

JOURNEY TO THE UNSEEN WORLD

FUNDAMENTALS OF ISLAM

LEVEL 5

Lesson 1: The Soul

Objectives >>>

Students should:

- Understand and be reminded of the nature of the soul and that it exists
- Understand that the soul has senses just as the body does and that paying attention only to our external senses and ignoring our internal ones leads to ultimate humiliation in this world and the next
- Have an understanding that these senses can be developed by self-struggle
- Know and understand practical ways of developing the inner senses
- Be aware some of the countless benefits of fighting against the self both in this world and in the hereafter
- Learn more about the trials of death (the pangs of death) and the trials of the grave.
- The idea that we need to be conscious of what we take with us on the journey after death
- The importance of observance (al-Murāqabah) and the methods with which this can be done
- Understand that observance on the soul should always be coupled placing conditions on the self
- That observance on the soul must lead to supervision which is ensuring that we protect our good actions till the day of judgment
- Understand the philosophy and characteristics of Barzakh
- Understand the importance of Al-Murāqabah (self-supervision)
- Understand the positive impact of Al- Murāqabah on the life in Barzakh
- Know the etiquettes of Al-Murāqabah

In this lesson we will begin to discuss the last of the five fundamental beliefs of Islam: the Resurrection (al-Ma'ād). This belief is strengthened by the



belief in the Unity of God, the Justice of God and Prophecy. We would have no access to the details of this knowledge were it not for the Qur'an and the holy Prophet (saw) and unlike many other faiths, the emphasis on the day of Resurrection in Islam is tremendous such that over 25% or 1640 ayātⁱ of the Qur'an refer to this. It is a fundamental part of Tawhīdⁱⁱ, the selection of prophetsⁱⁱⁱ, self-purification^{iv}, staying on the right path^v, taqwa, worshipping, peace of mind, bravery, justice etc. A denial of this fact can lead mankind to social and economic crimes^{vi}, a sinful life^{vii}, immoral behaviour and so on.

Before discussing any of the above topics in more detail, it is important that we acknowledge that Allah, the Most Wise, has created us with a body (the physical existence) and a soul (the spiritual existence). We have to understand our souls as this is what will lead us to understanding Allah. We also believe that our journey in the afterlife occurs via the medium of the soul (in Barzakh). The soul will then be reunited with the body on the Day of Resurrection. Imam 'Ali (as) says:

TO MEMORISE

من عرف نفسه عرف ربه

“One who attains inner knowledge of his soul attains inner knowledge of his Lord.”^{viii}

WHAT IS THE SOUL AND HOW DO WE KNOW IT EXISTS?

As we have learnt in previous years, a human being is composed of a physical existence (the body) and an immaterial existence (the soul). In the Holy Qur’an, four different terms are used to explain the same reality of the soul:

1. al Rūḥ – This is when the soul is disconnected from the body
2. al Nafs- When the soul is connected to the body (like in this world)
3. Al Qalb (the Heart or literally meaning- changeable) - This is the nafs that is changeable and is the faculty of the soul that understands immaterial things.
4. Al Aql- (Intellect or literally- to prevent/hold)- This is one of the powers of the soul that can distinguish between good and evil

The soul makes me ‘me’, such that if we were to think of ourselves without distraction, that would be the soul.

A further proof of the existence of the soul is the mere fact that the body we have is like a vessel in which our soul is housed. This can be explained in one of many ways:

1. Scientifically we know that the physical body we have now is not what we had or will have in the future because most of the cells in our body are constantly dying and regenerating (every 7-9 years). Despite this, we can still identify ourselves as the same person throughout our life!
2. Similarly, when we refer to our limbs, we say “my arm” or “my leg” even though they are not a part of who I am or ‘me’. Consider a person losing an arm in a war; doesn’t he still consider his-self and identity as complete despite this physical loss? Similarly, when a person dies, we stop referring to the body as ‘him’ or ‘her’ or by the person’s name, instead we say refer to the body as ‘it’ or ‘the body’.

3. Other phenomenon such as real dreams, near death experiences, and interactions between soul-mates further highlight this instinctive proof of the soul.

FACETS OF THE SOUL

Now that we know that the soul exists, it is important to learn more about it. When we were created, Allah, the Exalted, created our soul pure and inspired it with the knowledge of what is good and what is evil. Allah says in the Qur’an:

“Then He inspired it to understand what is right and wrong for it” (91:8).

Finally Allah gave our soul the power of choice, or free will, to choose what is good and what is bad. Once a man came to the Holy Prophet to ask a question; the Holy Prophet said to him:

“Do you wish to ask your question or should I tell you what your question is?”

The man was surprised and asked the Prophet to reveal the question. The Holy Prophet replied:

“You have come to ask about what is good (virtue) and what is bad (vice).”

That was exactly what the man had come to ask!

The Holy Prophet placed his hand on the man’s heart and said:

“Check it with your heart, regardless of what people may say, righteousness is what your soul (nafs) is at rest with whilst vice is the action after whose performance you feel guilty”.

Therefore, good is instinctively programmed in us and is compatible with our soul but evil or sin is not compatible with our soul and therefore results in us being uneasy and uncomfortable.

The fact that we possess such feelings and thoughts is proof that in addition to the senses that allow us to experience the external world (hearing, smell touch etc...) we also have internal senses that allow us to experience the ‘unseen world’.

INNER SENSES

Just as we are supposed to care for our physical beings from affected by diseases, we similarly must care for our spiritual self and protect it against all spiritual maladies. There are several 'windows' or avenues through which we can feed our souls. We must have a good understanding of these before we can take steps to develop ourselves.

1- **Sight with the 'eyes' of the heart:** Allah (SWT) says in the Qur'an:

"And thus did We show Ibrahim the kingdom (malakūt) of the heavens and the earth and that he might be of those who are sure." (6:75).

All scholars agree that this seeing was the sight of the heart, not of the physical eyes. Similarly, there are many incidents from the lives of the Imams that prove this vision whereby they could see the unseen in this world. Once Imam al-Ṣādiq (as) attended Ḥajj with his companions and when they entered into Masjid ul Ḥarām, one of the companions was surprised to see so many devoted Muslims performing the rituals. The Imam wanted to prove to him that most of them were not devoted, so he placed his hand on the eyes of this companion and asked him to look again. This time the companion saw different types of animals of all forms doing Ṭawāf with only a few human beings between them! He got frightened and asked Imam what he was seeing. Imam replied that he was seeing the reality with the vision of his soul!

Another example of this spiritual vision was when Imam 'Ali (as) was asked: "O Commander of the Faithful! Do you see the Lord when you devote yourself to worship?" The Imam (as) replied:

"Beware! I would not worship a God that I cannot see."

He was asked how he could see God, and he replied:

"Beware! Eyes cannot see him with a glance; it is rather the hearts that see Him through the realities of faith."^{ix}

2- **Hearing with the 'ears' of the heart-** This is the ability to hear what ordinary people cannot hear or perceive. Imam 'Ali (as) says:

"When the revelation descended on the Prophet of Allah - peace and blessing of Allah be upon him and his

descendants - I heard the moan of Satan. I said, "O' Prophet of Allah, what is this moan?"

He (saw) replied, "This is Satan who has lost all hope of being worshipped. O' 'Ali, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue."^x

It is clear therefore that the activation of these internal senses is open to everyone (at their own level).

STRUGGLING AGAINST DESIRES

These inner senses can only be activated when the desires of the soul have been tamed by the intellect and a person practices piety (taqwa). We have discussed the three levels of the soul in previous years. Here, we will briefly review the concept of struggling with the self (*jihād ul nafs*).

Our life is a constant struggle between our desires and our intellect. Our desires urge to chase short-term material pleasures like comfort, food and sexual pleasures, while our intellect urges us to invest in long-term meaningful pleasures, whether they are in this world or in the next. We must always try to overcome our desires with our intellect. This is a life-long struggle, which is very difficult. You may remember the famous story we came across in previous years: after an extremely difficult military campaign, the Prophet (saw) tells the Muslims who have just come back from risking their lives and their wealth that what they had completed was the smaller struggle, and that the greater struggle was still to come. This greater struggle is the struggle against one's desires.

If we follow our desires, we go down a dangerous path, because desires never end and only accumulate. This world and its temptations have been likened in the holy words of our Imams to sea-water (which is salty), whereby the more one drinks from it, the thirstier he becomes until eventually dying. This is why we see that people who follow their desires blindly end up humiliated and miserable.

Therefore, we must learn to tame our desires and resist them. One good way to train ourselves is to try to resist the more common urges like excessively sleeping, eating and talking. This exercise in turn will build our will-power to tackle the tougher challenges. If you are interested in self-purification by struggling with desires in a practical

way, we have provided some brief references to help you get started.^{xi}

ACTIVATING THE INNER SENSES



The whole of this course in Islamic studies focuses on trying to activate this inner sense and to win this struggle within ourselves. The first step of trying to attain the station of the resting soul is to avoid the *ġarġm* actions and to perform the obligatory (*wġġib*) actions. Imam ‘Ali (as) says:

“He who honours his soul will not humiliate it with sin and his desires become insignificant for him and the world becomes small in his eyes”.^{xii}

Below are some practical tips for achieving this:

1. **Keep evil and negative (including fantasy) thoughts away from our hearts and minds.** Each action begins with a thought. If one can control his thoughts, he can control his body. Satan is very much like a thief looking for an open window in a house to enter. Similarly, he influences our thoughts to get us to commit sin. If we can control our thoughts, we can control our actions.
2. **Make our hearts the exclusive domain of Allah:** this means that we must try not to attach ourselves to anything in this world other than God. This also means being conscious of Allah all the time. Imam ‘Ali (as) has said:
“God-wariness is the cure for the sickness of your hearts and purification of the pollution of your souls.”
3. **Al Wara’-** This simply means avoiding those things that are *makrġh* (not recommended) and trying to perform those actions that are *Mustġlab* (recommended). It also means avoiding things which are doubtful and taking extra precautions for the sake of religion.
4. **Breaking bad habits:** simply breaking nasty habits of swearing or gluttony by fasting can significantly elevate ones soul toward rest!

5. **Being watchful over ourselves:** Imam ‘Ali (as) has said:

“One, who censures his soul, improves it and one who praises his soul, slaughters it”^{xiii}.

Being mindful of what we say, eat, meet and hear will activate the internal senses.

HOMEWORK

1. Self-Observation Task

Your task this week is to make a table for yourself. In this table, record the following:

- How many instances you felt your desires overcame your intellect
- How many instances your intellect was in control

At the end of the week, graph your data, and see if you have managed to improve during the past week. Try to be very critical with yourself.

2. Explain the difference between *al rġġh* and *al nafs*?

Lesson 2: Death

Death is an inescapable reality. Regardless of whether we are believers or not, each of us accepts death as a fact of our existence. Since it is inevitable, we begin to ask questions. What is death? What does Islam say about death? Is it destruction, annihilation, and non-existence or is it a change, a development and a shifting from one world to another? One of the major blessings which in fact prove the authenticity of Islam is the great number of resources and literature which reveal a lot about death. After discovering the Islamic viewpoint of death we begin to feel that we should prepare ourselves for this journey ahead of us. In today’s lesson we will have an understanding of our main beliefs about death and the importance of ‘observance’ in preparing us for this journey.

WHAT IS DEATH?

Death is not ‘anti-life’, rather just like life, ‘death’ is something which is created. Allah, the Exalted says in the Qur’an:

الَّذِي أَحْلَقَ الْمَوْتَ وَالْحَيَاةَ

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

“Blessed be He... who has created death and life, so that He might test you which of you is most righteous in action” (67:1-2)

Death is a continuation of life, a transition from one abode, this temporary world, to an eternal life. As Imam al-Ḥasan (as) has said:

“(Death is) the greatest happiness which comes to the believers, when they migrate from the house of misery to the eternal bliss; and (it is) the greatest disaster which befalls the unbelievers, when they go from their paradise (i.e. this world) to the Fire which will never be extinguished and will never burn itself out”^{xiv}

Death, which is the separation of the soul from the body, introduces man to another stage of life in which felicity or disappointment depends upon good or evil deeds in the stage of life before death. We can never escape it:

“Every soul will taste death.” (21:35)

The word which is often used in the Qur’an regarding death is from the word, ‘tawaffi’. Tawaffi refers to the thorough collection of something, and so death is described in the Qur’an as the thorough collection of the soul by Allah (SWT).

REMEMBRANCE OF DEATH

After understanding the reality of death, and that it is a transition into another world in which we will be recompensed for all our actions, it becomes imperative that we constantly remember death. Through remembering that this may occur at any moment we begin to be more aware of our actions.

We should remember the mysteries and suddenness of death:

1. Location:

“...and no one knows in what land he shall die; surely Allah is Knowing, Aware...” (31:34)

2. Time:

“What! do the people of the towns then feel secure from Our punishment coming to them by night while they

are asleep? What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play?” (7:97-98)

3. State:

“...therefore die not unless you are Muslims” (2:132)

A lot of us observe our actions, but only for a short period of time, then we forget about it and go back to our old ways. What we have to remember is that it is not how we were three years ago that matters, it is where we are when we die. So, if we were very pious a few years ago, but now have lost our faith, we will be coming to Allah (SWT) as a disbeliever. So we must ensure that we are keeping up our good deeds regularly. This can happen when we remember that death is not a stranger that will come knocking at our doors when we are 90. It is a reality that can happen at any time! If you go to the cemetery you can see how many young people have died unexpectedly.

There was once a man who after hearing the message of the Prophet (saw) accepted Islam but soon learnt that alcohol was forbidden in Islam and this disturbed him. So he said to himself that he will continue drinking alcohol for another year and thereafter believe in Islam in its entirety. He died before that year and met his Lord as a disbeliever and a drinker of wine. We must make sure that since death may come at any time, we are in such a state that we are greeted pleasantly by the angel of death when our souls are collected.

OBSERVANCE:

Based on the above we understand that death is merely a transition from this life of matter into a life of eternity. Each of the events that occur after our death is a direct result of what we have prepared for these stations. Our actions determine for us whether these will be easier or more difficult for us. This means that we have to take account of our actions before it is too late.

Imam Musā al-Kāḍim (as) said:

“He is not from us, he who does not keep the account of his/her action so if he did a good deed, he is appreciative and asks Allah to give him more, and if he committed a sin he seeks forgiveness from Allah and repents.”

On this basis we will look at the importance of observing one’s actions.

STEPS OF OBSERVANCE AND ACCOUNTING:

أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتِظِرْ نَفْسَ مَا قَدَّمْتَ لِغَدٍ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

وَلَا تَكُونُوا

كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

“O you who believe, be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do. And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.” (59:18-19)

Imagine you are a student in class and each term your teacher comes to check whether you have completed all the tasks set for you throughout the term. If you have carefully kept an account of all of the tasks given, those completed and those not completed, then when your teacher announces that he wants to check if you have kept your work up to date, you wouldn't have anything to worry about. On the other hand, the student who has not kept his work up to date, will panic when the teacher comes around to check everyone's work. Death is like this, because it can come at any time.

This is the same for our deeds and actions. From the age of responsibility until our death all of our actions are being taken into account. After twenty or thirty years, we don't remember everything that we have done, so we may have lost count of our sins. We have to be very careful about this.

The person, who is going to his Lord, should return aware of what he has done. It is for this reason that we should observe our actions each and every day. Self-observance and accounting can be divided into four stages:

- 1- Al-Mushārahah: You impose some conditions on yourself, that today you will do certain things and that if you do not do them, you will implement certain consequences against yourself
- 2- Al-Murāqabah: Observing yourself and being conscious of the conditions you set on yourself at the beginning of that day.

- 3- Al-Muḥāsabah: At the end of the day or time period, take yourself to account over your actions.
- 4- Al-Mu'atabah/Al-Mu'aqabah: applying the consequences of breaking the conditions set at the beginning of the day (for example, I made a promise not to lie but I lied, therefore I must fast one day)

There is a ḥadith from the Prophet (saw) in his will and advice to Abu Dhar al-Ghifari:

“Oh Abu Dhar, no one can be from the pious people unless he keeps an account of his actions, what you have done, eaten and said today.”

Allah (SWT) loves His servant who is increasing in nearness to Him. So one shouldn't stay in the same state that he has been in for years and not attempt to increase and multiply his good actions. For example, if one of us wakes up for Fajr every morning, but we do so toward the end of its time, he should work to wake up for Fajr at the beginning of its time. Or if someone wakes up for Fajr at the beginning of its time, he should work to stay up until sunrise. That way we are continuously working to improve ourselves.

At the same time, while our actions are increasing in number, many of us may fall into the trap of feeling proud over our good deeds. It is always important to recognise that any good action that we do is a blessing from Allah (SWT), because He has guided us toward this.

Homework:

1. Refer to your table of actions from last week. Now pick one action which you feel you should not have performed. Try to pick the thing you feel most guilty about. Now for the next week, make it a condition upon yourself not to commit this mistake. Set a punishment for yourself if you cannot keep this condition. For example, if you are guilty about missing Fajr prayer, make it a condition to wake up for Fajr every morning. If you miss Fajr in the coming week, then you should pay \$5 to charity.

Lesson 3: Barzakh

By now we should already be familiar with some of the main concepts of death. To begin this lesson, we will go through some of the points from the previous lesson, which shall briefly be followed by a short discussion on Barzakh, its philosophy and some of its characteristics, and we will then conclude the lesson with a discussion on one of the most effective and practical methods to prepare for it.

REVISION

The dissociation between the body and the soul is called death. As soon as we die, the soul enters the stage of Barzakh which literally means a 'barrier' between two things. In other words it means that Allah (SWT) has placed a curtain or an intermediary stage between this world and the Hereafter. It is this stage of Barzakh that Imam Ja'far al-Ṣādiq (as) said about:

“By Allah! I fear a lot for your state in Barzakh”.

Barzakh is followed by the day of resurrection. Everyone who has died so far, good or evil, old or young, is currently in Barzakh. They are either enjoying a taste of paradise or suffering temporary punishment, and all of them are 'waiting' for the Day of Judgement. Whatever we know of this stage of the Hereafter has come through divine revelation and the experience of the Prophet in Mi'rāj and also from authentic traditions from the Imams (as).

PHILOSOPHY OF BARZAKH

As mentioned above, Barzakh is an intermediary between the world of matter and the hereafter. This stage possesses characteristics of both this world and those of the Hereafter. Because the Hereafter is completely different from this world of matter in terms of its nature, a sudden move directly to it will make it intolerable for us. Therefore, in order to make a smooth transition from this world to the day of judgement and hell or heaven, there has to be a middle stage that contains characteristics of both worlds.

Moreover, because the time of the day of Resurrection is the same for all souls, there has to be a world in which all souls live until the life of all creatures expires so that by then everyone will be raised collectively.

Another reason for Barzakh is that Allah (SWT) out of His mercy still gives a chance to the believers to elevate themselves and rectify their misdoings. They are able to achieve continuity in reward if one, for example, during his life time built a mosque in which thousands pray in every year, or if the deceased has left behind pious children who are paying back the obligations that they missed. In such ways Allah (SWT) elevates the souls and forgives their past.

In previous years, we have discussed the characteristics of the life in Barzakh, including:

- The pressure of the grave, which is a special punishment for specific sins
- Being able to hear the people still alive in this world without being able to reply
- Being questioned about our actions
- Being able to visit loved ones in this world

PLANNING FOR BARZAKH

Different sins result in varying severities and types of punishments in the grave. So intense and painful is this experience that Abu Dhar, the pious and truthful companion of the prophet, when burying his son said that if it wasn't for the fear of the punishment of the grave, he would have preferred to die instead of his son.

At the same time, for the virtuous servants of Allah, unimaginable bounties and pleasures in Barzakh have been promised. The extent to which we enjoy or suffer in the grave depends entirely on what we have done in this life.

In this lesson we will discuss a very effective practical way to ensure that we are able to gain the sweet fruits of Barzakh and avoid the bitter ones. For those who will not be able to bear the tortures of the grave, this practical exercise is not an option, it is a must! Now, if we are convinced that we will not be able to withstand Allah's punishment, then this has to be implemented and taken very seriously.

AL- MURĀQABAH (SUPERVISION OF THE SELF)

If we observe the lives of healthy conscious individuals, we will notice that they 'watch' themselves in ways that others do not. They avoid sweet and oily food, ensure to include fruits and vegetables in their diet and they even exercise on a daily basis. Some even go the extra mile by

going for regular medical check-ups, and if their sugar or cholesterol levels are even slightly off the mark, they waste no time in returning these to the normal limits. All this is done so that they can live a quality life in this world.

Unfortunately, once we die, the health and muscles are no more useful. The physical strength of the body is not going to help in bearing the pressure of the grave in Barzakh and neither will it be able to scare away the fierce angels and the wild creatures. Instead, only those who have taken care of their souls in this world will be able to make an otherwise terrifying and difficult journey of Barzakh pleasurable. In the same way that we make efforts to identify the potential threats to our bodies and build appropriate defences, similarly we need to identify the enemies of our souls, watch over them and then develop immunity against them.

ETIQUETTES OF AL-MURĀQABAH

In order to be successful in self-supervision, we need to:

1. Be very careful of how we spend our time. We need to understand that this time will pass and death will come and therefore we have to try and do as much good in this life as we can since we have been gifted with this life to purchase the Hereafter. We need to be conscious of the way we spend our youth and endeavour to make it very productive in the way of Allah (SWT).

Imam al-Ṣādiq (as) says about time management:

“Prosperous is the one who divides his day into four:

Worshipping God

Earning a livelihood

Lawful entertainment

Socialising (with the right people)”



2. Be mindful of the events in the Islamic calendar. These include the nights of the holy month of Ramaān, the first ten days of Dhil Ḥajja, and birth and death anniversaries of our Imams. These are events in which our good deeds act as catalysts in our journey to Allah (SWT). In the same way that we take advantage of winter and summer specials if we want to buy clothes because we get more value for our money, similarly we need to do as much as we can in these Islamic occasions as we get more value for our time.
3. Learn as much about how our Imams lived their lives so that we can compare that to our life and make necessary changes.
4. Put conditions on ourselves. We have discussed this in detail in the last lesson on death.
5. Start our day with good and end it with good. The best starting action would be the night prayer or Morning Prayer in congregation followed by recitation of the Holy Qur’an. A good action to end the day would be to sleep with Wuḍū’. The narrations say that accounting of such a day will be looked at leniently on the day of Judgement.
6. *Self-accounting every day.* We must remember that we will face all of our actions in the world of Barzakh and so we must be very careful what we do in this world.

Do you remember the story we heard last year’s lesson?

A man once was visited in his dream by a deceased relative who was pleading to him to act kindly (on his behalf) towards those who worked for him. On inquiring as to why the sudden and urgent need, the deceased said that he had he been very harsh with those working under him during his life and that he is now experiencing unbearable noise in the grave for which relief can only be achieved if all the bad is compensated by good towards them.

We have also learnt that in the world of Barzakh, when we are lonely and desperate for help, beautiful and loyal companions come to our assistance when we need them most. These companions are our good deeds like prayer, patience and love for the Ahlul Bayt.

^{xv}Let us all try to keep careful accounts of our actions so that we can prepare ourselves better for the long journey of Barzakh.

Review Questions

Action Diary- Continuation Activity

Prepare in a confidential diary or in a password protected Word document 5 columns; One for the date and the other four for the type of deeds, namely: recommended, obligatory, not recommended or better to avoid and forbidden. Every night, before retiring to bed, fill in the columns depending on how you have spent your day and work to increase the good and decrease the bad.

ⁱ Sheikh Mansour Leghaei – Journey to the Unseen World lesson 1

ⁱⁱ Repeated 30 times in the Qur'an is the concept of belief in Allah resulting in a belief in the hereafter

ⁱⁱⁱ Holy Qur'an 38:46-47

^{iv} Holy Qur'an 79:39-41

^v Holy Qur'an 38:26

^{vi} Holy Qur'an 83:1-5 (if time permits, the teacher can possibly discuss the concept of the Gyges Ring (http://en.wikipedia.org/wiki/Ring_of_Gyges) (or the Harry potters 'cloak of invisibility')- Whereby if one is not caught one can get away with anything or whether a typical person would be moral if he did not have to fear the consequences of his actions

^{vii} Holy Qur'an 75:5-6

^{viii} (*MizAnul Iikmah*- tradition 4065)

^{ix} Al Kaafi (don't know full reference!)

^x Nahjul Balagha sermon 191

^{xi} The book 'Self Building' by Ayatollah Ibrahim Amini

^{xii} Scale of wisdom section 1749- The effects of a noble soul

^{xiii} Scale of Wisdom – Tradition 6198

^{xiv} (Quoted in the book: Day of Judgement, by Allamah Sayyid Saeed Akhtar Rizvi, pg. 22, no reference was given)

^{xv} References

eHawza semester 1 – course 3 – lesson 12

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Shi'ah, Allamah Tabataba'i

<http://www.al-islam.org/organizations/AalimNetwork/msg00027.html>

Holy Qur'an

Nahjul Balagha

Al-Mizan, Allamah Tabataba'i