

Fragrance of Mastership Volume 6

Fragrance of Mastership - Volume 6



Compiled by: Shabeeb Rizvi

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[1] [1]
SHARES

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Author(s):

[Shabeeb Rizvi](#) [2]

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This text is a collection of traditions from the Prophet and the Imams that explore the importance of divine mastership and dissociation from the enemies of the Ahl al-Bayt.

The narrations examine the spiritual authority and knowledge granted to the Prophet's family, the role of love and obedience to the Imams in the acceptance of worship and attainment of salvation, and the need to remain steadfast on the path of truth.

They also connect major historical events, including Saqifah and Karbala, to the rejection of divine guardianship, while highlighting the spiritual benefits of devotion to the Ahl al-Bayt in this life and the Hereafter.

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Dedication

Dedicated to Saani Zahra, Janab Zainab Bint 'Ali Ibn Abi Talib, peace be upon them all. May our souls

be sacrificed for her, peace be upon her!

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 سُوءٍ وَأَبْدَ لَهُ مِنْ بَعْدِ خَوْفِهِ أَمْنًا. يَعْْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا وَلَا تَجْعَلْ لِأَحَدٍ مِنْ خَلْقِكَ عَلَى وَلِيِّكَ سُلْطَانًا ، وَأَنْذِنْ 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-Ussbu' – p. 256).

[1] [1]

SHARES

1. The Minimum Power Of Amir Al-Mu'minin ('A) Could Annihilate His Enemy

أَبَانِ الْأَحْمَرِ قَالَ قَالَ الصَّادِقُ (عَلَيْهِ السَّلَامُ) يَا أَبَانُ كَيْفَ يُنْكَرُ النَّاسُ قَوْلَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمَّا قَالَ لَوْ شِئْتُ لَرَفَعْتُ رَجُلِي هَذِهِ فَضَرَبْتُ بِهَا صَدْرَ ابْنِ أَبِي سُفْيَانَ بِالشَّامِ فَنَكَسْتُهُ عَنْ سَرِيرِهِ وَ لَا يُنْكَرُونَ تَنَاوُلَ أَصْفَ وَصِيِّ سُلَيْمَانَ عَرْشَ بَلْقِيسَ وَ إِتْيَانَهُ سُلَيْمَانَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرَفُهُ أَلَيْسَ نَبِيُّنَا صَ أَفْضَلُ الْأَنْبِيَاءِ وَ وَصِيُّهُ أَفْضَلُ الْأَوْصِيَاءِ أَمْ فَلَا جَعَلُوهُ كَوْصِيِّ سُلَيْمَانَ حَكَمَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ جَحَدَ حَقَّنَا وَ أَنْكَرَ فَضْلَنَا

Aban al-Ahmar reports that Imam al-Sadiq (‘a) said,

“O Aban! How can the people deny the saying of Amir al-Mu’minin (‘a) when he (‘a) said, ‘If I raise this feet of mine and strike with it the chest of the son of Abu Sufyan in Syria, I will turn him upside down in his bed’ but they don’t deny the reaching of Asif, the successor of (Prophet) Sulaiman (‘a), the throne of Bilqees and bringing it to (Prophet) Sulaiman (‘a) before he could bat any eyelid? Is not our Prophet (S) the most superior of the Prophets (‘a) and his successor the most superior of the successors? Did they not make him (‘a) even like the successor of (Prophet) Sulaiman (‘a)? May Allah judge between us and the one who denies our right and refutes our superiority!”

Notes

- 1) Amir al-Mu’minin (‘a) had uttered these words during his apparent caliphate.
- 2) The opponents in the time of Imam al-Sadiq (‘a) were denying this tradition, regarding it improbable.
- 3) Ironically, the opponents have recorded innumerable extraordinary feats and miracles for various companions of the Holy Prophet (S) and the so-called saints in their books. But when it comes to the miraculous powers of the Ahl al-Bayt (‘a), they consider it incredible.

References

1. Al-Ikhtisas, p. 212
2. Bihar al-Anwar, vol. 27, p. 28, H. 9

[1] [1]

SHARES

2. The Imams (‘A) Have The Knowledge Of All The Prophets And Messengers (‘A) And Even More

عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا 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 الْأَئِمَّةُ يُحْيُونَ الْمَوْتَى وَيُبْرِئُونَ الْأَكْمَهَ وَالْأَبْرَصَ وَيَمْشُونَ عَلَى الْمَاءِ قَالَ مَا أَعْطَى

اللَّهُ نَبِيًّا شَيْئًا قَطُّ إِلَّا وَقَدْ أَعْطَاهُ مُحَمَّدًا ص وَ أَعْطَاهُ مَا لَمْ يَكُنْ عَنْدهُمْ قُلْتُ وَ كُلُّ مَا كَانَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَدْ
 أَعْطَاهُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) 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. Basa’ir al-Darajat, p. 269, Chapter 2, H. 2
2. Bihar al-Anwar, vol. 27, p. 29, H. 1

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SHARES

3. The Real Condition Of The Enemies Of The Ahl Al-Bayt ('A)

عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَا مَوْلَاكَ وَمِنْ شِيعَتِكَ ضَعِيفٌ ضَرِيرٌ اِضْمَنْ لِي الْجَنَّةَ قَالَ أَوْ لَا أُعْطِيْتُكَ
عَلَامَةَ الْأَئِمَّةِ قُلْتُ وَمَا عَلَيْكَ أَنْ تَجْمَعَهَا لِي قَالَ وَتُحِبُّ ذَلِكَ قُلْتُ كَيْفَ لَا أُحِبُّ فَمَا زَادَ أَنْ مَسَحَ عَلَى بَصَرِي
فَأَبْصَرْتُ جَمِيعَ مَا فِي السَّقِيفَةِ الَّتِي كَانَ فِيهَا جَالِسًا قَالَ يَا أَبَا مُحَمَّدٍ هَذَا بَصْرُكَ فَانْظُرْ مَا تَرَى بِعَيْنِكَ قَالَ قَوْلَ اللَّهِ مَا
أَبْصَرْتُ إِلَّا كَلْبًا وَخِنْزِيرًا وَقِرْدًا قُلْتُ مَا هَذَا الْخَلْقُ الْمَمْسُوحُ قَالَ هَذَا الَّذِي تَرَى هَذَا السَّوَادُ الْأَعْظَمُ وَلَوْ كُشِفَ
الْغِطَاءُ لِلنَّاسِ مَا نَظَرَ الشَّيْعَةُ إِلَى مَنْ خَالَفَهُمْ إِلَّا فِي هَذِهِ الصُّورَةِ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنْ أَحْبَبْتَ تَرَكْتُكَ عَلَى حَالِكَ
هَكَذَا وَحِسَابُكَ عَلَى اللَّهِ وَإِنْ أَحْبَبْتَ ضَمَنْتُ لَكَ عَلَى اللَّهِ الْجَنَّةَ وَرَدَدْتُكَ عَلَى حَالِكَ الْأَوَّلِ قُلْتُ لَا حَاجَةَ لِي إِلَى
النَّظَرِ إِلَى هَذَا الْخَلْقِ الْمُنْكَوسِ رُدَّنِي فَمَا لِلْجَنَّةِ عِوَضٌ فَمَسَحَ يَدَهُ عَلَى عَيْنَيَّ فَارْجَعْتُ كَمَا كُنْتُ

Abu Baseer reports, "I said to Imam Abu Ja'far (al-Baqir -'a), 'I am your slave and from Shiites, weak and blind. So, guarantee paradise for me'.

He ('a) asked, *'Should I not give you a sign of the Imams?'*

I replied, 'No harm for you if you compile these for me.'

He ('a) inquired, *'Are you interested in the same?'*

I said, 'Why will I not be interested?'

He ('a) touched his fingers on my eyes when I saw all that was in Saqifah, those who were sitting in it. Then, he ('a) asked, *'O Aba Muhammad! This is your vision. See what you can with your eyes.'*

Abu Baseer says, 'By Allah! I did not see except dogs, pigs and monkeys. I asked, 'What are these transformed creatures?'

He ('a) replied, *'What you are seeing is the majority (of Muslims). If the veil is raised for the people, the Shiites will not look at their opponents except in these forms. O Aba Muhammad! If you so wish I will leave you at this condition and your accounting is with Allah. And if you so desire, I will guarantee you Paradise from Allah and return to your original condition.'*

I said, 'I don't need to look at these inverted creatures. Return me (to my original condition) as there is no substitute for Paradise.

Again, he ('a) touched his fingers on my eyes and I returned to my original condition."

References

1. Al-Kharaij wa al-Jaraih, vol. 2, p. 821
2. Bihar al-Anwar, vol. 27, p. 30, H. 3 and vol. 46, p. 284, H. 88 (narrating from Muntakhab al-Basa'ir)

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SHARES

4. One Who Loves The Ahl Al-Bayt ('A) And Their Lover Not For Worldly Gains

عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ يَقُولُ مَنْ أَحَبَّنَا لِلَّهِ وَ أَحَبَّ مُحِبَّنَا لَا لِعَرَضٍ دُنْيَا يُصِيبُهَا مِنْهُ وَ عَادَى عَدُوَّنَا لَا لِإِحْنَةٍ كَانَتْ بَيْنَهُ وَ بَيْنَهُ ثُمَّ جَاءَ يَوْمُ الْقِيَامَةِ وَ عَلَيْهِ مِنَ الذُّنُوبِ مِثْلُ رَمْلِ عَالِجٍ وَ زَيْدِ الْبَحْرِ غَفَرَ اللَّهُ تَعَالَى لَهُ

Al-Husayn Ibn Mus'ab reports, "I heard (Imam) Ja'far Ibn Muhammad ('a) say,

'Whoever loves us for (the sake of) Allah and loves our lover not for any worldly motive by which he benefits and bears enmity against our enemies not on account of some malice between him and him (the enemy), thereafter, he comes on the Day of Judgment while bearing sins equal to sand particles of a vast desert and foam of the ocean, Allah the High will forgive him'."

Notes

1. There are several such traditions which speak about the importance of loving Allah, His emissaries and their friends. Likewise, they speak about the significance of hating the enemies of Allah, His emissaries and their friends (i.e. enemies of Allah's friends). In fact, when a narrator asked an infallible Imam ('a) about the importance of love and hatred in religion, he ('a) replied, 'Is religion anything but love and hatred?' (Tafsir al-Furaat, p. 428 under the verse of Surah al-Hujurat)

2. Does this and other such traditions give a license to a person to sin and do whatever he wants? Certainly not. True Islam (viz. Shi'ism) is a religion based on wisdom and logic. Hence, when it talks about love, it means real love based on actions and not mere lip service. Imams ('a) have declared in no uncertain terms, "Whoever is obedient to Allah, he is our follower and whoever is disobedient to Allah, he is our enemy."

3. Verses and traditions that talk about Allah forgiving all the sins are indicative of Allah's all-encompassing mercy and compassion that encompasses the entire creation. One must never despair of His clemency regardless of the magnitude of his transgressions.
4. An imperative prerequisite for receiving divine forgiveness is the correctness of one's beliefs concerning divine monotheism, divine justice, Prophethood, Imamate and the Day of Resurrection.
5. In the above tradition, an important condition is included: Love and enmity should not be on personal gains or hatred/malice. It should be sincerely in the way of Allah and the Ahl al-Bayt ('a).

References

1. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 156, 6th Majlis, H. 259 / 11
2. Irshad al-Qulub, vol. 2, p. 253
3. Bihar al-Anwar, vol. 27, p. 54, H. 7

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SHARES

5. Obligatory To Love And Hate Only For The Sake Of 'Ali Ibn Abi Talib ('A)

أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لِبَعْضِ أَصْحَابِهِ ذَاتَ يَوْمٍ يَا عَبْدَ اللَّهِ أَجِبْ فِي اللَّهِ وَابْغِضْ فِي اللَّهِ وَوَالِ فِي اللَّهِ وَعَادِ فِي اللَّهِ فَإِنَّهُ لَا تَنَالُ وَلَا يَهْذُبُ إِلَهُ إِلَّا بِذَلِكَ وَ لَا يَجِدُ رَجُلٌ طَعَمَ الْإِيمَانَ وَ إِن كَثُرَتْ صَلَاتُهُ وَ صِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ وَ قَدْ صَارَتْ مُوَاخَاةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثَرُهَا فِي الدُّنْيَا عَلَيْهَا يَتَوَادُّونَ وَ عَلَيْهَا يَتَبَاغَضُونَ وَ ذَلِكَ لَا يُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا فَقَالَ لَهُ وَ كَيْفَ لِي أَنْ أَعْلَمَ أَنِّي قَدْ وَالَيْتُ وَ عَادَيْتُ فِي اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ وَلِيَ اللَّهُ عَزَّ وَ جَلَّ حَتَّى أُوَالِيَهُ وَ مَنْ عَدُوُّهُ حَتَّى أُعَادِيَهُ فَأَشَارَ لَهُ رَسُولُ اللَّهِ ﷺ إِلَى عَلِيٍّ ع فَقَالَ أَتَرَى هَذَا فَقَالَ بَلَى قَالَ وَلِيَ هَذَا وَلِيَ اللَّهُ فَوَالِهِ وَ عَدُوُّ هَذَا عَدُوُّ اللَّهِ فَعَادِهِ قَالَ وَالِ وَلِيَ هَذَا وَ لَوْ أَنَّهُ قَاتِلُ أَبِيكَ وَ وَلَدُكَ وَ عَدُوُّ هَذَا وَ لَوْ أَنَّهُ أَبُوكَ أَوْ وَلَدُكَ

Imam al-Hasan al-Askari ('a) informs vide his infallible ancestors that

One day, the Messenger of Allah (S) addressed some of his companions thus, 'O servant of Allah! Love for the sake of Allah, hate for the sake of Allah, befriend for the sake of Allah and bear enmity for the sake of Allah because the Allah's guardianship cannot be obtained except through this. A person cannot

taste the sweetness of faith even if his prayers and fasting are excessive till he is like this. Today, most of the brotherhood among the people is on account of this world. They love due to it and they bear malice because of it. Such (love and malice due to worldly gains and losses) will not gain anything for them from Allah.”

A companion asked him, “How should I know that my friendship and enmity is for Allah – Mighty and Majestic be He – and who is the friend of Allah – Mighty and Majestic be He –that I may befriend him and who is His enemy that I bear enmity against him?”

The Messenger of Allah (S) indicated towards ‘Ali (‘a) and asked, “Do you see him?”

He replied, “Yes.”

He (S) reaffirmed, “His friend is Allah’s friend so befriend him and his enemy is Allah’s enemy so bear enmity against him (i.e. ‘Ali’s enemy).” He (S) reiterated, “Befriend his friend even if he is the killer of your father and your children. And bear enmity against his enemy even if he is your father and your brother.”

References

1. Tafsir al-Imam al-Hasan al-Askari (‘a), p. 47
2. Ma’ani al-Akhbar, p. 36, H. 9
3. Sifat al-Shi’ah, p. 45
4. Ilal al-Shara’i’, vol. 1, p. 140, Chapter 119, H. 1
5. Al-Amali of al-Shaikh al-Sadooq (r.a.), p. 11, 3rd Majlis, H. 7
6. Bihar al-Anwar, vol. 27, p. 54, Chapter 1, H. 8
7. Wasa’il al-Shi’ah, vol. 16, p. 178, Chapter 17, H. 21287

[1] [1]

SHARES

6. Love And Hatred In Allah’s Way – The Most

Reliable Rope Of Faith

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ فَقَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَقَالَ قُولُوا يَا ابْنَ رَسُولِ اللَّهِ الصَّلَاةُ فَقَالَ إِنَّ لِلصَّلَاةِ فَضْلًا وَ لَكِنْ لَيْسَ بِالصَّلَاةِ قَالُوا الزَّكَاةُ قَالَ إِنَّ لِلزَّكَاةِ فَضْلًا وَ لَيْسَ بِالزَّكَاةِ قَالُوا صَوْمُ شَهْرِ رَمَضَانَ فَقَالَ إِنَّ لِرَمَضَانَ فَضْلًا وَ لَيْسَ بِرَمَضَانَ قَالُوا فَالْحَجُّ وَ الْعُمْرَةُ قَالَ إِنَّ لِلْحَجِّ وَ الْعُمْرَةِ فَضْلًا وَ لَيْسَ بِالْحَجِّ وَ الْعُمْرَةِ قَالُوا فَالْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ إِنَّ لِلْجِهَادِ فِي سَبِيلِ اللَّهِ فَضْلًا وَ لَيْسَ بِالْجِهَادِ قَالُوا فَاللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوْثَقَ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ وَ تَوَالِي وَلِيِّ اللَّهِ وَ تَعَادِي عَدُوِّ اللَّهِ

Imam Abu ‘Abd Allah (al-Sadiq) (‘a) asked (a gathering), *“What is the most reliable rope of faith?”*

They said, “Allah and His Messenger (S) know the best.”

Imam (‘a) insisted, “Say.”

They said, “Prayers, O son of Allah’s Messenger.”

He (‘a) replied, *“Surely, for prayers there is an excellence but it is not prayers.”*

They said, “Poor-rate.”

Again, he (‘a) responded, *“Surely, for poor-rate there is an excellence but it is not poor-rate.”*

They said, “Fasting of the month of Ramadhan.”

He (‘a) argued, *“Surely, for Ramadhan there is an excellence but it is not Ramadhan.”*

They said, “Then it must be Hajj and Umrah.”

He (‘a) refuted saying, *“Surely, for Hajj and Umrah are excellent but it is not Hajj and Umrah.”*

They replied, “Fighting in the way of Allah.”

He (‘a) rejected, *“Surely, for fighting in the way of Allah there is an excellence but it is not fighting in the way of Allah.”*

They said, “Then Allah and His Messenger (S) know the best.”

Finally, Imam (‘a) informed that the Messenger of Allah (S) said, *“The most reliable rope of faith is to love for Allah, to hate for Allah, to befriend the friend of Allah and to bear enmity against the enemy of Allah.”*

Notes

1. To fasten unto faith means to ensure that a person does not lose his faith under any circumstances and in the gravest of situations.
2. The following four factors are declared to be the most reliable rope of faith:
 - a) to love for Allah,
 - b) to hate for Allah,
 - c) to befriend the friend of Allah and
 - d) to bear enmity against the enemy of Allah
3. If somebody wants to see the depth and steadfastness of his faith, he must see to the extent of his adherence to these four factors.
4. Interestingly, these four factors are regarded as more important than prayers, fasting, poor-rate, Hajj and Umrah and fighting in the way of Allah.

References

1. Al-Mahasin, vol. 1, p. 165, Chapter 32, H. 121
2. Al-Kafi, vol. 2, p. 125, H. 6 (with minor variations)
3. Al-Ikhtisas, p. 365
4. Tuhaf al-'Uqul, p. 55
5. Bihar al-Anwar, vol. 27, p. 56, H. 13
6. Wasa'il al-Shi'ah, vol. 16, p. 177, Chapter 17, H. 21284

[1] [1]

SHARES

7. One Who Doesn't Do Bara'ah Is Not A Lover

Of The Ahl Al-Bayt (‘A)

وَقِيلَ لِلصَّادِقِ عَلَيْهِ السَّلَامُ إِنَّ فُلَانًا يُؤَالِيكُمْ إِلَّا أَنَّهُ يَضَعُ عَنْ الْبِرَاءَةِ مِنْ عَدُوِّكُمْ فَقَالَ هِيَآتِ كَذِبَ مَنْ ادَّعَى مَحَبَّتَنَا وَلَمْ يَنْتَبِرْ مِنْ عَدُوِّنَا

Imam al-Sadiq (‘a) was asked, “Verily, so and so accepts your mastership except that he is weak in dissociating from your enemies (bara’ah).”

He (‘a) retorted,

“How preposterous! He has lied who claims our love but does not dissociate from our enemies.”

Note

1. Imam (‘a) is clearly stating that the one who loves the Ahl al-Bayt (‘a) can never have a soft corner for their enemies in his heart.

2) This concept is also mentioned in the Holy Qur’an in Surah al-Ahzab when Allah the Almighty declares,

“...Allah will not place two hearts in one person...” (Surah al-Ahzab, 33:4).

3) Can one ever visualize a Muslim who claims to love the Holy Prophet (S) bear the love of Abu Jahl or Abu Lahb in his heart? As per the principle of jurisprudence “Whoever fits the hat”, the same law will apply here too.

4) In this narration, the questioner does not say that so and so person has completely forsaken dissociation from your enemies. He says that he is only weak. But the reaction of Imam (‘a) is self-explanatory.

References

1. Mustatrafat al-Sara’ir, p. 640
2. Bihar al-Anwar, vol. 27, p. 58, H. 18

[1] [1]

SHARES

8. No Act Of Worship Will Be Accepted Without Bara'ah

عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ
وَ إِمَامُ الْمُتَّقِينَ يَا عَلِيُّ أَنْتَ سَيِّدُ الْوَصِيِّينَ وَ وَارِثُ عِلْمِ النَّبِيِّينَ وَ خَيْرُ الصِّدِّيقِينَ وَ أَفْضَلُ السَّابِقِينَ يَا عَلِيُّ أَنْتَ
زَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ خَلِيفَةُ الْمُرْسَلِينَ يَا عَلِيُّ أَنْتَ مَوْلَى الْمُؤْمِنِينَ يَا عَلِيُّ أَنْتَ الْحُجَّةُ بَعْدِي عَلَى النَّاسِ
أَجْمَعِينَ اسْتَوْجِبَ الْجَنَّةَ مَنْ تَوَلَّاكَ وَ اسْتَحَقَّ دُخُولَ النَّارِ مَنْ عَادَاكَ يَا عَلِيُّ وَ الَّذِي بَعَثَنِي بِالنُّبُوَّةِ وَ اصْطَفَانِي عَلَى
جَمِيعِ الْبَرِيَّةِ لَوْ أَنَّ عَبْدًا عَبَدَ اللَّهَ أَلْفَ عَامٍ مَا قَبِلَ اللَّهُ ذَلِكَ مِنْهُ إِلَّا بِوَلَايَتِكَ وَ وَلَايَةِ الْأَئِمَّةِ مِنْ وَدَكَ وَ إِنْ وَلَايَتَكَ لَا
تُقْبَلُ إِلَّا بِالْبَرَاءَةِ مِنْ أَعْدَائِكَ وَ أَعْدَاءِ الْأَئِمَّةِ مِنْ وَدِكَ بِذَلِكَ أَخْبَرَنِي جَبْرِئِيلُ عَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ

Sulaiman Ibn Mehraan al-A'mash (Allah be pleased with him) narrates from Imam Ja'far al-Sadiq ('a) vide his forefathers ('a) that the Messenger of Allah (S) said,

“O ‘Ali! You are the chief of the faithful and the leader of the pious. O ‘Ali! You are the foremost of the successors, the inheritor of the knowledge of the Prophets (a.s), the best of the truthful ones and the most superior of the preceding ones. O ‘Ali! You are the spouse of the chief of the women-folk of the universe. You are the caliph of the divine messengers ('a). O ‘Ali! You are the master of the believers. O ‘Ali! You are the divine proof after me upon all the humans. Whoever accepts your mastership, paradise becomes obligatory upon him and whoever bears enmity against you is worthy of entering the hell-fire. O ‘Ali! I swear by the One Who raised me with Prophethood and chose me upon all the creatures! If a person worships Allah for a thousand years, Allah will not accept (his worship) from him except through your mastership and the mastership of the Imams ('a) after you. And verily, your mastership will not be accepted except by dissociation from your enemies and the enemies of the Imams from your progeny. This is what Jibra'il ('a) informed me ***‘So whoever desires, he may bring faith and whoever desires may disbelieve’***” (Surah al-Kahf, 18:29).

Notes

1. The tone and tenor of the tradition shows that dissociation from the enemies of the Ahl al-Bayt ('a) has always been a difficult task.
2. Acceptance of all acts of worship depends on accepting the mastership of the Ahl al-Bayt ('a) which in turn depends on dissociating from their enemies.
3. Holy Prophet (S) endorsing his quote with a verse from the Book of Allah shows the degree of unacceptability among the companions, who were jealous of Amir al-Mu'minin 'Ali ('a).

References

1. Al-Tahseen, p. 539, Chapter 3
2. Kanz al-Fawa'id, vol. 2, p. 12
3. Bihar al-Anwar, vol. 27, p. 199, H. 66
4. Mi'at Manqaba, p. 28, 9th al-Manaqib

[1] [1]

SHARES

9. Fastening To The People Of Truth Even If They Are Minority

عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ قِيلَ يَا رَسُولَ اللَّهِ ﷺ وَمَا جَمَاعَةُ الْمُسْلِمِينَ قَالَ جَمَاعَةُ أَهْلِ الْحَقِّ وَإِنْ قَلُّوا

‘Ali Ibn Ja’far (r.a.) narrates from his brother (Imam) Musa Ibn Ja’far (‘a) that the Messenger of Allah (S) said, “Whoever distances him from the congregation of Muslims, then indeed he has taken out the noose of Islam from his neck.” He (S) was asked, “O Messenger of Allah! What is the congregation of Muslims?” He (S) replied, “*The congregation of the people of the truth, even if they are a minority.*”

Notes

1. Noose of Islam means to be bound the dictates of Thaqalayn (i.e. the teachings of the Holy Qur’an and the Holy Prophet (S)).
2. One who is bound by the dictates of Thaqalayn will never deviate from the right path.
3. If someone distances himself from the group of the people of truth, he goes out of the fold of Islam.
4. The infallible guides (‘a) are the best examples of the people of truth. If one distances himself from them, he goes out of the fold of Islam.
5. Minority can mean even one person. Thus, numbers are never the criterion of truthfulness. The benchmark is truth.

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 333, H. 3, Majlis 54
2. Rawdah al-Wa'izin, vol. 2, p. 334
3. Bihar al-Anwar, vol. 27, p. 67, H. 1

[1] [1]

SHARES

10. The Fortunate And The Wretched

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ فَاطِمَةَ الصُّغْرَى عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَتْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَ عَشِيَّةَ عَرَفَةَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بِأَهْلِ بَيْتِهِ وَغَفَرَ لَكُمْ عَمَّةً وَ لِعَلِيٍّ خَاصَّةً وَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ غَيْرَ مُحَابٍ لِقَرَابَتِي هَذَا جَبْرَائِيلُ يُخْبِرُنِي أَنَّ السَّعِيدَ كُلَّ السَّعِيدِ حَقَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ وَ أَنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ حَقَّ الشَّقِيَّ مَنْ أَبْغَضَ عَلِيًّا فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ

Imam al-Husayn Ibn ‘Ali (‘a) reports from his mother, Fatimah the daughter of Muhammad (‘a), *“In the eve of Arafah (9th Zilhajj), the Messenger of Allah (S) came to us and said, ‘Surely, Allah – Blessed and High be He – takes pride in you and His forgiveness envelopes you in general and ‘Ali in particular. Verily, I am the Messenger of Allah to you. I don’t praise you due to my relation (with you). This is Jibra’il informing me that certainly the fortunate one, completely fortunate and the right of being fortunate is the one who loves ‘Ali during his lifetime and after his death; and surely, the wretched one, completely wretched and the right of being wretched is the one who bears malice against ‘Ali during his lifetime and after his death.’”*

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 182, H. 8, Majlis 34
2. Basharah al-Mustafa (S) le Shi’ah al-Murtaza (‘a), p. 149 (with slight variations)
3. Bihar al-Anwar, vol. 27, p. 74, H. 1

[1] [1]

SHARES

11. Love Of ‘Ali (‘A) On The Bridge On The Day Of Judgment

عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدَ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيِّ
يَا عَلِيُّ مَا ثَبَتَ حُبُّكَ فِي قَلْبِ امْرِئٍ مُؤْمِنٍ فَزَلَّتْ بِهِ قَدَمٌ عَلَى الصِّرَاطِ إِلَّا ثَبَتَتْ لَهُ قَدَمٌ حَتَّى يُدْخِلَهُ اللَّهُ عَزَّ وَجَلَّ
بِحُبِّكَ الْجَنَّةَ

Abu Hamzah al-Thumali reports on the authority of Imam Abu Ja'far Muhammad Ibn 'Ali al-Baqir ('a) vide his ancestors (peace be on them all) that the Messenger of Allah (S) told 'Ali ('a),

“O 'Ali! Your love is not steadfast in the heart of a believing man and his step slips on the Bridge but that his step will be made firm till Allah – Mighty and Majestic be He – causes him to enter Paradise due to your love.”

Notes

1. The narrator of this tradition is Abu Hamzah al-Thumali whose name was Saabit Ibn Dinaar. He is called as al-Thumali because he belonged to al-Thumal means a group that participated in a war of which very few people survived.
2. In this tradition, two important conditions for the love of Amir al-Mu'minin 'Ali Ibn Abi Talib ('a) is mentioned: Faith (Iman) and steadfastness. In other words, one's beliefs has to be correct to benefit from the love of 'Ali ('a) and this love should be steadfast and permanent. It should neither be in phases nor should it fluctuate.
3. The Sirat is a bridge which leads to Paradise but passes through the Hell. If someone is found lacking in his faith in Amir al-Mu'minin ('a) and his infallible descendants (peace be on them all), he will slip on the Bridge straight into hell-fire.
4. True belief is a catalyst that leads man to perform his religious obligations like prayers, fasting, etc. and keeps him away from sins and disobediences of Allah the Almighty.
5. The details of the Bridge are mentioned in several books of beliefs vis-à-vis the Day of Judgment. Interested readers may refer to these books.

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 583, H. 28, Majlis 85
2. Fadha'il al-Shi'ah, p. 6, H. 4
3. Ta'wil al-Ayat al-Zahirah fi Fadha'il al-'Itrah al-Tahirah , p. 827 under Surah al-Ikhlaas
4. Bihar al-Anwar, vol. 27, p. 77, H. 8

[1] [1]

SHARES

12. Love Of Ahl Al-Bayt ('A) And Elimination Of Sins

قال أبو عبد الله عليه السلام إن حبنا أهل البيت ليحط الذنوب عن العباد كما يحط الريح الشديد الورق عن الشجر

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

“Surely, the love of us Ahl al-Bayt ('a) will certainly cause the sins to fall from the servants like a strong wind causes the leaves to fall from the trees.”

Note

One should neither be surprised at such traditions nor look at them skeptically. When Allah the Almighty can forgive all the sins of a person merely on account of his seeking forgiveness and repentance, or the principle that “good deeds eliminate evil actions”, is the love of Ahl al-Bayt ('a) in any way lesser than these acts?

References

1. Thawab al-A'maal, p. 187
2. Qurb al-Asnad, p. 19
3. Basharah al-Mustafa (S) le Shi'ah al-Murtaza ('a), p. 270

[1] [1]

SHARES

13. Holy Prophet (S) Will Be The Intercessor Of The One Who Loves The Ahl Al-Bayt (‘A)

عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَرْبَعَةٌ أَنَا الشَّافِعُ لَهُمْ يَوْمَ الْقِيَامَةِ وَ لَوْ أَتَوْنِي بِذُنُوبِ أَهْلِ الْأَرْضِ مُعِينٌ لِأَهْلِ بَيْتِي وَ الْقَاضِي لَهُمْ حَوَائِجَهُمْ عِنْدَ مَا اضْطَرُّوا إِلَيْهِ وَ الْمُحِبُّ لَهُمْ بِقَلْبِهِ وَ لِسَانِهِ وَ الدَّافِعُ عَنْهُمْ بِيَدِهِ

Dawood Ibn Sulaiman reports from Imam al-Ridha' (‘a) vide his ancestors (‘a) that the Messenger of Allah (S) informed, “On the Day of Judgment, I will be the intercessor of four kinds of people even if they come to me with the sins of the entire people of the earth: One who assists my Ahl al-Bayt (‘a); one who fulfils their needs; one who loves them with his heart and his tongue and one who defends them with his hand.”

References

1. ‘Uyun Akhbar al-Ridha’ (‘a), vol. 1, p. 259, H. 17, Chapter 26
2. Bihar al-Anwar, vol. 27, p. 77, H. 10

[1] [1]

SHARES

14. Who Claims To Love The Holy Prophet (S) But Does Not Love ‘Ali (‘A) Is A Liar

قَالَ النَّبِيُّ ﷺ وَ أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ لَا يُحِبُّ هَذَا فَقَدْ كَذَبَ

The Holy Prophet (S) took the hand of ‘Ali (‘a) and declared,

“Whoever thinks that he loves me but does not love him (viz. ‘Ali) then indeed he has lied.”

References

1. ‘Uyun Akhbar al-Ridha’ (‘a), vol. 2, p. 60, H. 231, Chapter 31
2. Bihar al-Anwar, vol. 27, p. 79, H. 17

[1] [1]

SHARES

15. One Who Loves/Hates ‘Ali (‘A) Loves/Hates Allah

عَنْ زَادَانَ قَالَ سَمِعْتُ سَلْمَانَ رَحِمَهُ اللَّهُ عَلَيْهِ يَقُولُ لَا أَزَالُ أَحِبُّ عَلِيًّا عَلَيْهِ السَّلَامُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضْرِبُ فَخْذَهُ
وَيَقُولُ مُحِبُّكَ لِي مُحِبٌّ وَ مُجِبِّي لِلَّهِ مُحِبٌّ وَ مُبْغِضُكَ لِي مُبْغِضٌ وَ مُبْغِضِي لِلَّهِ تَعَالَى مُبْغِضٌ

Zaadaan reports, “I heard Salman (may Allah have mercy on him) say, ‘I always love ‘Ali (‘a) because I saw the Messenger of Allah (S) strike his (‘Ali’s) thigh and say, ‘One who loves you loves me and one who loves me, loves Allah. One who bears malice against you, bears malice against me and one who bears malice against me, bears malice against Allah the High.”

References

1. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 133, H.213, Fifth Majlis
2. Kashf al-Ghumma fi Ma’rifat al-A’imma, vol. 1, p. 388
3. Basharah al-Mustafa (S) le Shi’ah al-Murtaza (‘a), p. 126,
4. Bihar al-Anwar, vol. 27, p. 82, H. 23

[1] [1]

SHARES

16. Mastership Of Ahl Al-Bayt (‘A) Is Safety From Hell-Fire

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ وَلَايَتِي وَوَلَايَةُ أَهْلِ بَيْتِي أَمَانٌ مِنَ النَّارِ

Ibn ‘Abbas reports that the Messenger of Allah (S) informed,

“My mastership and the mastership of my Ahl al-Bayt (‘a) is safety from hell-fire.”

Notes

1. According to Arab litterateurs, Walayah means to help without any expectations while Wilayah means to accept the mastership.
2. The aforementioned tradition clearly mentions that helping or accepting the mastership of the Messenger of Allah (S) is not sufficient.

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 474, Majlis 72, H. 8
2. Bihar al-Anwar, vol. 27, p. 88, H. 35

[1] [1]

SHARES

17. Entire Goodness Lies In The Cognition And Mastership Of Ahl Al-Bayt (‘A)

عَنْ أَبِي قُدَامَةَ الْفَدَّائِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَنْ مَنَّ اللَّهُ عَلَيْهِ بِمَعْرِفَةِ أَهْلِ بَيْتِي وَوَلَايَتِهِمْ فَقَدْ جَمَعَ اللَّهُ لَهُ الْخَيْرَ كُلَّهُ

Abu Qudaamah al-Faddaaee chronicles that the Messenger of Allah (S) informed,

“Whosoever Allah obliges through the cognition of my Ahl al-Bayt (‘a) and their mastership, then indeed Allah has gathered for him all the goodness.”

Notes

1. Cognition and mastership of Ahl al-Bayt (‘a) are obligations of Allah the Almighty upon His servants. That is, none can claim that he is eligible for these two great bounties.
2. All the goodness gathers in him implies that there is no deficit of goodness in him at all.
3. The best way to present ourselves for the increment of these two divine bounties is to acquaint ourselves with the traditions of the Ahl al-Bayt (‘a) to the best of our ability and to serve them without any expectations of worldly benefits.

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 474, Majlis 72, H. 9
2. Bihar al-Anwar, vol. 27, p. 88, H. 36

[1] [1]

SHARES

18. Enter Paradise From Whichever Door You Like

عَنْ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ مَنْ أَقَامَ فَرَائِضَ اللَّهِ وَاجْتَنَبَ مَحَارِمَ اللَّهِ وَ أَحْسَنَ
الْوَلَايَةَ لِأَهْلِ بَيْتِ نَبِيِّ اللَّهِ وَ تَبَرَّأَ مِنْ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ فَلْيَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ

Abu Baseer (r.a.) reports that Imam al-Sadiq Ja'far Ibn Muhammad (‘a) said,

“Whoever performs the duties imposed by Allah, keeps from the acts prohibited by Allah, accepts the mastership of the Ahl al-Bayt (‘a) of Allah’s Prophet (peace be him and his progeny) in a beautiful way and expresses hatred against the enemies of Allah – Mighty and Majestic be He – can enter Paradise from any of its eight gates as he wishes.”

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 474, Majlis 72, H. 10
2. Bihar al-Anwar, vol. 27, p. 88, H. 37

[1] [1]

SHARES

19. The Messenger Of Allah (S) And His Progeny (‘A) Are The Leaders Of The Nation

قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) سَمِعْتُ رَسُولَ اللَّهِ (ﷺ) يَقُولُ أَنَا سَيِّدُ وُلْدِ آدَمَ وَأَنْتَ يَا عَلِيُّ وَالْإِمَّةُ مِنْ بَعْدِكَ سَادَاتُ أُمَّتِي
مَنْ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ وَمَنْ أَبْغَضَنَا فَقَدْ أَبْغَضَ اللَّهَ وَمَنْ وَالَانَا فَقَدْ وَالَى اللَّهَ وَمَنْ عَادَانَا فَقَدْ عَادَى اللَّهَ وَمَنْ
أَطَاعَنَا فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانَا فَقَدْ عَصَى اللَّهَ

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

“I heard the Messenger of Allah (S) say, ‘I am the Chief of the progeny of Adam and you, O ‘Ali, and the Imams after you are the chiefs of my nation. Whoever loves us has indeed loved Allah and whoever bears malice against us then indeed he has borne malice against Allah. Whoever accepts our mastership has accepted the mastership of Allah and whoever bears enmity against us, then indeed he has borne enmity against Allah. Whoever obeys us has indeed obeyed Allah and whoever disobeys us has indeed disobeyed Allah.”

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 476, Majlis 72, H. 16
2. Bihar al-Anwar, vol. 27, p. 88, H. 38

[1] [1]

SHARES

20. Importance Of Helping The Ahl Al-Bayt (‘A) With One’s Heart, Tongue And Hands

قَالَ أَمِيرُ الْمُؤْمِنِينَ (ع) مَنْ تَمَسَّكَ بِنَا لَحِقَ وَمَنْ سَلَكَ غَيْرَ طَرِيقِنَا غَرِقَ لِمُحِبِّينَا أَفْوَاجٌ مِنْ رَحْمَةِ اللَّهِ وَ لِمُبْغِضِينَا أَفْوَاجٌ مِنْ غَضَبِ اللَّهِ وَ قَالَ (ع) مَنْ أَحَبَّنَا بِقَلْبِهِ وَ أَعَانَنَا بِلِسَانِهِ وَ قَاتَلَ مَعَنَا أَعْدَاءَنَا بِيَدِهِ فَهُمْ مَعَنَا فِي دَرَجَتِنَا وَ مَنْ أَحَبَّنَا بِقَلْبِهِ وَ أَعَانَنَا بِلِسَانِهِ وَ لَمْ يُقَاتِلْ مَعَنَا أَعْدَاءَنَا فَهُوَ أَسْفَلُ مِنْ ذَلِكَ بِدَرَجَةٍ وَ مَنْ أَحَبَّنَا بِقَلْبِهِ وَ لَمْ يُعِنَّا بِلِسَانِهِ وَ لَا بِيَدِهِ فَهُوَ فِي الْجَنَّةِ وَ مَنْ أَبْغَضَنَا بِقَلْبِهِ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ فَهُوَ مَعَ عَدُوِّنَا فِي النَّارِ وَ مَنْ أَبْغَضَنَا بِقَلْبِهِ وَ لَمْ يُعِنَّا بِلِسَانِهِ وَ لَا بِيَدِهِ فَهُوَ فِي النَّارِ قَالَ (ع) أَنَا يَعْصُوهُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْصُوهُ الظَّالِمَةُ وَ اللَّهُ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ

Amir al-Mu'minin (‘a) said,

“Whoever fastens unto us will reach (i.e. attain absolute success). Whoever treads a path other than that of us will be drowned. For our lovers are armies from Allah’s mercy and for those who bear malice against us are armies of Allah’s wrath. Whoever loves us with his heart, helps us with his tongue and fights along with us against our enemies with his hands will be with us at our level. Whoever loves us with his heart and helps us with his tongue but does not fight with us against our enemies, will be at a lower level (than that of the previous one). Whoever loves us with his heart but neither helps us with his tongue nor with his hand, will enter Paradise.

Whoever bears malice against us, works against us with his tongue and hand, he will be with our enemy in the hell-fire. Whoever bears malice against us but neither works against us with his tongue nor his hand, will go to hell-fire.

I am the Chief of the believers and wealth is the chief of the unjust ones.

By Allah! None will love me except a believer and none will bear malice against me except a hypocrite.”

Notes

- 1) This narration is abridged from a lengthy tradition famous as “four hundred traditions”.
- 2) Interestingly, Imam (‘a) has used the word “unjust ones” as opposed to “believers”.
- 3) “Wealth” is a connotation for worldly attractions. For the sake of worldly wealth and positions, people tend to abandon the Ahl al-Bayt (‘a) despite them knowing the truth.

References

1. Al-Khisal, vol. 2, p. 126, H. 10
2. Bihar al-Anwar, vol. 27, p. 88, H. 39

[1] [1]

SHARES

21. Being Named After The Ahl Al-Bayt ('A) Is Beneficial For Believers

عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ عليه السلام جُعِلَتْ فِدَاكَ إِنَّا نُسَمِّي بِأَسْمَائِكَ وَ أَسْمَاءِ آبَائِكَ فَيَنْفَعُنَا ذَلِكَ فَقَالَ
إِي وَ اللَّهِ وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرَ لَكُمْ ذُنُوبَكُمْ

Rabi' Ibn 'Abd Allah reports, "Imam Abu 'Abd Allah (al-Sadiq – 'a) was asked, 'May I be held your ransom! Sure we name (our children) with your names and the names of your ancestors. Will this be beneficial for us?'

Imam ('a) replied, 'Yes, by Allah! Is religion anything but love? Allah says (in the Holy Qur'an), (***O Muhammad) Say (to the people): If you love Allah, then follow me; Allah will love you and forgive your sins' (Surah Aali Imran, 3:31).***)"

References

1. Tafsir al-Ayyashi (r.a.), vol. 1, p. 167, H. 28
2. Bihar al-Anwar, vol. 27, p. 95, H. 58

[1] [1]

SHARES

22. People Will Be Questioned The Most About The Mastership Of The Ahl Al-Bayt (‘A)

عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَلَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ

Abu Hamzah (al-Thumali) reports from Imam Abu Ja'far (al-Baqir – ‘a) said,

“Islam is built on five (pillars): On prayers, poor-rate, fasting, Hajj and mastership (of Ahl al-Bayt (‘a)). Nothing will be called out as mastership will be called out.”

References

1. Al-Kafi, vol. 2, p. 18, H. 1, 3, 7 and 8 (with minor variations)
2. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 268, Majlis 45, H. 14
3. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 124, Majlis 5, H. 192

[1] [1]

SHARES

23. Majority Have Abandoned The Mastership Of ‘Ali Ibn Abi Talib (‘A)

عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ كُنْتُ أَرَى رَأْيَ الْخَوَارِجِ لَا رَأْيَ لِي غَيْرُهُ حَتَّى جَلَسْتُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ رَحِمَهُ اللَّهُ فَسَمِعْتُهُ يَقُولُ أَمَرَ النَّاسُ بِخَمْسٍ فَعَمِلُوا بِأَرْبَعٍ وَتَرَكُوا وَاحِدَةً فَقَالَ لَهُ رَجُلٌ يَا أَبَا سَعِيدٍ مَا هَذِهِ الْأَرْبَعُ الَّتِي عَمِلُوا بِهَا قَالَ الصَّلَاةُ وَالزَّكَاةُ وَالْحَجُّ وَالصَّوْمُ شَهْرَ رَمَضَانَ قَالَ فَمَا الْوَاحِدَةُ الَّتِي تَرَكُوهَا قَالَ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ قَالَ الرَّجُلُ وَإِنَّهَا الْمُفْتَرَضَةُ مَعَهُنَّ قَالَ أَبُو سَعِيدٍ نَعَمْ وَرَبِّ الْكَعْبَةِ قَالَ الرَّجُلُ فَقَدْ كَفَرَ النَّاسُ إِذَنْ قَالَ أَبُو سَعِيدٍ فَمَا ذَنْبِي

Abu Haroon al-Abdi reports, “I was seeing the standard of the Kharijites and I did not have any standard other than it till I sat with Abu Saeed al-Khudri (may Allah’s mercy be on him) and heard him say,

‘People were ordered for five things. They acted on four but abandoned one.’

One person asked him, ‘O Aba Saeed! What are these four things on which people acted?’

He replied, ‘Prayers, poor-rate, Hajj and fasting during the month of Ramazan’.

The man inquired, ‘And what is the one which they have abandoned?’

He answered, ‘Mastership of ‘Ali Ibn Abi Talib (‘a).

The man questioned, ‘Is (mastership) it obligatory along with these four?’

He (Abu Saeed) replied, ‘Yes, I swear by the Lord of the Ka’bah!’

The man asked, ‘It means that the people have disbelieved (due their rejection of Wilayah)?’

Abu Saeed retorted, ‘It is not my fault’.”

Notes

1. I was seeing the standard of Kharijites means I was a Khariji.
2. Kharijis were the worst people of that era.
3. This man, Abu Haroon al-Abdi, converted to Shiism with one statement from Abu Saeed al-Khudri. It means if we propagate our views, it is quite likely that more and more people will come towards Shiism. For, most people are innocent and actually don’t know the way. If invited properly, they will come towards the path of the truth.

References

1. Al-Amali of al-Shaikh al-Mufid (r.a.), p. 139, Majlis 17, H. 3
2. Bihar al-Anwar, vol. 27, p. 102, H. 66

[1] [1]

SHARES

24. How To Train Our Employees For Mastership

Of Ahl Al-Bayt (‘A)

عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع) إِنَّا لَنَا خَادِمَةٌ لَا تَعْرِفُ مَا نَحْنُ عَلَيْهِ فَإِنْ أَذْنَبْتَ ذَنْبًا وَ أَرَادَتْ أَنْ تَحْلِفَ بِيَمِينٍ قَالَتْ لَا وَ حَقِّ الَّذِي إِذَا ذَكَرْتُمُوهُ بَكَيْتُمْ قَالَ فَقَالَ رَحِمَكُمُ اللَّهُ مِنْ أَهْلِ بَيْتٍ

‘Ali Ibn Uqbah reports from his father, “I said to (Imam) Abu ‘Abd Allah (al-Sadiq – ‘a) that we have a lady servant who does not know our faith (i.e. Shi’ism). When she does something wrong and intends to swear, she says ‘No, for the sake of the one on remembering him, you cry’ (referring to Imam Husayn – peace be on him – and the incidents of Karbala)’. Imam (‘a) said,

‘May Allah have mercy on you from the Ahl al-Bayt (‘a)’.”

Notes

- 1) The servant who was working with the family was unaware of their faith shows the conditions prevalent at that time.
- 2) She was a simpleton who was unable to distinguish between the faiths.
- 3) The mourning (azadari) of Imam Husayn (‘a) is one of the best ways to attract the people towards the path of truth.
- 4) Imam (‘a) has sent mercy from the Ahl al-Bayt (‘a) to the family as well as the servant, which shows that anyone who has a soft corner for Imam Husayn (‘a) and mourns for him will receive the prayers of the Ahl al-Bayt (‘a).

References

1. Rijal al-Kashi (r.a.), p. 344, No. 636
2. Rijal al-Allamah (al-Hilli) (r.a.), p. 126
3. Bihar al-Anwar, vol. 27, p. 103, H. 71

[1] [1]

SHARES

25. One Day Of Love Of Aali Muhammad (‘A) Is Better Than A Year Of Worship

عَنِ النَّبِيِّ ﷺ قَالَ حُبُّ آلِ مُحَمَّدٍ يَوْمًا خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ وَ مَنْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ

The Holy Prophet (S) declared,

“The love of Aali Muhammad (‘a) for a day is better than the worship of a year and whoever dies upon it will enter paradise.”

Notes

- 1) Worship means fasting during the day and praying during the night
- 2) Love without expressing disgust against their enemies is meaningless on the basis of several traditions
- 3) One cannot claim to love the Ahl al-Bayt (‘a) while hating their Shi’ahs like many spiteful opponents do

References

1. Kashf al-Ghumma fi Ma’rifat al-A’imma, vol. 1, p. 137 narrating from Musnad of Ahmad Ibn Hanbal
2. Kashf al-Yaqin, p. 225
3. Bihar al-Anwar, vol. 27, p. 104, H. 72

[1] [1]

SHARES

26. The Best Among You Is The One Who Treats My Family The Best

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِي

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

“The best of you is the one who is the best of you to my family.”

Notes:

- 1) In some references prior to Bihar al-Anwar, the words ‘after me’ at the end of the tradition. That is, ‘...the best of you to my family after me.’
- 2) Although the narrator of this narration was notorious in history as an enemy of the Ahl al-Bayt (‘a), yet he has narrated such traditions. Why? The reason is that often Allah the Almighty makes the people of falsehood utter the absolute truth, which they regret later.

References

1. Basharah al-Mustafa (S) le Shi’ah al-Murtaza (‘a), p. 39
2. Kashf al-Ghumma fi Ma’rifat al-A’imma, vol. 1, p. 137
3. Al-Umdah, p. 306
4. Bihar al-Anwar, vol. 27, p. 104, H. 73 narrating from Musnad Ahmad Ibn Hanbal

[1] [1]

SHARES

27. Holy Prophet’s (S) Intense Love For The Ahl Al-Bayt (‘A)

جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي الْمَسْجِدِ إِذَا أَقْبَلَ عَلَيَّ لِلصَّلَاةِ وَالْحَسَنُ عَنْ يَمِينِهِ وَ الْحُسَيْنُ عَنْ شِمَالِهِ فَقَامَ النَّبِيُّ ﷺ وَقَبَّلَ عَلَيَّ وَالزَّمَمَهُ إِلَى صَدْرِهِ وَقَبَّلَ الْحَسَنَ وَأَجْلَسَهُ إِلَى فَخْذِهِ الْأَيْمَنِ وَقَبَّلَ الْحُسَيْنَ وَأَجْلَسَهُ إِلَى فَخْذِهِ الْأَيْسَرِ ثُمَّ جَعَلَ يُقَبِّلُهُمَا وَيَرْشِفُ شَفَتَيْهِمَا وَيَقُولُ يَا أَبَايَ أَبوكُمَا وَ يَا أَبَايَ أُمُّكُمَا ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى بَاهِي بِهِمَا وَبَابِيهِمَا وَبَأْمِهِمَا وَبِالْأَبْرَارِ مِنْ وَلَدِهِمَا الْمَلَائِكَةُ جَمِيعًا ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَحِبُّهُمْ وَأُحِبُّ مَنْ يُحِبُّهُمْ اللَّهُمَّ مَنْ أَطَاعَنِي فِيهِمْ وَحَفِظَ وَصِيَّتِي فَارْحَمَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ فَإِنَّهُمْ أَهْلِي وَ الْقَوَّامُونَ بِدِينِي وَ الْمُحْيُونَ لِسُنَّتِي وَ التَّالُونَ لِكِتَابِ رَبِّي فَطَاعَتُهُمْ طَاعَتِي وَ مَعْصِيَتُهُمْ مَعْصِيَتِي

Jabir Ibn ‘Abd Allah al-Ansari (may Allah be satisfied with him) reports, “The Messenger of Allah (S) was sitting in the mosque when ‘Ali (‘a) entered with al-Hasan (‘a) on his right and al-Husayn (‘a) on his left. The Messenger of Allah (S) stood up, kissed ‘Ali (‘a) and hugged him tightly to his chest. Then, he (S) kissed al-Hasan (‘a) and made him sit on his right lap. After that, he (S) kissed al-Husayn (‘a) and made him sit on his left lap. Thereafter, he (S) started kissing the two and pecking their lips while saying,

‘May my father be held ransom for your father and may my mother be held ransom for your mother!’

Then, he (S) said,

‘O people! Surely Allah – Purified and High be He – and all the angels take pride in both of them (al-Hasan and al-Husayn), their father, their mother and the righteous ones from their offspring.’

Next, he (S) prayed,

‘O Allah! Surely, I love them and love the one who loves them. O Allah! Whoever obeys me concerning them and protects my will, You have mercy on him, for the sake of Your mercy, O the Most Merciful of all merciful ones. For, they are my family, who establish my religion, enliven my tradition and reciters of the Book of my Lord. Hence, to obey them is to obey me and to disobey them is to disobey me.’

Reference

1. Bihar al-Anwar, vol. 27, p. 104, H. 74 narrating from Kitab al-Rawdhah and Kitab al-Fadha'il of Abu al-Hasan Muhammad Ibn Ahmad Shazan al-Qummi

[1] [1]

SHARES

28. Life And Death Of The Holy Prophet (S)

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَيَمُوتَ مَوْتِي وَيَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ
وَدُرَيْتَهُ فَإِنَّهُمْ لَنْ يُخْرِجُوكُمْ مِنْ بَابِ هُدًى وَلَمْ يَدْخُلُوكُمْ فِي بَابِ ضَلَالَةٍ

The Messenger of Allah (S) informed,

“Whoever intends to live my life, die my death and enter the Paradise which my Lord has promised me, then he must accept the mastership of ‘Ali Ibn Abi Talib (‘a) and his progeny (‘a). For surely, they will never take you out from the door of guidance and did not cause you to enter in the door of deviation.”

Notes

- 1) Accepting the mastership of the Ahl al-Bayt ('a) is a guarantee for guidance and protection from misguidance.
- 2) It proves the infallibility of the Ahl al-Bayt ('a) like the famous and irrefutable Hadith Thaqalain (Narration of the two precious things) and several other narrations.
- 3) In today's times, accepting the mastership implies reading and understanding their traditions and teachings thoroughly in all sciences except the branches of religion, in which it is obligatory upon us to follow the edicts of the righteous scholars, who are the narrators of their ('a) traditions.
- 4) It is also important that we impart their knowledge to only those who are worthy of it; believe in what they ('a) have believed and be silent on which they ('a) have maintained silence.

References

1. Basharah al-Mustafa (S) le Shi'ah al-Murtadha ('a), p. 52
2. Al-Sirat al-Mustaqim, vol. 3, p. 232
3. Bihar al-Anwar, vol. 27, p. 106, H. 76

[1] [1]

SHARES

29. Our Duties Towards Amir Al-Mu'minin 'Ali Ibn Abi Talib ('A)

عَنِ ابْنِ نُبَاتَةَ قَالَ سَأَلَ الْفَارِسِيُّ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَيْكُمْ بِعَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّهُ مَوْلَاكُمْ فَاحْبُوهُ وَكَبِّرُوهُ فَاتَّبِعُوهُ وَعَالِمُكُمْ فَأَكْرَمُوهُ وَقَائِدُكُمْ إِلَى الْجَنَّةِ فَعَزِّزُوهُ وَإِذَا دَعَاكُمْ فَاجِيبُوهُ وَإِذَا أَمَرَكُمْ فَاطِيعُوهُ أَحِبُّوهُ لِحُبِّي وَ أَكْرَمُوهُ لِكِرَامَتِي مَا قُلْتُ لَكُمْ فِي عَلِيٍّ إِلَّا مَا أَمَرَنِي بِهِ رَبِّي

Asbagh Ibn Nubaatah chronicles, "Salman al-Farsi (al-Muhammadi) was asked about 'Ali Ibn Abi Talib ('a). He replied, 'I heard the Messenger of Allah (S) say,

'It is obligatory upon you (to follow) 'Ali Ibn Abi Talib ('a). For surely, he is your master, so love him; he is

your elder, so follow him; he is your learned scholar, so respect him and he is your guide to paradise, so help him. When he calls you, respond to him. When he orders you, obey him. Love him for my love (i.e. if you love me, love him) and respect him for my respect. I did not say to you anything about ‘Ali (‘a) except whatever my Lord has ordered me to say.”

Notes

1) The Holy Qur’an has already guaranteed about the words of the Messenger of Allah (S) by saying that

“He does not speak of his own desire” (Surah al-Najm, 53:3).

“It is naught but a revelation inspired upon him” (Surah al-Najm, 53:4).

Yet, he (S) had to repeat the point that whatever I am saying is on the instructions of my Lord because the hypocrites kept questioning his (S) intentions and instigated the people against Amir al-Mu’minin ‘Ali Ibn Abi Talib (‘a).

2) It is really surprising that despite the express prohibition of the Messenger of Allah (S) of calling Salman as al-Farsi, rather, to address him as al-Muhammadi, we see that writers and speakers often addressing him as al-Farsi. We must try our best to implement this instruction of the Messenger of Allah (S).

References

1. Kanz al-Fawa'id, vol. 2, p. 56
2. Bihar al-Anwar, vol. 27, p. 112, H. 86

[1] [1]

SHARES

30. Whoever Abandons The Mastership Of ‘Ali Ibn Abi Talib (‘A) Cannot Enter Paradise

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ إِنَّ جِبْرِئِيلَ أَخْبَرَنِي فِيكَ بِأَمْرِ قَرَّتْ بِهِ عَيْنِي وَفَرِحَ بِهِ قَلْبِي قَالَ لِي يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى قَالَ لِي أَقْرَأُ مُحَمَّدًا مِنِّي السَّلَامَ وَاعْلَمَهُ أَنَّ عَلِيًّا إِمَامُ الْهُدَى وَصَبَاحُ الدُّجَى وَالحُجَّةُ عَلَى أَهْلِ الدُّنْيَا فَإِنَّهُ الصِّدِّيقُ الْأَكْبَرُ وَالْفَارُوقُ الْأَعْظَمُ وَإِنِّي آلَيْتُ بِعِزَّتِي أَنْ لَا أُدْخِلَ النَّارَ أَحَدًا تَوَلَّاهُ وَسَلَّمَ لَهُ وَلِلْأَوْصِيَاءِ مِنْ

بَعْدِهِ وَلَا أُدْخِلَ الْجَنَّةَ مَنْ تَرَكَ وَلَايَتَهُ وَالتَّسْلِيمَ لَهُ وَلِلْأَوْصِيَاءِ مِنْ بَعْدِهِ وَحَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ وَ أَطْبَقَ أَهْلَهَا مِنْ أَعْدَائِهِ وَ لَأَمْلَأَنَّ الْجَنَّةَ مِنْ أَوْلِيَائِهِ وَ شِيعَتِهِ

Ibn ‘Abbas reports that the Messenger of Allah (S) said,

“O ‘Ali! Verily, (the archangel) Jibra’il informed me about you a command due to which my eyes were soothed and my heart became joyous. He said to me, ‘O Muhammad! Surely, Allah the High told me, ‘Convey my greetings to Muhammad and inform him that undoubtedly ‘Ali (‘a) is the leader of guidance, the lamp in darkness and the divine proof upon the people of the world.

Surely, he (‘a) is the greatest verifier (of truth) and the supreme distinguisher (between truth and falsehood). I have taken an oath by My Mighty that I will not make anyone enter the hell–fire who accepts his (‘a) mastership and submits to him as well as the successors after him. And I will not cause to enter Paradise whoever leaves his mastership and refuses to submit to him and the successors after him. I hereby promise that I will certainly stuff the hell–fire and its levels with his (‘a) enemies and I will surely fill the heaven with his friends and followers’.”

References

1. Al–Tahseen by Sayyid Ibn Taawoos (r.a.), p. 122, Chapter 19
2. Mi’at Manqaba, p. 56, 30th Virtue
3. Bihar al–Anwar, vol. 27, p. 113, H. 88

[1] [1]

SHARES

31. Love Of Fatimah (‘A) Is Beneficial In A Hundred Places

وَعَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَا سَلْمَانُ مَنْ أَحَبَّ فَاطِمَةَ ابْنَتِي فَهُوَ فِي الْجَنَّةِ مَعِيَ وَ مَنْ أَبْغَضَهَا فَهُوَ فِي النَّارِ يَا سَلْمَانُ حُبُّ فَاطِمَةَ يَنْفَعُ فِي مِائَةِ مَوْطِنٍ أَيْسَرُ تِلْكَ الْمَوَاطِنُ الْمَوْتُ وَالْقَبْرُ وَالْمِيزَانُ وَالْمَحْشَرُ وَالصِّرَاطُ وَالْمُحَاسَبَةُ فَمَنْ رَضِيَتْ عَنْهُ ابْنَتِي فَاطِمَةُ رَضِيَتْ عَنْهُ وَ مَنْ رَضِيَتْ عَنْهُ رَضِيَ اللَّهُ عَنْهُ وَ مَنْ غَضِبَتْ عَلَيْهِ فَاطِمَةُ غَضِبْتُ عَلَيْهِ وَ مَنْ غَضِبْتُ عَلَيْهِ غَضِبَ اللَّهُ عَلَيْهِ يَا سَلْمَانُ وَلِلَّهِ لِمَنْ يَظْلِمُهَا وَيَظْلِمُ ذُرِّيَّتَهَا وَ شِيعَتَهَا

Salman al–Farsi (al–Muhammadi) (r.a.) reports that the Messenger of Allah (S) informed,

“O Salman! Whoever loves Fatimah, my daughter, will be in Paradise with me and whoever bears malice against her will be in hell–fire.

O Salman! Love of Fatimah will benefit in a hundred places, the easiest of these places are death, grave (i.e. Barzakh), scale, place of gathering (in the hereafter), the Bridge and the reckoning. So, with whosoever my daughter Fatimah is satisfied, I will be satisfied with him and with whom I am satisfied, Allah will be satisfied with him. And with whosoever my daughter Fatimah is angry, I will be angry with him. And the one with whom I am angry, Allah will be angry with him.

O Salman! Woe unto the one who oppresses her and oppresses her progeny and her Shi’ahs.”

References

1. Mi’at Manqaba, p. 126, al–Manaqib No. 61
2. Irshad al–Qulub, vol. 2, p. 294
3. Bihar al–Anwar, vol. 27, p. 116, H. 94

[1] [1]

SHARES

32. Every Person Will See Amir Al–Mu’minin (‘A) At The Time Of Death And At All Places In The Hereafter

وَعَنِ الْحَارِثِ الْأَعْوَرِ قَالَ أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ مَا جَاءَكَ بِكَ فَقُلْتُ حُبُّكَ فَقَالَ اللَّهُ اللَّهُ مَا جَاءَكَ إِلَّا حُبِّي
فَقُلْتُ نَعَمْ فَقَالَ أَمَا إِنِّي سَأُحَدِّثُكَ بِشُكْرِهَا إِنَّهُ لَا يَمُوتُ عَبْدٌ يُحِبُّنِي حَتَّى يَرَانِي حَيْثُ يُحِبُّ وَلَا يَمُوتُ عَبْدٌ يُبْغِضُنِي
حَتَّى يَرَانِي حَيْثُ يَكْرَهُهُ

Al–Harith al–A’war came reports, “I came to Amir al–Mu’minin (‘a).

He (‘a) asked, *‘What has brought you?’*

I replied, ‘Your love’.

He (‘a) inquired, *‘By Allah! By Allah! Nothing has brought you here but my love?!’* I replied, ‘Yes’.

He ('a) retorted,

'Now, soon I will talk to you about its reward. Verily, no person who loves me dies till he sees me where he will love and no person who bears malice against me dies till he sees where he will dislike it'."

Notes

- 1) Al-Harith al-Hamdani belonged to a Yemeni tribe Hamdan. This Hamdan should not be confused with Hamedaan province of Iran.
- 2) Apparently, the tone and tenor of tradition shows that Amir al-Mu'minin ('a) was happy on hearing the reply that al-Harith had visited him merely for his love for him and not for any worldly purposes. It applies for all of us that when we visit the graves of our beloved Imams ('a), we must tell them that O our masters! We have come to you only because we love you so that this statement becomes the cause of their joy.
- 3) Everyone, without exception, be he a believer or a disbeliever or hypocrite or polytheist, will see Amir al-Mu'minin ('a) at all the stages of death, starting from the death till Paradise and Hell-fire. Obviously, the believer will be delighted on seeing him and others will be pained since they did not follow him or disobeyed him.

References

1. Rijal al-Kashi, p. 88, H. 142
2. A'laam al-Deen, p. 448
4. Bihar al-Anwar, vol. 6, p. 191, H. 40 and vol. 27, p. 122, H. 106

[1] [1]

SHARES

33. Stay From Major Sins To Be Included From The Lovers Of The Ahl Al-Bayt ('A)

عَلَيْهِ السَّلَامُ وَ عَنْ مُيسِرٍ قَالَ كُنْتُ أَنَا وَ عَلْقَمَةُ بْنُ الْحَضْرَمِيِّ وَ أَبُو حَسَّانَ الْعِجْلِيُّ وَ عَبْدُ اللَّهِ بْنُ عَجَلَانَ نَنْتَظِرُ أَبَا جَعْفَرٍ فَخَرَجَ عَلَيْنَا فَقَالَ مَرْحَبًا وَ أَهْلًا وَ اللَّهُ إِنِّي لِأَحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ إِنَّكُمْ لَعَلَى دِينِ اللَّهِ فَقَالَ لَهُ عَلْقَمَةُ فَمَنْ كَانَ عَلَى دِينِ اللَّهِ تَشْهَدُ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ قَالَ فَمَكَثَ هُنَيْئَةً ثُمَّ قَالَ بُرُّوا أَنْفُسَكُمْ فَإِنْ لَمْ تَكُونُوا قَارِفَتُمُ الْكِبَائِرَ فَأَنَا أَشْهَدُ قُلْنَا وَ

مَا الْكَبَائِرُ قَالَ الشِّرْكُ بِاللَّهِ الْعَظِيمِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ قَذْفُ الْمُحْصَنَةِ وَ عُقُوقُ الْوَالِدَيْنِ وَ قَتْلُ النَّفْسِ وَ الرِّبَا وَ الْفِرَارُ مِنَ الزَّحْفِ قَالَ مَا مِنَّا أَحَدٌ أَصَابَ مِنْ هَذَا شَيْئًا فَقَالَ فَأَنْتُمْ إِذَا نَاجُونَ فَاجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلنَّاسِ فَهُوَ لِلنَّاسِ وَ مَا كَانَ لِلَّهِ فَهُوَ لَهُ فَلَا تُخَاصِمُوا النَّاسَ بِدِينِكُمْ فَإِنَّ الْخُصُومَةَ مَمْرُضَةٌ لِلْقُلُوبِ إِنَّ اللَّهَ قَالَ لِنَبِيِّهِ ﷺ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ قَالَ أ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

Mayassar reports, “I, Alqamah Ibn al-Hadhrami, Abu Hassaan al-Ejli and ‘Abd Allah Ibn Ajlaan were waiting for (Imam) Aba Ja’far (al-Baqir) (‘a). He (‘a) came out to meet us and said, *‘Greetings and welcome! By Allah, I love your fragrance and your spirits. Surely, you all are on the religion of Allah’*.

Alqamah asked him (‘a), ‘So whoever is on the religion of Allah, will you testify for him that he is from the people of Paradise?’

Imam (‘a) paused for a while, then said, *‘Examine yourselves. If you are not committing major sins, I will testify’*.

We asked, ‘And what are the major sins?’

He (‘a) informed, *‘Associating (partners) with Allah the Great; eating the wealth of the orphans (unlawfully); adultery with a married woman; disobedience of parents and not being nice to them; murder; usury and fleeing from the battlefield’*.

We said, ‘None of us is afflicted with these sins’.

He (‘a) reassured,

‘So, you are from the saved ones. Make this affair of yours (Shi’ism) for Allah alone and don’t make it for the people. For surely, whatever is for the people is for the people (i.e. its reward too should be expected from the people) and whatever is for Allah, it is for Him. Don’t dispute with the people with your religion because without doubt, disputing makes the heart ill. Verily, Allah said to His Prophet (S), ***‘You cannot guide whosoever you love’ (Surah al-Qasas, 28:56)*** and He said, ‘Are you forcing the people till they become believers?’

References

1. Tafsir al-Ayyashi (r.a.), vol. 1, p. 237 under the verse of Surah al-Nisa’, 4:29.
2. A’laam al-Deen, p. 455
3. Bihar al-Anwar, vol. 27, p. 125, H. 113; vol. 76, p. 13, H.18 and vol. 85, p. 28

34. The Purity Of Monotheism Is Obedience Of The Ahl Al-Bayt ('A)

عَنْ خَالِهِ أَبِي الصَّلْتِ الْهَرَوِيِّ قَالَ كُنْتُ مَعَ الرَّضَا عَلَيْهِ السَّلَامُ لَمَّا دَخَلَ نَيْسَابُورَ وَهُوَ رَاكِبٌ بَغْلَةً شَهْبَاءَ وَقَدْ خَرَجَ عُلَمَاءُ نَيْسَابُورَ فِي اسْتِقْبَالِهِ فَلَمَّا سَارَ إِلَى الْمَرْبَعَةِ تَعَلَّقُوا بِلِجَامِ بَغْلَتِهِ وَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ حَدِّثْنَا بِحَقِّ آبَائِكَ الطَّاهِرِينَ حَدِيثًا عَنْ آبَائِكَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَأَخْرَجَ عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ رَأْسَهُ مِنَ الْهُودَجِ وَ عَلَيْهِ مِطْرَفٌ خَزَفَقَالَ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ أَخْبَرَنِي جِبْرِيلُ الرُّوحِ الْأَمِينُ عَنْ اللَّهِ تَقَدَّسَتْ أَسْمَاؤُهُ وَجَلَّ وَجْهُهُ قَالَ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحَدِي عِبَادِي فَأَعْبُدُونِي وَلْيَعْلَمْ مَنْ لَقِينِي مِنْكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا بِهَا أَنَّهُ قَدْ دَخَلَ حِصْنِي وَمَنْ دَخَلَ حِصْنِي آمِنَ عَذَابِي قَالُوا يَا ابْنَ رَسُولِ اللَّهِ وَمَا إِخْلَاصُ الشَّهَادَةِ لِلَّهِ قَالَ طَاعَةُ اللَّهِ وَرَسُولِهِ وَوَلَايَةُ أَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ

Abu al-Sult (Abd al-Salaam Ibn Salaah) al-Harawi (r.a.) reports, "I was with (Imam) al-Ridha' ('a) when he ('a) entered Nishapur while he ('a) was riding a grey mule. The scholars of Nishapur came out to welcome him. When he ('a) reached to the (last) district (of Nishapur) called al-Marba'ah, they held the reins of his mule and said, 'O son of Allah's Messenger (S)! For the sake of your pure ancestors, narrate unto us a tradition from your ancestors (peace be on them all). So, he ('a) brought his head out from the mule's litter while there was a silken shawl on him ('a) and said,

'My father, Musa Ibn Ja'far ('a) narrated to me from his father Ja'far Ibn Muhammad ('a) from his father Muhammad Ibn 'Ali ('a) from his father 'Ali Ibn al-Husayn ('a) from his father al-Husayn, the Chief of the youth of Paradise ('a) from his father Amir al-Mu'minin ('a) from the Messenger of Allah (S) who said, 'Jibra'il, the trustworthy spirit ('a) informed me from Allah – purified be His Names and Majestic be His Face – that He said, 'Surely I am Allah, there is no god except Me. I am Alone. O My servants! Worship Me Alone and know that whoever of you meets Me with the testimony that there is no god except Allah and is sincere in it, then indeed He has entered My fort and whoever enters My fort, he will be safe from My chastisement'.

They asked, 'O son of Allah's Messenger (S)! And what is the sincerity of testimony for Allah?'

He ('a) replied,

'Obedience of Allah and His Messenger (S) and to accept the mastership of his Ahl al-Bayt ('a)'. "

Notes

1) This narration is Hadith Qudsi i.e. the word of Allah the Almighty which is not a part of the Holy

Qur'an.

- 2) This particular narration is also called as the narration of the Golden Chain (al-silsilah al-dhahab).
- 3) Al-Mamoon al-'Abbasi (may Allah curse him) invited Imam 'Ali Ibn Musa al-Ridha' ('a) on the pretext of honouring him. But his main aim was to keep the Imam ('a) under continuous government surveillance.
- 4) During this journey, al-Mamoon ensured that Imam al-Ridha' ('a) does not pass through any Shi'ah city like al-Kufah and Qum al-Muqaddasah so that the Shi'ahs don't become aware of this hideous conspiracy.
- 5) Not only Shi'ah cities, al-Mamoon even tried that the Imam ('a) should not be allowed to stop in any city of the general Muslims, lest he attracts them towards the religion of the Ahl al-Bayt ('a).
- 6) Hence, when Imam ('a) reached Nishapur and did not make a halt anywhere, when he ('a) reached to the last district of al-Marba'ah, the Muslims stopped him and made a fervent appeal to him to narrate a tradition from his infallible ancestors (peace be on them all).
- 7) In those days, Nishapur was having one of the most important centres of learning of the opponents of Shi'ism.
- 8) When Imam ('a) cited the importance of monotheism, they became delighted but when he underlined that monotheism is not complete without the mastership of the Ahl al-Bayt ('a), most of them became disappointed.

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1. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 588, H. 130 Majlis No. 16
2. Bihar al-Anwar, vol. 27, p. p. 134, H. 130; vol. 49, p. 120, H. 1

[1] [1]

SHARES

35. None Can Pass The Sirat Without Mastership Of 'Ali Ibn Abi Talib ('A)

قَالَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَنُصِبَ الصِّرَاطُ عَلَى شَفِيرِ جَهَنَّمَ لَمْ يَجْزُ عَلَيْهِ إِلَّا مَنْ مَعَهُ كِتَابٌ وَلَايَةِ عَلِيٍّ

بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ

The Messenger of Allah (S) informed,

“When the Day of Judgment occurs and the Sirat is placed on the border of the Hell, none will be able to pass from it except with whom is the letter of Mastership of ‘Ali Ibn Abi Talib (‘a).”

References

1. Kitab al-Manaqib of Ibn al-Maghaazeli, a famous non-Shi'ah scholar
2. Al-Tara'if, vol. 1, p. 82, H. 114
3. Basharah al-Mustafa (S), pp. 145 and 274
4. Al-Umdah, p. 369, H. 726
5. Kashf al-Yaqin, p. 304
6. Nahj al-Haqq, p. 262
7. Ta'wil al-Ayat al-Zahirah fi Fadha'il al-'Itrah al-Tahirah, p. 483 under 24th verse of Surah al-Saffaat
8. Bihar al-Anwar, vol. 27, p. 141, H. 148

[1] [1]

SHARES

36. Love Of Ahl Al-Bayt (‘A) Benefits In The Seven Most Difficult Places

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ حُبِّي وَحُبُّ أَهْلِ بَيْتِي نَافِعٌ فِي سَبْعَةِ مَوَاطِنَ أَهْوَالُهُنَّ عَظِيمَةٌ عِنْدَ الْوَفَاةِ وَفِي الْقَبْرِ وَعِنْدَ النُّشُورِ وَعِنْدَ الْكِتَابِ وَعِنْدَ الْحِسَابِ وَعِنْدَ الْمِيزَانِ وَعِنْدَ الصِّرَاطِ

Jabir Ibn Yazid al-Ju'fi (r.a.) reports from Imam Muhammad al-Baqir (‘a) vide his ancestors (peace be on them all) that the Messenger of Allah (‘a) said,

“My love and that of my Ahl al-Bayt (‘a) will be beneficial in seven places whose fright is massive: at the time of death, in the grave, during resurrection, at the time of the presentation of scroll of deeds, during reckoning, at the scale and at the Bridge”

Notes

- 1) One of the differences between this world and the hereafter – apart from their subtleness and coarseness – is that everything of this world, its hearing is greater than its seeing but everything of the hereafter; its seeing is greater than its hearing.
- 2) The fear and fright of the hereafter is unimaginable for us today. We cannot handle the fright and fear of this world, then what can be said about the hereafter?
- 3) Love of the Holy Prophet (S) and his Ahl al-Bayt (‘a) implies following them to the maximum possible extent in beliefs and actions (i.e. acts of worship, ethics, family life, business dealings, etc.)
- 4) One must always plead with Allah the Almighty and beseech Him to keep him on the path of the Divine Proof (‘a) so that he always remains rightly guided.

References

1. Al-Amali of al-Shaikh al-Saduq (r.a.), p. 10, H. 3, 3rd Majlis
2. Al-Khisal, vol. 2, p. 360, H. 49
3. Kifayah al-Athar, p. 108
4. Bihar al-Anwar, vol. 27, p. 158, H. 3

[1] [1]

SHARES

37. The Most Steadfast On The Sirat

عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنْتَبِئُكُمْ قَدَمًا عَلَى الصِّرَاطِ أَشَدُّكُمْ حُبًّا لِأَهْلِ بَيْتِي

Al-Sukuni reports on the authority of Imam al-Sadiq (‘a) that the Messenger of Allah (S) said,

“The most steadfast among you in steps on the Bridge (Sirat) is the one who loves my Ahl al-Bayt (‘a) the most.”

Notes

- 1) The Bridge (Sirat) will be established on the Day of Judgment from the field of the Hereafter till the Paradise and will pass over the Hell.
- 2) As per the authentic and consecutive traditions, this Bridge will thinner than a strand of hair and sharper than a sword.
- 3) The people of Paradise will pass through this Bridge and reach their destination. Of course, there will be grades: some will pass like lightning, some like race horses and others slowly. This speed will largely depend on one’s beliefs and deeds in this world. The most important criterion determining this speed will be the love of the Ahl al-Bayt (‘a).
- 4) The people of Hell will not be able to complete the journey and fall in hell beneath.

References

1. Fadha’il al-Shi’ah, p. 6, H. 3
2. Bihar al-Anwar, vol. 8, p. 69, H. 16 and vol. 27, p. 158, H. 5

[1] [1]

SHARES

38. Without The Mastership Of ‘Ali Ibn Abi Talib (‘A) None Can Enter Paradise

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ رَجَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَلَقِينَا مِنْ تَبُوكَ فَقَالَ لِي فِي بَعْضِ الطَّرِيقِ أَلْقُوا لِي الْأَحْلَاسَ وَالْأَقْتَابَ فَفَعَلُوا فَصَعِدَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ فَحَمِدَ اللَّهَ وَاتَّخَذَ عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ مَا لِي إِذَا ذُكِرَ آلُ إِبْرَاهِيمَ ﷺ تَهَلَّلْتُ وَجُوهُكُمْ وَإِذَا ذُكِرَ آلُ مُحَمَّدٍ ﷺ كَأَنَّمَا يُفْقَأُ فِي وَجُوهِكُمْ حَبُّ الرُّمَّانِ فَوَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ جَاءَ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِأَعْمَالٍ كَأَمْثَالِ الْجِبَالِ وَلَمْ يَجِئْ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ لَأَكْبَهُ اللَّهُ عَزَّ وَجَلَّ فِي النَّارِ

Anas Ibn Malik recounts, “When we were returning from (the expedition of) Tabuk, the Messenger of

Allah (S) told me, *'Bring for me saddle-blankets and camel-humps'*. They duly obliged. The Messenger of Allah (S) went atop this pulpit and addressed (the people). He (S) praised Allah and glorified Him as is worthy of Him. Thereafter, he (S) said,

'O people! Why is it that when the progeny of (Prophet) Ibrahim ('a) is praised, your faces lit up with joy. But when the progeny of Muhammad (S) are mentioned, as if the seeds of pomegranate are rubbed into your faces (due to which your faces become red with grief). I swear by the One Who sent me as a Prophet with truth! If anyone of you comes on the Day of Judgment with mountain-like deeds but did not bring along the Mastership of 'Ali Ibn Abi Talib ('a), certainly Allah – Mighty and Wise be He – will throw him on his face in hell-fire'."

References

1. Al-Amali of al-Shaikh al-Tusi (r.a.), p. 308, 11th Majlis
2. Basharah al-Mustafa (S) le Shi'ah al-Murtaza ('a), p. 204
3. Bihar al-Anwar, vol. 27, p. 171, p. 12
4. Mustadrak al-Wasa'il, vol. 1, p. 155, H. 242, Chapter 27

[1] [1]

SHARES

39. The Root Of The Tragedy Of Karbala Lay In Saqifah

قال له الصادق عليه السلام: ولا كيوم محتنتنا بكربلاء وإن كان يوم السقيفة، وإحراق النار على باب أمير المؤمنين و الحسن و الحسين و فاطمة و زينب و أمّ كلثوم عليهم السلام و فضة، و قتل محسن بالرفسة أعظم و أدهى و أمر، لأنه أصل يوم العذاب

Imam al-Sadiq ('a) said to him:

.....And not like the day of our affliction in Karbala. Although the Day of Saqifa and burning by fire of the door of Amir al-Mu'minin, al-Hasan, al-Husayn, Fatimah, Zainab, Umm Kulthum ('a) and Fizza.; and the killing of Mohsin with a kick, was greater, more calamitous and more bitter because it was the root cause of the Day of Torture (Yawm al Azaab)."

Reference

1. Awalim al-Uloom, vol. 11, p. 1185

[1] [1]

SHARES

40. One Who Is Not Moved By The Tragedy Of Hazrat Mohsin Ibn ‘Ali’s (‘A) Martyrdom Is Cursed By The Ahl Al-Bayt (‘A)

قَالَ فَبَكَى الصَّادِقُ عَلَيْهِ السَّلَامُ حَتَّى اخْضَلَّتْ لِحْيَتُهُ بِالدُّمُوعِ ثُمَّ قَالَ لَا قَرَّتْ عَيْنٌ لَا تَبْكِي عِنْدَ هَذَا الذِّكْرِ قَالَ وَبَكَى
الْمُفَضَّلُ بُكَاءً طَوِيلًا ثُمَّ قَالَ يَا مَوْلَايَ مَا فِي الدُّمُوعِ يَا مَوْلَايَ فَقَالَ مَا لَا يُحْصَى إِذَا كَانَ مِنْ مُحَقِّقٍ

Mufadhdhal Ibn ‘Umar reports then Imam al-Sadiq (‘a) cried to such an extent that his beard was drenched with tears and said

‘May Allah not soothe the eye that does not cry at the mention of this (i.e. martyrdom of Mohsin).’

Hearing this, Mufadhdhal cried for a very long time and asked ‘O my master! What is the reward in these tears?’

He (‘a) replied

‘If he is on the truth then its reward cannot be enumerated.’

Reference

1. Bihar al-Anwar, vol. 53, p.22

[1] [1]

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Ta'wil al-Ayat al-Zahirah fi Fadha'il al-'Itrah al-Tahirah of Sayyid Sharaf al-Deen al-Husayni al-Astarabadi (r.a.) (exp. 940 A.H.)

Tuhaf al-Uqool of Shaikh al-Hasan Ibn Sho'abah al-Harrani (r.a.) (exp. 4th century)

Wasa'il al-Shi'ah of al-Shaikh Muhammad Ibn al-Hasan famous as al-Hurr al-Aameli (r.a.) (1104 A.H.)

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