

Fragrance of Mastership Volumes 1-5

Fragrance of Mastership - Volumes 1-5



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SHARES

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This text presents a collection of traditions from the Prophet Muhammad (S) and the Ahl al-Bayt ('a) that centres on the concept of Wilayah as the foundation of faith and guidance.

Across five volumes, it brings together narrations on Imamah, obedience to the divinely appointed guides, the virtues of the Ahl al-Bayt ('a), and the spiritual responsibilities of their followers. Each tradition is accompanied by references to classical Shi'a sources, allowing readers to trace its original narration.

The text also connects these teachings with verses of the Qur'an, showing how they are understood within the Shi'a tradition. Clear and focused in its approach, it serves as a valuable reference for anyone seeking a deeper understanding of the teachings of the Ahl al-Bayt ('a) through authentic hadith literature.

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Dedication

Dedicated to the adornment of worshippers and the chief of those who prostrate, Imam 'Ali Ibn al-Husayn ('a). May our souls be sacrificed for him ('a)!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ أَصْلِحْ عَبْدَكَ وَخَلِيفَتَكَ بِمَا أَصْلَحْتَ بِهِ أَنْبِيَائَكَ وَرُسُلَكَ وَحَفِّهِ بِمَلَائِكَتِكَ وَائِدُهُ بِرُوحِ الْقُدُسِ مِنْ عِنْدِكَ وَاسْلُكُهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا يَحْفَظُونَهُ مِنْ كُلِّ سُوٍّ وَأَبْدٍ لَهُ مِنْ بَعْدِ خَوْفِهِ أَمْنًا. يَعْْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا وَلَا تَجْعَلَ لِأَحَدٍ مِنْ خَلْقِكَ عَلَى وَلِيِّكَ سُلْطَانًا ، وَأَنْذَنْ لَهُ فِي جِهَادِ عَدُوِّكَ وَعَدُوِّهِ ، وَاجْعَلْنِي مِنْ أَنْصَارِهِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

جمال الاسبوع - ص ٢٥٦

In the name of God, the Most Gracious, the Most Merciful.

O God, rectify Your servant and successor with what You rectified Your prophets and messengers, surround him with Your angels, and protect him with the Holy Spirit from You, and place guards before him and behind him to protect him from all evil, and grant him security after his fear. He worships You and associates nothing with You. Do not give any of Your creation authority over Your chosen one. Grant him permission to fight Your enemy and his enemy, and make me one of his supporters. Indeed, You are capable of all things.

(Jamal al-Uсбу' - p. 256).

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SHARES

1. The Importance Of Learning Traditions Of The Ahl Al-Bayt ('A)

عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ الْهَرَوِيِّ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع يَقُولُ رَجِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا

فَقُلْتُ لَهُ وَكَيْفَ يُحْيِي أَمْرَكُمْ قَالَ يَتَعَلَّمُ عُلُومَنَا وَيُعَلِّمُهَا النَّاسَ فَإِنَّ النَّاسَ لَوْ عَلِمُوا مَحَاسِنَ كَلَامِنَا لَاتَّبَعُونَا

Abd al-Salaam Ibn Salih al-Harawiyy said: I heard Imam al-Ridha' ('a) say, "May Allah have mercy on the person who enlivens our affair (i.e. Wilayah)!" I asked, "How is your affair enlivened?" He ('a) informed,

"He learns our knowledge (traditions) and teaches it to the people. Surely, if people knew the beauty of our words, they would certainly follow us."

References

1. 'Uyun al-Akhbar al-Ridha' ('a), vol. 1, p. 307, H. 69
2. Ma'ani al-Akhbar, p. 180, H. 1
3. Wasa'il al-Shi'ahh, vol. 27, p. 92, H. 33297
4. Bihar al-Anwar, vol. 2, p. 30, H. 13

[1] [1]

SHARES

2. True Knowledge Can Be Obtained Only From The Ahl Al-Bayt ('A)

قَالَ أَبُو جَعْفَرٍ ع لِسَلَمَةَ بْنِ كُهَيْلٍ وَ الْحَكَمِ بْنِ عُتَيْبَةَ شَرَقًا وَ غَرْبًا فَلَا تَجِدَانِ عِلْمًا صَحِيحًا إِلَّا شَيْئًا خَرَجَ مِنْ عِنْدِنَا أَهْلَ الْبَيْتِ.

Imam Abu Ja'far (al-Baqir) ('a) said to Salamah Ibn Kuhail and al-Hakam Ibn Otaibah (two well-known non-Shi'a),

"Both of you go East or West, you will not find true knowledge except that which has emanated from us Ahl al-Bayt ('a)."

References

1. Al-Kafi, vol. 1, p. 399, H. 3

2. Wasa'il al-Shi'ah, vol. 21, p. 477, H. 27632

3. Mir'aat al-'Uqul, vol. 4, p. 309, H. 3

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SHARES

3. Is Guidance Possible Except From Those In Whose Houses The Revelation Has Descended

سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ وَ عِنْدَهُ نَاسٌ مِنْ أَهْلِ الْكُوفَةِ عَجَبًا لِلنَّاسِ إِنَّهُمْ أَخَذُوا عِلْمَهُمْ كُلَّهُ عَنْ رَسُولِ اللَّهِ ص فَعَمِلُوا بِهِ وَ اهْتَدَوْا وَ يَرَوْنَ فَاَنَا [أَنَا] أَهْلَ بَيْتِهِ وَ ذُرِّيَّتَهُ لَمْ نَأْخُذْ عِلْمَهُ وَ نَحْنُ أَهْلُ بَيْتِهِ وَ ذُرِّيَّتُهُ فِي مَنْزِلِنَا نَزَلَ الْوَحْيُ وَ مِنْ عِنْدِنَا خَرَجَ الْعِلْمُ إِلَيْهِمْ أَ فَيَرَوْنَ أَنَّهُمْ عَلِمُوا وَ اهْتَدَوْا وَ جَهِلْنَا نَحْنُ وَ ضَلَلْنَا إِنَّ هَذَا لِمُحَالٌ.

Narrator says, "I heard (Imam) Ja'far Ibn Muhammad ('a) say while there were some people of Kufah (Iraq) with him,

"I am amazed at the people that they think they have taken all the knowledge from the Messenger of Allah (S), act upon it and are guided. They also think that we have Ahl al-Bayt ('a) have not taken his (S) knowledge while we are his family members and his progeny. In our houses revelation descended and from us emanated the knowledge to them (i.e. the people). Yet they think they know and they are guided while we are unaware and deviated?!! Surely, this is impossible!!"

References

1. Basa'ir al-Darajat, vol. 1, p. 12, H. 3

2. Al-Kafi, vol. 1, p. 398, H. 1

3. Mir'aat al-'Uqul, vol. 4, p. 305, H. 1

[1] [1]

SHARES

4. Denial Of The Traditions Of Aale Muhammad (‘A) Which Are Difficult And Complex, Is Disbelief

قَالَ أَبُو جَعْفَرٍ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ حَدِيثَ آلِ مُحَمَّدٍ صَعْبٌ مُسْتَصْعَبٌ لَا يُؤْمِنُ بِهِ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ
أَوْ عَبْدٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ ص فَلَا تَنْتَ لَهُ قُلُوبُكُمْ وَ عَرَفْتُمُوهُ فَأَقْبِلُوهُ وَ مَا
اشْمَازَتْ مِنْهُ قُلُوبُكُمْ وَ أَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالَمِ مِنْ آلِ مُحَمَّدٍ وَ إِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ
أَحَدُكُمْ بِشَيْءٍ مِنْهُ لَا يَحْتَمِلُهُ فَيَقُولَ وَ اللَّهُ مَا كَانَ هَذَا وَ اللَّهُ مَا كَانَ هَذَا وَ الْإِنْكَارُ هُوَ الْكُفْرُ.

Imam Abu Ja'far ('a) says that the Messenger of Allah (S) declared, "Verily the traditions of Aale Muhammad ('a) are difficult and complex. None will believe in them except a proximate angel or a sent messenger or a servant whose heart has been tested by Allah for faith. So whenever a hadith from Aale Muhammad ('a) comes to you towards which your hearts are inclined and you are cognizant of it, accept it. But if your hearts tremble on hearing it and you dislike it, refer it to Allah, the Messenger and the Knowledgeable from the Aale Muhammad ('a). Verily, he is destroyed who on hearing such a hadith cannot bear it and says, 'By Allah! This is not the truth, By Allah! This is not the truth.' Denying is disbelief."

References

1. Al-Kafi, vol. 1, p. 401, H. 1
2. Al-Burhan fi Tafsir al-Qur'an, vol. 5, p. 858, H. 14089
3. Bihar al-Anwar, vol. 2, p. 189, H. 21

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SHARES

5. The Knowledge Of The Holy Qur'an Is Only

With The Ahl Al-Bayt (‘A)

قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا الصَّبَّاحِ نَحْنُ قَوْمٌ فَرَضَ اللَّهُ طَاعَتَنَا لَنَا الْأَنْفَالُ وَ لَنَا صَفْوُ الْمَالِ وَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ الْمَحْسُودُونَ الَّذِينَ قَالَ اللَّهُ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

Imam Abu ‘Abd Allah (al-Sadiq) (‘a) said,

“O Aba al-Sabaah! We are the people whose obedience Allah has made obligatory; for us are the spoils of war and for us is the purification of wealth; we are those firmly entrenched in knowledge and we are those whom people envy about whom Allah says, ‘Or are they jealous of the people (viz. Imams – ‘a) due to what Allah has given them of his grace?’”

References

1. Basa’ir al-Darajat, vol. 1, p. 202, H. 1
2. Tafsir al-Ayyashi, vol. 1, p. 247, H. 155
3. Al-Kafi, vol. 1, p. 186, H. 6
4. Tahdhib al-Ahkam, vol. 4, p. 132, H. 1
5. al-Manaqib of Ibn Shahr Ashub, vol. 1, p. 286
6. Al-Burhan fi Tafsir al-Qur’an, vol. 1, p. 45
7. Bihar al-Anwar, vol. 23, p. 194, H. 20

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SHARES

6. The Infallible Imams (‘A) Are The Inheritors Of The Holy Qur’an

دَاوُدُ بْنُ الْقَاسِمِ الْجَعْفَرِيُّ قَالَ: سَأَلْتُ أَبَا مُحَمَّدٍ عَنِ قَوْلِ اللَّهِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذَنْ قَالَ اللَّهُ فَقَالَ كُلُّهُمْ مِنْ آلِ مُحَمَّدٍ الظَّالِمُ لِنَفْسِهِ الَّذِي لَا يُقَرُّ بِالْإِمَامِ

قَالَ فَدَمَعْتُ عَيْنِي وَ جَعَلْتُ أَفْكَرُ فِي نَفْسِي فِي عِظَمِ مَا أُعْطِيَ آلَ مُحَمَّدٍ عَلَى مُحَمَّدٍ وَ آلِهِ السَّلَامُ فَنَظَرَ إِلَيَّ أَبُو مُحَمَّدٍ فَقَالَ الْأَمْرُ أَعْظَمُ مِمَّا حَدَّثْتُكَ نَفْسُكَ مِنْ عِظَمِ شَأْنِ آلِ مُحَمَّدٍ فَاحْمَدِ اللَّهَ فَقَدْ جُعِلْتَ مُتَمَسِّكًا بِحَبْلِهِمْ تُدْعَى يَوْمَ الْقِيَامَةِ بِهِمْ إِذَا دُعِيَ كُلُّ أَنْاسٍ بِإِمَامِهِمْ فَأَبْشِرْ يَا أَبَا هَاشِمٍ فَإِنَّكَ عَلَى خَيْرٍ.

Dawood Ibn al-Hashim al-Ja'fari recounts, "I asked Imam Abu Muhammad (al-Askari- 'a) about the word of Allah,

"Then we gave in inheritance the Book to those whom We chose from Our servants. So from them is the one who is unjust to himself and from them is the moderate one and from them is the one who is foremost in good deeds with the permission of Allah" (Surah Fatir, 35:32).

He ('a) replied, 'All of them belong to the progeny of Muhammad. The one who is unjust to himself is the one who does not acknowledge the Imam'. On hearing this, I started crying and I started thinking about the greatness of the bounty that is given to the progeny of Muhammad (salutations be on Muhammad and his progeny). So, Abu Muhammad ('a) looked at me and said, 'The reality of the affair is even greater than what you think about the great position of Muhammad's progeny. Then, praise Allah for indeed, you have been made to fasten unto their rope; you will be called on the Day of Judgment with them when all other people will be called with their Imams. So, receive glad tidings O Aba Hashim because surely you are on goodness."

References

1. Kashf al-Ghumma fi Ma'rifat al-A'imma, vol. 2, p. 419
2. Madinat al-Ma'ajiz, vol. 7, p. 635, H. 2619
3. Bihar al-Anwar, vol. 23, p. 218, H. 18

[1] [1]

SHARES

7. The Reward Of Prophethood Is The Love Of His Ahl Al-Bayt ('A)

سَلَّمَ بْنِ الْمُسْتَنِيرِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَقَالَ هِيَ وَ اللَّهُ فَرِيضَةٌ مِنَ اللَّهِ عَلَى الْعِبَادِ لِ مُحَمَّدٍ ص فِي أَهْلِ بَيْتِهِ.

Sallaam Ibn al-Mustaneer said: I asked Imam Abu Ja'far (al-Baqir) ('a) about the word of Allah, "Say: I don't ask you any reward for it (Prophethood) except the love of my close relatives." He ('a) replied, "By Allah! It is compulsory from Allah upon the people (to reward) Muhammad (S) (for his efforts in Prophethood) concerning his Ahl al-Bayt ('a) (i.e. to love them)."

References

1. Al-Mahasin, vol. 1, p. 144, H. 46, Chapter 13
2. Bihar al-Anwar, vol. 23, p. 239, H. 7

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SHARES

8. Not Referring To The Divine Proof ('A) Is Tantamount To Polytheism

عَنْ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَمَرَ النَّاسُ بِمَعْرِفَتِنَا وَالرَّدِّ إِلَيْنَا وَالتَّسْلِيمِ لَنَا ثُمَّ قَالَ وَ إِنْ صَامُوا وَ صَلَّوْا وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ جَعَلُوا فِي أَنْفُسِهِمْ أَنْ لَا يَرُدُّوا إِلَيْنَا كَانُوا بِذَلِكَ مُشْرِكِينَ.

The narrator (Ameerah) says that I heard Imam Abu 'Abd Allah (al-Sadiq- 'a) say: "People have been ordered to gain our recognition, refer to us and submit unto us." Then, he ('a) said,

"Even if they fast, pray and testify that there is no god except Allah but think in their hearts that they will not refer to us, merely by this thought, they become polytheists."

References

1. Al-Kafi, vol. 2, p. 398, H. 5
2. Wasa'il al-Shi'ah, vol. 27, p. 68, H. 33221
3. Mir'at al-'Uqul, vol. 11, p. 177, H. 5

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SHARES

9. Speak The Truth Even If It Is Bitter

وَفِي خَيْرٍ آخَرَ عَنْ أَبِي ذَرٍّ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا.

The Messenger of Allah (S) said to Abu Dharr al-Ghifari (a.r.),

“Speak the truth even if it is bitter.”

References

1. Ma'ani al-Akhbar, p. 335, H. 1
2. Amali, p. 541, H. 1163
3. Wasa'il al-Shi'ah, vol. 15, p. 290, H. 20541
4. Al-Burhan fi Tafsir al-Qur'an, vol. 5, p. 640, H. 11554
5. Bihar al-Anwar, vol. 67, p. 107

[1] [1]

SHARES

10. Speak The Truth Even If You Perish In It

وَقَالَ أَبُو الْحَسَنِ الْمَاضِي ع قُلِ الْحَقَّ وَإِنْ كَانَ فِيهِ هَلَاكُكَ فَإِنَّ فِيهِ نَجَاتَكَ وَدَعْ الْبَاطِلَ وَإِنْ كَانَ فِيهِ نَجَاتُكَ فَإِنَّ فِيهِ هَلَاكُكَ

Abu al-Hasan al-Maazi (Imam al-Kazim- 'a) says,

“Speak the truth even if you perish in it because surely in it is your salvation and abandon falsehood even if there's apparent salvation for you in it because in reality, you will perish in it.”

References

1. Tuhaf al-Uqool, p. 407

2. Al Ikhtisas, p. 32

3. Bihar al-Anwar, vol. 2, p. 79, H. 71

[1] [1]

SHARES

11. Submission To The Divine Proof ('A) Is Submission To Allah The Almighty!

عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ عِنْدَنَا رَجُلًا يُقَالُ لَهُ كُؤَيْبٌ فَلَا يَجِيءُ عَنْكُمْ شَيْءٌ إِلَّا قَالَ أَنَا أُسَلِّمُ فَسَمَّيْنَاهُ كُؤَيْبَ تَسْلِيمٍ قَالَ فَتَرَحَّمْ عَلَيْهِ ثُمَّ قَالَ أ تَدْرُونَ مَا التَّسْلِيمُ فَسَكَتْنَا فَقَالَ هُوَ وَاللَّهِ الْإِخْبَاتُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ - الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ اخْبَتُوا إِلَىٰ رَبِّهِمْ.

The narrator says, “I said to Imam Abu ‘Abd Allah (al-Sadiq) (‘a), ‘There is a person with us named Kulaib. No tradition is reported from you but that he says ‘I submit’; so much so that we have named him ‘the submitting Kulaib’. (On hearing this), Imam (‘a) invoked Allah’s mercy upon him and asked, ‘Do you know what is submission?’ So we became silent. Then he (‘a) said, ‘By Allah! It is humility as per the word of Allah – Mighty and Majestic be He –

‘Surely those who believed and did good deeds and were humble towards their Lord’ (Surah Hud, 11:28).”

References

1. Tafsir al-Ayyashi, vol. 2, p. 143, H. 15
2. Al-Kafi, vol. 1, p. 391
3. Al-Burhan fi Tafsir al-Qur’an, vol. 3, p. 98, H. 5070
4. Mir’aat al-’Uqul, vol. 4, p. 280, H. 3
5. Tafsir Noor al-Thaqalayn, vol. 2, p. 348

[1] [1]

SHARES

12. Our Belief Is Same As That Of Ahl Al-Bayt (‘A) At All Times

عَنْ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمِلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلِ الْقَوْلُ
مِنِّي فِي جَمِيعِ الْأَشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ فِيَمَا أَسْرُوا وَمَا أَعْلَنُوا وَفِيَمَا بَلَّغَنِي عَنْهُمْ وَفِيَمَا لَمْ يَبْلُغَنِي.

Yahya Ibn Zakariyya al-Ansari reports, “I heard Imam Abu ‘Abd Allah (al-Sadiq- ‘a) say,

‘Whoever desires that his faith should be perfected in its entirety MUST say, ‘My belief in all things is the belief of Aale Muhammad (S) in what they conceal and what they announce and in what has reached to me from them and what has not reached to me.’”

References

1. Al-Kafi, vol. 1, p. 391, H. 6, Chapter of Submission and the Excellence of those Who Submit
2. Al-Burhan fi Tafsir al-Qur’an, vol. 5, p. 864, H. 12121
3. Mir’aat al-’Uqul, vol. 4, pp. 282–283, H. 6

[1] [1]

SHARES

13. The Shi’ahs Follow The Path Of The Ahl Al-Bayt (‘A) Which Is The Path Of The Holy Qur’an And The Sunnah

عَنْ حَبِيبٍ قَالَ: قَالَ لَنَا أَبُو عَبْدِ اللَّهِ ع مَا أَحَدٌ أَحَبَّ إِلَيَّ مِنْكُمْ إِنَّ النَّاسَ سَلَكَوا سُبُلًا شَتَّى مِنْهُمْ مَنْ أَخَذَ بِهَوَاهُ وَ
مِنْهُمْ مَنْ أَخَذَ بِرَأْيِهِ وَ إِنَّا أَخَذْتُمْ بِأَمْرِ لَهُ أَصْلٌ وَ فِي حَدِيثٍ آخَرَ لِحَبِيبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ النَّاسَ أَخَذُوا
هَكَذَا وَ هَكَذَا فَطَائِفَةٌ أَخَذُوا بِأَهْوَائِهِمْ وَ طَائِفَةٌ قَالُوا بِأَرَائِهِمْ وَ طَائِفَةٌ قَالُوا بِالرَّوَايَةِ وَ اللَّهُ هَذَاكُمْ لِحُبِّهِ وَ حُبِّ مَنْ
يَنْفَعُكُمْ حُبُّهُ عِنْدَهُ.

The narrator (Habib) says, “I heard Imam Abu ‘Abd Allah al–Sadiq (‘a) say,

‘By Allah! None from the people is dearer to me than you (Shi’ahs) because the people tread various paths; some of them follow their opinion, some of them follow their carnal desires and some of them follow the narration. But you (Shi’ahs) have taken an affair which has roots (in Qur’an and Sunnah).”

References

1. Al–Mahasin, vol. 1, p. 156, H. 87
2. Al–Kafi, vol. 8, p. 146, H. 121
3. Wasa’il al–Shi’ah, vol. 27, p. 50, H. 33181
4. Bihar al–Anwar, vol. 65, p. 90, H. 23

[1] [1]

SHARES

14. The Shi’ahs Follow The View Of The Ahl Al–Bayt (‘A) In All Issues

عَنْ مُفَضَّلِ بْنِ قَيْسِ بْنِ رُمَانَةَ قَالَ وَكَانَ خَيْرًا قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَصْحَابَنَا يَخْتَلِفُونَ فِي شَيْءٍ فَأَقُولُ قَوْلِي فِيهَا قَوْلُ جَعْفَرِ بْنِ مُحَمَّدٍ فَقَالَ بِهَذَا نَزَلَ جِبْرَائِيلُ.

The narrator (Mufadhhdhal Ibn Qais) says, “I said to Imam Abu ‘Abd Allah (‘a) that our friends (Shi’ahs) differ on an issue so I say to them that my view in it is the view of Ja’far Ibn Muhammad (‘a).” He (‘a) retorted,

“Jibra’il descended with this only.”

References

1. Rijal al–Kashi, vol.2, p. 466, H. 323
2. Wasa’il al–Shi’ah, vol. 27, p. 161, H. 33489
3. Bihar al–Anwar, vol. 2, p. 241, H. 34

15. Allah Has Not Emphasized On Anything As Much As Imamah

عَلِيٌّ عَنْ أَخِيهِ مُوسَى ع قَالَ: كَانَ يَقُولُ قَبْلَ أَنْ يُؤْخَذَ بِسَنَةِ إِذَا اجْتَمَعَ عِنْدَهُ أَهْلُ بَيْتِهِ مَا وَكَّدَ اللَّهُ عَلَى الْعِبَادِ فِي شَيْءٍ مَا وَكَّدَ عَلَيْهِمُ بِالْإِقْرَارِ بِالْإِمَامَةِ وَ مَا جَدَّدَ الْعِبَادُ شَيْئًا مَا جَدَّدُوهَا.

‘Ali Ibn Ja’far al-Sadiq (‘a) reports from his brother (Imam) Musa (al-Kazim) (‘a) who used to say a year before his death when his family members gathered around him (‘a),

“Allah has not emphasized on anything so much for the servants as much as He has emphasized on acknowledgement of Imamate but the people have not denied anything as much as they have denied Imamate.”

References

1. Qurb al-Asnad, p. 300 H. 1181
2. Bihar al-Anwar, vol. 23, p. 69, H. 5

16. Allah Cannot Be Worshipped Except Through The Obedience Of His Proof

عَنِ الْمُفَضَّلِ بْنِ عُمَرَ أَنَّ أَبَا عَبْدِ اللَّهِ ع كَتَبَ إِلَيْهِ كِتَابًا فِيهِ أَنَّ اللَّهَ تَعَالَى لَمْ يَبْعَثْ نَبِيًّا قَطُّ يَدْعُو إِلَى مَعْرِفَةِ اللَّهِ لَيْسَ مَعَهَا طَاعَةٌ فِي أَمْرٍ وَلَا نَهْيٍ وَإِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ الْعَمَلَ بِالْفَرَائِضِ الَّتِي فَرَضَهَا اللَّهُ عَلَى حُدُودِهَا مَعَ مَعْرِفَةِ مَنْ دَعَا إِلَيْهِ وَمَنْ أَطَاعَ حَرَّمَ الْحَرَامَ ظَاهِرُهُ وَبَاطِنُهُ وَصَلَّى وَصَامَ وَحَجَّ وَاعْتَمَرَ وَعَظَّمَ حُرُمَاتِ اللَّهِ كُلَّهَا وَلَمْ يَدْعُ مِنْهَا شَيْئًا وَ عَمِلَ بِالْبِرِّ كُلِّهِ وَ مَكَارِمِ الْأَخْلَاقِ كُلِّهَا وَ تَجَنَّبَ سَيِّئَاتِهَا وَمَنْ زَعَمَ أَنَّهُ يُحِلُّ الْحَلَائِلَ وَ يُحَرِّمُ الْحَرَامَ بِغَيْرِ مَعْرِفَةِ النَّبِيِّ ص لَمْ يُحِلِّ لِلَّهِ حَلَالًا وَلَمْ يُحَرِّمْ لَهُ حَرَامًا وَإِنَّ مَنْ صَلَّى وَ زَكَّى وَ حَجَّ وَ اعْتَمَرَ وَ فَعَلَ ذَلِكَ كُلَّهُ بِغَيْرِ

مَعْرِفَةٍ مَنِ افْتَرَضَ اللَّهُ عَلَيْهِ طَاعَتَهُ فَلَمْ يَفْعَلْ شَيْئًا مِنْ ذَلِكَ لَمْ يُصَلِّ وَلَمْ يَصُمْ وَلَمْ يُزَكِّ وَلَمْ يَحُجَّ وَلَمْ يَعْتَمِرْ وَلَمْ يَغْتَسِلْ مِنَ الْجَنَابَةِ وَلَمْ يَتَطَهَّرْ وَلَمْ يُحَرِّمْ لِلَّهِ حَلَالًا وَلَيْسَ لَهُ صَلَاةٌ وَإِنْ رَكَعَ وَإِنْ سَجَدَ وَلَا لَهُ زَكَاةٌ وَلَا حَجٌّ وَإِنَّمَا ذَلِكَ كُلُّهُ يَكُونُ بِمَعْرِفَةِ رَجُلٍ مِنَ اللَّهِ تَعَالَى عَلَى خُلُقِهِ بِطَاعَتِهِ وَ أَمَرَ بِالْأَخْذِ عَنْهُ فَمَنْ عَرَفَهُ وَ أَخَذَ عَنْهُ أَطَاعَ اللَّهَ وَ مَنْ زَعَمَ أَنَّ ذَلِكَ إِنَّمَا هِيَ الْمَعْرِفَةُ وَ أَنَّهُ إِذَا عَرَفَ اكْتَفَى بِغَيْرِ طَاعَةٍ فَقَدْ كَذَبَ وَ أَشْرَكَ وَ إِنَّمَا قِيلَ اعْرِفْ وَ اعْمَلْ مَا شِئْتَ مِنَ الْخَيْرِ فَإِنَّهُ لَا يَقْبَلُ مِنْكَ ذَلِكَ بِغَيْرِ مَعْرِفَةٍ فَإِذَا عَرَفْتَ فَاغْمَلْ لِنَفْسِكَ مَا شِئْتَ مِنَ الطَّاعَةِ قَلَّ أَوْ كَثُرَ فَإِنَّهُ مَقْبُولٌ مِنْكَ

Imam Ja'far al-Sadiq ('a) in a letter to Mufadhhdhal Ibn 'Umar wrote:

“If a man prays salat (namaz, prayer), gives zakat, performs hajj and umrah but does not recognize the one whose obedience has been made compulsory on him, then its like he never prayed and neither gave zakat or performed hajj and umrah. He did not take ceremonial bath of janabat or purified himself. He had no clue what is haraam or halaal as if he never observed them. His salat (namaz, prayer) can never be salat (namaz, prayer) despite his multiple ruku and sujud. For him it's no zakat and hajj as well. All these actions from him will only take shape after he acquires recognition of the one whose obedience is made compulsory by Allah and did a huge favour to them.”

References

1. Ilal al-Shara'i, vol. 1, p. 250, H. 7
2. Wasa'il al-Shi'ah, vol. 1, p. 124, H. 314
3. Bihar al-Anwar, vol. 27, pp. 175–176, H. 61

[1] [1]

SHARES

17. The Desire Of Allah The Almighty

حَدَّثَنَا الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ الطُّوسِيُّ (رَحِمَهُ اللَّهُ)، قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ الصَّلْتِ الْأَهْوَازِيُّ، قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْحَافِظُ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عِيْسَى بْنِ هَارُونَ بْنِ سَلَامٍ الضَّرِيرُ أَبُو بَكْرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا الْمَكِّيُّ، قَالَ: حَدَّثَنِي كَثِيرُ بْنُ طَارِقٍ، مِنْ وَلَدِ قَنْبَرٍ مَوْلَى عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ)، قَالَ: حَدَّثَنِي زَيْدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فِي جَارِسُوجَ كِنْدَةَ بِالْكُوفَةِ: أَنَّ أَبَاهُ حَدَّثَهُ عَنْ أَبِيهِ (عَلَيْهِمَا السَّلَامُ)، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَعْطَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا (عَلَيْهِ السَّلَامُ) خَاتَمًا فَقَالَ: يَا عَلِيُّ، خُذْ هَذَا الْخَاتَمَ لِلنَّقَاشِ، لِيَنْقُشَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَآخَذَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَأَعْطَاهُ النَّقَّاشَ، وَ قَالَ لَهُ: انْقُشْ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَنَقَّشَ النَّقَّاشُ، وَ أَخْطَأَتْ يَدُهُ، فَنَقَّشَ عَلَيْهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ: مَا فَعَلَ الْخَاتَمُ فَقَالَ: هُوَ ذَا، فَآخَذَهُ وَ نَظَرَ إِلَى نَقْشِهِ، فَقَالَ: مَا أَمَرْتُكَ بِهِذَا،

قَالَ: صَدَقْتُ، وَلَكِنْ يَدَيَّ أَخْطَأْتُ، فَجَاءَ بِهِ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا نَقَشَ النَّقَاشُ مَا أَمَرْتُ بِهِ، ذَكَرَ أَنَّ يَدَهُ أَخْطَأْتُ، فَآخَذَهُ النَّبِيُّ (عَلَيْهِ السَّلَامُ) وَنَظَرَ إِلَيْهِ، فَقَالَ: يَا عَلِيُّ، أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، وَأَنَا مُحَمَّدٌ رَسُولُ اللَّهِ، وَتَخَتَّمُ بِهِ، فَلَمَّا أَصْبَحَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَظَرَ إِلَى خَاتَمِهِ، فَإِذَا تَحْتَهُ مَنقُوشٌ: عَلِيُّ وَلِيُّ اللَّهِ، فَتَعَجَّبَ مِنْ ذَلِكَ النَّبِيُّ (عَلَيْهِ السَّلَامُ) فَجَاءَ جَبْرِئِيلُ، فَقَالَ: يَا جَبْرِئِيلُ، كَانَ كَذَا وَكَذَا. فَقَالَ: يَا مُحَمَّدُ، كَتَبْتَ مَا أَرَدْتُ، وَكَتَبْنَا مَا أَرَدْنَا.

Shaykh al-Tusi has, through reliable chains, narrated from Imam Zayn al-'Abidin ('a) that one day the Holy Prophet (S) gave his ring to Amir al-Mu'minin ('a) and said: Inscribe the words: Muhammad Ibn 'Abd Allah on it. 'Ali ('a) entrusted it to an engraver who inscribed the desired words.

The next day when 'Ali ('a) took back that ring from the engraver he saw that the words 'Muhammad Rasul Allah' were engraved on it. 'Ali ('a) said: "I did not tell you to engrave these words."

He replied: "O 'Ali! You are right. I made a mistake. My hands moved that way."

'Ali ('a) brought that ring back to the Holy Prophet (S) and told him about the event. The Holy Prophet (S) wore it and said: "I am both Muhammad Ibn 'Abd Allah and Muhammad Rasul Allah." Next morning when it was seen, the words 'Aliyun Waliyu Allah' were also found written thereon. It astonished the Holy Prophet (S).

Jibra'il ('a) came and said that the Almighty Allah says: "My beloved! You inscribed what you desired and I inscribed what I desired."

References

1. Amali, p. 705, H. 1510
2. Mi'at Manqaba, p. 49, al-Manaqib, No. 24
3. Isbaat al-Hudat, vol. 1, p. 319, H. 204
4. Bihar al-Anwar, vol. 16, pp. 91-92, H. 25

[1] [1]

SHARES

18. Allah The High Loves Those Who Love The

Ahl Al-Bayt ('A)

عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ خَمْسَ سَجَدَاتٍ بِلَا رُكُوعٍ فَقُلْتُ يَا رَسُولَ اللَّهِ سَجُودٌ بِلَا رُكُوعٍ فَقَالَ صَ نَعَمْ أَتَانِي جِبْرِائِيلُ ع فَقَالَ لِي يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ عَلِيًّا فَسَجَدْتُ وَ رَفَعْتُ رَأْسِي فَقَالَ لِي إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ فَاطِمَةَ فَسَجَدْتُ وَ رَفَعْتُ رَأْسِي فَقَالَ لِي إِنَّ اللَّهَ يُحِبُّ الْحَسَنَ فَسَجَدْتُ وَ رَفَعْتُ رَأْسِي فَقَالَ لِي إِنَّ اللَّهَ يُحِبُّ الْحُسَيْنَ فَسَجَدْتُ وَ رَفَعْتُ رَأْسِي فَقَالَ لِي إِنَّ اللَّهَ يُحِبُّ مَنْ أَحَبَّهُمْ فَسَجَدْتُ وَ رَفَعْتُ رَأْسِي.

Ibn 'Abbas informs, "I saw the Messenger of Allah (S) prostrate five times without ruku'. I asked, 'O Messenger of Allah, (You performed) prostrations without ruku?' He (S) replied,

'Yes. Jibra'il ('a) came to me and informed, 'O Muhammad! Verily, Allah – Mighty and Majestic be He – loves 'Ali' so I prostrated and raised my head. Then, he told me, 'Verily, Allah – Mighty and Majestic be He – loves Fatimah' so I prostrated and raised my head. Then, he told me, 'Verily, Allah loves Hasan' so I prostrated and raised my head. Then, he told me, 'Verily, Allah loves Husayn' so I prostrated and raised my head. Then, he told me, 'Verily Allah loves those who love them, so I prostrated and raised my head'.

References

1. Al-Durr al-Nazeem, p. 718
2. al-Manaqib of Ibn Shahr Ashub, vol. 1, p. 286,
3. Hulyah al-Abraar, vol. 1, p. 337, H. 3
4. Bihar al-Anwar, vol. 83, p. 219

[1] [1]

SHARES

19. Allah Has Written Aliyyun Waliyyu Allah Across The Heavens And The Earth

وَرَوَى الْقَاسِمُ بْنُ مُعَاوِيَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَؤُلَاءِ يَرُؤُونَ حَدِيثًا فِي مَعْرَاجِهِمْ أَنَّهُ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ رَأَى عَلَى الْعَرْشِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَبُو بَكْرٍ الصِّدِّيقُ فَقَالَ سُبْحَانَ اللَّهِ غَيَّرُوا كُلَّ شَيْءٍ حَتَّى هَذَا؟ قُلْتُ

نَعَمْ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ الْعَرْشَ كَتَبَ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْمَاءَ كَتَبَ فِي مَجْرَاهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ – وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْكُرْسِيَّ كَتَبَ عَلَى قَوَائِمِهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ اللَّوْحَ كَتَبَ فِيهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ إِسْرَافِيلَ كَتَبَ عَلَى جَبْهَتِهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ جِبْرِئِيلَ كَتَبَ عَلَى جَنَاحَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ السَّمَاوَاتِ كَتَبَ فِي أَكْنَافِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْأَرْضِينَ كَتَبَ فِي أَطْبَاقِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْجِبَالَ كَتَبَ فِي رُءُوسِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ الشَّمْسَ كَتَبَ عَلَيْهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْقَمَرَ كَتَبَ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ هُوَ السَّوَادُ الَّذِي تَرَوْنَهُ فِي الْقَمَرِ فَإِذَا قَالَ أَحَدُكُمْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَلْيَقُلْ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ ع

The narrator says, “I said to Imam al-Sadiq (‘a) – These people narrate a tradition of their version of Mi’raj that when Holy Prophet (S) ascended to the heavens he saw that on the Arsh it was written on it, “There is no god but Allah, Muhammad is the Prophet of Allah, Abu Bakr is the most truthful”

He (‘a) exclaimed, “Glory be to Allah! They have distorted everything to such an extent, have they distorted even this?”

I said, ‘Yes’.

He (‘a) said, “Surely Allah Mighty and Majestic be He when He created the Arsh, He wrote upon it, “There is no god but Allah, Muhammad is the Prophet of Allah, ‘Ali is the Chief of the Believers”.

When Allah created Israfil, He wrote on his forehead, “There is no god but Allah, Muhammad is the Prophet of Allah, ‘Ali is the Chief of the Believers”.

When Allah created Jibra’il, He wrote on his wings, “There is no god but Allah, Muhammad is the Prophet of Allah, ‘Ali is the Chief of the Believers”.

When Allah created the heavens, He wrote on its limits, “There is no god but Allah, Muhammad is the Prophet of Allah, ‘Ali is the Chief of the Believers”.

When Allah created the earths, He wrote in its layers, “There is no god but Allah, Muhammad is the Prophet of Allah, ‘Ali is the Chief of the Believers”.

When Allah created the mountains, He wrote on its peaks, “There is no god but Allah, Muhammad is the Prophet of Allah, ‘Ali is the Chief of the Believers”.

When Allah created the sun, He wrote upon it, “There is no god but Allah, Muhammad is the Prophet of Allah, ‘Ali is the Chief of the Believers”.

When Allah created the moon, He wrote upon it, “There is no god but Allah, Muhammad is the Prophet of Allah, ‘Ali is the Chief of the Believers” and that is the darkness, which you see on the moon.

Therefore, whenever any of you says, “There is no god but Allah, Muhammad is the Prophet of Allah” then he MUST also say, “‘Ali is the Chief of the Believers”.

References

1. Al-Ihtijaj, vol. 1, p. 158
2. Madinah al-Ma’ajiz, vol. 2, p. 375, H. 612

[1] [1]

SHARES

20. Recognition Of The Divine Proof (‘A) Is A Condition For Martyrdom

عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً
قَالَ نَعَمْ قُلْتُ جَاهِلِيَّةً جَهْلَاءَ أَوْ جَاهِلِيَّةً لَا يَعْرِفُ إِمَامَهُ قَالَ جَاهِلِيَّةٌ كُفْرٌ وَنِفَاقٌ وَضَلَالٌ.

Al-Harith Ibn al-Mughirah reports, “I asked Imam Abu ‘Abd Allah (al-Sadiq- ‘a) did the Messenger of Allah (S) say, ‘Whoever dies without recognizing his Imam has died the death of ignorance’? He (‘a) said,

‘Yes [he(S) did say that] (the one who dies without the recognizing his Imam has died the death of) ignorance of disbelief, hypocrisy and deviation’.”

References

1. Al-Kafi, vol. 1, p. 377, H. 3
2. Bihar al-Anwar, vol. 8, p. 364, H. 39

[1] [1]

SHARES

21. People Have Value Only When They Follow The Divine Proof (‘A)

عَنْ جَمِيلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَغْدُو النَّاسُ عَلَى ثَلَاثَةِ صُنُوفٍ عَالِمٍ وَ مُتَعَلِّمٍ وَ غُثَاءٍ فَنَحْنُ الْعُلَمَاءُ وَ شِيعَتُنَا الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ غُثَاءٌ.

The narrator (Jameel) said: I heard Imam Abu ‘Abd Allah al–Sadiq (‘a) say,

“People are of three kinds: Scholar (teacher), student and garbage. So, we are the scholars, our follower (Shi’ahs) are the students and the rest of the people are garbage.”

References

1. Basa’ir al–Darajat, vol. 1, p. 8, H. 1
2. Al–Kafi, vol. 1, p. 34, H. 4
3. Al–Khisal, vol. 1, p. 123, H. 115
4. Wasa’il al–Shi’ah, vol. 27, p. 18, H. 33094
5. Bihar al–Anwar, vol. 1, p. 194, H. 8

[1] [1]

SHARES

22. Amir Al–Mu’minin ‘Ali Ibn Abi Talib (‘A) Is The Foundation Of Religion And His Followers Are The Handsome Ones

قَالَ يَا عَلِيُّ أَنْتَ أَصْلُ الدِّينِ وَ مَنْارُ الْإِيمَانِ وَ غَايَةُ الْهُدَى وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ أَشْهَدُ بِذَلِكَ

The Messenger of Allah (S) said,

“O ‘Ali! You are the foundation of religion, the lighthouse of faith, the aim of guidance and the leader of the handsome ones. I witness for you all of these.”

References

1. Basa'ir al-Darajat, vol. 1, p. 31, H. 8, Ch. 13
2. Al-Burhan fi Tafsir al-Qur'an, vol. 3, p. 230, H. 5452
3. Bihar al-Anwar, vol. 23, p. 3, H. 2

[1] [1]

SHARES

23. The Infallible Imams ('A) Are The Truthful Ones

عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ قَوْلِ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ
الصَّادِقُونَ الْأَئِمَّةُ الصِّدِّيقُونَ بِطَاعَتِهِمْ.

The narrator (Ahmad Ibn Muhammad) reports, “I asked Imam al-Ridha’ (‘a) about the word of Allah the High, ‘O you who believe! Fear Allah and be with the truthful ones’. He (‘a) replied,

‘Truthful ones implies the Imams, whose (truthfulness) is verified with their obedience.”

References

1. Basa'ir al-Darajat, vol. 1, p. 31, H. 2
2. Bihar al-Anwar, vol. 24, p. 31, H. 5

[1] [1]

SHARES

24. The Imams Of Guidance And The Imams Of Deviation

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَرَأْتُ فِي كِتَابِ أَبِي الْأَيْمَةِ فِي كِتَابِ اللَّهِ إِمَامَانَ إِمَامُ الْهُدَى وَ إِمَامُ الضَّلَالِ فَأَمَّا أَيْمَةُ الْهُدَى فَيُقَدِّمُونَ أَمْرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمَ اللَّهِ قَبْلَ حُكْمِهِمْ وَ أَمَّا أَيْمَةُ الضَّلَالِ فَيُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ اتِّبَاعًا لِأَهْوَائِهِمْ وَ خِلَافًا لِمَا فِي الْكِتَابِ.

Imam al-Sadiq (‘a) informs,

“I read in the book of the father of Imams (‘Ali- ‘a), ‘In the Book of Allah, there are two (kinds of) Imam: the Imam of guidance and the Imam of deviation. As for the Imams of guidance, they give preference to Allah’s command prior to their own command and Allah’s judgment prior to their judgment. But as for the Imams of deviation, then surely they give preference to their command before Allah’s command and their judgment before Allah’s judgment, following their carnal desires and opposing whatever is in the Book.”

References

1. Basa’ir al-Darajat, vol. 1, p. 32, H. 1
2. Bihar al-Anwar, vol. 24, p. 156, H. 14

[1] [1]

SHARES

25. The Indecencies Forbidden By Allah In The Holy Qur’an Are The Imams Of Deviation

عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ: - سَأَلْتُ عَبْدًا صَالِحًا عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ قَالَ فَقَالَ إِنَّ الْقُرْآنَ لَهُ ظَهْرٌ وَ بَطْنٌ فَجَمِيعُ مَا حَرَّمَ اللَّهُ فِي الْقُرْآنِ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أَيْمَةُ الْجَوْرِ- وَ جَمِيعُ مَا أَحَلَّ اللَّهُ تَعَالَى فِي الْكِتَابِ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أَيْمَةُ الْحَقِّ.

Muhammad Ibn Mansoor reports, “I asked Abd Saleh (Imam al-Kazim- ‘a) about the word of Allah –

Mighty and Majestic be He – ‘Say: My Lord has only prohibited the indecencies from the manifest of them as well as the concealed ones’. He (‘a) replied,

‘For the Qur’an, there is an apparent and a concealed. Then whatever Allah has prohibited in the Qur’an, it is the apparent and its concealed meaning implies the unjust Imams and whatever Allah the High has permitted in the Book it is the apparent while the concealed refers to the Imams of truth.”

References

1. Basa’ir al-Darajat, vol. 1, p. 33, H. 2
2. Al-Kafi, vol. 1, p. 374, H. 10
3. Wasa’il al-Shi’ah, vol. 25, p. 10, H. 31000
4. Al-Burhan fi Tafsir al-Qur’an, vol. 2, p. 539, H. 3868
5. Bihar al-Anwar, vol. 24, p. 301, H. 7

[1] [1]

SHARES

26. The Great Kingdom Is The Wilayah Of The Ahl Al-Bayt (‘A)

عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا فَجَعَلْنَا مِنْهُمْ الرُّسُلَ وَالْأَنْبِيَاءَ وَالْأَئِمَّةَ فَكَيْفَ يُقْرُونَ فِي آلِ إِبْرَاهِيمَ وَ يُنْكِرُونَ فِي آلِ مُحَمَّدٍ ص قُلْتُ فَمَا مَعْنَى قَوْلِهِ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ الْمُلْكُ الْعَظِيمُ أَنْ جَعَلَ فِيهِمْ أئِمَّةً مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ فَهُوَ الْمُلْكُ الْعَظِيمُ.

The narrator (Buraid al-I’jlīy) asked Imam Muhammad al-Baqir (‘a) about the word of Allah – Blessed and High be He – “Then indeed We gave the progeny of Ibrahim the Book and Wisdom and We gave them a great kingdom”. He (‘a) replied, “He appointed from them the Messengers, the Prophets and the Imams (‘a). So, how they acknowledge the progeny of Ibrahim (‘a) but deny the offspring of Muhammad (S)?” I asked, “(What is the meaning of) and We gave them a great kingdom?” He (‘a) replied,

“The Great Kingdom is that He appointed among them the Imams. Whoever obeyed them has obeyed Allah and whoever disobeyed them has disobeyed Allah. Then this is the Great Kingdom (i.e. absolute

Wilayah).”

References

1. Basa'ir al-Darajat, vol. 1, p. 36, H. 6
2. Al-Kafi, vol. 1, p. 207, H. 2
3. Al-Burhan fi Tafsir al-Qur'an, vol. 2, p. 93, H. 2427
4. Bihar al-Anwar, vol. 23, p. 287, H. 10

[1] [1]

SHARES

27. The Ahl Al-Bayt (‘A) Are The Reminder About Which The Nation Shall Be Questioned

عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْأَلُونَ قَالَ رَسُولُ اللَّهِ ص وَ أَهْلُ بَيْتِهِ
الْمَسْئُولُونَ وَ هُمْ أَوْلُو الذِّكْرِ.

Imam al-Sadiq (‘a) explained about the word of Allah the High,

“Surely, it is a reminder for you and for your nation and soon you will be questioned” (Surah al-Zukhruf, 43:44),

that “the Messenger of Allah (S) and his family members (‘a) are those about whom the nation will be questioned and they are the people of remembrance.”

References

1. Basa'ir al-Darajat, vol. 1, p. 37, H. 2
2. Wasa'il al-Shi'ah, vol. 27, p. 62, H. 33203
3. Bihar al-Anwar, vol. 23, p. 176, H. 10

[1] [1]

28. To Raise Anyone To The Status Of Imamah Is Polytheism

عَنْ أَبِي جَعْفَرٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ نَصَبَ عَلِيًّا عَ عَلَمًا بَيْنَهُ وَبَيْنَ خَلْقِهِ فَمَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا وَمَنْ جَهِلَهُ كَانَ ضَالًّا وَمَنْ نَصَبَ مَعَهُ شَيْئًا كَانَ مُشْرِكًا وَمَنْ جَاءَ بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ.

Imam al-Baqir ('a) says:

“Certainly, Allah the Almighty, established ‘Ali, peace be upon him, as an emblem between Himself and His creation. Whosoever acquires his recognition is a believer and whosoever denies him is a disbeliever. Whoever remains ignorant of him is deviated. Whoever raises anyone to his status is a polytheist. While the one who reaches (Allah) with belief in his mastership enters heaven.”

References

1. Al-Kafi, vol. 1, p. 437, H. 7
2. Amali, p. 487, H. 1067
3. Wasa'il al-Shi'ah, vol. 28, p. 353, H. 34951
4. Bihar al-Anwar, vol. 32, p. 324, H. 300

[1] [1]

SHARES

29. Rejection Of The Divine Proof('A) Is Polytheism

عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ - فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا قَالَ الْعَمَلُ الصَّالِحُ الْمَعْرِفَةُ بِالْإِثْمَةِ ع- وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا التَّسْلِيمُ لِعَلِيِّ ع- لَا يُشْرِكُ مَعَهُ فِي الْخِلَافَةِ مَنْ لَيْسَ لَهُ ذَلِكَ وَلَا هُوَ مِنْ أَهْلِهِ.

Sama'ah Ibn Mehraan reports, "I asked (Imam) Abu 'Abd Allah (al-Sadiq- 'a) about the word of Allah,

'...then he must perform righteous action and not associate anybody in the worship of his Lord (Surah al-Kahf, 18: 110).'

He ('a) informed, 'Righteous Action implies the recognition of the Imams ('a) and not associate anyone in the worship of his Lord means to submit to 'Ali ('a) and not associate anyone in Caliphate who is not for it and does not deserve it'."

References

1. Tafsir al-Ayyashi, vol. 2, p. 353, H. 97
2. Al-Burhan fi Tafsir al-Qur'an, vol. 3, p. 691, H. 6828
3. Bihar al-Anwar, vol. 36, p. 106, H. 54

[1] [1]

SHARES

30. Allah Shall Not Speak To Those Who Deny The Divine Proofs ('A)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ دَاوُدَ الْحَمَّارِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ - يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ مَنْ ادَّعَى إِمَامَةً مِنَ اللَّهِ لَيْسَتْ لَهُ وَ مَنْ جَحَدَ إِمَامًا مِنَ اللَّهِ وَ مَنْ زَعَمَ أَنَّ لَهُمَا فِي الْإِسْلَامِ نَصِيبًا.

Ibn Abi Yaafoor reports, "I heard Imam Abu 'Abd Allah [al-Sadiq] ('a) say,

'There are three people at whom Allah will not look on the Day of Judgment nor will He purify them and for them will be a painful chastisement. One who claims Imamate from Allah while he is not eligible for the same, one who denies an Imam from Allah (i.e. appointed by Allah) and one who thinks that they two (pseudo-caliphs) had any portion in Islam (i.e. considers them as Muslims)'."

References

1. Tafsir al-Ayyashi, vol. 1, p. 178, H. 64

2. Al-Kafi, vol. 1, p. 373, H. 4
3. Wasa'il al-Shi'ah, vol. 28, p. 349, H. 34937
4. Al-Burhan fi Tafsir al-Qur'an, vol. 1, p. 643, H. 1753
5. Bihar al-Anwar, vol. 7, p. 212, H. 114

[1] [1]

SHARES

31. Those Who Oppose The Divine Proofs ('A) Are Polytheists

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَشْرَكَ مَعَ إِمَامٍ إِمَامَتُهُ مِنْ عِنْدِ اللَّهِ مَنْ لَيْسَتْ إِمَامَتُهُ مِنَ اللَّهِ كَانَ مُشْرِكًا بِاللَّهِ.

Imam Abu 'Abd Allah (al-Sadiq- 'a) said,

“Whoever associates with an Imam, whose Imamate is from the side of Allah, an Imam who is not from Allah, has ascribed associates with Allah (i.e. has become a polytheist).”

References

1. Al-Kafi, vol. 1, p. 373, H. 6
2. Al-Ghaibah, p. 130, H. 8
3. Bihar al-Anwar, vol. 23, p. 78, H. 11

[1] [1]

SHARES

32. Both The False Claimant Of Imamah And The

One Who Follows Him Are Accursed

وَقَالَ عَزَّ وَجَلَّ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ وَقَالَ عَزَّ وَجَلَّ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَتُكَلِّمُ الْوُجُوهَ فِي غَيْرِ مَوْضِعِهَا فَمَنْ ادَّعَى الْإِمَامَةَ وَكَانَ بِإِمَامٍ فَهُوَ الظَّالِمُ الْمَلْعُونُ وَمَنْ وَضَعَ الْإِمَامَةَ فِي غَيْرِ أَهْلِهَا فَهُوَ ظَالِمٌ مَلْعُونٌ.

Allah – Mighty and Majestic be He – said,

“You shall not find a people who believe in Allah and the latter-day befriending those who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk...” (Surah Al-Mujadila, 58:22).

And He – Mighty and Majestic be He – said,

“And do not incline to those who are unjust, lest the fire touch you...” (Surah Hud, 11:113).

And injustice means to put a thing in its inappropriate place. Thus, whoever claims Imamate while he is not an Imam (from the side of Allah) is unjust and accursed. And whoever believes in an Imam who is not eligible for that post is unjust and accursed.”

References

1. Al-I'tiqadat, p. 103
2. Bihar al-Anwar, vol. 27, p. 61, H. 21

[1] [1]

SHARES

33. Denial Of The Divine Proofs (‘A) Is Denial Of Allah The Almighty

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَمَرَ النَّاسُ بِمَعْرِفَتِنَا وَالرَّدِّ إِلَيْنَا وَالتَّسْلِيمِ لَنَا ثُمَّ قَالَ وَ إِنْ صَامُوا وَ صَلَّوْا وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ جَعَلُوا فِي أَنْفُسِهِمْ أَنْ لَا يَرُدُّوا إِلَيْنَا كَانُوا بِذَلِكَ مُشْرِكِينَ.

Imam al-Sadiq ('a) said:

It has been ordained for the people to acquire our recognition, refer towards us in their problems and submit to our command. If people decide to fast, pray, testify to monotheism but refuse to turn to us in their problems then they will be termed polytheists.

References

1. Al-Kafi, vol. 2, p. 398, H. 5
2. Wasa'il al-Shi'ah, vol. 27, p. 68, H. 33221
3. Mir'at al-'Uqul, vol. 11, p. 177, H. 5

[1] [1]

SHARES

34. Those Who Deny The Divine Proofs ('A) Have Entered The Darkness Of Disbelief

عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنِّي أَخَالِطُ النَّاسَ فَيَكْثُرُ عَجَبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فَلَانًا وَ فَلَانًا لَهُمْ أَمَانَةٌ وَ صِدْقٌ وَ وِفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوِفَاءُ وَ لَا الصِّدْقُ قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ عِ جَالِسًا وَ أَقْبَلَ عَلَيَّ كَالْمُغْضَبِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَيَّ مَنْ دَانَ بِوَلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قُلْتُ لَا دِينَ لِأُولَئِكَ وَ لَا عَتَبَ عَلَيَّ هَؤُلَاءِ ثُمَّ قَالَ أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ مِنَ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ أَوِ الْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلُّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قَالَ وَ الَّذِينَ كَفَرُوا أُولَئَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ فَأَيُّ نُورٍ يَكُونُ لِلْكَافِرِ فَيُخْرِجُ مِنْهُ إِنَّمَا عَنَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ خَرَجُوا بِوَلَايَتِهِمْ إِيَّاهُمْ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَقَالَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Ibn Abi Ya'foor said: Once I said to Abu 'Abd Allah ('a) 'I meet people and it increases my wonder when I find people who do not consider you (Ahl al-Bayt) as their guardians and Infallible Imams (Leaders with Divine Authority) but they consider so and so as their Imam.

However, they are trustworthy, truthful and loyal. I also find people who consider you as their guardians and Infallible Imams (Leaders with Divine Authority) but are not trustworthy, loyal and truthful.' Abu 'Abd Allah ('a) then sat in an upright position and turned to me as if angered, and then said, 'One who follows the religion of Allah under the guardianship of an unjust Imam who does not possess Divine Authority,

has no religion. One who follows the religion of Allah under the guardianship of an Imam who is just in his dealings and possesses Divine Authority, will suffer no negative effect.'

"I then asked, 'Do those, in fact, have no religion, and these face no destruction?' The Imam ('a) said, 'That is correct. Those have no religion and these face no destruction.' Then the Imam ('a) said, 'Have you not heard the words of Allah, the Most Majestic, the Most Gracious:

'Allah is the Guardian of the believers and it is He who takes them out of darkness into light...' (2:257).

It means that He takes them out of the darkness of sins to the light of repentance and forgiveness because of their love for and their being under the guardianship of the just Infallible Imams ('a) who possess Divine Authority. He has also said,

'The Devil is the guardian of those who deny the Truth and he leads them from light to darkness...' (2:257).

It means that they were in the light of Islam but when they accepted the guardianship and the leadership of every unjust Imam who possessed no authority from Allah, the Most Majestic, the Most Gracious, their guardianship took them out of the light of Islam to the darkness of disbelief. Allah then made it necessary for them to suffer in fire along with the unbelievers,

'...these are the dwellers of hell wherein they will live forever'" (2:257).

References

1. Al-Kafi, vol. 1, pp. 375–376, H. 3
2. Al-Ghaibah, pp. 133–134, H. 14
3. Al-Burhan fi Tafsir al-Qur'an, vol. 1, p. 522, H. 1405
4. Mir'aat al-'Uqul, vol. 4, pp. 215–217, H. 3
5. Bihar al-Anwar, vol. 23, pp. 322–323, H. 39
6. Tafsir Noor al-Thaqalayn, vol. 1, p. 266, H. 1070

[1] [1]

SHARES

35. There Can Be No Wilayah Without Bara'aah

وَرُوِيَ عَنِ الرِّضَا ع أَنَّهُ قَالَ: كَمَالُ الدِّينِ وَلَايَتُنَا وَالْبِرَاءَةُ مِنْ عَدُوِّنَا ثُمَّ قَالَ الصَّفْوَانِيُّ وَاعْلَمْ أَنَّهُ لَا يَتِمُّ الْوِلَايَةُ وَلَا تَخْلُصُ الْمَحَبَّةُ وَلَا تَنْبُتُ الْمَوَدَّةُ إِلَّا بِالْبِرَاءَةِ مِنْ عَدُوِّهِمْ قَرِيبًا كَانَ أَوْ بَعِيدًا فَلَا تَأْخُذُكَ بِهِ رَأْفَةٌ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ الْآيَةُ.

It is narrated from Imam al-Ridha' (a) that he (a) said, "The perfection of religion is (acceptance of) our mastership and expressing enmity towards our enemies." Safwaani says, "Know that mastership will not be complete, love will not be pure and adoration for the progeny of Muhammad (S) will not be firm except by expressing enmity towards their enemies, whether near or far. So let not any kindness for them seize you.

Surely, Allah – Mighty and Majestic be He – says,

'You will not find a nation believing in Allah and the Day of Judgment befriending those who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk;...' (Surah al-Mujadilah, 58:22) till the end of the verse'.

References

1. Kitab al-Sara'ir al-Hawi li-Tahrir al-Fatawi, vol. 3, p. 640
2. Bihar al-Anwar, vol. 27, p. 58, H. 19

[1] [1]

SHARES

36. He Lies Who Claims To Love The Ahl Al-Bayt ('A) But Does Not Express Hatred Towards Their Enemies

وَقِيلَ لِلصَّادِقِ ع إِنَّ فُلَانًا يُؤَالِيكُمْ إِلَّا أَنَّهُ يَضْعِفُ عَنِ الْبِرَاءَةِ مِنْ عَدُوِّكُمْ قَالَ هِيَ هَاتِ كَذَبَ مَنْ ادَّعَى مَحَبَّتَنَا وَلَمْ يَتَبَرَّأْ

It was said to Imam al-Sadiq (‘a), “So and so person expresses his love for you (Ahl al-Bayt (‘a)– ‘a) but weakens in expressing his enmity against your enemy.” Imam (‘a) retorted,

“Alas! He has lied who claims our love but did not express his hatred against our enemy.”

References

1. Kitab al-Sara’ir al-Hawi li-Tahrir al-Fatawi, vol. 3, p. 640
2. Bihar al-Anwar, vol. 27, p. 58, H. 18

[1] [1]

SHARES

37. Who Are The Batris?

عَنْ سَدِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ وَ مَعِيَ سَلَمَةُ بْنُ كَهَيْلٍ وَ أَبُو الْمُقْدَامِ ثَابِتُ الْحَدَّادُ وَ سَالِمُ بْنُ أَبِي حَفْصَةَ وَ كَثِيرُ النَّوَّاءِ وَ جَمَاعَةٌ مَعَهُمْ وَ عِنْدَ أَبِي جَعْفَرٍ أَخُوهُ زَيْدُ بْنُ عَلِيٍّ فَقَالُوا لِأَبِي جَعْفَرٍ عَ نَتَوَلَّى عَلِيًّا وَ حَسَنًا وَ حُسَيْنًا وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ قَالَ نَعَمْ قَالُوا نَتَوَلَّى أَبَا بَكْرٍ وَ عُمَرَ وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ قَالَ فَالْتَفَتَ إِلَيْهِمْ زَيْدُ بْنُ عَلِيٍّ وَ قَالَ لَهُمْ أَتَتَبَرَّءُونَ مِنْ فَاطِمَةَ بَتَرْتُمْ أَمْرَنَا بِتَرْكُمُ اللَّهِ فَيَوْمَئِذٍ سُمُّوا الْبُتْرِيَّةَ.

Sudair reports, “I went to Abu Ja’far, Imam al-Baqir (a.s) and with me were Salamah Ibn Kohail, Abu al-Miqdaam Thaabit al-Haddaad, Saalem Ibn Abi Hafsah, Kathir al-Nawwaa and a group of them and with Abu Ja’far (‘a) was his brother Zaid Ibn ‘Ali. They said to Abu Ja’far (‘a), “We love ‘Ali, Hasan and Husayn and we express our enmity with their enemies.” Imam (‘a) said, “Yes.”

They said: “We also love so and so and hate their enemies.”

At this, Zaid Ibn ‘Ali turned to them and said: “Are you expressing hatred towards Fatimah (‘a)? You have cut off our affair (Imamate)! May Allah cut you!” From that day, they were called as ‘al-Butriyyah’.

References

1. Rijal al-Kashi, p. 236
2. Man la Yahdhuruh al-Faqih, vol. 4, p. 544

[1] [1]

SHARES

38. The Batris Shall Declare War Against Imam Mahdi (Aj)

رَوَى أَبُو الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ أَنَّهُ قَالَ إِذَا قَامَ الْقَائِمُ ع سَارَ إِلَى الْكُوفَةِ فَيَخْرُجُ مِنْهَا بِضَعَةِ عَشَرَ
آلَافٍ [أَلْفَ] أَنْفُسٍ يُدْعَوْنَ الْبُتْرِيَّةَ عَلَيْهِمُ السِّلَاحُ فَيَقُولُونَ لَهُ ارْجِعْ مِنْ حَيْثُ جِئْتَ فَلَا حَاجَةَ لَنَا فِي بَنِي فَاطِمَةَ فَيَضَعُ
فِيهِمُ السَّيْفَ حَتَّى يَأْتِيَ عَلَى آخِرِهِمْ ثُمَّ يَدْخُلُ الْكُوفَةَ فَيَقْتُلُ بِهَا كُلَّ مُنَافِقٍ مُرْتَابٍ وَ يَهْدِمُ قُصُورَهَا وَ يَقْتُلُ مُقَاتِلِيهَا
حَتَّى يَرْضَى اللَّهُ عَزَّ وَ عَلَا.

Abu al-Jaarood has narrated in a lengthy tradition that Imam Abu Ja'far (al-Baqir) ('a) said,

“When the Qaim (aj) rises, he will travel to Kufah where tens of thousands of people will come out (against) him; they will be called as Batri. They will be well-armed and will say (to him), ‘Return from where you have come because we don’t need the sons of Fatimah (s.a.)’. He (aj) will put them to sword till he reaches to the last of them. Thereafter, he will enter Kufah and kill in it every hypocrite, skeptic; destroy its palaces and kill its fighters till Allah – Mighty and High be He – is satisfied.”

References

1. Kitab al-Irshad, vol. 2, p. 384
2. E'laam al-Waraa, p. 461
3. Kashf al-Ghumma fi Ma'rifat al-A'imma, vol. 2, p. 465
4. Bihar al-Anwar, vol. 52, p. 338, H. 81

[1] [1]

SHARES

39. Those Who Befriend The Enemies Of The Ahl Al-Bayt (‘A) And Make Enemies With The Lovers Of The Ahl Al-Bayt (‘A) Are Worse Than The Anti-Christ (Al-Dajjal)

عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْخَزَّازِ قَالَ سَمِعْتُ الرَّضَا ع يَقُولُ إِنَّ مِمَّنْ يَنْتَحِلُ مَوَدَّتَنَا أَهْلَ الْبَيْتِ - مَنْ هُوَ أَشَدُّ فِتْنَةً عَلَى شِيعَتِنَا مِنَ الدَّجَالِ - فَقُلْتُ بِمَاذَا قَالَ بِمُؤَالَاةِ أَعْدَائِنَا وَ مُعَادَاةِ أَوْلِيَائِنَا إِنَّهُ إِذَا كَانَ كَذَلِكَ اخْتَلَطَ الْحَقُّ بِالْبَاطِلِ وَ اشْتَبَهَ الْأَمْرُ فَلَمْ يُعْرِفْ مُؤْمِنٌ مِنْ مُنَافِقٍ.

Al-Husayn Ibn ‘Ali al-Khazzaaz narrates that he heard Imam al-Ridha’ (‘a) say, “Certainly, from the one who claims to love us Ahl al-bait (‘a) is he who is a greater mischief on our Shi’ahs than the Anti-Christ (Dajjal).” I (the narrator) asked, “How?” He (‘a) replied,

“By befriending our enemies and making enemies with our Shi’ahs. When this will be the situation, truth will become mixed with falsehood and the affair (Imamate) will become confused. Thus, a believer will not be distinguished from a hypocrite.”

References

1. Sifaat al-Shi’ah, p. 8, H. 14
2. Wasa’il al-Shi’ah, vol. 16, p. 179, H. 21289
3. Bihar al-Anwar, vol. 72, p. 391, H. 13

[1] [1]

SHARES

40. Unity Can Be Achieved Only Through The Imamah Of The Ahl Al-Bayt (‘A)

Hazrat az-Zahra (s.a.) in her historical sermon said:

وَ طَاعَتَنَا نِظَامًا لِلْمِلَّةِ، وَ إِمَامَتَنَا لِمَا لِلْفُرْقَةِ

“...our obedience is the system for religion and our Imamah is a security from disunity...”

References

1. Balaghat al-Nisa', p. 28
2. Al-Ihtijaj, vol. 1, p. 99,
3. Bihar al-Anwar, vol. 29, p. 223 and 241

[1] [1]

SHARES

41. The Nasibi Is The One Who Hates The Lovers Of The Divinely Appointed Hujjat

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَيْسَ النَّاصِبُ مَنْ نَصَبَ لَنَا أَهْلَ الْبَيْتِ لِأَنَّكَ لَا تَجِدُ رَجُلًا يَقُولُ أَنَا أُبْغِضُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ
وَ لَكِنَّ النَّاصِبَ مَنْ نَصَبَ لَكُمْ وَ هُوَ يَعْلَمُ أَنَّكُمْ تَتَوَلَّوْنَا وَ أَنَّكُمْ مِنْ شِيعَتِنَا

Imam al-Sadiq ('a) said,

“He is not a Nasibi who bears enmity against us Ahl al-Bayt ('a). For, you will certainly not find anyone say, ‘I hate Muhammad and the progeny of Muhammad (S)’ but a Nasibi is the one who bears enmity against you (Shi’ahs) knowing that you have accepted our mastership and that you are from our Shi’ahs.”

References

1. Ma'ani al-Akhbar, p. 365, H. 1
2. Ilal al-Shara'i, vol. 2, p. 601
3. Wasa'il al-Shi'ah, vol. 9, p. 486, H. 12548
4. Bihar al-Anwar, vol. 8, p. 369

42. Imam (Aj) Will Not Spare The Nasibis But Will Live In Peace With The Ahl Al-Kitab

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي يَا أَبَا مُحَمَّدٍ كَأَنِّي أَرَى نُزُولَ الْقَائِمِ ع فِي مَسْجِدِ السَّهْلَةِ بِأَهْلِهِ وَ عِيَالِهِ قُلْتُ يَكُونُ مَنْزِلُهُ جُعِلَتْ فِدَاكَ قَالَ نَعَمْ كَانَ فِيهِ مَنْزِلُ إِدْرِيسَ وَ كَانَ مَنْزِلُ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ صَلَّى فِيهِ وَ فِيهِ مَسْكَنُ الْخَضِرِ وَ الْمُقِيمُ فِيهِ كَالْمُقِيمِ فِي فُسْطَاطِ رَسُولِ اللَّهِ ص وَ مَا مِنْ مُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِلَّا وَ قَلْبُهُ بِحَنٍّ إِلَيْهِ قُلْتُ جُعِلَتْ فِدَاكَ لَا يَزَالُ الْقَائِمُ فِيهِ أَبَدًا قَالَ نَعَمْ قُلْتُ فَمِنْ بَعْدِهِ قَالَ هَكَذَا مِنْ بَعْدِهِ إِلَى انْقِضَاءِ الْخَلْقِ قُلْتُ فَمَا يَكُونُ مِنَ أَهْلِ الذِّمَّةِ عِنْدَهُ۔ قَالَ يُسَالِمُهُمْ كَمَا سَالَمَهُمْ رَسُولُ اللَّهِ ص وَ يُؤَدُّونَ الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ قُلْتُ فَمَنْ نَصَبَ لَكُمْ عَدَاوَةً فَقَالَ لَا يَا بَا مُحَمَّدٍ مَا لِمَنْ خَالَفَنَا فِي دَوْلَتِنَا مِنْ نَصِيبٍ إِنَّ اللَّهَ قَدْ أَحَلَّ لَنَا دِمَاءَهُمْ عِنْدَ قِيَامِ قَائِمِنَا فَالْيَوْمَ مُحَرَّمٌ عَلَيْنَا وَ عَلَيْكُمْ ذَلِكَ فَلَا يَغُرَّتْكَ أَحَدٌ إِذَا قَامَ قَائِمُنَا انْتَقَمَ لِلَّهِ وَ لِرَسُولِهِ وَ لَنَا أَجْمَعِينَ.

Abu Baseer says, “I asked, ‘What will happen to the people of Zimmah under him?’

He (‘a) replied,

‘He (aj) will be at peace with them like the Messenger of Allah (S) made peace with them while they will pay jizyah tax.’

I asked, ‘And the one who bears enmity with you (Ahl al-Bayt –‘a) (what about him)?’

He (‘a) replied,

‘No, O Aba Muhammad! Whoever opposes us will not have any share in our government.’

References

1. Al-Mazaar al-Kabir of Ibn Mashhadi (610H), p. 135, H. 7
2. Bihar al-Anwar, vol. 52, p. 376, H. 177

43. The Enemy Of The Ahl Al-Bayt ('A) Shall Be In The Hell-Fire Whether He Prays Or Steals

قَالَ الصَّادِقُ ع النَّاصِبُ لَنَا أَهْلَ الْبَيْتِ لَا يُبَالِي صَامَ أَوْ صَلَّى أَوْ زَنَى أَوْ سَرَقَ

Imam Ja'far al-Sadiq ('a) said:

“For the enemies of us Ahl al-Bayt ('a) it does not matter whether he prays or fasts or steals and fornicates; in any case, he will be in (hell) fire.”

Reference

1. Iqab al-'Amal, p. 251, H. 18

[1] [1]

SHARES

44. The Actions Of Those Who Hate The Ahl Al-Bayt ('A) Do Not Reach Allah

عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَا يَصْعَدُ عَمَلُهُمْ إِلَى اللَّهِ وَلَا يَقْبَلُ مِنْهُمْ عَمَلًا فَقَالَ لَا مَنْ مَاتَ وَفِي قَلْبِهِ بُغْضٌ لَنَا أَهْلَ الْبَيْتِ وَ مَنْ تَوَلَّى عَدُوَّنَا لَمْ يَقْبَلِ اللَّهُ لَهُ عَمَلًا

Sallaam Ibn Saeed al-Makhzumi asked Imam Muhammad al-Baqir ('a), “Will their (i.e. the opponents) actions not ascend to Allah and none of their actions will be accepted?” He ('a) replied,

“No! Whoever dies while there is hatred in his heart against us Ahl al-Bayt ('a) and accepts the mastership of our enemy, Allah will not accept any of his actions.”

Reference

1. Mustadrak al-Wasa'il of Sayyid Husayn Noori (1320H), vol. 1, p. 150

45. Angels Cannot Get Proximity To Allah Without Cursing The Enemies Of The Ahl Al- Bayt (‘A)

عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ هَلِ الْمَلَائِكَةُ أَكْثَرُ أَمْ بَنُو آدَمَ- فَقَالَ: وَ الَّذِي نَفْسِي بِيَدِهِ لَعَدَدُ مَلَائِكَةِ اللَّهِ فِي السَّمَاوَاتِ-
أَكْثَرُ مِنْ عَدَدِ التُّرَابِ فِي الْأَرْضِ، وَ مَا فِي السَّمَاءِ مَوْضِعٌ قَدَمٍ إِلَّا وَ فِيهَا مَلَكٌ يُسَبِّحُهُ وَ يُقَدِّسُهُ- وَ لَا فِي الْأَرْضِ
شَجَرَةٌ وَ لَا مَدْرٌ- إِلَّا وَ فِيهَا مَلَكٌ مُوَكَّلٌ بِهَا- يَأْتِي اللَّهَ كُلَّ يَوْمٍ بِعَمَلِهَا وَ اللَّهُ أَعْلَمُ بِهَا، وَ مَا مِنْهُمْ أَحَدٌ إِلَّا وَ يَتَقَرَّبُ كُلُّ
يَوْمٍ إِلَى اللَّهِ- بِوَلَايَتِنَا أَهْلَ الْبَيْتِ وَ يَسْتَغْفِرُ لِمُحِبِّينَا- وَ يَلْعَنُ أَعْدَاءَنَا- وَ يَسْأَلُ اللَّهَ أَنْ يُرْسِلَ عَلَيْهِمُ الْعَذَابَ إِرْسَالًا

While talking about the multitude of the angels, Imam Ja’far al-Sadiq (‘a) said:

“There is none among them (angels) but that he gets closer to Allah everyday by the mastership of us Ahl al-Bayt (‘a), seeks forgiveness for those who love us, curses our enemies and asks Allah – Mighty and Majestic be He – that He sends upon them a worthy chastisement.”.

References

1. Basa’ir al-Darajat, vol. 1, p. 69
2. Tafsir al-Qummi, vol. 2, p. 255
3. Al-Burhan fi Tafsir al-Qur’an, vol. 4, p. 747
4. Bihar al-Anwar, vol. 65, p. 78, H. 139 narrating from Tafsir ‘Ali Ibn Ibrahim al-Qummi (r.a.), vol. 2, p. 255, Chapter 40 under the verse of Surah al-Mu’min

46. A Believer Can Never Hate Amir Al-Mu'minin ('A) And A Hypocrite Can Never Love Him

وَقَالَ ع: لَوْ ضَرَبْتُ خَيْشُومَ الْمُؤْمِنِ بِسَيْفِي هَذَا عَلَى أَنْ يُبْغِضَنِي مَا ابْغَضَنِي وَلَوْ صَبَّيْتُ الدُّنْيَا بِجَمَائِهَا عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي وَذَلِكَ أَنَّهُ قُضِيَ فَأَنْقَضَى عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ ص أَنَّهُ قَالَ يَا عَلِيُّ لَا يُبْغِضُكَ مُؤْمِنٌ وَلَا يُحِبُّكَ مُنَافِقٌ

Amir al-Mu'minin 'Ali Ibn Abi Talib ('a) said,

“By Allah! If I strike the nose of a believer with my sword so that he may hate me, he will not hate me and if I fill the world with all its embellishments in the lap of a disbeliever, he will not love me. For, it has already been decreed through the tongue of the Ummi Prophet (S), ‘O ‘Ali! A believer will not hate you and a hypocrite will never love you’.”

References

1. Nahj al-Balagha, p. 477 saying no. 65
2. Mishkat al-Anwar, p. 79
3. Bihar al-Anwar, vol. 34, p. 51, H. 21

[1] [1]

SHARES

47. The Opponents Of The Ahl Al-Bayt ('A) Shall Abide In Hell Fire

عَمْرُو بْنُ نَابِتٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ قَالَ فَقَالَ هُمْ وَ اللَّهُ أَوْلِيَاءُ فُلَانٍ وَ فُلَانٍ وَ فُلَانٍ اتَّخَذُوهُمْ أَيْمَةً دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَامًا فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَ أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع هُمْ وَ اللَّهُ يَا جَابِرُ أَيْمَةٌ

Jabir reports, “I asked Imam Abu Ja’far (al-Baqir– ‘a) about the word of Allah – Mighty and Majestic be He – ‘And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah’. He (‘a) replied,

‘By Allah! It refers to the followers of so and so (referring to the first and second pseudo-caliphs). They took them as leaders other than the Imam whom Allah has appointed as an Imam for the people. Therefore, He says,

‘...and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah’s and that Allah is severe in requiting (evil)’ (Surah al-Baqarah, 2: 165).

‘When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder’ (Surah al-Baqarah, 2: 166).

‘And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire’ (Surah al-Baqarah, 2: 167).

Thereafter, Imam Abu Ja’far (‘a) remarked,

‘O Jabir! By Allah they are the leaders of oppression and their followers.”

References

1. Al-Kafi, vol. 1, p. 374, H. 11
2. Al-Ikhtisas, p. 334
3. Al-Burhan fi Tafsir al-Qur’an, vol. 1, p. 368, H. 750
4. Bihar al-Anwar, vol. 31, p. 616, H. 89

[1] [1]

SHARES

48. Wilayah Of The Ahl Al-Bayt (‘A) Is Only For

The Chosen Ones Whose Faith Has Been Tested

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَالِطُوا النَّاسَ مِمَّا يَعْرِفُونَ وَ دَعُوهُمْ مِمَّا يُنْكِرُونَهُ وَ لَا تَحْمِلُوا عَلَى أَنْفُسِكُمْ وَ عَلَيْنَا إِنْ أَمَرْنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

Imam Abu ‘Abd Allah al-Sadiq (‘a) said,

“Interact with the people as per what they know and leave them from what they dislike. Don’t impose (people) upon yourselves and upon us. Surely, our affair (mastership) is difficult and complex. None can bear it save a proximate angel or sent prophet or a believing servant whose heart Allah has tested with faith.”

References

1. Basa’ir al-Darajat, vol. 1, p. 26, H. 2
2. Bihar al-Anwar, vol. 2, p. 71, H. 30

[1] [1]

SHARES

49. There Is No One More Deviated Before Allah Than The One Who Rejects The Divine Proof (‘A)

عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغَيْرِ هُدًى مِنَ اللَّهِ يَعْنِي مَنْ يَتَّخِذُ دِينَهُ رَأْيَهُ بَغَيْرِ هُدًى أَيْمَةٍ مِنْ أَيْمَةِ الْهُدَى.

Mualla Ibn Khunais reports from Imam Abu ‘Abd Allah [al-Sadiq a.s.] concerning the word of Allah – Mighty and Majestic be He – “And who is more deviated than the one who follows his carnal desires instead of guidance from Allah” means

“Whoever takes his religion whimsically without a guided Imam from the Imams of guidance (i.e. an Imam appointed by Allah.”

References

1. Basa'ir al-Darajat, vol. 1, p. 13, H. 1
2. Al-Burhan fi Tafsir al-Qur'an, vol. 4, p. 271, H. 8137
3. Bihar al-Anwar, vol. 2, p. 302, H. 35

[1] [1]

SHARES

50. Those Who Do Not Curse The Killers Of Imam Husayn ('A) Are The Enemies Of Allah And His Prophet (S)

فَقَالَ رَسُولُ اللَّهِ ص ... أَلَا وَلَعَنَ اللَّهُ قَتْلَةَ الْحُسَيْنِ وَ مُحِبِّيهِمْ وَ نَاصِرِيهِمْ، وَ السَّائِكِينَ عَنْ لَعْنِهِمْ مِنْ غَيْرِ تَقِيَّةٍ تُسَكِّنُهُمْ. أَلَا وَ صَلَّى اللَّهُ عَلَى الْبَاكِينَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع رَحْمَةً وَ شَفَقَةً، وَ اللَّاعِنِينَ لِأَعْدَائِهِمْ وَ الْمُمْتَلِئِينَ عَلَيْهِمْ غَيْظًا وَ حَنَقًا

The Messenger of Allah (S) said,

“... May Allah curse the killers of al-Husayn ('a), those who love them (the killers), those who help them and those who are silent from cursing them without dissimulation (taqiyyah) that silences them. Beware! Allah's blessings be on those who cry for al-Husayn Ibn 'Ali ('a) – on account of mercy and love – and on those who curse their enemies and are full of anger and fury against them (the killers) ...”

References

1. Tafsir of Imam Hasan al-Askari ('a), p. 369 under Tafsir of Surah Baqarah (2): 86
2. Al-Burhan fi Tafsir al-Qur'an, vol. 1, p. 268, H. 543
3. Bihar al-Anwar, vol. 44, p. 304, H. 17

[1] [1]

SHARES

51. Imam Al-Sajjad (‘A) Used To Provide Food For Those Who Mourned For Imam Husayn (‘A)

بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ لَبَسْنَ نِسَاءَ بَنِي هَاشِمٍ السَّوَادَ وَ الْمُسُوحَ وَ كُنَّ لَا يَشْتَكِينَ مِنْ حَرٍّ وَ لَا بَرْدٍ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَ يَعْمَلُ لَهُنَّ الطَّعَامَ لِلْمَأْتَمِ.

“When Imam Husayn Ibn ‘Ali (‘a) was martyred, the women of Bani Hashim wore black and coarse woollen clothes; they neither complained about heat nor cold. Imam ‘Ali Ibn al-Husayn (‘a) used to feed them during their mourning (beating their chests).”

References

1. Al-Mahasin, vol. 2, p. 420, H. 195
2. Wasa'il al-Shi'ah, vol. 2, p. 238, H. 3508
3. Bihar al-Anwar, vol. 79, p. 83, H. 24

[1] [1]

SHARES

52. Imam Al-Sajjad (‘A) Wept For Imam Husayn (‘A) His Entire Life

بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ ص إِنِّي لَمْ أَذْكُرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلَّا خَنَقْتَنِي الْعَبْرَةُ لِذَلِكَ.

Imam ‘Ali Ibn al-Husayn (‘a) said,

“Verily, I don’t remember the martyrdom of the sons of Fatimah (s.a.) but that tears choke me.”

References

1. Kamil al-Ziyarat, p. 107, H. 1

2. Al-Khisal, vol. 1, p. 273, H. 15
3. Kashf al-Ghumma fi Ma'rifat al-A'imma, vol. 1, p. 499
4. Wasa'il al-Shi'ah, vol. 3, p. 280, H. 3655
5. Bihar al-Anwar, vol. 12, p. 264, H. 27

[1] [1]

SHARES

53. All Believers Weep For Imam Husayn ('A) When They Remember Him

قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع أَنَا قَتِيلُ الْعَبْرَةِ لَا يَذْكُرُنِي مُؤْمِنٌ إِلَّا اسْتَعْبَرَ.

Imam al-Sadiq ('a) narrates from his forefathers that Imam Husayn ('a) said,

“I am the one who was killed with tears in his eyes. No believer will ever remember me but that he will cry.”

References

1. Kamil al-Ziyarat, p. 108, H. 3
2. Amali, p. 137, H. 7
3. Isbaat al-Hudat, vol. 4, p. 49, H. 43
4. Bihar al-Anwar, vol. 44, p. 284, H. 19

[1] [1]

SHARES

54. Prophets And Angels Request Allah To Visit Imam Husayn (‘A) In Karbala

أَبِي عَبْدِ اللَّهِ ع قَالَ...لَيْسَ مِنْ مَلَكٍ مُقَرَّبٍ وَلَا نَبِيٍّ مُرْسَلٍ إِلَّا وَهُوَ يَسْأَلُ اللَّهَ أَنْ يَزُورَهُ فَفَوْجٌ يَهْبِطُ وَفَوْجٌ يَصْعَدُ.

Imam al-Sadiq (‘a) says,

“...thus, there is neither a proximate angel nor a sent Prophet but that he requests Allah to visit him (al-Husayn). So, a group descends (for Ziyarat) and another ascends (back to the skies).”

References

1. Kamil al-Ziyarat, p. 112, H. 3
2. Madinat al-Ma’ajiz, vol. 4, p. 204, H. 1225
3. Bihar al-Anwar, vol. 98, p. 60, H. 33

[1] [1]

SHARES

55. Imam Al-Sadiq (‘A) Says: Never Abandon The Ziyarat Of Imam Husayn (‘A)

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا مُعَاوِيَةُ لَا تَدَعِ زِيَارَةَ الْحُسَيْنِ ع لِخَوْفٍ. فَإِنَّ مَنْ تَرَكَهُ رَأَى مِنَ الْحَسْرَةِ مَا يَتَمَنَّى أَنْ قَبْرَهُ كَانَ عِنْدَهُ أَوْ مَا تُحِبُّ أَنْ يَرَى اللَّهُ شَخْصَكَ وَسَوَادَكَ فَيَمْنُ يَدْعُو لَهُ رَسُولُ اللَّهِ ص وَعَلِيٌّ وَفَاطِمَةُ وَالأَئِمَّةُ ع- أَوْ مَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَنْقَلِبُ بِالمَغْفَرَةِ لِمَا مَضَى وَيُغْفَرَ لَكَ ذُنُوبُ سَبْعِينَ سَنَةً أَوْ مَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَخْرُجُ مِنَ الدُّنْيَا وَ لَيْسَ عَلَيْهِ ذَنْبٌ تَتَّبِعَ [يَتَّبِعُ] بِهِ أَوْ مَا تُحِبُّ أَنْ تَكُونَ غَدًا مِمَّنْ يُصَافِحُهُ رَسُولُ اللَّهِ ص-

Imam al-Sadiq (‘a) advised, “Don’t abandon visiting the grave of Husayn (‘a). Surely, whoever leaves it, will see such regret that he will desire that his (‘a)’s grave was near him. Do you not love that Allah sees you and your people among those for whom the Messenger of Allah (S), ‘Ali (‘a), Fatimah (s.a.) and the (infallible) Imams (‘a) pray? Do you not love that you be from those who are transformed through

forgiveness of the past and his sins of seventy years of sins are pardoned? Do you not love that tomorrow you be the one who is brought out (from the grave) and there is no sin upon him for which he is sought? Do you not love that tomorrow you be the one who will shake hands with the Messenger of Allah (S)?”

References

1. Kamil al-Ziyarat, p. 117, H. 3
2. Tahdhib al-Ahkam, vol. 6, p. 47, H. 103
3. Wasa'il al-Shi'ah, vol. 14, p. 413, H. 19482
4. Bihar al-Anwar, vol. 98, p. 9, H. 31

[1] [1]

SHARES

56. The Reward For Remembering Imam Husayn (‘A) When Drinking Water

عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذَا اسْتَسْقَى الْمَاءَ فَلَمَّا شَرِبَهُ رَأَيْتُهُ قَدْ اسْتَعْبَرَ وَ اغْرُورَقَتْ عَيْنَاهُ بِدُمُوعِهِ ثُمَّ قَالَ لِي يَا دَاوُدُ- لَعَنَ اللَّهُ قَاتِلَ الْحُسَيْنِ ع وَ مَا مِنْ عَبْدٍ شَرِبَ الْمَاءَ فَذَكَرَ الْحُسَيْنَ ع وَ أَهْلَ بَيْتِهِ وَ لَعَنَ قَاتِلَهُ إِلَّا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِائَةَ أَلْفٍ حَسَنَةٍ وَ حَطَّ عَنْهُ مِائَةَ أَلْفٍ سَيِّئَةٍ وَ رَفَعَ لَهُ مِائَةَ أَلْفٍ دَرَجَةٍ وَ كَانَمَا أَعْتَقَ مِائَةَ أَلْفٍ نَسَمَةٍ وَ حَشَرَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ تَلِجَ الْفُؤَادِ.

Dawood al-Raqqi reports, “I was with (Imam) Abu ‘Abd Allah (al-Sadiq- ‘a) when he sought water to drink. When he drank it, I saw him crying copious and his eyes were drowned in tears. Thereafter, he (‘a) told me. ‘O Dawood! May Allah curse the killer of Husayn (‘a). Whenever a person drinks water and remembers Husayn (‘a) and his Ahl al-Bayt (‘a) and curses his killer, Allah – Mighty and Majestic be He – will write for him a hundred thousand good deeds, remove from him a hundred thousand sins and raise him a hundred thousand degrees. Moreover, it is as if he has freed a hundred thousand slaves and Allah – Mighty and Majestic be He –will raise him on the Day of Judgment with a joyous heart’.”

References

1. Al-Kafi, vol. 6, p. 391, H. 6
2. Kamil al-Ziyarat, p. 106, H. 1
3. Amali, p. 142, H. 7
4. Wasa'il al-Shi'ah, vol. 25, p. 272, H. 31892
5. Bihar al-Anwar, vol. 44, p. 303, H. 16

[1] [1]

SHARES

57. The Accursed Shimr (L.A.) Acknowledged The Position Of Imam Husayn ('A) Before Killing Him ('A)

...فغضب شمر لعنه الله و جلس على صدر الحسين و قبض على لحيته و هم بقتله فضحك الحسين ع فقال له أ
تقتلني و لا تعلم من أنا فقال أعرفك حق المعرفة أمك فاطمة الزهراء و أبوك علي المرتضى و جدك محمد
المصطفى و خصمك العلي الأعلى أقتلك و لا أبالي فضربه بسيفه اثنتي عشرة ضربة ثم جز رأسه صلوات الله و
سلامه عليه و لعن الله قاتله و مقاتله و السائرين إليه بجموعهم.

..Then Shimr (may Allah curse him) became angry and sat on the chest of Husayn, seized his ('a) beard with the intention of killing him ('a). Husayn ('a) laughed and asked him, "Will you kill me knowing well who am I?" He replied, "I know very well. Your mother is Fatimah al-Zahra (s.a.), your father is 'Ali al-Murtaza ('a) and your grandfather is Muhammad al-Mustafa (S) and your supporter is Allah the High, the Highest. Yet, I will kill you and I don't care." Then, he struck him ('a) twelve times with his sword and decapitated the head of Husayn ('a). May Allah curse his killer and those who fought against him ('a) and their entire group.

Reference

1. Bihar al-Anwar, vol. 45, p. 56, Chapter 37

58. Beating Of Faces And Weeping For Imam Husayn ('A)

حَنَانِ بْنِ سَدِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ شَقَّ ثَوْبَهُ عَلَى أَبِيهِ أَوْ عَلَى أُمِّهِ أَوْ عَلَى أَخِيهِ أَوْ عَلَى قَرِيبٍ لَهُ فَقَالَ لَا بَأْسَ بِشَقِّ الْجُبُوبِ قَدْ شَقَّ مُوسَى بْنُ عِمْرَانَ عَلَى أَخِيهِ هَارُونَ وَ لَا يَشُقُّ الْوَالِدُ عَلَى وَلَدِهِ وَ لَا زَوْجٌ عَلَى امْرَأَتِهِ وَ تَشُقُّ الْمَرْأَةُ عَلَى زَوْجِهَا وَ إِذَا شَقَّ زَوْجٌ عَلَى امْرَأَتِهِ أَوْ وَالِدٌ عَلَى وَلَدِهِ فَكَفَّارَتُهُ حِنْثُ يَمِينٍ وَ لَا صَلَاةَ لَهُمَا حَتَّى يُكَفِّرَا وَ يَتُوبَا مِنْ ذَلِكَ وَ إِذَا خَدَشَتِ الْمَرْأَةُ وَجْهَهَا أَوْ جَزَّتْ شَعْرَهَا أَوْ نَتَفَتُهُ فِي جِزِّ الشَّعْرِ عَنقُ رَقَبَةٍ أَوْ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ إِطْعَامُ سِتِينَ مِسْكِينًا وَ فِي الْخَدَشِ إِذَا دَمِيَتْ وَ فِي النَّتْفِ كَفَّارَةُ حِنْثِ يَمِينٍ وَ لَا شَيْءَ فِي اللَّطْمِ عَلَى الْخُدُودِ سِوَى الْإِسْتِغْفَارِ وَ التَّوْبَةِ وَ قَدْ شَقَّقَنَ الْجُبُوبَ وَ لَطَمَنَ الْخُدُودَ الْفَاطِمِيَّاتُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ عَلَى مِثْلِهِ تَلَطَّمُ الْخُدُودُ وَ تُشَقُّ الْجُبُوبُ.

Hanan Ibn Sadeer reports that I asked Imam al-Sadiq ('a) about a man who tore his clothes on the death of his father or mother or brother or any close relative. He ('a) replied, "There is no harm in tearing the clothes. Indeed, Musa ('a) had torn his clothes on the death of his brother Haroon ('a). The daughters of Fatimah (s.a.) tore their clothes and beat/scratched their faces on the death of Husayn Ibn 'Ali ('a). And for the likes of him (viz. Husayn- 'a), faces are beaten and clothes are torn."

References

1. Tahdhib al-Ahkam, vol. 8, p. 345, H. 1407
2. Malaaz al-Akhyar fi Fahm Tehzeeb al-Akhbar, vol. 14, p. 113, H. 23

59. Necessity Of Imamate

وَ رَوَى أَبُو الْقَاسِمِ الْحَسَنِيُّ فِي شَوَاهِدِ التَّنْزِيلِ بِإِسْنَادٍ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظُهَيْرٍ عَنْ أَبِيهِ عَنْ حَكَمِ بْنِ جُبَيْرٍ عَنْ أَبِي بُرْدَةَ الْأَسْلَمِيِّ قَالَ دَعَا رَسُولُ اللَّهِ ﷺ بِالطُّهُورِ وَ عِنْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِ عَلِيٍّ عَلَيْهِ السَّلَامُ بَعْدَ مَا تَطَهَّرَ فَأَلْزَقَهَا بِصَدْرِهِ ثُمَّ قَالَ إِنَّمَا أَنْتَ مُنْذَرٌ ثُمَّ رَدَّهَا إِلَى صَدْرِ عَلِيٍّ عَلَيْهِ السَّلَامُ ثُمَّ قَالَ وَ لِكُلِّ قَوْمٍ هَادٍ ثُمَّ

قَالَ إِنَّكَ مَنَارَةُ الْأَنَامِ وَرَايَةُ الْهُدَى وَ أَمِيرُ الْقُرَى أَشْهَدُ عَلَى ذَلِكَ أَنَّكَ كَذَلِكَ

Abu Burdah al-Aslami reports, “The Messenger of Allah (S) called for water for ablution (wudhu) while ‘Ali Ibn Abi Talib (‘a) was with him. The Messenger of Allah (S) took the hand of ‘Ali (‘a) after performing the ablution, pressed it against his chest and said, ‘You are the warner.’ Then, he (S) pressed it against the chest of ‘Ali (‘a) and said, ‘And for every nation there is a guide.’ Thereafter, he (S) said, ‘Surely, you are the minaret of the people, the standard of guidance and the chief of the villages. I bear witness upon this that this is the truth’.”

References

1. Bihar al-Anwar, vol. 23, p. 2
2. Shawahid al-Tanzil of al-Hakim al-Haskani

[1] [1]

SHARES

60. Ahl Al-Bayt (‘A) Are The Imams Of The Muslims And The Divine Proofs

الْأَعْمَشُ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ نَحْنُ أئِمَّةُ الْمُسْلِمِينَ وَ حُجَجُ اللَّهِ عَلَى الْعَالَمِينَ وَ سَادَةُ الْمُؤْمِنِينَ وَ قَادَةُ الْغُرِّ الْمُحَجَّلِينَ وَ مَوَالِي الْمُؤْمِنِينَ وَ نَحْنُ أَمَانُ أَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانُ لِأَهْلِ السَّمَاءِ وَ نَحْنُ الَّذِينَ بِنَا يُمَسِّكُ اللَّهُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِنَا يُمَسِّكُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا وَ بِنَا يُنْزِلُ الْغَيْثَ وَ بِنَا يَنْشُرُ الرَّحْمَةَ وَ يُخْرِجُ بَرَكَاتِ الْأَرْضِ وَ لَوْ لَا مَا فِي الْأَرْضِ مِنَّا لَسَاخَتْ بِأَهْلِهَا ثُمَّ قَالَ عَلَيْهِ السَّلَامُ وَ لَمْ تَخُلْ الْأَرْضُ مِنْذُ خَلَقَ اللَّهُ آدَمَ مِنْ حُجَّةٍ لِلَّهِ فِيهَا ظَاهِرٍ مَشْهُورٍ أَوْ غَائِبٍ مَسْتُورٍ وَ لَا تَخْلُو إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ حُجَّةٍ لِلَّهِ فِيهَا وَ لَوْ لَا ذَلِكَ لَمْ يُعْبَدِ اللَّهُ قَالَ سُلَيْمَانُ فَقُلْتُ لِلصَّادِقِ عَلَيْهِ السَّلَامُ فَكَيْفَ يَنْتَفِعُ النَّاسُ بِالْحُجَّةِ الْغَائِبِ الْمَسْتُورِ قَالَ عَلَيْهِ السَّلَامُ كَمَا يَنْتَفِعُونَ بِالشَّمْسِ إِذَا سَتَرَهَا السَّحَابُ

Sulayman Ibn A’mash reports that Imam al-Sadiq (‘a) narrates from his father who reports from his father Imam ‘Ali Ibn al-Husayn (‘a), “We are the Imams of the Muslims, Allah’s proofs upon the worlds, leaders of the believers, chiefs of the pious ones and the masters of the believers. We are safety for the people of the earth like the stars are security for the inhabitants of the sky. We are the ones due to whom Allah withholds the sky from falling on the earth except through His permission. Due to us the earth is withheld from swallowing its inhabitants. Through us rains descend and through us mercy is spread and the blessings of the earth come out. Had there not been (an Imam) from us in the earth, it

would have been destroyed.”

Then Imam (‘a) continues, “Since Allah has created Adam (‘a), the earth is not devoid of a proof from Allah; regardless of him being apparent and known or hidden and concealed. It cannot be devoid of a proof from Allah till the Day of Judgment. Had this not been the case, Allah would not have been worshipped.”

Sulayman says, “I asked al-Sadiq (‘a), ‘How can the people benefit from an Imam who is hidden and concealed?’”

He (‘a) replied, “Like they benefit from the sun when the clouds conceal it.”

Note

Sulayman Ibn Mehraan al-A’mash was a famous Shi’ah narrator and scholar. Even the opponents relied upon him.

References

1. Bihar al-Anwar, vol. 23, pp. 5 & 6, H. 10
2. Kamal al-Deen, vol. 1, p. 207, H. 22, Chapter 21

[1] [1]

SHARES

61. Debate Between Hisham Ibn Al-Hakam (R.A.) With Amr Ibn Ubaid Al-Mutazili In Basrah: Necessity Of Divine Proof

3- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَمَاعَةٌ مِنْ أَصْحَابِهِ مِنْهُمْ حُمْرَانُ بْنُ أَعْيَنَ وَ مُحَمَّدُ بْنُ النُّعْمَانِ وَ هِشَامُ بْنُ سَالِمٍ وَ الطَّيَّارُ وَ جَمَاعَةٌ فِيهِمْ هِشَامُ بْنُ الْحَكَمِ وَ هُوَ شَابٌّ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا هِشَامُ أَلَا تُخْبِرُنِي كَيْفَ صَنَعْتَ بِعَمْرُو بْنِ عُبَيْدٍ وَ كَيْفَ سَأَلْتَهُ فَقَالَ هِشَامُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أُجِلُّكَ وَ أَسْتَحْيِيكَ وَ لَا يَعْمَلُ لِسَانِي بَيْنَ يَدَيْكَ فَقَالَ أَبُو عَبْدِ اللَّهِ إِذَا أَمَرْتُكُمْ بِشَيْءٍ فَافْعَلُوا قَالَ هِشَامُ بَلَّغْنِي مَا كَانَ فِيهِ عَمْرُو بْنُ عُبَيْدٍ وَ جُلُوسُهُ فِي مَسْجِدِ الْبَصْرَةِ فَعَظَّمَ ذَلِكَ عَلَيَّ فَخَرَجْتُ إِلَيْهِ وَ دَخَلْتُ الْبَصْرَةَ يَوْمَ الْجُمُعَةِ فَاتَيْتُ مَسْجِدَ الْبَصْرَةِ فَإِذَا أَنَا بِحَلَقَةٍ كَبِيرَةٍ فِيهَا عَمْرُو بْنُ عُبَيْدٍ وَ عَلَيْهِ شَمْلَةٌ سَوْدَاءُ مُتَزَرًّا بِهَا مِنْ صُوفٍ وَ

شَمَلَةً مُرْتَدِيًّا بِهَا وَ النَّاسُ يَسْأَلُونَهُ فَاسْتَفْرَجْتُ النَّاسَ فَأَفْرَجُوا لِي ثُمَّ قَعَدْتُ فِي آخِرِ الْقَوْمِ عَلَى رُكْبَتَيَّ ثُمَّ قُلْتُ أَيُّهَا الْعَالَمُ إِنِّي رَجُلٌ غَرِيبٌ تَأَذَّنْ لِي فِي مَسْأَلَةٍ فَقَالَ لِي نَعَمْ فَقُلْتُ لَهُ أَلَيْكَ عَيْنٌ فَقَالَ يَا بُنَيَّ أَيُّ شَيْءٍ هَذَا مِنَ السُّؤَالِ وَ شَيْءٌ تَرَاهُ كَيْفَ تَسْأَلُ عَنْهُ فَقُلْتُ هَكَذَا مَسْأَلَتِي فَقَالَ يَا بُنَيَّ سَلْ وَ إِنْ كَانَتْ مَسْأَلُكَ حَمَقَاءَ قُلْتُ أَجِبْنِي فِيهَا قَالَ لِي سَلْ قُلْتُ أَلَيْكَ عَيْنٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهَا قَالَ أَرَى بِهَا الْأَلْوَانَ وَ الْأَشْخَاصَ قُلْتُ فَلَكَ أَنْفٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أَشْمُ بِهِ الرَّائِحَةَ قُلْتُ أَلَيْكَ فَمٌّ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أَذُوقُ بِهِ الطَّعْمَ قُلْتُ فَلَكَ أُذُنٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهَا قَالَ أَسْمَعُ بِهَا الصَّوْتَ قُلْتُ أَلَيْكَ قَلْبٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أُمَيِّزُ بِهِ كُلَّ مَا وَرَدَ عَلَى هَذِهِ الْجَوَارِحِ وَ الْحَوَاسِ قُلْتُ أَوَلَيْسَ فِي هَذِهِ الْجَوَارِحِ غِنًى عَنِ الْقَلْبِ فَقَالَ لَا قُلْتُ وَ كَيْفَ ذَلِكَ وَ هِيَ صَاحِبَةُ سَلِيمَةٍ قَالَ يَا بُنَيَّ إِنَّ الْجَوَارِحَ إِذَا شَكَّتْ فِي شَيْءٍ شَمَتَتْهُ أَوْ رَأَتْهُ أَوْ ذَاقَتْهُ أَوْ سَمِعَتْهُ رَدَّتْهُ إِلَى الْقَلْبِ فَيَسْتَيَقِنُ الْيَقِينَ وَ يُبْطِلُ الشَّكَّ قَالَ هِشَامُ فَقُلْتُ لَهُ فَإِنَّمَا أَقَامَ اللَّهُ الْقَلْبَ لِشَكِّ الْجَوَارِحِ قَالَ نَعَمْ قُلْتُ لَا بُدَّ مِنَ الْقَلْبِ وَ إِلَّا لَمْ تَسْتَيَقِنِ الْجَوَارِحُ قَالَ نَعَمْ فَقُلْتُ لَهُ يَا أَبَا مَرْوَانَ فَاللَّهُ تَبَارَكَ وَ تَعَالَى لَمْ يَتْرِكْ جَوَارِحَكَ حَتَّى جَعَلَ لَهَا إِمَامًا يُصَحِّحُ لَهَا الصَّحِيحَ وَ يَتَيَقَّنُ بِهِ مَا شَكَّ فِيهِ وَ يَتْرُكُ هَذَا الْخَلْقَ كُلَّهُمْ فِي حَيْرَتِهِمْ وَ شَكِّهِمْ وَ اخْتِلَافِهِمْ لَا يُقِيمُ لَهُمْ إِمَامًا يَرُدُّونَ إِلَيْهِ شَكَّهُمْ وَ حَيْرَتَهُمْ وَ يُقِيمُ لَكَ إِمَامًا لِيُجَوِّدَكَ تَرُدُّ إِلَيْهِ حَيْرَتَكَ وَ شَكَّكَ قَالَ فَسَكَتَ وَ لَمْ يَقُلْ لِي شَيْئًا ثُمَّ انْفَتَحَ إِلَيَّ فَقَالَ لِي أَنْتَ هِشَامُ بْنُ الْحَكَمِ فَقُلْتُ لَا قَالَ أَمِنْ جُلَسَائِهِ قُلْتُ لَا قَالَ فَمِنْ أَيْنَ أَنْتَ قَالَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ فَأَنْتَ إِذَا هُوَ ثُمَّ ضَمَّنِي إِلَيْهِ وَ أَفْعَدَنِي فِي مَجْلِسِهِ وَ زَالَ عَنِ مَجْلِسِهِ وَ مَا تَطَوَّقَ حَتَّى قُمْتُ قَالَ فَضَحِكَ أَبُو عَبْدِ اللَّهِ ﷺ وَ قَالَ يَا هِشَامُ مَنْ عَلَّمَكَ هَذَا قُلْتُ شَيْءٌ أَخَذْتُهُ مِنْكَ وَ الْفَتْهُ فَقَالَ هَذَا وَ اللَّهُ مَكْتُوبٌ فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

‘Ali Ibn Ibrahim narrates from his father who in turn narrates from al-Hasan Ibn Ibrahim from Yunus Ibn Yaqaob who reports, “A group of companions of Imam Abu ‘Abd Allah (al-Sadiq- ‘a) were with him. From them were Humran Ibn A’yan, Muhammad Ibn al-No’maan, Hisham Ibn Saalem, al-Tayyar and a group from whom was a young man Hisham Ibn al-Hakam. Imam al-Sadiq (‘a) told him, ‘O Hisham! Will you not inform me how you dealt with Amr Ibn Obaid and how you questioned him?’ Hisham replied, ‘O son of Allah’s Messenger! I hold you in awe, feel shy in front of you and become tongue-tied.’ Imam (‘a) retorted, ‘When I order you something, then do it.’

Hisham said, ‘I heard about the beliefs of Amr Ibn Obaid and his gatherings in the Mosque of Basrah. It was difficult for me to bear this. Hence, I set out for him and reached Basrah on Friday. I came to the Mosque of Basrah and saw a huge circle in which was Amr Ibn Obaid, donning black cloak of wool and another robe over it. People were asking him questions. I made my way through the people and sat at the end of the circle on my knees.

Thereafter, I asked him, ‘O learned man! I am a stranger. If you permit, can I ask something?’

He told me, ‘Yes’.

I questioned him, ‘Do you have eyes?’

He shot back, ‘O son! What sort of a question is this? How can you ask about something which you are seeing with your eyes?’

I said, ‘My question is such.’

He said, 'Son, ask, even if your question is foolish.'

I said, 'Answer me about it.'

He reiterated, 'Ask.'

I asked, 'Do you have eyes?'

He replied, 'Yes.'

I asked, 'What do you do with them?'

He answered, 'I see colours and persons through them.'

I asked, 'Do you have a nose?'

He replied, 'Yes.'

I asked, 'What do you do with it?'

He answered, 'I smell fragrances with it.'

I inquired, 'Do you have a mouth?'

He responded, 'Yes.'

I questioned, 'What do you do with it?'

He replied, 'I taste foods with it.'

I asked, 'Do you have ears?'

He answered, 'Yes.'

I inquired, 'What do you do with them?'

He responded, 'I hear sounds with them.'

I questioned, 'Do you have intellect?'

He replied in the affirmative.

I asked, 'What do you do with it?'

He answered, 'Through it I distinguish whatever occurs to my limbs and senses.'

I questioned, 'Are not these limbs needless of the intellect?'

He responded in the negative.

I inquired, 'How is this possible while these limbs are healthy and safe?'

He argued, 'Son! When the limbs doubt about anything that they smell, see, taste or hear, they refer it to the intellect, seeking certainty and dispelling the doubt.'

I took confirmation, 'It means the presence of the intellect is necessary otherwise the limbs cannot gain certainty.'

He reaffirmed.

I reasoned, 'O Aba Marwan! So Allah has not left your limbs without a leader who will verify for them the correct things and grant certainty to them in things they doubt. But has left this entire creation in their perplexity, doubt and disagreements, without appointing a leader for them to whom they can refer in their doubts and confusions, yet He has left a leader for you for your limbs to whom you can refer in your confusions and doubts.'

He kept silent and did not say anything to me. Thereafter, he turned to me and asked, 'Are you Hisham Ibn al-Hakam?'

(Practicing dissimulation) I denied.

He questioned again, 'Are you from his colleagues?'

Again, I refuted.

He asked, 'From where are you?'

I replied, 'I am a resident of Kufa.'

He said, 'Then you are certainly him (viz. Hisham).' Saying this, he embraced me, made me sit in his seat and moved away from it. He did not utter a word till I stood up.

(Hearing this incident), Imam al-Sadiq ('a) laughed and asked, 'O Hisham! Who taught you this?'

He answered, 'This is what I have learnt from you and compiled.'

He ('a) remarked, 'By Allah! This is written in the scriptures of Ibrahim and Musa.'

Reference

1. Al-Kafi, vol. 1, pp. 169 –171, H. 3,

62. Debates Between The Companions Of Imam Al-Sadiq ('A) And A Syrian Opponent – Necessity Of Divine Proof

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَوردَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ إِنِّي رَجُلٌ صَاحِبُ كَلَامٍ وَفَقْهِ وَفَرَأِضٍ وَ قَدْ جِئْتُ لِمُنَازَرَةٍ أَصْحَابِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَلَامُكَ مِنْ كَلَامِ رَسُولِ اللَّهِ ﷺ أَوْ مِنْ عِنْدِكَ فَقَالَ مِنْ كَلَامِ رَسُولِ اللَّهِ ﷺ وَمِنْ عِنْدِي فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَإِنْتَ إِذَا شَرِيفُ رَسُولِ اللَّهِ ﷺ قَالَ لَا قَالَ فَسَمِعْتَ الْوَحْيَ عَنِ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُكَ قَالَ لَا قَالَ فَتَجِبُ طَاعَتَكَ كَمَا تَجِبُ طَاعَةَ رَسُولِ اللَّهِ ﷺ قَالَ لَا فَالْتَفَتَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِلَيَّ فَقَالَ يَا يُونُسُ بْنُ يَعْقُوبَ هَذَا قَدْ خَصَمَ نَفْسَهُ قَبْلَ أَنْ يَتَكَلَّمَ ثُمَّ قَالَ يَا يُونُسُ لَوْ كُنْتَ تُحْسِنُ الْكَلَامَ كَلَّمْتَهُ قَالَ يُونُسُ فَيَا لَهَا مِنْ حَسْرَةٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي سَمِعْتُكَ تَنْهَى عَنِ الْكَلَامِ وَ تَقُولُ وَيَلْ لِأَصْحَابِ الْكَلَامِ يَقُولُونَ هَذَا يُنْقَادُ وَ هَذَا لَا يُنْقَادُ وَ هَذَا يُنْسَاقُ وَ هَذَا لَا يُنْسَاقُ وَ هَذَا نَعْقُلُهُ وَ هَذَا لَا نَعْقُلُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّمَا قُلْتُ قَوْلِي لَهُمْ إِنْ تَرَكُوا مَا أَقُولُ وَ ذَهَبُوا إِلَى مَا يُرِيدُونَ ثُمَّ قَالَ لِي أَخْرُجْ إِلَى الْبَابِ فَانْظُرْ مَنْ تَرَى مِنَ الْمُتَكَلِّمِينَ فَادْخُلْهُ قَالَ فَادْخَلْتُ حُمْرَانَ بْنَ أَعْيَنَ وَ كَانَ يُحْسِنُ الْكَلَامَ وَ أَدْخَلْتُ الْأَحْوَلَ وَ كَانَ يُحْسِنُ الْكَلَامَ وَ أَدْخَلْتُ هِشَامَ بْنَ سَالِمٍ وَ كَانَ يُحْسِنُ الْكَلَامَ وَ أَدْخَلْتُ قَيْسَ بْنَ الْمَاصِرِ وَ كَانَ عِنْدِي أَحْسَنُهُمْ كَلَاماً وَ كَانَ قَدْ تَعَلَّمَ الْكَلَامَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَلَمَّا اسْتَقَرَّ بِنَا الْمَجْلِسُ وَ كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَبْلَ الْحَجِّ يَسْتَقِرُّ أَيَّاماً فِي جَبَلٍ فِي طَرْفِ الْحَرَمِ فِي فَازَةٍ لَهُ مَضْرُوبَةٍ قَالَ فَأَخْرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَأْسَهُ مِنْ فَازَتِهِ فَادَا هُوَ بِبَعِيرٍ يَخْبُ فَقَالَ هِشَامُ وَ رَبِّ الْكُفَّةِ قَالَ فَظَنَنَّا أَنَّ هِشَاماً رَجُلٌ مِنْ وُلْدِ عَقِيلٍ كَانَ شَدِيدَ الْمَحَبَّةِ لَهُ قَالَ فَوردَ هِشَامُ بْنُ الْحَكَمِ وَ هُوَ أَوَّلُ مَا اخْتَلَطَتْ لِحْيَتُهُ وَ لَيْسَ فِينَا إِلَّا مَنْ هُوَ أَكْبَرُ سِنًا مِنْهُ قَالَ فَوَسَّعَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ قَالَ نَاصِرُنَا بِقَبْلِهِ وَ لِسَانِهِ وَ يَدِهِ ثُمَّ قَالَ يَا حُمْرَانُ كَلِّمِ الرَّجُلَ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ حُمْرَانُ ثُمَّ قَالَ يَا طَاقِي كَلِّمَهُ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ الْأَحْوَلُ ثُمَّ قَالَ يَا هِشَامُ بْنُ سَالِمٍ كَلِّمَهُ فَتَعَارَفَا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِقَيْسِ الْمَاصِرِ كَلِّمَهُ فَكَلَّمَهُ فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَضْحَكُ مِنْ كَلَامِهِمَا مِمَّا قَدْ أَصَابَ الشَّامِيَّ فَقَالَ لِلشَّامِيِّ كَلِّمْ هَذَا الْغُلَامَ يَعْنِي هِشَامَ بْنَ الْحَكَمِ فَقَالَ نَعَمْ فَقَالَ لَهُشَامُ يَا غُلَامُ سَلْنِي فِي إِمَامَةٍ هَذَا فَغَضِبَ هِشَامُ حَتَّى ارْتَعَدَ ثُمَّ قَالَ لِلشَّامِيِّ يَا هَذَا أَرُبُّكَ أَنْظِرْ لِخَلْقِهِ أَمْ خَلَقَهُ لِنَفْسِهِمْ فَقَالَ الشَّامِيُّ بَلْ رَبِّي أَنْظِرْ لِخَلْقِهِ قَالَ فَفَعَلَ بِنَظَرِهِ لَهُمْ مَا ذَا قَالَ أَقَامَ لَهُمْ حُجَّةً وَ دَلِيلًا كَيْلًا يَتَشَتَّتُوا أَوْ يَخْتَلِفُوا يَتَأَلَّفُهُمْ وَ يُقِيمُ أَوْدَهُمْ وَ يُخْبِرُهُمْ بِفَرْضِ رَبِّهِمْ قَالَ فَمَنْ هُوَ قَالَ رَسُولُ اللَّهِ ﷺ قَالَ هِشَامُ فَبَعَدَ رَسُولُ اللَّهِ ﷺ قَالَ الْكِتَابُ وَ السُّنَّةُ قَالَ هِشَامُ فَهَلْ نَفَعْنَا الْيَوْمَ الْكِتَابُ وَ السُّنَّةُ فِي رَفْعِ الْإِخْتِلَافِ عَنَّا قَالَ الشَّامِيُّ نَعَمْ قَالَ فَلِمَ اخْتَلَفْنَا أَنَا وَ أَنْتَ وَ صِرْتَ إِلَيْنَا مِنَ الشَّامِ فِي مُخَالَفَتِنَا إِيَّاكَ قَالَ فَسَكَتَ الشَّامِيُّ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِلشَّامِيِّ مَا لَكَ لَا تَتَكَلَّمُ قَالَ الشَّامِيُّ إِنْ قُلْتُ لَمْ تَخْتَلِفْ كَذِبْتُ وَ إِنْ قُلْتُ إِنَّ الْكِتَابَ وَ السُّنَّةَ يَرْفَعَانِ عَنَّا الْإِخْتِلَافَ أَبْطَلْتُ لِأَنَّهُمَا يَحْتَمِلَانِ الْوُجُوهَ وَ إِنْ قُلْتُ قَدْ اخْتَلَفْنَا وَ كُلُّ وَاحِدٍ مِنَّا يَدَّعِي الْحَقَّ فَلَمْ يَنْفَعْنَا إِذْ الْكِتَابُ وَ السُّنَّةُ إِلَّا أَنْ لِي عَلَيْهِ هَذِهِ الْحُجَّةُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ سَلُهُ تَجِدَهُ مَلِيًّا فَقَالَ الشَّامِيُّ يَا هَذَا مَنْ أَنْظِرْ لِلْخَلْقِ أَرْبُهُمْ أَوْ أَنْفُسُهُمْ فَقَالَ هِشَامُ رَبُّهُمْ أَنْظِرْ لَهُمْ مِنْهُمْ

لِأَنْفُسِهِمْ فَقَالَ الشَّامِيُّ فَهَلْ أَقَامَ لَهُمْ مِنْ يَجْمَعُ لَهُمْ كَلِمَتَهُمْ وَيُقِيمُ أَوْدَهُمْ وَيُخَيِّرُهُمْ بِحَقِّهِمْ مِنْ بَاطِلِهِمْ قَالَ هِشَامٌ فِي وَقْتِ رَسُولِ اللَّهِ ﷺ أَوْ السَّاعَةِ قَالَ الشَّامِيُّ فِي وَقْتِ رَسُولِ اللَّهِ ﷺ وَ السَّاعَةِ مَنْ فَقَالَ هِشَامٌ هَذَا الْقَاعِدُ الَّذِي تُشَدُّ إِلَيْهِ الرِّحَالُ وَيُخْبَرُنَا بِأَخْبَارِ السَّمَاءِ وَالْأَرْضِ وَرَأَيْتُ عَنْ أَبِي عَنْ جَدِّ قَالَ الشَّامِيُّ فَكَيْفَ لِي أَنْ أَعْلَمَ ذَلِكَ قَالَ هِشَامٌ سَلُّهُ عَمَّا بَدَا لَكَ قَالَ الشَّامِيُّ قَطَعْتَ عُذْرِي فَعَلَيْ السُّؤَالِ فَقَالَ أَبُو عَبْدِ اللَّهِ ﷺ يَا شَامِيُّ أَخْبِرْكَ كَيْفَ كَانَ سَفَرُكَ وَ كَيْفَ كَانَ طَرِيقُكَ كَانَ كَذَا وَ كَذَا فَأَقْبَلَ الشَّامِيُّ يَقُولُ صَدَقْتَ أَسْلَمْتُ لِلَّهِ السَّاعَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ ﷺ بَلْ آمَنْتَ بِاللَّهِ السَّاعَةَ إِنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ وَ عَلَيْهِ يَتَوَارَثُونَ وَ يَتَنَاقَحُونَ وَ الْإِيمَانُ عَلَيْهِ يُثَابُونَ فَقَالَ الشَّامِيُّ صَدَقْتَ فَأَنَا السَّاعَةُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَ أَنَّكَ وَصِيُّ الْأَوْصِيَاءِ

‘Ali Ibn Ibrahim narrates from his father vide another person from Yunus Ibn Yaqoob who reports, “I was in the company of Imam Abu ‘Abd Allah (al-Sadiq- ‘a) when a man from Syria entered and said, ‘I am a theologian, jurist and (acting on my) duties. I have come to debate with your companions.’

Imam Abu ‘Abd Allah (‘a) asked, ‘Your theology is from the theology of the Messenger of Allah (S) or your own theology?’

He replied, ‘It is a combination of the theology of the Messenger of Allah (S) and my own theology.’

Imam (‘a) asked, ‘Are you a partner of the Messenger of Allah (S)?’

He replied, ‘No.’

Imam (‘a) inquired, ‘Do you receive revelation from Allah – Mighty and Majesty be He – that informs you (of the unseen)?’

Again he responded in the negative.

Imam (‘a) questioned, ‘Is your obedience obligatory like the obedience of the Messenger of Allah (S) was obligatory?’

Yet again, he said no.

Imam Abu ‘Abd Allah (‘a) turned to me and said, ‘O Yunus Ibn Yaqoob! He has defeated himself even before the debate has commenced. O Yunus! Had you known to debate well, you would have debated with him.’

I said, ‘O how much I regret (my inability to debate)! May I be held your ransom! I heard you prohibiting from debating and saying, ‘Woe unto the people of theology! They say, ‘This can be criticized and this cannot be criticized. This can be rearranged and this cannot be rearranged. This can be understood and this cannot be understood.’

Imam Abu ‘Abd Allah (‘a) explained, ‘I had said that woe unto them if they forsake what I say and tread the path as per their whim.’ Thereafter, he (‘a) ordered me, ‘Go to the door and whosoever you see of the debaters, bring him in.’

So I brought Humran Ibn A'yan, who was a good debater, (Mu'min al-Taaq) al-Ahwal, who too was a good debater, Hisham Ibn Saalem, who also was a good debater and Qais al-Masir, who according to me was the best of them in debates as he had learnt the art of debating from Imam 'Ali Ibn al-Husayn ('a). We all settled down as a gathering and Imam Abu 'Abd Allah ('a), a few days before the commencement of Hajj, stay at the mount near the Holy Ka'bah, in a tent erected for him.

He (Yunus) says, 'Imam Abu 'Abd Allah ('a) stuck out his head from his tent, when he ('a) saw a camel ambling. He ('a) exclaimed, 'Hisham! By the Lord of the Ka'bah!'

We thought it was Hisham, a man from the progeny of Aqeel (Ibn Abi Talib), whom Imam ('a) loved a lot.

Hisham Ibn al-Hakam, who was so young that his beard had just started to grow, entered. He was the youngest of us.

Imam Abu 'Abd Allah ('a) made place for him and said, '(He is) our helper with his heart, his tongue and his hands.'

Thereafter, Imam ('a) ordered, 'O Humran! Debate with him (i.e. the Syrian).' Humran debated with him and defeated him.

Imam ('a) said, 'O Taqi! Debate with him.' He argued with him and overpowered him.

Imam ('a) commanded, 'O Hisham Ibn Saalem! Debate with him.' Both conceded quickly.

Imam Abu 'Abd Allah ('a) said to Qais al-Masir, 'Debate with him.' When they were debating, Imam ('a) started laughing due to the plight of the Syrian inflicted by Qais.

Finally, Imam Abu 'Abd Allah ('a) said to the Syrian, 'Debate with this boy (viz. Hisham Ibn al-Hakam).'

The Syrian agreed and said to Hisham, 'Young man, ask me about the Imamah of this man' (indicating in a derogatory manner to Imam- 'a) due to which Hisham became so angry that he was trembling with anger.

Hisham asked, 'O Syrian! Tell me, is your Lord more considerate towards His creatures or the creatures towards themselves?'

The Syrian replied, 'Of course! My Lord is more considerate towards His creatures than the creatures are towards themselves.'

Hisham: 'What did He do to show His care towards His creatures?'

Syrian: 'He established a proof and a guide for them so that they may not disperse or when they disagree, he (the guide) unites them, straightens their crookedness and informs them of their duties towards their Lord.'

Hisham: 'Who is this proof and guide?'

Syrian: 'The Messenger of Allah (S).'

Hisham: And who after the Messenger of Allah (S)?'

Syrian: The Book and the Sunnah

Hisham: Are the Book and the Sunnah beneficial for us today in removing our differences?

Syrian: Yes

Hisham: Then why are we, you and me, disagreeing and you have come all the way from Syria, in our dispute with you?

Syrian was silent.

Imam Abu 'Abd Allah ('a) asked the Syrian, 'Why are you not talking?'

The Syrian responded, 'If I say we don't disagree, I will be lying. If I say the Book and the Sunnah dispels our disagreements, I will nullify my own argument because each of them has several interpretations. If I say we disagree and both of us claim to be right, then the Book and the Sunnah do not benefit us but that there should be an argument in it in my favour against him.'

Imam Abu 'Abd Allah ('a) told him, 'Ask him (viz. Hisham). You will find him for a long time (a handful in answering you).'

Syrian: O so and so! Who is more caring towards the creatures? Their Lord or they themselves?

Hisham: Their Lord is more caring towards them than they are to themselves.

Syrian: So, has He appointed for them someone who will gather their words, straighten their crookedness and informs them of their right from their wrong?

Hisham: During the time of the Messenger of Allah (S) or now?

Syrian: In the time of the Messenger of Allah (S), it was the Messenger of Allah (S) himself. But who is the divine proof today?

Hisham: The one who is sitting here, to whom people set out and he informs us about the news of the skies and the earth, inheriting it from his father and grandfather.

Syrian: How can this be proved for me?

Hisham: Ask him whatever you want.

Syrian: You have severed my excuses. I have no option but to ask.

Imam Abu ‘Abd Allah (‘a) informed, ‘O Syrian! I will inform you about your journey and the details of your path. It was such and such.’

The Syrian said, ‘You have spoken the truth. I submit to Allah right now.’

Imam Abu ‘Abd Allah (‘a) rectified him, ‘Rather say, I believe in Allah right now. Islam is before Imaan. Inheritance and marriage is based on Islam while reward (in the hereafter) is based on Imaan.’

The Syrian accepted, ‘You have spoken the truth. Right now, I testify that there is no god but Allah, that Muhammad is the Messenger of Allah (S) and that you are the successor of the successors....’

Reference

1. Al-Kafi, vol. 1, pp. 171 – 173, H. 4

بَابُ الْاضْطِرَارِّ إِلَى الْحُجَّةِ

[1] [1]

SHARES

63. Importance Of Divine Proof

أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ إِنَّ اللَّهَ لَا يَدَعُ الْأَرْضَ إِلَّا وَفِيهَا عَالِمٌ يَعْلَمُ الزِّيَادَةَ وَ النُّقْصَانَ فَإِذَا زَادَ الْمُؤْمِنُونَ شَيْئًا رَدَّهُمْ وَ إِذَا نَقَصُوا أَكْمَلَهُ لَهُمْ فَقَالَ خُذُوهُ كَامِلًا وَ لَوْ لَا ذَلِكَ لَالْتَبَسَ عَلَى الْمُؤْمِنِينَ أَمْرُهُمْ وَ لَمْ يُفَرَّقْ بَيْنَ الْحَقِّ وَ الْبَاطِلِ

Abu Baseer reports from Imam al-Sadiq (‘a) who said, “Surely, Allah does not leave the earth except that there is in it a scholar (here implying an infallible Imam), who knows the excess and deficiency. When the believers add anything (to religion), he returns it and when they fall short, he completes it.” Thereafter, he (‘a) continued, “Take the religion completely. Had it not been so, their affair (religion) would have been confused for the believers and truth could not have been distinguished with falsehood.”

Note

Here, the word ‘believers’ has been used; it is not talking about the addition or deduction of the

innovators, hypocrites, disbelievers, etc. Another important thing is that Imam ('a) is advising us to take religion in its entirety, which implies total and absolute submission.

References

1. Bihar al-Anwar, vol. 23, p. 21, H. 19
2. Ilal al-Shara'i', vol. 1, p. 195, Chapter 153, H. 4
3. Sa'd al-Sa'ood, p. 52
4. Dalaael al-Imamah, p. 232

[1] [1]

SHARES

64. Necessity Of Divine Proof

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَوْ كَانَ النَّاسُ رَجُلَيْنِ لَكَانَ أَحَدُهُمَا الْإِمَامَ وَقَالَ إِنَّ آخِرَ مَنْ يَمُوتُ الْإِمَامُ لَنَلَّا يَحْتَجَّ أَحَدٌ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنَّهُ تَرَكَهُ بِغَيْرِ حُجَّةٍ لِلَّهِ عَلَيْهِ

Imam al-Sadiq ('a) said,

“If the people were only two people, certainly one of them will be an Imam.” He ('a) continued, “Surely, the last person to die will be an Imam so that none can have any argument against Allah – Mighty and Majestic be He – that He has left him without a Proof of Allah upon him.”

Note

Here the word Imam has been used in its vaster sense i.e. a Prophet, a Messenger, a successor or an Imam. In other words, in any form a divine proof should be present so that people don't have any argument against Allah on the Day of Judgment i.e. punishment without explanation.

Reference

1. Al-Kafi, vol. 1, p. 180, H. 3

[1] [1]

65. Necessity Of A Divine Proof – Protecting The People From Iblis (L.A.)

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّ جِبْرِئِيلَ نَزَلَ عَلَى مُحَمَّدٍ عليه السلام يُخْبِرُ عَنْ رَبِّهِ عَزَّ وَجَلَّ فَقَالَ لَهُ يَا مُحَمَّدُ لَمْ أَتْرُكِ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يَعْرِفُ طَاعَتِي وَ هُدَايَ وَ يَكُونُ نَجَاةً بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخِرِ وَ لَمْ أَكُنْ أَتْرُكُ إِبْلِيسَ يُضِلُّ النَّاسَ وَ لَيْسَ فِي الْأَرْضِ حُجَّةٌ وَ دَاعٍ إِلَيَّ وَ هَادٍ إِلَى سَبِيلِي وَ عَارِفٍ بِأَمْرِي وَ إِنِّي قَدْ قَضَيْتُ لِكُلِّ قَوْمٍ هَادِيًا أَهْدِي بِهِ السُّعَدَاءَ وَ يَكُونُ حُجَّةً عَلَى الْأَشْقِيَاءِ

Imam Abu ‘Abd Allah (al-Sadiq- ‘a) informs,

“Surely, Jibra’il descended on Muhammad (S) informing from his Lord – Mighty and Majestic be He. He said to him, ‘O Muhammad! I have not left the earth except that in it is a (divinely appointed) man of knowledge. He knows My obedience and My guidance. He is the salvation between the death of a Prophet and the appearance of another Prophet. I have not left Iblis for deviating the people while there is no divine proof in the earth, a caller towards My path and a knower of My command. Indeed, I have decreed a guide for every nation through whom I guide the fortunate ones and who is a proof against the wretched ones.”

Note

Here, Allah says that He would not leave the people alone to fight against Iblis. It would be an unfair fight. There should always be a Divine proof who will call the people towards Allah, guide towards His path and aware of His path. He is the salvation. Through him Allah guides the fortunate ones and he is His proof against the wretched ones.

References

1. Bihar al-Anwar, vol. 23, p. 22, H. 22
2. Ilal al-Shara’i, vol. 1, p. 196, Chapter 153, H. 7

66. Necessity Of A Divine Proof – Survival Of The People And The Earth

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ لَا يَصْلُحُ النَّاسُ إِلَّا بِإِمَامٍ وَلَا تَصْلُحُ الْأَرْضُ إِلَّا بِذَلِكَ

Imam Abu ‘Abd Allah (‘a) says, “The people cannot survive except with a (divinely appointed) Imam and the earth cannot survive except with him.”

References

1. Bihar al–Anwar, vol. 23, p. 22, H. 23
2. Ilal al–Shara’i’, vol. 1, p. 196, Chapter 153, H. 9

[1] [1]

SHARES

67. Duties Of A Divine Proof

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ أَنَّ النَّبِيَّ ﷺ قَالَ فِي كُلِّ خَلْفٍ مِنْ أُمَّتِي عَدْلٌ مِنْ أَهْلِ بَيْتِي يَنْفِي عَنْ هَذَا الدِّينِ تَحْرِيفَ الْغَالِينَ وَانْتِحَالَ الْمُبْطِلِينَ وَتَأْوِيلَ الْجُهَالِ وَإِنْ أَيْمَنْتُمْ وَفَدُكُم إِلَى اللَّهِ فَانظُرُوا مَنْ تُؤْفِدُونَ فِي دِينِكُمْ وَصَلَاتِكُمْ

Imam Ja’far Ibn Muhammad (‘a) informs vide his ancestors (‘a) that the Holy Prophet (S) said,

“In every generation of my nation, there has to be a just (Imam) from my Ahl al–Bayt (‘a). He will dispel from this religion the distortion of the exaggerators, the bogus claims of the people of falsehood and the interpretation of the ignoramuses. Surely, your Imams are your delegation to Allah. So see whom you delegate in your religion and your prayers.”

Note

(a) Here the term ‘Adl’ is used in its absolute sense i.e. putting everything in its place and giving everyone his due

(b) The term ‘exaggerators’ too has been used in its absolute sense i.e. anyone who crosses the limits.

References

1. Bihar al–Anwar, vol. 23, p. 30, H. 46
2. Qurb al–Asnad, p. 37
3. Kamal al–Deen, vol. 1, p. 221, Chapter 22, H. 7

[1] [1]

SHARES

68. Divine Imams (‘A) – The Uninterrupted Words Of Allah

عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ عليه السلام عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ
قَالَ إِمَامٌ إِلَى إِمَامٍ

‘Abd Allah Ibn Jundab reports, “I asked Imam al–Kazim (‘a) about the word of Allah – Mighty and Majestic be He –

“And indeed We have joined the ‘word’ uninterrupted perhaps they may be mindful” (Surah al–Qasas, 28:51).

He (‘a) said, “One Imam to (another) Imam.”

Reference

1. Al–Kafi, vol. 1, p. 415, H. 18

بَابُ فِيهِ نُكْتُ وَ نَتَفُّ مِنَ التَّنْزِيلِ فِي الْوَلَايَةِ

[1] [1]

SHARES

69. Presence Of An Imam – Survival Of The Earth

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ لَوْ أَنَّ الْإِمَامَ رُفِعَ مِنَ الْأَرْضِ سَاعَةً لَمَاجَتْ بِأَهْلِهَا كَمَا يَمُوجُ الْبَحْرُ بِأَهْلِهِ

Imam Abu Ja'far (al-Baqir- 'a) said, "If the Imam is raised from the earth even momentarily, the earth will gulp down its inhabitants like the ocean gulp downs its dwellers."

Note

- Here too the word Imam is used in its vast meaning i.e. Prophet, Messenger or successor i.e. any divine proof.
- Moment here means even a fraction of a second.
- 'Is removed' means to be killed or elevated to the skies. In other words, Imam is a safety for the earth. Existence of earth depends on the presence of the Imam.

Reference

1. Al-Kafi, vol. 1, p. 179, H. 12

بَابُ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ

[1] [1]

SHARES

70. Absence Of A Divine Proof – Annihilation Of Existents

عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي حَدِيثٍ لَهُ فِي الْحُسَيْنِ بْنِ عَلِيٍّ عليه السلام يَقُولُ فِي آخِرِهِ وَ لَوْ لَا مَنْ عَلَى الْأَرْضِ مِنْ حُجَجِ اللَّهِ لَنَفَضَتِ الْأَرْضُ مَا فِيهَا وَ أَلْقَتْ مَا عَلَيْهَا إِنَّ الْأَرْضَ لَا تَخْلُو سَاعَةً مِنَ الْحُجَّةِ

Zurarah reports from Imam Abu ‘Abd Allah (al-Sadiq– ‘a) in a tradition from Imam ‘Ali Ibn al-Husayn (‘a), who says at the end of the narration,

‘And if none from the divine proofs would be present in the earth, the earth would quash whatever was in it and throw (as in an earthquake) whatever was upon it. Surely, the earth cannot be devoid of a divine proof even for a moment.”

References

1. Bihar al-Anwar, vol. 23, p. 34, Chapter 1, H. 57
2. Kamal al-Deen, vol. 1, p. 202, Chapter 21, H. 4

[1] [1]

SHARES

71. Divine Proof To Creation –Soul To Body

عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام الْحُجَّةُ قَبْلَ الْخَلْقِ وَ مَعَ الْخَلْقِ وَ بَعْدَ الْخَلْقِ

Aban Ibn Taghlib reports that Imam Abu ‘Abd Allah (al-Sadiq– ‘a) said, “The Divine Proof is before the creation, with the creation and after the creation.”

Note

- Aban Ibn Taghlib is highly respected and authentic companion of Imam (‘a) and narrator of traditions. Even the opponents have vouched for his integrity.

- Just as the human soul was before the human body, is with the human body and will continue to exist even after the human body has perished, the Imam is before the creation, with the creation and even after the creation has been annihilated.
- The first man on the earth was a divine proof and likewise, the last too will be a divine proof.

Reference

1. Basa'ir al-Darajaat, vol. 1, p. 487, Chapter 11, H. 1

[1] [1]

SHARES

72. Divine Proof – Inevitable Need Of The Creatures

عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ سَمِعْتُهُ يَقُولُ لَمْ يَتْرِكِ اللَّهُ الْأَرْضَ بِغَيْرِ عَالِمٍ يَحْتَاجُ النَّاسُ إِلَيْهِ وَلَا يَحْتَاجُ إِلَيْهِمْ يَعْلَمُ الْحَالَلَ وَالْحَرَامَ قُلْتُ جُعِلْتُ فِدَاكَ بِمَاذَا يَعْلَمُ قَالَ بِمَوَارِيثِهِ مِنْ رَسُولِ اللَّهِ ﷺ وَمِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام

Al-Harith Ibn al-Mughirah reports, “I heard Imam Abu ‘Abd Allah (al-Sadiq– ‘a) say, ‘Allah has not left the earth without a (divinely appointed) learned man. The people need him but he does not them. He knows the permissible and the prohibited.’ I asked, ‘How does he know?’ He (‘a) replied, ‘Through his inheritances from the Messenger of Allah (S) and from ‘Ali Ibn Abi Taalib (‘a)’.”

Note

- Here, learned man is not used in its general meaning of a scholar because scholars are subject to sins and errors while an Imam is infallible.
- People are in need of divine proofs but not vice-versa, even in non-religious sciences.

References

1. Bihar al-Anwar, vol. 23, p. 40, H. 74

باب الاضطرار إلى الحجّة وأن الأرض لا تخلو من حجّة

2. Kamal al-Deen, vol. 1, p. 224, Chapter 22, H. 18

باب اتصال الوصية من لدن آدم عليه السلام وأن الأرض لا تخلو من حجة لله عز و جل على خلقه إلى يوم القيامة

[1] [1]

SHARES

73. Divine Imam – Protected And Hoped One

عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَا يَزَالُ فِي وُلْدِي مَأْمُونٌ مَأْمُولٌ

Imam Abu ‘Abd Allah (‘a) reports from his ancestors (‘a) that Amir al-Mu’minin ‘Ali Ibn Talib (‘a) said, “There will always be in my progeny a protected and hoped one.”

Note

- Protected is used in its absolute sense. That is, he is protected from every negative trait like sins, errors, indecencies, ignorance, etc.
- Hoped one means every positive hope and expectation is from him. Hopes of all the weakened people of the earth are pinned on him. Everybody – other than him – from whom people hoped, will disappoint them.

References

1. Bihar al-Anwar, vol. 23, p. 40, Chapter 1, H. 76
2. Kamal al-Deen, vol. 1, p. 228, Chapter 22, H. 22

[1] [1]

SHARES

74. Presence Of A Just Imam – Sign Of Allah’s Majesty And Greatness

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ إِنَّ اللَّهَ أَجَلٌ وَاعْظُمُ مِنْ أَنْ يَتْرُكَ الْأَرْضَ بِغَيْرِ إِمَامٍ عَادِلٍ

Abu Baseer (r.a.) reports that Imam Abu ‘Abd Allah (‘a) said,

“Surely, Allah is more Majestic and Greater than that He leaves the earth with a Just Imam.”

Reference

1. Al-Kafi, vol. 1, p. 178, H. 6

[1] [1]

SHARES

75. Divine Guides – Only From The Ahl Al-Bayt (‘A)

قَالَ عَلِيُّ عليه السلام لِرَسُولِ اللَّهِ ﷺ يَا رَسُولَ اللَّهِ أَمْ مِنَّْا الْهُدَاةُ أَمْ مِنْ غَيْرِنَا قَالَ لَا بَلْ مِنَّْا الْهُدَاةُ إِلَى يَوْمِ الْقِيَامَةِ بِنَا اسْتَنْقَذَهُمُ اللَّهُ مِنْ ضَلَالَةِ الشِّرْكِ وَبِنَا يَسْتَنْقِذُهُمُ اللَّهُ مِنْ ضَلَالَةِ الْفِتْنَةِ وَبِنَا يُصْبِحُونَ إِخْوَانًا بَعْدَ الضَّلَالَةِ

Amir al-Mu’minin (‘a) asked, “O Messenger of Allah! Are the guides from us or from other than us?” He

(S) replied, “No. The guides are from us till the Day of Judgment. Through us, Allah will liberate them from the deviation of polytheism, through us, Allah will liberate them from the deviation of mischief and they will become brothers after deviation through us.”

References

1. Bihar al-Anwar, vol. 23, p. 42, Chapter 1, H. 83
2. Kamal al-Deen, vol. 1, p. 230, Chapter 22, H. 31

[1] [1]

SHARES

76. Divine Proof – Last Human On Earth

عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ لَوْ لَمْ يَكُنْ فِي الْأَرْضِ إِلَّا اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ وَلَوْ ذَهَبَ أَحَدُهُمَا بَقِيَ الْحُجَّةُ

Hamzah Ibn Humran reports that Imam Abu ‘Abd Allah (al-Sadiq– ‘a) said, “If there remained only two people in the earth, certainly one of them would be a divine proof. If one of them perished, the divine proof would remain.”

References

1. Bihar al-Anwar, vol. 23, p. 43, Chapter 1, H. 85
2. Kamal al-Deen, vol. 1, p. 232, Chapter 22, H. 38

[1] [1]

SHARES

77. Divine Proof – From Prophet Adam (‘A) Till

The Hereafter

عَنْ يَزِيدَ الْكُنَاسِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ عليه السلام لَيْسَ تَبْقَى الْأَرْضُ يَا أَبَا خَالِدٍ يَوْمًا وَاحِدًا بِغَيْرِ حُجَّةٍ لِلَّهِ عَلَى النَّاسِ وَلَمْ يَبْقَ مِنْذُ خَلَقَ اللَّهُ آدَمَ وَاسْكَنَهُ الْأَرْضَ

Yazeed al-Kunaasi reports that Imam Muhammad al-Baqir (‘a) informed, “O Abaa Khalid! The earth cannot survive even for one single day without Allah’s proof upon the people. Nor has it survived since Allah created Adam and made him inhabit the earth.”

Note

Al-Kunaasah is an area of Kufa. Al-Kunaasi was from there.

References

1. Bihar al-Anwar, vol. 23, p. 43, Chapter 1, H. 86
2. Kamal al-Deen, vol. 1, p. 233, Chapter 22, H. 39

[1] [1]

SHARES

78. Ahl Al-Bayt (‘A) – The Stars Of The Sky

عَنْ مَعْرُوفِ بْنِ خَرَبُودَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ نُجُومِ السَّمَاءِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ

Ma’roof Ibn Kharrabooz reports, “I heard Imam Abu Ja’far (al-Baqir– ‘a) say that the Messenger of Allah (S) said, ‘The likeness of my Ahl al-Bayt (‘a) in this nation is like the stars of the sky. Whenever a star disappears, another rises’.”

Note

In this tradition, the Ahl al-Bayt (‘a) are likened to the stars in the sky. In some other traditions, the “scholars” are likened to the stars. Thus, we see that the real and actual implication of “scholars” are the

Ahl al-Bayt (‘a). All others are their students, provided they submit completely to the Ahl al-Bayt (‘a).

References

1. Bihar al-Anwar, vol. 23, p. 44, Chapter 1, H. 90
2. Kamal al-Deen, vol. 1, p. 281, Chapter 24, H. 31

[1] [1]

SHARES

79. Only One Divine Proof On The Earth

عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام تَتْرَكُ الْأَرْضَ بِغَيْرِ إِمَامٍ قَالَ لَا قُلْنَا لَهُ تَكُونُ الْأَرْضُ وَفِيهَا
إِمَامَانِ قَالَ لَا إِلَّا إِمَامٌ صَامِتٌ لَا يَتَكَلَّمُ وَ يَتَكَلَّمُ الَّذِي قَبْلَهُ

Al-Husayn Ibn Abi al-A'laa says, "I asked Imam Abu 'Abd Allah (al-Sadiq- 'a), 'Can the earth be left without an Imam?'

He (‘a) replied, 'No'.

We inquired from him, 'Can there be two Imams in the earth?'

He (‘a) answered, 'No but that one (Imam) is silent who does not speak and the one who is prior to him speaks'."

Note

Silent means the Imam who is not responsible for executing the divine laws in presence of the Imam prior to him.

References

1. Bihar al-Anwar, vol. 23, p. 51, Chapter 1, H. 102
2. Basa'ir al-Darajat, p. 486, Chapter 10, H. 11

[1] [1]

SHARES

80. Divine Knowledge Doesn't Go Up Again

عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْعِلْمَ الَّذِي أُنْزِلَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ مَا مَاتَ مِنَّا عَالِمٌ إِلَّا وَرَثَ عِلْمُهُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ

Al-Harith Ibn al-Mughirah says, "I heard Imam Abu 'Abd Allah (al-Sadiq- 'a) say, 'Surely the knowledge which came down with (Prophet) Adam ('a) was not raised (back). No man of knowledge from us dies except that he gives his knowledge in inheritance. Surely, the earth cannot survive without a man of (divine) knowledge.'"

Note

True knowledge is the one which is revealed by Allah on His emissaries ('a). Whatever He reveals, He does not raise it back towards the heavens.

References

1. Bihar al-Anwar, vol. 23, p. 40, Chapter 1, H. 75
2. Kamal al-Deen, vol. 1, p. 224, Chapter 22, H. 19

[1] [1]

SHARES

81. Steadfastness On The Mastership Of 'Ali Ibn Abi Talib ('A) And Imams ('A) After Him

عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنَا سَيِّدُ النَّبِيِّينَ وَ وَصِيِّي سَيِّدُ الْوَصِيِّينَ وَ أَوْصِيَائِي سَادَةُ الْأَوْصِيَاءِ إِنَّ آدَمَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَجْعَلَ لَهُ وَصِيًّا صَالِحًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنِّي أَكْرَمْتُ الْأَنْبِيَاءَ بِالنَّبُوءَةِ ثُمَّ اخْتَرْتُ خَلْقِي وَ جَعَلْتُ خِيَارَهُمُ الْأَوْصِيَاءَ ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا آدَمُ أَوْصِ إِلَى شَيْثٍ فَأَوْصَى آدَمُ إِلَى شَيْثٍ وَ هُوَ هِبَةُ اللَّهِ بِنُ آدَمَ وَ أَوْصَى بِحَيٍّ بِنُ زَكَرِيَّا إِلَى مُنْذِرٍ وَ أَوْصَى مُنْذِرٌ إِلَى سُلَيْمَةَ وَ أَوْصَى سُلَيْمَةُ إِلَى بُرْدَةَ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ وَ دَفَعَهَا إِلَيَّ بُرْدَةُ وَ أَنَا أَدْفَعُهَا إِلَيْكَ يَا عَلِيُّ وَ أَنْتَ تَدْفَعُهَا إِلَى وَصِيِّكَ وَ يَدْفَعُهَا وَصِيِّكَ إِلَى أَوْصِيَائِكَ مِنْ وَلَدِكَ وَاحِدٍ بَعْدَ وَاحِدٍ حَتَّى يُدْفَعَ إِلَى خَيْرِ أَهْلِ الْأَرْضِ بَعْدَكَ وَ لَتَكْفُرَنَّ بِكَ الْأُمَّةُ وَ لَتَخْتَلِفَنَّ عَلَيْكَ اخْتِلَافًا شَدِيدًا الثَّابِتُ عَلَيْكَ كَالْمُقِيمِ مَعِيَ وَ الشَّادُّ عَنْكَ فِي النَّارِ وَ النَّارُ مَثْوَى لِلْكَافِرِينَ

Imam al-Sadiq (‘a) informs that the Messenger of Allah (S) said, “I am the Chief of the Prophets and my successor is the Chief of the successors. My successors are the chiefs of the successors. Surely, (Prophet) Adam (‘a) asked Allah – Mighty and Majestic be He – that He should appoint for him a righteous successor. So Allah – Mighty and Majestic be He – revealed to him, ‘Verily, I have honoured the Prophets with Prophethood. Thereafter, I selected My creatures and made the chosen ones among them as the successors.

Then Allah said, ‘O Adam! You appoint Shaith as your successor and he was Hibatullah the son of Adam....and Yahya Ibn Zakariyya willed to Mundhir, who willed to Sulaymah, who willed to Burdah...Burdah handed it to me (viz. the Messenger of Allah – S), and I am handing it to you, O ‘Ali! You should hand it to your successor and your successor should hand it over to the successors from your progeny, one after the other, till it is handed to the best person of the earth after you. Indeed, the nation will disbelieve on your account and there will be intense disagreements in it regarding you. The one who is steadfast upon you (i.e. your mastership) is like the one who is steadfast with me. The one who disassociates himself from you will be in the hell-fire and hell-fire is the abode of the disbelievers.”

References

1. Bihar al-Anwar, vol. 23, p. 57, Chapter 2, H. 1

باب 2- آخر في اتصال الوصية و ذكر الأوصياء من لدن آدم إلى آخر الدهر

2. Al-Amali of Shaikh al-Saduq (r.a.), p. 402, Majlis 63, H. 3

[1] [1]

SHARES

82. People Cannot Select An Imam For Themselves

The following narration is a very lengthy one reported on the authority of Sa’d Ibn ‘Abd Allah al-Ash’ari al-Qummi (r.a.) in which he has asked several questions from our master the twelfth Imam, al-Mahdi (aj). One of these was as follows:

قُلْتُ فَأَخْبِرْنِي يَا مَوْلَايَ عَنِ الْعِلَّةِ الَّتِي تَمْنَعُ الْقَوْمَ مِنْ اخْتِيَارِ إِمَامٍ لِنَفْسِهِمْ قَالَ مُصْلِحٌ أَوْ مُفْسِدٌ قُلْتُ مُصْلِحٌ قَالَ فَهَلْ يَجُوزُ أَنْ تَقَعَ خَيْرُهُمْ عَلَى الْمُفْسِدِ بَعْدَ أَنْ لَا يَعْلَمَ أَحَدٌ بِمَا يَخْطُرُ بِبَالِ غَيْرِهِ مِنْ صَالِحٍ أَوْ فَسَادٍ قُلْتُ بَلَى قَالَ فَهِيَ

الْعِلَّةُ أَوْ رَدُّهَا لَكَ بِبُرْهَانٍ يَتَّقُ بِهِ عَقْلُكَ

I (Sa'd) said, 'Inform me, O my master, about the cause which prohibits the Imam from selecting an Imam for themselves.'

He (aj) asked, 'Good (Imam) or bad (Imam)?'

I said, 'Good'.

He (aj) argued, 'Is it possible that they select a corrupt Imam as none knows about the thoughts of others, whether he is thinking good or bad?'

I replied, 'Yes (it is possible).'

He (aj) reiterated, 'This is the reason that I have brought for you as an argument on which your intellect can rely.'

Note

The above tradition in its entirety can be found in Muntakhab al-Athar (English), vol. 2, H. 809 narrating from Kamal al-Deen, vol. 2, pp. 454 –465, Chapter 23, H. 21 and Dalaael al-Imamah, pp. 274 – 281.

Sa'd Ibn 'Abd Allah was Ash'ari. The Ash'ariyoon were a Yemeni tribe which accepted Islam. Initially, most of them were Umavis and became staunch opponents of the Ahl al-Bayt ('a). Later, some of them accepted Shi'ism and settled in the holy city of Qom. Sa'd was one of them who became a Shi'ah and a very strong Rafedi as the beginning of this narration clearly proves beyond doubt. (For the beginning of this narration, see Muntakhab al-Athar).

References

1. Bihar al-Anwar, vol. 23, p. 68, H. 3

أَنَّ الْإِمَامَةَ لَا تَكُونُ إِلَّا بِالنَّصِّ وَ يَجِبُ عَلَى الْإِمَامِ النَّصُّ عَلَى مَنْ بَعْدَهُ

2. al-Ihtijaj, vol. 2, p. 464

احتجاج الحجة القائم المنتظر المهدي صاحب الزمان صلوات الله عليه و على آبائه الطاهرين

83. Allah's Advice To The Holy Prophet (S)

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ عُرِجَ بِالنَّبِيِّ صلى الله عليه وآله السَّمَاءَ مِائَةً وَعِشْرِينَ مَرَّةً مَا مِنْ مَرَّةٍ إِلَّا وَقَدْ أَوْصَى اللَّهُ عَزَّ وَجَلَّ فِيهَا إِلَى النَّبِيِّ بِالْوَلَايَةِ لِعَلِّيَّ وَالْأَئِمَّةِ مِنْ بَعْدِهِ عليهم السلام أَكْثَرَ مِمَّا أَوْصَاهُ بِالْفَرَائِضِ

Imam al-Sadiq ('a) informs, "The Holy Prophet (S) was taken to the skies one hundred and twenty times. Each time, Allah – Mighty and Majestic be He – admonished the Prophet (S) vis-à-vis the mastership of 'Ali ('a) and the Imams ('a) after him more than He admonished him (S) about the religious duties."

References

1. Bihar al-Anwar, vol. 23, p.69, H. 4

أن الإمامة لا تكون إلا بالنص و يجب على الإمام النص على من بعده

2. Basa'ir al-Darajat, p. 79, H. 10 and al-Khisal, vol. 2, p. 600, H. 3

عرج النبي صلى الله عليه وآله إلى السماء مائة و عشرين مرة

[1] [1]

SHARES

84. Imamate Is In Allah's Hands – He Places Wherever He Wishes

عَمْرُو بْنُ الْأَشْعَثِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ أ تَرَوْنَ الْأَمْرَ إِلَيْنَا نَضَعُهُ حَيْثُ نَشَاءُ كَلَّا وَ اللَّهُ إِنَّهُ لَعَهْدٌ مَعَهُودٌ مِنْ رَسُولِ اللَّهِ صلى الله عليه وآله إِلَى رَجُلٍ فَرَجُلٍ حَتَّى يَنْتَهِيَ إِلَى صَاحِبِهِ

Amr Ibn al-Ash'ath recounts, "I heard Imam Abu 'Abd Allah ('a) say,

'Do you think that the affair (of Imamate) is in our hands, we place it wherever we please? Nay! By Allah,

it is a promised covenant from the Messenger of Allah (S) till one person (Imam) after another, until it reaches to its master’.”

References

1. Bihar al-Anwar, vol. 23, p. 70, H. 7

2. Kamal al-Deen, vol. 1, p. 222, H. 11

[1] [1]

SHARES

85. Prerogative Of Imamah Lies Only With Allah The High

لَمَّا كَانَ النَّبِيُّ ﷺ يَعْزِضُ نَفْسَهُ عَلَى الْقَبَائِلِ جَاءَ إِلَى بَنِي كِلَابٍ فَقَالُوا نُبَايعُكَ عَلَى أَنْ يَكُونَ لَنَا الْأَمْرُ بَعْدَكَ فَقَالَ
الْأَمْرُ لِلَّهِ فَإِنْ شَاءَ كَانَ فِيكُمْ وَكَانَ فِي غَيْرِكُمْ فَمَضَوْا وَلَمْ يُبَايِعُوهُ وَقَالُوا لَا نَضْرِبُ لِحَرْبِكَ بِاسِيَّافِنَا ثُمَّ تَحَكَّمُ عَلَيْنَا
غَيْرَنَا

“When the Prophet (S) used to present himself before the tribes, he came to the Bani Kelaab. They said, ‘We will pay allegiance on the condition that the affair (Imamate) will be handed to us after you.’ He (S) responded, ‘The affair is for Allah. If He wishes, it will be in you and it can be for other than you.’ They went away and did not pay allegiance, saying, ‘We will not fight your battles with our swords since you want to make others rule over us’.”

Note

In Jahiliyyah, Arabs were having Hajj. In fact, Hajj was there right from the time of Hazrat Adam (‘a). During Jahiliyyah, the pagans had a mixed religion. Some things were taken from divine religions while others were taken from human practices and customs. Right from the beginning of Islam, the Holy Prophet (S) had the habit of meeting tribes coming for Hajj. Once he met Bani Kelaab. (Umm al-Baneen r.a. belonged to this tribe). They said to the Holy Prophet (S) that we will pay allegiance to you on the condition that you will hand over the rule to us after your death. Please pay attention: It was that time when Islam was new and the Messenger of Allah (S) needed help from every possible quarter. Not like the time of martyrdom when there were hundreds of thousands of Muslims or like today, when there are millions. The Holy Prophet (S) replied, “The affair (of Imamate) is for Allah the High. If He wishes, it can

be in you or it can be for other than you.” They went away and didn’t pay allegiance to him. They said that we don’t want to fight for you as tomorrow you will appoint someone else as the rulers.

When the Messenger of Allah (S) went for the Battle of Tabuk, he left behind ‘Ali (‘a) as his successor. Prior to that, ‘Ali (‘a) had participated in all wars. In this battle, the internal situation of Madina was very hostile. Tabuk was far from Madinah and to return quickly in an emergency was very difficult.

References

1. Bihar al-Anwar, vol. 23, p. 74, H. 23
2. al-Manaqib of Ibn Shahr Ashub (r.a.)

[1] [1]

SHARES

86. Preferring An Inferior To A Superior – Breach Of Divine Trust

أَبُو ذَرٍّ عَنِ النَّبِيِّ ﷺ مَنْ اسْتَعْمَلَ غُلَامًا فِي عَصَابَةٍ فِيهَا مَنْ هُوَ أَرْضَىٰ لِلَّهِ مِنْهُ فَقَدْ خَانَ اللَّهَ

و قال أبو الحسن الرفاء لابن رامين الفقيه لما خرج النبي ﷺ من المدينة ما استخلف عليها أحدا قال بلى استخلف عليا قال و كيف لم يقل لأهل المدينة اختاروا فإنكم لا تجتمعون على الضلال قال خاف عليهم الخلف و الفتنة قال فلو وقع بينهم فساد لأصلحه عند عودته قال هذا أوثق قال فاستخلف أحدا بعد موته قال لا قال فموته أعظم من سفره فكيف أمن على الأمة بعد موته ما خافه في سفره و هو حي عليهم فقطعه

Abu Dharr (r.a.) narrates from the Holy Prophet (S),

“Whoever uses (i.e. prefers) a slave in a group in which there is somebody with whom Allah is more satisfied (i.e. he is more obedient to Allah), then indeed he has breached Allah’s trust.”

An Interesting Debate

Abul Hasan al-Rifa’i, a Shi’ah, said to Ibn Raameen al-Faqih, a non-Shi’ah, “When the Holy Prophet (S) came out from Madinah, he did not appoint anybody.”

Ibn Raameen replied, “No. He appointed ‘Ali.”

Al-Rifa’i retorted, “How come? Why he did not say to the people of Madinah that you select (your ruler) because you will not gather upon a deviation?”

Ibn Raameen said, “He (S) feared that they will be entangled in discord and mischief.”

Al-Rifa’i: Had mischief and corruption occurred, he (S) would have rectified it on his return.”

Ibn Raameen: This is better (that he appoints a successor instead of waiting for mischief and corruption to occur then rectify it).

Al-Rifa’i: Did he (S) appoint anyone after his death?

Ibn Raameen: No

Al-Rifa’i: His (S) death is greater than his journey. How he (S) felt safe about his nation what he (S) feared for them during his journey and while he (S) was still alive?

Ibn Raameen just kept quiet.

References

1. Bihar al-Anwar, vol. 23, p. 75, H. 24
2. al-Manaqib of Ibn Shahr Ashub (r.a.)

[1] [1]

SHARES

87. Necessity Of Knowing The Imam (‘A) And Denier Of A Divine Proof Is An Infidel

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الْأَرْضَ لَا تَصْلُحُ إِلَّا بِالْإِمَامِ وَمَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ أَحْجُ مَا يَكُونُ أَحَدُكُمْ إِلَى مَعْرِفَتِهِ إِذَا بَلَغَتْ نَفْسُهُ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى صَدْرِهِ يَقُولُ لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ

Imam al-Sadiq (‘a) says,

“The earth cannot survive except with an Imam. Whoever dies without knowing his Imam, dies the death

of paganism. You will need his recognition the most when your soul reaches here – and indicated towards his chest – saying, ‘You are on a good affair’.”

Note

❏ لا تصلح means the earth cannot survive without an Imam or divine proof.

❏ When the angel of death or his companions capture the soul of a person, they start from the feet and then move upwards to the knees. When they reach to the chest, man sees his position in Barzakh. At that moment, he realizes whether his choice of Imam was right or wrong.

References

1. Bihar al-Anwar, vol. 23, p. 76, H. 2
2. al-Mahasin, vol. 1, p. 154, H. 79 and al-Kafi, vol. 2, p. 21, H. 9

[1] [1]

SHARES

88. Denier Of Any Imam Is An Infidel And Nasibi Is A Polytheist

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي الْحَسَنِ الرِّضَا عليه السلام قَالَ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً فَقُلْتُ لَهُ كُلُّ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً قَالَ نَعَمْ وَ الْوَاقِفُ كَافِرٌ وَ النَّاصِبُ مُشْرِكٌ

Muhammad Ibn Isma'il narrates from Imam Abu al-Hasan al-Ridha' (‘a) who said, “Whoever dies and there is no Imam for him (i.e. he does not know the Imam of his time), dies the death of paganism.” I asked him, “Anybody who dies without knowing the Imam of his time dies the death of ignorance?” He (‘a) replied, “Yes. The Waqifi is an infidel while the Nasibi is a polytheist.”

Note

The Waqifiyyah are infidels. Imam al-Kazim (‘a) was martyred during his prolonged imprisonment. As a result, some of his deputies got a feeling of independence. They hoarded the wealth of Khums. When the news of Imam's (‘a) martyrdom reached to them, they denied his death and claimed that he has gone in occultation. They formed a new sect called Waqifiyyah (i.e. they suggested that Imamate had

stopped at Imam al-Kazim – ‘a). They deceived the people through their arguments in such a way that not a single follower from them thought that this is not a divine religion. But Imam al-Ridha’ (‘a) in this tradition clearly states that the Waqifiyyah are unbelievers and infidels.

References

1. Bihar al-Anwar, vol. 23, p. 78, H. 7

2. Kamal al-Deen, vol. 2, p. 668, H. 11

[1] [1]

SHARES

89. Importance Of Knowing The Imam Of The Time

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّهُ قَالَ يَا يَحْيَى مَنْ بَاتَ لَيْلَةً لَا يَعْرِفُ فِيهَا إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً

Imam al-Sadiq (‘a) said,

“O Yahya! Whoever passes a night without knowing in it the Imam of his time, will die the death of paganism.”

Note

بَات means to pass the night whether sleeping or being awake. Thus, people should be aware of the importance of the issue. If someone dies without knowing the Imam of his time, he will die the death of a disbeliever.

References

1. Bihar al-Anwar, vol. 23, p. 78, H. 8

2. Al-Ghaibah of al-Nu'mani (r.a.), p. 127, Chapter 7, H. 1

[1] [1]

SHARES

90. Believing An Imam From Other Than Allah Is Polytheism

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ مَنْ أَشْرَكَ مَعَ إِمَامٍ إِمَامَتُهُ مِنْ عِنْدِ اللَّهِ مَنْ لَيْسَتْ إِمَامَتُهُ مِنَ اللَّهِ كَانَ مُشْرِكًا بِاللَّهِ

Imam al-Sadiq ('a) said,

“Whoever associates with an Imam whose Imamate is from Allah an Imam whose Imamate is not from Allah is a polytheist (i.e. has ascribed a partner with Allah).”

Note

There is no difference if a person associates an idol with Allah OR associates an ordinary man with a divinely appointed Imam.

References

1. Al-Kafi, vol. 1, p. 373, H. 6;
2. Al-Ghaibah of al-Nu'mani (r.a.), p. 130, Chapter 7, H. 8
3. Bihar al-Anwar, vol. 23, p. 78, H. 11

[1] [1]

SHARES

91. Excuse About Ignorance About Imam Will Not Be Accepted

عَنْ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عليه السلام لَا يُعْذَرُ اللَّهُ يَوْمَ الْقِيَامَةِ أَحَدًا يَقُولُ يَا رَبِّ لِمَ أَعْلَمُ أَنَّ وَلَدَ فَاطِمَةَ هُمْ الْوَلَدَةُ عَلَى النَّاسِ كَافَّةً وَ فِي شِيعَةِ وَلَدِ فَاطِمَةَ أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ خَاصَّةً يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ الْآيَةَ

Abu Hamzah al-Thumali (r.a.) reports from Imam Abu Ja'far (al-Baqir) ('a), "Allah will not accept the excuse on the Day of Judgment of the one who says, 'O Lord! I did not know that the progeny of Fatima (s.a.) they are the rulers upon the people all of them. And for the Shi'ahs of Fatimah's progeny especially this verse was revealed, 'O My servants who have been extravagant with themselves! Don't despair of Allah's mercy..."

Note

Often lack of knowledge of a matter can be an excuse for a thing. But for extremely important matters ignorance cannot be an excuse. For example, in a battle if a person is told to keep a watch on the enemies during the night, he cannot go to sleep citing that he was not sure that the enemies would attack during the night. The same applies for Imamate. You understand matters like praying, not drinking wine, looking at other's women is bad, etc. but you did not follow Imamate?

References

1. Bihar al-Anwar, vol. 23, p. 80, H. 16
2. Tafsir al-Qummi (r.a.), vol. 2, p. 250

[1] [1]

SHARES

92. Conditions For Witnessing Divine Mercy

قَالَ أَبُو جَعْفَرٍ عليه السلام مَنْ سَرَّهُ أَنْ لَا يَكُونَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ حَتَّى يَنْظُرَ إِلَى اللَّهِ وَيَنْظُرَ اللَّهُ إِلَيْهِ فَلْيَتَوَالَ آلَ مُحَمَّدٍ وَيَتَّبِعْ مَنْ عَدُوَّهُمْ وَيَأْتِمْ بِالْأِمَامِ مِنْهُمْ فَإِنَّهُ إِذَا كَانَ كَذَلِكَ نَظَرَ اللَّهُ إِلَيْهِ وَنَظَرَ إِلَى اللَّهِ

Imam Muhammad al-Baqir ('a) says,

"Whoever desires that there should not be any veil between him and Allah, so much so that he sees Allah and Allah sees him, he must accept the mastership of the progeny of Muhammad (S), express disgust towards their enemies and follow the Imam from them ('a). If he does so, Allah will look at him and he will look at Allah."

Note

Obviously, Allah the Almighty cannot be seen. What's implied here is divine mercy and all other such bounties. Wilayah and Bara'ah both are important. The last part i.e. following their ('a) instructions is the most important.

References

1. Bihar al-Anwar, vol. 23, p. 81, H. 17
2. Qurb al-Asnad by 'Abd Allah Ibn Ja'far al-Himyari (r.a.) p. 152, part 3

[1] [1]

SHARES

93. Mastership Of Ahl Al-Bayt ('A) – Condition For Success

عَنْ أَبِي جَعْفَرٍ عليه السلام إِذَا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحاً قَالَ وَاللَّهِ لَوْ أَنَّهُ تَابَ وَآمَنَ وَعَمِلَ صَالِحاً وَلَمْ يَهْتَدِ إِلَى
وَلَايَتِنَا وَمَوَدَّتِنَا وَمَعْرِفَةِ فَضْلِنَا مَا أَغْنَى عَنْهُ ذَلِكَ شَيْئاً

Imam Muhammad al-Baqir ('a) says concerning the word of Allah, "Surely I will forgive the one who repented, believed and did good deeds..." 'By Allah! If he repented, believed and did good deeds but was not guided towards our mastership, our love and the recognition of our excellence, none of the above will be of any use to him'."

References

1. Bihar al-Anwar, vol. 23, p. 81, H. 19
2. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 259, 10th Majlis

[1] [1]

SHARES

94. The Minimum Level Of Belief

عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ وَآتَاهُ رَجُلٌ فَقَالَ لَهُ مَا أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا وَأَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا وَأَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا فَقَالَ لَهُ قَدْ سَأَلْتَ فَأَفْهَمِ الْجَوَابَ أَمَا أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا أَنْ يُعْرِفَهُ اللَّهُ تَبَارَكَ وَتَعَالَى نَفْسَهُ فَيُقِرَّ لَهُ بِالطَّاعَةِ وَيُعْرِفَهُ نَبِيَّهُ ﷺ فَيُقِرَّ لَهُ بِالطَّاعَةِ وَيُعْرِفَهُ إِمَامَهُ وَحُجَّتَهُ فِي أَرْضِهِ وَشَاهِدَهُ عَلَى خَلْقِهِ فَيُقِرَّ لَهُ بِالطَّاعَةِ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَإِنْ جَهِلَ جَمِيعَ الْأَشْيَاءِ إِلَّا مَا وَصَفْتَ قَالَ نَعَمْ إِذَا أُمرَ أَطَاعَ وَإِذَا نُهيَ انْتَهَى وَأَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا مَنْ زَعَمَ أَنَّ شَيْئًا نَهَى اللَّهُ عَنْهُ أَنَّ اللَّهَ أَمَرَ بِهِ وَنَصَبَهُ دِينًا يَقُولِي عَلَيْهِ وَيَزْعُمُ أَنَّهُ يَعْبُدُ الَّذِي أَمَرَهُ بِهِ وَ إِنَّمَا يَعْبُدُ الشَّيْطَانَ وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ تَبَارَكَ وَتَعَالَى وَ شَاهِدَهُ عَلَى عِبَادِهِ الَّذِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَتِهِ وَ فَرَضَ وَلَايَتَهُ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْهُمْ لِي فَقَالَ الَّذِينَ قَرَنَهُمُ اللَّهُ عَزَّ وَ جَلَّ بِنَفْسِهِ وَ نَبِيِّهِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلَنِي اللَّهُ فِدَاكَ أَوْضِحْ لِي فَقَالَ الَّذِينَ قَالَ رَسُولُ اللَّهِ ﷺ فِي آخِرِ خُطْبَتِهِ يَوْمَ قَبَضَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا بَعْدِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ عِتْرَتِي أَهْلَ بَيْتِي فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَهِدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ مُسَبِّحَتَيْهِ وَ لَا أَقُولُ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ الْمُسَبِّحَةِ وَ الْوُسْطَى فَتَسْبِقُ إِحْدَاهُمَا الْأُخْرَى فَمَسْكُوا بِهِمَا لَا تَزُلُّوا وَ لَا تَضِلُّوا وَ لَا تَقْدَمُوهُمُ فَتَضِلُّوا

Sulaym Ibn Qais al-Amiri al-Hilali says that a person came to Amir al-Mu'minin ('a) and asked, "What is the minimum limit by which a person becomes a believer? What is the minimum limit by which a person becomes a disbeliever? What is the minimum limit by which a person becomes deviated?"

Amir al-Mu'minin ('a) said, "Since you have asked, understand the answer. As for the minimum limit by which a person becomes a believer is that when Allah – Blessed and High be He – introduces Himself, he accepts Him through obedience, when He introduces His Prophet (S), he accepts him through obedience and when He introduces His Imam, His Proof upon His earth and His witness upon His creatures, he should accept him through obedience."

I asked, "O Amir al-Mu'minin! Even if he is ignorant about everything except that what you have described?"

He ('a) replied:

Yes. When he is ordered, he should obey and when he is restrained, he must keep away.

As for the minimum limit by which a person becomes a disbeliever is the one who thinks that a thing which Allah has prohibited, Allah has ordered it, he makes a religion upon which he prevails and he thinks that he is worshipping the one who has ordered him to do so while (in reality), he is worshipping the Satan.

Note

In every era, falsehood manifests itself in a very systematic manner. It does not come naked and say I am falsehood so beware of me. Thus, in every era, falsehood is camouflaged and presents itself as truth. Even in the time of Sulaym it was difficult to decipher despite the presence of Amir al-Mu'minin ('a) himself.

In the above tradition, Amir al-Mu'minin ('a) has used the 59th verse of Surah al-Nisa' as an evidence for Imamate. The opponents interpret Ulil Amr as rulers even if he is a transgressor and sinner and consider him as the application of this verse, due to which his obedience becomes absolute like that of Allah and His Messenger (S). When an ordinary person will not contradict his statement, then how will Allah do it?

For example, Allah the High says in the Holy Qur'an, "O you who believe! Fasting has been made obligatory upon you". But the ruler of Tunisia, Habib Burqiba, prohibited fasting for government servants on duty. So, we should obey Allah and His Messenger (S) or Habib Burqiba?

With the exception of the Messenger of Allah (S) and Amir al-Mu'minin ('a), all rulers throughout history who formed an apparent Islamic government, made laws in violation of the Shariah and were themselves non-infallible, rather transgressors. How can one obey Allah and His Messenger (S) and the transgressor ruler at the same time? Such a stark contrast is against intellect as well as Shariah. Therefore, those in authority are in reality only those who don't pass any judgment except in conformity with the judgment of Allah and His Messenger (S). So, if we believe that the Ulil Amr are other than the fourteen infallible guides ('a), contradiction is bound to occur. While, in the Holy Qur'an, contradiction is impossible. Hence, the problem lies with the interpretation of the opponents, which is wrong and erroneous.

References

1. Al-Kafi, vol. 2, p. 414, H. 1
2. Kitab Sulaym Ibn Qais al-Hilali (r.a.), p. 616, 8th Hadith

[1] [1]

SHARES

95. Not Knowing The Imam Of Our Time Is Paganism

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مِنْ وُلْدِي مَاتَ مِيتَةً جَاهِلِيَّةً وَ يُؤْخَذُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ

Imam al-Ridha' ('a) narrates from his ancestors from 'Ali ('a) that the Messenger of Allah (S) said,

“Whoever dies without knowing his Imam from my progeny, dies the death of paganism. He will be punished for what he did in the jaahiliyyah and Islam.”

Note

That is, whoever dies without recognizing the Imam of his time, will be raised as a disbeliever in Barzakh as well as the Hereafter. The word ‘my progeny’ indicates that the Imams ('a) are appointed by Allah and it is not for the people to select them.

This person was an infidel during the jaahiliyyah. Later, he accepted Islam apparently. Tradition says that

عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ الْإِسْلَامُ يُجِبُّ مَا قَبْلَهُ

“(Acceptance of) Islam severs the actions (of disbelief) before it.”

He will not be punished for it. But when a person accepts Islam apparently, i.e. he did not believe in Amir al-Mu'minin ('a) and Imams ('a), he is an infidel and will die as one. So, his actions during paganism as well as in Islam will not have any significance and he will be punished for the same in the Hereafter.

References

1. Bihar al-Anwar, vol. 23, p. 81, H. 18
2. 'Uyun Akhbar al-Ridha' ('a), vol. 2, p. 58, H. 214, Chapter 31

[1] [1]

SHARES

96. Aim Of Creation – Recognition Of Imam (‘A)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ عَلَى أَصْحَابِهِ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ مَا خَلَقَ الْعِبَادَ إِلَّا لِيَعْرِفُوهُ فَإِذَا عَرَفُوهُ عَبَدُوهُ فَإِذَا عَبَدُوهُ اسْتَغْنَوْا بِعِبَادَتِهِ عَنْ عِبَادَةِ مَا سِوَاهُ فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي فَمَا مَعْرِفَةُ اللَّهِ قَالَ مَعْرِفَةُ أَهْلِ كُلِّ زَمَانٍ إِمَامَهُمُ الَّذِي يَجِبُ عَلَيْهِمْ طَاعَتُهُ

Imam al-Sadiq (‘a) informs,

“Imam Husayn Ibn ‘Ali (‘a) came out to his companions, ‘O People! Surely Allah – Majestic is His remembrance – did not create the servants but that they recognize Him. When they recognize Him, they will worship Him. When they will worship Him, they will become needless of the worship of other than Him.’ A man asked him, ‘O son of Allah’s Messenger! May my parents be held your ransom! What is the recognition of Allah?’ He (‘a) replied, ‘The recognition by the people of every era of their Imam, whose obedience is obligatory upon them’.”

Note

Once, a person has the true recognition of Allah, he will not worship anyone else. When you recognize the Imams from the fourteen infallible guides (‘a), the Imam (‘a) will teach you Allah’s recognition. Divine recognition is impossible without Imams’ teachings. Refer to the teachings and poems of the philosophers and the mystics, see how they have introduced Allah to the people. Compare these with the teachings of the infallible Imams (‘a). You will immediately realize the difference between the two. Hence, we see the sentences in the traditions

عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ بِنَا عَبْدُ اللَّهِ وَ بِنَا عُرِفَ اللَّهُ وَ بِنَا وَجِدَ اللَّهُ تَبَارَكَ وَ تَعَالَى

Imam al-Baqir (‘a) says, “Through us, Allah is worshipped and through us Allah – Blessed and High be He – is declared as One.” (Al-Kafi, vol. 1, p. 145, H. 10).

The philosophers and mystics have themselves not recognized Allah, then how can they impart true recognition to the people? Hence, it is said in Arabic, لا يعطي الشيء لا يعطي, “One who is devoid of a thing cannot grant it to others.”

References

1. Bihar al-Anwar, vol. 23, p. 83, H. 22
2. Ilal al-Shara’i’, vol. 1, p. 9, H. 1, Chapter 9

97. Testimony Of Tawhid Not Acceptable Without Belief In Imamah Of Ahl Al-Bayt ('A)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ جَالِسًا وَعِنْدَهُ نَفَرٌ مِنْ أَصْحَابِهِ فِيهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ؓ إِذْ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ فَقَالَ رَجُلَانِ مِنْ أَصْحَابِهِ فَنَحْنُ نَقُولُ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّمَا تُقْبَلُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مِنْ هَذَا وَمِنْ شِيعَتِهِ الَّذِينَ أَخَذَ رُبُّنَا مِيثَاقَهُمْ فَقَالَ الرَّجُلَانِ فَنَحْنُ نَقُولُ لَا إِلَهَ إِلَّا اللَّهُ فَوَضَعَ رَسُولُ اللَّهِ يَدَهُ عَلَى رَأْسِ عَلِيٍّ ؓ ثُمَّ قَالَ عَلَامَةُ ذَلِكَ أَنْ لَا تُحِلَّ عَقْدَهُ وَلَا تَجْلِسَ مَجْلِسَهُ وَلَا تُكَذِّبَ حَدِيثَهُ

Abu Saeed al-Khudri narrates, “One day, the Messenger of Allah (S) was sitting and with him were a few of his companions, among them was ‘Ali Ibn Abi Talib (‘a). He (S) said, ‘Whoever says there is no god but Allah will enter Paradise’. Two of his companions (apparently referring to the first and the second rulers) said, ‘We proclaim that there is no god but Allah’. At this, the Messenger of Allah (S) remarked, ‘The testimony of there is no god but Allah will ONLY be accepted from him and his Shiites those whose covenant Allah has taken (in Aalam Zarr).’ The two said, ‘But we believe that there is no god but Allah’. The Messenger of Allah (S) placed his hand on the head of ‘Ali (‘a) and said, ‘The sign of this is that both of you don’t untie his knot (of allegiance), don’t sit in his place (of caliphate) and don’t deny his word.”

Note

Abu Saeed al-Khudri is from the tribe of Khudrah, an Arabian tribe. He was a venerable companion and Imam Husayn (‘a) has remembered him on the Day of Ashura.

Generally, in traditions, when name is not taken in the negative connotation, it is due to the fear for the life of the narrator because this person (the one who is not named) is highly respected by some and hence, will lead to some problems for the narrator. His followers will try to take revenge from the narrator. Hence, here the two refers to the first and the second rulers.

Untying the knot of allegiance which was taken in Ghadeer and other occasions. Don’t usurp his position of caliphate and don’t deny his sayings. But they did all that was prohibited and even worse.

Question: This tradition proves the Imamate of ‘Ali (‘a) but how does it prove the Imamate of the other Imams (‘a)?

Answer: Divine texts amply testify that whatever is applicable for ‘Ali (‘a) is also relevant for the remaining Imams (‘a) from his progeny like obligatory obedience, knowledge of the unseen, divine appointment, etc.

أُولُنَا مُحَمَّدٌ وَأَوْسَطُنَا مُحَمَّدٌ وَآخِرُنَا مُحَمَّدٌ وَكُلُّنَا مُحَمَّدٌ

(Bihar al-Anwar, vol. 26, p. 16, H. 2). All of them are one light.

Apparently, every criminal is a Muslim. Does it make him eligible for paradise? This tahleel (saying there is no god but Allah) is not sufficient for a person to go to Paradise. ‘Umar killed a person for drinking wine. Obviously, that person was a Muslim and eligible for Paradise. So why did ‘Umar kill him while he was a man for paradise? Thus, merely this statement for a person to go to Paradise.

Imam al-Ridha’ (‘a) during his journey to Nishapur recited the famous narration of the golden chain (السلسلة الذهبية) in front of a huge gathering of Sunni scholars. He (‘a) clarified that there are conditions for it and that he (‘a) is one of the conditions. That is, Imamate is one of the conditions for a person to enter Paradise. No learned person – regardless of his sect – will ever accept that a person like Saddam (may Allah curse him) will go to Paradise just because he has uttered that there is no god but Allah. Saddam himself will not accept such a logic otherwise he would not have killed so many of his rivals like Ahmad Hasan al-Bakr or waged a war against Iran as all of them were reciters of the kalemah.

References

1. Bihar al-Anwar, vol. 23, p. 84, H. 25
2. Thawab al-‘Amal of Shaikh al-Saduq (r.a.), p. 7

[1] [1]

SHARES

98. Whoever Forsakes The Imam Of His Time Will Be Destroyed

عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي ذَرِيحٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ مِمَّا الْإِمَامُ الْمَفْرُوضُ طَاعَتُهُ مَنْ جَحَدَهُ مَاتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَاللَّهُ مَا تَرَكَ اللَّهُ الْأَرْضَ مِنْذُ قَبَضَ اللَّهُ عَزَّ وَجَلَّ آدَمَ إِلَّا وَفِيهَا إِمَامٌ يُهْتَدَى بِهِ إِلَى اللَّهِ حُجَّةٌ عَلَى الْعِبَادِ وَمَنْ تَرَكَهُ هَلَكَ وَمَنْ لَزِمَهُ نَجَا حَقًّا عَلَى اللَّهِ

Abu Hamza al-Thumali (r.a.) reports from Imam Abu ‘Abd Allah al-Sadiq (‘a), “From us is the Imam whose obedience is obligatory. Whoever denies him will die as a Jew or a Christian. By Allah! Allah has not left the earth since Allah – Mighty and Majestic be He – caused Adam (‘a) to die except that in it is an Imam through whom people are guided towards Allah as a Proof upon the servants. Whoever abandons him will be destroyed and whoever fastens unto him will be saved. This is binding upon Allah.”

Note

Here, there is one important point. One person is like another. Why should one person obey another? There should definitely be something in the obeyed one which the obeying one does not have. For example, when you have a toothache, you go to a dentist. He tells you to open your mouth, you do. Whatever he orders you oblige. Why? He is a specialist in that field. Likewise, in religion, there should be someone who has knowledge from Allah so that his obedience is compulsory. When Allah appoints someone, He orders for his complete and absolute obedience. This appointment should be from the side of Allah. Just as in the case of the dentist, if he does not have a certificate and degree from the Medical Council, how can he practice his trade and why will anyone go to him? Whoever disobeys this divine appointee will die the death of a Jew or a Christian. Here, Jew or Christian are merely examples. It means that he dies the death of an infidel. جحود means to deny after knowing.

Another example: Government builds roads and highways between cities. It also makes some rules and regulations so that there is road discipline and speed on these roads. Whoever follows these rules and discipline will be saved. If somebody does not follow these rules, he will meet with an accident and perish. Both these consequences are logical and rational. Ships and birds also have paths charted out in oceans and air. They don’t sail or fly as they please. If they don’t follow the charted route, they will run into problems.

References

1. Bihar al-Anwar, vol. 23, p. 85, H. 27
2. al-Mahasn, vol. 1, p. 92, H. 45
3. Thawab al-’Amal, p. 205

[1] [1]

SHARES

99. Worship Without Recognition Of Imam ('A) Is In Vain

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ إِنَّ مَنْ دَانَ اللَّهَ بِعِبَادَةٍ يُجْهِدُ فِيهَا نَفْسَهُ بِلَا إِمَامٍ عَادِلٍ مِنَ اللَّهِ فَإِنَّ سَعْيَهُ غَيْرُ مَقْبُولٍ وَهُوَ ضَالٌّ مُتَحِيرٌ وَ مِثْلُهُ كَمِثْلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَ قَطِيعِهَا فَتَاهَتْ ذَاهِبَةً وَ جَائِيَةً يَوْمَهَا فَلَمَّا أَنْ جَنَّتِ اللَّيْلُ بَصُرَتْ بِقَطِيعٍ غَنَمٍ مَعَ رَاعِيهَا فَجَاءَتْ إِلَيْهَا فَبَاتَتْ مَعَهَا فِي رِبْضِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيَهَا وَ قَطِيعَهَا فَهَجَمَتْ مُتَحِيرَةً تَطْلُبُ رَاعِيَهَا وَ قَطِيعَهَا فَبَصُرَتْ بِسَرْحٍ قَطِيعٍ غَنَمٍ آخَرَ فَعَمَدَتْ نَحْوَهَا وَ حَنَّتْ إِلَيْهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِقَطِيعِكَ فَإِنَّكَ تَائِهَةٌ مُتَحِيرَةٌ قَدْ ضَلَلْتَ عَنْ رَاعِيكَ وَ قَطِيعِكَ فَهَجَمَتْ ذِعْرَةً مُتَحِيرَةً لَا رَاعِيَ لَهَا يُرْسِدُهَا إِلَى مَرَعَاهَا أَوْ يَرُدُّهَا فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذِّئْبُ ضِيْعَتَهَا فَأَكَلَهَا وَ هَكَذَا يَا مُحَمَّدُ بْنُ مُسْلِمٍ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ عَادِلٍ أَصْبَحَ تَائِهًا مُتَحِيرًا إِنْ مَاتَ عَلَى حَالِهِ تِلْكَ مَاتَ مِيتَةَ كُفْرٍ وَ نِفَاقٍ وَ اعْلَمْ يَا مُحَمَّدُ أَنَّ أَيْمَةَ الْحَقِّ وَ اتِّبَاعَهُمْ عَلَى دِينِ اللَّهِ إِلَى آخِرِهِ

Muhammad Ibn Muslim (r.a.) reports, “I heard Imam Abu Ja’far al-Baqir (‘a) say, ‘Surely, the one who believes in Allah with a worship in which he exerts himself but without a just Imam from Allah, then his efforts will not be accepted and he is deviated and confused. His example is like that of a sheep which has separated from its shepherd and its flock. Whole day it keeps wandering, coming and going, lost. When night descends, it sees a flock with its shepherd, comes to it and spends the night with it in its pen. When the shepherd drives its flock, it does not recognize its shepherd and its flock and hence, flees in confusion and seeking its shepherd and its flock.

On departing, it sees another flock of cattle. It intends to go towards it and is about to reach it when its shepherd cries, ‘Go towards your flock. You are lost and confused. You are deviated from your shepherd and your flock’. So, it flees in panic and confused. It does not have any shepherd to guide it towards its pasture or return it. In the meantime, a wolf seizes this opportunity, kills it and devours it. O Muhammad! This is exactly the case of the one from this nation who does not have a just Imam from Allah. He gets up in the morning, all lost and confused. If he dies in this condition, dies the death of disbelief and hypocrisy. Know, O Muhammad, the Imams of truth and their followers are upon the religion of Allah till its end.”

Note

The first phrase, ‘who believes in Allah’ means that he believes but not the religion sent by Allah. He exerts himself implies that like the Kharjiites he worships a lot but since his worship is not in the right direction, it is not only not beneficial for him but even harmful.

Look at the youth who don’t believe in Islam and religion. They spend their lives in wasteful things and finally, when their death comes near, they realize that they have lost everything.

References

1. Bihar al-Anwar, vol. 23, p. 86, H. 29
2. al-Mahasin, vol. 1, p. 92, H. 47
3. al-Kafi, vol. 1, p. 374, H.2

[1] [1]

SHARES

100. Imam (‘A) Is Standard Between Allah And Creatures

مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ الْإِمَامُ عَلَّمُ بَيْنَ اللَّهِ عَزَّ وَجَلَّ وَبَيْنَ خَلْقِهِ فَمَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَ مَنْ أَنْكَرَهُ كَانَ كَافِرًا

Marwan Ibn Muslim narrates from Imam Abu ‘Abd Allah al-Sadiq (‘a), “An Imam is a standard between Allah – Mighty and Majestic be He – and His creatures. Whoever recognizes him is a believer and whoever denies him is a disbeliever.”

Note

Allah has created man and made a religion for him. But without a divine Imam, this religion cannot be followed. Just as one cannot get proper treatment without a proper doctor and a house cannot be built without a proper engineer. One who recognizes him is a believer is quite logical because a person who is a patient, if he does not go to a qualified doctor, his sickness will become worse. If he goes to a qualified doctor, he will get proper treatment and will be cured of his illness. The same applies for the role of engineers and architects in building of houses.

References

1. Bihar al-Anwar, vol. 23, p. 88, H. 32
2. Kamal al-Deen

101. Denier Of Imam ('A) Is An Apostate

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ قُلْتُ لَهُ أَرَأَيْتَ مَنْ جَحَدَ إِمَامًا مِنْكُمْ مَا حَالُهُ قَالَ مَنْ جَحَدَ إِمَامًا مِنَ اللَّهِ وَبَرَّاهُ مِنْهُ وَمِنْ دِينِهِ فَهُوَ كَافِرٌ مُرْتَدٌّ عَنِ الْإِسْلَامِ لِأَنَّ الْإِمَامَ مِنَ اللَّهِ وَدِينُهُ دِينُ اللَّهِ وَمَنْ بَرَّاهُ مِنْ دِينِ اللَّهِ فَدَمُهُ مُبَاحٌ فِي تِلْكَ الْحَالِ إِلَّا أَنْ يَرْجِعَ أَوْ يَتُوبَ إِلَى اللَّهِ مِمَّا قَالَ

Muhammad Ibn Muslim reports that he asked Imam Abu Ja'far al-Baqir ('a), "Do you think that anyone who denies an Imam from you, what's his condition?" He ('a) replied, 'Whoever denies an Imam from Allah and distances himself from him and his religion is a disbeliever and an apostate from Islam. For, an Imam is from Allah and his religion is Allah's religion. Thus, whoever distances from Allah's religion, his blood is permissible in this condition except that he returns or repents to Allah from whatever he has said."

Note

One who denies the Imam due to some worldly attractions is a disbeliever and an apostate. This is because he has denied Allah and his religion because an Imam is from Him.

References

1. Bihar al-Anwar, vol. 23, p. 89, H. 34
2. al-Ghaibah of al-Nu'mani, p. 129, H. 3, Chapter 7

102. Living Or Dead – Imams ('A) Are The Same

عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ مَنْ أَنْكَرَ وَاحِدًا مِنَ الْأَحْيَاءِ فَقَدْ أَنْكَرَ الْأَمْوَاتَ

‘Abd Allah Ibn Muskaan narrates from Imam Abu ‘Abd Allah al-Sadiq (‘a), “Whoever denies anyone of the living ones then indeed he has denied the dead ones.”

Note

Thus, anyone who denies a living Imam has denied the past Imams (‘a). When Imam al-Ridha’ (‘a) was brought from Madinah to Marv by Ma’mun al-’Abbasi the accursed, among the incidents that occurred was that Ma’mun invited the scholars of different religions from different parts of the world so that they may debate with Imam (‘a). He wanted them to defeat Imam (‘a) so that he could prove that Imam (‘a) was not a divine appointee and an ordinary person.

In one of these debates, a Christian monk asked Imam (‘a),

قَالَ الْجَائِلِيُّ مَا تَقُولُ فِي نُبُوَّةِ عِيسَى وَكِتَابِهِ هَلْ تَنْكِرُ مِنْهُمَا شَيْئًا قَالَ الرِّضَا عَلَيْهِ السَّلَامُ أَنَا مُقِرٌّ بِنُبُوَّةِ عِيسَى وَكِتَابِهِ وَمَا بَشَّرَ بِهِ أُمَّتُهُ وَافَرَّتْ بِهِ الْحَوَارِيُّونَ وَكَافَرُوا بِنُبُوَّةِ كُلِّ عِيسَى لَمْ يَقِرَّ بِنُبُوَّةِ مُحَمَّدٍ ﷺ وَكِتَابِهِ وَلَمْ يُبَشِّرْ بِهِ أُمَّتُهُ

(Bihar al-Anwar, vol. 10, p. 301)

‘Do you believe in Isa (‘a)?’ The purpose of his question was that if Imam (‘a) replies positively, then he would say that ok, you believe in Isa but we don’t believe in Muhammad (S). So, there is consensus about Isa but not for Muhammad. Imam (‘a) replied, ‘I believe in Isa who gave glad tidings about Muhammad (S).’

That is, I believe in the religion of Isa completely without any deficiency i.e. the one that includes the prophecy about Holy Prophet (S).

Similarly, one who believes in Amir al-Mu’minin ‘Ali Ibn Abi Talib (‘a) has to believe in Imam al-Ridha’ (‘a) and all Imams (‘a). One cannot say that I believe in all Imams (‘a) except Imam al-Muntadhar (aj).

Obviously, in the above tradition, the usage of the word living and dead is metaphorical because Imams (‘a) even in their death are living.

References

1. Bihar al-Anwar, vol. 23, p. 95, H. 1
2. al-Kafi, vol. 1, p. 373, H. 8
3. Kamal al-Deen, vol. 1, p. 14 and vol. 2, p. 410, H. 1

103. Denier Of Imam ('A) Is Not A Believer

عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام مَنْ عَرَفَ الْأَئِمَّةَ وَلَمْ يَعْرِفِ الْإِمَامَ الَّذِي فِي زَمَانِهِ أَمْؤِمِنْهُ قَالَ لَا قُلْتُ أَمْسْلِمُهُ قَالَ نَعَمْ

Aban Ibn Taghlib (who was an extremely respected companion) chronicles, “I asked Imam Abu ‘Abd Allah al-Sadiq (‘a), ‘Whoever recognizes the Imams (‘a) but did not recognize the Imam who is in his time, is he a believer?’ He (‘a) replied, ‘No’. I inquired, ‘Is he a Muslim?’ He (‘a) answered, ‘Yes.’

Note:

Here, the word ‘Muslim’ is used in its second sense as in Surah al-Hujurat, 49: 14 قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمْ يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ and not in its first sense i.e. that is, the one who has really brought Islam and believed in.

References

1. Bihar al-Anwar, vol. 23, p. 96, H. 2
2. Kamal al-Deen, vol. 2, p. 410, H. 3

[1] [1]

SHARES

104. Denier Of Imams (‘A) Is Denier Of The Holy Prophet (S)

الرِّضَا عَنْ أَبِيهِ عليه السلام قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ أَنْتَ وَالْأَئِمَّةُ مِنْ وُلْدِكَ بَعْدِي حُجَجُ اللَّهِ عَلَى خَلْقِهِ وَأَعْلَامُهُ فِي بَرِيَّتِهِ فَمَنْ أَنْكَرَ وَاحِدًا مِنْهُمْ فَقَدْ أَنْكَرَنِي وَمَنْ عَصَا وَاحِدًا مِنْهُمْ فَقَدْ عَصَانِي وَمَنْ جَفَا وَاحِدًا مِنْهُمْ فَقَدْ جَفَانِي وَمَنْ وَصَلَكُمْ فَقَدْ وَصَلَنِي وَمَنْ أَطَاعَكُمْ فَقَدْ أَطَاعَنِي وَمَنْ وَالَاكُمْ فَقَدْ وَالَانِي وَمَنْ عَادَاكُمْ فَقَدْ عَادَانِي لِأَنَّكُمْ مِنِّي خَلَقْتُمْ مِنْ طِينَتِي وَأَنَا مِنْكُمْ

Imam al-Ridha' (‘a) vide his ancestors (‘a) narrates from the Messenger of Allah (S) who said, “O ‘Ali! You and the Imams (‘a) from your progeny after me are Allah’s proofs upon His creatures and His standards among His creatures. So, whoever denies any one of you (as in Kamal al-Deen), then indeed he has denied me. Whoever disobeys any one of you has indeed disobeyed me. Whoever is disloyal to any one of you is disloyal to me. Whoever has joined relations with you has joined relations with me. Whoever obeys you has obeyed me. Whoever accepts your mastership has accepted my mastership. Whoever bears enmity against you has borne enmity against me because you are from me, you are created from my soil and I am from you.”

Note

A’laam is the plural of alam, which means a standard and a mountain. It implies something which is clear, apparent and can be seen by everybody.

So, anybody who denies even one Imam (‘a) is like the one who has denied all of them (‘a). If a person denies the Messenger of Allah (S) in entirety, is he different from the one who denies only some of his statements?

We have said earlier that all of them are Muhammad (S), are from the same light, etc.

References

1. Bihar al-Anwar, vol. 23, p. 97, H. 4
2. Kamal al-Deen, vol. 2, p. 413, H. 13

[1] [1]

SHARES

105. Terms For Intercession (Shafa’at)

عَنْ مُحَمَّدِ بْنِ تَمَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ فُلَانًا مَوْلَاكَ يَقْرِيكَ السَّلَامَ وَيَقُولُ لَكَ اضْمَنْ لِي الشَّفَاعَةَ فَقَالَ أَمِنْ مَوَالِينَا قُلْتُ نَعَمْ قَالَ أَمْرُهُ أَرْفَعُ مِنْ ذَلِكَ قَالَ قُلْتُ إِنَّهُ رَجُلٌ يُوَالِي عَلِيًّا وَلَمْ يَعْرِفْ مِنْ بَعْدِهِ مِنَ الْأَوْصِيَاءِ قَالَ ضَالٌّ قُلْتُ فَأَقْرَ بِالْإِثْمَةِ جَمِيعاً وَجَدَ الْآخِرَ قَالَ هُوَ كَمَنْ أَقْرَ بِعِيسَى وَجَدَ بِمُحَمَّدٍ ﷺ أَوْ أَقْرَ بِمُحَمَّدٍ وَجَدَ بِعِيسَى ﷺ نَعُوذُ بِاللَّهِ مِنْ جَدِّ حُجَّةٍ مِنْ حُجْبِهِ

Muhammad Ibn Tamaam reports, “I asked Imam Abu ‘Abd Allah al-Sadiq (‘a), ‘So and so has accepted your mastership and conveys salutation to you and says to you, ‘Guarantee intercession for me.’ He (‘a)

asked, 'Is he from those who have accepted our mastership?' I replied in the affirmative. He ('a) said, 'His matter is higher than that.' I said, 'He is a man who has accepted the mastership of 'Ali but does not know the successors after him.' (i.e. he does not acknowledge the other Imams – 'a). He ('a) retorted, 'He is deviated.' I inquired, 'What about the one who acknowledges all the Imams but denies one of them?' He ('a) answered, 'He is like the one who acknowledges Isa ('a) but denies Muhammad (S) or acknowledges Muhammad (S) but denies Isa ('a). We seek refuge in Allah from the denial of a proof from his proofs ('a)."

Note

His affair is higher than that implies that if he has truly accepted our mastership, he is not in need of intercession.

Question: Why Imam ('a) asked whether he has accepted our mastership? Was he not aware of the unseen?

Answer:

1) Allah asks in the Holy Qur'an, 'What is in your right hand, O Musa?' He said, 'It is my staff.' Was Allah not having knowledge of the unseen that it is staff? Often, a person knows something but for a specific purpose and aim, raises a question so that the point becomes clear for everyone.

2) The knowers of the unseen are not ordered to use their knowledge of the unseen except rarely. Those who possess the power to perform miracles don't always perform them except when required.

References

1. Bihar al-Anwar, vol. 23, p. 97, H. 5
2. al-Ghaibah of al-Nu'mani, p. 112, H. 4, Chapter 5

[1] [1]

SHARES

106. Test Of The People Is Massive

عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ بَلِيَّةُ النَّاسِ عَظِيمَةٌ إِنْ دَعَوْنَاهُمْ لَمْ يُجِيبُونَا وَ إِنْ تَرَكْنَاهُمْ لَمْ يَهْتَدُوا بِغَيْرِنَا

Mufadhdhal says that Imam Abu ‘Abd Allah al–Sadiq (‘a) said,

“The calamity or test of the people is massive. If we call them, they don’t respond and if we leave them, they will not be guided with other than us.”

Note

If the Holy Prophet (S) does not guide the people, Abu Jahl will guide them?

If ‘Ali (‘a) does not guide the people, who will guide them?

If Hasan (‘a) does not guide the people, Mu’awiyah will guide them?

If Husayn (‘a) does not guide the people, Yazeed will guide them?

Even today, if the just jurists will not guide the people, will the unjust ones guide them?

The riders of the world are many but the takers of religion are very few. After the martyrdom of the Messenger of Allah (S), barely a few people were with Amir al–Mu’minin (‘a). But when he (‘a) got the apparent caliphate, he (‘a) had thousands of soldiers in the Battle of Siffin. Thus, this tradition wants to see that just follow the Imam (‘a), regardless of him having the world or not.

References

1. Bihar al–Anwar, vol. 23, p. 99, H. 1

باب 6- أن الناس لا يهتدون إلا بهم وأنهم الوسائل بين الخلق وبين الله وأنه لا يدخل الجنة إلا من عرفهم

2. al–Faqih, vol. 4, p. 405, H. 5875

3. Al–Amali of al–Shaikh al–Saduq (r.a.), p. 609, 7th Majlis, H. 4

[1] [1]

SHARES

107. Religion Should Be Based On The Holy

Qur'an And Ahl Al-Bayt ('A)

عَنْ مُحَمَّدٍ الْحَلَبِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام إِنَّهُ مَنْ عَرَفَ دِينَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ زَالَتِ الْجِبَالُ قَبْلَ أَنْ يَزُولَ
وَمَنْ دَخَلَ فِي أَمْرٍ بَجْهَلٍ خَرَجَ مِنْهُ بَجْهَلٍ قُلْتُ وَمَا هُوَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَا آتَاكُمْ
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَقَوْلُهُ عَزَّ وَجَلَّ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَقَوْلُهُ عَزَّ وَجَلَّ يَا أَيُّهَا
الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ وَقَوْلُهُ تَبَارَكَ اسْمُهُ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ وَقَوْلُهُ جَلَّ جَلَالُهُ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا
شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا وَقَوْلُهُ عَزَّ وَجَلَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ
إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ وَمِنْ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ عليه السلام مَنْ
كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَاحِبْ مَنْ أَحَبَّهُ وَ
ابْغِضْ مَنْ ابْغَضَهُ

Muhammad al-Halabi (r.a.) reports that Imam Abu 'Abd Allah al-Sadiq ('a) told me, "Surely, the one who knows his religion from the Book of Allah – Mighty and Majestic be He, the mountains will move before he moves. But whoever enters an affair with ignorance, will come out of it with ignorance." I asked, "And where is this (point) in the Book of Allah – Mighty and Majestic be He?"

He ('a) replied, "The word of Allah – Mighty and Majestic be He:

'Whatever the Messenger gives you, take it and from whatever he prohibits, abstain from it' (Surah al-Hashr, 59:7).

And His word – Mighty and Majestic be He:

'Whoever obeys the Messenger then indeed he has obeyed Allah' (Surah al-Nisa', 4:80).

And His word – Mighty and Majestic be He:

'O you who believe! Obey Allah, obey His Messenger and obey those possessing authority among you' (Surah al-Nisa', 4:59).

And His word – Blessed be His Name:

'Your Master is only Allah, and His Messenger and those who believe, establish the prayers and give charity during genuflection' (Surah al-Ma'idah, 5:55).

And His word – Mighty is His Majesty:

'By your Lord, they will not believe till they appoint you as a judge in their disputes and then they don't find any hesitation in their hearts for what you judge and submit with a total submission'

(Surah al-Nisa', 4:65).

And His word – Mighty and Majestic be He:

'O Messenger! Convey what has been revealed to you from your Lord. And if you don't do it, then as if you have not conveyed the message at all. And Allah will protect you from the people'
(Surah al-Ma'idah, 5:67).

From this is the saying of the Messenger of Allah (S) to 'Ali ('a), 'Of whosoever I am his master, this 'Ali is his master too. O Allah! You take him as a slave who takes him as his master, bear enmity against the one who bears enmity against him, help him who helps him ('Ali) and forsake him who forsakes him, love him who loves him and hate him who hates him."

Note

In Aleppo (Halab), Syria, great scholars were found. Some of them were in the era of the infallible Imams ('a) and the other group was after their ('a) period. The narrator of this tradition was from the former group.

When you learn your religion from the Holy Qur'an, your religion will be with knowledge and strong. He is taking the religion from its pure source viz. the two heavy things.

Mountains don't move easily. They are a symbol of firmness, strength and steadfastness. When one's faith is taken from the Holy Qur'an and the holy Ahl al-Bayt ('a), then the mountains can move but not the faith of this believer. Hujr Ibn Adi (r.a.) and his friends (r.a.) faced terrible torture from Mu'awiyah but they didn't budge from their faith.

Then Imam ('a) proceeds to cite evidences of mastership from the Holy Qur'an. The Messenger of Allah (S) has ordered for the mastership of Amir al-Mu'minin ('a). One should believe from the heart, not only apparently. If somebody does not believe from the heart, he is not a believer (as per the verse of Surah Nisaa).

Objection: Is the Messenger of Allah (S) mustajaab al-da'wah (i.e. one whose supplication is accepted) or not?

Answer: It's clear that he (S) is so.

Objection: They object then this tradition is incorrect because many people abandoned him. But they were not abandoned.

Answers: There are two answers for this:

1) The Holy Qur'an says,

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

“He (Allah) said: Indeed, the supplication of you two has been accepted, so be firm and don’t follow the path of those who don’t know” (Surah Yunus, 10:89).

But in the traditions, it has come that their supplication was accepted after forty years.

ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَجَلَّ قَدْ أُجِيبَتْ دَعْوَتُكُمَا وَبَيْنَ أَخَذَ فِرْعَوْنُ أَرْبَعِينَ عَامًا

(Al-Kafi, vol. 2, p. 489, H. 5). Is this verse fabricated?

2) Are materialistic matters more important than spiritual ones? Who is more successful; the one who eats well but does not pray or the one who eats simple bread but prays? A true believer, inwardly and outwardly, but poor is better than a rich but irreligious man. Is it not so? Who is the loser? Similarly, the Muslims were abandoned in spiritual matters and those of knowledge. If material belongings were so important, Allah would have given his most beloved creature (S) all material pleasures.

References

1. Bihar al-Anwar, vol. 23, p. 102, H. 11
2. Basharah al-Mustafa (S) Le Shi'ah al-Murataza ('a) by 'Imad ud-Din al-Tabari (r.a.) [a 6th century scholar] p. 129)

[1] [1]

SHARES

108. Best Is He Who Treats The Ahl Al-Bayt ('A) Well

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِي مِنْ بَعْدِي

Abu Hurairah (l.a.) reports that the Messenger of Allah (S) said,

“The best of you is the one who is the best of you in his dealings with my family after me.”

Note

It is said that **والفضل ما شهدته به الأعداء** (Excellence is when your enemy praises you). Thus, the standard and criterion of goodness and evil is his behavior towards the Ahl al-Bayt (‘a). If his behavior is positive, he is good; God forbid, if it is otherwise, then he is evil. And in both sides, good as well as evil, there are levels. ‘After me’ implies after the martyrdom of the Holy Prophet (S) till the Day of Judgment.

References

1. Bihar al-Anwar, vol. 23, p. 104, H. 1
2. Bashaarah al-Mustafa (S) Le Shi’ah al-Murtaza (‘a) by ‘Imad ud-Din al-Tabari (r.a.) [a 6th century scholar] p. 39)

[1] [1]

SHARES

109. No Worship Without Mastership

الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ إِنَّ اللَّهَ افْتَرَضَ خَمْسًا وَلَمْ يَفْتَرِضْ إِلَّا حَسَنًا جَمِيلًا الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالصَّيَّامَ وَالْأَيْتَنَّا أَهْلَ الْبَيْتِ فَعَمِلَ النَّاسُ بِأَرْبَعٍ وَاسْتَخَفُّوا بِالْخَامِسَةِ وَاللَّهُ لَا يَسْتَكْمِلُوا الْأَرْبَعَةَ حَتَّى يَسْتَكْمِلُوهَا بِالْخَامِسَةِ

Imam ‘Ali Ibn al-Husayn (‘a) says,

“Surely, Allah has made obligatory five things and He has not made obligatory except good and beautiful things. Prayers, poor-rate, Hajj, fasting and the mastership of us Ahl al-Bayt (‘a). The people acted on four but took the fifth lightly. By Allah! The (first) four will not be completed till they complete them by the fifth.”

Note

Allah is the All-Knowing Who knows what is good and what is bad for His creatures. He is also the Wise and Just Who puts everything in its place. If something is not fruitful for man, He will not make it obligatory. If something is not harmful, He will not prohibit it. He is not unjust to anyone even for an atom-weight. He is Needless and Self-sufficient. Therefore, when He orders His servants to establish prayers, He knows that prayers are good and beautiful for His servants. He is not in need of prayers that He ordered them for His benefit. He does not intend to trouble His servants because He is not unjust.

Thus, everything that He makes obligatory is good and beautiful. When the goodness and beauty of a thing is intense, Allah makes it obligatory. When it is not so intense, He makes it recommended. For an obligatory act, there are levels and the same applies for recommended actions as well. When an action is neither good nor bad, neither beautiful nor ugly, He simply makes it permissible for the servants. When an act is ugly and bad but not extreme in its intensity, He makes it abominable and when it is extremely intense in its ugliness and evil, He makes it prohibited.

Why Khums is not mentioned in the above tradition? The reason is that Khums is an off-shoot of Zakaat. Just as he has not mentioned Umrah because Umrah is a supplementary for Hajj.

The fifth is the mastership of the Ahl al-Bayt (‘a). It is necessary that people should accept their mastership; they cannot afford to disobey or defy them or bear enmity against them. But the people did not pay heed to it. Although, the four without the fifth are incomplete. In other words, Allah will not accept these four without the fifth.

Is prayer more important or mastership of Ahl al-Bayt (‘a)?

No doubt, mastership is more important because without it prayers will not be accepted. The same applies for the other acts of worship. Moreover, it is the Imam (‘a) who guides the people to the more correct way of performing all the acts of worship. But this by no means implies that a follower of Ahl al-Bayt (‘a) should take his prayer lightly. For, the Ahl al-Bayt (‘a) were an embodiment of divine worship and also exhorted their followers towards prayers saying that their intercession will not reach to those who take their prayers lightly.

Then why has Imam (‘a) placed it after the four acts of worship?

Considering the understanding and comprehension levels of the people is a very important thing. Otherwise, people will wage a war against the Imam (‘a). For example, there is a tradition in Bukhari, where the Holy Prophet (S) addressed A’yisha as follows:

يَا عَائِشَةُ، لَوْلَا قَوْمُكَ حَدِيثُ عَهْدِهِمْ، قَالَ ابْنُ الزُّبَيْرِ بِكُفْرٍ، لَنَقَضْتُ الْكَعْبَةَ فَجَعَلْتُ لَهَا بَابَيْنِ بَابٌ يَدْخُلُ النَّاسُ، وَبَابٌ يَخْرُجُونَ

“O Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity), I would have dismantled the Ka’bah and would have made two doors in it; one for entrance and the other for exit.” (Bukhari, Kitab al-Ilm, Hadith 126)

The Ka’bah had two doors since its inception. But the pagans shut one door and kept only one door. The Holy Prophet (S) intended to restore it to its original divine state but he (S) feared that the people would not be able to digest this matter and it would lead to internal strife in the society.

Similarly, in the above narration, Imam al-Sajjad (‘a) has kept the most important thing at the end of the duties. For, had he (‘a) kept mastership ahead of prayers, some stupid people would have risen against him saying that he has disbelieved and would have gathered to kill him (‘a).

Was it right for Imam al-Sajjad (‘a) to present Islam in its distorted form (as in the above narration)?

The answer is NO. Then why he has done it in this narration? He has not presented it in its distorted form; actually, he (‘a) has presented it in its actual form. Although he (‘a) has mentioned mastership in the end, yet by mentioning that none of the acts will be accepted without mastership, he (‘a) has clearly underlined its importance.

Hadith Saqlain is narrated by both the sects copiously. The chains are of various kinds and the sentences too. Scholars have written independent treatises on this tradition. We have presented here only one narration from one chain and left the others for the sake of brevity.

References

1. Bihar al-Anwar, vol. 23, p. 105, H. 4
2. Basharah al-Mustafa (S), p. 108

[1] [1]

SHARES

110. Two Precious Things

أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي وَ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي إِلَّا وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ

Abu Saeed al-Khudri reports that the Messenger of Allah (S) said,

“I am leaving behind you two precious things; if you fasten unto both of them, you will NEVER be deviated after me. One of them is greater than the other. The Book of Allah is the extended rope from the sky to the earth and my progeny, my Ahl al-Bayt (‘a). Beware! The two will not be separated from each other they meet me at the Pond.”

Note

The Holy Qur'an is present in the libraries and houses of the disbelievers. Books of traditions too abound in their libraries. But do they fasten unto them? No. Hence, these are not a source of guidance for them. In most of the Muslim cities and countries too, the same applies. They don't fasten unto them.

Extended rope is a metaphorical term used here. It means it is the thing to be fastened unto.

You will never see any contradiction between the teachings of the Holy Qur'an and the Ahl al-Bayt ('a) even in a single instance. You will see contradiction between the Holy Qur'an and the actions or teachings of other rulers/tyrants/despots but never with the Ahl al-Bayt ('a) till the Day of Judgment. What does this mean? It means that there is no path other than that of the Holy Qur'an and the Ahl al-Bayt ('a). Together they form the path of salvation. Independently, neither of them are self-sufficient.

References

1. Bihar al-Anwar, vol. 23, p. 106, H. 7
2. al-Tara'if of Sayyid Ibn Taawoos (r.a.), vol. 1, p. 113, H. 171

[1] [1]

SHARES

111. Reward For Loving The Ahl Al-Bayt ('A)

عَلِيٌّ عَلَيْهِ السَّلَامُ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِ حَسَنِ وَحُسَيْنٍ وَقَالَ مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ

'Ali ('a) informs that the Messenger of Allah (S) took the hands of Hasan and Husayn and said, Whoever loves me, loves these two and loves their parents, he will be with me at my level in Paradise.

Note

Here, there's a question.

Is mere love enough? Many non-Muslims love the Ahl al-Bayt ('a). Their love – not mastership – of the Holy Prophet (S) and Ahl al-Bayt ('a). Will they be with them ('a) in the Paradise?

The answers are as follows:

- 1) This sentence of the Holy Prophet (S) is conditional. That is, whoever loves these infallible guides ('a) but with the condition of Islam.
- 2) This tradition says that 'he will be with me on the Day of Judgment'; it does not say that he will be with me in Paradise. It is also possible that the Holy Prophet (S) intercedes on his behalf and he goes to Paradise. One who is ignorant and qaasir (not enemy and muqassir), perhaps he will be tested once again in the hereafter and can go to Paradise if he passes that test. If it is argued that in another narration it is mentioned that he will be with me in Paradise, then the same narration also stipulates that if he follows my Sunnah.

References

1. Bihar al-Anwar, vol. 23, p. 116, H. 27
2. Kashf al-Ghumma fi Ma'rifat al-A'imma, vol. 1, p. 90

[1] [1]

SHARES

112. War And Peace Of Ahl Al-Bayt ('A)

عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ وَفَاطِمَةَ وَالحُسَيْنِ وَالحَسَنِ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَسَلَامٌ لِمَنْ سَالَمْتُمْ

Zaid Ibn Arqam reports that the Messenger of Allah (S) said to 'Ali, Fatimah, Hasan and Husayn (peace be on them all),

"I am at war with the one whom you fight and at peace with the one with whom you are at peace."

Note

Apparently, all the people of the cloak were together and the Prophet (S) said to them this statement in the presence of other Muslims.

Whoever is your enemy, I am his enemy and whoever is at peace with you I am at peace with him.

"You" means all the Imams ('a).

We should go through the annals of history and classify the people whether they were friends/supporters/helper of Ahl al-Bayt (‘a) or their enemies? We should be very clear in our minds as to where we must align ourselves, regardless of our preconceived notions and beliefs.

References

1. Bihar al-Anwar, vol. 23, p. 116, H. 28
2. Shawahid al-Tanzil, vol. 2, p. 44 under the verse of Tathir

[1] [1]

SHARES

113. Ahl Al-Bayt (‘A) Are The Door Of Hettah

عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ دَانَ بَدِينِي وَ سَلَكَ مِنْهَا جِي وَ اتَّبَعَ سُنَّتِي فَلَيْدِنْ بِتَفْضِيلِ الْأَنْمَةِ
مِنْ أَهْلِ بَيْتِي عَلَى جَمِيعِ أُمَّتِي فَإِنَّ مَثَلَهُمْ فِي هَذِهِ الْأُمَّةِ مَثَلُ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ

‘Ikrimah narrates from Ibn ‘Abbas that the Messenger of Allah (S) said,

“Whoever believes in my religion, treads my path and follows my Sunnah, he MUST believe in the superiority of the Imams (‘a) from my Ahl al-Bayt (‘a) upon my entire nation. For, their likeness in this nation is like that of the Door of Hettah in the Bani Isra’il.”

Note

‘Ikrimah was known for his hatred towards the Ahl al-Bayt (‘a) and their Shiites. Here, Ibn ‘Abbas implies ‘Abd Allah because ‘Abbas – the uncle of the Holy Prophet (S) – had many sons, from whom ‘Abd Allah was the most famous among the people and the knowledgeable. But Ibn ‘Abbas was not totally loyal to ‘Ali (‘a). Whoever refers to his life will realize this fact.

Coming to the tradition, whoever believes that any of the preceding three rulers were superior to Amir al-Mu’minin (‘a) are NOT Muslims in the light of this tradition.

The Bani Isra’il were ordered to enter the door of Hettah so that their sins would be forgiven and whoever entered it saying Hettah would be forgiven. The Holy Qur’an has mentioned about it.

وَ إِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَ ادْخُلُوا الْبَابَ سُجَّدًا وَ قُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَ

“And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others)” (Surah al-Baqarah, 2:58 and Surah al-A’raaf, 7: 161).

وَ ادْخُلُوا الْبَابَ الْقَرِيَّةَ سَجْدًا مَثَلُ اللَّهِ تَعَالَى عَلَى الْبَابِ مِثَالُ مُحَمَّدٍ وَعَلِيٍّ وَ أَمَرَهُمْ أَنْ يَسْجُدُوا تَعْظِيمًا لِذَلِكَ الْمِثَالِ وَ أَنْ يُجِدِّدُوا عَلَى أَنْفُسِهِمْ بَيَعَتَهُمَا وَ ذَكَرَ مَوَالِيَهُمَا وَ لِيَذْكُرُوا الْعَهْدَ وَ الْمِيثَاقَ الْمَأْخُودَيْنِ عَلَيْهِمْ لَهُمَا وَ قُولُوا حِطَّةً أَيْ قُولُوا إِنَّ سُجُودَنَا لِلَّهِ تَعْظِيمًا لِمِثَالِ مُحَمَّدٍ وَعَلِيٍّ وَ اعْتِقَادًا لَوْلَايَتِهِمَا حِطَّةً لِدُنُوبِنَا وَ مَحْوٌ لِسَيِّئَاتِنَا قَالَ اللَّهُ تَعَالَى نَغْفِرْ لَكُمْ أَيْ بِهَذَا الْفِعْلِ خَطَايَاكُمْ السَّالِفَةَ وَ نُزِيلُ عَنْكُمْ آثَامَكُمْ الْمَاضِيَةَ وَ سَنَزِيدُ الْمُحْسِنِينَ مَنْ كَانَ فِيكُمْ لَمْ يُقَارَفِ الذُّنُوبَ الَّتِي قَارَفَهَا مَنْ خَالَفَ الْوَلَايَةَ وَ ثَبَّتَ عَلَى مَا أَعْطَى اللَّهُ مِنْ نَفْسِهِ مِنْ عَهْدِ الْوَلَايَةِ فَإِنَّا نَزِيدُهُمْ بِهَذَا الْفِعْلِ زِيَادَةَ دَرَجَاتٍ وَ مَثُوبَاتٍ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ سَنَزِيدُ الْمُحْسِنِينَ قَوْلُهُ عَزَّ وَ جَلَّ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ أَيْ لَمْ يَسْجُدُوا كَمَا أُمِرُوا وَ لَا قَالُوا مَا أُمِرُوا وَ لَكِنْ دَخَلُوهَا مِنْ مُسْتَقْبَلِهَا بِأَسْتَاهِهِمْ وَ قَالُوا هِنَا سَمَقَانَا أَيْ حِنْطَةٌ حَمْرَاءُ يُنْقُونَهَا أَحَبُّ إِلَيْنَا مِنْ هَذَا الْفِعْلِ وَ هَذَا الْقَوْلِ

(Bihar al-Anwar, vol. 13, p. 182, H. 19 narrating from Tafsir al-Imam (‘a), p. 259, H. 127)

“Allah the High imprinted the images of Muhammad (S) and ‘Ali (‘a) on the door and ordered them (viz. the Isra’ilis) that they should prostrate to these images out of reverence and they should renew for themselves their allegiance and the mention of their mastership and that they should remember the pledge and promise which was taken from them concerning these two and say “Hettah” i.e. say ‘Verily our prostration for Allah in reverence for the images of Muhammad (S) and ‘Ali (‘a) and our belief in their mastership is a cause for the removal of our sins and erasure of misdeeds. Allah the High says ‘We will forgive for you’ i.e. with this act your sins’ of the past and remove your vices of yore ‘and soon we shall increase for the good-doers’ whoever among you did not commit the sin committed by those who opposed the mastership and was steadfast on what Allah granted him from His side from the covenant of mastership, We will increase their grades and rewards on account of this action. And this is the meaning of the word of Allah – Mighty and Majestic be He – ‘and soon we shall increase for the good-doers’. The word of Allah – Mighty and Majestic be He – ‘Then the unjust ones changed the word to other than what was said to them’ i.e. they did not prostrate as they were ordered and they did not utter what they were commanded but they entered it from its front on their backs and instead they uttered ‘red wheat that they clean is dearer to us than this action and this word.’

Thus, whoever intends to enter the city of the Holy Prophet (S), he must enter it through the door ordained by him (S).

The door of Hettah for Bani Isra’il was made of wood. So, is a door of wood superior to Ahl al-Bayt (‘a)? Entering through this wooden door can be the cause of Allah’s satisfaction but entering through the Ahl al-Bayt (‘a) cannot be the cause of His satisfaction? Take lesson, O people of wisdom!

References

1. Bihar al-Anwar, vol. 23, p. 119, H. 39
2. Al-Amali of Shaikh al-Saduq (r.a.), p. 74, 17th Majlis

[1] [1]

SHARES

114. Ahl Al-Bayt ('A) Are The Ark Of Salvation

صَعِدَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَلَى دَرَجَةِ الْكَعْبَةِ حَتَّى أَخَذَ بِحَلْقَةِ الْبَابِ ثُمَّ أَسْنَدَ ظَهْرَهُ إِلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ أَنْكَرَنِي فَأَنَا أَبُو ذَرٍّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَرَكَهَا هَلَكَ وَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ اجْعَلُوا أَهْلَ بَيْتِي مِنْكُمْ مَكَانَ الرَّأْسِ مِنَ الْجَسَدِ وَ مَكَانَ الْعَيْنَيْنِ مِنَ الرَّأْسِ فَإِنَّ الْجَسَدَ لَا يَهْتَدِي إِلَّا بِالرَّأْسِ وَ لَا يَهْتَدِي الرَّأْسُ إِلَّا بِالْعَيْنَيْنِ

One day, Abu Dharr (r.a.) ascended on the steps of the Ka'bah till he held the latch of the door; thereafter, he leant his back towards it (i.e. Ka'bah) and addressed (the people) thus, "O People! Whoever knows me then indeed he knows me and whoever does not know me, then I am Abu Dharr. I heard the Messenger of Allah (S) say,

'The likeness of my Ahl al-Bayt ('a) in this nation is like the Ark of Noah ('a). Whoever boards it will be saved and whoever leaves it will be destroyed.'

And I heard the Messenger of Allah (S) say,

'Make my Ahl al-Bayt ('a) to you like the head is to the body and the eyes are to the head. Surely, the body cannot be guided without the head and the head cannot be guided without the eyes.'

Note

Rafi' the narrator of this narration is the slave of Abu Dharr. When Abu Dharr says, 'I am Abu Dharr', he was implying that I am no ordinary person; I am speaking the truth and Holy Prophet (S) has testified for this.

As is well-known, Abu Dharr was openly criticizing the rulers after the Holy Prophet (S). Abu Dharr was not in need of any witness as the Holy Prophet (S) had testified for him that

مَا أَظَلَّتِ الْخَضِرَاءُ وَلَا أَقَلَّتِ الْغُبَرَاءُ عَلَى ذِي لَهْجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ

“Trees don’t shadow and dust does not fall on a speaking person more truthful than Abu Dharr’.

But Usman Ibn Affaan asked Abu Dharr for a witness. So he brought ‘Ali (‘a) and Miqdad as witnesses. Apparently, Usman accepted their witnesses in favour of Abu Dharr. But later, he acted against all of these persons.

All those who have abandoned the Ahl al-Bayt (‘a) are drowned and destroyed.

The position of the Ahl al-Bayt (‘a) is like the head to the body and the eyes to the head. When man walks, true that he walks with his legs and when he buys something, he does it so with his hands. But in all this process, you look at his face and while talking with him, you look at these eyes. This narration shows that guidance is not possible without the Ahl al-Bayt (‘a). If you want guidance for this world as well as the hereafter, go to the Ahl al-Bayt (‘a).

References

1. Bihar al-Anwar, vol. 23, p. 121, H. 43
2. Amali of Shaikh al-Tusi (r.a.), p. 482, 17th Majlis

[1] [1]

SHARES

115. Truth Must Be The Criterion Not Personalities

أَبَانُ بْنُ أَبِي عِيَّاشٍ دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ (ع) وَعِنْدَهُ أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَائِلَةَ صَاحِبُ رَسُولِ اللَّهِ (ص) وَكَانَ مِنْ خِيَارِ أَصْحَابِ عَلِيٍّ (ع) وَلَقِيتُ عِنْدَهُ عُمَرَ بْنَ أَبِي سَلَمَةَ ابْنَ أُمِّ سَلَمَةَ زَوْجَةَ النَّبِيِّ (ص) فَعَرَضْتُ عَلَيْهِ كِتَابَ سُلَيْمِ بْنِ قَيْسٍ فَقَالَ لِي صَدَقَ سُلَيْمٌ رَحِمَهُ اللَّهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّهُ يَضِيقُ صَدْرِي بِبَعْضِ مَا فِيهِ لِأَنَّهُ هَلَكَ أُمَّةٌ مُحَمَّدٌ (ص) رَأْسًا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ رَأْسًا وَالتَّابِعِينَ غَيْرُكُمْ أَهْلُ الْبَيْتِ وَشِيعَتُكُمْ فَقَالَ يَا أَخَا عَبْدِ الْقَيْسِ أَمَا بَلَغَكَ أَنَّ رَسُولَ اللَّهِ (ص) قَالَ إِنْ مَثَلَ أَهْلُ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مِنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَكَمَثَلِ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ فَقُلْتُ نَعَمْ فَقَالَ مَنْ حَدَّثَكَ فَقُلْتُ سَمِعْتُهُ مِنْ أَكْثَرِ مِنْ مِائَةٍ مِنَ الْفُقَهَاءِ فَقَالَ مِمَّنْ فَقُلْتُ سَمِعْتُهُ مِنْ حُبَيْشِ بْنِ الْمُعْتَمِرِ وَذَكَرَ أَنَّهُ سَمِعَهُ مِنْ أَبِي ذَرٍّ وَهُوَ آخِذٌ بِحُلْفَةِ الْكَعْبَةِ يُنَادِي بِهِ نِدَاءً يَرُودُهُ عَنْ رَسُولِ اللَّهِ (ص) فَقَالَ وَمِمَّنْ فَقُلْتُ وَمِنْ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ أَنَّهُ سَمِعَ مِنْ أَبِي ذَرٍّ وَمِنْ الْمُقْدَادِ بْنِ الْأَسْوَدِ وَمِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ (ع) فَقَالَ وَمِمَّنْ فَقُلْتُ وَمِنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَ عَلْقَمَةَ بْنِ قَيْسٍ وَ أَبِي ظُبْيَانَ

الْحُسَيْنِيَّ وَ مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى كُلُّ هَؤُلَاءِ أَخْبَرَنِي أَنَّهُ سَمِعَهُ مِنْ أَبِي ذَرٍّ قَالَ أَبُو الطُّفَيْلِ وَ عُمَرُ بْنُ أَبِي سَلَمَةَ وَ نَحْنُ وَ اللَّهُ سَمِعْنَاهُ مِنْ أَبِي ذَرٍّ وَ سَمِعْنَاهُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْمُقْدَادِ وَ سَلْمَانَ ثُمَّ أَقْبَلَ عُمَرُ بْنُ أَبِي سَلَمَةَ فَقَالَ وَ اللَّهُ لَقَدْ سَمِعْتُهُ مِمَّنْ هُوَ خَيْرٌ مِنْ هَؤُلَاءِ كُلِّهِمْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ إِذْ نَادَى وَ وَعَاهُ قَلْبِي فَأَقْبَلَ عَلِيُّ بْنُ الْحُسَيْنِ ﷺ فَقَالَ أَوْ لَيْسَ هَذَا الْحَدِيثُ وَحْدَهُ يَنْتَظِمُ جَمِيعَ مَا أَفْطَعَكَ وَ عَظُمَ فِي صَدْرِكَ مِنْ تِلْكَ الْأَحَادِيثِ اتَّقِ اللَّهَ يَا أَخَا عَبْدِ الْقَيْسِ فَإِنْ وَضَحَ لَكَ أَمْرٌ فَأَقْبِلْهُ وَ إِلَّا فَاسْكُتْ تَسْلَمَ وَ رُدَّ عَلَيْهِ إِلَى اللَّهِ فَإِنَّكَ بِأَوْسَعِ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

Aban Ibn Abi Ayyash is the narrator of the book Sulaym Ibn Qais directly. He reports, “I went to Imam al–Sajjad (‘a) and inquired about his opinion concerning this book. At that moment, Abu al–Tufail Amir Ibn Waathelah – a companion of the Holy Prophet (S) and a very good companion of ‘Ali (‘a) – was sitting with him (‘a). There, I also met ‘Umar Ibn Abi Salamah, the son of Umm Salamah the wife of the Holy Prophet (S). [Umm Salamah before her marriage to the Holy Prophet (S) was married to a man called Abu Salamah, from whom she had a son called ‘Umar. This ‘Umar was a nice man and was trained and brought up in the house of the Holy Prophet (S)].

I presented to him (‘a) the Book of Sulaym. Imam (‘a) said, “Sulaym – may Allah have mercy on him –has spoken the truth.”

I said, “May I be held your ransom! Some concepts in it straiten my heart. For, in it is the destruction of the nation of Muhammad (S) including the top Muhajirin, Ansar and the Tabi’un except you Ahl al–Bayt (‘a) and your Shiites.”

Imam (‘a) replied, “O brother of Abd al–Qais! Have you not heard that the Messenger of Allah (S) said, ‘Surely, the likeness of my Ahl al–Bayt (‘a) is like that of the Ark of Noah in his nation? Whoever boards it will be saved and whoever is left behind will be drowned and the likeness of the door of Hettah in the Bani Isra’il?”

I replied in the affirmative.

He (‘a) asked, “Who has narrated to you?”

I answered that I have heard it from more than hundred learned scholars.

He (‘a) inquired again, “Like whom?” (i.e. give some examples)

I said, “I have heard it from Hubaish (or Hanash) Ibn al–Mu’tamir and he mentioned that he had heard it from Abu Dharr while he was holding the latch of the door of the Ka’bah calling out loudly that he had heard it from the Messenger of Allah (S).”

Imam (‘a) asked, “And from who else?”

I answered, “Al–Hasan Ibn Abi al–Hasan al–Basri who heard it from Abu Dharr and from Miqdad Ibn

Aswad and ‘Ali Ibn Abi Talib (‘a).”

(Al-Hasan al-Basri was an erratic (متقلبة) personality. There is a personality that is unstable (قلقة) and there is an erratic one. The latter stems from natural short-coming (قصور) while the former is due to one’s weakness in faith (نقص). The latter needs someone to guide him, otherwise he gets swayed by anyone. But the former is like a chameleon who changes his colour as per his convenience and material/worldly benefits. Al-Hasan al-Basri initially was among the supporters of ‘Ali (‘a) but later, became the backer of the Umayyads like Marwan and his governor Hajjaj Ibn Yusuf (l.a.). He openly voiced his support for both these tyrants. So much so that it is said, “But for the sword of Hajjaj and the tongue of al-Hasan al-Basri, the government of Marwan couldn’t have stabilized (لو لا سيف الحجاج و لسان الحسن البصري لم يستقم الحكم الاموي المرواني).” Amir al-Mu’minin (‘a) had even called him as the Samari of this nation. Al-Hasan al-Basri has narrated the above narration during his period in truth).

He (‘a) asked, “From who else?”

I replied, “From Saeed Ibn al-Musayyeb, Alqamah Ibn Qais, Abu Zabyaan al-Janbi (al-Janb was an Arabian family) and Abd al-Rahman Ibn Abi Lailaa, all of whom reported that they heard from Abu Dharr.”

At this, Abu al-Tufail and ‘Umar Ibn Abi Salamah intervened, “By Allah! We have also heard it from Abu Dharr and we have also heard it from ‘Ali (‘a), Miqdad and Salman.”

Thereafter, ‘Umar Ibn Abi Salamah turned towards me and said, “I have heard it from the one who is superior to all of these. I heard it from the Messenger of Allah (S). I heard him (S) when he said loudly and my heart retained it.”

Then Imam ‘Ali Ibn al-Husayn (‘a) turned towards me and asked,

“Is this narration alone not enough to pacify all that bothers you and is great in your heart than all these (other) narrations (recorded in the Book of Sulaym)? Fear Allah! O Brother of Abd al-Qais, if a matter is clear for you, accept it and if not, keep quiet, you will be safe and refer its knowledge to Allah because with you (is the license to leave the matter due to ignorance) is whatever is vaster than the heavens and the earth.”

Note

Abd al-Qais is the name of the narrator’s family. If the matter is clear, then accept it. That is, even if the whole world is against you like about Prophet Ibrahim (‘a) the Noble Qur’an says he was a single nation (أمة واحدة).

Reference

1. Bihar al-Anwar, vol. 23, p. 124, H. 52

[1] [1]

SHARES

116. Ahl Al-Bayt ('A) Are Allah's Extended Rope

قَالَ النَّبِيُّ ﷺ فَاطِمَةُ بِهِجَةُ قَلْبِي وَابْنَاهَا ثَمَرَةُ قُودِي وَبَعْلُهَا نُورُ بَصَرِي وَالْأَكِمَّةُ مِنْ وَلَدِهَا أَمْنَاءُ رَبِّي وَحَبْلٌ مَمْدُودٌ
بَيْنَهُ وَبَيْنَ خَلْقِهِ مَنْ اعْتَصَمَ بِهِمْ نَجَا وَمَنْ تَخَلَّفَ عَنْهُمْ هَوَى

The Holy Prophet (S) said,

“Fatimah is the joy of my heart. Her two sons (Hasan and Husayn) are the fruits of my heart. Her husband is the light of my eyes and the Imams from her progeny are the trustees of my Lord, an extended rope between Him and His creatures. Whoever fastens unto them will be saved and whoever lags behind them will be destroyed.”

Note

The Holy Prophet (S) never spoke of his own desire. He spoke only what was revealed to him (S). Revelation was sometimes terminological like the Holy Qur'an and sometimes it was not part of the Noble Qur'an; rather, it was Hadith Qudsi and sometimes it was his saying and part of his Sunnah. Thus, this tradition is not an expression of love of a father for his daughter or for his grandsons or his son-in-law or his descendants.

Trustees of my Lord in this narration means in their word, action and silence they should be relied upon and there is no exception to this. They are trustees in all matters i.e. their trusteeship is absolute.

[The question here is, “Why did the Holy Prophet (S) attribute the Imams ('a) to Fatimah (s.a.) and not to 'Ali ('a)?” Perhaps, the Holy Prophet (S) was relied upon by the Muslims at least apparently. But they did not show such faith in 'Ali ('a) even apparently because of their jealousy and hatred towards him. Their words and actions prove this fact as they believe that his predecessors were superior to 'Ali ('a)!! Therefore, if the Imams ('a) are attributed to the daughter of the Holy Prophet (S), at least they will show some apparent respect for the Imams ('a).]

References

1. Bihar al-Anwar, vol. 23, p. 110, H. 16
2. Al-Tara'if of Sayyid Ibn Taawoos (r.a.), vol. 1, p. 117, H. 180

[1] [1]

SHARES

117. Benchmarks For Success And Failure

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ لِ عَلِيِّ بْنِ أَبِي طَالِبٍ يَا عَلِيُّ أَنَا مَدِينَةُ الْحِكْمَةِ وَأَنْتَ بَابُهَا وَلَنْ تُؤْتَى الْمَدِينَةُ إِلَّا مِنْ قِبَلِ الْبَابِ وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُكَ لِأَنَّكَ مِنِّي وَأَنَا مِنْكَ لَحْمُكَ مِنْ لَحْمِي وَدَمُكَ مِنْ دَمِي وَرُوحُكَ مِنْ رُوحِي وَسَرِيرَتُكَ سَرِيرَتِي وَعَلَانِيَتُكَ عَلَانِيَتِي وَأَنْتَ إِمَامُ أُمَّتِي وَخَلِيفَتِي عَلَيْهَا بَعْدِي سَعِدَ مَنْ أَطَاعَكَ وَشَقِيَ مَنْ عَصَاكَ وَرَبِحَ مَنْ تَوَلَّاكَ وَخَسِرَ مَنْ عَادَاكَ وَفَارَزَ مَنْ لَزَمَكَ وَهَلَكَ مَنْ فَارَقَكَ مِثْلُكَ وَمِثْلُ الْأَيْمَةِ مِنْ وَلَدِكَ بَعْدِي مِثْلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَمِثْلُكُمْ مِثْلُ النُّجُومِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ إِلَى يَوْمِ الْقِيَامَةِ

Ibn ‘Abbas chronicles that the Messenger of Allah (S) said to ‘Ali Ibn Abi Talib (‘a),

“O ‘Ali! I am the city of wisdom and you are its gate. The city is not approached but from its gate. He has lied who thinks that he loves me but hates you because you are from me and I am from you. Your flesh is my flesh and your blood is my blood. Your soul is my soul, your secret is my secret and your apparent is my apparent. You are the Imam of my nation and my Caliph upon it after me. Fortunate is he who obeys you and wretched is he who disobeys you. Winner is he who accepts your mastership and loser is he who bears enmity against you. Successful is he who fastens unto you and destroyed is the one who separates from you. Your likeness and the likeness of the Imams (‘a) from your progeny after me is like that of the Ark of Noah. Whoever boards it will be saved and whoever lags behind will drown. The likeness of you Imams (‘a) is that of the stars; whenever one star disappears another star appears (and this shall continue) till the Day of Judgment.”

Note:

In the above tradition, the word ‘wisdom’ (حكمة) is neither in the meaning of medicine nor philosophy. Rather, one of meanings is to ‘put a thing in its place’ in this world as well as the hereafter including its worlds like the Barzakh, the A’raaf, the Heaven and the Hell. Thus, wisdom cannot be found in any other place except here viz. the Messenger of Allah (S) and Amir al-Mu’minin (‘a).

“You are from me and I am from you” is the same concept as propounded in the Verse of Malediction

(Mubahalal). This being from the same self is not restricted to any one aspect of the personality. Rather, it talks about all its aspects. Thus, apparently there are two bodies but the original existence (light and self) is one reality. There are many references for this fact. “I and ‘Ali from the same light”. Till Abdul Muttalib they were in one loin. Thereafter, this light was split into ‘Abd Allah and Abu Talib (peace be on them both). There should be no astonishment at such traditions.

‘Successful is he who fastens unto you and destroyed is the one who separates from you’ also grades. The level of Salman’s success was different from that of Abu Dharr. The same applies for destruction.

The series of guides will continue till the Day of Judgment. Imam Mahdi (aj) is the last of them. Today, like in the times of previous Imams (‘a), it is the duty of the people to contact their Imam (‘a). For example, ‘Ali (‘a) did not contact Salman. The latter contacted ‘Ali (‘a) and obeyed his instructions. But today, it is he (aj) who visits whosoever he wishes. Thus, in reality, it is not occultation but manifestation with all its intensity. Imam (aj) will appear for the general masses at the time of reappearance. Thereafter, he (aj) will be martyred. Imam Husayn (‘a) will come instantly and the period of Raj’ah will start.

References

1. Bihar al-Anwar, vol. 23, p. 125, H. 53
2. Amali of Shaikh al-Saduq (r.a.), p. 125, 26th Majlis, p. 269, 45th Majlis
3. Kamal al-Deen, vol. 1, p. 241, Chapter 22, H. 65

[1] [1]

SHARES

118. Denial Of ‘Ali (‘A) Is Denial Of Allah

قَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ أَنْتَ أَخِي وَوَارِثِي وَوَصِيِّي وَخَلِيفَتِي فِي أَهْلِي وَأُمَّتِي فِي حَيَاتِي وَبَعْدَ مَمَاتِي مُحِبُّكَ
مُحِبِّي وَمُبْغِضُكَ مُبْغِضِي يَا عَلِيُّ أَنَا وَأَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ يَا عَلِيُّ أَنَا وَأَنْتَ وَالْأَئِمَّةُ مِنْ وَلَدِكَ سَادَةُ فِي الدُّنْيَا وَ
مُلُوكُ فِي الْآخِرَةِ مَنْ عَرَفَنَا فَقَدْ عَرَفَ اللَّهَ وَمَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَجَلَّ

The Messenger of Allah (S) said,

“O ‘Ali! You are my brother, my heir, my successor and my Caliph in my family and my nation during my life and after my death. One who loves you loves me and one who hates you hates me. O ‘Ali! I and you

are the fathers of this nation. O ‘Ali! I, you and the Imams from your progeny are the leaders in this world and kings in the hereafter. Whoever knows us then indeed he has known Allah and whoever denies us has indeed denied Allah – Mighty and Majestic be He.”

Note

‘....my Caliph in my family...’ is important. If the wives of the Prophet (S) violated the conditions of marriage after his (S) martyrdom, the right of divorce was in the hands of ‘Ali (‘a). Did he (‘a) divorce some wives of the Holy Prophet (S) after his death or not is a matter of debate among the historians and scholars.

The last sentence shows that the cognition of Allah the High is possible only through them (‘a). Their appointment is from Allah the High and hence, one who denies them has denied Him.

References

1. Bihar al-Anwar, vol. 23, p. 128, H. 59
2. Amali of Shaikh al-Saduq (r.a.), p. 657, 94th Majlis

[1] [1]

SHARES

119. ‘Ali (‘A) – The Separator Of Truth And Falsehood

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ خُذُوا بِحُجَزَةِ هَذَا الْأَنْزَعِ يَعْنِي عَلِيًّا فَإِنَّهُ الصِّدِّيقُ الْأَكْبَرُ وَهُوَ الْفَارُوقُ يُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ مَنْ أَحَبَّهُ هَدَاهُ اللَّهُ وَمَنْ أَبْغَضَهُ أَبْغَضَهُ اللَّهُ وَمَنْ تَخَلَّفَ عَنْهُ مَحَقَّهُ اللَّهُ وَمِنْهُ سِبْطَا أُمَّتِي الْحَسَنُ وَالْحُسَيْنُ وَهُمَا ابْنَايَ وَمِنْ الْحُسَيْنِ أَيْمَةُ الْهُدَى أَعْطَاهُمُ اللَّهُ عِلْمِي وَفَهَمِي فَتَوَلَّوْهُمْ وَلَا تَتَّخِذُوا وَلِيَجَةً مِنْ دُونِهِمْ فَيَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ وَمَنْ يَحِلِّ عَلَيْهِ غَضَبٌ مِنْ رَبِّهِ فَقَدْ هَوَى وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Imam Muhammad al-Baqir (‘a) reports vide his ancestors that the Messenger of Allah (S) said, “Fasten unto the belt of this man with a broad forehead viz. ‘Ali (‘a). For, he is the most truthful person and he is the distinguisher who distinguishes between truth and falsehood. Whoever loves him Allah guides him and whoever bears malice against him Allah bears malice against him. Whoever lags behind him Allah

will destroy him. From him are the two grandsons of my nation, al-Hasan and al-Husayn and they are my two sons. From Husayn ('a) are the Imams of guidance. Allah has granted them my knowledge and my understanding. So accept their mastership and don't take any confidante other than them lest the wrath of your Lord befalls you. And on whosoever the wrath of his Lord befalls indeed he is destroyed. And what is this worldly life except the provision of deception?"

Note

Truthfulness does not depend only on one's words. Rather, it also depends on one's deeds. For example, a person claims to be a Muslim but does not pray then he is not a truthful person. He is a hypocrite. So, 'Ali ('a) was truthful but not only in words but deeds as well and he was the greatest in this regard.

Faarooq means who distinguishes excessively between truth and falsehood. 'Ali ('a) was at this level especially because he was having the knowledge of the unseen due to which he could easily distinguish between truth and falsehood.

Reward and punishment are in this world, Barzakh, A'raaf and Hereafter (Paradise and Hell). One of the rewards for 'Ali's love is guidance in this world. And the punishment for bearing enmity against 'Ali is that Allah bears enmity against him.

None is allowed to enter the system of Imamah except through these twelve Imams ('a).

The enjoyments of this world are nothing except deception. What is the connection of this last sentence with the previous statements of the tradition? It means that don't allow the world to deceive you against the Imams ('a) for the sake of few days enjoyment of this deceptive world.

Is there any difference between knowledge and understanding?

Yes. Knowledge implies laws and principles while understanding is to uncover these laws and principles.

It is possible that a person does not know many laws and principles but he is able to explore and discover the rationale behind these laws.

Thus, Imams ('a) had both knowledge as well as understanding of the entire system of creation.

References

1. Bihar al-Anwar, vol. 23, p. 129, H. 60
2. Basa'ir al-Darajat, p. 53, H. 2, Chapter 23
3. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 673, H.8, Majlis 96

120. Divine Imams ('A) Never Misguide

رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَيَمُوتَ مِيتَتِي وَيَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي فَلْيَنْوَلْ عَلِيَّ بْنَ أَبِي طَالِبٍ وَذُرِّيَّتَهُ الطَّاهِرِينَ أَيْمَةَ الْهُدَى وَ مَصَابِيحَ الدُّجَى مِنْ بَعْدِهِ فَإِنَّهُمْ لَنْ يُخْرِجُوكُمْ مِنْ بَابِ الْهُدَى إِلَى بَابِ الضَّلَالَةِ

The Messenger of Allah (S) said,

‘Whoever loves that he should live my life, die my death and enter the Paradise that my Lord has promised me, then he must accept the mastership of ‘Ali Ibn Abi Talib (‘a) and his pure progeny, the Imams of guidance and the lamps in darkness after him. Surely, they will never bring you out from the door of guidance to the door of deviation and misguidance.’

Note

It is very important for a person to die a proper death on belief and faith and not an apostate.

The fate of Zubair Ibn Awamm

فَأَنفَذَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ﷺ فَلَمَّا رَأَى رَأْسَ الزَّبِيرِ وَ سَيْفَهُ قَالَ نَاوَلَنِي السَّيْفَ فَنَاوَلَهُ فَهَزَهُ وَ قَالَ سَيْفٌ طَالَمَا قَاتَلَ بِهِ بَيْنَ يَدَيَّ رَسُولَ اللَّهِ ﷺ وَ لَكِنِ الْحَيْنَ وَ مَصَارِعَ السُّوءِ ثُمَّ تَفَرَّسَ فِي وَجْهِ الزَّبِيرِ وَ قَالَ لَقَدْ كَانَ لَكَ بِرَسُولِ اللَّهِ ﷺ صَحْبَةٌ وَ مَنَّةٌ قَرَابَةٌ وَ لَكِنِ الشَّيْطَانُ دَخَلَ مَنَخْرِكَ فَأَوْرَدَكَ هَذَا الْمَوْرَدَ

The real Khariji were Talhah and Zubair. For, but for these two, the Battle of Siffin wouldn't have occurred and if there was no battle of Siffin, the Khawarij would not take place.

The Ahl al-Bayt (‘a) did not enjoy such a position only because of their relationship with the Holy Prophet (S) because there were many other close relatives who were deviated.

None except the Ahl al-Bayt (‘a) are the lamps in darkness. In the physical presence of infallible Imams (‘a), it is prohibited to use one's own jurisprudence. For example, ‘Umar Ibn al-Khattab issued an edict for the prohibition of temporary marriage (mut'ah al-nisaa) and Hajj tamattu, which were permissible during the time of the Messenger of Allah (S). He even took pride in defying this order of the Messenger of Allah (S) by saying, ‘There were two mut'ahs that were permissible during the time of the Holy

Prophet (S) but I prohibited them’. This quote is found in several books of all Muslims. Such defiance is unpardonable and beyond justification.

References

1. Bihar al–Anwar, vol. 23, p. 143, H. 96
2. Kashf al–Ghumma fi Ma’rifat al–A’imma, vol. 1, p. 105

[1] [1]

SHARES

121. Ahl Al–Bayt (‘A) Are Allah’s Chosen Ones

الرِّضَا عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنْتَ يَا عَلِيُّ وَوَلَدُكَ خَيْرَةُ اللَّهِ مِنْ خَلْقِهِ

Imam al–Ridha’ (‘a) reports vide his holy ancestors (‘a) that the Messenger of Allah (S) said,

“You, O ‘Ali, and your sons are the chosen ones of Allah from His creatures.”

Note

Since the infallible Imams (‘a) were the best and greatest, Allah the Almighty has chosen them. Had others been superior, certainly Allah the High out of His prudence, knowledge and justice would have chosen them. Now, when it is established that they are the most superior and chosen ones, isn’t it obligatory upon the people to follow the superior ones instead of the inferior ones?

Ibn Abi al–Hadeed – the commentator of Nahj al–Balaaghah – says (rather shamelessly), الحمد لله الذي “All praise is for Allah Who gave preference to the inferior upon the superior”.

We say, “O son of Hadeed! You can commit such an unjust act but Allah the Wise will never do such a thing since He is Wise, Knowing, Powerful and Just.”

References

1. Bihar al–Anwar, vol. 23, p. 145, H. 102
2. ‘Uyun Akhbar al–Ridha’ (‘a)

122. Salutations On The Progeny Of Muhammad

(S)

فِيمَا احْتَجَّ الرِّضَا عَلَيْهِ السَّلَامُ عَلَى عُلَمَاءِ الْعَامَّةِ فِي فَضْلِ الْعِتْرَةِ الطَّاهِرَةِ أَنَّهُ سَأَلَ الْعُلَمَاءَ فَقَالَ أَخْبِرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَسُ وَالْقُرْآنَ الْحَكِيمَ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنِ يَقُولِهِ يَسُ قَالَتِ الْعُلَمَاءُ يَسُ مُحَمَّدٌ ﷺ لَمْ يَشُكَ فِيهِ أَحَدٌ قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَى مُحَمَّدًا وَ آلَ مُحَمَّدٍ مِنْ ذَلِكَ فَضْلًا لَا يَبْلُغُ أَحَدٌ كُنْهَ وَصْفِهِ إِلَّا مَنْ عَقَلَهُ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُسَلِّمْ عَلَى أَحَدٍ إِلَّا عَلَى الْأَنْبِيَاءِ ﷺ فَقَالَ تَبَارَكَ وَ تَعَالَى سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ قَالَ سَلَامٌ عَلَى إِبْرَاهِيمَ وَ قَالَ سَلَامٌ عَلَى مُوسَى وَ هَارُونَ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ نُوحٍ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ إِبْرَاهِيمَ وَ لَا قَالَ سَلَامٌ عَلَى آلِ مُوسَى وَ هَارُونَ وَ قَالَ عَزَّ وَ جَلَّ سَلَامٌ عَلَى آلِ يَسُ يَعْنِي آلَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

Among the arguments of Imam al-Ridha' ('a) against the opposing scholars vis-à-vis the excellence of the pure progeny ('a) was that he ('a) asked the scholars, "All of you inform me about the word of Allah – Mighty and Majestic be He – Ya Seen and the Wise Qur'an. Surely, you are from the Messengers upon the right path.' Whom did He imply by His word Ya Seen?" The scholars replied, "Ya Seen is Muhammad (S). No doubt about it." Imam al-Ridha' ('a) retorted,

"Surely Allah – Mighty and Majestic be He – gave Muhammad and the progeny of Muhammad from this excellence, none can reach to the essence of his attribute except the one who uses his intellect. For, Allah – Mighty and Majestic be He – has not send salutations except on the Prophets ('a). So He – blessed and High be He – said, 'Salutations be on Noah in the worlds' and He said, 'Salutations be on Ibrahim' and He said, 'Salutations be on Musa and Haroon' but He did not say 'Salutations be on the progeny of Noah'. He did not say 'Salutations be on the progeny of Ibrahim'. He did not say, 'Salutations be on the progeny of Musa and Haroon'. But He – Mighty and Majestic be He – said, 'Salutations be on the progeny of Ya Seen.' That is, the progeny of Muhammad (S)."

Note:

From the above tradition, the least we can derive is that the Ahl al-Bayt ('a) are of the level as that of the Divine Prophets ('a) – if not more – and since the latter are infallible, the former too have to be the same.

References

1. Bihar al-Anwar, vol. 23, p. 167, H. 1
2. 'Uyun Akhbar al-Ridha' ('a)

[1] [1]

SHARES

123. Ahl Al-Bayt ('A) Are The People Of Remembrance

فِيمَا بَيَّنَّ الرِّضَا عَلَيْهِ السَّلَامُ عِنْدَ الْمَأْمُونِ مِنْ فَضْلِ الْعِتْرَةِ الطَّاهِرَةِ أَنْ قَالَ وَ أَمَّا التَّاسِعَةُ فَنَحْنُ أَهْلُ الذِّكْرِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَنَحْنُ أَهْلُ الذِّكْرِ فَاسْأَلُونَا إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَقَالَتِ الْعُلَمَاءُ إِنَّمَا عَنَى بِذَلِكَ الْيَهُودَ وَ النَّصَارَى فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ سُبْحَانَ اللَّهِ وَ هَلْ يَجُوزُ ذَلِكَ إِذَا يَدْعُونَنَا إِلَى دِينِهِمْ وَ يَقُولُونَ إِنَّهُ أَفْضَلُ مِنْ دِينِ الْإِسْلَامِ فَقَالَ الْمَأْمُونُ فَهَلْ عِنْدَكَ فِي ذَلِكَ شَرْحٌ بِخِلَافِ مَا قَالُوا يَا أَبَا الْحَسَنِ فَقَالَ عَلَيْهِ السَّلَامُ نَعَمْ الذِّكْرُ رَسُولُ اللَّهِ ﷺ وَ نَحْنُ أَهْلُهُ وَ ذَلِكَ بَيَّنَّ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَبِثُ يَقُولُ فِي سُورَةِ الطَّلَاقِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذِّكْرُ رَسُولُ اللَّهِ ﷺ وَ نَحْنُ أَهْلُهُ

Among Imam al-Ridha's ('a) explanations in front of Ma'mun (I.a.) about the superiority of the Progeny of the Prophet (S), he ('a) said, "As for the ninth (verse which is a proof of our superiority), then we are the people of remembrance about whom Allah – Mighty and Majestic be He – says, 'Then ask the people of remembrance if you don't know' so we are the people of remembrance; ask us if you are not knowing." The scholars argued, "By this, He implies the Jews and the Christians." Imam Abu al-Hasan (Ridha') ('a) retorted, "Glory be to Allah! Is this possible? In this case, they will call us towards their religion and they will say that it (their religion) is superior to Islam." At this Ma'mun interrupted, "Do you have any explanation contrary to what they are saying, O Aba al-Hasan?" He ('a) answered, "Yes. Remembrance (ذكرى) implies the Messenger of Allah (S) and we are his family (اهل). This is explained in the Book of Allah – Mighty and Majestic be He – when He says in Surah al-Talaq

'So fear Allah, O people of intellect, those who believed; indeed Allah has sent upon you a remembrance' (Surah al-Talaq, 65: 10).

'A messenger who recites for you the clear verses of Allah' (Surah al-Talaq, 65: 11).

Thus, remembrance is the Messenger of Allah (S) and we are his family."

Note

Almost all or at least most of the scholars of Ahl Tasannun suggest that people of remembrance (اهل الذكر) means people of the book (اهل الكتاب) viz. the Jews and the Christians. Here, Imam ('a) is using this verse as a proof of the superiority of the Ahl al-Bayt ('a). Thus, they are the most superior and hence, it is the duty of the entire nation to submit to them.

“Glory be to Allah” in its secondary meaning is used for expressing amazement (كلمة تعجب).

If you ask the Jews and the Christians what is right and what is wrong? Islam or Judaism/Christianity? The answer is obvious. No wise man will ever accept such an interpretation.

In the verse of Surah Talaq, which Imam ('a) has quoted as evidence, remembrance does not mean the Holy Qur'an because here it also talks about the recitation of verses which the Book does not do, it is done by the Holy Prophet (S).

Of course, even if we assume that remembrance means the Majestic Qur'an, then the Ahl al-Bayt ('a) are the people of the Holy Qur'an. Nobody knows the Book of Allah like they do, as mentioned earlier. As tradition says,

فَقَالَ أَبُو جَعْفَرٍ عليه السلام وَيْحَكَ يَا قَتَادَةَ إِنَّمَا يَعْرِفُ الْقُرْآنَ مَنْ خُوطِبَ بِهِ

(Al-Kafi, vol. 8, p. 311, H. 485)

Imam Muhammad al-Baqir ('a) said, “Woe unto you, O Qataadah! Only the addressee of the Qur'an knows it.”

There is absolutely no disagreement between the Shi'ah and Ahl Tasannun scholars that the Holy Qur'an is NOT an ordinary book which can be understood by all and sundry. It is loaded with concepts, codes, hidden meanings, knowledge of the unseen, etc. So a scholar, who is not connected to the knowledge of the unseen, even if he is an expert in Arabic literature, cannot comprehend the Holy Qur'an. Only he can understand it whom the Holy Prophet (S) has taught its esoteric meanings; and he has taught none except the Ahl al-Bayt ('a).

References

1. Bihar al-Anwar, vol. 23, p. 173, H. 2
2. 'Uyun al-Akhbar al-Ridha' ('a), vol. 1, p. 239, Chapter 23, H. 1

124. Knowledge Of Qur'an Is Only With The Ahl Al-Bayt ('A)

زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام فِي قَوْلِهِ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مَنْ الْمُعْتُونَ بِذَلِكَ قَالَ نَحْنُ قُلْتُ فَأَنْتُمْ الْمَسْئُولُونَ قَالَ نَعَمْ قُلْتُ وَنَحْنُ السَّائِلُونَ قَالَ نَعَمْ قُلْتُ فَعَلَيْنَا أَنْ نَسْأَلَكَ قَالَ نَعَمْ قُلْتُ وَ عَلَيْكُمْ أَنْ تُجِيبُونَا قَالَ لَا ذَاكَ إِلَيْنَا وَ إِنْ شِئْنَا فَعَلْنَا وَ إِنْ شِئْنَا تَرَكَنَا ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

Zurarah asked Imam Abu Ja'far al-Baqir ('a) about the word of Allah, "Ask the people of remembrance if you are not knowing." Who are implied by this?

He ('a) replied, "We."

I inquired, "So you are the ones who should be asked?"

He ('a) replied, "Yes."

I asked, "And we are the questioners?"

Again, he ('a) replied in the affirmative.

I questioned, "So, is it obligatory upon us to ask you?"

He ('a) said, "Yes."

I asked, "Is it compulsory upon you to reply to us (our question)?"

He ('a) responded, "No. This is up to us. If we please, we will reply and if we please, we will leave it." Then he ('a) recited the following verse, 'This is our grant. So, give or withhold without any account'."

Note

Here, the word remembrance is used in its first meaning viz. the Holy Qur'an. The people of Qur'an are those whose knowledge of Qur'an is complete, not based on whims and views which are certainly prone to errors. Thus, they should know the whole Qur'an, not part of it.

The last sentence is important. It is not necessary for the Imams ('a) to answer all questions. Allah has

given them the Qur'an in its entirety. He has made it obligatory for the people to question but it's not necessary for them ('a) to reply. They ('a) will see if it is ok to reply, they will do so; not otherwise. (Here, the example of giving money to Jabir and Kumait can be given).

Imam ('a) quotes the verse from Qur'an about Prophet Sulayman ('a). When for a lowly thing like worldly bounties, Allah has given the authority to Sulayman to exercise his choice, then for a spiritual bounty like knowledge, Allah will not give the Ahl al-Bayt ('a) authority?

References

1. Bihar al-Anwar, vol. 23, p. 174, H. 3
2. Tafsir 'Ali Ibn Ibrahim al-Qummi, vol. 2, p. 68

[1] [1]

SHARES

125. Hallmarks Of A Shi'ah

عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ الرِّضَا عليه السلام عَافَانَا اللَّهُ وَ إِيَّاكَ أَحْسَنَ عَافِيَتِهِ إِنَّمَا شِيعَتُنَا مَنْ تَابَعَنَا وَ لَمْ يُخَالِفْنَا وَ إِذَا خِفْنَا خَافَ وَ إِذَا آمَنَّا آمَنَ قَالَ اللَّهُ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَ قَالَ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ الْآيَةَ فَقَدْ فُرضَتْ عَلَيْكُمُ الْمَسْأَلَةُ وَ الرَّدُّ إِلَيْنَا وَ لَمْ يُفَرِّضْ عَلَيْنَا الْجَوَابُ أَوْ لَمْ تُنْهَوْا عَنْ كَثْرَةِ الْمَسَائِلِ فَأَبَيْتُمْ أَنْ تَنْتَهُوا إِيَّاكُمْ وَ ذَاكَ فَإِنَّهُ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ لِأَنْبِيَائِهِمْ قَالَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَ لَكُمْ تَسْأَلُكُمْ

Ahmad Ibn Muhammad reports, "(Imam) Abu al-Hasan al-Ridha' ('a) wrote to me,

"May Allah keep us and you safe in the best of safety! Surely, our Shiite is the one who follows us and does not disobey us. When we are fearful, he is fearful and when we are safe, he is safe. Allah says, 'Then ask the people of remembrance if you know not.' And He says, "...then why does not a group among you go to acquire deep knowledge in religion and warn their nation (till the end of the verse).' Indeed, He has made asking obligatory upon you and referring unto us but He has not made replying obligatory upon us. Have you not been prohibited from excessive questioning? But you refused to restrain yourself. Surely, many people before you have been destroyed due to their excessive questioning from their Prophets ('a). Allah says, 'O you who believe! Don't ask about things which if they are manifested for you, will hurt you.'

Note

Sometimes, in traditions, a word is used in its real and actual sense and at other times, it is used to show its higher or highest levels. For example, a tradition says,

قَالَ النَّبِيُّ ﷺ لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ

The Holy Prophet (S) said, “No prayer is performed without the Surah al-Fatihah.” Here, it is used in its real meaning.

But sometimes, it is used in its higher meanings like صَلَاةِ الْمَسْجِدِ إِلَّا فِي مَسْجِدِهِ The Holy Prophet (S) remarked, “The prayer of a mosque’s neighbor will not be valid till he prays in the mosque.” Here, it is only showing the importance of praying in a mosque. It does not mean that his prayer is void if he doesn’t pray in a mosque. It only implies that it will become more complete if he follows this advice. The same applies for the word Shi’ah or Muslim or Mu’min or Muttaqi, etc. The more a person follows, the higher his position is. It doesn’t mean that if somebody does not follow 100%, he is not a Shi’ah.

References

1. Bihar al-Anwar, vol. 23, p. 183, H. 44
2. Tafsir al-Ayyashi (r.a.), vol. 2, p. 261, H. 33

[1] [1]

SHARES

126. Reins Of Religion In The Hands Of The Ahl Al-Bayt (‘A)

عَنْ مُوسَى بْنِ أَشْيَمٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ مَسْأَلَةٍ فَأَجَابَنِي فِيهَا بِجَوَابٍ فَأَنَا جَالِسٌ إِذْ دَخَلَ رَجُلٌ فَسَأَلَهُ عَنْهَا بِعَيْنِهَا فَأَجَابَهُ بِخِلَافِ مَا أَجَابَنِي وَ خِلَافِ مَا أَجَابَ بِهِ صَاحِبِي فَفَزَعْتُ مِنْ ذَلِكَ وَ عَظُمَ عَلَيَّ فَلَمَّا خَرَجَ الْقَوْمُ نَظَرَ إِلَيَّ وَ قَالَ يَا ابْنَ أَشْيَمِ كَأَنَّكَ جَزَعْتَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا جَزَعْتُ مِنْ ثَلَاثَةِ أَقَاوِيلَ فِي مَسْأَلَةٍ وَاحِدَةٍ فَقَالَ يَا ابْنَ أَشْيَمِ إِنَّ اللَّهَ فَوَّضَ إِلَيَّ دَاوُدَ أَمْرَ مَلِكِهِ فَقَالَ هَذَا عَطَاؤُنَا فَأَمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ وَ فَوَّضَ إِلَى مُحَمَّدٍ ﷺ أَمْرَ دِينِهِ فَقَالَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمُ عَنْهُ فَانْتَهُوا وَ إِنَّ اللَّهَ فَوَّضَ إِلَى الْأَئِمَّةِ مِنَّا وَ إِلَيْنَا مَا فَوَّضَ إِلَى مُحَمَّدٍ ﷺ فَلَا تَجْزَعُ

Musa Ibn Ashyam reports, “I went to Imam Abu ‘Abd Allah al–Sadiq (‘a) and asked him a question. He (‘a) gave me a reply. I was sitting when another man entered and asked exactly the same question. Imam (‘a) replied contrary to what he (‘a) replied to me. Then, yet another man entered and asked precisely the same question. Now, Imam (‘a) replied other than what he (‘a) replied to me and the second person. I got frightened because of this and it was difficult for me to bear. When the people dispersed, he (‘a) looked at me and said, ‘O son of Ashyam! It seems you are restless.’ I replied, ‘May I be held your ransom! I am restless due to the three (different) replies to one question’. He (‘a) retorted, ‘O son of Ashyam! Surely Allah delegated to Prophet Dawood the affairs of His kingdom and said, ‘This is our grant. So, spend or withhold without reckoning.’ And He delegated to Muhammad (S) the affair of His religion and said, ‘Whatever the Messenger gives you, take it and from whatever He restrains you, abstain from it.’ Verily, Allah has delegated to the Imams (‘a) from us and unto us whatever He has delegated unto Muhammad (S). Hence, don’t be impatient’.”

Note

Shariah laws are many and of various types. For example, ablutions for obligatory prayers is obligatory at the least. But if there is any excuse, then the ablutions will become prohibited and should be replaced with tayammum. Since the infallible Imams (‘a) are having knowledge of the unseen, they guide the people accordingly. Sometimes, they say perform ablutions and at other times, they say do tayammum. For some in the gathering, they see the apparent contradiction and get confused. Imam (‘a) has judged only for the facilitation for the questioner. Another thing is that many traditions have come that Allah trained His Prophet (S); when the Prophet (S) was trained, Allah handed over the religion to him.

Now, he has the power to relate the branches of Islam. Just like a professor at the university explains the basic laws and gives different problems to students to solve. Now many laws have been formulated by the Prophet (S). For example, earlier all the daily prayers were two units each but the Greatest Prophet (S) has increased some of them; noon and night prayers to four each and dusk to three. The Imams (‘a) have this power to execute their legislative mastership. Thus, the Imams (‘a) used to reply questioners of the same question with different answers, which were apparently contradictory to the naïve.

References

1. Bihar al–Anwar, vol. 23, p. 185, H. 52
2. al–Ikhtisas, p. 329

[1] [1]

SHARES

127. Only The Imams (‘A) Are The Bearers Of Qur’anic Sciences

عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَئِمَّةُ مِنْ آلِ مُحَمَّدٍ ص

Abd al-Aziz al-Abdi reports, “I asked Imam Abu ‘Abd Allah al-Sadiq (‘a) about the word of Allah – Mighty and Majestic be He:

‘Nay! It (the Qur’an) is a clear sign in the hearts of those who have been given the knowledge’
“Surah al-‘Ankabut, 29:49).

He (‘a) replied, ‘They are the Imams from the progeny of Muhammad (S)’.”

Note

The sciences of the Holy Qur’an are absolutely clear for those who are its addressees (i.e. the infallible Imams– ‘a) and the students of such addressees. But for others, they don’t know except the apparent translation and are totally ignorant of its hidden meanings.

References

1. Bihar al-Anwar, vol. 23, p. 189, H. 5
2. Kanz Jami’ al-Fawa’id under this verse

[1] [1]

SHARES

128. Knowledge Of Shariah Laws Is Miniscule To The Knowledge Of The Unseen (1)

بُرِيدٌ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَفْضَلُ الرَّاسِخِينَ فِي الْعِلْمِ فَقَدْ عَلِمَ جَمِيعَ مَا أَنْزَلَ اللَّهُ عَلَيْهِ مِنَ التَّنْزِيلِ وَ التَّأْوِيلِ وَ مَا كَانَ اللَّهُ لِيُنْزَلَ عَلَيْهِ شَيْئاً لَمْ يُعَلِّمَهُ التَّأْوِيلَ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ قَالَ قُلْتُ جُعِلْتُ

فَدَاكَ إِنَّ أَبَا الْخَطَّابِ كَانَ يَقُولُ فِيكُمْ قَوْلًا عَظِيمًا قَالَ وَمَا كَانَ يَقُولُ قُلْتُ قَالَ إِنَّكُمْ تَعْلَمُونَ عِلْمَ الْحَلَالِ وَالْحَرَامِ وَالْقُرْآنِ [فَقَالَ عِلْمُ الْحَلَالِ وَالْحَرَامِ وَالْقُرْآنِ] يَسِيرٌ فِي جَنْبِ الْعِلْمِ الَّذِي يَحْدُثُ بِاللَّيْلِ وَالنَّهَارِ

Buraid al-Ejli (r.a.) reports from Imam Muhammad al-Baqir (‘a),

“Verily, the Messenger of Allah (S) was the most superior of those firmly entrenched in knowledge. Indeed, he (S) knew all what Allah sent down upon him from the descent and the interpretation. It does not behove Allah that He sends down something upon him but does not teach him its interpretation. The successors after him know it in its entirety.”

I asked, “May I be held your ransom! Surely, Aba al-Khattab used to say about you a great thing!” He (‘a) asked, “What did he say?” I replied, “He said that you have the knowledge of the permissible and the prohibited and the Qur’an.” He (‘a) retorted,

“The knowledge of the permissible and the prohibited and the Qur’an is insignificant in front of the knowledge which occurs day and night.”

Note

“Those firmly entrenched in knowledge” implies those who have the knowledge of the unseen and their knowledge is free of faults and deficiencies.

It is worth paying attention that according to the Holy Qur’an itself, “There is not a wet thing nor a dry thing but that it is in the Open Book.” It comprises of all the knowledge. Its apparent indicates about some things and its concealed conveys others. The Holy Prophet (S) and his successors (‘a) possess this knowledge in its entirety. This is indeed an amazing aspect of the knowledge of the unseen if one reflects over it!

Reference

1. Bihar al-Anwar, vol. 23, p. 192, H. 15
2. Tafsir ‘Ali Ibn Ibrahim al-Qummi (r.a.) under this verse

[1] [1]

SHARES

129. Knowledge Of Shariah Laws Is Miniscule To The Knowledge Of The Unseen (2)

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَلَامٌ قَدْ سَمِعْتُهُ مِنْ أَبِي الْخَطَّابِ فَقَالَ أَعْرَضَهُ عَلَيَّ فَقُلْتُ يَقُولُ إِنَّكُمْ تَعْلَمُونَ الْحَالَ وَالْحَرَامَ وَفَصَلَ مَا بَيْنَ النَّاسِ فَسَكَتَ فَلَمَّا أَرَدْتُ الْقِيَامَ أَخَذَ بِيَدِي فَقَالَ يَا مُحَمَّدُ عِلْمُ الْحَالَ وَالْحَرَامِ يَسِيرٌ فِي جَنْبِ الْعِلْمِ الَّذِي يَحْدُثُ فِي اللَّيْلِ وَالنَّهَارِ

Muhammad Ibn Muslim (r.a.) reports, “I said to Imam Abu ‘Abd Allah al-Sadiq (‘a) that I have heard some talk from Abu al-Khattab.” He (‘a) replied, “Tell me about it.” I informed, “He says that surely you know the permissible and the prohibited and the judgments among the people.” He (‘a) kept quiet. When I intended to get up, he (‘a) held my hand and said,

“O Muhammad! The knowledge of the permissible and the prohibited is insignificant in front of the knowledge which occurs in the night and the day.”

Note

Abu al-Khattab was a narrator from the infallible guides (‘a) but later deviated from the right path. The infallible Imams (‘a) denounced him and informed the people about their distancing from him. They even cursed him. After the Imams (‘a) deprecated him, informed the people about it and cursed him, people who had heard traditions from him came to the Imams (‘a) to verify the veracity of what he had said so that false traditions don’t permeate in the Shiite literature.

The Imams (‘a) knew the unseen and it was not difficult for them to know it.

The knowledge of the Imams (‘a) is in a state of constant upgradation by Allah, day and night, in this world as well as the hereafter.

Insignificant here means that the knowledge of the permissible and prohibited may be difficult for the ordinary scholars whose knowledge is acquired but for the Imams (‘a), whose knowledge is divine, it is not difficult at all. The ordinary scholars have to strive to derive edicts from the texts. Jurisprudence is great but when compared to the knowledge of the Imams (‘a), it is truly insignificant.

References

1. Bihar al-Anwar, vol. 23, p. 192, H. 15
2. Al-Ikhtisas of Shaikh Muhammad Ibn Muhammad Ibn Noman famous as al-Mufid (r.a.)

130. Infinite Knowledge Of The Imams (‘A)

يَعْقُوبُ بْنُ جَعْفَرٍ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ بِمَكَّةَ فَقَالَ لَهُ رَجُلٌ إِنَّكَ لَتُفَسِّرُ مِنْ كِتَابِ اللَّهِ مَا لَمْ تَسْمَعْ بِهِ فَقَالَ أَبُو الْحَسَنِ عَلَيْنَا نَزَلَ قَبْلَ النَّاسِ وَلَنَا فُسِّرَ قَبْلَ أَنْ يُفَسَّرَ فِي النَّاسِ فَنَحْنُ نَعْرِفُ حَالَهُ وَحَرَامَهُ وَنَاسِخَهُ وَمَنْسُوخَهُ وَ سَفَرِيَّهِ وَ حَضَرِيَّهِ وَ فِي أَيِّ لَيْلَةٍ نَزَلَتْ كَمْ مِنْ آيَةٍ وَ فِيْمَنْ نَزَلَتْ وَ فِيْمَا نَزَلَتْ فَنَحْنُ حُكَمَاءُ اللَّهِ فِي أَرْضِهِ وَ شُهَدَاؤُهُ عَلَى خَلْقِهِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْأَلُونَ فَالشَّهَادَةُ لَنَا وَ الْمَسْأَلَةُ لِلْمَشْهُودِ عَلَيْهِ فَهَذَا عِلْمٌ مَا قَدْ أَنْهَيْتُهُ إِلَيْكَ وَ أَدَيْتُهُ إِلَيْكَ مَا لَزِمَنِي فَإِنْ قَبِلْتَ فَاشْكُرْ وَ إِنْ تَرَكْتَ فَإِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

Yaqub Ibn Ja'far reports: I was with Imam Abu al-Hasan al-Kazim (‘a) at Makkah when a man told him, “You interpret the Book of Allah what you have not heard.” Imam Abu al-Hasan (‘a) replied,

“It was revealed upon us before the people. It was interpreted for us before its interpretation among the people. So, we know the verses concerning the permissible and prohibited, its abrogating and abrogated verses, those which were revealed during the stay in cities and those during the journeys, in which night how many verses were revealed, about whom it was revealed and about what it was revealed. We are Allah’s sages in His earth, His witnesses on His creatures and this is the word of Allah, ‘Soon their testimonies shall be written and they will be asked’. So the testimonies are for us and the questioning is against whom we testify. This is the knowledge that I am conveying to you and transferring to you whatever was binding on me. If you accept, then be thankful and if you abandon, then surely Allah is having power over all things.”

Note

The man tries to imply that the knowledge of the Imam (‘a) is like that of the ordinary people. Imam (‘a) clarifies for him that this is not the case.

The mention of night is important because during the day the Messenger of Allah (S) was with the people but during the night, he would be alone and only his Ahl al-Bayt (‘a) viz. the four pure ones (‘a) were aware of the angel’s descent.

We are Allah’s sages means that our wisdom is from Allah and hence, perfect, complete and devoid of all deficiencies.

References

1. Bihar al-Anwar, vol. 23, p. 196, H. 26
2. Basa'ir al-Darajat, p. 198, H. 4, Chapter 8

[1] [1]

SHARES

131. ‘Ali (‘A) – The Miracle Of Muhammad (S)

عَنِ الثُّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ عليه السلام إِنَّ عَلِيًّا آيَةٌ لِمُحَمَّدٍ صلى الله عليه وسلم وَإِنَّ مُحَمَّدًا يَدْعُو إِلَى وَلَايَةِ عَلِيٍّ ع

Abu Hamzah al-Thumali (r.a.) reports that Imam Abu Ja'far al-Baqir (‘a) said,

“Surely, ‘Ali (‘a) was a miracle for Muhammad (S) and surely Muhammad (S) invited towards the mastership of ‘Ali (‘a).”

Note

In a university, there are several professors and they vary in knowledge and experience. How do we come to know which professor is greater in knowledge and better than others? There are various ways and one of them is through the students. If the students are more knowledgeable and have deeper understanding than students of other professors, you come to know that this professor is better.

Amir al-Mu'minin (‘a) was the sign of the greatness of the Holy Prophet (S) vis-à-vis knowledge and other perfections. He (‘a) was the self of the Prophet (S). When ‘Ali (‘a) is so knowledgeable, you can understand how great his teacher must be?

The Holy Prophet (S) invited the people towards the mastership of ‘Ali (‘a). Wasn't he (S) truthful? Definitely, he was truthful and even the pagans acknowledged this fact. So, if the mastership of ‘Ali (‘a) was not good or right for the people, he (S) would never have invited the people towards it.

References

1. Bihar al-Anwar, vol. 23, p. 208, H. 11
2. Basa'ir al-Darajat, p. 71, H. 5, Chapter 7

132. Deeds Not Acceptable Without Mastership Of ‘Ali Ibn Abi Talib (‘A)

يُونُسَ بْنِ خَبَّابٍ عَنِ الْبَاقِرِ عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا بَالُ أَقْوَامٍ إِذَا ذَكَرُوا آلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ اسْتَبْشَرُوا وَإِذَا ذَكَرُوا آلَ مُحَمَّدٍ اشْمَازَتْ قُلُوبُهُمْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ أَحَدَهُمْ وَافَى بِعَمَلِ سَبْعِينَ نَبِيًّا يَوْمَ الْقِيَامَةِ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُوَافِيَ بَوَلَايَتِي وَوَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ

Yunus Ibn Khabbaab reports from Imam al-Baqir (‘a) vide his forefathers (‘a) that the Messenger of Allah (S) said,

“What is wrong with the people? When they mention the progeny of Ibrahim and the progeny of Imran, they rejoice. But when they mention the progeny of Muhammad (S), their hearts start trembling. I swear by the One in whose hand is Muhammad’s life! If any one of them brings the acts of seventy Prophets (‘a) on the Day of Judgment, Allah will not accept from him till he brings my mastership and the mastership of ‘Ali Ibn Abi Talib (‘a).”

Note

When Allah is the Truth and the Messenger of Allah (S) is truthful, then why do the opponents feel like that? It means in reality they don’t believe in the truthfulness of the Holy Prophet (S).

Mastership is the condition. If a Christian believes in all Prophets (‘a) but does not believe in the Holy Prophet (S), will his religion be accepted? The same applies for the mastership of ‘Ali Ibn Abi Talib (‘a).

References

1. Bihar al-Anwar, vol. 23, p. 208, H. 11
2. Kanz Jami’al-Fawa’id, p. 112 under verse of Surah Aale Imran

133. Holy Prophet's (S) Will To 'Ali Ibn Abi Talib

(‘A)

عَنْ ابْنِ عَبَّاسٍ قَالَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ (ع) فَقُلْتُ يَا أَبَا الْحَسَنِ أَخْبِرْنِي بِمَا أَوْصَى إِلَيْكَ رَسُولُ اللَّهِ (ﷺ) قَالَ سَأُخْبِرُكُمْ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ وَارْتَضَاهُ وَآتَمَّ نِعْمَتَهُ عَلَيْكُمْ وَكُنْتُمْ أَحَقَّ بِهَا وَأَهْلَهَا وَإِنَّ اللَّهَ أَوْحَى إِلَى نَبِيِّهِ أَنْ يُوصِيَ إِلَيَّ فَقَالَ النَّبِيُّ (ﷺ) يَا عَلِيُّ احْفَظْ وَصِيَّتِي وَارْعَ ذِمَامِي وَأَوْفِ بِعَهْدِي وَأَنْجِزْ عِدَاتِي وَأَقْضِ دَيْنِي وَأَحْيِ سُنَّتِي وَادْعُ إِلَى مِلَّتِي لِإِنَّ اللَّهَ تَعَالَى اصْطَفَانِي وَاخْتَارَنِي فَذَكَرْتُ دَعْوَةَ أَخِي مُوسَى فَقُلْتُ اللَّهُمَّ اجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي كَمَا جَعَلْتَ هَارُونَ مِنْ مُوسَى فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ أَنْ عَلِيًّا وَزِيرُكَ وَنَاصِرُكَ وَالْخَلِيفَةُ مِنْ بَعْدِكَ ثُمَّ يَا عَلِيُّ أَنْتَ مِنْ أَيْمَةِ الْهُدَى وَأَوْلَادُكَ مِنْكَ فَأَنْتُمْ قَادَةُ الْهُدَى وَالتَّقَى وَالشَّجَرَةُ الَّتِي أَنَا أَصْلُهَا وَأَنْتُمْ فَرْعُهَا فَمَنْ تَمَسَّكَ بِهَا فَقَدْ نَجَا وَمَنْ تَخَلَّفَ عَنْهَا فَقَدْ هَلَكَ وَهُوَ وَأَنْتُمْ الَّذِينَ أَوْجَبَ اللَّهُ تَعَالَى مَوَدَّتَكُمْ وَوَلَايَتَكُمْ وَالَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ وَوَصَفَهُمْ لِعِبَادِهِ فَقَالَ عَزَّ وَجَلَّ مِنْ قَائِلٍ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ فَأَنْتُمْ صَفْوَةُ اللَّهِ مِنْ آدَمَ وَنُوحٍ وَآلِ إِبْرَاهِيمَ وَآلِ عِمْرَانَ وَأَنْتُمْ الْأُسْرَةُ مِنْ إِسْمَاعِيلَ وَالْعِتْرَةُ الْهَادِيَةُ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

Ibn ‘Abbas reports: I went to Amir al-Mu’minin (‘a) and said to him, “O Aba al-Hasan! Inform me what the Messenger of Allah (S) has willed unto you.” He (‘a) said,

“Soon I shall inform you. Surely, Allah chose for you the religion and selected it and completed His bounties upon you while you were deserving it and worthy of it. Verily, Allah revealed to His Prophet (S) that he (S) should will unto me. So the Prophet (S) said, ‘O ‘Ali! Preserve my will, observe my agreements, fulfil my promises, repay my loans, enliven my Sunnah and call towards my religion. For, Allah – the High – chose me and selected me. So, I remembered the prayer of my brother (Prophet) Musa (‘a) and I said, **‘O Allah! Appoint for me a minister from my family’ (Surah Taha 20:29)** like you appoint Haroon for Musa. Allah – Mighty and Majestic be He – revealed to me, ‘Surely, ‘Ali is your minister, your helper and your Caliph after you.’ Then, O ‘Ali, you are from the Imams of guidance and your descendants are from you. So all of you are the leaders of guidance and piety and the tree, whose root I am and you are its branch. So whoever fastens unto it (the tree), then indeed he will be saved and whoever lags behind, then indeed he will be destroyed and perished. You are those whose love and mastership Allah – the High – has made obligatory and Allah has remembered him in His Book and described them for His servants. So, Allah – Mighty and Majestic be He – said,

‘Surely Allah chose Adam, Noah, the progeny of Abraham and the progeny of Imran upon the worlds’ (Surah Ali ‘Imran, 3:33).

‘(they are) descendants of each other. And Allah is the All-Hearing, the All-Knowing.’ (Surah Ali ‘Imran, 3:34).

You are the chosen ones of Allah from Adam, Noah, the progeny of Abraham and the progeny of Imran. You are the family of Isma'il and the guiding progeny from Muhammad (S)".

Note

The above tradition is important and its importance increases due to its narrator being Ibn 'Abbas.

The people in general and the Muslims in particular get their lineage from their fathers and not mothers. For example, if a person's father is from Baghdad and his mother is from Basra, he will be called as Baghdadi and not Basri. But in the case of the Messenger of Allah (S), Allah has made an exception. Of course, Imam Hasan and Husayn ('a) were the sons of 'Ali ('a) but here, Allah and His Messenger (S) have made an exception that they are also called as the sons of the Messenger of Allah (S).

There is a difference between guidance and piety. A person may be guided but may not be pious. Imams ('a) lead the people towards both.

Again, there is a difference between هلك and هوي. Halaka means destroyed and Hawaa means collapse. Destruction in this world, Barzakh and the hereafter. But collapse means punishment. Sometimes destruction may be without punishment. For example, a person meets with a car accident and is killed. But this is not punishment because it is not his fault. But hawaa means destruction with punishment.

When the storm of Prophet Noah ('a) came, only those who boarded the ark were saved and others were destroyed. Now, when they alighted from the ark, they married and had children. Hence, the entire human kind is the progeny of Adam and Noah, including tyrants like Namrood, Firawn, Yazid, Saddam, etc.

References

1. Bihar al-Anwar, vol. 23, p. 221, H. 24
2. Ta'veel al-Aayaat al-Zaaherah, p. 112 under the verse of Surah Aal Imran

[1] [1]

SHARES

134. Prophet Ibrahim's ('A) Invocation

عَنْ أَبِي جَعْفَرٍ عليه السلام فِي قَوْلِ اللَّهِ يَحْكِي قَوْلَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ إِلَى آخِرِ الْقِصَّةِ فَقَالَ عليه السلام مَا قَالَ إِلَيْهِ يَعْزِي الْبَيْتَ مَا قَالَ إِلَّا إِلَيْهِمْ أَفْتَرُونَ أَنَّ اللَّهَ فَرَضَ عَلَيْكُمْ إِتْيَانَ هَذِهِ

الْأَحْجَارِ وَالتَّمَسُّحِ بِهَا وَلَمْ يَفْرُضْ عَلَيْكُمْ إِتْيَانَنَا وَسُؤَالَنَا وَحُبَّنَا أَهْلَ الْبَيْتِ وَاللَّهُ مَا فَرَضَ عَلَيْكُمْ غَيْرَهُ

From Imam al-Baqir (‘a) concerning Allah’s word – expressing the words of Ibrahim, the friend of Allah (‘a),

“Our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! That they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful.” (Surah Ibrahim, 14:37).

He (‘a) said, “He (Allah) did not say, ‘towards him’ i.e. the House. Rather, He said, ‘Towards them’. Do you think that Allah made obligatory upon you to come to these stones and to wipe (yourselves) with them but did not make obligatory upon you to come to us, ask us and the love of us Ahl al-Bait? By Allah! He did not make obligatory upon you except this.”

Note

From the progeny of Ibrahim (‘a) are the fourteen infallible guides (‘a). Imam (‘a) says that Ibrahim (‘a) prayed that Allah should make the hearts of the people inclined towards his progeny and not the Ka’bah. Why? The reason being the ‘Allah’s Emissary’ (سفير الله) is greater than His House (بيت الله). The latter was material and later became holy due to its attachment with Allah but the emissary of Allah was created holy.

References

1. Bihar al-Anwar, vol. 23, p. 224, H. 39
2. Tafsir al-Furat Ibn Ibrahim al-Kufi, p. 223 under the above verse

[1] [1]

SHARES

135. Followers Of Ahl Al-Bayt (‘A) Are Their Progeny

عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام أَنْتُمْ وَاللَّهُ مِنْ آلِ مُحَمَّدٍ قُلْتُ مَنْ أَنْفُسِهِمْ جُعِلْتُ فِدَاكَ قَالَ نَعَمْ وَاللَّهُ مِنْ أَنْفُسِهِمْ قَالَهَا ثَلَاثًا ثُمَّ نَظَرَ إِلَيَّ وَنَظَرْتُ إِلَيْهِ فَقَالَ يَا عُمَرُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ

لِّلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ

‘Umar Ibn Yazid reports, “Imam Abu ‘Abd Allah (al-Sadiq- ‘a) told me, ‘By Allah! You are from the progeny of Muhammad.’ I asked, ‘From themselves, may I be held your ransom?’ He (‘a) retorted, ‘Yes, by Allah, from themselves.’ And he (‘a) repeated this thrice. Thereafter, he (‘a) looked at me and I looked at him. He (‘a) said,

‘O ‘Umar! Surely, Allah – Mighty and Majestic be He – says in His Book, Verily the closest to Ibrahim of the people are those who follow him and this Prophet and those who believed. And Allah is the Master of the believers” (Surah Aal Imran, 3:68).

Note

The Saadaat (i.e. the progeny of the infallible guides- ‘a) should all be revered. But if a person follows the Ahl al-Bayt (‘a), should he also be revered? Yes. In fact, the value of following is more than the value of lineage (قيمة اتباع اكثر من قيمة انتساب). For example, if a non-Sayyid is of the level of Salman (r.a.), should he be revered or not? Here, Imam al-Sadiq (‘a) laid down a very important principle, He (‘a) said, “Those who follow him (S) are the progeny of Muhammad (S).”

Also, if a Sayyid commits sins, his punishment is double than that of a non-Sayyid.

References

1. Bihar, vol. 23, p. 225, H. 43
2. Majma’ al-Bayan under the verse

[1] [1]

SHARES

136. Love Of Ahl Al-Bayt (‘A) – Wage For Messengership

عَنِ الْحَاكِمِ أَبِي الْقَاسِمِ الْحَسَكَانِيِّ عَنِ الْقَاضِي أَبِي بَكْرٍ الْخَبَرِيِّ [الْحَمِيرِيِّ] عَنْ أَبِي الْعَبَّاسِ الضُّبُعِيِّ عَنِ الْحَسَنِ بْنِ زِيَادٍ السَّرِيِّ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْجَمَّانِيِّ عَنْ حُسَيْنِ الْأَشْطَرِ عَنْ قَيْسٍ عَنِ الْأَعْمَشِ عَنْ ابْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا الْآيَةَ قَالُوا يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ أَمَرْنَا بِمُودَّتِهِمْ قَالَ عَلِيٌّ وَ فَاطِمَةُ وَ وَٰلِدُهُمَا

Al-Hakim al-Haskani narrates vide his chain of narrators that when the verse, “Say I don’t ask you any reward for my prophethood except the love of my closest relatives” Ibn ‘Abbas reports, “The people asked, ‘O Messenger of Allah! Who are these we are ordered to love them?’ He (S) replied, “Ali, Fatimah and their progeny.”

Note

In other traditions, in the same reference, the names Imam Hasan (‘a) and Imam Husayn (‘a) have also come.

- Hakim al-Haskani is a well-known scholar of Ahl Tasannun. He is from Haskan which is in Nishapour in Iran. The narrator is Ibn ‘Abbas, which shows the importance of the narration.
- It is obvious that Allah has not ordered to love the relatives who were sinners, transgressors and disbelievers. He also did not order to love the relatives who were ordinary believers. The Messenger of Allah (S) clearly specified those who ought to be loved.

References

1. Bihar al-Anwar, vol. 23, p. 229
2. Shawahid al-Tanzil of Al-Hakim al-Haskani, vol. 2, p. 193 under the verse.

[1] [1]

SHARES

137. Hell Is The Fate Without Mastership Of ‘Ali Ibn Abi Talib (‘A)

فِي كِتَابِ شَوَاهِدِ التَّنْزِيلِ مَرْفُوعاً إِلَى أَبِي أَمَامَةِ الْبَاهِلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْأَنْبِيَاءَ مِنْ أَشْجَارٍ شَتَّى وَخُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ فَأَنَا أَصْلُهَا وَ عَلِيٌّ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثِمَارُهَا وَ أَشْيَاعُنَا أَوْرَاقُنَا

فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا نَجَا وَ مَنْ زَاغَ هَوَىٰ وَ لَوْ أَنَّ عَبْدًا عَبَدَ اللَّهَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ
ثُمَّ أَلْفَ عَامٍ حَتَّىٰ يَصِيرَ كَالشَّنِّ الْبَالِي ثُمَّ لَمْ يُدْرِكْ مَحَبَّتَنَا أَكَبَّهُ اللَّهُ عَلَىٰ مَنْخَرِهِ فِي النَّارِ ثُمَّ تَلَا قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ
أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Al-Hakim al-Haskani records on the authority of Abu Amaamah al-Baaheli who reports that the Messenger of Allah (S) declared,

“Surely, Allah – the High – created the Prophets from various trees but I and ‘Ali were created from one tree. So, I am its root, ‘Ali is its branch, Hasan and Husayn are its fruits and our Shiites are its leaves. Whoever fastens unto any of its branches will be saved and whoever deviates will be deviated. If a person worships Allah between Safaa and Marwah for a thousand years, then again a thousand years, till he becomes like a worn-out skin but does not love us, Allah will throw him on his face in the hell-fire.”

Then, he (‘a) recited the verse of Surah Shura.

Note

The above tradition shows that ‘Ali (‘a) was not from the companions, narrators, students, etc. of the Holy Prophet (S), although all these traits fitted him. He was the self of the Holy Prophet (S).

A good deed is a good deed but if it is performed in a blessed place, its value increases. Hence, the mention of the two blessed hills of Safaa and Marwah.

Without the love of Ahl al-Bayt (‘a), all the worship is useless – regardless of its quantity – and the person is eligible for hell.

References

1. Bihar al-Anwar, vol. 23, p. 230
2. Shawahid al-Tanzil under the verse

[1] [1]

SHARES

138. Love And Obedience

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ قَدِمَ الْمَدِينَةَ وَاسْتَحْكَمَ الْإِسْلَامَ قَالَتْ الْأَنْصَارُ فِيمَا بَيْنَهُمْ يَأْتِي رَسُولُ اللَّهِ ﷺ فَنَقُولُ لَهُ تَعْرُوكَ أُمُورٌ فَهَذِهِ أَمْوَالُنَا فَأَحْكُمْ فِيهَا غَيْرَ حَرَجٍ وَ لَا مَحْظُورٍ عَلَيْكَ فَآتَوْهُ فِي ذَلِكَ فَنَزَلَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَقَرَأَهَا عَلَيْهِمْ فَقَالَ تَوَدُّونَ قَرَابَتِي مِنْ بَعْدِي فَخَرَجُوا مِنْ عِنْدِهِ مُسْلِمِينَ لِقَوْلِهِ فَقَالَ الْمُنَافِقُونَ إِنَّ هَذَا لَشَيْءٌ افْتَرَاهُ فِي مَجْلِسِهِ أَرَادَ بِذَلِكَ أَنْ يُذِلَّنَا لِقَرَابَتِهِ مِنْ بَعْدِهِ فَنَزَلَتْ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَأَرْسَلْنَا إِلَيْهِمْ فَتَلَاهَا عَلَيْهِمْ فَبَكَوْا وَ اشْتَدَّ عَلَيْهِمْ فَأَنْزَلَ اللَّهُ وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ الْآيَةَ فَأَرْسَلَ فِي أَثَرِهِمْ فَبَشَّرَهُمْ قَالَ وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ هُمْ الَّذِينَ سَلَّمُوا لِقَوْلِهِ ثُمَّ قَالَ تَعَالَى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا أَيْ مَنْ فَعَلَ طَاعَةً نَزِدْ لَهُ فِي تِلْكَ الطَّاعَةِ حُسْنًا بِأَنْ تُوجِبَ لَهُ الثَّوَابُ

Ibn ‘Abbas reports, “When the Messenger of Allah (S) came to Madinah and Islam became strong, the Ansar said among themselves, ‘When the Messenger of Allah (S) comes we will say, ‘Affairs (of Islam like battles) have put you in hardships. This is our wealth. You can use it as you will without any restriction and prohibition upon you’. They came with this intention. At this point, the verse, ‘Say: I don’t ask you for any reward but that you love my closest relatives’ was revealed. He (S) recited it for them and said,

لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

‘Love my relatives after me’ (Surah al-Shura, 42:23)

They went away submitting to his advice. The hypocrites insinuated, ‘This is a lie which he has forged in his gathering. By this, he intends to subjugate us before his relatives after him.’ Immediately, the following verse was revealed, **‘Or are they saying that he has forged a lie against Allah?’ (Surah al-Shura, 42:24).**

He (S) called for them and recited for them the verse. They cried. He (S) became even more severe upon them. At which, the verse, **‘And He is the One Who accepts the repentance from His servants...’ (Surah al-Shura, 42:25)** (Till the end of the verse)’ was revealed, due to which, he (S) sent for them and gave them glad-tidings. **‘And He answers those who believe...’ (Surah al-Shura, 42:26)** and these were those who had submitted to his word. Thereafter, Allah the High said, **‘Whoever earns a good deed, We will increase for him in it a goodness...’ (Surah al-Shura, 42:23).** Yes, whoever does an act of obedience, we will increase for him in this act of obedience a goodness i.e. We will make him eligible for reward.”

Note

One of the important prerequisites of love is obedience. Hadith says, ان المحب لمن يحب مطيع ‘Surely the lover obeys the one whom he loves’. If someone loves the Ahl al-Bayt (‘a), he must obey them.

References

1. Bihar al-Anwar, vol. 23, p. 231
2. Ta'veel al-Aayaat al-Zaaherah, p. 531 under the verse of Surah Shura, Verse 23

[1] [1]

SHARES

139. Status Of One Who Dies On The Love Of The Progeny Of Muhammad (S)

عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُغْفُوراً لَهُ أَلَا
و مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ أَلَا وَ مَنْ
مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَ نَكِيرٌ أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يُزَفُّ إِلَى الْجَنَّةِ
كَمَا تُزَفُّ الْعُرُوسُ إِلَى بَيْتِ زَوْجِهَا أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ ﷺ فَتُحَلَّى لَهُ فِي قَبْرِهِ بَابَانِ إِلَى الْجَنَّةِ أَلَا وَ مَنْ
مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ جَعَلَ اللَّهُ قَبْرَهُ مَزَارَ مَلَائِكَةِ الرَّحْمَةِ أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَى السُّنَّةِ وَ
الْجَمَاعَةِ أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيِسٌ مِنْ رَحْمَةِ اللَّهِ أَلَا وَ مَنْ مَاتَ
عَلَى بُغْضِ آلِ مُحَمَّدٍ مَاتَ كَافِراً أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشْمَنَّ رَائِحَةَ الْجَنَّةِ

The Holy Prophet (S) said, “Whoever dies on the love of the progeny of Muhammad dies a martyr; know that whoever dies on the love of the progeny of Muhammad dies a forgiven one; know that whoever dies on the love of the progeny of Muhammad dies a repentant one; know that whoever dies on the love of the progeny of Muhammad dies a believer whose faith is complete; know that whoever dies on the love of the progeny of Muhammad the angel of death will give him glad-tidings of paradise, followed by Munkar and Nakeer (in giving glad-tidings); know that whoever dies on the love of the progeny of Muhammad he will be carried to Paradise like a bride is carried to the house of her groom; know that whoever dies on the love of the progeny of Muhammad two doors to Paradise are opened for him in his grave; know that whoever dies on the love of the progeny of Muhammad Allah will make his grave as a place of visitation for the angels of mercy; and know that whoever dies on the love of the progeny of Muhammad dies on the Sunnah and the Jam’ah; know that whoever dies on the hatred of the progeny of Muhammad will come on the Day of Judgment while it is written on his forehead ‘He has despaired from the mercy of Allah’; know that whoever dies on the hatred of the progeny of Muhammad dies an unbeliever; know that whoever dies on the hatred of the progeny of Muhammad will not even smell the fragrance of Paradise.”

Note

To understand the meaning of the above narration, one must read the importance of a martyr in the books of traditions, like Baab Fazl al-Shahaadah in Al-Kafi.

His faith will become perfect in one flash, even if he was not having proper faith. Obviously, such narrations are difficult to digest but they are as they are.

Zaffa – yazuffu means the angels will take him in congregation with a lot of care.

Sunnah implies the word, act or silence of Infallible Guides (‘a).

Human co-operation, congregation and large numbers help only in wordly matters but not in divine affairs. If all humans gather together on a false matter, will it be correct? No. In Islam, the criterion for consensus is truth.

References

1. Bihar al-Anwar, vol. 23, p. 233
2. Tafsir al-Kashshaf of Abul Qasim Mahmood Ibn ‘Umar al-Zamakhshari – a well-known scholar of the Ahl Tasannun.

[1] [1]

SHARES

140. Who Are The Closest Relatives?

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَلَتْ الْآيَةُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قُلْتُ يَا رَسُولَ اللَّهِ مَنْ قَرَابَتِكَ الَّذِينَ افْتَرَضَ اللَّهُ عَلَيْنَا مَوَدَّتَهُمْ قَالَ عَلِيٌّ وَ فَاطِمَةُ وَ وَلَدُهُمَا ثَلَاثَ مَرَّاتٍ يَقُولُهَا

Ibn ‘Abbas reports, “When the verse ‘Say: I don’t ask you any reward for it except the love of my closest relatives’ was revealed, I asked, ‘O Messenger of Allah! Who are your closest relatives those love Allah has made obligatory upon us?’ He (S) replied, ‘Ali, Fatima and their children.’ He (S) repeated this statement thrice.”

Note

The Holy Prophet (S) emphasized the point by repeating the statement thrice.

If the beloved is not infallible, he may be a transgressor, sinner or even unbeliever. Hence, it is important and necessary that they should be infallible. The general leaders of the world (apparently Muslims) are sinners and transgressors and in some cases, not even Muslims. Allah says in the Holy Qur'an 'Whoever does not judge with whatever Allah has revealed he is a disbeliever.'

Even if a person is just in its jurisprudential application, it is not necessary that he is always keeping away from sins. How can Allah order to obey and love such a person who may sometimes commit sins?

References

1. Bihar al-Anwar, vol. 23, p. 241, H. 12
2. Tafsir al-Furat Ibn Ibrahim under the verse

[1] [1]

SHARES

141. The Narration Of The Cloak

رَوَى الثَّعْلَبِيُّ فِي تَفْسِيرِ هَذِهِ الْآيَةِ تَعْيِينَ آلِ مُحَمَّدٍ ﷺ مِنْ طُرُقٍ فَمِنْهَا عَنْ أُمِّ سَلَمَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ لِفَاطِمَةَ ابْنَتِي [اِيتِينِي] بِزَوْجِكَ وَابْنَيْكَ فَآتَتْ بِهِمْ فَأَلْقَى عَلَيْهِنَّ كِسَاءً ثُمَّ رَفَعَ يَدَهُ عَلَيْهِنَّ فَقَالَ اللَّهُمَّ هَؤُلَاءِ آلُ مُحَمَّدٍ فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى آلِ مُحَمَّدٍ فَإِنَّكَ حَمِيدٌ مَجِيدٌ قَالَتْ فَرَفَعْتُ الْكِسَاءَ لَأَدْخُلَ مَعَهُمْ فَاجْتَذَبَهُ وَقَالَ إِنَّكَ لَعَلَى خَيْرٍ

Al-Tha'labi – the famous commentator of Ahl Tasannun– in his exegesis under the verse of purification reports on the authority of Umm Salmah – one of the best wives of the Holy Prophet (S) after Hazrat Khadijah (s.a.) – from the Messenger of Allah (S) who said to Fatima (s.a.), “Bring to me your husband and your two sons.” She brought them. He (S) put a cloak on them. Thereafter, he (S) put his hand above them and invoked, “O Allah! These are the progeny of Muhammad. So put Your salutations and blessings upon the progeny of Muhammad. Surely, You are the Praiseworthy, the Majestic.” She (Umm Salmah) says, “I raised the cloak so that I could be with them.” He (S) put me away saying, ‘Surely, you are on goodness (but not deserving to be in this cloak).’”

Note

This narration is called as the Hadith al-Kisa. The reason for putting the cloak was to bring in exclusivity, so that none else in the house could claim being one of them. Remember, Umm Salmah (r.a.) was greater in position than an ordinary just and righteous person.

But in its exclusive meaning it implies the fourteen infallible guides (‘a) including the Messenger of Allah (S).

Another point is that the Holy Prophet (S) said, “...upon Aale Muhammad” when he (S) could have said “...upon them’. The answer is that if he would have used the pronoun it would be restricted to the people under the cloak. But his repeating the progeny of Muhammad implied that it was for all the infallible ones from their progeny who are having all the perfections which the other four in the cloak had like Wilayah takwini, Wilayah tashreei, tayyul arz, ilm ghaib, etc. i.e. those Imams (‘a) who were not yet born.

Reference

1. Bihar al-Anwar, vol. 23, p. 250, H. 24 narrating from sources of Ahl Tasannun.

[1] [1]

SHARES

142. Two Lights Of ‘Ali Ibn Abi Talib (‘A)

عَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ طَعَنْتُ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ فَوَكَزَنِي فِي صَدْرِي ثُمَّ قَالَ يَا كَعْبُ إِنَّ
لِعَلِيِّ عَلَيْهِ السَّلَامُ نَوْرَيْنِ نَوْراً فِي السَّمَاءِ وَنَوْراً فِي الْأَرْضِ فَمَنْ تَمَسَّكَ بِنُورِهِ ادْخَلَهُ اللَّهُ الْجَنَّةَ وَمَنْ أَخْطَأَهُ ادْخَلَهُ النَّارَ فَبَشِّرِ
النَّاسَ عَنِّي بِذَلِكَ

Ka'b Ibn 'Iyaz reports, "I criticized 'Ali in front of the Messenger of Allah (S). So he (S) punched me in my chest and said,

'O Ka'b! Surely for 'Ali (‘a) there are two lights; one light in the sky and the other in the earth. Whoever fastens unto his light, Allah will make him enter paradise and whoever finds faults with him, Allah will make him enter hell. So give glad tidings to the people from my side about this."

Note

Please bear in mind that the Holy Prophet (S) was at the highest pinnacle of ethics. And yet he (S) punched Ka'b for this act of insolence. وكز means to box as has come in the Holy Qur'an

فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ

“So Musa struck him with his fist and killed him” (Surah al-Qasas, 28: 15).

Also remember that the Messenger of Allah (S) does not do anything from his side. If he (S) has punched Ka'b, then you can imagine what Allah the High will do to this insolent fool?

Light in the skies means for the angels. 'Ali ('a) is a source of guidance for them. So whoever fastens to the light of guidance of 'Ali ('a), Allah the Merciful will cause him to enter him paradise.

The Holy Prophet (S) also ordered him to spread this narration among the people.

References

1. Bihar al-Anwar, vol. 23, p. 319, H. 34
2. Ta'wil al-Ayat al-Zahirah fi Fadha'il al-'Itrah al-Tahirah

[1] [1]

SHARES

143. Criterion For Success – Mastership Of 'Ali Ibn Abi Talib ('A)

عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي أَخَالِطُ النَّاسَ فَيَكْثُرُ عَجَبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فَلَانًا وَ فَلَانًا لَهُمْ أَمَانَةٌ وَ صِدْقٌ وَ وِفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوِفَاءُ وَ لَا الصِّدْقُ قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَالِسًا وَ أَقْبَلَ عَلَيَّ كَالْمُغْضَبِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ بِوِلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَى مَنْ دَانَ بِوِلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قُلْتُ لَا دِينَ لِأَوْلِيكَ وَ لَا عَتَبَ عَلَى هَؤُلَاءِ ثُمَّ قَالَ أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ مِنَ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ أَوِ الْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلُّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قَالَ وَ الَّذِينَ كَفَرُوا أُولَئِئَا هُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ فَإِنَّ نُورًا يَكُونُ لِلْكَافِرِ فَيَخْرُجُ مِنْهُ إِنَّمَا عَنَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا تَوَلَّوْا كُلُّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ خَرَجُوا بِوِلَايَتِهِمْ

إِيَّاهُمْ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَقَالَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

‘Abd Allah Ibn Abi Yafoor reports, “I asked Imam al-Sadiq (‘a), ‘I socialize with the people. What amazes me a lot about some people who don’t accept your mastership and submit to the mastership of so and so. They are trustworthy, truthful and loyal. But those who accept your mastership don’t have these traits trustworthiness, loyal and truthfulness.” (On hearing this question), Imam Abu ‘Abd Allah (‘a) sat up straight, looked at me like an angry person and said, ‘There is no religion for the one who does not believe in an unjust Imam not appointed by Allah and the one who believes in a just Imam appointed by Allah will not have any reproach.’ I asked (in astonishment), ‘The first group does not have religion and the second no blame?’

He (‘a) retorted, ‘Have you not heard the word of Allah – Might and Majestic be He – Allah is the Patron of those who believe; He takes them out from darkness to light’? That is, from the darkness of sins to the light of repentance or forgiveness for their (acceptance of) mastership of a just Imam appointed by Allah. He says, ‘And those who disbelieved, their masters are the devils who bring them out from light to darkness.’ Then what is the light that was for the disbeliever then he brings him out of it? He only means by this that surely they were on the light of Islam. When they have accepted every unjust Imam who is not appointed by Allah they come out from this mastership of theirs to the darkness of disbelief. Hence, Allah made the hell-fire obligatory upon them along with the unbelievers. He says, ‘These are the inmates of the hell-fire. They shall stay in it forever.’”

Note

‘Abd Allah Ibn Abi Yafoor (r.a.) was a great companion of the Imam al-Sadiq (‘a). He was oppressed like most of Allah’s friends. He was regarded among the hawaari of the 6th Imam (‘a).

The opponents are totally deviated on all issues, mainly beliefs. The reason being that they have abandoned their Imam (‘a). Hence, Imam (‘a) says that they don’t have **any religion** at all whatsoever.

If the Imam is not from Allah, he will be an ordinary human. Naturally, such a person will always be prone to mistake in most of the fields. In case of spirituality, it will lead to eternal perdition. One who is not connected to Allah will inevitably be unjust because he will not put a thing in its place.

Imam (‘a) has used the term ‘infidel’ for the opponents.

Taghut is an exaggerative noun for tughyaan. Satan is taghut. A tyrant ruler is taghut. A bogus Imam is taghut.

Here a question may arise. An opponent who doesn’t know anything about the historical disputes, will he still be subjected to eternal punishment?

Reply: Deviated people are of 3 kinds:

- a) The one who knows, is well aware and yet he denies. He knows the truth yet denies due to worldly reasons.
- b) Ignorant and muqassir. He doesn't know the details. He will be punished. Since he was aware of the brief, he should have explored the details and the message had reached unto him.
- c) Ignorant and qasir. He doesn't know the matter at all, neither detail nor brief. He will be tested again in the hereafter.

References

- 1. Bihar al-Anwar, vol. 23, p. 322, H. 39
- 2. al-Ghaibah of al-Nu'mani (r.a.)

[1] [1]

SHARES

144. House Of 'Ali ('A) And Fatimah (S.A.) Is The Best Of Houses

عَنْ أَنَسِ بْنِ مَالِكٍ وَ عَنْ بُرَيْدَةَ قَالَا قَرَأَ رَسُولُ اللَّهِ ﷺ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أَيُّ بُيُوتٍ هَذِهِ يَا رَسُولَ اللَّهِ فَقَالَ بُيُوتُ الْأَنْبِيَاءِ فَقَامَ إِلَيْهِ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا الْبَيْتُ مِنْهَا وَ أَشَارَ إِلَى بَيْتِ عَلِيٍّ وَ فَاطِمَةَ عَلَيْهِمَا السَّلَامُ قَالَ نَعَمْ مِنْ أَفْضَلِهَا

Anas Ibn Malik and Buraidah report that the Messenger of Allah (S) recited the verse,

“In houses that Allah has permitted that they be raised and His name is remembered in it; He is glorified in it in the mornings and the evenings” (Surah al-Noor, 24:36).

A person stood up and inquired, ‘What are these houses, O Messenger of Allah?’ He (S) replied, ‘Houses of the Prophets.’ Then, Abu Bakr stood up and asked, ‘O Messenger of Allah! Is this house from them?’ indicating towards the house of ‘Ali (‘a) and Fatimah (s.a.). He (S) responded, ‘Yes. (It is) from the best of them.’ [That is, their house is better than the houses of the Prophets].

Note

When the Prophet (S) migrated from Makkah to Madinah, he (S) halted at Quba and built a mosque there. Afterwards, he (S) build the famous Masjid Nabavi. Along with this mosque, he (S) also built houses (buyut – rooms on the ground floor). Rooms on the upper floors are called as ghuraf (pl. of ghurfah). He (S) built buyut for each of his wives and built a room for ‘Ali and Fatimah (s.a.). Abu Bakr indicated towards this house and asked the above question.

Please note that the narrators of the tradition are Malik and Buraidah. The former – despite being among the servants of the Prophet (S) – is among the three who have ascribed the maximum lies to the Holy Prophet (S).

Reference

1. Bihar al-Anwar, vol. 23, p. 325, H. 1 Chapter 19 رفعه بيوتهم المقدسة في حياتهم و بعد وفاتهم عليه السلام و أنها المساجد المشرفة
2. Kanz Jami'al-Fawa'id under the above verse

[1] [1]

SHARES

145. Names Of Ahl Al-Bayt (‘A) Draw Allah’s Attention

أَبِي جَعْفَرٍ عليه السلام قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَا تَوَجَّهَ إِلَيَّ أَحَدٌ مِنْ خَلْقِي أَحَبُّ إِلَيَّ مِنْ دَاعٍ دَعَانِي يَسْأَلُ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ إِنَّ الْكَلِمَاتِ الَّتِي تَلَقَّاها آدَمُ مِنْ رَبِّهِ قَالَ اللَّهُ أَنْتَ وَلِيِّ فِي نِعْمَتِي وَ الْقَادِرُ عَلَى طَلِبَتِي وَ قَدْ تَعَلَّمُ حَاجَتِي فَاسْأَلْكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِلَّا مَا رَحِمْتَنِي وَ غَفَرْتَ زَلَّتِي فَأَوْحَى اللَّهُ إِلَيْهِ يَا آدَمُ أَنَا وَلِيُّ نِعْمَتِكَ وَ الْقَادِرُ عَلَى طَلِبَتِكَ وَ قَدْ عَلِمْتُ حَاجَتَكَ فَكَيْفَ سَأَلْتَنِي بِحَقِّ هَؤُلَاءِ فَقَالَ يَا رَبِّ إِنَّكَ لَمَّا نَفَخْتَ فِي الرُّوحِ رَفَعْتَ رَأْسِي إِلَى عَرْشِكَ فَإِذَا حَوْلَهُ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَعَلِمْتُ أَنَّهُ أَكْرَمُ خَلْقِكَ عَلَيْكَ ثُمَّ عَرَضْتَ عَلَيَّ الْأَسْمَاءَ فَكَانَ مِمَّنْ مَرَّ بِي مِنْ أَصْحَابِ الْيَمِينِ آلُ مُحَمَّدٍ وَ أَشْيَاعُهُمْ فَعَلِمْتُ أَنَّهُمْ أَقْرَبُ خَلْقِكَ إِلَيْكَ قَالَ صَدَقْتَ يَا آدَمُ

Imam Muhammad al-Baqir (‘a) informs,

“Surely Allah – Mighty and Majestic be He – says, ‘None of My creatures that attract My attention is dearer to Me than the one who supplicates for the sake of Muhammad and his Ahl al-Bayt (‘a). Verily,

the “words” which Adam (‘a) received from his Lord, he said, ‘O Allah! You are my Master in my bounties, have power over my demands and know my needs, so I ask You for the sake of Muhammad and the progeny of Muhammad that You have mercy on me and forgive my errors’. So Allah revealed to him, ‘O Adam! I am the Master of your bounty, have power your demands and know your needs; so why are you asking Me for the sake of these (personas)?’ He replied, ‘O Lord! When You blew your spirit in me, I raised my head towards Your Throne, it was around it, ‘There is no god but Allah, Muhammad is the Messenger of Allah.’ So I was sure that he (S) is the noblest of Your creation near You. Thereafter, You presented to me the Names; those that passed by My right side were the progeny of Muhammad and their followers, by which I was sure that they are the closest of Your creatures to You’. He affirmed, ‘You have spoken the truth, O Adam’.”

Note

Please pay attention: Allah says My creatures and does not say believers. It means that whoever – regardless of his religion or sect – prays for the sake of Muhammad and the progeny of Muhammad (S), Allah loves him and accepts his prayers.

References

1. Bihar al-Anwar, vol. 24, p. 1, H. 3 Chapter 23

أنهم عليهم السلام الأبرار و المتقون و السابقون و المقربون و شيعتهم أصحاب اليمين و أعداؤهم الفجار و الأشرار و أصحاب الشمال

2. Kanz Jami’al-Fawa’id under the above verse

[1] [1]

SHARES

146. Life Of Prophets (‘A) And Death Of Martyrs

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاةَ تُشْبِهَ حَيَاةَ الْأَنْبِيَاءِ وَ يَمُوتَ مِثْلَ مِثْلِهِ تُشْبِهُ مِثْلَهُ الشُّهَدَاءِ وَ يَسْكُنَ الْجَنَّةَ الَّتِي غَرَسَهَا الرَّحْمَنُ فَلْيَتَوَلَّ عَلِيًّا وَ لِيُؤَالَ وَلِيَّهُ وَ لِيَقْتَدِ بِالْأَئِمَّةِ مِنْ بَعْدِهِ فَإِنَّهُمْ عِزَّتِي خُلُقُوا مِنْ طِينَتِي اللَّهُمَّ ارْزُقْهُمْ فَهْمِي وَ عِلْمِي وَ وِلِّ لِلْمُخَالَفِينَ لَهُمْ مِنْ أُمَّتِي اللَّهُمَّ لَا تُنَلِّهِمْ شَفَاعَتِي

Imam Abu Ja’far (al-Baqir- ‘a) informs that the Messenger of Allah (S) said,

“Whoever loves that he lives a life similar to that of the Prophets, dies a death akin to the death of the martyrs and lives in the gardens which is planted by the Beneficent (Himself), then he must accept the mastership of ‘Ali (‘a), love his friend and follow the Imams (‘a) after him. For, they are my progeny and are created from soil. O Allah! Grant them my understanding and my knowledge. Woe unto their opponents from my nation! My intercession will not reach unto them.”

Note

Acceptance of mastership of ‘Ali Ibn Abi Talib (‘a) and Ahl al-Bayt (‘a) is the main criterion for success and good-fortune. Such acceptance automatically implies the rejection of their enemies and those who usurped their rights.

Ahl al-Bayt (‘a) are created from the soil of the Messenger of Allah (S)

Those who oppose the Ahl al-Bayt (‘a) in any form, be it their positions, miracles, teachings, knowledge, etc. will be deprived of the intercession of the Holy Prophet (S)

Reference

1. Al-Kafi, vol. 1, p. 208, H. 3

[1] [1]

SHARES

147. A True Believer Is A Martyr

عَنْ مِنْهَالِ الْقَصَّابِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ادْعُ اللَّهَ أَنْ يَرْزُقَنِي الشَّهَادَةَ فَقَالَ إِنَّ الْمُؤْمِنَ شَهِيدٌ ثُمَّ تَلَا وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

Minhal al-Qassab reports, “I asked Imam al-Sadiq (‘a), ‘Pray to Allah that He grants me martyrdom.’ He (‘a) replied, ‘Surely, a believer is a martyr.’ Then, he (‘a) recited the following verse,

‘And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light’.” Surah al-Hadid, 57: 19).

Note

There are two meanings of a word, one is its terminological meaning and second is its reward or reality. For example, a martyr – terminologically – is the one who is killed in the way of Allah but in the second meaning, it also means anyone who dies on the love of Ahl al-Bayt (‘a) even if he has not died in the battlefield.

References

1. Bihar al-Anwar, vol. 24, p. 38, H. 14
2. Ta’wil al-Ayat al-Zahirah fi Fadha’il al-’Itrah al-Tahirah under the above verse

[1] [1]

SHARES

148. The Imams (‘A) Have The Knowledge Of All The Prophets And Messengers (‘A) And Even More

عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ قُلْتُ لَهُ أَسْأَلُكَ جُعِلْتُ فِدَاكَ عَنْ ثَلَاثِ خِصَالٍ أَنْفِي عَنِّي فِيهِ التَّقِيَّةَ قَالَ فَقَالَ ذَلِكَ لَكَ قُلْتُ أَسْأَلُكَ عَنْ فُلَانٍ وَفُلَانٍ قَالَ فَعَلَيْهِمَا لَعْنَةُ اللَّهِ بِلَعْنَاتِهِ كُلِّهَا مَا تَا وَ اللَّهُ وَ هُمَا كَافِرَانِ مُشْرِكَانِ بِاللَّهِ الْعَظِيمِ ثُمَّ قُلْتُ الْأَيْمَةُ يُحْيُونَ الْمَوْتَى وَيُبْرِءُونَ الْأَكْمَهَ وَالْأَبْرَصَ وَيَمْشُونَ عَلَى الْمَاءِ قَالَ مَا أَعْطَى اللَّهُ نَبِيًّا شَيْئًا قَطُّ إِلَّا وَقَدْ أَعْطَاهُ مُحَمَّدًا ﷺ وَأَعْطَاهُ مَا لَمْ يَكُنْ عَنْدهُمْ قُلْتُ وَ كُلُّ مَا كَانَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَدْ أَعْطَاهُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ نَعَمْ ثُمَّ الْحَسَنَ وَ الْحُسَيْنَ ثُمَّ مِنْ بَعْدُ كُلِّ إِمَامٍ إِلَى يَوْمِ الْقِيَامَةِ مَعَ الزِّيَادَةِ الَّتِي تَحْدُثُ فِي كُلِّ سَنَةٍ وَ فِي كُلِّ شَهْرٍ إِي وَ اللَّهُ فِي كُلِّ سَاعَةٍ

Abu Hamzah al-Thumali (r.a.) says, “I said to Imam ‘Ali Ibn al-Husayn (‘a), ‘May I be held your ransom! I want to ask you about three characteristics. But please excuse me from dissimulation (taqiyyah) in responding to these queries’.

He (‘a) replied, ‘Okay, as you please.’

I said, ‘I ask you about so and so.’

He (‘a) answered, ‘May the curse of Allah be on both of them with His curses, all of them! Both of them

died, by Allah, while they were disbelievers and associating partners with Allah the Great.’

I asked, ‘Do the Imams (‘a) raise the dead, cure the blind and the lepers and walk on water?’

He (‘a) responded, ‘Allah has not granted any Prophet anything (from the miracles) but that He has given it to (Prophet) Muhammad (S) and He has given him (S) what He has not given to them (i.e. the Prophets– ‘a).’

I inquired, ‘Whatever He has given to the Messenger of Allah (S), has He given to Amir al-Mu’minin (‘a)?’

He (‘a) answered, ‘Yes. He has also given to al-Hasan (‘a) and al-Husayn (‘a) followed by every Imam (‘a) after al-Husayn (‘a) till the Day of Judgment, in addition to the incidents that occur every year and every in every month; nay, by Allah, in every moment.”

References

1. Bihar al-Anwar, vol. 27, p. 29, H. 1

2. Basa’ir al-Darajat, vol. 1, p. 270, H. 2

[1] [1]

SHARES

149. Guidance Implies The Mastership Of The Ahl Al-Bayt (‘A)

عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عليه السلام فِي قَوْلِهِ تَعَالَى وَ إِنِّي لَغَفَّارٌ لِمَن تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ إِلَى وَلَا يَتَنَّا

Jabir al-Ju’fi (r.a.) reports from Imam Muhammad al-Baqir (‘a) concerning the verse,

‘And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction’ (Surah Taha, 20:82).

He (‘a) informed, ‘(then continues to follow the right direction) towards our mastership’.”

Reference

1. Bihar al-Anwar, vol. 24, p. 148, H. 26

[1] [1]

SHARES

150. Imam ('A)'S Knowledge Encompasses Everything

عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقْرَأُ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ قَالَ فِي أَمِيرِ
الْمُؤْمِنِينَ (ع)

Salih Ibn Sahl reports, "I heard Imam al-Sadiq ('a) read (the verse),

'and We have recorded everything in a clear writing' (Surah Yaasin,36: 12)'

He ('a) informed, '(This verse is) concerning Amir al-Mu'minin ('a)'."

Note

"Clear writing" is wrong translation. Imam Mubeen does not mean the scroll of deeds because it does not have everything. When Qur'an says everything, it means everything without exception i.e. it includes the solar system, the world of angels, the Throne, the Chair, Paradise, Hell, etc. The scroll of deeds certainly does not have all of these.

It also does not mean the Holy Qur'an in its apparent form because the Holy Qur'an in its apparent form too does not have everything in it.

It refers to light position of Amir al-Mu'minin 'Ali Ibn Abi Talib ('a) and the infallible Imams ('a) from his progeny who are the vessels of the Divine Will; as the following tradition declares

بَلْ قُلُوبُنَا أَوْعِيَةٌ لِمَشِيئَةِ اللَّهِ فَإِذَا شَاءَ شِئْنَا وَاللَّهُ يَقُولُ وَ مَا تَشَاوُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ

Nay, our hearts are the vessels for the Will of Allah. So, when He wills, we will and Allah says, 'You don't will but that Allah wills'." (Al-Ghaibah of Shaikh al-Tusi (r.a.), p. 246).

References

1. Bihar al-Anwar, vol. 24, p. 158, H. 24
2. Kanz Jami' al-Fawa'id under the aforementioned verse

[1] [1]

SHARES

151. Submission Implies The Mastership Of The Ahl Al-Bayt ('A)

عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ قَالَ أَتَدْرِي مَا السَّلَامُ قَالَ قُلْتُ أَنْتَ أَعْلَمُ قَالَ وَلَايَةُ عَلِيٍّ وَالأَئِمَّةِ الأَوْصِيَاءِ مِنْ بَعْدِهِ عَلَيْهِمُ السَّلَامُ قَالَ وَ خُطُواتِ الشَّيْطَانِ وَاللَّهِ وَلَايَةُ فُلَانٍ وَ فُلَانٍ

Abu Baseer reports, "I heard Imam al-Sadiq ('a) say, 'O you who believe! Enter into submission one and all and do not follow the footsteps of Shaitan'; he ('a) asked, 'Do you understand what is submission?' I replied, 'You know better'. He ('a) said, 'The mastership of 'Ali and the Imams, the successors after him.' Thereafter, he ('a) informed, 'And the footsteps of Shaitan', by Allah, refers to the mastership of so and so (referring to the two usurpers)."

Note

Wilayah means to accept the orders and instructions and obey that person.

References

1. Bihar al-Anwar, vol. 24, p. 159, H. 1
2. Tafsir al-Ayyashi (r.a.) under the aforementioned verse

[1] [1]

SHARES

152. Ahl Al-Bayt (‘A) Are From The Sacrosanct Things Of Allah

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ حُرْمَاتٍ ثَلَاثًا لَيْسَ مِثْلُهُنَّ شَيْءٌ كِتَابُهُ وَهُوَ حِكْمَتُهُ وَنُورُهُ وَبَيْتُهُ الَّذِي جَعَلَهُ قِبْلَةً لِلنَّاسِ لَا يَقْبَلُ مِنْ أَحَدٍ تَوَجُّهًا إِلَى غَيْرِهِ وَعِتْرَةُ نَبِيِّكُمْ ﷺ

‘Abd Allah Ibn Sinaan reports that Imam al-Sadiq (‘a) said,

“Surely, for Allah – Mighty and Majestic be He – there are three sacrosanct things, nothing is equal to them. His Book, which is His Wisdom and His Light; His House, which He has made as a Qiblah for the people and if anyone turns in any other direction than it, Allah will not accept from him; and the progeny of your Prophet (S).”

References

1. Wasa’il al-Shi’ah, vol. 4, p. 300, H. 5208
2. Ma’ani al-Akhbar, p. 117
3. Al-Khisal, vol. 1, p. 146

[1] [1]

SHARES

153. Carriers Of The Divine Throne Seek Forgiveness For The Shi’ahs

عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا بَا مُحَمَّدٍ إِنَّ لِلَّهِ مَلَائِكَةً تُسْقِطُ الذُّنُوبَ عَنْ ظَهْرِ شَيْعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ أَوْ أَنْ سُقُوطِهِ وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ وَاسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا وَاسْتَغْفَرُ لَهُمْ وَاللَّهُ لَكُمْ دُونَ هَذَا الْخَلْقِ يَا بَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ فَقُلْتُ نَعَمْ

Abu Baseer (r.a.) reports that Imam al-Sadiq (‘a) told me,

‘O Aba Muhammad! Verily, for Allah there are angels who cause the sins to fall from the backs of our

Shiites like the wind cause the leaves to fall from the trees during the season of its falling (i.e. autumn) and this is His word – Mighty and Majestic be He – ‘And they seek forgiveness for those who believed’. By Allah! Their seeking forgiveness is for you and not for the other creatures, O Aba Muhammad. Now, are you happy?’

He says, ‘I replied in the affirmative’.”

Note

Usually winds make the leaves to fall from trees but during its season, the speed of causing to fall increases manifold.

If you pay attention to the entire verse and not only the part cited in the Hadith and the verse after it, you will realize its importance.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ ۖ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ ۖ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا ۗ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا ۖ وَاتَّبِعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

“Those who carry the Divine Throne and around it, glorify Allah with His Praise, believe in Him and seek forgiveness for those who believed, Our Lord! You encompass all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell” (Surah Ghafir, 40:7).

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“Our Lord! And make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise” (Surah Ghafir, 40:8).

The verses show that these are not ordinary angels. The supplications of ordinary angels are accepted because they are infallible. So, what can one say about the carriers of the Divine Throne?

Those who believe means those whose principles of religion are correct. Otherwise, they will be Muslims in its first meaning and not believers.

References

1. Bihar al-Anwar, vol. 24, p. 209, H. 5
2. Ta'wil al-Ayat al-Zahirah fi Fadha'il al-'Itrah al-Tahirah under the aforementioned verse

154. The Wretched Will Usurp The Right Of The Ahl Al-Bayt (‘A)

عَلِيُّ بْنُ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ لَمَّا رَأَى رَسُولُ اللَّهِ ﷺ تَيْمًا وَ عَدِيًّا وَ بَنِي أُمَيَّةَ يَرْكَبُونَ مِنْبَرَهُ أَفْطَعَهُ
فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى قُرْآنًا يَنَاسِي بِهِ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ثُمَّ أَوْحَى إِلَيْهِ يَا مُحَمَّدُ
إِنِّي أَمَرْتُ فَلَمْ أَطَعْ فَلَا تَجْزَعْ أَنْتَ إِذَا أَمَرْتُ فَلَمْ تُطَعْ فِي وَصِيِّكَ

‘Ali Ibn Ja’far (r.a.) – the brother of Imam al-Kazim (‘a) – reports, “I heard Imam al-Kazim says, ‘When the Messenger of Allah (S) saw (in a dream) the tribes of Taim, Adi and Bani Umayyah mount the pulpit, he (S) was terrified. So Allah – Blessed and High be He – revealed the following verse consoling him,

‘And remember when We said to the angels ‘Prostrate to Adam’ so they all prostrated except Iblis; he denied’ (Surah al-Baqarah, 2:34).

Thereafter, He revealed to him, ‘O Muhammad! Verily, I order but I am not obeyed; hence, don’t grieve when you order and are not obeyed concerning your successor’.”

Note

The word used in tradition is ‘يركبون’ and not ‘يصعدون’, which means they mounted it like animals and not ascended it as do those who are worthy of it.

Reference

1. Al-Kafi, vol. 1, p. 426, H. 73

155. People Will Be Tested Through The Mastership Of The Ahl Al-Bayt ('A)

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ لَمَّا نَزَلَتْ أَلَمْ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ قَالَ يَا عَلِيُّ إِنَّكَ مُبْتَلَى بِكَ وَإِنَّكَ مُخَاصَمٌ قَاعِدٌ لِلْخُصُومَةِ

Imam Husayn ('a) reports from his father ('a), "When the verse 'Alif Laam Meem. Do the people think they will be left when they say we have believed and they will not be tested?' was revealed, I asked, 'O Messenger of Allah! What is this test?' He (S) replied, 'O 'Ali! You are the one through whom the people will be tested and you are the one who will be argued with. So be prepared for the argument'."

Note

The people will be tested through Amir al-Mu'minin ('a) and other Imams ('a) vis-à-vis their beliefs in them ('a), their sayings, their acts, etc. and also as per the levels of the people.

All the scholars will also be tested through the people; again, depending upon their levels.

References

1. Bihar al-Anwar, vol. 24, p. 228, H. 26
2. Ta'wil al-Ayat al-Zahirah fi Fadha'il al-'Itrah al-Tahirah under the aforementioned verse

[1] [1]

SHARES

156. The Ummah Will Abandon The Mastership Of The Ahl Al-Bayt ('A)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فِي الْمَسْجِدِ فَلَمَّا كَانَ قُرْبَ الصُّبْحِ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَنَادَاهُ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ قَالَ لَبَيْكَ قَالَ هَلُمَّ إِلَيَّ فَلَمَّا دَنَا مِنْهُ قَالَ يَا عَلِيُّ بَتُ اللَّيْلَةِ حَيْثُ تَرَانِي فَقَدْ سَأَلْتُ رَبِّي أَلْفَ حَاجَةٍ فَقَضَاهَا لِي وَ سَأَلْتُ لَكَ مِثْلَهَا فَقَضَاهَا وَ سَأَلْتُ لَكَ رَبِّي أَنْ يَجْمَعَ لَكَ أُمَّتِي مِنْ بَعْدِي فَأَبَى عَلَيَّ رَبِّي

فَقَالَ الْمَأْ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Imam al-Sadiq (‘a) reports, “One night, the Messenger of Allah (S) passed the night in the mosque. When the morning was near, Amir al-Mu’minin (‘a) entered. The Messenger of Allah (S) called out to him and said, ‘O ‘Ali!’ He (‘a) responded, ‘Labbaik’. He (S) ordered, ‘Come near me’. When he (‘a) went near to me, he (S) informed, ‘O ‘Ali! I passed the night as you are seeing me (i.e. in worship, prayers and supplications), after which I asked Allah for a thousand needs. He fulfilled them for me. Then I asked the same (1000 needs) for you and He fulfilled them for me. Thereafter, I asked my Lord for you that He gathers my nation for you after me. But my Lord denied that to me and said, ‘Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried?’”

Note

The Ummah, in general, will abandon the mastership of ‘Ali Ibn Abi Talib (‘a) and the infallible Imams (‘a) from his progeny barring a few who will be loyal to them (‘a) even at the cost of their lives and wealth.

References

1. Bihar al-Anwar, vol. 24, p. 228, H. 27
2. Ta'wil al-Ayat al-Zahirah fi Fadha'il al-'Itrah al-Tahirah

[1] [1]

SHARES

157. Mastership Of Ahl Al-Bayt (‘A) Demands Absolute Submission

دَاوُدُ بْنُ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ أَتَى أَعْرَابِيٌّ رَسُولَ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ بَايِعْنِي عَلَى الْإِسْلَامِ فَقَالَ عَلَى أَنْ تَقْتُلَ أَبَاكَ فَكَفَّ الْأَعْرَابِيُّ يَدَهُ وَاقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى الْقَوْمِ يُحَدِّثُهُمْ فَقَالَ الْأَعْرَابِيُّ يَا رَسُولَ اللَّهِ بَايِعْنِي عَلَى الْإِسْلَامِ فَقَالَ عَلَى أَنْ تَقْتُلَ أَبَاكَ قَالَ نَعَمْ فَبَايَعَهُ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ الْآنَ لَمْ تَتَّخِذْ مِنْ دُونِ اللَّهِ وَلاَ رَسُولِهِ وَلاَ الْمُؤْمِنِينَ وَلِجَنَّةٍ إِنِّي لَا أَمُرُكَ بِعُقُوقِ الْوَالِدَيْنِ وَلَكِنْ صَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا

Dawood Ibn Farqad chronicles that Imam al-Sadiq (‘a) said, “A Bedouin came to the Messenger of Allah (S) and said, ‘O Messenger of Allah (S)! Accept my allegiance on Islam’. He (S) replied, ‘On the condition that you will kill your father.’ The Bedouin withdrew his hand and the Messenger of Allah (S)

started looking at the people, talking to them. The Bedouin asked again, ‘O Messenger of Allah (S)! Accept my allegiance on Islam’. He (S) replied, ‘On the condition that you will kill your father.’ The Bedouin replied in the affirmative and the Messenger of Allah (S) accepted his allegiance that ‘you will kill your father’. Then the Messenger of Allah (S) said, ‘Now, you will not take any confidante other than Allah, His Messenger and the believers. Surely, I will not order you to disobey your parents but stay with them in this world with kindness.”

Note

The above tradition (as also the verse with the same words) clearly says that once a person accepts Islam, he should not take anybody as confidantes (ولائج) other than Allah, Messenger (S) and Imam (‘a). That is, whenever there is a contradiction between divine and devilish forces, a person should be very clear in his mind that he should opt for divine forces, notwithstanding his proximity or relation to the devilish forces. Hence, the Holy Prophet (S) has gone for an extreme example of killing one’s father.

A person’s devotion and dedication to the cause of Imams (‘a) should be like that of Malik Ashtar al-Nakha’ (r.a.). ‘Ali (‘a) said about him,

لقد كان لي كما كنت للرسول صلى الله عليه وآله وسلم

“He was unto me like I was to the Messenger of Allah (S).” (Rijal Ibn Daawood, p. 283, No. 1232).

This statement is sufficient to show his position and honour. On hearing the demise of Malik, Amir al-Mu’minin (‘a) recited the following elegy:

رَحِمَ اللَّهُ مَالِكًا وَ مَا مَالِكٌ عَزَّ عَلَيَّ بِهِ هَالِكًا لَوْ كَانَ صَخْرًا لَكَانَ صَلْدًا وَ لَوْ كَانَ جَبَلًا لَكَانَ فِنْدًا وَ كَأَنَّهُ قُدَّ مِنِّي قَدًّا

“If he was a boulder, he was solid; and if he was a mountain, he was its impregnable part. As if I was cut into strips from me.” (Rijal al-Kashi, p. 66)

Yet, Malik was not among the closest companions (حواريون) of Amir al-Mu’minin (‘a) but Muhammad Ibn Abi Bakr (a.r.) was amongst them.

The real reason is known to Allah the Omniscient but apparently, it refers to the level of submission.

References

1. Bihar al-Anwar, vol. 67, p. 177, Chapter 52, H. 36
2. Al-Mahasin, vol. 1, p. 248

158. Ahl Al-Bayt (‘A) Are The Best Confidantes

عَنْ أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ يَا مَعْشَرَ الْأَحْدَاثِ اتَّقُوا اللَّهَ وَلَا تَأْتُوا الرُّؤَسَاءَ دَعْوَهُمْ حَتَّى يَصِيرُوا أَدْنَابًا لَا تَتَّخِذُوا الرِّجَالَ وَلَا تَنْجَ مِنْ دُونِ اللَّهِ أَنَا وَاللَّهُ أَنَا وَاللَّهُ خَيْرٌ لَكُمْ مِنْهُمْ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى صَدْرِهِ

Aban reports, “I heard Imam al-Sadiq (‘a) say, ‘O group of youths! Fear Allah and don’t go to the chiefs. Leave them till they become tails (i.e. they lag far behind/let them follow you and you don’t follow them). Don’t take men as confidantes other than Allah. By Allah, I, by Allah, I am better for you than them.’ Thereafter, he (‘a) beat his hand to his chest.”

Note

Leaders become leaders due to their followers, especially the youths. A person’s value in front of Allah the High depends on the type of leaders he chooses for himself. Without any doubt, the infallible Imams from the Ahl al-Bayt (‘a) are the best leaders for this world as well as the hereafter.

References

1. Bihar al-Anwar, vol. 24, p. 246, H. 5
2. Tafsir al-Ayyashi (r.a.), vol. 2, p. 83, H. 32

159. One Who Follows Somebody Has In Reality Worshipped Him

عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ قَالَ أَمَا إِنَّهُمْ لَمْ يَتَّخِذُوهُمْ آلِهَةً إِلَّا أَنَّهُمْ أَحَلُّوا حَلَالًا فَآخَذُوا بِهِ وَحَرَّمُوا حَرَامًا فَآخَذُوا بِهِ فَكَانُوا أَرْبَابَهُمْ مِنْ دُونِ اللَّهِ

Jabir Ibn Yazid al-Ju'fi (r.a.) chronicles, "I asked Imam Abu 'Abd Allah [al-Sadiq] ('a) about the word of Allah,

'They took their scholars and their worshippers as lords other than Allah' (Surah al-Tawbah, 9:31).

He ('a) replied, 'Take note that they did not take them as gods; rather, they (the scholars and worshippers) made things permissible, so they (the people) accepted it and they prohibited things, so they (the people) took it. Thus, they were their lords (deities) other than Allah'."

Notes

1) In other traditions, there is a slight variation. They made prohibited things permissible and people accepted it and vice-versa.

2) It implies that the followed one is in reality the worshipped one. If we follow a divine leader whose instructions are from Allah the Almighty, then we have worshipped Allah the High by obeying and submitting to that leader. If he is not from Allah the Almighty, then certainly he is a Satan and in reality we have worshipped the Satan. As the famous tradition from Imam Muhammad al-Baqir says,

مَنْ أَصْغَى إِلَى نَاطِقٍ فَقَدْ عَبَدَهُ فَإِنْ كَانَ النَّاطِقُ يُؤَدِّي عَنِ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ عَبَدَ اللَّهَ وَإِنْ كَانَ النَّاطِقُ يُؤَدِّي عَنِ الشَّيْطَانِ فَقَدْ عَبَدَ الشَّيْطَانَ

"Whoever listens to a speaker, then indeed he has worshipped him. If the speaker is from Allah, then he has worshipped Allah and if the speaker conveys from the Satan, then he has worshipped the Satan."
(Al-Kafi, vol. 6, p. 434, H. 24)

References

1. Bihar al-Anwar, vol. 26, p. 246, H. 9
2. Tafsir al-Ayyashi (r.a.), vol. 2, p. 86, H. 47

[1] [1]

SHARES

160. Shi'ahs Of Ahl Al-Bayt ('A) Must Never Despair Of Divine Mercy

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام لِأَبِي بَصِيرٍ لَقَدْ ذَكَرَكُمْ اللَّهُ فِي كِتَابِهِ إِذْ يَقُولُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَاللَّهُ مَا أَرَادَ بِذَلِكَ غَيْرَكُمْ يَا بَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ نَعَمْ

Imam al-Sadiq ('a) said to Abu Baseer (r.a.),

“Indeed, Allah has mentioned you in His Book when He says ‘O My servants, who have been extravagant upon themselves, don’t despair of Allah’s mercy. Surely, Allah forgives all sins. Verily, he is Oft-Forgiving, the All-Merciful’ (Surah Zumar (39): Verse 53)’. By Allah! He did not intend anyone by this except you, O Aba Muhammad! So, are you happy now?’ He replied, ‘Yes’.”

Note

Please note that Allah the High has used the word ‘My servants’ in the verse but Imam ('a) clarifies that it is referring to the Shi'ahs exclusively. For, the main criterion for receiving divine mercy is correct beliefs and the standard for correct beliefs is the mastership of the Ahl al-Bayt ('a).

Thus, here the word ‘servants’ is not in its absolute meaning. Rather, it is implying those servants whose beliefs are correct. The following verse also conveys the same concept.

References

1. Bihar al-Anwar, vol. 24, p. 260, H. 12
2. Kanz Jami' al-Fawa'id

[1] [1]

SHARES

161. Monotheism Without Mastership Of The Ahl

Al-Bayt ('A) Will Be Of No Avail

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمَعَ اللَّهُ الْخَلَائِقَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ
وَاحِدٍ خَلَعَ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ مِنْ جَمِيعِ الْخَلَائِقِ إِلَّا مَنْ أَقَرَّ بِوِلَايَةِ عَلِيِّ عليه السلام وَهُوَ قَوْلُهُ تَعَالَى يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

Imam al-Sadiq ('a) informed,

“When it will be the Day of Judgment and Allah will gather all the creatures from the first ones and the last ones in one ground, the statement of ‘There is no god but Allah’ will be removed from all the creatures except the one who has acknowledged the mastership of ‘Ali ('a) and this is His saying,

‘The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent God permits and who speaks the right thing’ (Surah al-Naba, 78:38).

Note

Only the one who accepts the mastership of ‘Ali Ibn Abi Talib ('a), his monotheism will be recorded in his scroll of deeds; not otherwise. The same principle will apply to before Imam ‘Ali Ibn Abi Talib ('a) and after him. If somebody accepts all Prophets ('a) but does not accept Prophet ‘Isa ('a), his monotheism will not be accepted. Similarly, if someone rejects Imam al-Kazim ('a), his monotheism will not be accepted.

Monotheism will not be accepted from him means he will be raised as a disbeliever.

References

1. Bihar al-Anwar, vol. 24, p. 262, H. 18
2. Kanz Jami' al-Fawa'id under the aforementioned verse

[1] [1]

SHARES

162. Everyone Will Be Questioned About The Mastership Of ‘Ali Ibn Abi Talib (‘A) On The Day Of Judgment

عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَفَقُّهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Ibn ‘Abbas reports concerning the word of Allah – Mighty and Majestic be He:

‘And stop them, surely they will be questioned’ (Surah al-Saffat, 37:4).

(They will be questioned) about the mastership of ‘Ali Ibn Abi Talib (‘a’).”

Note

1. This tradition has been reported extensively by both sects.
2. There’s a difference between love and mastership. Love of Ahl al-Bayt (‘a) has its effects in this world as well as the hereafter. But it is not something which will save a person. Mastership (Wilayah) is the saviour.

References

1. Bihar al-Anwar, vol. 24, p. 270, H. 44
2. Kanz Jami’ al-Fawa’id under the aforementioned verse

[1] [1]

SHARES

163. The Enemies Of ‘Ali Ibn Abi Talib (‘A) Will Be Thrown In Hell

عَنْ شَرِيكَ قَالَ بَعَثَ إِلَيْنَا الْأَعْمَشُ وَهُوَ شَدِيدُ الْمَرَضِ فَاتَيْنَاهُ وَقَدْ اجْتَمَعَ عِنْدَهُ أَهْلُ الْكُوفَةِ وَفِيهِمْ أَبُو حَنِيفَةَ وَابْنُ

قَيْسُ الْمَاصِرِ فَقَالَ لِابْنِهِ يَا بُنَيَّ اجْلِسْنِي فَأَجْلَسَهُ فَقَالَ يَا أَهْلَ الْكُوفَةِ إِنَّ أَبَا حَنِيفَةَ وَابْنَ قَيْسٍ الْمَاصِرِ آتِيَانِي فَقَالَ إِنَّكَ قَدْ حَدَّثْتَ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَحَادِيثَ فَارْجِعْ عَنْهَا فَإِنَّ التَّوْبَةَ مَقْبُولَةٌ مَا دَامَتِ الرُّوحُ فِي الْبَدَنِ فَقُلْتُ لَهُمَا مِثْلُكُمْ يَقُولُ لِمِثْلِي هَذَا أَشْهَدُكُمْ يَا أَهْلَ الْكُوفَةِ فَإِنِّي فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ إِنِّي سَمِعْتُ عَطَاءَ بْنَ رَبَاحٍ يَقُولُ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ فَقَالَ رَسُولُ اللَّهِ ﷺ أَنَا وَ عَلِيٌّ نُلْقِي فِي جَهَنَّمَ كُلَّ مَنْ عَادَانَا فَقَالَ أَبُو حَنِيفَةَ لِابْنِ قَيْسٍ قُمْ بِنَا لَا يَجِيءُ بِمَا هُوَ أَعْظَمُ مِنْ هَذَا فَقَامَا وَ انْصَرَفَا

Shareek (a famous Sunni judge and scholar) reports, “Al-A’mash sent for us while he was very ill. We reached to him while the people of Kufa had gathered near him, among whom were Abu Hanifa and (Amr) Ibn Qais al-Masir. He said to his son, ‘My son! Make me sit up’. He made him sit up. He said, ‘O People of Kufah! Surely, Abu Hanifah and Ibn Qais al-Masir (who was a Batri) came to me and said, ‘You have narrated traditions concerning ‘Ali Ibn Abi Talib (‘a), turn away from them (i.e. refute them) because repentance is accepted only till the soul is inside the body (i.e. till a man is alive). So, I am saying to both of them, ‘Persons like you two are saying this to a person like me?’ I hold you as witnesses, O people of Kufah! I am in the last days of my worldly life and the first days of my life of the Hereafter. Verily, I heard Ataa Ibn Rabaah say, ‘I asked the Messenger of Allah (S) about the word of Allah – Mighty and Majestic be He – ‘Throw both of you in the hell every disbeliever, obstinate one’. The Messenger of Allah (S), ‘I and ‘Ali will throw in the hell whoever bears enmity against us.’ (On hearing this), Abu Hanifah said to Ibn Qais al-Masir, ‘Get up. Let’s go. We cannot hear anything greater (worse) than this.’ Both of them got up and left.”

Notes

- 1) Shareek, the narrator of this tradition, is a very famous Sunni judge.
- 2) A’mash is a title. It refers to some disease in the eye. The name of the person was Sulayman Ibn Mehraan al-A’mash. Since he had this disease in the eye, he was given this title. He was not of Arab descent. Obviously, he did not belong to the high class of the Arabian society. He was among the Persians.
- 3) He was a great Shi’ah scholar but is relied upon by the opponents as well.
- 4) He was called Asadi although he was not actually from Bani Asad. That is, all the Persian slaves were attributed to the tribes for which they worked despite not being of Arabian descent.

References

1. Bihar al-Anwar, vol. 24, p. 273, H. 58
2. Kanz Jami’ al-Fawa’id under the aforementioned verse

164. True Belief In Ahl Al-Bayt ('A) Saves One From Hell-Fire

عَنْ مَيْسَرَةَ قَالَ سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ وَاللَّهِ لَا يُرَى مِنْكُمْ فِي النَّارِ اثْنَانِ لَا وَاللَّهِ وَلَا وَاحِدٌ قَالَ قُلْتُ فَأَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ قَالَ فَأَمْسَكَ عَنِّي سَنَةً قَالَ فَأَنِّي مَعَهُ ذَاتَ يَوْمٍ فِي الطَّوَافِ إِذْ قَالَ لِي يَا مَيْسَرَةُ أَذِنَ لِي فِي جَوَابِكَ عَنْ مَسْأَلَةٍ كَذَا قَالَ فَقُلْتُ فَأَيْنَ مِنَ الْقُرْآنِ قَالَ فِي سُورَةِ الرَّحْمَنِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ مِنْكُمْ إِنْسٌ وَلَا جَانٌّ فَقُلْتُ لَهُ عَلَيْهِ السَّلَامُ لَيْسَ فِيهَا مِنْكُمْ قَالَ إِنَّ أَوَّلَ مَنْ غَيَّرَهَا ابْنُ أَرْوَى وَ ذَلِكَ أَنَّهَا حُجَّةٌ عَلَيْهِ وَ عَلَى أَصْحَابِهِ وَ لَوْ لَمْ يَكُنْ فِيهَا مِنْكُمْ لَسَقَطَ عِقَابُ اللَّهِ عَنْ خَلْقِهِ إِذْ لَمْ يُسْأَلْ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ فَلِمَنْ يُعَاقَبُ إِذَا يَوْمَ الْقِيَامَةِ

Maisarah reports, "I heard Imam al-Ridha' ('a) say, 'By Allah! Not even two of you (Shiites) will be seen in the hell-fire. By Allah! Not even one (will go to hell).' I (Maisarah) asked, 'Where is the evidence of this in the Book of Allah?' He ('a) did not reply to me for a year. One day, I was with him during the circumambulation (tawaf) when he ('a) told me, 'O Maisarah! I have been permitted to reply you for that question.' I asked, 'So where is it in the Qur'an?' He ('a) answered, 'In Surah al-Rahman and it is the word of Allah – Mighty and Majestic be He:

'So on that day neither man nor jinn shall be asked about his sin' (Surah al-Rahman, 55:39).

I said, 'But it does not mention "from you"'? He ('a) retorted, 'The first one who changed it was Ibn Arwa (referring to Usman Ibn Affan whose mother's name was Arwaa) and that is because this verse was a proof against him and his companions. If you were not included in this verse (i.e. if this verse was not specific and it was general), Allah's punishment from His creatures would have dropped since no man or jinn would be questioned about his sins. So, whom will He punish on the Day of Judgement?"

Notes

1) Imam ('a) delayed the reply on account of some rationale. This delay was vis-à-vis time and place. In this case, it was after a year and that too in Masjid al-Haram.

2) If one drops the criterion of belief, there would be no point in creation of hell-fire. In other words, Allah would allow to go to Paradise and there would not remain any difference between a faithful person and an infidel.

References

1. Bihar al-Anwar, vol. 24, p. 275, H. 61
2. Kanz Jami' al-Fawa'id under the aforementioned verse

[1] [1]

SHARES

165. Hajj Without Visitation Of Ahl Al-Bayt ('A) Is Of No Avail

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام إِنَّ اللَّهَ أَمَرَنِي فِي كِتَابِهِ بِأَمْرٍ فَأُحِبُّ أَنْ أَعْمَلَهُ قَالَ وَمَا ذَاكَ قُلْتُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ قَالَ لِيَقْضُوا تَفَثَهُمْ لِقَاءَ الْإِمَامِ وَلِيُوفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ قَالَ عَبْدُ اللَّهِ بْنُ سِنَانٍ فَاتَيْتُ أَبَا عَبْدِ اللَّهِ عليه السلام فَقُلْتُ جُعِلْتُ فِدَاكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ قَالَ أَخَذُ الشَّارِبِ وَقَصُ الْأَظْفَارِ وَمَا أَشَبَهُ ذَلِكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ ذَرِيحَ الْمُحَارِبِيِّ حَدَّثَنِي عَنْكَ بِأَنَّكَ قُلْتَ لَهُ لِيَقْضُوا تَفَثَهُمْ لِقَاءَ الْإِمَامِ وَلِيُوفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ فَقَالَ صَدَقَ ذَرِيحٌ وَصَدَقْتُ إِنَّ لِلْقُرْآنِ ظَاهِرًا وَبَاطِنًا وَمَنْ يَحْتَمِلُ مَا يَحْتَمِلُ ذَرِيحٌ

‘Abd Allah Ibn Sinaan says that Zuraih (or Zareeh) al-Muhaarebi reported, “I asked Imam Abu ‘Abd Allah (al-Sadiq- ‘a), ‘Verily, Allah ordered me in His Book, so I love that I act upon it.’ He (‘a) asked, ‘What is it?’ I replied, ‘The word of Allah – Mighty and Majestic be He:

‘then let them accomplish their needful acts, and let them fulfil their vows’ (Surah al-Hajj, 22:29).

He (‘a) informed, ‘Let them accomplish their needful acts means meeting the Imam and let them fulfil their vows refers to these rituals (of Hajj).’ ‘Abd Allah Ibn Sinaan says, “I came to Imam Abu ‘Abd Allah (al-Sadiq- ‘a) and asked, ‘May I be held your ransom! (What is the meaning of the word of Allah – Mighty and Majestic be He – Then let them accomplish their needful acts, and let them fulfil their vows. He (‘a) answered, ‘Shaving the moustache and trimming the nail and other similar acts.’ I said, ‘May I be held your ransom! Zuraih al-Muhaarebi narrated unto me from you that you said let them accomplish their needful acts means meeting the Imam and let them fulfil their vows refers to these rituals.’ Imam (‘a) affirmed, ‘Zuraih has spoken the truth and I too have said the truth. Surely, for the Qur’an there is an apparent and a concealed. And who can bear what Zuraih can bear?’

Note

- 1) Tradition shows that the level of ‘Abd Allah Ibn Sinaan was lower than that of Zuraih.
- 2) Generally, some people are busy with the recitation of Qur’an only for wordings. They ensure that they don’t commit any mistake while reciting. They are doing a good deed.
- 3) Another group is busy with better way of reciting like intonation, good voice, etc. along with correct recitation. This group is better than the first group.
- 4) Yet another group is busy with understanding the apparent meaning of the Holy Qur’an. This group is better than the previous two groups.
- 5) But the best group is the one who is busy in understanding the deeper meaning of the Holy Qur’an in the light of the traditions of the Ahl al-Bayt (‘a).

Visitation of Ahl al-Bayt (‘a) means during their lives or even after their deaths to visit their graves. Thus, it is a duty of every faithful to visit Madinah – in the least – after completing his Hajj or Umrah. This is a sign of his belief in the mastership of the Ahl al-Bayt (‘a).

Reference

1. Al-Kafi, vol. 4, p. 549, H. 4

بَابُ اتِّبَاعِ الْحَقِّ بِالزَّيَّارَةِ

[1] [1]

SHARES

166. Ways To Know A True Imam (‘A) From An Impostor

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي عليه السلام قَالَ دَخَلْتُ عَلَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ بِمَ يُعْرِفُ الْإِمَامُ فَقَالَ بِخَصَالٍ أَمَّا أَوَّلُهَا فَشَيْءٌ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ وَ عَرَفَهُ النَّاسَ وَ نَصَبَهُ لَهُمْ عِلْمًا حَتَّى يَكُونَ حُجَّةً عَلَيْهِمْ لِأَنَّ رَسُولَ اللَّهِ ص نَصَبَ عَلِيًّا وَ عَرَفَهُ النَّاسَ وَ كَذَلِكَ الْأَئِمَّةُ يُعَرِّفُونَهُمُ النَّاسَ وَ يَنْصِبُونَهُمْ لَهُمْ حَتَّى يَعْرِفُوهُ وَ يُسْأَلَ فَيُجِيبُ وَ يُسَكَّتُ عَنْهُ فَيَبْتَدِئُ وَ يُخْبِرُ النَّاسَ بِمَا فِي غَدٍ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ فَقَالَ لِي يَا أَبَا مُحَمَّدٍ السَّاعَةَ قَبْلَ أَنْ تَقُومَ أُعْطِيكَ عَلَامَةً

تَطْمَئِنُّ إِلَيْهَا فَوَ اللَّهُ مَا لَبِثْتُ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَتَكَلَّمَ الْخُرَاسَانِيُّ بِالْعَرَبِيَّةِ فَأَجَابَهُ هُوَ بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَاسَانِيُّ أَصْلَحَكَ اللَّهُ مَا مَنَعَنِي أَنْ أُكَلِّمَكَ بِكَلَامِي إِلَّا أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُ فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أُحْسِنُ أُجِيبُكَ فَمَا فَضَّلِي عَلَيْكَ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَلَا طَيْرٍ وَلَا بَهِيمَةٍ وَلَا شَيْءٍ فِيهِ رُوحٌ بِهَذَا يُعَرَفُ الْإِمَامُ فَإِنْ لَمْ تَكُنْ فِيهِ هَذِهِ الْخِصَالُ فَلَيْسَ هُوَ بِإِمَامٍ

Abu Baseer reports, “I went to Imam al-Kazim (‘a) and asked, ‘May I be held your ransom! How is an Imam recognised?’ He (‘a) replied, ‘With (these) characteristics. The first one is that there should be something (a will) from his father concerning him. He has introduced him to the people and appointed for them as a symbol so that he is a proof upon them because the Messenger of Allah (S) appointed ‘Ali (‘a) and introduced him to the people. Similarly, all the Imams (‘a) introduce them (their successors) to the people and appoint them (the successors) for them (the people) so that they (the people) know them. When he is asked, he answers. When people are silent, he initiates the conversation. He informs the people what will happen the next day. He speaks to them in all languages.’

Then, he (‘a) told me, ‘O Aba Muhammad! In a minute, before you get up I will give you a sign by which you will become content’.

(Abu Baseer says) ‘By Allah! While I was there, a person from Khorasan (in Iran) came to us and spoke in Arabic. But Imam (‘a) replied to him in his native language (i.e. Persian). The Khorasani said, ‘May Allah improve your conditions! I did not speak in my native language because I thought you don’t know it.’ He (‘a) retorted, ‘Glory be to Allah! If I am unable to answer you in your language, what is (the proof of) my superiority over you?’ Thereafter, he (‘a) continued, ‘O Aba Muhammad! Nobody’s speech is hidden from the Imam; neither men nor birds nor beasts nor anything in which there is soul. An Imam is recognized through these traits. If these characteristics are not found in him, he is not an Imam’.”

Notes

The salient features of this tradition is as follows:

- a) Imam should have nass from the previous Prophet or Imam.
- b) His knowledge should be absolute and not limited and restricted to a field. Hence, he answers any question given to him.
- c) When people are silent, he initiates the conversation.
- d) He should have knowledge of the future (unseen).
- e) He should be able to speak all languages including that of animals, birds, etc.
- f) Imam (‘a) is superior to all in all aspects. No creature can be superior to Imam (‘a) in any aspect. If the mamoom is superior to an Imam in any aspect – whether simple or complicated – the latter will cease to

be an Imam.

References

1. Bihar al-Anwar, vol. 25, p. 133, H. 5
2. Qurb al-Asnad, p. 146

[1] [1]

SHARES

167. Characteristics Of A True Imam ('A)

عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ عَشْرُ خِصَالٍ مِنْ صِفَاتِ الْإِمَامِ الْعِصْمَةِ وَالنُّصُوصُ وَ أَنْ يَكُونَ
أَعْلَمَ النَّاسِ وَ أَتْقَاهُمْ لِلَّهِ وَ أَعْلَمَهُمْ بِكِتَابِ اللَّهِ وَ أَنْ يَكُونَ صَاحِبَ الْوَصِيَّةِ الظَّاهِرَةِ وَ يَكُونَ لَهُ الْمُعْجِزُ وَ الدَّلِيلُ وَ
تَنَامُ عَيْنُهُ وَ لَا يَنَامُ قَلْبُهُ وَ لَا يَكُونُ لَهُ فِئَةٌ وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ

Sulayman Ibn Mehraan al-A'mash (r.a.) reports that Imam Abu 'Abd Allah (al-Sadiq- 'a) said, "There are ten characteristics from the attributes of an Imam.

- Infallibility,
- Documentary evidence (نصوص) from the previous divine emissary,
- He should be the most knowledgeable of the people,
- Most fearful of Allah among the people,
- Most knowledgeable of the Book of Allah,
- He should possess the apparent will,

- He should possess miracles and proofs,
- While his eyes sleep, his heart does not sleep,
- Left overs of war are not for him, and
- He sees what is behind him like he sees what is in front of him.”

Notes

1. Infallibility of an Imam is absolute and includes protection from sins, forgetfulness, etc. and from his birth till death.
2. Documentary evidence is indicative of Imam and not an internal trait like infallibility. An orange will be orange whether you accept it or not or you call it with any other name.
3. Will has to be apparent. If it is secretive, it will not serve any purpose.

References

1. Bihar al-Anwar, vol. 25, p. 140, H. 13
2. al-Khisal, vol. 2, p. 428, H. 5

[1] [1]

SHARES

168. Imamate Is Beyond The Comprehension Of The People

عَنْ مَالِكِ الْجُهَنِيِّ قَالَ كُنْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ عليه السلام فَوَضَعْتُ يَدِي عَلَى خَدِّي وَقُلْتُ لَقَدْ عَصَمَكَ اللَّهُ وَشَرَّفَكَ فَقَالَ يَا مَالِكُ الْأَمْرُ أَعْظَمُ مِمَّا تَذْهَبُ إِلَيْهِ

Malik al-Johani reports, “While I was in front of Imam Abu ‘Abd Allah (‘a), I put my hand on my thigh and said, ‘Indeed Allah has protected you and honoured you.’” He (‘a) replied, “O Malik! The matter is greater than what you believe.”

Note

Johani belongs to the Arabian tribe Juhainah.

References

1. Bihar al-Anwar, vol. 25, p. 145, H. 19
2. Basa’ir al-Darajat, p. 240, Chapter 10, H. 18

باب في الأئمة أنهم يعرفون الإضممار و حديث النفس قبل أن يخبروا به

[1] [1]

SHARES

169. Allah The High Introduces The Shi’ahs To Imams (‘A)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ عليه السلام يَوْمًا وَ نَحْنُ عِنْدَهُ جَمَاعَةٌ مِنَ الشَّيْعَةِ قَوْمُوا تَفَرَّقُوا عَنِّي مَتْنَى وَ ثَلَاثَ فَإِنِّي أَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيَّ فَلْيُسِّرْ عَبْدٌ فِي نَفْسِهِ مَا شَاءَ فَإِنَّ اللَّهَ يُعْرِفُنِيهِ

Abd a-Rahman Ibn Kathir reports that one day Imam Abu Ja’far (al-Baqir– ‘a) said while we a group of Shi’ahs were with him, “Stand up, disperse from me, in twos and threes. For, I see you behind my back like I see you in front of me. So, let a person rejoice in himself whatever Allah pleases. Surely, Allah will introduce him unto me.”

References

1. Bihar al-Anwar, vol. 25, p. 148, H. 22

باب 4- جامع في صفات الإمام و شرائط الإمامة

[1] [1]

SHARES

170. Imams ('A) Manifest From Their Perfections Only What People Can Withstand

عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ ذَكَرْتُ الصَّوْتَ عِنْدَهُ فَقَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ كَانَ يَقْرَأُ الْقُرْآنَ قَرِيبًا مَرَّةً بِهَ الْمَارُ فَصَعِقَ مِنْ حُسْنِ صَوْتِهِ وَإِنَّ الْإِمَامَ لَوْ أَظْهَرَ مِنْ ذَلِكَ شَيْئًا لَمَا احْتَمَلَهُ النَّاسُ مِنْ حُسْنِهِ قُلْتُ وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ وَيَرْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَحْمِلُ النَّاسَ مِنْ خَلْفِهِ مَا يُطِيقُونَ

‘Ali Ibn Muhammad al-Naufeli reports, “I mentioned the voice (for recitation of Qur’an) in front of Imam al-Kazim (‘a). He (‘a) said, ‘Surely, ‘Ali Ibn al-Husayn (‘a) used to recite Qur’an. Often, a person passing by when (Imam was reciting) used to faint on account of the beauty of his voice. Surely, if an Imam manifests from this even one thing (i.e. even a fraction), the people will not be able to bear its beauty.’ I asked, ‘Did the Messenger of Allah (S) not pray behind the people and raise his voice in reciting the Qur’an?’ He (‘a) informed, ‘Surely, the Messenger of Allah (S) used to impose on the people behind him what they could bear (i.e. within their capacity).”

References

1. Bihar al-Anwar, vol. 25, p. 164, H. 32

باب 4- جامع في صفات الإمام و شرائط الإمامة

2. Al-Kafi, vol. 2, p. 615, H. 4 with slight variation

[1] [1]

SHARES

171. Proof Of Imamate– Incident Of Habbabah Al-Walibiyyah

فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا دَلَالَةُ الْإِمَامَةِ يَرْحَمُكَ اللَّهُ قَالَتْ فَقَالَ انْتَبِني بِتِلْكَ الْحَصَاةِ وَ أَشَارَ بِيَدِهِ إِلَى حَصَاةٍ فَاتَيْنُهُ بِهَا فَطَبَعَ لِي فِيهَا بِخَاتَمِهِ ثُمَّ قَالَ لِي يَا حَبَابَةُ إِذَا ادَّعَى مُدَّعٍ الْإِمَامَةَ فَقَدَّرَ أَنْ يَطْبَعَ كَمَا رَأَيْتَ فَاعْلَمِي أَنَّهُ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ وَ الْإِمَامُ لَا يَعْزُبُ عَنْهُ شَيْءٌ يُرِيدُهُ قَالَتْ ثُمَّ انصرفتُ حَتَّى قُبِضَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام فَجِئْتُ إِلَى الْحَسَنِ عليه السلام وَ هُوَ فِي مَجْلِسِ أَمِيرِ الْمُؤْمِنِينَ عليه السلام وَ النَّاسُ يَسْأَلُونَهُ فَقَالَ يَا حَبَابَةُ الْوَالِبِيَّةُ فَقُلْتُ نَعَمْ يَا مَوْلَايَ فَقَالَ هَاتِي مَا مَعَكَ قَالَ فَأَعْطَيْتُهُ فَطَبَعَ فِيهَا كَمَا طَبَعَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام قَالَتْ ثُمَّ أَتَيْتُ الْحُسَيْنَ عليه السلام وَ هُوَ فِي مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وآله فَقَرَّبَ وَ رَحَّبَ ثُمَّ قَالَ لِي إِنَّ فِي الدَّلَالَةِ دَلِيلًا عَلَى مَا تُرِيدِينَ أَوْ تُرِيدِينَ دَلَالَةَ الْإِمَامَةِ فَقُلْتُ نَعَمْ يَا سَيِّدِي فَقَالَ هَاتِي مَا مَعَكَ فَنَازَلْتُهُ الْحَصَاةَ فَطَبَعَ لِي فِيهَا قَالَتْ ثُمَّ أَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليه السلام وَ قَدْ بَلَغَ بِي الْكِبَرُ إِلَى أَنْ أُرْعِشْتُ وَ أَنَا أَعْدُ يَوْمَئِذٍ مِائَةً وَ ثَلَاثَ عَشْرَةَ سَنَةً فَرَأَيْتُهُ رَاكِعًا وَ سَاجِدًا وَ مَشْغُولًا بِالْعِبَادَةِ فَيَتَسْتَمِنُ الدَّلَالَةَ فَأَوْمَأَ إِلَيَّ بِالسَّبَابَةِ فَعَادَ إِلَيَّ شَبَابِي قَالَتْ فَقُلْتُ يَا سَيِّدِي كَمْ مَضَى مِنَ الدُّنْيَا وَ كَمْ بَقِيَ فَقَالَ أَمَّا مَا مَضَى فَنَعَمْ وَ أَمَّا مَا بَقِيَ فَلَا قَالَتْ ثُمَّ قَالَ لِي هَاتِي مَا مَعَكَ فَأَعْطَيْتُهُ الْحَصَاةَ فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا جَعْفَرٍ عليه السلام فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا عَبْدِ اللَّهِ عليه السلام فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا الْحَسَنِ مُوسَى عليه السلام فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ الرِّضَا عليه السلام فَطَبَعَ لِي فِيهَا وَ عَاشَتْ حَبَابَةُ بَعْدَ ذَلِكَ تِسْعَةَ أَشْهُرٍ عَلَى مَا ذَكَرَ مُحَمَّدُ بْنُ هِشَامٍ

Habbabah al-Walibiyya was a learned and pious lady.

She reports, “I asked Amir al-Mu’minin (‘Ali Ibn Abi Talib– ‘a), ‘What is the sign of Imamate, may Allah have mercy on you?’

He (‘a) told me, ‘Get me those pebbles’ and indicated towards some pebbles. I brought them to him (‘a). He (‘a) imprinted the seal of his ring on those pebbles for me and said, ‘O Habbabah! If a person claims Imamate, then if he can imprint on pebbles like you saw, you should know that he is an Imam whose obedience is obligatory; nothing is hidden from an Imam when he intends something.’ I went away.

When Amir al-Mu’minin (‘a) departed from this world, I came to al-Hasan (‘a) who was ensconced in the seat of Amir al-Mu’minin (‘a) and people were asking him questions.

He (‘a) said, ‘O Habbabah!’

I replied, ‘Yes, O my master!’

‘Give me what is with you.’

I handed them (i.e. the pebbles) to him and he (‘a) imprinted the seal of his ring on them exactly like Amir al-Mu’minin (‘a) had done.

Thereafter, I went to al-Husayn (‘a), who was in the Prophet’s (S) mosque.

He (‘a) came to me, welcomed me and said to me, ‘Surely, there is a proof in what you intend. Do you want the proof of Imamate?’

I replied in the affirmative.

‘Give me what is with you.’

I handed it over to him and he (‘a) printed the seal of his ring on it.

Then, I approached ‘Ali Ibn al-Husayn (‘a) while I had become very old to the extent that I was quivering and my age was approximately 113 years. I saw him (‘a) bowing, prostrating and busy in worship to the extent that I despaired from taking the proof from him (‘a). But he (‘a) indicated towards me with his index finger and my youth returned.

Habbabah went on to live till the time of the eighth Imam ‘Ali Ibn Musa al-Ridha’ (‘a), taking the proof of Imamate from each Imam (‘a). After meeting al-Ridha’ (‘a) and taking the proof of Imamate from him (‘a), she died after nine months, according to Muhammad Ibn Hisham.

Reference

1. Al-Kafi, vol. 1, p. 346, H. 3

[1] [1]

SHARES

172. Recording Angels Of Amir Al-Mu’minin (‘A) Take Pride Over Other Angels

بْنِ عَمَّارِ بْنِ يَاسِرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ إِنَّ حَافِظِي عَلِيٍّ لَيَفْخَرَانِ عَلَى سَائِرِ الْحَفَظَةِ بِكُونِهِمَا مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ وَذَلِكَ أَنَّهُمَا لَمْ يَصْعَدَا إِلَى اللَّهِ عَزَّ وَجَلَّ بِشَيْءٍ مِنْهُ فَيَسْخَطُهُ

Ammar Ibn Yasir reports, “I heard the Holy Prophet (S) say, ‘Verily, the two recording angels of ‘Ali (‘a) take pride upon all other recording angels because of them being with ‘Ali (‘a). The reason being that they don’t ascend to Allah – Mighty and Majestic be He – with any deed by which He (viz. Allah) becomes angry.’”

Note

- 1) The duty of the recording angels is to record the deeds of every human being. The angel on the right records the good deeds while the one on the left, writes down the evils and sins.
- 2) This tradition establishes the infallibility of Imams ('a). Of course, the same applies for all Prophets, Messengers, Imams, successors, etc. (peace be upon all of them).
- 3) The Holy Prophet (S) invited the people towards the mastership of 'Ali ('a). Wasn't he (S) truthful? Definitely, he was truthful and even the pagans acknowledged this fact. So, if the mastership of 'Ali ('a) was not good or right for the people, he (S) would never have invited the people towards it.

References

1. Bihar al-Anwar, vol. 25, p. 194, H. 4
2. Ilal al-Shara'i', vol. 1, p. 8, H. 5 (with minor variations in wordings)

[1] [1]

SHARES

173. Obedience Of Imams ('A) Obligatory Due To Infallibility

عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عليه السلام يَقُولُ إِنَّمَا الطَّاعَةُ لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ وَلِلْأَمْرِ وَإِنَّمَا أَمْرٌ بِطَاعَةِ أُولِي الْأَمْرِ لَأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ لَا يَأْمُرُونَ بِمَعْصِيَتِهِ

Sulaym Ibn Qais al-Hilali (r.a.) reports, "I heard Amir al-Mu'minin ('a) say,

'Obedience is only for Allah – Mighty and Majestic be He – and for His Messenger (S) and for the possessors of authority. The obedience for those possessing authority is ordered only because they are infallible and purified (by Allah). They don't order for His disobedience."

References

1. Bihar al-Anwar, vol. 25, p. 200, H. 11

[1] [1]

SHARES

174. Practice Of The Holy Prophet (S)

عن أبي سعيد الخدري عن نبي الله ﷺ قال [لما] نزلت هذه الآية وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ قَالَ كَانَ يَجِيءُ إِلَى بَابِ عَلِيٍّ تِسْعَةَ أَشْهُرٍ كُلَّ صَلَاةٍ غَدَاةٍ وَ يَقُولُ الصَّلَاةُ رَحِمَكُمُ اللَّهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا.

Abu Saeed al-Khudri (r.a.) reports, “When the verse ‘...**and order your family for prayers**’ (*Surah Taha, 20: 132*) was revealed, the Messenger of Allah (S) used to come to the door of ‘Ali (‘a) for nine months every morning at the time of prayers and say, ‘Prayers! May Allah have mercy on you’

‘Allah only intends to keep away all indecencies from you O Ahl al-Bait and keep you purify as is the right of purification’ (Surah al-Ahzab, 33:33).”

وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَمَرَهُ اللَّهُ تَعَالَى أَنْ يَخُصَّ أَهْلَهُ دُونَ النَّاسِ لِيَعْلَمَ النَّاسُ أَنَّ لِأَهْلِهِ عِنْدَ اللَّهِ مَنْزِلَةً لَيْسَتْ لِلنَّاسِ فَأَمَرَهُمْ مَعَ النَّاسِ عَامَّةً وَ أَمَرَهُمْ خَاصَّةً

Imam al-Baqir (‘a) says, “Allah – the High – order him (S) that he (S) should specify his family (‘a) other than the ordinary people so that the people should know that his family (‘a) enjoys a special position in front of Allah which is not for the people; hence, He ordered them with the people generally, and ordered them specifically.” (Bihar al-Anwar, vol. 25, p. 212 narrating from Tafsir al-Qummi (r.a.), vol. 2, p. 67)

Notes

1) The author of Shawahid al-Tanzil is a renowned Sunni commentator, Abu al-Qasim Ubaidullah Ibn Ahmad, famous as al-Hakim al-Haskani, a fifth century scholar.

2) The Muslims generally respect anything remotely connected to the Messenger of Allah (S). But after his martyrdom, the so-called companions came in numbers and burnt down this very door, which was frequented by the Prophet (S) as a mark of respect to its inhabitants. And who were the inhabitants? Abd al-Kareem Shahrastaani in Al-Melal wa al-Nehal writes, “I swear by Allah! When they burnt the door, there was none in it except ‘Ali, Fatimah, Hasan and Husayn (‘a).” The same personalities for whom the second verse in the above tradition was recited by the Messenger of Allah (S).

3) Worse than the sin is its justification! Some Muslims either deny the incident or justify it as an error in jurisprudence! Take lesson, O people of wisdom! If this is the justification, then every criminal in the world will justify his act as an error in jurisprudence and consequently, all the courts have to be closed down.

Reference

1. Shawahid al-Tanzil, vol. 2, p. 47, H. 668

[1] [1]

SHARES

175. ‘Ali (‘A) Is The Door Of The City Of Knowledge

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ

Ibn ‘Abbas reports that the Messenger of Allah (S) declared,

“I am the city of knowledge and ‘Ali is its gate. So, whoever intends (to acquire) knowledge, then he should come to the door.”

Notes

1) This narration has been reported widely in the books of both the sects.

2) Many attempts at distortion of this narration have been made throughout history by making some people as the foundation, others as wall, windows, etc. But the proof of the pudding lies in its taste. No claimant could ever bring a like of a sermon on Divine Monotheism like those delivered by Amir al-Mu’minin (‘a) and recorded in books like Nahj al-Balaaghah. Such distortions are nothing more than a joke on Muslims. Worse are the attempts at plagiarizing the teachings of the Ahl al-Bayt (‘a) and passing them off as those of their leaders. But the reality remains that no matter how much you decorate a cactus, it can never become a rose!

Reference

1. Bihar al-Anwar, vol. 40, p. 203

[1] [1]

SHARES

176. Love Of Ahl Al-Bayt (‘A) Is The Wage Of The Holy Prophet (S)’S Efforts

وَقَالَ الْعَلَامَةُ رُوحُ اللَّهِ فِي كِتَابِ كَشْفِ الْحَقِّ رَوَى الْجُمْهُورُ فِي الصَّحِيحَيْنِ وَ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ وَ النَّعَلْبِيُّ فِي تَفْسِيرِهِ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا يَا رَسُولَ اللَّهِ مَنْ قَرَابَتُكَ الَّذِينَ وَجَبَتْ عَلَيْنَا مَوَدَّتُهُمْ قَالَ عَلِيٌّ وَ فَاطِمَةُ وَ ابْنَاهُمَا

Allamah Hilli (r.a.) records in his book Kashf al-Haqq, “The majority of Muslims have narrated in their two Sahih (Bukhari and Muslim), Ahmad Ibn Hanbal in his Musnad, al-Tha’labi in his exegesis from Ibn ‘Abbas that when the verse,

‘Say (O Prophet)! I don’t ask from you any reward or wage for my efforts in Prophethood except the love of my closest family members’ (Surah al-Shura, 42:23).

They asked, ‘O Messenger of Allah! Who are your closest relatives whose love has been made obligatory upon us?’ He (S) replied, ‘Ali, Fatimah and their two sons.’

Note

This verse also indicates towards the infallibility of the Ahl al-Bayt (‘a) as not even a normal wise person will order the people to love his family/children if they are disobedient and wayward. Therefore, when Allah the High and His Messenger (S) demand the love of his progeny as reward for the efforts of his mission, then one can imagine the extent of proximity they enjoy in front of Allah the High and the sublimity of their infallibility!

References

1. Bihar al-Anwar, vol. 23, p. 232

2. Kashf al-Haqq

177. Amazing Excellences Of Amir Al-Mu'minin

(‘A)

سَعِيدُ الْأَعْرَجُ قَالَ دَخَلْتُ أَنَا وَ سُلَيْمَانُ بْنُ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ فَابْتَدَأَنَا فَقَالَ يَا سُلَيْمَانُ مَا جَاءَ عَنْ أَمِيرِ الْمُؤْمِنِينَ يُؤْخَذُ بِهِ وَ مَا نَهَى عَنْهُ يُنْتَهَى عَنْهُ جَرَى لَهُ مِنَ الْفَضْلِ مَا جَرَى لِرَسُولِ اللَّهِ ﷺ وَ لِرَسُولِ اللَّهِ ﷺ الْفَضْلُ عَلَى جَمِيعٍ مَنْ خَلَقَ اللَّهُ الْمُعَيَّبُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ﷺ فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمُعَيَّبِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِهِ ﷺ وَ الرَّأدُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرْكِ بِاللَّهِ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص بَابَ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَ بَغَيْرِهِ هَلَكَ وَ بِذَلِكَ جَرَتْ الْأَئِمَّةُ ﷺ وَاحِدٌ بَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِهِمْ وَ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فَوْقَ الْأَرْضِ وَ مَنْ تَحْتَ الثَّرَى وَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ﷺ أَنَا قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْعَصَا وَ الْمِيسَمِ وَ لَقَدْ أَفَرَّتْ لِي جَمِيعُ الْمَلَائِكَةِ وَ الرُّوحُ بِمِثْلِ مَا أَفَرَّتْ لِمُحَمَّدٍ ﷺ وَ لَقَدْ حُمِلْتُ عَلَى مِثْلِ حَمُولَةِ مُحَمَّدٍ ﷺ وَ هِيَ حَمُولَةُ الرَّبِّ وَ إِنْ مُحَمَّدًا ﷺ يُدْعَى فَيُكْسَى وَ يُسْتَنْطَقُ وَ أُدْعَى فَأُكْسَى وَ أُسْتَنْطَقُ فَأَنْطِقُ عَلَى حَدِّ مَنْطِقِهِ وَ لَقَدْ أُعْطِيتُ خِصَالًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي عُلِمْتُ عِلْمَ الْمَنَائِي وَ الْبَلَايَا وَ الْأَنْسَابِ وَ فَصَّلِ الْخِطَابِ فَلَمْ يَفْتَنِي مَا سَبَقَنِي وَ لَمْ يَعْزُبْ عَنِّي مَا غَابَ عَنِّي أُبَشِّرُ بِإِذْنِ اللَّهِ وَ أُؤَدِّي عَنْ اللَّهِ عَزَّ وَ جَلَّ كُلَّ ذَلِكَ مَكْنِي اللَّهُ فِيهِ بِإِذْنِهِ

Saeed al-A'raj reports, "I and Sulayman Ibn Khalid went to Imam Abu 'Abd Allah (al-Sadiq- 'a). He ('a) initiated the conversation with us and said,

'O Sulayman! Whatever Amir al-Mu'minin ('a) has brought should be acted upon and whatever he ('a) has prohibited should be refrained from. All the excellences that were present in the Messenger of Allah (S) were available in him ('a). For the Messenger of Allah (S) is superior to whosoever Allah has created. Whoever finds faults with Amir al-Mu'minin ('a) is like the one who finds faults with Allah and His Messenger (S). One who rejects him ('a) in anything – minor or major – has associated partners with Allah. Amir al-Mu'minin ('a) was Allah's door as Allah cannot be approached but through him ('a). He ('a) was the path of Allah; if anybody tread a path other than his will be destroyed. The same applied for all the Imams ('a), one after the other. Allah has made them the pillars of the earth that it should move due to them.

They are the conveyed proofs for whoever is above the earth and inside its core. Amir al-Mu'minin ('a) declared, 'I am the distributor of Paradise and Hell on behalf of Allah. I am the greatest point of distinction (between truth and falsehood). I am the owner of the staff and the branding iron. All the angels and the Holy Spirit acknowledged me like they acknowledged the Messenger of Allah (S). Indeed I have been made to carry like Muhammad (S) was made to carry and it is the burden of the Lord.

Surely, Muhammad (S) was called, clothed and made to speak. I too was called, clothed and made to speak. I speak like he (S) speaks. I have been characteristics which none before me has been given. I was taught the knowledge of deaths, calamities, genealogy and the decisive statement. So there is no knowledge of the past that I have missed. The knowledge of whatever is not in my presence is not concealed from me. I give glad tidings with Allah's permission and I convey from the side of Allah – Mighty and Majestic be He. Allah has given all these things in my power in His way with His permission'.”

References

1. Bihar al-Anwar, vol. 23, p. 229
2. Shawahid al-Tanzil of Al-Hakim al-Haskani, vol. 2, p. 193 under the verse.

[1] [1]
SHARES

178. All The Infallible Guides (‘A) Are Equal In Excellences

عَنِ الْبَزَنْطِيِّ عَنِ الرِّضَا أَنَّهُ عَلَيْهِ السَّلَامُ كَتَبَ إِلَيْهِ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لَا يَسْتَكْمِلُ عَبْدُ الْإِيمَانِ حَتَّى يَعْرِفَ أَنَّهُ يَجْرِي لِآخِرِهِمْ مَا يَجْرِي لِأَوَّلِهِمْ فِي الْحُجَّةِ وَالطَّاعَةِ وَالْحَلَالِ وَالْحَرَامِ سَوَاءً وَلِمُحَمَّدٍ ﷺ وَآمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَضْلُهُمَا

Al-Bazanti reports that Imam al-Ridha' (‘a) wrote to him that Imam Muhammad al-Baqir (‘a) said, “The faith of none will be complete till he recognizes that whatever is applicable for the first infallible (‘a) is equally applicable to the last infallible (‘a) vis-à-vis divine proof, obedience, permissible and prohibited things. Of course, Muhammad (S) and Amir al-Mu’minin (‘a) are the most superior of all of them.”

Note

All the fourteen infallible guides (‘a) are equal in general excellences and merits like control of the universe, the power to legislate laws, the knowledge of the unseen, traversing the earth in a flash of a second, etc. But the Messenger of Allah (S) and Amir al-Mu’minin (‘a) are the most superior of the fourteen infallible guides (‘a).

References

1. Bihar al-Anwar, vol. 25, p. 353, H. 2
2. Qurb al-Asnad, p. 152

[1] [1]

SHARES

179. Knowledge – The Minimum Aspect Of Ahl Al-Bayt (‘A)’S Excellence

عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ عليه السلام أَنَّهُ سَمِعَهُ يَقُولُ لَوْ أُؤْذِنَ لَنَا لَأَخْبَرْنَا بِفَضْلِنَا قَالَ قُلْتُ لَهُ الْعِلْمُ مِنْهُ قَالَ فَقَالَ لِيَ الْعِلْمُ أَيْسَرُ مِنْ ذَلِكَ

‘Ali Ibn Ja’far (the illustrious and extremely learned son of the sixth Imam– ‘a) reports that he heard Imam Abu al-Hasan (al-Kazim– ‘a) say, “Had we been permitted, we would have informed you of our excellences.” I asked, “(Your excellence) with regards to knowledge?” He (‘a) told me, “Knowledge is the least aspect of it.”

References

1. Bihar al-Anwar, vol. 25, p. 371, H. 21
2. Basa’ir al-Darajat, p. 512, Chapter 18, H. 27
3. Masaael ‘Ali Ibn Ja’far (‘a), p. 323, H. 807

[1] [1]

SHARES

180. Imam (‘A) Knows The Universe Like The

Palm Of His Hand

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام لِحُمْرَانَ بْنِ أَعْيَنَ يَا حُمْرَانُ إِنَّ الدُّنْيَا عِنْدَ الْإِمَامِ وَالسَّمَاوَاتِ وَالْأَرْضَيْنِ إِلَّا هَكَذَا وَ أَشَارَ بِيَدِهِ إِلَى رَاحَتِهِ يَعْرِفُ ظَاهِرَهَا وَ بَاطِنَهَا وَ دَاخِلَهَا وَ خَارِجَهَا وَ رَطْبَهَا وَ يَابِسَهَا

Imam al-Sadiq (‘a) said to Humran Ibn A’yan,

“O Humran! Surely the world in front of Imam and the heavens and the earths are not except like this” indicating with his hand towards his palm, “he knows it apparent, its concealed, its inner, its outer, its dryness and its wetness.”

Reference

1. Bihar al-Anwar, vol. 25, p. 385, H. 42

[1] [1]

SHARES

181. A Divine Imam (‘A) Has Complete Knowledge Of The Entire Universe (1)

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ إِنِّي لَأَعْرِفُ مَنْ لَوْ قَامَ عَلَى شَاطِئِ الْبَحْرِ لَنَدَبَ بِدَوَابِّ الْبَحْرِ وَ بِأُمَّهَاتِهَا وَ عَمَّاتِهَا وَ خَالَاتِهَا

Abu Baseer (r.a.) reports that Imam Abu Ja’far (al-Baqir– ‘a) said,

“Surely, I know someone if he stood on the sea–shore, he can call the sea animals along with their mothers, their paternal aunts and their maternal aunts.”

Notes

1) Perhaps Imam (‘a) has used third person in this tradition for the sake of dissimulation (taqiyyah).

2) This narration establishes the mastership of the Imam (‘a) over the entire universe (wilayah takweeni),

of which the oceans are an important part. This is also a clear distinguishing factor between a true Imam ('a) and false claimants and usurpers of divine positions.

3) That Imam ('a) knows the relations between the sea animals is an amazing feature of his divine knowledge.

References

1. Bihar al-Anwar, vol. 25, p. 372, H. 22
2. Basa'ir al-Darajat, p. 513, H. 31

[1] [1]

SHARES

182. A Divine Imam ('A) Has Complete Knowledge Of The Entire Universe (2)

بِالْأَسَانِيدِ الثَّلَاثَةِ إِلَى الرَّضَا عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا يَنْقَلِبُ جَنَاحُ طَائِرٍ فِي الْهَوَاءِ إِلَّا وَ عِنْدَنَا فِيهِ عِلْمٌ

Imam al-Ridha' ('a) narrates vide his ancestors from the Messenger of Allah (S) who said,

“A bird's wing does not flap in the air but that its knowledge is with us.”

Note

Flapping of wind is merely an example. The Messenger of Allah ('a) and the infallible Imams ('a) have encompassing knowledge of the unseen. Of course, this knowledge has been granted by Allah the Almighty and with His permission.

References

1. Bihar al-Anwar, vol. 26, p. 19, H. 4
2. 'Uyun Akhbar al-Ridha' ('a), vol. 2, p. 32, H. 54

183. A Source Of Imam's ('A) Knowledge Of The Unseen

عَنْ بَكْرِ بْنِ كَرْبٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَسَمِعْنَاهُ يَقُولُ أَمَّا وَاللَّهِ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى النَّاسِ وَإِنَّ النَّاسَ لَيَحْتَاجُونَ إِلَيْنَا إِنَّ عِنْدَنَا الصَّحِيفَةَ سَبْعُونَ ذِرَاعًا بِخَطِّ عَلِيِّ عَلَيْهِ السَّلَامُ وَإِمْلَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا وَعَلَى أَوْلَادِهِمَا فِيهَا مِنْ كُلِّ حَالٍ وَحَرَامٍ إِنَّكُمْ لَتَأْتُونَنَا فَتَدْخُلُونَ عَلَيْنَا فَتَعْرِفُ خِيَارَكُمْ مِنْ شِرَارِكُمْ

Bakr Ibn Karb reports, “We were with Imam Abu ‘Abd Allah (al-Sadiq- ‘a) when we heard him (‘a) say, ‘By Allah! Surely, with us is a thing due to which we become needless of the people and the people are certainly in need of us. Verily, with us is the Sahifah (a scripture) of seventy cubits in the writing of ‘Ali (‘a) and on the dictation of the Messenger of Allah (peace be on both of them and the progeny of both of them). In it (i.e. the scripture) is every permissible and prohibited thing. Definitely, when you come to us and call upon us, we can distinguish the good among you from the evil ones’.”

Note

In this narration, Imam (‘a) is talking of only one source of their divine knowledge. Of course, there are other sources as well.

References

1. Bihar al-Anwar, vol. 26, p. 21, H. 8
2. Basa’ir al-Darajat, p. 142, H. 1, Chapter 12

184. The Messenger Of Allah (S) Taught Amir Al-Mu'minin ('A) A Thousand Chapters Of Knowledge

عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ إِنَّ الشَّيْعَةَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَ عَلِيًّا بَابًا يُفْتَحُ مِنْهُ أَلْفُ بَابٍ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا أَبَا مُحَمَّدٍ عَلَّمَ وَاللَّهِ رَسُولُ اللَّهِ ﷺ عَلِيًّا أَلْفَ بَابٍ يُفْتَحُ لَهُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ فَقُلْتُ لَهُ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَلَيْسَ بِذَلِكَ

Abu Baseer (r.a.) informs, “I went to Imam Abu ‘Abd Allah (al-Sadiq- ‘a) and said, ‘Verily, the Shiites narrate that the Messenger of Allah (S) taught ‘Ali (‘a) a door (of knowledge) from which a thousand doors opened (i.e. ten thousand doors).’ Imam (‘a) corrected him, ‘O Aba Muhammad! Surely, the Messenger of Allah (S) taught ‘Ali (‘a) a thousand doors from each of which a thousand doors opened (i.e. a million doors).’ I said, ‘By Allah! This is the knowledge (all of it)!’

Again, Imam (‘a) corrected, ‘Surely, it is knowledge (a part of it) but not in its entirety’.”

References

1. Bihar al-Anwar, vol. 26, p. 29, H. 33
2. Basa'ir al-Darajat, p. 303, H. 3, Chapter 16

[1] [1]

SHARES

185. Sublime Qualities Of Divine Imams ('A)

عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ الرَّضَا عَلَيْهِ السَّلَامُ يَقُولُ الْأَئِمَّةُ عُلَمَاءُ حُلَمَاءُ صَادِقُونَ مُفْهَمُونَ مُحَدَّثُونَ

Abu Hashim al-Ja'fari (r.a.) reports, “I heard Imam al-Ridha’ (‘a) say,

‘The Imams are knowledgeable, forbearing, truthful, made to understand (by Allah) and spoken to (by the angels)’.”

References

1. Bihar al-Anwar, vol. 26, p. 66, H. 1
2. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 245, H. 426/18, 9th Majlis

[1] [1]

SHARES

186. Angels Converse With Imams (‘A) And Their Companions

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ كَانَ عَلِيٌّ مُحَدَّثًا وَكَانَ سَلْمَانُ مُحَدَّثًا قَالَ قُلْتُ فَمَا آيَةُ الْمُحَدَّثِ قَالَ يَأْتِيهِ
مَلَكٌ فَيَنْكُتُ فِي قَلْبِهِ كَيْتَ وَكَيْتَ

Abu Baseer (r.a.) reports that Imam Abu ‘Abd Allah (al-Sadiq- ‘a) said, “‘Ali (‘a) was the spoken one (muhaddath) (i.e. the angels spoke to him) and so was Salman (r.a.)”.

I asked, “What is the sign of a muhaddath?”

He (‘a) replied,

“An angel comes to him and inspires in his heart such and such.”

Note

This tradition underlines the importance of Salman (a.r.) and his ilk who submit to the Imams (‘a). Salman (r.a.) was neither a Prophet nor an Imam and yet he attained such a high position only on account of his submission and obedience to the infallible guides (‘a). The road to perfection is always open to betterment. There is no limit for it. Never should one think that he has attained enough. Rather, regardless of his achievements, he/she must always think that he/she has done nothing especially vis-à-vis serving the divine proofs (‘a).

References

1. Bihar al-Anwar, vol. 26, p. 67, H.4

[1] [1]

SHARES

187. Signs Of True And Divine Inspiration

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ ذَكَرْتُ الْمُحَدَّثَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ فَقَالَ إِنَّهُ يَسْمَعُ الصَّوْتَ وَ لَا يَرَى فَقُلْتُ أَصْلَحَكَ
اللَّهُ كَيْفَ يَعْلَمُ أَنَّهُ كَلَامُ الْمَلَكِ قَالَ إِنَّهُ يُعْطَى السَّكِينَةَ وَ الْوَقَارَ حَتَّى يَعْلَمَ أَنَّهُ مَلَكٌ

Muhammad Ibn Muslim says, “I mentioned (i.e. inquired about) a muhaddath in front of Imam Abu ‘Abd Allah (al-Sadiq- ‘a).”

He (‘a) replied, “Surely, he (the muhaddath) hears the sound but does not see (the angel).”

I asked, “May Allah reform (your conditions)! How does he know that it is the talk of the angel?”

He (‘a) informed, “Verily, he is granted calmness and dignity till he knows that it is an angel.”

Notes

1) Not seeing the angel by a muhaddath applies for the fallible believers (like Salman, Abu Dharr, etc. as is clear from the previous tradition) and not for the infallible Imams (‘a). For, even the children of the infallible Imams (‘a) could see the angels and converse with them.

2) In this narration, Imam (‘a) clarifies the signs of a true and divine inspiration. Another sign is that it is always in conformity with the Shariah and divine teachings. For example, al-Hasan al-Basri heard a voice during the battle of Jamal. Amir al-Mu’minin (‘a) warned him that it was the voice of the Satan.

References

1. Bihar al-Anwar, vol. 26, p. 68, H. 7

2. Basa’ir al-Darajat, p. 323, H. 9, Chapter 6

[1] [1]

SHARES

188. An Imam ('A) Is Aware Of The Celestial World In Its Entirety

عَنِ الرَّضَا عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ فِي حَدِيثٍ طَوِيلٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي كَلَامٍ لَهُمْ وَ إِن شِئْتُمْ أَخْبَرْتُكُمْ بِمَا هُوَ أَعْظَمُ مِنْ ذَلِكَ قَالُوا فَأَفْعَلْ قَالَ كُنْتُ ذَاتَ لَيْلَةٍ تَحْتَ سَقِيفَةٍ مَعَ رَسُولِ اللَّهِ ص وَ إِنِّي لَأُحْصِي سِتًّا وَ سِتِّينَ وَطَاءَةً مِنَ الْمَلَائِكَةِ كُلُّ وَطَاءَةٍ مِنَ الْمَلَائِكَةِ أَعْرِفُهُمْ بِلُغَاتِهِمْ وَ صِفَاتِهِمْ وَ أَسْمَائِهِمْ وَ وَطَائِهِمْ

Imam al-Ridha' ('a) informs vide his forefathers ('a) in a lengthy narration that Amir al-Mu'minin ('a) said, "If you wish I can inform you of what is greater than that."

They (the companions) requested, "Please do."

He ('a) enlightened,

"One night I was under a porch with the Messenger of Allah (S). I counted sixty-six steps of angels. I recognize each step from the angels with their languages, their attributes, their names and their steps."

Notes

- 1) The angels frequented the Messenger of Allah (S) and the Imams ('a) to gain blessings from them
- 2) Like humans, the angels do have different languages. This should not be surprising because when humans with all their shortcomings and fallibility possess so many languages as a sign from Allah, then why the angels can't have languages?
- 3) The narration also shows the various kinds of angels, having different names, attributes, etc.

References

1. Bihar al-Anwar, vol. 26, p. 85, H. 47
2. Al-Kharaij wa al-Jara'ih, vol. 1, p. 192

[1] [1]

SHARES

189. An Imam (‘A) Is Aware Of The Created Knowledge Of Allah The High

عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمًا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ أَنْبِيَائُهُ وَ رُسُلُهُ فَمَا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ رُسُلُهُ وَ أَنْبِيَائُهُ فَقَدْ عِلْمَنَا وَ عِلْمًا اسْتَأْثَرَ بِهِ فَإِذَا بَدَأَ لِلَّهِ فِي شَيْءٍ مِنْهُ أَعْلَمَنَاهُ ذَلِكَ وَ عَرِضَ عَلَى الْأَئِمَّةِ الَّذِينَ كَانُوا مِنْ قَبْلِنَا

Sama'ah reports that Imam Abu 'Abd Allah (al-Sadiq- 'a) said,

“Surely, for Allah there are two (types of) knowledge: a knowledge which He has manifested for His angels, His Prophets and His Messengers. So, whatever He has manifested for His angels, His Messengers and His Prophets, then indeed we know it. And (another kind of) knowledge is that which He has confined to Himself. Whenever there is a change for Allah in anything from it (i.e. this knowledge), He makes it known to us and it (i.e. this preserved knowledge) was presented to the Imams (‘a), those who preceded us.”

Notes

1) This narration is indeed an amazing one vis-à-vis the divine knowledge of the Imams (‘a). If one merely reflects on the contents of this tradition, he will be stupefied that an Imam (‘a) knows everything what all the angels, the Prophets and the Messengers (peace be on them all) knew.

2) The angels, the Prophets and the Messengers (‘a) only knew what Allah the Almighty has made known to them. He has not given them the preserved knowledge. But the Imams (‘a) have been given access even to this preserved knowledge by Allah the Omniscient.

References

1. Bihar al-Anwar, vol. 26, p. 93, H. 23
2. Basa'ir al-Darajat, p. 394, Chapter 9, H. 6

[1] [1]

SHARES

190. Imam's ('A) Eyes Are Unlike Those Of Ordinary Mortals

عَنْهُ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ لَنَا أَعْيُنٌ لَا تُشَبِّهُ أَعْيُنَ النَّاسِ وَفِيهَا نُورٌ لَيْسَ لِلشَّيْطَانِ فِيهَا نَصِيبٌ

The narrator says, "I heard him (viz. Imam al-Sadiq- 'a) say,

'We have eyes that are not similar to the eyes of the people. In it is a light and Satan has no share in it (i.e. there is no darkness or falsity or crookedness in it)."

Notes

- 1) As mentioned earlier, all the Imams ('a) are equal in general perfections like divine knowledge, mastership of the universe, mastership in the Shariah, traversing the earth in a flash, respect of all creatures for them, etc.
- 2) The Imams ('a) can see what other creatures cannot and their vision can never be wrong or misplaced because the Satan can never affect their vision. Whatever they see is reality per se, whether it belongs to the past, present or future.
- 3) When an Imam ('a) sees a man, he ('a) recognizes him vis-à-vis his lineage, his fate, etc.
- 4) Things being in front or behind, far or near, do not affect the Imam ('a) as his eyes have an encompassing vision due to the light of Allah the Almighty.

References

1. Bihar al-Anwar, vol. 26, p. 66, H. 3
2. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 245, H. 427, 9th Majlis
3. Basa'ir al-Darajat, p. 419, H. 1, Chapter 1

[1] [1]

SHARES

191. Imam's ('A) Knowledge Encompasses This World As Well As The Hereafter

عُبَيْدَةُ بْنُ عَبْدِ اللَّهِ بْنِ بِشْرِ الْخَثْعَمِيُّ وَ عَبْدِ اللَّهِ بْنُ بِشِيرٍ سَمِعُوا أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ وَ
أَعْلَمُ مَا فِي الْأَرْضَيْنِ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا فِي النَّارِ وَ أَعْلَمُ مَا كَانَ وَ مَا يَكُونُ ثُمَّ مَكَثَ هُنَيْئَةً فَرَأَى أَنَّ ذَلِكَ
كَبُرَ عَلَى مَنْ سَمِعَهُ فَقَالَ عَلِمْتُ مِنْ كِتَابِ اللَّهِ أَنَّ اللَّهَ يَقُولُ فِيهِ تَبْيَانُ كُلِّ شَيْءٍ

Ubaidah Ibn 'Abd Allah Ibn Bishr al-Khathami and 'Abd Allah Ibn Basheer report that they heard Imam Abu 'Abd Allah (al-Sadiq- 'a) say, 'By Allah! Verily, I know what is in the skies and what is in the earth and what is in the Paradise and what is in Hell and what was (in the past) and what will be (in the future) till the Day of Judgment'."

Then, he ('a) paused for a while and saw that this was difficult for the people (to digest) who were listening; so he ('a) elaborated, 'I know this from the Book of Allah; I look at it like this (and he opened his palm)' and said, 'Surely, Allah says, 'We have sent down the book in which is the explanation of all things'."

Notes

- 1) The term 'skies' is used extensively in the Qur'anic verses or traditions, which clearly state that there are seven skies. The second sky encompasses the first, the third encompasses the second and so on till the seventh sky which encompasses the sixth one.
- 2) The same applies for the earth as well.
- 3) Such a statement would astonish people even today despite the advance of technology and in the era of Google, then one can only imagine the bewilderment of the audience then.

References

1. Bihar al-Anwar, vol. 26, p. 111, H. 8
2. Basa'ir al-Darjaat, p. 128, Chapter 6, H. 5

[1] [1]

SHARES

192. The Imams (‘A) Inherit The Knowledge Of The Unseen From The Holy Prophet (S)

عَنْ سَيْفِ التَّمَّارِ قَالَ: كُنَّا مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَمَاعَةً مِنَ الشَّيْعَةِ فِي الْحِجْرِ فَقَالَ عَلَيْنَا عَيْنٌ فَالْتَفَتْنَا يَمَنَةً وَيسْرَةً فَلَمْ نَرِ أَحَدًا فَقُلْنَا لَيْسَ عَلَيْنَا عَيْنٌ قَالَ وَرَبِّ الْكَعْبَةِ وَرَبِّ الْبَيْتِ ثَلَاثَ مَرَّاتٍ لَوْ كُنْتُ بَيْنَ مُوسَى وَالْخَضِرِ لَأَخْبَرْتُهِمَا أَنِّي أَعْلَمُ مِنْهُمَا وَلَأَنْبَأْتُهُمَا بِمَا لَيْسَ فِي أَيْدِيهِمَا لِأَنَّ مُوسَى وَالْخَضِرَ أُعْطِيََا عِلْمَ مَا كَانَ وَلَمْ يُعْطِيََا عِلْمَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّ رَسُولَ اللَّهِ ﷺ أُعْطِيَ عِلْمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَوَرِّثْنَاهُ مِنْ رَسُولِ اللَّهِ ﷺ وَرِاثَةً.

Saif al-Tammar reports, “We – a group of Shiites – were with Imam Abu ‘Abd Allah (al-Sadiq- ‘a) in the Hijr (of Isma’il- ‘a) when he (‘a) informed us,

‘We are being watched (i.e. spied upon).’ So, we looked right and left but could not see anybody and said, ‘Nobody is watching us.’ He (‘a) swore thrice, ‘By the Lord of the Ka’bah and by the Lord of the House! Had I been between (Prophet) Musa (‘a) and al-Khizr (‘a), I would have certainly informed both of them since I am more knowledgeable than them and would have told them what they knew not. For, Musa (‘a) and al-Khizr (‘a) were given the knowledge of the past but they were not given the knowledge of what will occur till the Day of Resurrection. Surely, the Messenger of Allah (S) was given the knowledge of the past and what will occur till the Day of Resurrection and we have inherited from the Messenger of Allah (S) as inheritance’.”

References

1. Basa’ir al-Darajat, vol. 1, p. 129, Chapter 7, H. 1
2. Bihar al-Anwar, vol. 26, p. 111, H. 9

[1] [1]

SHARES

193. Imams (‘A) Know The Inner Beliefs Of Every

Person

عَنِ ابْنِ نُبَاتَةَ قَالَ: كُنْتُ جَالِساً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عليه السلام فَأَتَاهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لأُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ قَالَ فَكَتَبَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام بِعُودٍ كَانَ فِي يَدِهِ فِي الْأَرْضِ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ كَذَبْتَ وَاللَّهِ مَا أَعْرِفُ وَجْهَكَ فِي الْوُجُوهِ وَلَا اسْمَكَ فِي الْأَسْمَاءِ قَالَ الْأَصْبَغُ فَعَجِبْتُ مِنْ ذَلِكَ عَجَباً شَدِيداً فَلَمْ أَبْرَحْ حَتَّى أَتَاهُ رَجُلٌ آخَرُ فَقَالَ وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لأُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ قَالَ فَكَتَبَ بِعُودِهِ ذَلِكَ فِي الْأَرْضِ طَوِيلاً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ صَدَقْتَ إِنَّ طِينَتَنَا طِينَةٌ مَرْحُومَةٌ أَخَذَ اللَّهُ مِيثَاقَهَا يَوْمَ أَخَذَ الْمِيثَاقَ فَلَا يَشِدُّ مِنْهَا شَأْذٌ وَلَا يَدْخُلُ فِيهَا دَاخِلٌ إِلَى يَوْمِ الْقِيَامَةِ

Asbagh Ibn Nubaatah (r.a.) reports, “I was sitting with Amir al-Mu’minin (‘Ali Ibn Abi Talib) (‘a) when a man came to him and said, ‘O Amir al-Mu’minin! Surely, I love you in private like I adore you in public.’ Asbagh says, ‘Amir al-Mu’minin (‘a) scratched in the earth with a piece of wood which he had in his hand for a while. Then, he (‘a) raised his head and said, ‘You are lying. By Allah! I do not recognize your face among the faces (of my lovers) and your name in the names (of the lovers).’ Asbagh says, ‘I was exceedingly amazed at this. I had barely sat for some more time when another person came and declared, ‘O Amir al-Mu’minin! By Allah! Surely, I love you in private like I adore you in public.’ Again, he (‘a) scratched with that piece of wood in the earth for a long time. Thereafter, he (‘a) raised his head and said,

‘You have spoken the truth. Verily, our soil (tinat) is the one which has Allah’s mercy. Allah has taken its covenant on the day of the covenant. Hence, none can come out from it nor can one enter it till the Day of Judgment’.”

References

1. Bihar al-Anwar, vol. 26, p. 117, H. 1
2. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 409, 14th Majlis

[1] [1]

SHARES

194. Imams (‘A) Know The Ultimate Fate Of

Every Person

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّ حَبَابَةَ الْوَالِيبَةِ كَانَتْ إِذَا وَقَدَ النَّاسُ إِلَى مُعَاوِيَةَ وَقَدَّتْ هِيَ إِلَى الْحُسَيْنِ عليه السلام وَكَانَتْ امْرَأَةً شَدِيدَةً الْاجْتِهَادِ قَدْ يَبَسَ جُلْدُهَا عَلَى بَطْنِهَا مِنَ الْعِبَادَةِ وَ أَنَّهَا خَرَجَتْ مَرَّةً وَ مَعَهَا ابْنُ عَمٍّ لَهَا غُلَامٌ فَدَخَلَتْ بِهِ عَلَى الْحُسَيْنِ عليه السلام فَقَالَتْ لَهُ جُعِلْتُ فِدَاكَ فَانْظُرْ هَلْ تَجِدُ ابْنَ عَمِّي هَذَا فِيمَا عِنْدَكُمْ وَ هَلْ تَجِدُهُ نَاجِيًا قَالَ فَقَالَ نَعَمْ نَجِدُهُ عِنْدَنَا وَ نَجِدُهُ نَاجِيًا

Abu Baseer reports from Imam Abu ‘Abd Allah (al-Sadiq- ‘a),

“When people used to go to Mu’awiyah (Ibn Abi Sufyan) (i.e. for seeking worldly favors), Habbaabah al-Waalebiyyah (r.a.) would visit Imam al-Husayn (‘a) (i.e. for seeking the Hereafter). She was a woman of intense struggle. Her stomach skin had become dry to excessive worship. Once, she came out with her young paternal cousin. She brought him to Imam al-Husayn (‘a) and asked, ‘May I be held your ransom! See, do you find this cousin of mine in what is with you (i.e. among your followers) and do you find him among the saved ones?’ He (‘a) replied, ‘Yes. We found him with us and we found him among the saved ones’.”

References

1. Bihar al-Anwar, vol. 26, p. 122, H. 13
2. Basa’ir al-Darajat, vol. 1, p. 171, Chapter 3, H. 4

[1] [1]

SHARES

195. A Shi’ah Should Be Concerned About His Fate

عَنِ الْمَرْزُبَانِ بْنِ عِمْرَانَ قَالَ: سَأَلْتُ الرَّضَا عليه السلام عَنْ نَفْسِي فَقُلْتُ أَسْأَلُكَ عَنْ أَهَمِّ الْأَشْيَاءِ أَمْ مِنْ شِيعَتِكَ أَنَا فَقَالَ نَعَمْ فَقُلْتُ جُعِلْتُ فِدَاكَ فَتَعْرِفُ اسْمِي فِي الْأَسْمَاءِ قَالَ نَعَمْ.

Al-Marzobaan Ibn Imran reports, “I asked (Imam) al-Ridha’ (‘a) about myself. I said, ‘I want to ask you about the most important of things. Am I from your Shi’ahs?’ He (‘a) replied, ‘Yes.’ I inquired, ‘May I be

held your ransom! Do you recognize my name among the names (of your Shi'ahs in your register)?' He ('a) answered, 'Yes.'

Note

The above tradition and the previous traditions too show the knowledge of the unseen of the infallible Imams ('a). It should be borne in mind that this is by no means exaggeration in their ('a) position. Shi'ahs believe that all perfections of the Imams ('a) originally and essentially belong to Allah the Almighty. He grants perfections to whosoever He pleases. Hence, there is no question of polytheism (shirk). The Imams ('a) have themselves ordered their followers, "Regard us as creatures (of Allah) (i.e. don't attribute godhood to us) and then say whatever you want to about our merits." (Irshaad al-Quloob of al-Daylami (r.a.), vol. 2, p. 427; Bihar al-Anwar, vol. 25, p. 289, H. 45).

In some other narrations, it has come after this narration that Imam ('a) said, "You will never reach us." There are several such traditions. For details, one can refer, Bihar al-Anwar, vol. 25, Chapter 10 "Rejection of exaggeration concerning the Holy Prophet (S) and the Imams ('a), explanation of the meaning of delegation of affairs (tafweez) and what is NOT appropriate to attribute to them and what is appropriate." In this chapter, Allamah Majlisi (r.a.) has recorded more than twenty-five traditions on this subject, which can also be a fitting riposte to the exaggerators.

References

1. Bihar al-Anwar, vol. 26, p. 123, H. 16
2. Basa'ir al-Darajat, vol. 1, p. 173, H. 8
3. Ikhtiyar al-Ma'rifah al-Rijal of al-Kashi¹, vol. 2, p. 794, No. 970
4. al-Ikhtisas, p. 88 (with minor variation in the wordings)

¹. Originally this book was written by Muhammad Ibn 'Umar al-Kashi (r.a.), who like his teacher Muhammad Ibn Mas'ood al-Ayyashi (r.a.), was a convert from Ahl Tasannun. It was destroyed and later retrieved to a considerable extent by the great Shaikh al-Ta'ifah al-Tusi (r.a.), who attributed it to its author. May Allah the Almighty have mercy on them!🔒🔒

196. Imams ('A) Know Everyone Without Anyone's Introduction

عَنْ ضُرَيْسِ الْكُنَاسِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام مَعَ جَمَاعَةٍ مِنْ أَصْحَابِنَا إِذْ دَخَلَ عَلَيْهِ رَجُلٌ أَعْرِفُهُ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِنَا وَ لَمَزَهُ عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام فَلَمْ يُجِبْهُ بِشَيْءٍ فَظَنَّ الرَّجُلُ أَنَّ أَبَا عَبْدِ اللَّهِ عليه السلام لَمْ يَسْمَعْ فَأَعَادَ عَلَيْهِ أَيْضًا فَلَمْ يَلْتَفِتْ إِلَيْهِ فَظَنَّ الرَّجُلُ أَنَّهُ لَمْ يَسْمَعْ فَأَعَادَ الثَّالِثَةَ فَرَدَّ أَبُو عَبْدِ اللَّهِ عليه السلام يَدَهُ إِلَى لِحْيَةِ الرَّجُلِ فَقَبَضَ عَلَيْهَا فَهَزَّهَا ثَلَاثًا حَتَّى ظَنَنْتُ أَنَّ لِحْيَتَهُ قَدْ صَارَتْ فِي يَدِهِ وَقَالَ لَهُ إِنْ كُنْتُ لَا أَعْرِفُ الرَّجُلَ إِلَّا بِمَا أُبْلَغُ عَنْهُمْ فَبَيْسَ النَّسَبِ نَسَبِي ثُمَّ أَرْسَلَ لِحْيَتَهُ مِنْ يَدِهِ وَ نَفَخَ مَا بَقِيَ مِنَ الشَّعْرِ فِي كَفِّهِ.

Zurais al-Kunaasi reports, “We were with (Imam) Abu ‘Abd Allah (al-Sadiq- ‘a) with a group of our companions when a person entered whom I know (but don’t want to name). He mentioned another person from our companions finding faults with him in front of Abu ‘Abd Allah (‘a), who did not respond to him. He thought that Imam (‘a) did not hear him and hence, repeated his criticism but Imam (‘a) did not pay attention to him. Again, the person thought that Imam (‘a) has not heard him and repeated his barb for the third time. At this point, Imam (‘a) extended his hand to the beard of that man, seized it firmly, shook it thrice so much so that we thought that his beard had come in the hand of Imam (‘a) and chided him, ‘If I don’t know a man except what is conveyed to me about him, then my genealogy is indeed a bad genealogy.’ Thereafter, Imam (‘a) let go of his beard and blew away the hair in his hand.”

Notes

- 1) Imams (‘a) know the past and future of each and every individual.
- 2) They (‘a) are not in need of others’ introduction for the knowledge of people.
- 3) This is another amazing aspect of the knowledge of the unseen.
- 4) This narration also exemplifies the etiquette of interacting with the infallible Imams (‘a). Firstly, Imam (‘a) does not need our information unless he (‘a) himself orders some duty for us. Secondly, if we have mentioned a point, we must not repeat it thinking that he has not heard it because Imam (‘a) is not like us with limited faculties.

References

1. Bihar al-Anwar, vol. 26, p. 129, H. 34
2. Al-Ikhtisas, p. 307

[1] [1]

SHARES

197. Knowledge Of The Unseen Of Imams ('A) Is Proof Of Allah's Divinity

عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ إِسْمَاعِيلَ الْأَزْرَقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ اللَّهَ أَحْكَمُ وَ أَكْرَمُ وَ أَجَلُّ وَ أَعْلَمُ مِنْ أَنْ يَكُونَ احْتِجَ عَلَى عِبَادِهِ بِحُجَّةٍ ثُمَّ يُغَيِّبُ عَنْهُ شَيْئًا مِنْ أَمْرِهِمْ.

'Ali Ibn Isma'il al-Azraq reports, "I heard (Imam) Abu 'Abd Allah (al-Sadiq- 'a) say,

'Surely Allah is more Prudent, Nobler, more Majestic and more Knowing than that He completes His arguments upon His servants with a divine proof and then hides anything from their affairs from him."

Notes

- 1) In this tradition, Imam ('a) cites knowledge of the unseen as proof of Allah's divinity
- 2) Imams ('a) know all the affairs related to His creatures. Nothing is hidden from them ('a) because such lack of knowledge would be a question on Allah's wisdom, nobility, majesty and knowledge.
- 3) Nobody – not even the angels – know more than the Imams ('a). In fact, we cannot even compare the knowledge of Imams ('a) with that of any other creature of Allah the Almighty.

References

1. Bihar al-Anwar, vol. 26, 137, H. 1
2. Basa'ir al-Darajat, vol. 1, p. 122, H. 1

[1] [1]

SHARES

198. None Was Given Such Knowledge Which Amir Al-Mu'minin ('A) Was Given

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أُعْطِيتُ تِسْعًا لَمْ يُعْطَهَا أَحَدٌ قَبْلِي سِوَى النَّبِيِّ ﷺ لَقَدْ فُتِحَتْ لِي السُّبُلُ وَ عَلِمْتُ الْمَنَایَا وَ الْبَلَايَا وَ الْأَنْسَابَ وَ فَصَّلَ الْخِطَابِ وَ لَقَدْ نَظَرْتُ فِي الْمَلَكُوتِ بِإِذْنِ رَبِّي فَمَا غَابَ عَنِّي مَا كَانَ قَبْلِي وَ لَا مَا يَأْتِي بَعْدِي وَ إِنَّ بَوْلَايَتِي أَكْمَلَ اللَّهُ لِهَذِهِ الْأُمَّةِ دِينَهُمْ وَ أَتَمَّ عَلَيْهِمُ النِّعَمَ وَ رَضِي لَهُمْ إِسْلَامَهُمْ إِذْ يَقُولُ يَوْمَ الْوَلَايَةِ لِمُحَمَّدٍ ص يَا مُحَمَّدُ أَخْبِرْهُمْ أَنِّي أَكْمَلْتُ لَهُمُ الْيَوْمَ دِينَهُمْ وَ أَتَمَمْتُ عَلَيْهِمُ النِّعَمَ وَ رَضِيتُ إِسْلَامَهُمْ كُلُّ ذَلِكَ مِنَّا مِنَ اللَّهِ عَلَيَّ فَلَهُ الْحَمْدُ

Imam al-Sadiq ('a) narrates from Amir al-Mu'minin 'Ali Ibn Abi Talib ('a),

“I have been bestowed with nine things, none before me has been given before me except the Prophet (S). Indeed, the paths have been opened for me, I know the times of death, calamities, genealogy and the decisive statement; indeed, I looked in the celestial worlds with the permission of my Lord, so whatever was in the past is not concealed from me nor whatever will come after me. Surely, through my mastership Allah has perfected for this nation their religion and completed their bounties upon them and was satisfied for them with their Islam when He says on the Day of Mastership to (Prophet) Muhammad (S), ‘O Muhammad! Inform them that I have perfected for them their religion, completed for them their bounties and am satisfied with their Islam. All of these are from us from Allah upon me. So, praise be to Him.”

Notes

- 1) “The paths have been opened for me” implies that all the sciences and knowledge – without exception – are open and clear for me i.e. like the palm of my hand.
- 2) “Decisive statement” means the one which distinguishes the truth from the falsehood.
- 3) “Day of Mastership” is the Day of Ghadeer Khumm i.e. 18th Zilhajj 10 Hijri.

References

1. Bihar al-Anwar, vol. 26, p. 141, H. 14
2. Basa'ir al-Darajat, p. 201, H. 4, Chapter 9
3. Al-Khisal, vol. 2, p. 414, H. 4

4. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 205, 8th Majlis

5. Ta'wil al-Ayat al-Zahirah fi Fadha'il al-'Itrah al-Tahirah, p. 113

[1] [1]

SHARES

199. “Ask Me Before You Lose Me”

عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي أَلَا تَسْأَلُونَ مَنْ عِنْدَهُ عِلْمُ الْمَنَآيَا وَالْبَلَايَا وَالْقَضَايَا وَفَصْلُ الْخِطَابِ

Hisham Ibn Salim (al-Jawaliqi) [a great companion of Imam al-Sadiq a.s.] narrates a chainless tradition from Amir al-Mu'minin 'Ali Ibn Abi Talib ('a),

“Ask me before you lose me. Will you not ask the one who has the knowledge of the time of deaths, calamities, judgments and decisive statement?”

Notes

- 1) The above narration shows the eagerness of Amir al-Mu'minin ('a) that people should learn from him.
- 2) It also proves his humility as we observe that great teachers of the world – of course they cannot be compared to 'Ali ('a) – never exhort the masses to learn from them. Unfortunately, people did not go to him ('a) barring very few who could be counted on finger-tips.
- 3) We see the same approach even today. People are not at all interested in the knowledge of the Ahl al-Bayt ('a). If at all some people are keen, they are more interested in minor jurisprudence (laws) than major jurisprudence (beliefs).

References

1. Bihar al-Anwar, vol. 26, p. 146, H. 24
2. Basa'ir al-Darajat, p. 267, H. 7, Chapter 2
3. Kitab Sulaym Ibn Qais al-Hilali (r.a.), p. 712, H. 17 with more detail

[1] [1]

200. Each Of The Infallible Imams Of The Ahl Al-Bayt ('A) Has Knowledge Of The Unseen

عَنْ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِنَّا أَهْلُ بَيْتٍ عَلَّمَنَا عِلْمَ الْمَنَآيَا وَالْبَلَايَا وَالْأَنْسَابِ وَاللَّهِ لَوْ أَنَّ رَجُلًا مِنَّا قَامَ عَلَى جِسْرٍ ثُمَّ عَرَضَتْ عَلَيْهِ هَذِهِ الْأُمَّةُ لَحَدَّثَهُمْ بِأَسْمَائِهِمْ وَأَنْسَابِهِمْ

(Asbagh) Ibn Nubatah reports that Amir al-Mu'minin ('a) said,

“Surely, we Ahl al-Bayt ('a) are given the knowledge of the time of deaths, calamities and genealogy. By Allah! If anyone from us (Ahl al-Bayt ('a)– 'a) stands on a bridge, then this nation is presented to him, he will inform them of their names and their lineage.”

[References](#)

1. Bihar al-Anwar, vol. 26, p. 147, H. 28
2. Basa'ir al-Darajat, p. 268, H. 12, Chapter 2

[1] [1]

SHARES

201. Guidance And Lives Of Imams ('A) And Those Of Their Enemies

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عِمْرَانَ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ إِنَّا أَهْلُ بَيْتٍ عَلَّمَنَا الْمَنَآيَا وَالْبَلَايَا وَالْأَنْسَابَ فَاعْتَبِرُوا بِنَا وَبَعْدُونَا وَبِهَدَانَا وَبِهَدَاهُمْ وَبِقَضَائِنَا وَبِقَضَائِهِمْ وَبِحُكْمِنَا وَبِحُكْمِهِمْ وَبِمِيتَتِنَا وَبِمِيتَتِهِمْ يَمُوتُونَ بِالْقَرْحَةِ وَالْدُّبِيلَةِ وَنَمُوتُ بِمَا شَاءَ اللَّهُ

Jabir reports, “I heard Imam Abu Ja'far (Muhammad al-Baqir ('a)) say,

‘Surely, we Ahl al-Bayt ('a) are given the knowledge of the times of death, calamities and genealogy. So

take lesson through us and our enemy, our guidance and their guidance, our decree and their decree, our judgment and their judgment, our deaths and their deaths; they die with diseases and tuberculosis and we die as we please.”

Note

The reason for advising to compare is to enable a person to distinguish truth from falsehood. When one analyzes these facets mentioned in the tradition, he can easily distinguish the divinely appointed Caliph from the usurper.

References

1. Bihar al-Anwar, vol. 26, p. 147, H. 29
2. Basa'ir al-Darajat, p. 268, H. 15, Chapter 2
3. Kitab Sulaym Ibn Qais al-Hilali (r.a.), p. 715, H. 17

[1] [1]

SHARES

202. Imams ('A) Are Aware Of Our Conversations

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ اتَّقُوا الْكَلَامَ فَإِنَّا نُؤْتَى بِهِ

Imam Abu 'Abd Allah (al-Sadiq- 'a) warned,

“Be careful of (your) speech, for surely, it is brought to us.”

References

1. Bihar al-Anwar, vol. 26, p. 151, H. 36
2. Basa'ir al-Darajat, p. 396, H. 1, Chapter 11
3. Al-Ikhtisas, p. 314

203. Allah Grants The Knowledge Of The Unseen To His Proofs ('A)

عَنْ صَالِحِ بْنِ عُقْبَةَ الْأَسَدِيِّ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام يَقُولُونَ بِأَمْرِ ثُمَّ يَكْسِرُونَهُ وَيُضَعِفُونَهُ يَزْعُمُونَ أَنَّ اللَّهَ احْتَجَّ عَلَى خَلْقِهِ بِرَجُلٍ ثُمَّ يَحْجُبُ عَنْهُ عِلْمَ السَّمَاوَاتِ وَالْأَرْضِ لَا وَاللَّهِ لَا وَاللَّهِ لَا وَاللَّهِ قُلْتُ فَمَا كَانَ مِنْ أَمْرِ هَؤُلَاءِ الطَّوَاغِيتِ وَ أَمْرِ الْحُسَيْنِ بْنِ عَلِيٍّ عليه السلام فَقَالَ لَوْ أَنَّهُمْ أَلْحُوا فِيهِ عَلَى اللَّهِ لَأَجَابَهُمُ اللَّهُ وَ كَانَ يَكُونُ أَهْوَنَ مِنْ سِلْكِ فِيهِ خَرَزٌ انْقَطَعَ فَذَهَبَ وَ لَكِنْ كَيْفَ إِنَّا إِذَا نُرِيدُ غَيْرَ مَا أَرَادَ اللَّهُ

Salih Ibn Uqbah al-Asadi reports from his father, “Imam Abu ‘Abd Allah (al-Sadiq- ‘a) told me,

‘They believe in an affair (i.e. Imamate), then they break it and weaken it. They think that Allah has completed His argument upon His creatures with a man but has hidden from him the knowledge of the heavens and the earth. No, by Allah! No, by Allah! No, by Allah! (this is not so).’

I asked, ‘Then what is the reason for this incident between these devils and the issue of al-Husayn Ibn ‘Ali (‘a)? (If these divine proofs were so important, why Allah has allowed these devils (i.e. Bani Umayyah) to perpetrate the tragedy of Ashura?’).

Imam (‘a) replied,

‘If they (viz. Imam Husayn and his companions) would have prayed to Allah to prevent the incident of Ashura’, He would have certainly answered their prayers and this was easier than a thread, in which there’s a bead, which breaks and the bead disappears. But how would such a thing happen? For, we (Ahl al-Bayt (‘a)- ‘a) don’t intend except whatever Allah intends’.

References

1. Bihar al-Anwar, vol. 26, p. 152, H. 39
2. Al-Kharaij wa al-Jaraih, vol. 2, p. 871

204. Every Truth Is From Ahl Al-Bayt (‘A) And Every Falsehood Is From The People

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ أَمَا إِنَّهُ لَيْسَ عِنْدَ أَحَدٍ مِنَ النَّاسِ حَقٌّ وَلَا صَوَابٌ إِلَّا شَيْءٌ أَخَذُوهُ مِنَّا أَهْلَ الْبَيْتِ وَلَا أَحَدٌ مِنَ النَّاسِ يَفْضِي بِحَقٍّ وَلَا عَدْلٍ إِلَّا وَ مِفْتَاحُ ذَلِكَ الْقَضَاءِ وَ بَابُهُ وَ أَوَّلُهُ وَ سُنُّهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام فَإِذَا اشْتَبَهَتْ عَلَيْهِمُ الْأُمُورُ كَانَ الْخَطَأُ مِنْ قَبْلِهِمْ إِذَا أَخْطَأُوا وَ الصَّوَابُ مِنْ قَبْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Muhammad Ibn Muslim reports from Imam Abu Ja'far (al-Baqir- ‘a) who said, “Know that there is neither truth nor fact with anyone from the people except that they have taken it from us Ahl al-Bayt (‘a). None from the people judges with truth and justice except the key to that decree, its door, its beginning and its path is Amir al-Mu’minin ‘Ali Ibn Abi Talib (‘a). When affairs are confusing for them, the mistakes are from their side when they err and the truth is from the side of ‘Ali Ibn Abi Talib (‘a).”

Notes

- 1) Divine emissaries and ambassadors like the Prophets, Messengers and Imams (peace be on them all) are the lights that show people the right path and realities. If man takes guidance from their teachings in all aspects of his life, he will be fortunate in this world as well as the hereafter.
- 2) Carnal desires, satanic whisperings, insinuations of the self, etc. are the factors that prevent humans from benefiting from the above lights. If these devilish forces overpower the human being, wretchedness becomes his fate in this world as well as in the hereafter.
- 3) Interestingly, both divine as well as devilish forces have left their imprint in history for us to take lessons, provided we use the lights of intellect and conscience.

References

1. Bihar al-Anwar, vol. 26, H. 26, p. 157, H. 3, Chapter 11
2. Al-Amali of al-Shaikh al-Mufid (r.a.), p. 95, 11th Majlis.
3. Similar Hadith with slight variation in Basa'ir al-Darajat, p. 519, H. 4, Chapter 19
4. Wasa'il al-Shi'ah, vol. 27, p. 68, Chapter 7, H. 33222

205. The Ahl Al-Bayt ('A) Have Been Given The Created Knowledge Of Allah The Almighty

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عليه السلام قَالَ إِنَّ لِلَّهِ عِلْمًا خَاصًّا وَ عِلْمًا عَامًّا فَأَمَّا الْعِلْمُ الْخَاصُّ فَالْعِلْمُ الَّذِي لَمْ يُطْلَعْ عَلَيْهِ مَلَائِكَتُهُ الْمُقَرَّبِينَ وَ أَنْبِيَائُهُ الْمُرْسَلِينَ وَ أَمَّا عِلْمُهُ الْعَامُّ فَإِنَّهُ عِلْمُهُ الَّذِي أَطْلَعَ عَلَيْهِ مَلَائِكَتُهُ الْمُقَرَّبِينَ وَ أَنْبِيَائُهُ الْمُرْسَلِينَ وَ قَدْ وَقَعَ إِلَيْنَا مِنْ رَسُولِ اللَّهِ ص

Imam Ja'far al-Sadiq ('a) narrates from his father (Imam al-Baqir- 'a) who said,

“Surely, for Allah there are two (types of) knowledge: special knowledge and general knowledge. As for the special knowledge, then it is the knowledge about which He has neither informed His proximate angels nor His sent messengers. But as for His general knowledge, then it is His knowledge which He has given to His proximate angels and His sent messengers; indeed, it (this knowledge) has come to us from the Messenger of Allah (S).”

References

1. Bihar al-Anwar, vol. 4, p. 85, H. 19 and vol. 26, p. 160, H. 3
2. Al-Tawhid, p. 138, H. 14, Chapter 10
3. Basa'ir al-Darajat, p. 109, H. 1 and p. 111, H. 12, Chapter 21

[1] [1]

SHARES

206. The Ahl Al-Bayt ('A) Have The Knowledge Of The Entire Book

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ هُوَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام وَ سُئِلَ عَنِ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَعْلَمُ أَمْ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ فَقَالَ مَا كَانَ عِلْمُ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ عِنْدَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ إِلَّا بِقَدْرِ مَا تَأْخُذُ

الْبُعُوضَةُ بِجَنَاحِهَا مِنْ مَاءِ الْبَحْرِ وَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَلَا إِنَّ الْعِلْمَ الَّذِي هَبَطَ بِهِ آدَمُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ جَمِيعَ مَا فَضَّلْتُ بِهِ النَّبِيُّونَ إِلَى خَاتَمِ النَّبِيِّينَ فِي عِتْرَةِ خَاتَمِ النَّبِيِّينَ

Imam al-Sadiq (‘a) says, “The one who had the (entire) knowledge of the Book” refers to Amir al-Mu’minin (‘a).” He (‘a) was asked whether “the one who had with him the knowledge from the Book” was more knowledgeable or the one who had the (entire) knowledge of the Book. He (‘a) replied, “The knowledge of the one who had knowledge from the Book when compared to the one who had the (entire) knowledge of the Book is naught but what a sparrow can take in its wings from the ocean’s water. Amir al-Mu’minin (‘a) said, ‘Surely, the knowledge which (Prophet) Adam (‘a) brought from the sky to the earth and all the knowledge that was conferred upon the Prophets (‘a) till the Seal of the Messengers (S) is available in the progeny of the Seal of the Prophets (S)’.”

Notes

- 1) The verse of Surah al-Naml refers to the miracle of the successor of Prophet Sulayman (‘a), Asif Ibn Barkhiya (‘a), who brought the throne of the Queen of Yemen, Bilqis, to Jerusalem, in a flash, before anyone could even bat his eyelid.
- 2) This shows that real power is rooted in knowledge.
- 3) Asif Ibn Barkhiya (‘a) was given by Allah the Almighty only a fraction of the knowledge of the Book but with it he could perform such amazing feats.
- 4) Amir al-Mu’minin (‘a) and his eleven infallible successors (‘a) have the knowledge of the entire Book. It is beyond the intellect to comprehend the extent of the power that they (‘a) enjoy over the universe – seen as well as the unseen. Hence, no other mortal can ever be compared to the Holy Prophet (S) and his infallible progeny (‘a) in any aspect. Can a sparrow be compared to an ocean? Hence, none should dare to take any of the titles of the Ahl al-Bayt (‘a). Take lesson, O people of wisdom!
- 5) The mention of a sparrow and the ocean is to show the impossibility of comparison. Otherwise, the knowledge of Asif Ibn Barkhiya (‘a) was even lesser than that of the sparrow when compared to the ocean of the knowledge of the Ahl al-Bayt (‘a).
- 6) The last sentence of the aforementioned tradition truly confounds the intellect when it attempts to visualize this great aspect of their existence.

References

1. Bihar al-Anwar, vol. 26, p. 160, H. 6 and vol. 35, p. 429, H. 2
2. Tafsir al-Qummi, vol. 1 p. 367

207. A Divinely Appointed Imam ('A) Knows All The Languages That People Speak

عَنِ الْهَرَوِيِّ قَالَ كَانَ الرِّضَا عَلَيْهِ السَّلَامُ يُكَلِّمُ النَّاسَ بِلُغَاتِهِمْ وَكَانَ وَاللَّهِ أَفْصَحَ النَّاسِ وَأَعْلَمَهُمْ بِكُلِّ لِسَانٍ وَلُغَةٍ فَقُلْتُ لَهُ يَوْمًا يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَأَعْجَبُ مِنْ مَعْرِفَتِكَ بِهَذِهِ اللُّغَاتِ عَلَى اخْتِلَافِهَا فَقَالَ يَا أَبَا الصَّلْتِ أَنَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَمَا كَانَ لِيَتَّخِذَ حُجَّةً عَلَى قَوْمٍ وَهُوَ لَا يَعْرِفُ لُغَاتِهِمْ أَوْ مَا بَلَغَكَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَوْ تَبَيَّنَا فَصَّلَ الْخِطَابَ فَهَلْ فَصَّلَ الْخِطَابَ إِلَّا مَعْرِفَةَ اللُّغَاتِ

Al-Harawi reports, “(Imam) al-Ridha’ (‘a) used to converse with the people in their languages. By Allah! He (‘a) was the most eloquent and most knowledgeable of the people in their languages and mother-tongues.

One day, I asked him (‘a), ‘O son of Allah’s Messenger! I am truly amazed at your knowledge of all these languages despite their variations!’

He (‘a) replied,

‘O Aba al-Sult! I am Allah’s Proof upon His creation and it does not behove that He appoints somebody as a divine proof upon a nation while he does not know their languages. Did you not hear the saying of Amir al-Mu’minin (‘a), ‘We have been given the decisive statement?’ So, is the decisive statement anything except the knowledge of the languages?’

Notes

- 1) Knowing the peoples’ languages is one of the signs of a divinely appointed Imam (‘a). By this, one can easily distinguish a true Imam from a pseudo one.
- 2) Not only he knows all the languages but he is more eloquent than the native speakers.
- 3) The usurpers of caliphate could not even understand the language which was revealed in their mother tongue viz. Arabic. So, there is no question of them understanding other languages.

References

1. Bihar al-Anwar, vol. 26, p. 190, H. 1 and vol. 49, p. 87, H. 3
2. 'Uyun Akhbar al-Ridha' ('a), vol. 2, p. 228, H. 3

[1] [1]

SHARES

208. Making Ahl Al-Bayt ('A) Happy And Joyous Makes One Eligible For The Messenger Of Allah's (S) Intercession

عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عليه السلام قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ التَّوَسُّلَ إِلَيَّ وَ أَنْ يَكُونَ لَهُ عِنْدِي يَدٌ أَشْفَعُ لَهُ بِهَا يَوْمَ الْقِيَامَةِ فَلْيَصِلْ أَهْلَ بَيْتِي وَ يُدْخِلِ السُّرُورَ عَلَيْهِمْ

Imam Abu Ja'far (al-Baqir) ('a) narrates vide his ancestors ('a) that the Messenger of Allah (S) said,

“Whoever desires my mediation and that my hand should be there for him by which I will intercede for him on the Day of Judgment, then he must join relations with my Ahl al-Bayt ('a) and cause happiness unto them.”

Notes

- 1) It is impossible for any ordinary mortal to go to Paradise without the intercession and mediation of divine emissaries viz. the Messenger of Allah (S) and his Ahl al-Bayt ('a) because all of us – without exception – are having more sins in our accounts than good deeds.
- 2) The most basic condition of eligibility for the intercession and mediation of the Messenger of Allah (S) on the Day of Judgment is to fasten unto the Ahl al-Bayt ('a) and make them happy and joyous.
- 3) History has proved beyond any doubt that the Muslim nation, far from making the Ahl al-Bayt ('a) happy and joyous, subjected them to the worst and most unimaginable tortures. Barely a week in the martyrdom of the Holy Prophet (S), his so-called companions came to the house of Hazrat Zahra (s.a.), burnt its door and assaulted her ruthlessly, leading to the miscarriage of her son Mohsin Ibn 'Ali ('a). This was followed up by the usurpation of Fadak and other criminal perpetrations. To get an idea of these,

one can refer to the sentences of Dua al-Nudbah.

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 379, H. 5, Majlis 60
2. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 423, H. 947/4, Majlis 15
3. Bihar al-Anwar, vol. 26, p. 227, H. 1
4. Wasa'il al-Shi'ah, vol. 7, p. 203, H. 9115, Chapter 42
5. Rawdah al-Wa'izin by al-Fattal al-Naysabur, vol.2, p. 273
6. Kashf al-Ghumma fi Ma'rifat al-A'imma, vol. 1, p. 399

[1] [1]

SHARES

209. Believing Ahl Al-Bayt ('A) To Be The Most Superior After The Messenger Of Allah (S)

عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فَيُنَادِي مُنَادٍ مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ يَدٌ فَلْيَقُمْ فَيَقُومُ عَنْقُ مِنَ النَّاسِ فَيَقُولُ مَا كَانَتْ أَيْدِيكُمْ عِنْدَ رَسُولِ اللَّهِ ص فَيَقُولُونَ كُنَّا نَفْضِلُ أَهْلَ بَيْتِهِ مِنْ بَعْدِهِ فَيُقَالُ لَهُمْ اذْهَبُوا فَطُوفُوا فِي النَّاسِ فَمَنْ كَانَتْ لَهُ عِنْدَكُمْ يَدٌ فَخُذُوا بِيَدِهِ فَادْخُلُوهُ الْجَنَّةَ

Abu Hamzah al-Thumali (r.a.) reports that Imam Abu Ja'far (al-Baqir- 'a) said, "On the Day of Judgment, Allah will gather the first ones and the last ones; then a caller will call, 'Whoever had a hand with the Messenger of Allah (S) should stand up'. A group of people will rise. The caller will say: 'What were your hands with the Messenger of Allah (S)?' They will reply: 'We considered his Ahl al-Bayt ('a) the most superior after him (S).' It will be told to them: Go and circumambulate among the people. Whoever had a hand with you, hold his hand and take him to Paradise'."

Notes

1) True faith and correct beliefs are the most important criteria for divine intercession on the Day of Judgment; the most important of which is to believe in the Imamah of the Ahl al-Bayt ('a) after the Holy

Prophet (S) because the correctness of all beliefs lies in believing in them. For, they are the ones who teach the correct beliefs and methods of worship. Otherwise, a person will fall in the precipice of destruction.

2) Whoever has correct beliefs can himself be an intercessor on the Day of Judgment.

References

1. Bihar al-Anwar, vol. 26, p. 228, H. 4
2. Tafsir al-Qummi (r.a.)
3. Wasa'il al-Shi'ah, vol. 16, p. 335, H. 21697

[1] [1]

SHARES

210. Importance Of Remembrance And Love Of Ahl Al-Bayt ('A)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ذِكْرُنَا أَهْلَ الْبَيْتِ شِفَاءٌ مِنَ الْوَعَكِ وَالْأَسْقَامِ وَوَسْوَاسِ الرَّيْبِ وَحُبُّنَا رِضَى الرَّبِّ تَبَارَكَ وَتَعَالَى

Imam Ja'far al-Sadiq ('a) informs that Amir al-Mu'minin ('Ali Ibn Abi Talib) ('a) said,

“The remembrance of us Ahl al-Bayt ('a) is a cure from illnesses, ailments and insinuations of skepticism; and our love is the satisfaction of the Lord – Blessed and High be He.”

Notes

- 1) Remembrance implies any form of remembrance. For example, writing an eulogy/elegy or reciting it or listening to it or even organizing a gathering where eulogies or elegies are recited and people remember the progeny of the Holy Prophet (S).
- 2) One of the things highly recommended is to hold gatherings wherein the traditions and teachings of the Ahl al-Bayt ('a) are discussed.
- 3) Scarcity of numbers must never be a deterrent in the organization of such

meetings/classes/gatherings. Even two persons suffice to gain the above rewards. Nay! If nobody comes, the person can remember them (‘a) alone.

4) Such remembrances are best defense from the insinuations of the Iblis; the worst being insinuating doubts in beliefs of a person.

5) “...cure from illnesses and ailments...” follows the same rules like that of taking the soil of Imam Husayn (‘a) as a cure from all kinds of ailments and diseases.

References

1. Al-Mahasin, vol. 1, p. 62, Chapter 83, H. 107
2. Tafsir al-Furaat, p. 366
3. Bihar al-Anwar, vol. 26, p. 227, H. 2
4. Wasa'il al-Shi'ah, vol. 16, p. 348, Chapter 23, H. 21732

[1] [1]

SHARES

211. One Who Helps The Ahl Al-Bayt (‘A) Helps Allah The High

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ وَصَلَنَا وَصَلَ رَسُولَ اللَّهِ ﷺ وَ مَنْ وَصَلَ رَسُولَ اللَّهِ ﷺ فَقَدْ وَصَلَ اللَّهَ تَبَارَكَ وَ تَعَالَى

Imam al-Sadiq (‘a) said,

“One who serves us has served the Messenger of Allah (S) and whoever serves the Messenger of Allah (S), then indeed he has served Allah – Blessed and High be He.”

References

1. Al-Mahasin, vol. 1, p. 62, H. 109
2. Bihar al-Anwar, vol. 26, p. 228, H. 5
3. Wasa'il al-Shi'ah, vol. 16, p. 336, H. 21698, Chapter 17

212. The Messenger Of Allah (S) Will Compensate The One Who Helps The Ahl Al-Bayt (‘A)

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ اصْطَنَعَ إِلَى أَحَدٍ مِنْ أَهْلِ بَيْتِي يَدًا كَافَتْهُ يَوْمَ الْقِيَامَةِ

Amir al-Mu'minin 'Ali Ibn Abi Talib (‘a) reports that the Messenger of Allah (S) said,

“Whoever helps anyone (of the Imams) from my Ahl al-Bayt (‘a), I will compensate him on the Day of Judgment.”

Notes

1) The Messenger of Allah (S) has undertaken to compensate the one who helps any Imam (‘a) from his Ahl al-Bayt (‘a). It is beyond one’s imagination to visualize the quantity and quality of this reward.

2) Every follower of Ahl al-Bayt (‘a) must strive to devote some part of his week – if not the day – to serve the Imams of the Ahl al-Bayt (‘a), especially the Imam of his time (aj)

References

1. Al-Mahasin, vol. 1, p. 63, H. 111, Chapter 87
2. Tafsir al-Furaat, p. 311
3. Sa’d al-So’ood, p. 257
4. Bihar al-Anwar, vol. 26, p. 228, H. 6

213. Magnitude Of The Holy Prophet's (S) Compensation

عَنِ الصَّادِقِ عَنْ آبَائِهِ عليهم السلام قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ وَصَلَ أَحَدًا مِنْ أَهْلِ بَيْتِي فِي دَارِ الدُّنْيَا بِقِرَاطٍ كَافَيْتُهُ يَوْمَ الْقِيَامَةِ بِقَنْطَارٍ

Imam al-Sadiq (‘a) reports vide his ancestors (‘a) that the Messenger of Allah (S) said,

“Whoever helps anyone (of the Imams) from my Ahl al-Bayt (‘a) in this world with a carat, I will compensate him on the Day of Judgment with a kantar.”

Notes

- 1) The tradition emphasizes helping the Ahl al-Bayt (‘a) in this world.
- 2) The comparison is only to show the magnitude of the compensation of the Holy Prophet (S) for the one who serves his Ahl al-Bayt (‘a) in this world. Otherwise, none can imagine the magnitude of this compensation.

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 399, H. 14, Majlis 62
2. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 439, H. 984, Majlis 15
3. Basharah al-Mustafa (S) le Shi’ah al-Murtaza (‘a), p. 168
4. Bihar al-Anwar, vol. 26, p. 228, H. 7
5. Wasa’il al-Shi’ah, vol. 16, p. 335, H. 21696, Chapter 17

[1] [1]

SHARES

214. Paradise Is Prohibited For The One Who Oppresses The Ahl Al-Bayt (‘A)

عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ حُرِّمَتْ الْجَنَّةُ عَلَى مَنْ ظَلَمَ أَهْلَ بَيْتِي وَآذَانِي فِي عَتَرَتِي

Imam al-Ridha' (‘a) reports vide his ancestors (‘a) that the Messenger of Allah (S) informed,

“Whoever oppresses my Ahl al-Bayt (‘a) and troubles me concerning my progeny, Paradise will be made haram (prohibited) for him...”

Notes

1) Oppressing or troubling the Ahl al-Bayt (‘a) is not limited or restricted to their lives in this world. It applies to those also who trouble the Ahl al-Bayt (‘a) after they have gone to the world of souls (Barzakh). For example, a wretched Saudi mufti orders that the graves of the daughter of the Holy Prophet (S) and the Imams of al-Baqee' (‘a) be destroyed. Thus, such a mufti will never enter Paradise regardless of his other acts of worship in this world.

2) Those who support the oppressors or defend them or justify their misdeeds are among those for whom this tradition will apply, based on the narration, “One who is satisfied with the action of a nation is like the one who has done that action himself.” (Ghurar al-Hikam).

References

1. Banaa al-Maqalah, p. 392
2. Kashf al-Ghumma fi Ma'rifat al-A'imma, vol. 1, p. 106
3. Bihar al-Anwar, vol. 26, p. 228, H. 8

[1] [1]

SHARES

215. ‘Ali Ibn Abi Talib’s (‘A) Remembrance Is Worship

عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ ﷺ ذِكْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ عِبَادَةٌ

A’yisha reports that the Messenger of Allah (S) said,

“Remembrance of ‘Ali Ibn Abi Talib (‘a) is worship.”

Notes

- 1) The word ‘remembrance’ is used in its absolute meaning. One can remember his teachings about beliefs, his miracles, his merits, his excellences, his worship, his character, his morals, his etiquette, his bravery, the afflictions that he encountered, etc.
- 2) This remembrance can be done through books, speeches, poems, elegies, etc.
- 3) Worship obviously implies the worship of Allah the Almighty because Amir al-Mu’minin ‘Ali Ibn Abi Talib (‘a) is the greatest sign of Allah the Almighty upon His creatures after the Messenger of Allah (S). When looking at ordinary creations like sun, moon, stars, camels, etc. has been recommended and considered worship, none but a diehard bigot and intransigent extremist will doubt that remembering ‘Ali (‘a) is Allah’s worship.
- 4) This tradition applies for all the fourteen infallible guides (‘a). That is, the remembrance of any one of them is divine worship because they are all divine proofs.
- 5) Question: A’yisha was known to dislike ‘Ali (‘a) as mentioned by him (‘a) in Nahj al-Balaaghah and as is known through several of her actions recorded in traditions and history. Then, why has she narrated traditions in favor of him (‘a)?

Answer: a) Allah is Kind and Merciful to His servants. He will never allow the truth to be destroyed. Hence, He has made such provisions wherein the evidence of truth will be all around, even in the utterances of the opponents.

b) After the martyrdom of the Holy Prophet (S), A’yisha had a love-hate relationship with the Bani Umayyah. When she had good relations with them, she related traditions against the Ahl al-Bayt (‘a) to please them but when their relationship soured, she spoke in favor of the Ahl al-Bayt (‘a) to prove to the Bani Umayyah that the real successors of the Holy Prophet (S) were ‘Ali Ibn Abi Talib (‘a) and his sons

(‘a).

References

1. Mi’at Manqaba, p. 136, al-Manaqib No. 68
2. Al-Sirat al-Mustaqim, vol. 1, p. 209, Section 17
3. Bihar al-Anwar, vol. 26, p. 229, H. 9, Chapter 1

[1] [1]

SHARES

216. Rewards For Discussing ‘Ali Ibn Abi Talib’s (‘A) Excellences And Merits

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عليه السلام قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ تَعَالَى جَعَلَ لِأَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام فَضَائِلَ لَا تُحْصَى كَثْرَةً فَمَنْ قَرَأَ فَضِيلَةً مِنْ فَضَائِلِهِ مُقْرَأً بِهَا غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ مَنْ كَتَبَ فَضِيلَةً مِنْ فَضَائِلِهِ لَمْ تَزَلِ الْمَلَائِكَةُ يَسْتَغْفِرُونَ لَهُ مَا بَقِيَ لِكَتَابَةِ رَسْمٍ وَ مَنْ اسْتَمَعَ إِلَى فَضِيلَةٍ مِنْ فَضَائِلِهِ غُفِرَ اللَّهُ لَهُ الذُّنُوبَ الَّتِي اكْتَسَبَهَا بِالسَّمْعِ وَ مَنْ نَظَرَ إِلَى كِتَابَةٍ مِنْ فَضَائِلِهِ غُفِرَ اللَّهُ لَهُ الذُّنُوبَ الَّتِي اكْتَسَبَهَا بِالنَّظَرِ ثُمَّ قَالَ النَّظَرُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام عِبَادَةٌ وَ لَا يَقْبَلُ اللَّهُ إِيْمَانَ عَبْدٍ إِلَّا بِوَلَايَتِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ

Imam al-Sadiq (‘a) reports that the Messenger of Allah (S) said,

“Surely, Allah the High has made for my brother ‘Ali Ibn Abi Talib (‘a) excellences that cannot be counted due to their excessive numbers.

So, whoever recites an excellence from his excellences while accepting them as well, Allah will forgive for him his past and future sins;

And whoever writes an excellence from his excellences, the angels will incessantly seek forgiveness for him till a copy of this writing remains;

And whoever hears an excellence from his excellences, Allah will forgive those of his sins that he has committed with his ears;

And whoever looks at the writing of his excellences, Allah will forgive him sins which he has committed with his eyes.”

Thereafter, he (S) declared,

“Looking at ‘Ali Ibn Abi Talib (‘a) is worship and Allah will not accept the faith of a person except through his mastership and dissociation from his enemies.”

Notes

- 1) Amir al-Mu'minin 'Ali Ibn Abi Talib's excellences and merits are gifted to him by Allah the Almighty and not acquired by practice as some ignoramus suggest.
- 2) If the Holy Prophet (S) says that 'Ali's (‘a) excellences and merits cannot be counted due to their infinite numbers, then surely this is the case because the infallible guides (‘a) are not prone to exaggeration.
- 3) An important condition in this tradition is not only reciting or writing or reading or listening to these traditions but to believe in and accept them as well. And belief is something that is known to Allah alone. Hence, none can deceive Allah in this regard to obtain rewards.
- 4) Every angel's prayers is accepted because he is infallible. If one angel prays for a person, his sins are forgiven. Then what will be the condition of the one for whom a multitude of angels pray?
- 5) Writing an excellence does not necessarily mean that it should be published as a book. Any believing man or woman, when he/she reads or listens to a tradition in a majlis or a class, records it in his/her notebook, he/she will get this reward till that tradition remains.
- 6) Condition for belief is mastership of 'Ali Ibn Abi Talib (‘a) and dissociation from his enemies. Without dissociation, mastership will NOT be accepted.
- 7) All the conditions mentioned in this tradition will apply to all the fourteen infallible guides (‘a) and are not restricted to Amir al-Mu'minin 'Ali Ibn Abi Talib (‘a) alone. For, they are all equal in their perfections barring some specific areas that will be discussed later, Allah willing.

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 138, H.9, Majlis 28
2. Banaa al-Maqaalah, p. 369
3. Bihar al-Anwar, vol. 26, p. 229, H. 10
4. Rawdah al-Wa'izin by al-Fattal al-Naysabur, vol. 1, p. 114
5. Kashf al-Ghumma fi Ma'rifat al-A'imma, vol. 1, p. 112

217. The Opponents Could Not Conceal The Excellences Of ‘Ali Ibn Abi Talib (‘A)

عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى أَبِي فِي مَرَضِهِ الَّذِي قَبَضَهُ اللَّهُ فِيهِ فَجَعَلَ يَنْظُرُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ
فَمَا يَزِغُ بَصَرَهُ عَنْهُ فَلَمَّا خَرَجَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ يَا أَبَتِ رَأَيْتَكَ تَنْظُرُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ مَا يَزِغُ بَصَرُكَ عَنْهُ قَالَ
يَا بُنَيَّةُ إِنْ أَفْعَلُ هَذَا فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ النَّظَرُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عِبَادَةٌ

A'yisha reports, “Ali Ibn Abi Talib (‘a) visited my father (Abu Bakr) during the illness in which Allah caused him to die. He (Abu Bakr) kept on looking at ‘Ali Ibn Abi Talib (‘a) and did not take his eyes off him. When ‘Ali (‘a) went, I asked, ‘O father! I saw you looking at ‘Ali Ibn Abi Talib (‘a) and you did not take your eyes off him?’” He replied, ‘O my daughter! If I did so (don’t blame me) because I heard the Messenger of Allah (S) say, ‘Looking at the face of ‘Ali Ibn Abi Talib (‘a) is worship’.”

Note

Among the Ahl al-Tasannun scholars, there were three brothers. All of them were learned and famous and each one of them had several books to his credit. They were all famous as Ibn Atheer al-Jazari and they were from the tribe of Banu Bakr. One of them had a book called as al-Nehaayah, which is a book on literature, comprising of general literary discussions and religious literary considerations. Now, let’s see how this writer tries to justify this tradition. He writes, “It is said that the meaning of this narration is that when ‘Ali (‘a) emerged to fight, people exclaimed, ‘There is no god but Allah, how noble is this youth! There is no god but Allah, how knowledgeable is this youth! There is no god but Allah, how honorable is this youth! There is no god but Allah, how pious is this youth! There is no god but Allah, how courageous is this youth! Since looking at ‘Ali (‘a) took the people towards monotheism, hence looking at his face was considered as worship.”

What he means to say that looking at ‘Ali (‘a) per se was not worship but since it led the people to monotheism, looking at him was worship.

Obviously, this justification is baseless and absurd. For, when ‘Ali (‘a) came out on the battlefield, his valor was apparent is obvious. But how his honor, knowledge, piety, etc. were known on the battlefield? For each trait there was a specific time and place!

In the above-mentioned narration from A'yisha, when ‘Ali (‘a) came to Abu Bakr, the latter did not utter

any statement of monotheism. Rather, he just kept staring at ‘Ali (‘a) and yet, justified his act by quoting the narration of the Messenger of Allah (S). So, who understood the quote of the Prophet (S) more, Abu Bakr or the Banu Bakr?

One can easily deduce that the aim of Ibn al-Atheer was to somehow reduce the significance of looking at ‘Ali Ibn Abi Talib (‘a) per se and connect the worship to statements of monotheism!!

Lastly, what about the other companions? Did looking at their faces lead the people into another direction instead of monotheism?

Allah has set a seal upon their hearts, and on their ears and on their eyes is a covering!

References

1. Mi’at Manqaba, p. 151, al-Manaqib No. 84
2. Bihar al-Anwar, vol. 26, p. 229, H. 11

[1] [1]

SHARES

218. Reward Of Glorifying Imams (‘A) Through Poems (1)

عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام مَنْ قَالَ فِينَا بَيْتَ شِعْرِ بَنِي اللَّهِ لَهُ بَيْتٌ فِي الْجَنَّةِ

‘Abd Allah Ibn al-Fazl al-Hashemi reports that Imam Abu ‘Abd Allah (al-Sadiq- ‘a) said, “One who says a couplet in our eulogy, Allah will build for him a house in Paradise.”

Notes

- 1) This tradition shows the importance of Imamate and hence, the importance of saying a couplet in glory of Imamah.
- 2) Couplet is the minimum that can be said in a poem. But the reward is amazing.
- 3) It is not necessary that one should be the creator/writer of the poem. If someone recites the poems written by others, that too entails immense rewards. (Of course, one should not credit the poems written

by others to himself for that is ethical theft, which is not permissible).

References

1. 'Uyun Akhbar al-Ridha' ('a), vol. 1, p. 7, H. 1
2. Bashaarah al-Mustafa (S) Le Shi'ah al-Murtaza ('a), p. 208
3. Bihar al-Anwar, vol. 26, p. 231, H. 3
4. Wasa'il al-Shi'ah, vol. 14, p. 597, H. 19891

[1] [1]

SHARES

219. Reward Of Glorifying Imams ('A) Through Poems (2)

عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ الرِّضَا بْنَ أَبِي طَالِبٍ يَقُولُ مَا قَالَ فِينَا مُؤْمِنٌ شِعْرًا يَمْدَحُنَا بِهِ إِلَّا بَنَى اللَّهُ تَعَالَى لَهُ مَدِينَةً فِي الْجَنَّةِ أَوْسَعَ مِنْ الدُّنْيَا سَبْعَ مَرَّاتٍ يَزُورُهُ فِيهَا كُلُّ مَلَكٍ مُقَرَّبٍ وَكُلُّ نَبِيٍّ مُرْسَلٍ

Al-Hasan Ibn al-Jahm reports, "I heard (al-Imam) al-Ridha' ('a) say,

'No believer says a couplet in our glory through which he praises us but that Allah – the High – builds for him a city in Paradise, seven times vaster than this world; every proximate angel and sent Messenger visits him in it'."

Notes

- 1) In this narration, Imam ('a) informs that a city will be built for him while in the previous narration, a house will be built for him. Obviously, the difference can be for various reasons like the level of the recognition of the person and the poem, the concept conveyed, etc. Allah knows the best.
- 2) Importantly, the condition laid is that the poet should be a 'believer' and not a non-believer like a hypocrite, Jew, Christian, infidel, polytheist, etc.
- 3) The importance of this believer is underlined when infallible beings like proximate angels and sent Messengers (peace be on them all) visit this believer, who is not infallible. Obviously, he has attained

this great position due to his glorification of the Ahl al-Bayt (‘a).

4) If we cannot write such poems or read them, the least we can do is to attend such gatherings where the Ahl al-Bayt (‘a) are praised and also take our children and family members along so that they are trained and brought up in such an atmosphere.

References

1. ‘Uyun Akhbar al-Ridha’ (‘a), vol. 1, p. 7, H. 3
2. Bihar al-Anwar, vol. 26, p. 231, H. 5
3. Wasa’il al-Shi’ah, vol. 14, p. 598, H. 19893

[1] [1]

SHARES

220. Whoever Thinks That He Is Like The Infallible Imams (‘A) Is A Polytheist

عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ كُنْتُ عِنْدَ زِيَادِ بْنِ عَبْدِ اللَّهِ وَ جَمَاعَةٍ مِنْ أَهْلِ بَيْتِي فَقَالَ يَا بَنِي عَلِيٍّ وَ فَاطِمَةَ مَا فَضْلُكُمْ عَلَى النَّاسِ فَسَكَتُوا فَقُلْتُ إِنَّ مِنْ فَضْلِنَا عَلَى النَّاسِ أَنَّا لَا نُحِبُّ أَنْ نَكُونَ أَحَدًا سِوَانَا وَ لَيْسَ أَحَدٌ مِنَ النَّاسِ لَا يُحِبُّ أَنْ يَكُونَ مِنَّا إِلَّا أَشْرَكَ ثُمَّ قَالَ ارْؤُوا هَذَا الْحَدِيثَ

‘Ubayd Allah Ibn Zurarah reports from Imam Abu ‘Abd Allah (al-Sadiq- ‘a), “I and a group of my Ahl al-Bayt (‘a) was with Ziyaad Ibn ‘Ubayd Allah when he said, ‘O progeny of ‘Ali and Fatimah! What is your excellence upon the people?’ Everyone was silent. So I said, ‘Surely, from our excellences upon the people is that we don’t love that we become anyone except us and none from the people wishes that he becomes one of us except that he has become a polytheist.” Thereafter, he (‘a) ordered, ‘All of you narrate this tradition’.”

Notes

- 1) In the original manuscript, it is ‘Ubayd Allah and not ‘Abd Allah as recorded in Bihar al-Anwar.
- 2) Imam (‘a) says ‘from our excellences’ which shows that he (‘a) is narrating only one of the excellences of the Ahl al-Bayt (‘a).

3) Narration shows the incomprehensible position of the Ahl al-Bayt ('a). Only Imams ('a) can understand this position and hence, they cannot even think of becoming anything else.

4) From the commonality, nobody can ever compare himself or think himself to be like an infallible Imam ('a). If anyone dares to do so, he is out of the domain of Islam and monotheism and becomes a polytheist.

References

1. Al-Mahasin, vol. 2, p. 333, H. 101
2. Ilal al-Shara'i', vol. 2, p. 583, H. 24
3. Bihar al-Anwar, vol. 26, p. 241, H. 4

[1] [1]

SHARES

221. The Messenger Of Allah (S) And 'Ali Ibn Abi Talib ('A) Are One

قَالَ رَسُولُ اللَّهِ ﷺ عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَخَلِيفَتِي وَحُجَّةُ اللَّهِ وَحُجَّتِي وَبَابُ اللَّهِ وَبَابِي وَصَفِيُّ اللَّهِ وَصَفِيٍّ وَحَبِيبُ اللَّهِ وَحَبِيبِي وَخَلِيلُ اللَّهِ وَخَلِيلِي وَسَيْفُ اللَّهِ وَسَيْفِي وَهُوَ أَخِي وَصَاحِبِي وَوَزِيرِي وَوَصِيِّي مُحِبُّهُ مُحِبِّي وَمُبْغِضُهُ مُبْغِضِي وَلِيُّهُ وَلِيِّي وَعَدُوُّهُ عَدُوِّي وَزَوْجَتُهُ ابْنَتِي وَوَلَدُهُ وَلَدِي وَحِزْبُهُ حِزْبِي وَقَوْلُهُ قَوْلِي وَآمَرُهُ أَمْرِي وَهُوَ سَيِّدُ الْوَصِيِّينَ وَخَيْرُ أُمَّتِي

The Messenger of Allah (S) declared,

“Ali Ibn Abi Talib ('a) is Allah's Caliph and my caliph, Allah's proof and my proof, Allah's door and my door, Allah's chosen one and my chosen one, Allah's beloved and my beloved, Allah's friend and my friend, Allah's sword and my sword; he is my brother, my companion, my vizier and my successor. One who loves him loves me, one who bears malice against him bears malice against me, one who accepts his mastership accepts my mastership, his enemy is my enemy, his wife is my daughter, his children (from my daughter Fatimah) are my children, his party is my party, his word is my word, his affair is my affair, he is the chief of the successors and the best of my nation.”

References

1. Bihar al-Anwar, vol. 26, p. 263, H. 48
2. Kanz Jami' al-Fawa'id, vol. 2, p. 12
3. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 203, Majlis 36
4. Basharah al-Mustafa (S) Le Shi'ah al-Murtaza ('a), p. 31

[1] [1]

SHARES

222. Obedience Of 'Ali ('A) Is The Obedience Of The Holy Prophet (S)

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ فَرَضَ عَلَيْكُمْ طَاعَتِي وَنَهَاكُمْ عَنْ مَعْصِيَتِي وَ أَوْجَبَ عَلَيْكُمْ اتِّبَاعَ أَمْرِي وَ فَرَضَ عَلَيْكُمْ مِنْ طَاعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدِي كَمَا فَرَضَ عَلَيْكُمْ مِنْ طَاعَتِي وَ نَهَاكُمْ عَنْ مَعْصِيَتِهِ وَ جَعَلَهُ أَخِي وَ زَيْرِي وَ وَصِيِّي وَ وَارِثِي وَ هُوَ مِنِّي وَ أَنَا مِنْهُ حُبُّهُ إِيْمَانٌ وَ بُغْضُهُ كُفْرٌ مُحِبُّهُ مُحِبِّي وَ مُبْغِضُهُ مُبْغِضِي وَ أَنَا مَوْلَاهُ وَ أَنَا مَوْلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ وَ أَنَا وَ هُوَ أَبَوَا هَذِهِ الْأُمَّةِ

Imam 'Ali Ibn al-Husayn ('a) reports vide his ancestors ('a) that the Messenger of Allah (S) informed, "Surely, Allah has made obligatory my obedience upon you, prohibited you from my disobedience, has made compulsory upon you the following of my command, has made the obedience of 'Ali Ibn Abi Talib ('a) obligatory upon you after me just as He has made my obedience compulsory upon you and prohibited you from his disobedience; He (Allah) has made him ('Ali) my brother, my vizier and my heir. He is from me and I am from him. His love is belief and hating him is disbelief. One who loves him loves me and one who bears malice against him bears malice against me. He is the master of whosoever I am his master and I am the master of every Muslim, male and female. I and he are the fathers of this nation."

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 14, H. 6, Majlis 4
2. Bihar al-Anwar, vol. 26, p. 263, H. 49

[1] [1]

SHARES

223. Whoever Denies That 'Ali ('A) Is The Best Of Mankind Is A Disbeliever

عَنْ أَنَسٍ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلِيٌّ بْنُ أَبِي طَالِبٍ خَيْرُ الْبَشَرِ مَنْ أَبِي فَقَدْ كَفَرَ فَقِيلَ فَلِمَ حَارَبْتَهُ فَقَالَتْ وَاللَّهِ مَا حَارَبْتُهُ مِنْ ذَاتِ نَفْسِي وَمَا حَمَلَنِي عَلَيْهِ إِلَّا طُلْحَةُ وَالزُّبَيْرُ

Anas Ibn Malik narrates from A'yisha, "I heard the Messenger of Allah (S) say, 'Ali Ibn Abi Talib ('a) is the best of mankind. Whoever denies (this) had indeed disbelieved.' She (A'yisha) was asked, 'Then why you fought against him (in the battle of Jamal)?' She replied, 'By Allah! I did not fight him of my own accord. But Talhah and Zubair forced me to fight against him'."

Notes

- 1) A'yisha and Talhah were from the same clan of Bani Taim.
- 2) Talhah was married to one of the sisters of A'yisha while Zubair was married to another. The name of the wife of Zubair was Asmaa bint Abi Bakr while that of Talhah was Umm Kulthum bint Abi Bakr.

References

1. Bihar al-Anwar, vol. 26, p. 306, H. 68
2. Mi'at Manqaba, p. 138, 70th al-Manaqib

[1] [1]

SHARES

224. Supplications Of Divine Emissaries ('A) Accepted Through Intercession Of Ahl Al-Bayt (‘A)

عَنْ مَعْمَرِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ عَلَيْهِ السَّلَامُ يَقُولُ أَتَى يَهُودِيٌّ النَّبِيَّ ﷺ فَقَامَ بَيْنَ يَدَيْهِ يَحْدُ النَّظَرَ إِلَيْهِ فَقَالَ يَا يَهُودِيُّ مَا حَاجَتُكَ قَالَ أَنْتَ أَفْضَلُ أَمْ مُوسَى بْنُ عِمْرَانَ النَّبِيُّ الَّذِي كَلَّمَهُ اللَّهُ وَ أَنْزَلَ عَلَيْهِ التَّوْرَةَ وَالْعَصَا وَ فَلَقَ لَهُ الْبَحْرَ وَ أَظْلَهُ بِالْغَمَامِ فَقَالَ لَهُ النَّبِيُّ ﷺ إِنَّهُ يُكْرَهُ لِلْعَبْدِ أَنْ يُزَكِّيَ نَفْسَهُ وَ لِكِنِّي أَقُولُ إِنَّ آدَمَ عَلَيْهِ السَّلَامُ لَمَّا أَصَابَ الْخَطِيئَةَ كَانَتْ تَوْبَتُهُ أَنْ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا غَفَرْتَ لِي فَغَفَرَهَا اللَّهُ لَهُ وَ إِنَّ نُوحًا لَمَّا رَكِبَ فِي السَّفِينَةِ وَ خَافَ الْغَرَقَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا أَنْجَيْتَنِي مِنَ الْغَرَقِ فَجَنَّاهُ اللَّهُ عَنْهُ وَ إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمَّا أُلْقِيَ فِي النَّارِ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا أَنْجَيْتَنِي مِنْهَا فَجَعَلَهَا اللَّهُ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ إِنَّ مُوسَى لَمَّا أُلْقِيَ عَصَاهُ وَ أَوْجَسَ فِي نَفْسِهِ خِيفَةً قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا آمَنْتَنِي فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى يَا يَهُودِيُّ إِنَّ مُوسَى لَوْ أَدْرَكَنِي ثُمَّ لَمْ يُؤْمِنْ بِي وَ بِنُبُوتِي مَا نَفَعَهُ إِيْمَانُهُ شَيْئًا وَ لَا نَفَعَتْهُ النُّبُوءَةُ يَا يَهُودِيُّ وَ مِنْ ذُرِّيَّتِي الْمَهْدِيِّ إِذَا خَرَجَ نَزَلَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ لِنُصْرَتِهِ فَقَدَّمَهُ وَ صَلَّى خَلْفَهُ

Ma'mar Ibn Rashid reports, "I heard Imam Abu 'Abd Allah al-Sadiq ('a) say,

"A Jew came to the Holy Prophet (S) and stood in front of him, staring at him (S). He (S) asked, 'What do you want, O Jew?'

He replied, 'Are you superior or Musa Ibn Imran the Prophet with whom Allah spoke, sent upon him the Torah and the staff, split the ocean for him and shadowed him with a cloud?'

The Holy Prophet (S) replied, 'It is disliked that a person praises his own self but I say that when (Prophet) Adam ('a) erred, he repented with the following wordings, 'O Allah! Surely, I ask You for the sake of Muhammad and the progeny of Muhammad (S) that You forgive me. So, Allah forgave him. Verily, when (Prophet) Noah ('a) boarded the ark and feared drowning, he said, 'O Allah! Surely, I ask You for the sake of Muhammad and the progeny of Muhammad (S) that You save me from drowning. So Allah saved him it.

Verily, when (Prophet) Ibrahim ('a) was thrown in the fire, he said, 'O Allah! I ask You for the sake of Muhammad and the progeny of Muhammad (S) that You protect me from it, so Allah made it (the fire) cool and safe for him.

Verily, when (Prophet) Musa ('a) threw his staff and experienced some fear in himself, he said, 'O Allah! Surely I ask You for the sake of Muhammad and the progeny of Muhammad (S) that You grant me

safety. So Allah said, 'Don't fear. Surely, you will be dominant.' O Jew! Had Musa ('a) found me (i.e. been in my time) and not believed in me and my Prophethood, his belief would not have benefitted him at all nor would have (his) Prophethood benefitted him.' O Jew! From my progeny is the Mahdi. When he (aj) reappears, (Prophet) 'Isa Ibn Maryam ('a) will descend for his help and request him to lead the prayers and pray behind him (aj)."

Notes

1) The Jew was wrong in claiming that the staff descended on Prophet Musa ('a) because as per our traditions, it was given to Prophet Adam ('a) and thereafter, it was handed over from one Prophet ('a) to another in inheritance till it came to Prophet Shoaib ('a) who gave it to his son-in-law Prophet Musa ('a).

2) Why the Holy Prophet (S) did not raise the objection in front of the Jew? The answer is simple. The above question when compared to the issue of the mastership and superiority of the Ahl al-Bayt ('a) is almost a non-issue. Hence, the Holy Prophet (S), with his perfect and complete wisdom, thought it prudent to answer the core issue rather than get entangled in peripheral matters.

3) Generally, it is an abhorrent practice to indulge in self-praise. But sometimes, for the sake of supporting truth and nullifying falsehood, it is not only not abominable but even recommended or obligatory to do so. Hence, we see that the Ahl al-Bayt ('a) spoke about their lofty positions in order to introduce their divine personalities for the people.

4) The divine Prophets ('a) mentioned in the above tradition are merely examples of the great Prophets ('a). Otherwise, all the divine emissaries ('a), without exception, were inferior to the Messenger of Allah (S) and the infallible guides from his progeny ('a).

5) When we say that Prophet Adam ('a) erred, we certainly don't believe that he committed a sin. It is our firm belief that he ('a) simply left a preferable act, called as Tark aulaa in religious terminology.

6) Regarding Imam Mahdi (aj) and Prophet 'Isa ('a), after the reappearance of Imam Mahdi (aj) when Prophet 'Isa ('a) also descends from the sky, there is not a single tradition from Shiite sources which says that Imam Mahdi (aj) will offer Prophet 'Isa ('a) to lead the prayers. For, it is not permissible for a superior to ask an inferior to lead the prayers. But the opponents have recorded such narrations.

7) Last but not the least, when the great Prophets, Messengers and proximate angels of Allah ('a) were in need of the Messenger of Allah (S) and his progeny ('a) for help, then what about us? Woe unto those who regard seeking help from them as polytheism!

References

1. Al-Amali al-Saduq (r.a.), p. 218, H. 4, Majlis 39

2. Rawdah al-Wa'izin by al-Fattal al-Naysabur, vol. 2, p. 272

3. Bihar al-Anwar, vol. 26, 319, H. 1

[1] [1]

SHARES

225. No One Has More Knowledge Of The Unseen Than The Ahl Al-Bayt ('A) Except Allah The Almighty

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا وَ إِنَّمَا عِنْدَ أَصْفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخُسِفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقِيسَ ثُمَّ تَنَاولَ السَّرِيرَ بِيَدِهِ ثُمَّ عَادَتِ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا نَحْنُ مِنَ الْإِسْمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Jabir Ibn Yazid al-Ju'fi reports from Imam Abu Ja'far (al-Baqir- 'a) who said, "Surely, the greatest Names of Allah comprise of seventy-three (73) alphabets. Asif (the son of Barkhiyaa -'a, the successor of Prophet Sulayman- 'a) had only one alphabet. When he uttered it, the earth was rent asunder between him and the throne of Bilqis (the queen of Yemen). Then, he brought the throne with his hand. Thereafter, the earth returned to its original position faster than the batting of an eyelid. With us (Ahl al-Bayt ('a)- 'a) are seventy-two (72) alphabets and one alphabet is with Allah which He has stored in the knowledge of the Unseen with Him. And there is no power and strength except with Allah, the High, the Great."

Notes

- 1) None is aware of these great names except Allah the High and those whom He has informed from His proofs ('a).
- 2) Imam ('a) wants to prove the absolute mastership of the Ahl al-Bayt ('a) over the entire creation through the incident of Asif Ibn Barkhiyaa ('a).
- 3) In this tradition, Imam ('a) proves that none has more knowledge of the unseen than the Ahl al-Bayt ('a) except Allah the All-Knowing.

4) Most importantly, this incident shows that power is rooted in knowledge.

5) When Imam (‘a) recites the last sentence “And there is no power and strength except with Allah, the High, the Great” (called as hauqalah in religious terminology), he (‘a) wants to establish that the source of all power and strength is Allah the Almighty. This should be our belief and approach as well that we must rely in all our affairs on Him alone. None will deny this fact except an ignoramus or an arrogant boaster.

References

1. Basa’ir al-Darajat, p. 208, H. 1, Chapter 13

2. Al-Kafi, vol. 1, p. 230, H. 1

3. Bihar al-Anwar, vol. 27, p. 25, H. 1

[1] [1]

SHARES

226. Comprehending The Great Names Of Allah Is Not Even For Some Great Companions (1)

عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام إِنِّي أَظُنُّ أَنَّ لِي عِنْدَكَ مَنْزِلَةً قَالَ أَجَلُ قَالَ قُلْتُ فَإِنَّ لِي إِلَيْكَ حَاجَةً قَالَ
وَمَا هِيَ قُلْتُ تُعَلِّمُنِي الْإِسْمَ الْأَعْظَمَ قَالَ وَتُطِيقُهُ قُلْتُ نَعَمْ قَالَ فَادْخُلِ الْبَيْتَ قَالَ فَدَخَلَ الْبَيْتَ فَوَضَعَ أَبُو جَعْفَرٍ عليه السلام
يَدَهُ عَلَى الْأَرْضِ فَأَظْلَمَ الْبَيْتُ فَأَرْعَدَتْ فَرَائِصُ عُمَرَ فَقَالَ مَا تَقُولُ أَعْلَمُكَ فَقَالَ لَا قَالَ فَرَفَعَ يَدَهُ فَرَجَعَ الْبَيْتُ كَمَا
كَانَ

‘Umar Ibn Hanzalah reports, “I said to Imam Abu Ja’far (al-Baqir- ‘a), ‘I think I have some importance in front of you?’

He (‘a) replied, ‘Yes’.

I requested, ‘So, I have a need.’

He (‘a) asked, ‘What is it?’

I pleaded, ‘Teach me the Greatest Name’.

He (‘a) asked, ‘Do you have the strength (to bear it)?’

I answered, ‘Yes’.

He (‘a) ordered, ‘So, enter the room’. He entered the room.

Then, Imam Abu Ja’far (‘a) placed his hand on the earth and the whole room became dark. ‘Umar started shivering due to fear.

Imam (‘a) asked, ‘What do you say? Should I still teach you?’

He answered, ‘No’.

Imam (‘a) lifted his hand and the room returned to its original state.

Notes

1) ‘Umar Ibn Hanzalah was a good companion of Imam al–Baqir (‘a). But even he was not eligible to learn the Great Names of Allah.

2) When Imam (‘a) asked whether he had the power to bear it, Ibn Hanzalah should have left the decision to Imam (‘a), who knows the best.

References

1. Basa’ir al–Darajat, p. 210, H. 1

2. Bihar al–Anwar, vol. 27, p. 27, H. 6

[1] [1]

SHARES

227. Comprehending The Great Names Of Allah Is Not Even For Some Great Companions (2)

عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام جُعِلْتُ فِدَاكَ أَحِبُّ أَنْ تُخْبِرَنِي بِاسْمِ اللَّهِ تَعَالَى الْأَعْظَمِ فَقَالَ لِي إِنَّكَ لَنْ تَقْوَى عَلَى ذَلِكَ قَالَ فَلَمَّا أَلْحَحْتُ قَالَ فَمَكَانَكَ إِذَا تُمَّ قَامَ فَدَخَلَ الْبَيْتَ هُنَيْهَةً ثُمَّ صَاحَ بِي ادْخُلْ فَدَخَلْتُ فَقَالَ لِي مَا ذَلِكَ فَقُلْتُ أَخْبِرْنِي بِهِ جُعِلْتُ فِدَاكَ قَالَ فَوَضَعَ يَدَهُ عَلَى الْأَرْضِ فَنَظَرْتُ إِلَى الْبَيْتِ يَدُورُ بِي وَ أَخَذَنِي أَمْرٌ عَظِيمٌ كِدْتُ أَهْلِكُ فَضَحِكْتُ فَقُلْتُ جُعِلْتُ فِدَاكَ حَسْبِي لَا أُرِيدُ

‘Ammar al-Sabati recounts, “I asked Imam Abu ‘Abd Allah (al-Sadiq- ‘a), ‘May I be held your ransom! I love that you inform me the greatest name of Allah the High.’

He (‘a) told me, ‘You don’t have the strength (to bear) it.’

He says that when I insisted, Imam (‘a) said, ‘Wait in your place.’

Thereafter, he (‘a) stood and entered the room for some time and called out to me, ‘Enter!’

I entered. He (‘a) asked, ‘What is that (you want)?’

I said, ‘Please inform me about it, may I be held your ransom!’

So, he (‘a) placed his hand on the earth and I saw the entire room revolving around me. A great affair seized me. I thought I was about to be destroyed (i.e. I thought I will die). He (‘a) started laughing.

I pleaded, ‘May I be held your ransom! Enough, I don’t want (to know the greatest names of Allah)’.”

Notes

1) ‘Ammar al-Sabati, the narrator of this tradition, was of Iranian origin.

2) Like Ibn Hanzalah, ‘Ammar did not obey the Imam (‘a) in the first instance till he learnt it the hard way.

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1. Al-Rijal of al-Kashi (r.a.), p. 253, No. 471

2. Al-Manaqib, vol. 4, p. 244

3. Bihar al-Anwar, vol. 27, p. 27, H. 8

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228. Even Those Who Know The Greatest Name Of Allah Need The Ahl Al-Bayt (‘A)

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ كَانَ سُلَيْمَانُ عِنْدَهُ اسْمُ اللَّهِ الْأَكْبَرُ الَّذِي إِذَا سَأَلَهُ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ وَلَوْ كَانَ الْيَوْمَ لَاحْتِاجَ إِلَيْنَا

Abu Baseer reports that Imam Abu ‘Abd Allah (al–Sadiq– ‘a) informed,

“(Prophet) Sulayman (‘a) had one greatest name of Allah. Whenever he asked through it, he was granted and whenever he supplicated through it, his supplication was accepted. But if he was there today, he would be in need of us (Ahl al–Bayt– ‘a).”

Notes

- 1) Allah the Munificent distributes all His bounties as per the capacity of the recipient.
- 2) Even for those who were given the greatest name of Allah, they are in need of the Ahl al–Bayt (‘a) for this bounty to be effective.

References

1. Basa’ir al–Darajat, p. 211, H. 7
2. Al–Manaqib, vol. 4, p. 249
3. Bihar al–Anwar, vol. 27, p. 27, H. 7

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