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46. Reward Of Honoring And Respecting One Who Is Higher In Status

The rewards and benefits of respecting and honoring the greater one will be there for him due to this *Dua*. Here we shall have to discuss and investigate a number of points:

First: About the rewards and benefits of paying respect.

Second: Meaning of respecting

Third: About the types of paying respect and how it is obtained by praying for the seal of the successors and Imams (aj).

First Topic: Rewards And Benefits Of Paying Respect

What I have obtained from labor of research are six benefits. Perhaps someone may study more about it and derive more points from traditional reports. The six benefits that I have collected are as follows:

1. Glorifying Allah, The Mighty And The High

In *Kafi* in a near–authentic report, it is mentioned from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: "Among the ways of paying respect to Allah is honoring aged Muslims." 1

In Wasailush Shia, through a correct chain of narrators it is narrated from His Eminence that he said:

"Among the ways of paying respect to God is according respect to aged people."2

It is narrated from the same Imam that he said:

"Among the types of paying respect to Allah, the Mighty and Sublime is respecting the believers who are advanced in age, and one who honors a believer has respected the Almighty Allah and one who considers a believer lowly the Almighty Allah would send to him someone before his death who would consider him lowly."3

In that book it is narrated from the Messenger of Allah (S) that he said:

"Among the ways of honoring the Almighty Allah is to accord respect to a believer who is senior in age."4

In another tradition through Sunni channels from the Messenger of Allah (S) it is narrated that he said:

"Obey those senior in age as among the ways of honoring the Almighty Allah is respect of aged people."5

I say: Since the nobility and greatness of Islam is higher than all nobilities and greatnesses, those who have more precedence in it, their honor and respect is worthier in the view of Allah. And there is no doubt that their honor is equal to honoring and respecting Allah, the Mighty and Sublime because they have precedence in worship and obedience.

2. Security From Fear On The Judgment Day

In *Wasailush Shia* through a trustworthy chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: "One who considers seniority in age as an excellence worth respect, would be protected by the Almighty Allah from fear on the Judgment Day." 6

Through same chain of narrators it is narrated from Imam Ja'far Sadiq (as) that he said:

"For one who honors and respects an aged person in Islam, the Almighty Allah keeps him secure from terror and fear on the Judgment Day."7

It is mentioned that the Messenger of Allah (S) said:

"One who recognizes the excellence of an aged person and due to his age, pays respect to him, the Almighty Allah would grant him security from fear on the Judgment Day."8

3. Proximity To The Court Of Allah

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Among all the things that the Almighty Allah revealed to Dawood was: O Dawood, just as the most proximate people to the Almighty Allah are the humble ones, in the same way the most distant persons from the Almighty Allah are the arrogant."9

4. Fulfillment Of A Part Of The Rights

In *Darus Salaam* quoting from the book of *Man Laa Yahzarul Faqih* it is mentioned from the Messenger of Allah (S) that he said:

"A believer has seven rights on another believer made obligatory by the Almighty Allah: His respect in his absence..." 10

I say: Perhaps it implies that 'obligatory' is taken in dictionary meaning, that is proof. It means that Allah, the Mighty and the High has made these rights of one believer on another, as the grades of honoring – in his absence and presence – are different. Some are obligatory, like: refuting his *gheebat* (back–biting) and some are recommended like: Praying for him and praising him during his absence. And it should be known that when these rights are proved for the believer they are proved first and foremost for the Imam of the believers.

5. Earning Love

Through this act the supplicant becomes the favorite of his master, because this act is a favor and an expression of love and both are eligible for the Imam's love. In addition to the respect and honor that is in it, it also sows the seeds of love in the heart of one who is humble to him. Rather, principally the quality of humility creates love among the people, and this matter is perceptible. It has also come in a number of traditional reports.

In Darus Salaam it is narrated from Amirul Momineen (as) that he said:

"Three things cause love: Good manners, respect and humility."

It is narrated from His Eminence, Abu Ja'far Bagir (as) that he said:

"Three things cause love: Giving loans, humility and generosity."

6. Elevated Status In The Court Of The Almighty Allah

In *Usool Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (as) in a lengthy tradition from the Messenger of Allah (S) that he said:

"Indeed, *Sadaqah* brings increase for the giver, so give *Sadaqah* – may Allah have mercy on you – and indeed, humility gives respect, status and honor to the doer, so practice humility so that Allah may give you a high status, and indeed forgiveness increases the respect of the forgiver, therefore observe

forgiveness so that the Almighty Allah may give you respect."11

In the same book through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Indeed, two angels in the heavens are appointed on the people, thus for one who does humility for Allah, they increase his status and for one who practices arrogance, they make him lowly." 12

Through authentic chain of narrators it is narrated from His Eminence that the Messenger of Allah (S) said:

"For one who practices humility, the Almighty Allah elevates his status and for one who is arrogant, the Almighty Allah brings him down." 13

In the book of *Man Laa Yahzarul Faqih* from the advices of the Messenger of Allah (S) to Ali is as follows:

"O Ali, by Allah if humility is in the depths of a well, Allah, the Mighty and Sublime sends a breeze which raises it up higher than others in the kingdom of the evils." 14

In Usool Kafi it is narrated from His Eminence, Abul Hasan Moosa bin Ja'far (as) that he said:

"The Almighty Allah revealed to the mountains: I shall make the ark of My servant, Nuh come to land at one of your sides. Thus the mountains stretched their necks to get noticed, but Mt. Judi observed humility – and that is the mountain near you – thus the ark touched land at its side..." 15

The prominent Shaykh, Abul Qasim Ja'far bin Muhammad bin Quluwahy Qummi (q.s.) in the book of *Kamil az-Ziyaraat* through his own chain of narrators relates from Safwan bin Jamal that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) that he said: "Allah, the Mighty and the High gave precedence to some lands and waters over others, thus some of them became proud and some of them oppressed, and no land or water remained but that it was punished for leaving humility for Allah till the Almighty Allah made the polytheists gain power on the Kaaba and sent salty water on Zam Zam that mixed with its flavor."

"And indeed, Kerbala and the water of Furaat was the first land and water that the Almighty Allah gave sanctity to. Thus the Almighty Allah told them: Speak up about the excellence that the Almighty Allah has granted you? They said: When the lands and waters became proud over each other. We said: I am the blessed sacred land of Allah, there is cure in my dust and water but I am not proud, rather I am humble and lowly for one who gave me this quality and I don't show pride to those who are lower than me; rather thanks be to Allah."

"So Allah increased its excellence and status due to its humility and thankfulness for Allah, for the sake

of Husain (as) and his companions. After that Imam Ja'far Sadiq (as) said: "One who is humble for Allah, the Almighty Allah elevates his position and one who is proud, the Almighty Allah makes him lowly." 16

In fourteenth volume of Biharul Anwar quoting from Makarim it is said:

Ibne Khuli brought a vessel of honey mixed with milk for the Holy Prophet (S). But His Eminence refrained from it and said: "Two drinks at a time, and two vessels in one?" Then he said: "I do not prohibit them, but I don't like to feel proud and be pulled to the accounting on the Judgment Day over the excess of the world, and I prefer humility; as one who is humble to Allah, the Almighty Allah elevates him." 17

Also quoting from the Book of Piety through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (as) it is mentioned that:

The Messenger of Allah (S) was in Masjid Quba to break his fast on Thursday. He asked: "Is there something to drink?" Aws bin Khawla Ansari brought for him a tumbler of milk laced with honey. But when he tasted it, he pushed the vessel aside and said: "If one has two things to drink one must be content with one of them. I don't prohibit drinking them (together) but I observe humility for Allah; as indeed, one who is humble to Him, He elevates him; and He degrades one who is arrogant. And one who follows moderation in his life, the Almighty Allah gives him sustenance and one who overspends is deprived by Him, and Allah likes one who remembers Him much." 18

Second Topic: Meaning Of Humility

We should know that humility and arrogance are among the sensual qualities and conditions whose effects are most prominent. And humility is that a person considers himself lowly in comparison to others; and arrogance is that a person regards himself to be superior to someone else, and considers the other person to be lower than himself.

From this rule we come to know about the difference between arrogance and pride, because pride is that in which a person thinks that he is good in appearance, perfections or deeds or in ancestry with regard to all these things. On the contrary, arrogance is that one considers himself better than others.

Arrogance has originated from ignorance as the person is ignorant of his defects and merits of others or he is unaware of them.

Just as this sensual quality is called arrogance, its effects are also called by this title. For example: Walking in an arrogant way, dragging the garments on the ground, not replying to *Salaam* etc. In the same way, humility is a quality whose effects are also called as such. They are respect of elders, sitting with the poor, heeding to their pleas and replying to *Salaam* etc.

We should know that arrogance is among the worst qualities and a cause of destruction of faith and a large number of verses of the Holy Qur'an and traditional reports have come against it. Of them are as

follows:

Thiqatul Islam Kulaini in *Usool Kafi* through his own chain of narrators has narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"The roots of infidelity are in three things: jealousy, arrogance and greed..." 19

In the same book it is narrated from Imam Ja'far Sadiq (as) that he said:

Abu Ja'far (as) said: "Honor is the dress of the Almighty Allah, and pride befits Him only. Thus one who adopts these things is thrown headlong into Hell by the Almighty Allah." 20

Through his (author's) own chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Pride is fit only for Allah, and the proud person is having conflict with the Almighty Allah in it."

Also through his (author's) own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:21

"Pride is the garment of Allah (only He deserves to feel proud), thus one that competes in it with the Almighty Allah, He throws him headlong into Hell."22

Through trustworthy chain of narrators as good as authentic, it is narrated from Imam Ja'far Sadiq (as) that he said:

"In Hell there is a valley called Saqr for the arrogant ones. It complained about its own heat to Allah, the Mighty and Sublime and begged him to let it breathe once. So when it inhaled, it burnt up Hell."23

Through his own chain of narrators it is narrated from Imam Ja'far Sadiq (as) that he said:

"The arrogant people will come on the Judgment Day in the form of ants; people would trample them till the Almighty Allah concludes the accounting." 24

There is no contradiction between this traditional report and another mentioned in *Kafi*. In that Muhammad bin Muslim narrates from one of the two Imams [Baqir and Sadiq (as)] that he said:

"Will not enter Paradise one who has an iota of arrogance in his heart." The narrator said: I said: "We all belong to Allah and to Him we shall return." He asked: "Why did you say this?" I said: "Due to what I heard from you." He said:

"It is not as you imagine, I meant to say denial and nothing but denial."25

Because this tradition has specified the chastisement of being deprived from Paradise to denial and disobedience from worship and obedience of the Almighty Allah, obedience of the enemies of His

prophets and saints, like Iblees etc, and the group of the enemies of the Imams (as). The previous traditional report proves that the arrogant people are Hellish – whether they are deniers of the Almighty Allah or not – but their not being admitted to Paradise does not contradict it. And as for proving the fact that the denial of entry to Paradise is restricted only for these arrogant people and not that arrogance should be taken as denial of Allah.

The conclusion is that humility is the key to all good and arrogance is the key to all evil because arrogance keeps the person away from obtaining merits and getting rid of defects. This would be explained in detail at another place, and if the Almighty Allah gives *Tawfeeq* I will write a complete book on this topic, *Insha Allah Taala*.

Third Topic: Types Of Humility

We should know that humility is an additional matter such that as many additions are made to it as many types of it emerge. For example: humility for Allah, the Mighty and the High. And humility for His prophets and saints, and humility for the aged people, and humility with regard to the parents, and the teacher, the student, the believer, the nobles, the scholars, and humility in living and sitting, in eating, in dressing and marriage, and humility in walking, speaking, and other numerous types. And each of these has valuable benefits and to talk about all of them would prolong this book and it is also not concerned with our main subject.

As for *Dua* for the seal of the successors, His Eminence, the Master of the Time (aj), it is a type of humility. *Duas* that are recited by man and others are of various types, such as:

- *Dua* for mercy and favor, like: *Dua* of the father for his son, *Dua* for a brother for his brothers and *Dua* of the angels for the visitors of the grave of Imam Husain (as) etc.
- *Dua* for reward and recompense, like: *Dua* of one who has received a favor, or that a harm has been removed from him for the one who done that favor or removed that harm, and *Dua* of the student for his teacher, and such other *Duas*...
- *Dua* in favor of another in hope of gaining his favor, and the difference between this and the previous types is that the latter are in response to something that has been done already while this is in anticipation of getting something in the future.
- *Dua* for paying respect and showing humility, like: *Dua* of the people for the elders and scholars, as mostly the *Dua* for them is for honoring and respecting them and showing humility to them. Rather, not praying for them in gatherings from the pulpits is considered as their disrespect.

Now that you know this matter I say: *Dua* for our master, the Master of the Time (aj) and supplicating the Almighty Allah for his early reappearance is having all the angles in it together and each of these are having important effects and benefits.

First topic: That is praying for favor and blessings – all the causes of giving favor and being affectionate are present in the being of His Eminence, from which we shall mention a few:

- 1. He is the real father of believers.
- 2. He is the true brother of the believers.
- 3. He is homeless and having few helpers.
- 4. He is in occultation and far away from the friends.
- 5. He is oppressed as his rights have been usurped.
- 6. He is oppressed because revenge has not been taken for the bloodshed of his forefathers and relatives.
- 7. Faith.
- 8. He is having many enemies but his friends are weak.
- 9. He is in too much sorrow and grief due to the hardships of his Shias and friends during the period of his occultation.
- 10. Prolonging of the period of distress and hardships of His Eminence.
- 11. The value of His Eminence is ignored among the people and their deviation from his practice.
- 12. Decrease in believers who follow and serve His Eminence.

And other factors that shall become clear if we contemplate on the circumstances surrounding His Eminence today.

Thus the sincere believer, by praying for His Eminence, would obtain those effects and benefits that we have indicated; as in this *Dua* there is reward of doing good to the father, observing the rights of the brother, helping the homeless and oppressed, helping the real believer, consoling one who is sad and aggrieved, caring for one who is in hardships and honoring a scholar whose true value is not appreciated.

As for the second topic: – That is praying for having received a favor or reward from others – in the Part Three and Four of the book we said: All the favors and blessings that we enjoy are through the medium and bounty of the being of His Eminence. In addition to this, there are different favors of His Eminence on us: like he prays for us, keeps away enemies from us and is forbearing to us. Then there are benefits of knowledge and intercession for us and such others that the tongue is unable to mention them all. And Allah, the Mighty and Sublime says in Surah Rahman:

. هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

. فَبأَيِّ آلَاءِ رَبَّكُمَا تُكَذَّبَان

"Is the reward of goodness aught but goodness? Which then of the bounties of your Lord will you deny?" (Qur'an, Surah Rahman 55:60-61)

Thus O one who acknowledges the reward of bounties of the master you are helpless in recompensing for them, but can you not take out an hour from the hours of the night and the day which pass by, out of your control and keep it especially to pray for the Master of the Time (aj)? Can you not take out an hour from twenty–four hours to pray for one who has bestowed you with so many types of favors? How sad and how unjust it is! If what we have said does not move your heart and does not impel your tongue to pray for your master, then wake up from the slumber of unawareness and remove the curtains of ignorance from your eyes and know that one who intends good, does not lie to his people.

As for the third topic: – *Dua* for others in anticipation of his favor or reward – in the Part Four of the book we have explained that more and greater rewards and bounties will be received by the believers in the time of the reappearance of the seal of the Imams (aj). On the basis of this, it is better that we pray for his early reappearance so that we may be bestowed by the bounties and favors of His Eminence.

As for the fourth topic: – *Dua* for others as a mark of respect and honor – I say: Do you know anyone greater, more respected, more deserving, more knowledgeable and more excellent than His Eminence? If someone says: Yes. I would say: You are a misguided fool. And if you say: No. I would say: Then why do you not pay respect to Allah? Have you not heard the statement of the Messenger of Allah (S) that:

"Respect of elders is a form of respecting the Almighty Allah."

Other such traditions are also there. Thus when respecting the aged and elderly Muslims is such, how can be described the practical merit and reward of respecting and honoring the best of the elders of Muslims? The Imam, the master, the scholar of humanity, such that the pen is incapable of describing him perfectly and paying homage to him. Thus do you not contemplate on the Holy Qur'an or are there locks on your hearts?26

Now that you have understood this discussion I say: *Dua* for the early reappearance of our master, His Eminence, the Master of the Time (aj) is paying respect and honor to His Eminence in his absence and presence. Because though apparently he is absent from the view of the people, he is present in the hearts of the believers; and he is looking at the people and is a witness of all their actions just like one who is living with them in their house.

If you have any doubt in this, look at the books of traditions so that the complete reality is known to you.

Among the traditions that prove that Imam (as) is a witness of the acts, deeds, thoughts and circumstances of the people and he sees them, is a tradition that has come from Rameela that he said:

During the period of Amirul Momineen (as) my condition was very bad and I was seriously ill. On Friday I saw that my condition was better, I said to myself: I don't see anything better than that I should bathe and pray behind Amirul Momineen (as). So I did this. I went to the Masjid and when Amirul Momineen (as) mounted the pulpit my condition again became bad and when His Eminence went out of the Masjid and entered the quarters I accompanied him inside. He asked: "Rameela, I see that you are confused about yourself?" I replied: "Yes." And I told him about my conditions and also mentioned my apprehension during the Prayer.

He said: "O Rameela, no believer falls ill but that we also fall ill with him, and no believer becomes aggrieved but that we also become aggrieved, and none of them prays but that we say Amen to his prayers. And none remains silent but that we pray for him." I asked: "O Amirul Momineen (as), may I be sacrificed on you, is this with regard to one who is with you in the quarters, or can you see people all over the world?" He replied: "Rameela, no believer anywhere in the world is away from our sight."27

In the same book through his (author's) own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"The world for the Imam (as) is in the form of a semicircle but the Imam did not take it, and he just eats from around it just as one of you eats from the dinner table whatever you like. Thus nothing from the world is concealed from Imam (as)."28

Also through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Indeed, the Imam hears in the womb. And when his fetus is four months, on his right arm is inscribed:

"And the word of your Lord has been accomplished truly and justly; there is none who can change His words."

"And when he is born, a beam of light stretches between the earth and the heavens. And when he walks, a pillar of light is appointed for him through which he can see all over the world." 29

In that same book it is narrated from Ahmad bin Muhammad from Ali bin Hadeed from Jameel bin Darraj that he said: Some of our companions have narrated that he said:

"Do not say anything about the Imam (as) for he hears even when he is in the womb. And when he gets the *Wilayat*, an angel writes on his forehead:

"And the word of your Lord has been accomplished truly and justly; there is none who can change His words."

"And when he gets the office of Imamate, for him in every area, an illuminated place is appointed by which he can see the deeds of the people."30

In another tradition from His Eminence, Abul Hasan Moosa bin Ja'far (as) it is narrated that he said:

"Indeed, the Imam on the earth is in the position of the Moon and it is in its place. He is aware of everything."31

Through his own chain of narrators it is narrated from Mufaddal bin Umar that he said:

I asked His Eminence, Imam Ja'far Sadiq (as) about the knowledge of the Imam with regard to that which is all around the world. Whether he is aware about them when he sits at his house behind the curtains?

So His Eminence said: "O Mufaddal, Allah, the Blessed and the High has appointed five spirits for the Holy Prophet (S): Soul of life with which he walks and moves; the soul of strength and power, with which he arises and fights *Jihad*; the soul of carnality, with which he eats, drinks and has lawful conjugal relations with his wives; the soul of faith, with which he commands and dispenses justice; the soul of sanctity – Ruhul Qudus – with which he bore the responsibility of prophethood. Thus when the Holy Prophet (S) passed away, the Ruhul Qudus was transferred from him to the Imam (as). Neither the Ruhul Qudus sleeps nor becomes inattentive, neither it becomes busy nor does it forget. The other four souls sleep, become inattentive and busy but the Ruhul Qudus is stable. Through it can be seen whatever is there in all the parts of the world."

I asked: "May I be sacrificed on you, Can the Imam touch something that is in Baghdad?" He replied: "Yes, whatever is there under the sky."32

Shaykh Sadooq – may Allah have mercy on him – in the book of the merits of the month of Ramadan through his own chain of narrators has narrated from His Eminence, Abul Hasan Ali bin Moosa ar–Reza (as) that he said:

"One who is inimical to our Shias has been inimical to us. And one who loves them has loved us. Because they are created from our essence and dust. Thus one who loves them is from us and one who is hostile to them is not from us. Our Shias see through the effulgence of Allah, they live under the mercy of Allah and they are bestowed with divine honors. None from our Shias falls sick but that we fall sick with his illness. And none is aggrieved but that due to his sorrow we also become sad. And none becomes happy except that due to his joy we are also pleased. And none of our Shias is out of our sight in whichever corner of the earth he might be.

And whoever from our Shias dies indebted, the repayment of his debts is upon us. And whatever property he leaves is for his heirs. It is our Shias who establish the Prayer, pay the *Zakat*, go for the Hajj of the House of Allah, fast during Ramadan, love the Ahle Bayt (as) and dissociate from their enemies. It

is them that are the people of faith and piety, and the folks of abstemiousness and devoutness.

Whoever rejects them has rejected Allah, whoever ridicules them has ridiculed Allah. Because they are the true servants of Allah and truly His *Awliya*. By Allah, each of them would intercede for persons numbering the population of the Rabia and Mudhir tribes. Thus the Almighty Allah would accept his intercession in their favor because of his respectability in the view of Allah.

I say: Traditional reports that prove the matter under discussion are in large numbers and they are mentioned in books of traditions.

Also that which supports this matter are traditions that state that the Imams (as) are witnesses over the creatures; that are mentioned in *Usool Kafi* and other books. Because the meaning of *Shaheed* is one who witnesses, as is obvious to the literate people.

The conclusion is that just as *Dua* for the elders, in their presence, is a way of paying them respect and honoring them, in the same way *Dua* for the elder of the elders and the noble of the nobles in this time, His Eminence, the Master of the Time (aj) in his presence is a way of according him respect and showing humility to him. And since the whole world is under the watchful eyes of His Eminence (aj), it is better for the believer that whichever way he turns, and wherever he might be, he must accord respect to that great personality through his prayers.

We should know that humility for Imam (as) is of two types: Mental and physical. Mental humility is that the believer should have faith the Imam (as) is the most superior personality after His Eminence, the Seal of the prophets. He is higher than the angels and all other messengers. And also should have faith that Allah, the Mighty and Sublime has not created anything greater than the Messenger of Allah (S) and his Purified Progeny.

This is our belief, we live on it and die upon it. And *Insha Allah* we would be raised again with the same code of faith in *Qiyamat*. There are exceeding number of traditional reports on this matter such that they reach to the level of *Tawatur* and are confirmed authentic. And if we liked, we could have mentioned them and prolonged this book, but instead of that I pray that the Almighty Allah gives me *Tawfeeq* to write a separate book on them; and thus this much is sufficient for those who understand.

From Sayyid Jazaeri – may Allah have mercy on him – it is mentioned that:

"There are a large number of traditional reports that prove this, and the number of traditions that have reached us are almost one thousand."33

Shaykh Sadoog in his *Itiqaadaat* says:

"...and it is obligatory to believe that Allah, the Mighty and Sublime has not created anything superior to Muhammad (S) and the Imams (as)..."34

Allamah Majlisi in his Itiqaadaat says:

"Thus it is necessary one should believe regarding the Holy Prophet (S) and the Imams (as) that they are superior to all the creatures and they are higher than all the prophets and all the angels."35

That which proves this point from among all the traditional reports is the tradition that Thiqatul Islam Kulaini has mentioned in *Usool Kafi* through his own chain of narrators that Amirul Momineen (as) said:

"Verily, had Allah, the Blessed, the Sublime, so willed, He would have had Himself known (directly) by His slaves; but He has made us the gates to Him, the *Sirat* (path) to Him, the way to Him, and the direction through which He can be approached. Those who have strayed from our mastership (*wilayah*) or preferred others over us, are those who have deviated from the path..."36

That which supports this point are traditions that state that the Imams (as) are exactly like the Holy Prophet except in the matter of prophethood. For example it is mentioned in *Usool Kafi* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: "We are same in the matter of command, understanding, lawful and unlawful. And as for the Messenger of Allah (S) and Ali (as), they have their own merits."37

In the same way another tradition says:

"The Imams (as) have 72 names of the Great Names. This number was not with any of the great prophets." 38

There are other matters that are not unknown to those who are familiar with traditions.

As for practical humility for Imam (as); it is also of two types: Obligatory and recommended.

1. That which is obligatory is to avoid all that is disrespectful to Imam (as) and to be fearful of the sacred call of His Eminence: That is not standing when the name 'Qaim' is pronounced in public gatherings, considering it unimportant – God forbid – inspite of the fact that other people stand up. It is so because to consider the Imam unimportant tantamount to considering the Almighty Allah of no consequence. In *Wasailush Shia* there is a tradition from Imam Ja'far Sadig (as) that he said:

"Thus the meaning of *Kufr* (denial) is every disobedience of the Almighty Allah from the aspect of obstinacy, denial, audacity and carelessness however small or big it might be, and the doer of it is a *Kafir*..."39

2. And as for the recommended humility it is other than that. For example: *Dua* for His Eminence and standing up at the mention of his sacred name and reciting *Salawaat* on him, and other matters that come under this topic and which imply humility.

- 2. Wasailush Shia, Vol. 8, Pg. 466
- 3. Wasailush Shia, Vol. 8, Pg. 467
- 4. Wasailush Shia, Vol. 8, Pg. 468
- 5. Wasailush Shia, Vol. 8, Pg. 468
- 6. Wasailush Shia, Vol. 8, Pg. 467
- 7. Wasailush Shia, Vol. 8, Pg. 468
- 8. Wasailush Shia, Vol. 8, Pg. 468
- 9. Kafi; Vol. 2, Pg. 123
- 10. Man Laa Yahzarul Faqih, Vol. 4, Pg. 398
- 11. Kafi; Vol. 2, Pg. 121
- 12. Kafi; Vol. 2, Pg. 122
- 13. Kafi; Vol. 2, Pg. 122
- 14. Man Laa Yahzarul Faqih, Vol. 4, Pg. 362
- 15. Kafi; Vol. 2, Pg. 124
- 16. Kamil az-Ziyarat, Pg. 271
- 17. Biharul Anwar; Vol. 66, Pg. 324
- 18. Biharul Anwar; Vol. 66, Pg. 324
- 19. Kafi; Vol. 2, Pg. 289
- 20. Kafi; Vol. 2, Pg. 309
- 21. Kafi; Vol. 2, Pg. 309
- 22. Kafi; Vol. 2, Pg. 310
- 23. Kafi; Vol. 2, Pg. 310
- 24. Kafi; Vol. 2, Pg. 311
- 25. Kafi; Vol. 2, Pg. 310
- 26. Surah Muhammad 47:24
- 27. Basairud Darajaat, Pg. 259
- 28. Basairud Darajaat, Pg. 408
- 29. Basairud Darajaat, Pg. 434
- 30. Basairud Darajaat, Pg. 435
- 31. Basairud Darajaat, Pg. 435
- 32. Basairud Darajaat, Pg. 454
- 33. Anwaar an-No'maaniya, Vol. 1, Pg. 33
- 34. Itiqaad Sadooq, Printed with Baab Hadi Ashar, Pg. 97
- 35. Itiqaad Majlisi, Pg. 78
- 36. Kafi; Vol. 1, Pg. 184
- 37. Kafi; Vol. 1, Pg. 275
- 38. In Usool Kafi, Vol. 1, Pg. 222, Tr. 6 is as follows: "They suck at moisture while they leave aside the great river." It was said to him: "What is (this) great river?" He said: "The Messenger of Allah (s.a.) and the Knowledge which Allah gave to him. Verily, Allah, to Whom belong Might and Majesty, gathered together in Muhammad (s.a.) the Sunnah of the prophets from Adam right down to Muhammad (s.a.)." It was said to him: "What are these Sunnah?" He said: "The knowledge of the prophets, all of it. And the Messenger of Allah (s.a.) transmitted this, all of it, to Amir al-Momineen (as)." A man said to him: "O son of the Messenger of Allah! Was Amir al-Momineen more knowledgeable, or some of the prophets?" Abu Ja'far (as) said: "O man, listen to what he says. Surely, Allah opens the ears of everyone whom He wishes to. I told him that Allah has gathered together in Muhammad (s.a.) the knowledge of the prophets and that He has brought together this, all of it, in Amir al-Momineen (as). And he (this man) asks me if he is more knowledgeable or some of the prophets!"
- 39. Wasailush Shia, Vol. 1, Pg. 24

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