but flatters himself. Entertainment in the company of the wealthy is dearer to him than remembrance (of Allah) with the poor.

He orders others for his own interests and does not do so against himself for others' interests. He guides others but misguides himself. He is obeyed by others but he himself

disobeys (Allah). He seeks fulfilment of obligations (towards himself) but does not fulfil his obligations (towards others). He fears the people (and acts) for other than his Lord and does not fear his Lord in his dealings with the people.⁷¹

Second Tradition

It has come in the authentic report of 'Abd Allah ibn Bukayr from Abu 'Abd Allah Ja'far ibn Muhammad, blessings of Allah be upon them both, saying: We indeed love our Shi'ah, the ones who are wise, understanding, learned, forbearing, moderate, patient, truthful and honest. He then added: Surely, Allah, the Blessed and Exalted, has distinguished the prophets with excellence in conduct. Whoever has this trait should thank Allah for it. Whoever does not have this trait should beseech Allah for it. The reporter says: I said: May I be your ransom, what is that? He replied: Piety, contentment, patience, thankfulness, forbearance, chastity, generosity, courageousness, zeal, goodness, truthfulness and honesty.⁷²

Below, we explain these characteristics.

Wisdom ('Aql)

The Imam (as) gave precedence to wisdom, because wisdom is the pillar of humanity.⁷³

It is reported from the Messenger of Allah (S): Allah has not given anything better than wisdom to the servants. Hence, a wise person's sleep is better than an ignorant one's vigilance. A wise person's state of not fasting is better than the fast of an ignorant. The stay of a wise is better than the travel of an ignorant. Allah does not send a messenger or a prophet unless he is complete in wisdom and his wisdom is better than that of all of his people.

A prophet keeps in himself better efforts than all the diligent. The wise do not fulfil the obligations of Allah without wisdom. None of the worshippers can ever reach the level of the virtue of the worship of the wise. Indeed the wise are those who possess understanding and for whom Allah, the Mighty and High has said: Only those possessed of understanding will mind⁷⁴.⁷⁵

Keeping the Promise (Wafa)

The Imam (as) ended with the keeping of promises. It is reported from Abu Malik that: I said to 'Ali ibn al-Husayn (as): Inform me of all the religion. He (as) replied: Saying the truth, ruling with justice and keeping the promise.⁷⁶

It is reported that Abu 'Abd Allah (as) said: Allah does not permit anyone of the people to go against three things: being kind to parents whether they are good or evil, keeping promise to those good and evil, and honesty to good and evil.⁷⁷

It has come in an authentic tradition on the authority of Abu Ja'far (as) from his father (as) that: Whoever has four characteristics his Islam is complete, he will be purified of his sins and he will meet his Lord, the Mighty and High, in a state when He is pleased with him: He who keeps his promise with people for the sake of Allah, the Mighty and High, whose tongue utters truth with people, who feels diffidence of doing any evil before Allah and the people, and whose manner with his family is good.⁷⁸

It is transmitted from Abu Ja'far (as) that: Four things cause rapid punishment: a person, to whom you have carried out a favour, recompenses you with evil; a man who you do not do any wrong to treats you unjustly; a person with whom you made a promise on a matter, then you kept your promise with him but he betrayed his promise; and a person whose relatives establish ties with him but he breaks ties with them.⁷⁹

Al-Sadiq (as) has transmitted from his forefathers (as) that: The Messenger of Allah (S) said: The closest one of you to me tomorrow will be the most truthful, the most honest, the most complete in keeping promise, the best in conduct and the closest one to the people.⁸⁰

Imam Ali (as) in his will to al-Ashtar said: Beware of bragging over your subjects for having done good to them or exaggerating in doing something that was your duty or making promises then breaking them, because bragging nullifies good, exaggerating takes away the light of truth and breaking the promise causes hate from Allah and the people. Allah, the Exalted, says: It is most hateful to Allah that you should say that which you do not do⁸¹.⁸²

The Imam (as) then described the excellence in conduct, which is:

Piety (Wara')

It has come in a reliable [muaththaq] tradition on the authority of 'Amr ibn Sa'id ibn Hilal al-Thaqafi from Abu Abd Allah (as) that: I said to him, "I only see you once in a few years. Tell me something that I should abide by." Thus, he (as) said: I prescribe to you God-wariness, piety and diligence. Beware that diligence is not useful unless there is piety with it.⁸³

In an authentic tradition from Abu 'Abd Allah (as), it has come: We do not count a person to be a believer until he intentionally obeys all of our commands. Beware, indeed obeying our command intentionally is piety. Therefore, beautify yourselves with it. May Allah have mercy on you. Inflict our enemies with piety, may Allah raise you.⁸⁴

The Commander of the Faithful (as) was asked, "Which of the deeds is the best before Allah?" He replied: Total submission and piety.⁸⁵

It is reported from Abu 'Abd Allah ibn Muhammad Ja'far (as) that he said: Be God-wary, be God-wary, upon you is piety, truthfulness, honesty, chastity of stomach and private-parts. You will be with us in the highest escort.⁸⁶

It is transmitted from Abu 'Abd Allah (as) that he said: Among the calls of Allah, the Blessed and Exalted, to Musa (as) was: O Musa, the close ones to Me do not do anything to become close to Me other than remain pious and refrain from forbidden things. For, I will certainly permit them to Paradise and will not place anyone with them.⁸⁷

Contentment (Qunu')

It is reported from 'Ali (as) that: Contentment is as good as estate and good moral is as good as a blessing. He (as) was asked about the Word of the Exalted: We shall revive him with a good life.⁸⁸ He replied: It is contentment.⁸⁹

It is reported from Al-Sadiq (as) that: Whoever is content with his share is at rest from grief, lying and trouble. Whoever has lack of contentment has an increase in desire and greed. Desiring the world is the origin of all evil. The one who has desire and greed cannot be saved from Hell unless he repents.

This is why the Prophet (S) said: Contentment is a sovereignty that does not come to an end and the pleasure of Allah, the Exalted, rides it. It carries the content to his abode. Therefore, have trust in Allah in what you do not have and be pleased with what He has given you. Have patience in what afflicts you because that is a determined matter.⁹⁰

It is reported from Abu al-Hasan al-Rida (as) that he said: He who is only content with abundant sustenance, then it is not sufficient for him to do anything but abundant deeds. He who is content with humble sustenance, then it is sufficient for him to do small deeds.⁹¹

It is reported on the authority of Abu 'Abd Allah (as) that the Commander of the Faithful (as) said: O son of Adam, if you want from this world only that which will suffice you, then the slightest of what is in it will suffice you. And if you want more than that which will suffice you, then all that which is in it will not suffice you.⁹²

Abu Ja'far (as) said: Beware of aspiring he who is above you for Allah, the Mighty and High, says to His Prophet (S): And let not their property and their children excite your admiration;⁹³

and He says: And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendour of this world's life.⁹⁴

If you get any of that then remember the life of the Messenger of Allah (S), because his food was barley, his sweet was dates and his fuel was palm leaves, if he obtained that.⁹⁵

Al-Rida (as) related from his forefathers (as) saying: Abu Ayyub Khalid ibn Zayd came to the Messenger of Allah (S) and said: O Messenger of Allah, admonish me in short words so that I may memorise them. The Prophet (S) stated: I advise you of five things: Be hopeless of what is in the hands of people, as that is self-sufficiency. Beware of greed, because it brings poverty. Perform your prayers as your farewell (from the world). Be careful of what you give as an excuse, and choose for your brother what you choose for yourself.⁹⁶

Patience (Sabr)

Allah, the Exalted, said: O you who believe! Take assistance through patience and prayer.⁹⁷

It has come in an authentic tradition on the authority of al-Fadl from Abu 'Abd Allah al-Sadiq (as) that: Patience is to faith like the head is to the body. Therefore, if the head goes so does the body. Similarly, if patience parts so does faith.⁹⁸

It is related on the authority of Abu 'Abd Allah (as) that the Messenger of Allah stated: A time will come when a king will not become a king except by killing and oppression, a wealthy will not become wealthy except by usurping and miserliness, and no one would be able to love except by losing faith and following evil desire. Whoever reaches such a time, then he must have patience over poverty even if he can become wealthy, he must have patience over dislike even if he can love, and he must have patience over humility even if he can have dignity. Allah will bestow such a person with the reward of fifty truthful ones who have testified for me.⁹⁹

An authentic tradition from Abu 'Abd Allah (as) from the Messenger of Allah (S) states: Allah, the Mighty and High, said: I have indeed made this world a loan for my servants. Therefore, whichever one of my servants gives me a loan, whatever I like I give ten times to seven hundred times in place of one. However, if he does not give me a loan then I take away

from him something by force. If he shows patience over it then I give him three virtues, of which if I gave even one of to my angels they would be pleased with Me for it.

Then Abu 'Abd Allah (as) recited the Word of Allah, the Mighty and High: Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings; this is one of the three, and mercy from their Lord, this is second, and those are the followers of the right course,¹⁰⁰ and this the third. Then the Imam (as) stated: This is for someone from whom Allah takes away something by force.¹⁰¹

In an authentic tradition Abu 'Abd Allah (as) says: Be patient upon difficulties, excel in patience upon obligations, and remain steadfast about the Imams (as).¹⁰²

It is related from al-Rida (as) that: On the Day of Judgement a caller will call, 'Where are the ones who were patient?' Hence, a group of people will rise. Then the caller will call again, 'Where are the ones who took patience?' Then another group of people will rise. The narrator said: May I be your ransom, what are the patient and those who took patience? The Imam (as) replied: The first group are the ones who were patient upon fulfilling their obligations and the second group are the ones who refrained from the forbidden acts.¹⁰³

It is related on the authority of 'Ali (as) saying: The Messenger of Allah (S) said: Patience is of three types: patience upon hardships, over obedience and against sins. Whoever has patience upon hardship, until he fights it with good commemoration then Allah writes for him three hundred levels of reward, the difference between each level is like the distance between the heavens and the earth. Whoever has patience over obedience, Allah writes for him six hundred levels of reward, the difference between each level is the distance between the boundaries of the earth to the empyrean. Whoever has patience against sins, Allah writes for him nine hundred levels of reward. The difference between each level is the distance between the boundaries of the earth to the end of the empyrean.¹⁰⁴

Thankfulness (Shukr)

Allah, the Exalted, said: Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Omniscient.¹⁰⁵

There surely came over man a period of time when he was a thing not worth mentioning. Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing. Surely We have shown him the way: he may be thankful or unthankful.¹⁰⁶

Give thanks, O family of Dawud! And very few of My servants are grateful.¹⁰⁷

Grateful for His favours; He chose him and guided him on the right path.¹⁰⁸

It is related on the authority of Abu 'Abd Allah (as) that: Allah, the Mighty and High, revealed to Musa (as): O Musa, thank Me the way I deserved to be thanked. Musa (as) asked: O my Lord, how do I thank You the way You deserve to be thanked, because each time I thank You that is in itself a blessing from You? Allah answered: O Musa, now you have thanked Me when you have come to know that even the direction for thanking to thank Me is from Me.¹⁰⁹

In an authentic tradition on the authority of Isma'il ibn al-Fadl saying: Abu 'Abd Allah (as) said: When you begin your morning or evening then say ten times: O Allah, whatever blessing You have bestowed upon me this morning and any well-being in my religion or worldly affairs is from You alone. You have no partners. All praise is for You. O Lord, I am grateful to You for everything for this until You become pleased and even after You are pleased.

If You say this then you have performed your gratitude for the blessings that Allah has blessed you with in that day and night.¹¹⁰

In another authentic tradition on the authority of Hafs ibn al-Bakhtari that Abu 'Abd Allah (as) said: Prophet Nuh (as) used to say this prayer¹¹¹ when he began his morning. Hence, he (as) was titled a very grateful servant. He (as) then added: The Messenger of Allah (S) said: Whoever trusts Allah is saved.¹¹²

It is related on the authority of al-Sadiq (as) on the authority of his forefathers (as) saying: A person who is not fasting and is thankful has the recompense of a fasting person whose fast is rewarded. A healthy thanking person has the reward of an ill that has patience, and charitable thankful person has the reward of a disadvantaged content one.¹¹³

In an authentic tradition from Abu 'Abd Allah al-Sadiq (as) that he said to one of his students, "O Mu'awiyah, whoever obtains three things will not be deprived of three things, whoever obtains prayer will be granted the answer, whoever obtains gratitude will be granted more, and whoever obtains trust in Allah will be granted sufficiency. Indeed, Allah, the Mighty and High, says in His Book: And whoever trusts in Allah, He is sufficient for him;¹¹⁴ He also says: If you are grateful, I would certainly give to you more,¹¹⁵ and He says: Call upon Me, I will answer you ¹¹⁶."¹¹⁷

Forbearance (Hilm)

Forbearance is to control oneself from outburst of rage, and balance of the faculty of anger.

It is related on the authority of Al-Rida (as) saying: A person cannot become a true worshipper until he becomes forbearing.118

It is related on the authority of Abu Ja'far al-Baqir (as) that: 'Ali ibn al-Husayn (as) used to say: A man who forbears at the time of anger amazes me.119

It is also related on the authority of Abu Ja'far (as) that: Indeed, Allah, the Mighty and High, loves the modest and the forbearing.120

It is related on the authority of the Commander of the Faithful (as) that: There is no honour more elevating than forbearance.121

It is related from al-Rabi', an attendant of al-Mansur, the caliph that: Al-Mansur said to al-Sadiq (as), "Relate to me a tradition from yourself that I may be admonished from it, and it may be an obstacle for me from grave offenses." Thus, al-Sadiq (as) said: You must abide by forbearance, because it is a pillar of knowledge. Hold yourself at the time of showing power because if you do what you have power over then you are as if you have given life to anger or given health to hatred or you like to be remembered with tyranny. You must know that if you punish someone who deserves it, then you will be described as just and I do not know a state better than the state of justice. A state that causes thankfulness is better than a state that causes patience. Al-Mansur said, "You have admonished me and what a nice job you have done. You have said it concisely."122

It is related on the authority of 'Ali ibn al-Husayn (as) that: Allah does not like any swallowing better than two swallowings: swallowing of anger when a believer resists it through forbearance and swallowing of distress when a believer resists it through patience.123

It is related on the authority of Abu 'Abd Allah (as) that: Whoever has three qualities in him, his faith is complete: he who has patience when oppressed, suppresses his anger, and reckoned but forgives and forgets, then he is amongst those who Allah will enter in the Paradise without account and will intercede for the good and bad.124

It is in the will of the Commander of the Faithful (as) to his son al-Hasan (as): O my son, wisdom is a friend of man, forbearance is his assistant, friendliness is his father and patience is his best soldier.125

The word of the Exalted is sufficient regarding the significance of forbearance: And not alike are the good and the evil. Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.126

Modesty (Haya')

Modesty is to take hold of oneself from shameful deeds.

It is related on the authority of Mu'adh ibn Kathir from one of the two (as) that: Modesty and faith are combined together. If one of them leaves the other one follows.127

It is related on the authority of Abu 'Abd Allah (as) that the Messenger of Allah (S) said: If someone has four qualities in him and even if he was full of sins from his neck to the feet, then Allah will change them to good deeds: truthfulness, modesty, good conduct and thankfulness.128

Generosity (Sakha')

It is related on the authority of Ja'far ibn Muhammad (as) that he related from his father (as) that his forefathers (as) related saying: the Messenger of Allah (S) said: Generous is close to Allah, close to people, and close to the Paradise. On the contrary, the miser is far from Allah, far from people, and far from the Hell.129

* * *

Here conclude the noble ethics which every Shi'ah must have. Whoever desires perfection in humanistic virtues must ponder upon the words of the infallible Household (as), and in the implications of their traditions. They are the mines of knowledge and wisdom. We will mention three traditions here: It is related from the Prophet (S) that: The faith of a believer does not attain completion until he embraces one hundred and three attributes in action, practice, intention, hidden and apparent.

The Commander of the Faithful (as) asked: O Messenger of Allah (S), what are those one hundred and three attributes?

The Prophet (S) said: O 'Ali (as), among the attributes of a believer are that his thinking is

free, his report is inherent, his knowledge is immense, and his forbearance is great. He is nice in discord and generous at request. He is the most open-hearted of people and most humble in spirit. A believer's laugh is through his smile. His gathering is training. He reminds the negligent and teaches the ignorant. He does not hurt the ones that hurt him and does not tackle a subject that is not his. He does not rejoice at misfortune and does not backbite anyone. He is clear from forbidden acts and upright from doubts.

He gives plenty, but harms less. He is an aid for the stranger and a father to the orphan. His joy is on his face and his grief is in his heart. He is cheerful in poverty. He is sweeter than honey and harder than rock. He does not reveal a secret and does not tear down the cover. A believer has subtle movements and pleasant views. He worships much. He is respectful, sociable and silent. He is forbearing when unrecognised and extremely patient with the ones who harm him.

He honours the elderly and has mercy upon the small. He is honest when trusted and far from disloyalty. His friend is piety and his oath is chastity. A believer has much caution and fewer faults. His movements are manners and his speech is amazing. He holds his slips and does not follow on defectiveness.

He is dignified, patient, content, thankful, quiet, truthful, kind, virtuous, forbearing, gentle, pure and distinguished. He does not accuse or lie, nor does he backbite or swear. He is neither envious nor miserly. He is cheerful and smiling. He is neither sensitive nor spying.

He aims for the best of the matters and more brilliant of the ethics. He is comprised in Allah's protection and supported with Allah's direction. He is resilient and firm with certainty. He does not harm the one who hates him and does not sin with the one he loves. He is patient in difficulties. He does not oppress nor act outrageously. He does not act with greed. Poverty is his motto and patience is his mantle. He has modest expense and is incredibly helpful. He fasts excessively, stands long in prayers, and sleeps little.

His heart is devout and his knowledge is pure. When he overpowers, he forgives and when he promises, he fulfils. He fasts with desire and prays with respect. He carries out his act with goodness as if he sees it. He lowers his glance. He is generous, does not reject who asks, and is not miserly to one who requires something. He keeps kinship with brothers and continuously performs good deeds.

His speech is balanced and he speaks quietly. A believer neither drowns in hatred nor is destroyed in love. He does not accept falsehood from his friends nor does he reject righteousness from his enemy. He does not learn except for knowing and does not know except for practicing. His resentment is minute and his gratitude is plenty. In the day he seeks sustenance and at night he cries over his mistakes.

If he enters upon a course with worldly people, he is the nicest of them, and if he enters upon a course with Godly people, he is the most godfearing of them. He is not satisfied with any doubtful thing in his income and does not compromise in his religion. He is compassionate over his brother in errors and protects what has passed of his old friendship.¹³⁰

It is related on the authority of 'Ali ibn al-Husayn Zayn al-'Abidin (as) that: If you see a person whose manner and direction are good, his speech is calm, and his actions are humble, then do not hasten to be deceived by him. There are many people who are incapable of obtaining the world and from mounting onto that which is prohibited due to the weakness of their determination, their contempt and their cowardice. Thus, they display their religion as a trap for obtaining the world. They mingle with the people for showing off and when it is possible for them, they dive into the prohibited.

If you find him abstaining from forbidden wealth then do not hasten to be deceived by him, because the desires of people are different. There are many people who distance themselves from forbidden wealth, even if it is plenty. However, they cannot control their lust and if they are faced with it, they commit the prohibited.

If you see him abstaining from lust, then do not hasten to be deceived by him until you see his wisdom, because there are many people who abstain from that. However, they do not have firm wisdom. Thus, they cause more mischief due to their ignorance than virtue due to their wisdom.

If you discover him to have firm wisdom then do not hasten to be deceived by him, unless you see if his desires are in control of his wisdom or if his wisdom is in control of his desires. Does he love evil ranks or abstain from them? There are many people who lose both this world and the hereafter by abstaining from worldly rank for the sake of this world. They find the joy of evil rank to be better than the joy of wealth and permissible bounties. They refrain from all those seeking rank. And when it is said to him to fear Allah, then pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.¹³¹

He acts rashly; the first evil leads him to extreme loss. His Lord pulls him after demanding from him what he cannot do in his sin. He makes legal that which Allah made forbidden and makes illegal that which Allah made permissible. He does not care about what he overlooks from his religion if he reaches the rank for which he was pretending to be pious. They it is upon whom are Allah's wrath and curse, and He has promised them a disgraceful punishment.

On the contrary, he is truly the best person who makes his desires subservient to the command of Allah and makes every effort to please Allah. He sees humiliation in the company of truth closer to eternal honour than honour in the company of falsehood. He knows that the bad times he goes through in this world will result in the eternal blessing of an abode which will not perish or come to an end. Similarly, he knows that the good times he will see due to following his evil desires will cause him to face a punishment that will not end or decline. Thus, such a person is a good person. Grab hold of such a person and follow his way. Through him find access to your Lord, because God does not reject his prayer and does not disappoint his request.¹³²

The Imam (as) is explaining that the criteria of human perfection are neither words and humble actions, nor abstention from desire of wealth and food. In fact, the criterion of human perfection is a wisdom purified from the grime of desire so that it can be a source of virtue and reform, and a soul that obeys Allah's commands. It should be such that it cannot be deceived by any desire, even the desires of fame and status, that would leave honour in the company of falsehood and would choose humility in the company of truth.

A ninety-four year old man named 'Unwan al-Basri narrates that: "I had been studying under Malik ibn Anas for a number of years. When Ja'far al-Sadiq (as) came to Madinah, I went to visit him and was interested in learning from him just as I had been learning from Malik. He said to me one day: "I am a man much sought after and am also occupied by various supplications throughout the day and the night so please do not disturb me in my state of supplication and go and learn from Malik and study under him, just as you were doing before."

I became sad on hearing this and left the Imam's presence, and said to myself, "If the Imam had perceived any good in me he would not have prevented me from studying under him and learning from him." I then went to the mosque of the Holy Prophet (S) and I gave my salutations to him, then I turned from the grave and prayed two cycles of prayer at the rawdah¹³³ and said supplicating Allah (SWT): "O Allah (SWT)! O Allah (SWT)! I beseech You please make Ja'far's (as) heart incline towards me, and grant me from his knowledge that which will guide me on the right path."

Then I returned home, sad and upset, and did not even attend Malik b. Anas's study circles for my heart was filled only with love for Ja'far (as). I did not leave my house except to attend congregational prayers, until I finally ran out of patience. When I could bear it no longer, I put my shoes and my cloak on, and made my way to Ja'far's (as) house after the 'Asr (afternoon) prayer.

When I arrived at his house, I sought permission to enter, and a servant of his came out and asked me what I wanted. I replied: "I've come to extend my salutations to the noble one. He said that the Imam was busy praying. So I waited on the doorstep, and it wasn't long before the servant came out again and said: "Come in by the grace of Allah (SWT)."

So I entered and greeted the Imam, and he returned my greeting, saying: "Take a seat and may Allah (SWT) forgive you." So I sat down. Then he bowed his head, looking down for quite a long time before he asked me my title, to which I replied: "Abu 'Abd Allah." He said: "May Allah (SWT) extend your progeny and enable you to succeed in doing what pleases Him." Upon hearing this, I thought to myself that if I were to take away nothing of benefit from this visit except this prayer (that he had wished for me), it would be more than enough.

Then he bowed his head down again for a while, then raised it saying: "O Abu 'Abd Allah, what do you want?" I replied: "I asked Allah (SWT) to give me a place in your heart and to grant me benefit from your knowledge, so I hope that Allah (SWT) will grant me what I asked Him for with respect to you."

The Imam said: "O Abu 'Abd Allah, knowledge is not acquired through learning. Rather it is a light that illuminates in the heart of one who wants Allah (SWT) to guide him. So if you want knowledge, first seek true servitude (to Allah (SWT)) within yourself. And seek knowledge according to its use (i.e. what you can act upon) and ask Allah (SWT) to make you understand, and He will make you understand."

I asked: "O noble one" and he immediately said: "Call me Abu 'Abd Allah", so I started again: "O Abu 'Abd Allah, what constitutes true servitude to Allah (AS)?" He replied: "Three things, 1) that in all that Allah (SWT) has placed at his disposal, the servant does not consider any of it his own possession, for verily servants do not have the right to

ownership. They see all wealth as belonging to Allah (SWT) and so they dispose of it as Allah (SWT) commands them to. 2) that the servant does not make plans for himself (i.e. does not see himself as the executer of his plans), and 3) that the servant occupies himself solely with observing what Allah (SWT) has commanded and refraining from that which He has forbidden.

So when the servant does not see any of the wealth at his disposal as his own, giving from it in the way of Allah (SWT) becomes easy for him. When the servant entrusts all his plans to the Master Planner, the tribulations of this world become insignificant in his eyes. When the servant occupies himself with observing Allah's (SWT) commands and refraining from what He has forbidden, he no longer has time for showing off and useless debates with people.

So when Allah grants (SWT) these three characteristics to a servant, the world (i.e. worldly matters), Satan and people (and their opinions) become insignificant in his eyes, and he does not seek after worldly gains to amass possessions, nor does he demand fame and status from people, and nor does he waste his time on futile things. This is but the first stage that the pious God-conscious ones (muttaqun) reach. Verily Allah (SWT) says in the Holy Qur'an: "As for the future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief, and the good end is for those who are God-conscious (muttaqun)."134

I asked: "O Abu 'Abd Allah, please give me some advice." The Imam replied, "I advise you on nine issues. Know that they are my advice especially to those who strive on the path to Allah (SWT), and I beseech Allah (SWT) to help you act upon this advice. Three of them do with self-discipline, three do with clemency towards others, and three do with knowledge, so learn them well, and do not take them lightly".

I emptied my heart of all else in order to receive this advice, and the Imam continued: "As for the three pieces of advice on self-discipline – firstly, do not eat that which you have no appetite for, for this brings about idiocy and stupidity. Secondly, do not eat unless you are hungry, and thirdly, when you do eat, eat only that which is lawful (halal) and begin in the Name of Allah (SWT), and remind yourself of the tradition of the Prophet (S): "There is no vessel that man fills worse than his own stomach." So if you must fill it, then allow one third of it for food, another third for drink, and keep the last third for air.

The three pieces of advice to do with clemency are – firstly, if someone were to say to you: 'If you dare say a word, I'll give you ten back,' then you should be such as to reply, 'Even if you say ten words, you will not hear a single one back from me.' Secondly, when someone insults you, say: 'If you are right in what you are saying, then may Allah (SWT) forgive me for it, and if you are wrong then may He forgive you for it.' Thirdly, when someone treats you harshly, return it with good counsel and pray for Him.

As for the advice to do with knowledge – firstly, ask the scholars that which you are ignorant of, but do not ask them obnoxiously or testingly. Secondly, do not act based on your own opinion about something, and exercise precaution in all things wherever possible. And thirdly, beware of giving religious decrees and legal opinions as you would beware of a lion, and do not put your neck at stake for people to walk all over.

Now please take your leave O Abu 'Abd Allah, for I have advised you, and please do not preoccupy me further from my supplications, as I am a man who does not waste his breath. 'And peace be on him who follows the guidance.'"135

* * *

We will suffice by mentioning these traditions and will not embark on their commentary because each of these traditions, in fact, each sentence of these traditions, contains treasures of knowledge and recognition. We will elaborate a sentence from this tradition, which is his (as) word: If you want knowledge, first seek true servitude within yourself.

Servitude is either relative, meaning it rotates around the subject that it is related to, or it is real, meaning it implies servitude of the essentially in need to the Self-Sufficient in essence.

Whoever knows his self, knows that his self does not belong to him and he does not control anything for himself either useful or harmful, nor does he control his death or life or rising again. He would recognise his Lord with the words of Abu 'Abd Allah (as): None but Allah can create something out of nothing. None but Allah can transfer one substance into another. None but Allah can transfer existence into non-existence.136

He would learn that the relationship of everything to Allah's Intent, other than Allah Himself, is like the relationship of shapes present in the mind to those in the surroundings. The difference between the two relationships is astonishing, as the shapes present in the mind decline with slumber and sleep, whereas people and minds are stationary due to the Everliving, the Self-subsisting, Whom slumber does not overtake nor sleep. There is no

likeness of His Subsistence and Creation. However, the Glorified said: O people! A parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it, weak are the invoker and the invoked.¹³⁷

Whoever reflects upon the creation of a fly and upon the strengths and the body Allah has endowed it with, will realise that whatever other than Allah is called upon is incapable of creating its body and shape, and giving life to its dead substance. We are unable to comprehend what subtle wisdom is placed in its creation. Whoever reflects upon the incapability of the ones called upon other than Allah, that they cannot take back this weak creation, would acknowledge that they are servants that belong to Allah and have no power. The explanation of the Word of the Exalted would be understood after this verse: They have not estimated Allah with the estimation that is due to Him; most surely Allah is Strong, Mighty,¹³⁸

and this verse would also be understood: There is no one in the heavens and the earth but will come to the Beneficent Allah as a servant.¹³⁹

Whoever understands real servitude knows that it demands the reality of servitude, which takes a servant to the reality of worship. The status of the liberated people is purely for Allah. They worship Allah to thank Him and not due to fear or hope.

Those who want to perfect their souls must perceive actual servitude, and render it the right it deserves. Its right is to find in oneself the reality of servitude, which is the key to knowledge, and it is not taught. Surely knowledge is a light, which Allah casts into the heart of whoever He wishes to guide. This is the elevation of perfection, which the servants of Allah attain through crossing the stages of knowledge of certainty, the revelation of certainty and the truth of certainty. For this reason, the Imam (as) said: If you want knowledge, first seek true servitude within yourself.

The purpose of this point is not to research into the depths of this tradition; however, it is to remind us to reflect upon the words of the infallible Household (as). We ask Allah for the direction to His servitude and worship, which is the ultimate goal of the creation. The Word of the Exalted is sufficient for the one hoping to reach the stage of servitude: And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace. And they who pass the night prostrating themselves before their Lord and standing. And they who say: O our Lord! Turn away from us the punishment of Hell, surely the punishment thereof is lasting.

Surely it is an evil abode and (evil) place to stay. And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean. And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin; The punishment shall be doubled to him on the Day of Resurrection, and he shall abide therein in abasement; Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful. And whoever repents and does good, he surely turns to Allah a (goodly) turning.

And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly. And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind.

And they who say: O our Lord! Grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil). These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations. Abiding therein; goodly the abode and the resting-place.¹⁴⁰

This is a minute piece of the immense literature that is transmitted regarding noble ethics and good manners. It is sufficient for any sensible person who wishes to perfect his soul with virtues. This little collection can take mankind to perfection.

We will end this discussion with the words of the Commander of the Faithful (as) that describe his true followers: It is related that a companion of the Commander of the Faithful (as) called Hammam, who was a man devoted to worship, said to him: O Commander of the Faithful, describe to me the pious man in such a way as though I may see him.

The Commander of the Faithful (as) avoided the reply and said: O Hammam, fear Allah and perform good acts because verily 'Allah is with those who guard (themselves against evil), and those who do good (to others).'¹⁴¹

Hammam was not satisfied with this and insisted that he speak. Thereupon, the Commander of the Faithful (as) praised Allah and extolled Him and sought His blessings on the Holy Prophet (S) and then spoke: Now then, Allah the Glorified, the Sublime, created the creation. He created them without any need for their obedience or security from their sinning,

because the sin of anyone who sins does not harm Him, nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world.

Thus, the God-fearing in it are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them, and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials just as they remain in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart, and so everything else appears small in their eyes. Thus, to them Paradise is as though they see it and are enjoying its favours. To them, Hell is also as if they see it and are suffering punishment in it.

Their hearts are grieved, they are protected against evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endured (hardship) for a short while and, consequently, they secured comfort for a long time. It is a beneficial transaction that Allah made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by ransom.

During night they are upstanding on their feet reading portions of the Qur'an and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness (for Paradise) they pursue it avidly, and their spirits turn towards it eagerly, and they feel as if it is in front of them. Yet, when they come across a verse which contains fear (of Hell) they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs, prostrate themselves on their foreheads, their palms, their knees and their toes, and beseech Allah, the Sublime, for their deliverance. During the day they are enduring, learned, virtuous and God-fearing. Fear (of Allah) has made them thin like arrows. If anyone looks at them he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern (i.e., fear) has made them mad.

They are not satisfied with their meagre good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of highly, he says: 'I know myself better than others, and my Lord knows me better than I know. O' Allah do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know.'

The peculiarity of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge in forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, desire for the lawful, pleasure in guidance and hatred from greed. He performs virtuous deeds but still feels afraid. In the evening he is anxious to offer thanks (to Allah). In the morning his anxiety is to remember (Allah).

He passes the night in fear and rises in the morning in joy, fear lest the night is passed in forgetfulness and joy over the favour and mercy received by him. If his self refuses to endure a thing which it does not like he does not grant its request towards what it likes. The coolness of his eye lies in what is to last forever, while from the things (of this world) that will not last he keeps aloof. He transfuses knowledge with forbearance, and speech with action.

You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allah), he is counted among those who remember (Him); yet, if he is among those who remember, he is not counted among the forgetful. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him.

Indecent speech is far from him, his utterance is lenient, his evils are non-existent, his virtues are ever-present, his good is at the forefront and mischief has turned its face (from him). He is dignified during calamities, patient during distresses, and thankful during ease. He does not commit excess over him whom he hates, and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his custody, and does not forget what he is required to remember. He does not call others bad names, he does not cause harm to his neighbour, he does not feel happy at others' misfortunes, he does not enter into wrong and does not go out of right.

If he is silent his silence does not grieve him, if he laughs he does not raise his voice, and if

he is wronged he endures till Allah takes revenge on his behalf. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself. His keeping away from others is by way of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor his nearness by way of deceit and cheating.

It is related that Hammam passed into a deep swoon and then expired. Then the Commander of the Faithful (as) said: Verily, by Allah I had this fear about him. Then he added: Effective advices produce such effects on receptive minds. Someone said to him: O Commander of the Faithful, how is it that you do not receive such an effect?

The Commander of the Faithful (as) replied: Woe to you. For death there is a fixed hour which cannot be exceeded, and a cause which does not change. Now look, never repeat such talk which Satan had put on your tongue.¹⁴²

This is an example of the teachings of our Imams (as) and the training of our leaders (as). Thus, if Islam had not been covered with the delusions of its followers and the light of the guidance of the Imams of the Muslims had not disappeared in the actions of the ones claiming to follow them, then the meaning of this verse would have come into sight: He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions.¹⁴³

Notes:

63. Al-Tibrani has said in Jami' al-Bayan: vol. 30, vol. 335: Ibn Hamid related to us that: 'Īsa ibn Farqad related to us on the authority of Abu al-Jarud, on the authority of Muhammad ibn 'Ali that: Surely they are the best of men. The Prophet (S) said: O 'Ali, it you and your Shi'ahs.

Al-Durr al-Manthur: vol. 6, pp 379: Ibn 'Asakar has transmitted on the authority of Jabir ibn 'Abd Allah that: We were in the presence of the Prophet (S), when 'Ali came so the Prophet (S) said: I swear by the One in Whose hand is my life, surely he ('Ali) and his Shi'ah are the successful ones on the Day of Judgment. This verse was revealed then: Those who believe and do good, surely they are the best of men. Ever since then, whenever 'Ali would come, the companions of the Prophet (S) used to say: The best of men has come.

Ibn 'Uday has transmitted on the authority of Ibn 'Abbas saying: When this verse was revealed: Those who believe and do good, surely they are the best of men; the Prophet (S) said to 'Ali that: That is you and your Shi'ahs on the Day of Judgment, pleasing (Him) and pleased (from Him).

Ibn Mardawayh has transmitted on the authority of 'Ali that: The Messenger of Allah said to me: Did you not hear the Word of Allah: Those who believe and do good, surely they are the best of men; that is you and your Shi'ahs. My promise with you and your Shi'ahs is the Pool [hawd] when the nations will come there for accountability, you will be called with the title: The ones with shining foreheads.

Al-Shawkani has transmitted in Fath al-Qadir: vol. 5, pp 477, from Ibn 'Asakar saying: Ibn 'Asakar in Tarikh Madinat Damishq: vol. 42, pp 371: on the authority of Jabir ibn 'Abd Allah that: We were with the Prophet (S) so 'Ali ibn Abu Talib came, the Prophet (S) said: My brother has come to you. He then turned to the Ka'bah and struck it with his hand and said: I swear by the One in Whose hand is my life, surely he ('Ali) and his Shi'ah are the successful ones on the Day of Judgment. He then added: Surely, he is the first of you to believe. He is the most faithful with the covenant of Allah and the most firm on the Command of Allah, the most fair for the public, the best distributor with equality and he is the best of you in virtue before Allah. Thus, this verse was revealed: Those who believe and do good, surely they are the best of men. The companions of the Prophet (S) used to say whenever 'Ali would come: The best of men has come.

Refer to Yanabi' al-Mawaddah: vol. 1, pp 197, 223, vol. 2, pp 357, 452; Al-Sawa'iq al-Muhriqah: ch. 11, part 1, verse: 11, pp 161; and other Sunni Commentary and Traditional sources.

It has come in al-Mahasin: vol. 1, pp 171, hadith no. 140: From Abu Ja'far (A) about the Word of Allah, the Exalted: Those who believe and do good, surely they are the best of men; saying: They are the Shi'ahs of the Household (A).

It has come in Rawdat al-Wa'izin: pp 105: Al-Baqir (A) said: The Messenger of Allah (S) said to 'Ali starting with the verse: Those who believe and do good, surely they are the best of men; they are you and your Shi'ahs. Our meeting place is the Pool. When the people are being resurrected, you and your Shi'ahs will be satisfied, quenched of thirst, with shining foreheads.

It has come in Sharh al-Akhbar: vol. 1, pp 202, hadith no. 167: It is reported on the authority of 'Abd Allah ibn Muhammad ibn 'Umar ibn 'Ali that he said: This verse was revealed for 'Ali

and his Shi'ahs: Those who believe and do good, surely they are the best of men.

Al-Amali by Al-Shaykh al-Tusi: pp 252, 405 & 671; Mishkat al-Anwar: pp 167; and other Shi'ah sources.

64. Holy Qur'an, 98: 7.

65. Holy Qur'an, 5: 55.

66. Dhakha'ir al-'Uqba: pp 102; Al-Mu'jam al-Awsat: vol. 6, pp 218; Ma'rifat 'Ulum al-Hadith: pp 102; Sharh Nahj al-Balaghah by Ibn Abu al-Hadid: vol. 13, pp 277; Nazm Durar al-Simtayn: pp 86; Jami' al-Bayan (Tafsir al-Tabari): vol. 6, pp 389; Ahkam al-Holy Qur'an, vol. 2, pp 557; Shawahid al-Tanzil: vol. 1, pp 209 to 253 & 403; Al-Jami' li-Ahkam al-Holy Qur'an, vol. 6, pp 221; Tafsir Ibn Kathir: vol. 2, pp 74; Al-Durr al-Manthur: vol. 2, pp 293; Tarikh Madinah Damishq: vol. 42, pp 357; Al-Bidayat wa-al-Nihayah: vol. 7, pp 394; and other Sunni sources.

Al-Kafi: vol. 1, pp 289 & 427; Da'a'im al-Islam: vol. 1, pp 16; Al-Khisal: pp 580; Al-Amali by Al-Saduq: pp 186, majlis 26, hadith 4; Rawdat al-Wa'izin: pp 92; Manaqib Amir al-Mu'minin (A): vol. 1, pp 151, 170 & 189; Al-Amali by Al-Shaykh al-Tusi: pp 549, ch. 24, hadith no. 4; Al-Ihtijaj: vol. 1, pp 73 & 202; Tafsir al-'Ayyashi: vol. 1, pp 327; Tafsir al-Qummi: vol. 1, pp 170; Tafsir Furat al-Kufi: pp 125; Tafsir al-Tibyan: vol. 3, pp 558; and other Shi'ah sources.

67. Holy Qur'an, 5: 56.

68. Al-Amali by Al-Shaykh al-Tusi: pp 576, ch. 24, hadith no. 3.

69. Holy Qur'an, 4: 69.

70. Al-Khisal by Al-Saduq: vol. 2, pp 479, ch. 12, hadith no. 46.

71. Nahj al-Balaghah: Saying no. 150. Sayyid Radi says: If this book (Nahj al-Balaghah) had contained nothing save this short utterance, it would have sufficed as a successful piece of preaching, a specimen of high philosophy, an object of wisdom for the onlooker and a source of instruction for the meditative watcher.

72. Al-Amali by Al-Shaykh al-Mufid: pp 192.

73. Al-Kafi: vol. 1, pp 25.

74. Holy Qur'an, 13: 19.

75. Al-Mahasin by Al-Barqi: vol. 1, pp 193, ch. al-'Aql, hadith no. 11.

76. Al-Khisal by al-Saduq: vol. 1, pp 113, ch. 3, hadith no. 90.

77. Al-Khisal by al-Saduq: vol. 1, pp 128, ch. 3, hadith no. 129.

78. Al-Khisal by al-Saduq: vol. 1, pp 222, ch. 4, hadith no. 50.

79. Al-Khisal by al-Saduq: vol. 1, pp 230, ch. 4, hadith no. 71.

80. Al-Amali by al-Tusi: pp 229, ch. 7, hadith no. 53.

81. Holy Qur'an, 61: 3.

82. Nahj al-Balaghah: letter no. 53.

83. Al-Kafi: vol. 2, pp 76, ch. piety, hadith no. 1.

84. Al-Kafi: vol. 2, pp 78, ch. piety, hadith no. 13.

85. Al-Amali by al-Saduq: pp 479, ch. 62, hadith no. 4.

86. Al-Amali by al-Tusi: pp 222, ch. 8, hadith no. 34.

87. Al-Kafi: vol. 2, pp 80, ch. refraining from forbidden acts, hadith no. 3.

88. Holy Qur'an, 16: 97.

89. Nahj al-Balaghah: short sayings no. 229.

90. Misbah al-Shari'ah: pp 203, ch. 98.

91. Al-Kafi: vol. 2, pp 138.

92. Ibid.

93. Holy Qur'an, 9: 85.

94. Holy Qur'an, 20: 131.

95. Al-Kafi: vol. 2, pp 137.

96. Al-Amali by al-Tusi: pp 508, ch. 18, hadith no. 18.

97. Holy Qur'an, 2: 153.

98. Al-Kafi: vol. 2, pp 89.

99. Al-Kafi: vol. 2, pp 91.

100. Quran: 2: 156-7.

101. Al-Kafi: vol. 2, pp 92 & with slight difference in Al-Khisal by al-Saduq: vol. 1, pp 130, ch. 3, hadith no. 135.

102. Tafsir al-Qummi: vol. 1, pp 129, explanation of ch. 2, verse 200.

103. Ibid.

104. Al-Kafi: vol. 2, pp 91.

105. Holy Qur'an, 4: 147.

106. Holy Qur'an, 76: 1-3.

107. Holy Qur'an, 34: 13.

108. Holy Qur'an, 16: 121.

109. Al-Kafi: vol. 2, pp 98.

110. Al-Kafi: vol. 2, pp 99.
111. i.e. the previous prayer.
112. Al-Kafi: vol. 2, pp 99.
113. Al-Kafi: vol. 2, pp 94.
114. Holy Qur'an, 65: 3.
115. Holy Qur'an, 14: 7.
116. Holy Qur'an, 40: 60.
117. Al-Khisal: vol. 1, pp 101, ch. 3, hadith no. 56.
118. Al-Kafi: vol. 2, pp 111.
119. Al-Kafi: vol. 2, pp 112.
120. Ibid.
121. Al-Amali by Shaykh Saduq: pp 399, ch. 52, hadith no. 9.
122. Al-Amali by Shaykh Saduq: pp 711, ch. 39, hadith no. 9.
123. Al-Khisal: vol. 1, pp 50, ch. 2, hadith no. 60.
124. Al-Khisal: vol. 1, pp 104, ch. 3, hadith no. 63.
125. Al-Amali by Shaykh al-Tusi: pp 146, ch. 5, hadith no. 53.
126. Holy Qur'an, 41: 34-35.
127. Al-Kafi: vol. 2, pp 106.
128. Al-Kafi: vol. 2, pp 107.
- 129.
130. Kitab al-Tamhis: pp 74.
131. Holy Qur'an, 2: 206.
132. Al-Ihtijaj by Al-Tabarsi: vol. 2, pp 52 & Bihar al-Anwar: vol. 2, pp 84.
133. It is an area near the Prophet's (S) grave which is considered to be a piece of Paradise.
134. Holy Quran, 28:83
135. Bihar al-Anwar: vol. 1, pp 224, & Mishkat al-Anwar: pp 562.
136. Shaykh Saduq, Divine Unity: pp 68, ch. 2, hadith no. 22.
137. Holy Qur'an, 22: 73.
138. Holy Qur'an, 22: 74.
139. Holy Qur'an, 19: 93.
140. Holy Qur'an, 25: 63-76.
141. Holy Qur'an, 16: 128.
142. Nahjul Balaghah: sermon no. 192.
143. Holy Qur'an, 48: 28.