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Chapter 9: Some Sciences Of The Imam

As for the sciences of Imam Zayn al-'Abidin, peace be on him, they were an automatic extension to the sciences of his fathers, who inherited them from the Prophet, may Allah bless him and his family. The historians unanimously agreed that the Imam was the most knowledgeable of the people in all sciences and arts. The proof of this is that the religious scholars and reporters narrated countless sciences on his authority. 1 We will briefly present some of his knowledge and sciences as follows:

The Hadith (Tradition)

As for the holy hadith, it is of great importance in Islamic sciences, for it explains objectively and comprehensively all the religious precepts which Allah has mentioned in the Holy Qur'an. It mentions their kinds, which are: obligatory (wajib), forbidden (muharram), desirable, (mustahab) reprehensible (makkru'h), and permissible (mubah). It mentions their parts, their conditions, their legal impediments, and all necessary things concerning them. It specifies and limits the general (verses) of the Book. It mentions the manners of behavior and rules of morals. Moreover it gives methods that make man happy and set right his character.

Anyhow, Imam Zayn al-'Abidin, peace be on him, was the greatest and most important narrator in Islam, and his narration is of great importance with the traditionalists, especially as it concerns those traditions reported by al-Zuhri on his authority. Abu' Bakr b. Abi Shayba said: "The most authentic chain of authorities is al-Zuhri on the authority of 'Ali b. al-Husayn on the authority of his father on the authority of 'Ali.2" The Imam, peace be on him, reported a large group of traditions on the authority of his grandfather, the greatest Prophet, may Allah bless him and his family, of Imam 'Ali, the Commander of the faithful, peace be on him, of his father Imam al-Husayn, peace be on him, and of others. We will mention some of his narrations:

His Narrations on the Authority of the Prophet

Imam Zayn al-'Abidin, peace be on him, narrated a brilliant group of traditions on the authority of his

grandfather, Allah's Apostle, may Allah bless him and his family. The following are some of them:

- 1. He, peace be on him, reported on the authority of Allah's Apostle, may Allah bless him and his family, who said: "Waiting for relief is worship. Whoever is satisfied with a little provision, Allah is satisfied with his little work.3" This holy tradition urges the Muslim person in a wise manner to avoid despair of Allah's mercy; rather he/she must be patient and wait for ease, for all affairs are only in the hand of Allah, the Exalted, Who manages the affairs of His servants. This tradition also prevents man from fatiguing himself for attaining material things, for Allah divides provisions among His servants.
- 2. The Imam, peace be on him, reported on the authority of Allah's Apostle, may Allah bless him and his family, who said: "By Him in whose hand is my soul, nothing is better than adding clemency to knowledge.4" The Prophet, may Allah bless him and his family, urged man to adopt knowledge and clemency which are among the original qualities through which man's character prospers, and through which his life and behavior develop.
- 3. The Imam, peace be on him, reported on the authority of his father Imam, Imam al–Husayn, peace be on him, on the authority of Allah's Apostle, may Allah bless him and his family, who said: "Showing love to men is the head of intellect, after faith in Allah, the Great and Almighty. 5" Indeed, showing love to men and attaining their sentiments are among the most manifest qualities of man's character. They are a proof of the completion of his intellect and the abundance of his perfection and excellence, and are among the greatest earnings in his life.
- 4. The Imam, peace be on him, reported on the authority of Allah's Apostle, may Allah bless him and his family, who said: "Faith is words and actions.6" Faith is not mere words that vanish in space; rather it is action and striving in life.
- 5. He, peace be on him, related from the Prophet, may Allah bless him and his family, who said: "Faith is confession with the tongue, knowledge through the heart, and action with the limbs.7"

Faith depends on three affairs:

First, it depends on confessing with the tongue which shows what has been impressed in the inner self.

Second, the heart should know in detail the thing in which it has believed. Hence, if there is no knowledge through the heart, there is no faith.

Third, faith should be accompanied by action with the limbs.

6. Al–Zuhri reported on the authority of Imam 'Ali b. al–Husayn, peace be on him, on the authority of the Prophet, may Allah bless him and his family, who said: "The people of two creeds do not inherit each other, nor does a Muslim inherit an unbeliever, nor does an unbeliever inherit a Muslim." Then he, may Allah bless him and his family, recited: "Those who disbelieve are friends of each other." The Muslim jurists unanimously agreed that unbelief cut off inheritance.

7. The Imam, peace be on him, reported on the authority of his father, on the authority of the Commander of the faithful, peace be on him, on the authority of Allah's Apostle, may Allah bless him and his family, who said: "The foot of a servant will not disappear on the Day of Judgment until he is questioned about four (things): about his span, in what he spent it, about his youth, in what he spent it, about his possessions, where he earned them and in what he had spent them, and about the love toward us, the Household (of the Prophet).9"

This holy Prophetic tradition shows the following affairs:

- A. On the Day of Resurrection, Allah will question man: "Did you spend the days of your life in obedience to Me and in good pleasure of Mine, that I may repay you for them? Or did you spend them in disobedience to Me, that I may punish you with justice?"
- B. Allah will question man: "Did you spend the days of your youth, which was the bloom of your life, in disobedience to Me, that I may punish you for them? Or did you spend them in obedience to Me, that I may repay you for them?"
- C. Allah will question man: "Did you earn your possessions legally? Did you spend them in the good pleasure of Mine, that I may repay you for them? Did you earn them through illegal ways such as usury and falsehood and spent them in disobedience to Me, that I may punish you for them?"
- D. Allah will question man about the love for the members of the House (*ahl al-Bayt*), peace be on them, who are life-boats and security for mankind. Hence whoever loves them, his road will surely lead to the Garden, and whoever hates them, his road will certainly lead to the Fire, as the narrators have unanimously agreed on this.
- 8. He peace be on him, reported on the authority of his father, on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family, who said: "The most lovable act for Allah is making the believer pleased. 10" Islam take great care of the unity and solidarity of Muslims. Hence it urges believers to delight each other in order to spread love and friendship among them.
- 9. He, peace be on him, said: [The Messenger of Allah, may Allah bless him and his family, said:]

"Nothing better than good manners will be placed in the person's scales on the Day of Resurrection. 11"

Clinging to noble moral traits is among the most valuable things which man possesses in his life and among the best works which he stores for his life in the next world. Hence Islam has summoned man to adopt them.

10 He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, would say in the end of his sermon:]

"Blessed is he whose morals are good, whose nature is pure, whose inner self is righteous, his open

behavior is good, who spends the surplus of his possessions (in the way of Allah), withholds the surplus of his words, and treats people with justice. 12"

The Prophet, may Allah bless him and his family, urged the Muslim person to follow outstanding qualities and to cling to the following:

- 1. Good manners.
- 2. The purification and righteousness of conscience.
- 3. Virtues and the rules of conduct
- 4. Spending the surplus of possessions in the way of Allah such as helping the poor and the weak.
- 5. Restraining the surplus of words and refraining from entering dull affairs.
- 6. Treating people with justice, that is through clinging to the truth even if it is against yourself.
- 11. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, say:]

"Whoever wants Allah to prolong his lifetime and increase his provision, let him join his womb relatives, for womb relatives will have fluent tongues on the Day of Resurrection. They will say: O Lord, join him who had joined us, and cut him off who had cut us off. 13"

Indeed, joining womb relatives strengthens the links of the family which is the first foundation in building society. When love and friendship prevail family, society becomes righteous and united. Hence, Islam takes great care of unity and solidarity of society through summoning its followers to join each other.

12. He, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, say:]

"The most lovable ways for Allah, the Great and Almighty, are two: Repelling rage with clemency and misfortune with forbearance. 14" The greatest Prophet, may Allah bless him and his family, did his best to build the Muslim's character on clemency and forbearance, which are among the most prominent qualities of man. Hence, whoever has such qualities will have a perfect character.

13. He, peace be on him, reported on the authority of his fathers, on the authority of the Prophet, may Allah bless him and his family, who said: "Indeed, Allah, the Great and Almighty, created reason from stored, hidden light through His previous knowledge with which He acquainted neither the prophets, the envoys, nor the angels brought nigh. Hence, He made knowledge its breath, understanding its soul, asceticism its head, modesty its eye, wisdom its tongue, clemency its concern, and mercy its heart. Then He strengthened and filled it (reason) with ten things: certainty, faith, truthfulness, tranquillity, sincerity, gentleness, giving, content, submission, and thanksgiving. Then He, the Great and Almighty, said to reason: Turn back, and it turned back. Then He said to it: Come, and it came. Then He said to it: Speak, and it said: Praise belongs to Allah who has neither support, nor rival, nor likeness, nor match, nor

equal, toward whose mightiness all things are humble. Hence, Allah, the Blessed and Exalted, said: (I swear) by My might and majesty, I have never created a creature better than you, more obedient to me than you, higher than you, nobler than you, dearer than you. Through you I will blame. Through you I will give. Through you My Unity is confessed. Through you I am worshipped. Through you I am supplicated. Through you I am hoped. Through you I am sought. Through you I am feared. Through you I am watched out. Through you I will reward, and through you I will punish. 15"

This holy tradition glorifies and magnifies reason, shows its importance and the qualities to which Allah has given. Hence reason is the best of all beings which Allah created. Allah has granted man reason and distinguished him by it from other creatures and beings. Reason is a condition for the rightness of the Islamic obligations. Hence whoever loses his reason is like an animal, and thus it is not incumbent on him to perform the obligations.

14. He, peace be on him, narrated on the authority of his fathers that a Muslim said to Allah's Apostle, may Allah bless him and his family: "O Allah's Apostle, if you force those men, over whom you have power, our number will increase and we will be more forceful than our enemy. Hence Allah's Apostle, may Allah bless him and his family, said: 'I do not want to meet Allah with an innovation through which nothing has happened to me, and I am not among those who oppress (people).' Hence Allah, the Blessed and Exalted, revealed: O Muhammad, 'And if your Lord had pleased, surely all those who are in the earth would have believed, all of them,' by force as they believe (in Me) when they will see chastisement in the hereafter.

If I did that against them, they would not be worthy of my reward and praise. However, I want them to believe (in Me) willingly, and not by force, that they may be worthy of My proximity, dignity, and immortality in the Immortal Garden, 'Will you then force men till they become believers?' As for these words of Him, the Great and Almighty: 'And it is not for a soul to believe except by Allah's permission,' they do not mean that it is forbidden for the soul to believe (in Allah); rather they mean that it does not believe (in Him) except with His own permission, which means that He commands it to believe (in Him) without any force. 16"

The greatest Prophet, may Allah bless him and his family, refuted the suspicion of compulsion and all the imaginations concerning it. When Allah, the Exalted, created men, he gave them the freedom of choice, guided them to good deeds, and prevented them from (doing) evil deeds. Hence they do whatever they want and choose whatever they want according to their own will. They are not forced to do any deed. The narrators said: "Imam al-Rida recited this tradition to al-Ma'mu'n, the Abbaside, who admired it and said: 'O Aba al-Hasan, you have relieved me, may Allah relieve you!'17"

15. He, peace be on him, said: [My father al-Husayn, Lord of the youths of Heaven related to me. He said: My father 'Ali b. Abi Talib, peace be on him, reported to me. He said: I heard the Prophet, may Allah bless him and his family, say:]

"Allah, the Great and Almighty, said: *Surely, I am Allah, there is no god but I, Hence serve me.* He who sincerely bears witness that there is no god but Allah will enter My fort, and he who enters My fort will be safe from My chastisement. 18"

Indeed, whoever sincerely confesses the Unity of Allah and admits it because of awareness and faith will cling to Allah and enter His safe fort. Accordingly, he will be safe from the chastisement and punishment of Allah.

16. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:]

"A defect is sufficient for person that he sees men's defects but does not see his own defects, and that he harms his friend with that which does not concern him. 19"

It is a defect that person looks for the defects of men and turns away from his own defects. Such a person has to educate himself, set right his own defects, and leave looking for the defects of men. It is also a defect that he harms his friend with that which does not concern him, for, with this, he shows enmity toward his friend, while he is in no need of this.

17. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:]

"It is an act of the good Islam of person is that he leaves that which does not concern him.20" This is one of the most prominent qualities of the Muslim person, for his leaving that which does not concern him is a proof of his abundant, perfect reason. As for entering into that which does not concern him, it is a proof of his shallow reason, causes to him difficulties and hardships, and throws him into great wickedness.

18. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:]

"(There are) three degrees in the Garden and three degrees in the hereafter: The highest degree of the Garden is for him who loves us through his heart and supports us with his tongue and his hand. The second degree is for him who loves us through his heart and supports us with his tongue. The third degree is for him who loves us through his heart. He who hates us through his heart and helps (against us) with his tongue is in the lowest level of the Fire. He who hates us through his heart is in the third level of the Fire.21"

Love for the members of the House (*ahl al–Bayt*), peace be on them, is salvation from ruin, and it makes man attain the highest level of Paradise. As for showing hate toward them, it is among the reasons for facing ruin and entering the lowest level of the Fire.

19. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:]

"Love for me and my household is useful in seven situations whose terrors are great: during death, in grave, during Resurrection, during the Book, during the reckoning, during the scales, and during the

Path. 22" These are the most critical situations which man will not pass but through love for the Prophet, may Allah bless him and his family, and his pure Household.

20. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:]

"Allah and every prophet responded have cursed seven (persons): The one who increases Allah's Book. The one who accuses Allah's predetermination of laying. The one who abandons my *Sunna* (practices). The one who regards as lawful what Allah has forbidden concerning my Household. The one who gains power (over my community) through invincibility to make lowly those whom Allah supports and supports those whom Allah has made lowly. And the one who takes hold of the war booty gained by Muslims (without fighting) and regards it as lawful.23"

Such kinds of people, whom Allah and every prophet cursed, have deviated from the truth and abandoned all the laws of Allah. Such people were the Umayyad monarchs, who destroyed Islam, showed an enmity toward the pure family (of the Prophet), and spread corruption and tyranny in the earth.

21. He, peace be on him, reported on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family, who said: "Allah, the Great and Almighty, said: 'Ali b. Abi Talib is my proof over My creatures, My light in My earth, and entrusted by Me with My knowledge.24"

This Holy Tradition displays the importance of Imam 'Ali, the Commander of the faithful, peace be on him, and his high position with Allah, for he is the greatest argument of Allah over His servants, His bright light in the earth, and entrusted by Him with His knowledge.

22. He, peace be on him, said: [My father al-Husayn told me. He said: al-Hasan b. 'Ali told me. He said: My father 'Ali b. Abi Talib told me. He said: Allah's Apostle, may Allah bless him and his family, said:]

"I and 'Ali were created from one light 25"

Allah, the Exalted, created the Prophet and the Trustee (of authority) from one light. Through them He enlightened intellects, made clear the path, and guided the straying.

23. He, peace be on him, reported that Allah's Apostle, may Allah bless him and his family, said: "O 'Ali, the first thing about which the servant will be questioned after his death is that he should confess that there is no god but Allah, that Muhammad is the Messenger of Allah, and that you are the Commander of the faithful because of what Allah and I have determined for you. Hence whoever confess this and believes in it will enter Paradise.26"

All the traditions have mentioned the meaning of this tradition, which is as follows: When man leaves the life in this world, he will be questioned about these three affairs, which are the first beginning about which he will be questioned and according to which he will be punished.

24. He, peace be on him, narrated on the authority of his father, on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family, who said: "Gabriel came down to me and said: 'Surely Allah recites you greetings and says: 'The Fire is forbidden for the backbone which caused you to descend, the womb which carried you, and the lap which took care of you.'27"

Commenting on this tradition, al-Siyu'ti said: "As for the loins from which Allah's Apostle, may Allah bless him and his family, was caused to descend, they were (the loins of) 'Abd Allah. As for the womb (which carried him), it was (the womb of) Amina. As for the lap (which took care of him), it was the lap of his uncle Abu' Talib and of Fatima, daughter of Asad.28"

25. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, came to a group of his family and said:]

"Shall I tell you about that which will be good for you in this world and the next world and with which you supplicate Allah, the Great and Almighty, and He relieves you when you become distressed and worried? They replied: 'Yes, O Allah's Apostle.' He said: 'Say: Allah, Allah, Allah is our Lord, Who has no associate! Then, supplicate (Him) with whatever you want.'29"

26. He, peace be on him, said: "A man came to Allah's Apostle, may Allah bless him and his family, and asked him: 'I have done all evil things, hence is there any repentance?' He (Allah's Apostle), may Allah bless him and his family, answered: 'Is any of your parents remaining (alive)?' 'Yes,' answered the man. He (Allah's Apostle), may Allah bless him and his family, said: 'Do good for him, may Allah pardon you.' When the man went away, He (Allah's Apostle), may Allah bless him and his family, said: 'If only it would his mother.'30" This tradition shows that doing good for parents is among the things that make mercy obligatory and lead to forgiving sins, especially as it concerns mother.

27. He, peace be on him, narrated on the authority of his father, Imam al-Husayn, peace be on him, that Allah's Apostle, may Allah bless him and his family, said to Imam 'Ali, the Commander of the faithful, peace be on him: "The Garden yearns for you, 'Ammar, Salman, Abi Dharr, and al-Muqqdad.31"

Indeed, the Garden yearns for this believing group of people, for they did their best for Allah, and established His religion through their efforts and striving. Hence, indeed, the Garden yearns for them!

28. He, peace be on him, said: [My father related to me that his grandfather, Allah's Apostle, may Allah bless him and his family, said:]

"The most obedient of the people is he who performs the religious duties. The most generous of the people is he who pays *Zakat* (alms). The most ascetic of the people is he who refrains from (doing) forbidden things. The most pious of the people is he who believes in the truth concerning what is for him and what is against him. The most just of the people is he who accepts for the people what he accepts for himself and hates for them what he hates for himself. The most courteous of the people is he who always mentions death. The happiest of the people is he who is safe from punishment (when) he is

under the earth and hopes for reward. The wisest of the people is he who learns a lesson when the world changes from state to state. The most important of the people in the world is he who does not regard the world as important. The most valuable of the people is he who is the most knowledgeable of them. The least of the people in pleasure is the envier. The least of the people in rest is the miser. The most miserly of the people is he who is miserly in that which Allah has made obligatory on him. The worthiest of the people in the truth is the most knowledgeable of them. The least of the people in sacredness is the sinner. The least of the people in sincerity are the kings. The least of the people in friendship are the kings. The poorest of the people is the greedy one. The richest of the people is he who is not the captive of stinginess. The best of the people in faith is the best of them in temper. The (wisest) of the people is the most pious of them. The greatest of the people in wariness is he who leaves that which does not concern him. The most pious of the people is he who leaves argument, even if he is right. The least of the people in generosity is the liar. The most miserable of the people are the kings. The most abominable of the people is the haughty one. The best of the people in exertion is he who refrains from sins. The most clement of the people is he who turns aside from the ignorant men. The happiest of the people is he who keeps close to generous men. The wisest of the people is he who strongly humors men. The worthiest of the people of accusation is he who sits with the people of accusation. The most tyrannical of the people is he who kills other than his killer and hits other than his hitter. The worthiest of the people of forgiveness is he who is the most capable of them of punishment. The worthiest of the people of sin is the fool, the backbiter. The lowliest of the people is he who abuses men. The most resolute of the people is he who is the best of them in restraining anger. The most righteous of the people is he who is the best of them in setting men right, and the best of the people is he whom men avail themselves of him. 32" This holy tradition sheds light on men's natures, trends, and inclinations. It shows the important methods of the inclusive reform of many educational and psychological affairs. Indeed, this Prophetic tradition is a treasure of science, wisdom, and knowledge.

29. He, peace be on him, narrated on the authority of his father that Allah's Apostle, may Allah bless him and his family, said: "I and the prophets before me have been afflicted by him who harms us. If the believer is on the top of a mountain, Allah, the Great and Almighty, will sends him who harms him (the believer) to repay him (the believer) for that 33"

The greatest Prophet, may Allah bless him and his family, and all the prophets before him were persecuted by the tyrannical governments which opposed social reformers. The law of life follows this state, for evil forces always war against good forces; rather if a believer isolated himself from men on the top of a mountain, a wicked person would go there to harm him, that Allah might repay the believer for this.

30. He, peace be on him, narrated on the authority of his father that Allah's Apostle, may Allah bless him and his family, said: "Ali b. Abi Talib is the vicegerent of Allah and is my vicegerent. He is the proof of Allah and is my proof. He is the chosen one of Allah and is my chosen one. He is the lover of Allah and is my lover. He is the friend of Allah and is my friend. He is the sword of Allah and is my sword. He is my

brother, my friend, and my helper. He who loves him loves me. He who hates him hates me. He who follows him follows me. His enemy is my enemy. His wife is my daughter. His sons are my sons. His war is my war. His words are my words. His command is my command. He is the Lord of the trustees (of authority), and the best one of my community.34"

The Prophet, may Allah bless him and his family, praised on many occasions the outstanding qualities of his brother and his trustee (of authority), the pioneer of the truth and social justice, Imam 'Ali, the Commander of the faithful, peace be on him. It was natural for the Prophet to praise and laud Imam 'Ali to indicate that he was his successor after him, and that he was the general leader of the Islamic movement after his death, may Allah bless him and his family.

31. He, peace be on him, narrated on the authority of his fathers that Allah's Apostle, may Allah bless him and his family, said to his companions: "Surely, Allah has imposed on you obedience to me. He has prevented you from disobeying me. He has imposed on you obedience to 'Ali after me. He has prevented you from disobeying him. 'Ali is my trustee (of authority), and my inheritor. He belongs to me, and I belong to him. Love for him is belief, and hatred of him is unbelief.35"

Allah's Apostle, may Allah bless him and his family, did not impose on his companions obedience to Imam 'Ali, the Commander of the faithful, peace be on him; rather Allah imposed it on all the Muslims. This is clearly indicated by the Tradition of al–Ghadir, *Hadith al– Ghadir*, on which all the Muslims have unanimously agreed. Without doubt, this resulted from Imam 'Ali's talents and great devotion to Allah, the Exalted, for there was no Muslim similar to him in outstanding qualities and laudable deeds. Al–Jahiz said: "When priority and precedence in Islam are mentioned, when help and protection to Islam are mentioned, when knowledge of the religion is mentioned, when renouncing possessions (for which men fight each other) is mentioned, when the giving on the plate is mentioned, none is well–known for all these qualities except 'Ali, may Allah be pleased with him.36"

32. He, peace be on him, narrated on the authority of his father, on the authority of his grandfather Imam 'Ali, the Commander of the faithful, peace be on him, that Allah's Apostle, may Allah bless him and his family, said: "The sick can perform the prayers standing. If they cannot (perform the prayers standing), they can perform them sitting. If they cannot prostrate, they can point to the (prostration place) and make their prostration lower than their bowing. If they cannot perform the prayers sitting, they can perform them (lying) on their right side facing the *qibla*. If they cannot (perform them in this manner), they can pray laying down and their legs facing the *qibla*. 37"

This holy tradition and other traditions narrated on the authority of the Imams of the members of the House (*ahl al–Bayt*), peace be on them, concerning this matter are among the traditions on which the jurists depend and conclude religious precepts. They say that it is not incumbent on the sick to perform the prayers standing when he/she finds difficulty in (performing) them; rather it is incumbent on him to perform them sitting, for Islam has not legislated any difficult precept.

33. He, peace be on him, narrated on the authority of his father that Allah's Apostle, may Allah bless him and his family, said: "If the believer is full (of food) and thanks Allah (for this), Allah will repay him as He repays the one who fasts and stands (in prayer). *Surely, Allah loves those who thank (Him)*.38"

These are some traditions which Imam Zayn al-'Abidin, peace be on him, reported on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family. He also reported some traditions on the authority of his father, on the authority of his grandfather Imam 'Ali, the Commander of the faithful, peace be on him, on the authority of the Prophet, may Allah bless him and his family. Moreover, he reported some traditions without any chain of authorities. Anyhow, all the traditions reported on his authority are very authentic if the chain of authorities is authentic.

His Narrations on the Authority of the Commander of the Faithful

Imam Zayn al-'Abidin, peace be on him, reported a brilliant group of the wise sayings of Imam 'Ali, the Commander of the faithful, peace be on him. In these wise sayings Imam 'Ali treated many social affairs. Imam Zayn al-'Abidin also reported a group of his sermons of which is the following:

1. He, peace be on him, said: "The immoderate person has three marks: He eats that which does not belong to him, wears that which does not belong to him, and buys that which does not belong to him.39"

The immoderate are deviated from economical conduct. 'Ali, the wise Imam, has limited this deviation in their conduct when he says that they eat, wear, and buy things which do not agree with their conditions and incomes.

2. He, peace be on him, said: [My father al-Husayn, peace be on him, related to me, he said: I heard my father, 'Ali, say:]

"Acts are three categories: Obligations, excellencies, and acts of disobedience. As for obligations, they (occur) in accordance with command, pleasure, decree, predetermination, will, and knowledge of Allah, the Great and Almighty. As for acts of disobedience, they do not (occur) according to Allah's command, but they (occur) according to Allah's decree, predetermination, will, and knowledge, then He punish (men) for them.40"

Imam 'Ali shed light on man's deeds and their relationship with Allah's decree and predetermination. Hence all man's acts are known by Allah, Who knows the weight of an atom in the earth and the heavens, but man is not forced to practice both good and evil acts; rather that is up to his will and choice, which theologians have established in their books of theology.

3. He, peace be on him, narrated on the authority of his father that Imam 'Ali, Commander of the faithful, peace be on him, said: "Surely, Allah, the Blessed and Exalted, has concealed four (things) in four (things): He has concealed His pleasure in His obedience, hence make not little of any act of obedience to Him, for it may agree with His pleasure, while you do not know. He has hidden His wrath in disobeying

Him, hence make not light of any act of disobeying Him, for it may agree with His wrath, while you do not know. He has concealed His answer in supplicating Him, hence make not little of supplicating Him, for it may match His answer, will you do not know. He has hidden His friends among His servants, hence make not light of any of His servants, for he may be His friend, while you do not know.41"

Imam 'Ali, peace be on him, urged men not to make little of any of the foregoing affairs, for disdaining them would result in corrupt acts.

4. He, peace be on him, said: [The Commander of the faithful would say:]

"Surely, time is three days, and your are among them: Yesterday and what was on it passed, hence it will never return. If you did good on it, you would not grieve for its passing and would be happy with what you received on it. If you neglected (your works) on it, you would intensely grieve for its passing. You were negligent on it and you are negligent on your next day which you do not know, perhaps you will not reach it. If you reached it, perhaps your share of negligence on it would be like your share on your past day. Hence one of the three days passed, while you were negligent on it. Then the day for which you wait, while you are not sure of leaving negligence on it; it is your day which you have entered. Hence, it is necessary for you to think about the good deeds which you neglected on your past day and the evil deeds from which you did not refrain on it. Yet, you will receive your next day, while you are not sure of reaching it, not certain of attaining good deeds or refraining from evil deeds. Therefore, your day which you have reached is like your past day. Hence act as the one who expects none of the days except his day and night upon which he has entered. Therefore, do (good) and leave (evil), and it is Allah Who helps (you) with this.42" The Lord of the knowers and Imam of the Allah–fearing urged men to seize the opportunity through doing good and refraining from doing evil, for man's days pass quickly, and Allah will repay him for his good deeds and punish him for his evil deeds.

5. He, peace be on him, said: [The Commander of the faithful would say:]

"O Allah, be kind to me through trusting in You, entrusting (my affairs) to You, satisfying with Your predetermination, and submitting to Your command, that I may not love hastening what You have delayed nor delaying what You have hastened, O Lord of the worlds! 43" In these words the Commander of the faithful summoned men to trust in Allah, the Exalted, to entrust their affairs to Him, to satisfy with His predetermination, and to submit to His command, for only He, the Most High, can arrange the affairs of all men, and none other than Him is able to arrange them.

6. He, peace be on him, said: [While the Commander of the faithful, peace be on him, was mobilizing his companions, an old man came to him, greeted him, and said to him: "I have come to you from Syria. I am an old man. I have heard about your countless outstanding merits. I think that you will be assassinated, hence teach me of what Allah, the Exalted, has taught you." The Commander of the faithful said to him:]

"Yes, O old man, he whose two days are equal is wronged. He whose worries are many in the world, his

grief will be greater on leaving it. He whose next day is more wicked than his day is deprived. He who does not pay attention to what he sees in his next world, if this world of him is faultless for him, is ruined. He who does not take care of his own defect, caprice will overcome him. He who has defect, death is better for him (than life). O old man, this world is insignificant and it has people. The next world also has people whose souls are free from supporting the people of the world. They do not compete with each other for the world, nor are they happy with its ease, nor do they grieve for its misery. O old man, whoever is afraid of spending night, his sleep is little. How quick nights and days are in the span of a servant! Hence store your words, count your days, and say nothing except good. O old man, accept for men what you accept for yourself, and do for men as you want them to do for you."

Having given the old man these brilliant commandments and sermons, Imam 'Ali turned to his companions and said to them: "O men, do you not see that the people of the world enter into evening and rise in the morning in various states? They are: One who is afflicted with epilepsy, another is a returner, another is returned, another sacrifices his own self, another hopes for (nothing), another is shrouded, another seeks the world and death seeks him, another is heedless, but (Allah) is not heedless of him, and the remaining ones walk on the path of the bygone ones."

The wise Imam ('Ali) talked about the general life which people lead throughout history; he spoke about people's affairs and states that will never change till Allah inherits the earth and what is on it.

Zayd b. Sohan al-'Abdi was a companion and student of Imam 'Ali. He was the best of the companions, the most mindful of them, and the most knowledgeable of them in the sciences of Iman 'Ali, hence he questioned the Imam as follows: "O Commander of the faithful, Which authority is the most overcoming and strongest?"

Iman 'Ali, peace be on him, replied: "Caprice."

Zayd: "Which lowliness is the most lowly?"

Iman 'Ali: "Clinging to the world."

Zavd: "Which poverty is the most intense?"

Iman 'Ali: "Unbelief after belief."

Zayd: "Which creed is the most devious?"

Iman 'Ali: "Unreal creed."

Zayd: "Which act is the best?"

Iman 'Ali: "Allah-fearingness."

Zayd: "Which act is the most successful?

Iman 'Ali: "Requesting that which is with Allah."

Zayd: "Which friend is the most wicked?"

Iman 'Ali: "The friend who beautifies for you the disobedience to Allah."

Zayd: "Which creature is the most miserable?"

Iman 'Ali: "It is he who sells his world for the world of other than him."

Zayd: "Which creature is the strongest?"

Iman 'Ali: "The clement one."

Zayd: "Which creature is the most miserly?"

Iman 'Ali: "It is he who takes (something) from other than his lawful (possessions) and places it in other than its right (place)."

Zayd: "Which of men is the wisest?"

Iman 'Ali: "It is he who can distinguish guidance from misguidnace."

Zayd: "Which of men is the most clement?"

Iman 'Ali: "It is he who does not become angry."

Zayd: "Which of men is the firmest in opinion?"

Iman 'Ali: "It is he whose self the people cannot change nor can the world change it through its distress."

Zayd: "Which of men is the most foolish?"

Iman 'Ali: "It is he who is deceived by the world, while he sees its changeable conditions."

Zayd: "Which of men is the most intense in grief?"

Iman 'Ali: "It is he who is deprived of this world and the next world; that is the clearest loss."

Zayd: "Which creature is the blindest?"

Iman 'Ali: "It is he who works for other than Allah and asks Allah to repay him for his work."

Zayd: "Which content is the best?"

Iman 'Ali: "It is the content with what Allah gives."

Zayd: "Which catastrophe is the most intense?"

Iman 'Ali: "The catastrophe in the religion."

Zayd: "Which work is the most lovable with Allah?"

Iman 'Ali: "Waiting for relief."

Zayd: "Which of men is the best in the view of Allah?"

Iman 'Ali: "The most fearful of them of Allah, the most devout of them, and the most indifferent of them to the world."

Zayd: "Which words are the best in the view of Allah?"

Iman 'Ali: "Praising Allah very much, pleading (to him), and supplicating Him."

Zayd: "Which words are the most truthful?"

Iman 'Ali: "Confessing that there is no god but Allah."

Zayd: "Which works are the best in the view of Allah?"

Iman 'Ali: "Submission (to Allah) and piety."

Zayd: "Which of men is the most generous?"

Iman 'Ali: "It is he who is truthful in all situations."

Zayd's questions were over. After Imam 'Ali had fully answered them, he turned to the old man and said to him:

"Surely, Allah, the Great and Almighty, created some creatures. He made the world narrow against them in order to test them. He increased for them the world's vanities, but they wished for the Abode of Peace to which He summoned them. They showed forbearance toward difficult livelihood and ordeal. They earned for the dignity with Allah. They sacrificed themselves for seeking Allah's good pleasure. Hence their final result was martyrdom. They met Allah, Who was pleased with them. They knew that death was the way of those who were before and after them. Hence they supplied themselves for their next world with (provisions) other than silver and gold. They showed forbearance toward minimum nourishment and offered the surplus (of it). They loved (men) for Allah and hated (them) for Him, the Great and Almighty. It is they who are lamps, and they will be the people of Paradise in the next world."

This sermon made a strong impression on the old man, hence he turned to Imam 'Ali and said to him: "I will not leave the Garden, for I see its people (standing) beside you. Supply me with a weapon to be able (to fight) against your enemy."

Imam 'Ali supplied the old man with a breastplate. Hence, the old man was among the most prominent fighters. He showed extreme courage at the battle until he was martyred before him. Hence Imam 'Ali prayed over him and asked Allah to have mercy on him.44

7. Imam Zayn al-'Abidin, peace be on him, narrated one of the sermons of his grandfather, Imam 'Ali, the Commander of the faithful, peace be on him. The following is its text:

"Surely, praise belongs to Allah. I praise Him and ask Him for help and guidance. I seek refuge in Allah from misguidance. Whomever Allah guides, none misguides him. Whomever Allah misguides, none guides him. I bear witness that there is no god but Allah, the One Who has no associate, and that Muhammad is His servant and His messenger, He chose him for His command and singled him out for prophecy, the noblest of His creatures and the most lovable with Him, hence he delivered the message of his Lord, counseled his community, and delivered that with which he was charged. I advise you to fear Allah. Indeed the fear of Allah is the best (thing) for which the servants of Allah advised each other, the nearest (thing) to Allah's good pleasure, and the best (thing) in the final results of the affairs with Allah. You were commanded to fear Allah. You were created for kindness and obedience. Hence be wary of Allah to the extent that He warned you against Himself, for He warned (you) against a severe torment. Fear Allah with a fear which is not a mere excuse. Act without dissimulation and reputation, for he who acts for other than Allah, Allah entrusts him to him for whom he acts.

Whoever sincerely acts for Allah, Allah undertakes repaying him. Fear Allah's torment, for He did not create you in vain nor will vainly He leave any of your affairs. He named your traces, knew your works, and wrote down your fixed terms. Hence let not the world delude you, for it beguiles its people, and those who admire it are deceived. This world will perish, but the next world is the abode of life, if only they knew. I ask Allah for the abodes of the martyrs, accompanying the prophets, and the life of the happy. Indeed, we belong to Allah and turn to Him (for help).45"

In this holy sermon, Imam 'Ali, peace be on him, summoned the men to cling to reverential fear, which is the best thing for which the pious servants of Allah advised each other. He also urged them to purify their works from dissimulation, for he who works for those other than Allah corrupts his work, his effort is straying, and his hope is disappointed.

8. He, peace be on him, said: [The Commander of the faithful said:]

"O men, do you know who will follow the man after his death? They kept silent. Hence he said: 'His son will follow him, supplicate (Allah) for him, and ask (Allah) to forgive him. 46 The reward of alms which he gives during his lifetime will follow him after his death. The reward of his good conduct and of those who practice it, though their reward will not be decreased, will follow him."

9. He, peace be on him, said: [The Commander of the faithful, peace be on him, performed (the morning) prayer. Then he remained (praying) in his place until the sun rose. Then he turned his face to the men and said (to them):]

"By Allah, it happened that we lived until we met groups of people who spent night in prostrating and standing (in prayer) for their Lord, and who marked time between their foreheads and their knees as if they heard the roaring of the Fire with their own ears. When the name of Allah was mentioned before them, they bent as the trees did as if they spent night heedless." Then he, peace be on him, went away, and none saw him laugh until he passed away.47"

In the Fields of the Qur'an

Before we mention some examples of the commentaries of Imam Zayn al-'Abidin, peace be on him, on some verses of the Holy Qur'an, we would like to explain what has been narrated on his authority in the fields of this Great Book.

His Fondness of the Qur'an

Imam Zayn al-'Abidin, peace be on him, was the ally of the Holy Qur'an and was fond of reciting it, for he found in it a matchless pleasure. Hence he, peace be on him, said: "If those who are between the east and the west died, I would not feel lonely, for the Qur'an is with me.48"

His Reciting the Qur'an

The Imam was the best of the people in voice when he recited the Holy Qur'an. He had a strong impression on those who heard his voice. The narrators said: "The water carriers who passed by the door of his house stopped to listen to his voice.49"

His Reflecting on the Qur'an

The Imam, peace be on him, did not recite the Holy Qur'an with a passing recitation; rather he recited its verses with reflection and scrutiny. He carefully considered the treasures of wisdom and knowledge therein. Hence he said: "The verses of the Qur'an are treasures. Whenever you open a treasure of them, you must consider it carefully.50" The narrators said: "When he recited 'Master of the Day of Judgment,' he repeated it to the extent that he was about to die.51" The reason for this is that he carefully considered the meaning of this Holy Verse.

His Supplication upon Completing a Reading of the Qur'an

When the Imam completed reciting the Holy Qur'an, he would supplicate Allah with this holy supplication:

"O Allah, You have helped complete Your Book, which You sent down as a light and appointed as a guardian over every book You have sent down, preferring it over every narrative which You have recounted, a separator, through which You separated Your lawful from Your unlawful, a Qur'an through which You have made plain the approaches to Your ordinances, a book, which You have distinguished

very distinctly for Your servants, a revelation, which You have sent down, a sending down, upon Your prophet Muhammad (Your blessings be upon him and his Household). You appointed it a light through following which we may be guided from the shadows of error and ignorance, a healing for him who turns ear toward hearing it with the understanding of attestation, a just balance whose tongue does not incline from truth, a light of guidance whose proof is not extinguished before the witnesses, and a guidepost of deliverance, Hence that he who repairs straightway to its prescription will not go astray and he will clings to its preservation's handhold will not be touched by the hands of disasters.

"O Allah, since You have given us help to recite it and made smooth the roughness of our tongues through the beauty of its expression, place us among those who observe it as it should be observed, serve You by adhering in submission to the firm text of its verses, and seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs! O Allah, You sent it down upon Your prophet Muhammad (Allah bless him and his Household) in summary form, You inspired him with the science of its wonders to complement it, You made us the heirs of its knowledge as interpreters, You made us to surpass him who is ignorant of its knowledge, and You gave strength over it to raise up above those not able to carry it.

"O Allah, just as You have appointed our hearts as its carriers and made known to us through Your mercy its nobility and excellence, Hence bless Muhammad, its preacher, and his Household, its guardians, and place us among those who confess that it has come from You, lest doubt about attesting to it assail us, or deviation from its straightforward path shake us!"

As for the Holy Qur'an, it is the greatest miracle of Islam. In these paragraphs of his supplication, the Prophet's grandson, Imam Zayn al-'Abidin, talked about some aspects and lights of the Holy Qur'an, which are as follows:

- 1. Allah, the Exalted, sent down the Holy Qur'an as light through which He guided to the straight way those who went astray and the perplexed.
- 2. Allah, the Exalted, appointed the Holy Qur'an as a guardian over all His books which He sent down upon His prophets, hence it (the Qur'an) shows all acts of change, alteration, and distortion done by the devious and the summoners to misguidance.
- 3. Allah, the Exalted, preferred His Holy Book over every narrative in which He mentioned the stories and affairs of the prophets, for He objectively and inclusively mentioned in the Holy Qur'an all their conditions, affairs, and stories.
- 4. The Holy Qur'an is a life, general law; it separates the lawful from the unlawful, makes plain the approaches to the ordinances, and distinguishes very distinctly all the needs of men.
- 5. Allah, the Exalted, appointed His Holy Book a light through following which men may be guided from the shadows of error and ignorance. He also appointed it a healing for the diseases and psychological

defects of those who believed in it.

- 7. The Holy Qur'an is the balance of justice and fairness. In it there is no deviation from truth nor is there in it following caprice. Whoever clings and holds fast to it will follow the straight way and be safe from disasters.
- 8. Imam Zayn al-'Abidin, peace be on him, asked Allah to be kind to him through making him observe His Book, submit to the elucidations of its clear signs, and admit its ambiguous parts.
- 9. Allah, the Exalted, inspired His great prophet with the wonders of the Holy Qur'an and taught him how to interpret them. Moreover, the Imam praised the Imams of guidance from among the Household of the Prophet (Allah's blessings be upon him and his Household), whose rank Allah made high, whom He made guardians over His knowledge, and guides to His Book.

After this, let's listen to another part of this holy supplication:

"O Allah, bless Muhammad and his Household, and make us one of those who hold fast to its cord, seek haven from its ambiguities in its fortified stronghold, rest in the shadow of its wing, find guidance in the brightness of its morning, follow the shining of its disclosure, acquire light from its lamp, and beg not guidance from any other! O Allah, just as through it You have set up Muhammad as a guidepost to point to You and through his Household You have made clear Your good pleasure's roads to You, Hence also bless Muhammad and his Household and make the Qur'an our mediation to the noblest stations of Your honor, a ladder by which we may climb to the place of safety, a cause for our being repaid with deliverance at the Plain of Resurrection, and a means whereby we may reach the bliss of the House of Permanence! O Allah, bless Muhammad and his Household, lessen for us through the Qur'an the weight of heavy sins, give us the excellent qualities of the pious, and make us follow the tracks of those who stood before You in the watches of the night and the ends of the day, such that You purify us from every defilement through its purification and make us follow the tracks of those who have taken illumination from its light and whom expectation has not distracted from works, cutting them off through its delusions' deceptions! O Allah, bless Muhammad and his Household, and appoint the Qur'an for us an intimate in the shadows of nights and a quardian against the instigations of Satan and confusing thoughts, for our feet an obstruction from passing to acts of disobedience for our tongues a silencer without blight preventing a plunge into falsehood, for our limbs a restrainer from committing sins, and for the scrutiny of heedfulness rolled up in heedlessness an unroller, such that You attach to our hearts the understanding of the Koran's wonders and its restraining similitudes which immovable mountains in all their solidity were too weak to carry! O Allah, bless Muhammad and his Household, and through the Qur'an make permanent the rightness of our outward selves, veil the ideas of confusing thoughts from the soundness of our innermost minds, wash away the dirt of our hearts and the ties of our heavy sins, gather our scattered affairs, quench the thirst of our burning heat in the standing place of the presentation to You, and clothe us in the ropes of security on the Day of the Greatest Terror at our uprising!"

In this wonderful part the Imam pleaded to Allah, the Exalted, and asked Him to place him among those who held fast to the cord of the Qur'an, to refer to Him concerning its ambiguities, to make him acquire light from its lamp, and not to beg guidance from any other. Also he asked Him to make the Qur'an a mediation through which he would reach the highest ranks of those brought nigh, a ladder by which he might climb to the places of safety, a cause for his being repaid with deliverance on the Day of Resurrection, to lessen for him through the Qur'an the weight of heavy sins, to make the recitation and reflection of the Qur'an an intimate for him in the shadows of nights, and to guard him with it against the instigations of the accursed Satan. These are some contents of this part. Now, let's listen to the last paragraphs of this holy supplication:

"O Allah, bless Muhammad and his Household, and through the Qur'an redress our lack our destitution in poverty drive toward us the comforts of life and an abundance of plentiful provisions, turn aside blameworthy character traits and base moral qualities, and preserve us from the pit of unbelief and the motives for hypocrisy, such that the Qur'an may be for us at the resurrection a leader to Your good pleasure and Your gardens, for us in this world a protector against Your displeasure and transgressing Your bounds, and for what is with You a witness by its declaring lawful the lawful and its declaring unlawful the lawful!

"O Allah, bless Muhammad and his Household, and through the Qur'an make easy for our souls at death, the distress of the driving, the effort of the moaning, and the succession of the rattling, when souls reach the throats and it is said, 'Where is the enchanter?'; when the angel of death discloses himself to seize them from behind the veils of unseen things, letting loose at them from the bow of destinies the arrows of the terror of lonesome separation, and mixing for them from sudden death a cup poisoned to the taste; and when departure and release for the hereafter come close to us, works become collars around the necks, and the graves become the haven until the appointed time of the Day of Encounter!

"O Allah, bless Muhammad and his Household, make blessed for us the arrival at the house of decay and the drawn out residence between the layers of the earth, appoint the graves, after separation from this world, the best of our way stations, make room for us through Your mercy the narrowness of our tombs, and disgrace us not among those present at the Resurrection through our ruinous sins! Through the Qur'an have mercy upon the lowliness of our station at the standing place of presentation to You, make firm the slips of our feet during the shaking of the bridge across hell on the day of passage over it, illuminate the darkness of our graves before the Uprising, and deliver us from every distress on the Day of Resurrection and from the hardships of terrors on the Day of Disaster! Whiten our faces on the day when the faces of wrongdoers are blackened during the Day of Regret and Remorse, appoint love for us in the breasts of the faithful, and make not life for us troublesome!

"O Allah, bless Muhammad, Your servant and Your messenger, just as he delivered Your message, executed Your command, and counseled Your servants! O Allah, on the Day of Resurrection make our Prophet (Your blessings be upon him and his Household) the nearest of the prophets in seat, the ablest

of them before You with intercession, the greatest of them with You in measure, and the most eminent of them with You in rank. O Allah, bless Muhammad the Household of Muhammad, ennoble his edifice, magnify his proof, make weighty his balance, accept his intercession, bring near his mediation, whiten his face, complete his light, and raise his degree! Make us live according to his *Sunna*, make us die in his creed, take us on his road, make us travel his path, place us among the people who obey him, muster us in his band, lead us to up his pool, and give us to drink of his cup! And bless Muhammad and his Household with a blessing through which You will take him to the most excellent of Your good, Your bounty, and Your generosity for which he hopes! You are Possessor of boundless mercy and generous bounty.

"O Allah, repay him for Your message which he delivered, Your signs which he passed on, the good counsel he gave to Your servants, and the struggle he undertook in Your way, with the best You have repaid any of Your angels brought nigh and Your prophets sent out and chosen! And upon him and his Household, the good, the pure, be peace, Allah's mercy, and His blessings!52"

With this we will end our talk about this holy supplication, which is among the excellent supplications of the Imams of the members of the House (*ahl al-Bayt*), peace be on them. In these paragraphs, Imam Zayn al-'Abidin, peace be on him, magnified the Holy Qur'an and depicted it with the greatest descriptions and the most high attributes, for none knows the importance and interpretation of this Great Book except the Imams of the members of the House (*ahl al-Bayt*), peace be on them, who were the treasurers of the knowledge of the Prophet, may Allah bless him and his family, and the narrators of his wisdom. In these paragraphs, he asked Allah, the Exalted, to be bounteous to him through the good of this world and of the next world and to bestow upon him forgiveness and good pleasure when he met him and was in His neighborhood. Also he magnified the Prophet, may Allah bless him and his Household, who spread thought and knowledge on earth, and asked Allah, the Exalted, to repay him for his efforts and struggle for freeing and saving man from unbelief.

Examples of his Interpretations

Imam Zayn al-'Abidin, peace be on him, was among the most eminent interpreters of the Holy Qur'an. The interpreters quoted many of his wonderful interpretations. The historians said: "He had a school for interpreting the Qur'an." His martyr son, Zayd, learned from him the interpretation of the Qur'an. 53 Also his son Imam Abu' Ja'far, Muhammad al-Baqir, peace be on him, learned from him some interpretations narrated by Ziyad b. al-Mundhir, the spiritual leader of the Jaru'di sect. 54 Anyhow, we will mention some brief examples of his interpretations on the Holy Book of Allah. They are as follows:

1. Imam Muhammad al-Baqir, peace be on him, reported on the authority of his father the interpretation of this Holy verse: "Who made the earth a resting-place for you, 55" that he said: "Allah, the Glorified and Exalted, made the earth appropriate for your natures and agreeable with your bodies. He did not make it very hot lest it should burn your, nor cold lest it should freeze you, nor intense in sweet-smelling wind

lest it should make you suffer headaches, nor very bad-smelling, lest it should ruin you, nor very soft like water lest it should drown you, nor very solid lest it should be difficult for you to build your houses and the graves of your dead, but He, the Great and Almighty, created in it solid, high lands, that you may avail yourselves of them, you hold fast to them, your bodies and your houses cling to them, and He made in it (the earth) that which yields to your houses, your graves, and your numerous profits, hence He made the earth a resting-place for you. Then He, the Great and Almighty, said: 'and the heaven a canopy', meaning a preserved ceiling over you, where He turns for your benefits the sun, the moon, and the stars. Then He, the Great and Almighty, said: 'and (Who) sends down water from the heaven,' meaning the rain which He sends down from above, that it may reach the tops of your mountains, your hills, your plateaus, and your lowlands, then He divided rain into drizzle, heavy, weak, and continuous. that your lands may absorb it. He does not send down rain upon you all at once lest it should spoil your lands, your trees, your plants, and your fruits. Then He, the Great and Almighty, said: 'then brings forth with it subsistence for you of the fruits,' meaning what He brings forth from the earth is your subsistence. 'Therefore, do not set up rivals to Allah,' meaning the likenesses of the idols that neither understand nor hear nor see nor able (to do) anything. 'While you know,' that they (the idols) are not able (to create) any of these great boons which your Lord, the Blessed and Exalted, bestows upon you.56" This valuable part of the speech of Imam Zayn al-'Abidin, peace be on him, is full of wonderful and trustworthy proofs for the Unity of Allah. It gives a brilliant, perfect picture of how Allah, the Exalted, created the earth, for He created it in a wonderful quality which is neither very solid nor very soft in order to enable man to live on it and avails himself of its countless boons and fruits. The wonders on the earth such as mountains, valleys, minerals, seas, rivers are great and most reliable proofs for the existence of the Creator, the Great, the Wise.

Besides, the Imam, peace be on him, produced evidence in support of the might of Allah, the Exalted, through His creating the heaven and what is within it such as the sun, the moon, and all the stars which supply the earth with their rays. This is because the sun's rays play an important role in forming plant life, the moon's rays have a great effect on the tide and ebb of the seas, and the stars' rays give life to animal and plant beings on the earth. These cosmic phenomena were not discovered but in these modern times, but the Imam, peace be on him, mentioned them in his speech, hence, indeed, he and his infallible fathers and children were the first to raise the banner of knowledge and to contribute in forming human civilization.

The Imam, peace be on him, gave a distinguished picture of rain when he showed that rain fell in a routine manner and during certain times to enliven the earth and to bring forth its fruits. If rain continued and fell all at one, it would ruin plants and men.

After the Imam had given material proofs for the existence of the Wise Creator, he summoned (men) to worship Him, to confess His Unity, and to abandon idols and rivals that caused the degradation of thinking and the inactivity of awareness, for they neither harmed nor profited them, nor had they any ability to arrange the affairs of this universe.

- 2. It is reported on his authority that he interpreted this Holy Verse: 'and recite the Qur'an as it ought to be recited' 57 with these words of him: "Explain it (i.e. the Qur'an) completely when you recite it. Scatter it not as you scatter seeds and recite it not as you recite poetry. Consider carefully its wonders in order to move your hearts with them. Let not your aim be completing the Su'ra.58"
- 3. He interpreted this Holy Verse: 'Enter into peace one and all' 59 with these words of him: "Peace means the authority of Imam ('Ali), the Commander of the faithful, peace be on him. 60" Without doubt, the authority of Imam 'Ali, the Commander of the faithful, the Gate of the city of knowledge of the Prophet, may Allah bless him and his family, is the true peace through which men find security, welfare, and tranquillity. If the Muslims had adopted it after the death of the Prophet, may Allah bless him and his family, crisis would not have attacked their social and political life.
- 4. A person asked Imam Zayn al-'Abidin, peace be on him, about the interpretation of this Holy Verse: 'Lest a soul should say: O woe to me for what I fell short of my duty to Allah.61" Hence he, peace be on him, said: "The Duty to Allah is 'Ali b. Abi Talib, who is the proof of Allah over the creatures. On the Day of Judgment, Allah will command the gatekeepers of Hell to give its keys to 'Ali, peace be on him, hence he will cause to enter whom he wants and save whomever he wants. Surely, Allah's Apostle, may Allah bless him and his family, said: 'O 'Ali, whoever loves you loves me, and whoever hates you hates me. O 'Ali, you are my brother, and I am your brother. O 'Ali, you will (raise) the banner of praise on the Day of Judgment and be ahead of my community and the callers be on your right hand and your left hand.'62"

Allah endowed Imam 'Ali, the Commander of the faithful, peace be on him, with every noble position with Him, of which is that he is the partner in the Garden and the Fire, as the traditions have unanimously mentioned this. Allah granted 'Ali this great position because of his great struggle for Islam, his strong pity, and his firm clinging to the religion.

5. Thuwayr b. Fakhta asked Imam Zayn al-'Abidin, peace be on him, about the interpretation of this Holy Verse: "And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up.63" Hence the Imam gave him a long answer about the terrors on the Day of Judgment. We will mention some of it. He, peace be on him, said: "On the Day of Judgment, Allah will resurrect men naked from their graves on one level. The Light will drive them and the Darkness will gather them until they stop at the threshold of the place of gathering. Hence they will crowd at it and will be prevented from going away. Their breaths will be intense, their sweat will be abundant, their affairs will be narrow, their noise will be intense, and their voices will raise up. This will be the first one of the terrors of the Resurrection. Then the Almighty (Allah), the Blessed and Exalted, will look down upon (them) from the Throne and say: 'O creatures, listen and hear the Caller of the Almighty (Allah).' The first and the last of them will hear. Their hearts will be humble. They will shake all over and look at the direction of the Voice and hurry to the Caller. Hence the unbelievers will say: 'This is a difficult day!' The Call will come from the Almighty (Allah): 'I am Allah, there is no god but I. I am the Judge who does not wrong. Today, I will judge among you with My justice and fairness. None shall be

wronged before Me. I will take the weak one's (right) from the strong one through (taking his) good deeds (and adding them to the weak one's good deeds or taking his evil deeds and adding them to the strong one's) evil deeds. I will repay you. No wrongdoer will pass this difficulty. If any one was subjected to a certain injustice and forgives its doer, I will repay him for it and punish its doer on the Day of Judgment. Request your injustices from those who had wronged you in the world. I am as a witness for you, and I am a sufficient witness.64"

- 6. Imam al-Sadiq narrated on the authority of his grandfather Imam Zayn al-'Abidin, peace be on him, the interpretation of this Holy Verse: "He accepts repentance from His servants and takes alms. 65" He, peace be on him, said concerning the interpretation of: "and takes alms. I guarantee (you) before my Lord, the Exalted, that the alms falls into the Hand of the Lord, the Exalted before it falls into the hand of the servant." He would say: "Every thing is entrusted to an angel except the alms, for it falls into the Hand of Allah, the Exalted."66
- 7. Imam Zayn al-'Abidin, peace be on him, interpreted: "And they sold him for a small price, a few dirhams,67 that the small price for which they sold Yousif was twenty dirhams.68"
- 8. Thuwayr b. Fakhta reported that Imam Zayn al-'Abidin, peace be on him, interpreted the Holy Verse: "And relate to them the story of the two sons of Adam with truth when they both offered an offering 69" with his words: "Abel sought nearness to Allah through (sacrificing) the fattest ram which he had, and Cain sought nearness (to Him) through (offering) a handful of ears (of corn). Hence Allah, the Exalted, accepted (it) from Abel but did not accept (it) from Cain. Hence Satan instigated to Cain that Abel's children would boast of this against your children and say: 'We are the children of him whose offering Allah had accepted.' This imagination controlled him to the extent that he envied his brother Abel and decided to kill him lest he should have children. He did not know what to do. Satan taught him to place his (brother's) head between two stones and kill him, and he did this. He did not know how to bury him until two crows came and one of them killed the another. Then it dug (the ground) and buried the other. Cain was looking at (them), hence he stood, dug (a grave) for Abel and buried him, and became among the remorseful. This has become the law of burying the dead.

"When Adam asked Cain about his brother Abel, he said to him: 'Did you appoint me as a shepherd for him?' Then he brought him to the place of offering. Adam knew that Cain had killed his brother, so he cursed him and ordered him to be cursed. Then he wept for his son (Abel) for forty years until Allah revealed to him: 'I will give you a male to success Abel.' Eve born him a pure, blessed boy. On the seventh day, Allah revealed to him to name him Hibat Allah (the Gift of Allah), and he named him so.70"

9. Sa'id b. Jubayr said: [I questioned Imam Zayn al-'Abidin, peace be on him, about the relations in this Holy Verse: *Say I demand not, of you any reward for it (the toils of preaching) except the love of my relation*, 71 and he, peace be on him, answered:] "The relations of ours, the members of the House (*ahl al-Bayt*).72"

10. A man questioned Imam Zayn al-'Abidin, peace be on him, about the fixed portion in these words of Him: [And those in whose wealth there is a fixed portion, 73] and he, peace be on him, replied:] "The fixed portion is the thing which you bring forth from your wealth and is not of the obligatory Zakat and alms." The man asked the Imam: "What shall I do with it?" He, peace be on him, answered: "Give it to your womb relations, strengthen a weak person with it, give it to your brother in Allah, and (spend) it on the disaster which afflicts you." The man admired the knowledge of the Imam and said: "Allah knows better where to place His message.74"

11. Interpreting this Holy Verse: "Hence turn away with kindly forgiveness,75" Imam Zayn al-'Abidin, peace be on him, said: "It is the forgiveness without blame."76

These are some Holy Verses whose interpretations have been narrated on the authority of Imam Zayn al-'Abidin, peace be on him. Whoever reads the books of interpretation will find numerous views and words of the Imam on this subject.

Jurisprudence

As for Jurisprudence, it is among the greatest and most important Islamic sciences, for takes care of the acts of Muslims in the light of what has been codified in the Islamic Law. Imam Zayn al-'Abidin, peace be on him, took great care of Jurisprudence when he spread and proclaimed it among men. He was the only specialist in this science in his time. The historians said: "He was similar to his grandfather Imam 'Ali, the Commander of the faithful, peace be on him, in his capability of encompassing all the jurisprudential problems and their branches.77"

He was the only authority to whom all the religious scholars and scientists referred concerning the most important religious problems. The historians narrated that al–Zhuri, who was among the most famous and greatest jurists of Medina, referred to the Imam concerning the most important religious precepts.

The narrators said: "Al–Zuhri saw in his sleep that his hand was covered with blood. His vision was interpreted for him that he would be afflicted by manslaughter. In that time he was the governor of the Umayyads. He tortured a man to the extent that the man died of torture. He was afraid of Allah, hence he escaped and entered a cave to serve Allah in it. The Imam went to the Sacred House of Allah to perform the hajj. He passed by the cave where al–Zuhri was. He was asked: 'Have you any need with al–Zuhri?' He responded to them and went to meet him in the cave. He found him frightened and hopeless of Allah's mercy. Hence he said to him: 'I fear for your despair more than I fear for your crime. Send blood money to his family and go to your family and your religion.' Accordingly, al–Zuhri became happy and said to him: 'You have relieved me, my master. Allah knows better where to place his message.'78" Now, we will mention some religious precepts which the Imam stated.

The Parts of Fast

Al–Zuhri and a group of jurists came to Imam Zayn al–'Abidin, peace be on him. The Imam questioned al–Zuhri about what he discussed and he replied: "I and my companions discussed fast, and we have unanimously agreed that no part of fast is obligatory."

The Imam blamed them for having no knowledge of the religious affairs, and then he explained to them the parts of fast, saying: "(The answer) is not as you say. Fast is forty parts: Ten parts of them is as obligatory as the (fast in) the month of Ramadhan. Ten parts of them is prohibited. Fourteen parts is optional; you are free to fast or to breakfast. Three parts of fast needs permission. (There are other parts of fast such as) the fast of education, the lawful fast, the fast of journey, and the fast of illness."

Al-Zuhri and the jurists admired the Imam's abundant knowledge and his inclusive capability of the religious precepts. Then al-Zuhri asked the Imam to explain to him those parts of fast and he, peace be on him, answered: "As for the obligatory (parts of fast), they are: the fast of the month of Ramadhan, the fast of two successive months when one intentionally breaks fast in the month of Ramadhan, the fast of two successive months when one kills someone by mistake and is unable to release (a slave), for Allah, the Exalted, said: and whoever kills a believer by mistake, he should free a believing slave and blood-money should be paid to his family... but he who cannot find (a slave) should fast successively for two months. 79), the fast of two successive months as an expiatory gift for an injurious assimilation of wife to mother, al-zahar, when one cannot find (a slave), for Allah, the Exalted, said: And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a slave before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do. But whoever cannot find (a slave), let him fast two successive months before they touch each other 80, the fast of three days as an expiatory gift for making an obligatory oath when one cannot find food, for Allah, the Blessed and Exalted, said: Whosoever cannot find (food) then fasting for three days; this is the expiation of your oaths when you swear 819 all these parts of fast are successive and not separated the fast of ailment of shaving (the shaving of head), for Allah, the Blessed and Exalted said: But whoever of you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing 82 1 the doer is to choose between fasting for three days or alms or a sacrifice 1 the fast of blood of al-mut'a when one cannot find an offering, for Allah, the Blessed and Exalted said: Whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you returns; these (make) ten (days) complete 83, the fast of the punishment of hunting, for Allah, the Blessed and Exalted said: O you who believe, do not kill game while you are on pilgrimage, and whoever of you shall kill it intentionally, the compensation (of it) is the like of that he killed, from the cattle, as two just persons of you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting.84"

Then the Imam, peace be on him, asked al–Zuhri: "O Zuhri, do know how this is equivalent in fasting?" "I do not know," replied al–Zuhri. Hence the Imam, peace be on him, explained: "Evaluate the game completely. This evaluation should be equivalent to wheat. Then this wheat should be measured. Hence you should fast a day for each half of a measure." Then the Imam continued: "the fast of a vow, and the fast of *al–i'tikaf* (prayer in seclusion)."

Then the Imam continued: "As for the prohibited parts of fast, they are: the fast on the day of 'Id al-Fitr, the day of 'Id al-Adha', three of the days of *al-Tashriq*85, the fast on the day of doubt86, we are commanded (to fast on it) and prevented from it: We are commanded to fast on it as a day of the month of Sha'ban, and we are prohibited from fasting on the day which men doubt." Al-Zuhri turned to the Imam and asked him: "May I be your ransom, if he did not fast any of Sha'ban, what would he do?"

Al-Zuhri had a doubt in the answer of the Imam, hence he asked him: "How does voluntary fast replaces a religious duty?"

The Imam, replied him: "If a person voluntarily fasted a day of Ramadhan while he did not know that the day was not of it and knew that afterwards, it would suffice him, for the religious duty occurred on the day itself."

Then the Imam continued his talk about the parts of fast, saying: "The continuous fast is prohibited.<u>87</u>
The fast of silence is prohibited.<u>88</u> The fast of a vow for an act of disobedience is prohibited, and the fast of time is prohibited.

"As for the fast whose doer is free, it is the fast in the days: Monday, Thursday, and Friday, the fast in the white days89, the fast in the six days in (the month of) Shawwal after the month of Ramadhan, on the day of 'Arafa, and on the day of 'Ashura'. In all these parts of fast, the doer is to choose between fasting and breaking fasting.

"As for the fast which needs permission, it is that the wife does not perform a voluntary fast except with the permission of her husband, the slave does not perform a voluntary fast except with the permission of his master, and the guest does not perform a voluntary fast except with the permission of his host. Allah's Apostle, may Allah bless him and his family, said: 'Whoever stops at people should not perform a voluntary fast except with their permission.'

"As for the fast for education, it concerns the boy when he becomes a teenager, the one who breaks his fast for a certain illness at the beginning of daytime and gets well afterwards he is ordered to fast for the rest of his day, and the passenger who eats at the beginning of daytime and returns to his family he is ordered to fast for the rest of his day. Such a fast is for education, not a religious duty.

"As for the lawful fast, it concerns the one who unintentionally eats, drinks, and vomits; yet Allah makes it lawful, and it is sufficient.

"As for the fast of journey and illness, the non-Shi'a are different over it: Some of them say that he should fast; some of them say that should not fast; some of them say that he is free to fast or to break fasting. As for us, we say that he should break fasting in both states. If he fasts during a journey or an illness, he should repeat fasting, for Allah, the Great and Almighty says: but whoever of you is sick or on a journey, then (he shall fast) a (like) number of other days.90"

With this we will end this justisprudential research which the Imam delivered before the religious scholars and jurists, and which shows that the Imam's knowledge embraced the precepts of Islamic Law and the branches of Islamic jurisprudence. This is because the Imam divided fast into these important parts of which the religious scholars were heedless. It is worth mentioning that the Imami jurists depend on this narration when they give religious opinions concerning fast.

Bringing together Sunset and Night Prayers

As for bringing together sunset and night prayers, it is permissible. As for separating them is not obligatory, though it is better. The proof for this is this tradition of Imam Zayn al-'Abidin, peace be on him: "Youths had better bring together sunset and night prayers than sleep and leave them." Some connected traditions on the authority of the pure Imams, peace be on them, show that is permissible to bringing together sunset and night prayers. According to these traditions the Imami jurists said that it was permissible to bring them together. This narration indicates that it is permissible to bring them together, but concerning the evening and night prayers for youths only. It is sure that the act of bringing together is not confined to the evening and night prayers nor is it confined to youths, namely the Imam mentioned them as an example, for the question was about them.

Intention Obligatory in the Acts of Worship

Intention is obligatory in all the acts of worship, and the acts of worship are not right without intention. The proof for this is what was reported on the authority of Imam Zayn al-'Abidin, peace be on him, who said: "No act (of worship is accepted) except with intention.91"

Crossing Arms in Prayer Impermissible

The Shi'ites believe that it is impermissible to cross arms or to put one arm on the another during standing in prayer, for they depend on a group of traditions among which narrated on the authority of Imam Zayn al-'Abidin, peace be on him, who said: "The man's putting one of his hand on the other in prayer is an act but is not an act of prayer.92"

Purchasing Slave Girl as Singer

It is prohibited to buy a slave girl as singer, but it is not prohibited when she is bought as reciter of the Holy Qur'an. The jurists depended on a tradition reported on the authority of Imam Zayn al-'Abidin, peace be on him, when a man questioned him about purchasing a slave girl as singer and he answered:

"It is not prohibited for you to buy her to remind you of the Garden." He meant that it was not prohibited for the man to buy a slave girl to remind him of reciting the Qur'an, renouncing this world, and clinging to virtues which had no act of singing. As for singing, it is prohibited.93

Punishment for Committing Fornication with Sister

As for committing fornication with sister, it is among the most unlawful acts. Imam Zayn al-'Abidin, peace be on him, was questioned about the penalty for him who commits fornication with his sister and he, peace be on him, replied: "He is struck a heavy blow with sword. If he remains alive, he is imprisoned for death.94"

With this we will end our speech about the juristic problems which the Imam, peace be on him, answered. Whoever studies the books on deductive jurisprudence and encyclopedias on *ahadith* (traditions) will find a large group of the Imam's juristic verdicts. The Imam's verdicts have included all the juristic affairs such as acts of worship, religious precepts, contracts, and unilateral obligations. The Imami jurists depend on his verdicts in giving religious opinions.

Theological Researches

Imam Zayn al-'Abidin, peace be on him, was the only authority to whom the religious scholars referred concerning complicated theological problems. The following is some of the theological researches about which he was asked:

Allah's Decree and Determination

As for research on Allah's decree and determination, it is among the most vague and complicated theological problems. A man questioned the Imam, peace be on him, about them: "May Allah make me ransom for you, do misfortunes befall people according to Allah's decree and determination or according to their own acts?"

The Imam answered the man with an answer in which he analyzed the dimensions and realities of misfortunes in the light of the Islamic thought, saying: "Indeed, determination and act are like the soul and body. The soul can perceive (nothing) without the body, and the body without the soul is a motionless form, but when they come together, they become strong and righteous. Such is determination and act. If determination does not befall act, the Creator is not distinguished from creature, and if act (takes place) without approval from determination, it is not accomplished and is not perfect. When they come together, (they become strong and righteous), and Allah (repays) His righteous servants through determination."

The Imam added, saying: "However, the most unjust one of the people is he who regards his injustice as justice and the justice of the rightly guided ones as injustice. Indeed, every servant has four eyes: two

eyes through which he sees the affairs of his life in the next world, and two eyes through which he sees the affairs of his life in this world. Hence if Allah, the Great and Almighty, wants to do good for His servant, He opens for him the two eyes which are in his heart and he sees through them the unseen things. If He wants other than this, He leaves the heart with what is in it." Then the Imam, peace be on him, turned to the man and said to him: "This is from Him. This is from Him." The Imam, peace be on him, analyzed and explained the realities of Allah's decree and determination.

Allah is Light

The Imam, peace be on him, entered the mosque of his grandfather, Allah's Apostle, may Allah bless him and his family, and saw some people disputing with each other. Hence he asked them: "What are you disputing about?"

They all replied: "About the Unity of Allah."

The Imam blamed them for discussing such a matter, for they had no knowledge of it, and said to them: "Refrain from these words of yours."

Yet, one of them said: "Indeed Allah is recognized through creating His heavens and His earth, and He is everywhere."

The Imam guided them to the right words, saying: "Allah whom nothing is like, and Who is All-hearing and All-seeing, His description is not like the description of anything, so He such 95"

His Wonder at the Doubters in Allah

The Imam, peace be on him wondered at those who doubted Allah, the Creator of the heavens and earth, and those who denied the latter creation. He, peace be on him, said: "I wonder very much at him who doubts Allah while he sees his creatures, and I wonder very much at him who denies the latter creation while he sees the former creation.96"

Indeed one wonders at him who denies the existence of the Great Creator for Whom all beings are proofs. It is impossible for all these beings to exist without a creator. If man carefully considers Allah's creatures, he will conclude that they are proofs for His existence. The poet said:

There are signs in the earth, so be not a denier,

Wonderful things are some of His signs.

One wonders at him who denies the latter creation while he sees the former creation, for the act of creation and existence is more important than the act of repetition. Allah, the Exalted, said: "He says: Who will give life to the bones when they are rotten? Say: He will give life to them Who brought them into existence at first, and He is Cognizant of all creation."97

It is Impossible to define Allah by any Finite Thing

It is impossible to define Allah, the Exalted, by any finite thing, hence the Imam, peace be on him, said: "Verily, Allah cannot be defined by any finite thing. Our Lord is too far above such an attribute. How can the infinite be defined by the finite. The eyes attain Him not, but He attains the eyes. He is the all-subtle, the All-aware."98

Man's reason cannot encompass Allah, the Exalted, as well He cannot be attained by the eyes whose sight is finite. How can the perishable, possible man encompass the Powerful One who originated these worlds before whose existence and creation intellects are perplexed? How can he recognize the Great Creator?

With this we will end our speech about Imam Zayn al-'Abidin's ideological, scientific wealth, which he inherited from his fathers.

- 1. Khulasat Tahdhib al-Kamal, p. 23.
- 2. Ibid.,
- 3. Ibn al-Sabbagh, al-Fusu`l al-Muhimma, p. 188.
- 4. Al-Khisal, p. 5.
- 5. Al-Huliya, vol. 3, p. 203. Al-Khisal, p. 17.
- 6. Al-Khisal, p. 53.
- 7. Tarikh Baghdad, vol. 1, p. 255. Al-Khisal, p. 165.
- 8. Ibn al-Sa'i, al-Jami' al-Mukhtasar, vol. 9, p. 87.
- 9. Al-Khisal, p. 231.
- 10. Musadaqat al-Ikhwan.
- 11. Usu'l al-Kafi, vol. 2, p. 99.
- 12. Ibid., p. 156.
- 13. Ibid.,
- 14. Ibid., p. 99. Wasa'il al-Shi'a, vol. 5, p. 523.
- 15. Al-Khisal, pp. 396-397.
- 16. Al-Tawhid, p. 342.
- 17. Ibid.,
- 18. Ibid.,, p. 25.
- 19. Usu`l al-Kafi, vol. 2, p. 46.
- 20. Al-Durriya al-Tahira, p. 27. Al-Ma'rifa wa al-Tarikh, vol. 1, p. 360.
- 21. Al-Barqi, al-Mahasin, vol. 1, p. 360.
- 22. Al-Khisal, p. 330.
- 23. Ibid., p. 308.
- 24. Al-Musallsalat.
- 25. Al-Khisal, p. 31.
- 26. Al-Sayyid al-Muqaddam, al-Imam Zayn al-'Abidin, p. 283.
- 27. Al-Ta'zim wa al-Minna fi anna Abawai Rasu'l Allah fi al-Janna, p. 32.
- 28. Ibid., p. 32.
- 29. Al-Quttb al-Rawandi, Da'awat, p. 20.
- 30. Ibid., p. 47.
- 31. Al-Khisal, p. 275.

- 32. Ibn Babawayh al-Qummi, al-Ghayat.
- 33. Wasa'il al-Shi'a, vol. 5, p. 486.
- 34. Roudat al-Jinan, vol. 6, pp. 183-184. Quoted from the book 'Manaqib al-Imam Amir al-Mu'minin' by bin Shadhan al-Qummi.
- 35. Yanabi' al-Mawadda, Chapter 41.
- 36. Al-Tha'alibi, Thimar al-Qulu'b, p. 67.
- 37. Mizan al-I'tidal, vol. 1, pp. 484-485.
- 38. Rabi' al-Abbrar, vol. 4, p. 328.
- 39. Al-Khisal, p. 94.
- 40. Ibid., p. 156.
- 41. Ibid., 191.
- 42. Usu`l al-Kafi, vol. 2, p. 453.
- 43. Ibid., p. 580. Nasikh al-Tawarikh, vol. 1, p. 142.
- 44. Al-Tu`si, al-Amali, p. 277.
- 45. Waqi'at Siffin, p. 13.
- 46. The pious, righteous son is the one who supplicates to Allah for his father and ask Him to forgive him.
- 47. Al-Tubrisi, Mishkat al-Anwar, p. 57.
- 48. Al-Majjlisi, Bihar al-Anwar, vol. 46, p. 107.
- 49. Sharh Shafiyat Abi Firas, vol. 2, p. 198. Usu'l al-Kafi, vol. 2, p. 616.
- 50. Al-Wafi.
- 51. Usu`l al-Kafi, vol. 2, p. 602.
- 52. Al-Sahifa al-Sajjadiya, Supplication no. 42.
- 53. There is a copy of it in the Library of the American Congress, as an Iragi newspaper said.
- 54. Hayat al-Imam Mohammed al-Baqir, vol. 1, p. 11, quoted from al-Fihrast of al-Shaykh al-Tu`si, p. 98.
- 55. Qur'an, 2, 22.
- 56. 'Uyyu`n Akhbar al-Rida, vol. 1, pp. 137-138.
- 57. Qur'an, 73, 4.
- 58. Al-Imam Zayn al-'Abidin, p. 279.
- 59. Qur'an, 2, 208.
- 60. Tafsir al-Burhan, vol. 1, p. 129.
- 61. Qur'an, 39, 56.
- 62. Tafsir Furat, p. 3.
- 63. Qur'an, 39, p. 69.
- 64. Tafsir al-Burhan, vol. 2, p. 95.
- 65. Qur'an, 9, 104.
- 66. Tafsir al-Burhan, vol. 1, p. 441. Tafsir al-Safi, p. 223.
- 67. Qur'an, 12, 20.
- 68. Majjma" al-Bayan, vol. 5, p. 221.
- 69. Qur'an, 5, p. 27.
- 70. Tafsir al-Burhan, vol. 1, p. 280.
- 71. Qur'an, 42, 42.
- 72. Al-Jassas, Ahkam al-Our'an, vol. 3, p. 475.
- 73. Qur'an, 70, 24.
- 74. La'ali' al-Akhbar, vol. 3, p. 3. Wasa'il al-Shi'a, vol. 6, p. 69.
- 75. Qur'an, 15, 85.
- 76. Wasa'il al-Shi'a, vol. 5, p. 519.
- 77. Imam Zayn al-'Abidin, p. 33.
- 78. Tarikh Dimashq, vol. 36, p. 16. Al-Majjlisi, Bihar al-Anwar, vol. 46, p. 7.

- 79. Qur'an, 4, 92.
- 80. Ibid., 58, 3-4.
- 81. Ibid., 5, 89.
- 82. Ibid., 2, 196.
- 83. Ibid.,
- 84. Ibid., 5, 95.
- 85. The days of al-Tashriq are the days of Mina, which are the eleventh, twelfth, and thirteen after the day of al-Nahr.
- 86. The fasting of the day of doubt is prohibited when it is intended as one of the month of Ramadhan.
- 87. The continuos fasting means that the person fasts by day and night, Hence it is religiously prohibited.
- 88. The fasting of silence means that the person refrains from speaking. In the bygone religions it was prohibited for the fasting to speak, as the Qur'an mentioned in the story of Maryam. He, the Exalted, said: "Surely I have vowed a fast to the Beneficent Allah, Hence I shall not speak to any man today." But the Holy Islamic Religion has abrogated this part of fasting.
- 89. The white days are the thirteenth, fourteenth, and fifteenth of every lunar month. They are called Hence because the moon remains shining from beginning to end. This has been mentioned in Majjma' al-Bahrayn, item Bid.
- 90. Al-Khisal, pp. 501-504. Furu` al-Kafi, vol. 1, p. 185. al-Maqqna'a, p. 58. al-Qummi, Tafsir, pp. 172- 175. Al-Tahdhib, vol. 1, p. 435.
- 91. Wasa'il al-Shi'a, vol. 4, p. 711.
- 92. Ibid., p. 1264.
- 93. Ibid., vol. 12, p. 86.
- 94. Men La Yahdarahu al-Faqih, p. 244.
- 95. Al-Tawhid, pp. 366-367.
- 96. Balaghat al-Imam Zayn al-'Abidin, p. 5.
- 97. Saffwat al-Safwa, vol. 2, p. 3.
- 98. Al-Imam Zayn al-'Abidin, p. 219.

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