

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE STRONG ROPE (A.S.)



وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...

And hold fast by the rope of Allah all together and be not disunited...

Encouraging one and all to fasten unto The Strong Rope of Allah i.e. the Wilaayah of Imam Ali Ibn Abi Talib & the Imams from his pure progeny (peace be on them).

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Fragrance of Mastership

(Volumes 1-5)

Dr. Shabeeb Rizvi

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Dedication

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ أَصْلِحْ عَبْدَكَ وَخَلِيفَتَكَ بِمَا أَصْلَحْتَ
 بِهِ أَنْبِيَائَكَ وَرُسُلَكَ وَحَقِّقْ بِمَلَائِكَتِكَ
 وَأَيِّدُهُ بِرُوحِ الْقُدُسِ مِنْ عِنْدِكَ وَأَسْلِكْهُ
 مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصْدًا يَحْفَظُونَهُ
 مِنْ كُلِّ سُوءٍ وَأَبْدِلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْنًا
 يَعْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا وَلَا تَجْعَلْ لِأَحَدٍ
 مِنْ خَلْقِكَ عَلَى وَلِيِّكَ سُلْطَانًا، وَأَعِزَّنْ لَهُ
 فِي جِهَادِ عَدُوِّكَ وَعَدُوِّهِ، وَاجْعَلْنِي مِنْ
 أَنْصَارِهِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(جمال الأسبوع - ص ٢٥٤)

Contents

Dedication	3
1. The importance of learning traditions of the Ahle Bait (a.s.) .	17
2. True knowledge can be obtained only from the Ahle Bait (a.s.).....	18
3. Is guidance possible except from those in whose houses the Revelation has descended.....	19
4. Denial of the traditions of Aale Mohammad (a.s.) which are difficult and complex, is disbelief.....	20
5. The Knowledge of the Holy Quran is only with the Ahle Bait (a.s.).....	21
6. The Infallible Imams (a.s.) are the inheritors of the Holy Quran.....	22
7. The reward of Prophethood is the love of his Ahle Bait(a.s.) .	24
8. Not referring to the Divine Proof (a.s.) is tantamount to polytheism.....	25
9. Speak the truth even if it is bitter	26
10. Speak the truth even if you perish in it.....	27
11. Submission to the Divine Proof (a.s.) is Submission to Allah the Almighty!.....	28
12. Our belief is same as that ofAhle Bait (a.s.) at all times	29
13. The Shiahs follow the path of the Ahle Bait (a.s.) which is the path of the Holy Quran and the Sunnah.....	30
14. The Shiahs follow the view of the Ahle Bait (a.s.) in all issues	31
15. Allah has not emphasized on anything as much as Imamat .	32
16. Allah cannot be worshipped except through the obedience of His Proof.....	33

17. The desire of Allah the Almighty	35
18. Allah the High loves those who love the Ahle Bait (a.s.)	37
19. Allah has written Aliyyun Waliyyullah across the heavens and the earth.....	38
20. Recognition of the Divine Proof (a.s.) is a condition for martyrdom	41
21. People have value only when they follow the Divine Proof (a.s.).....	42
22. Ameerul Momineen Ali Ibn Abi Talib (a.s.) is the foundation of religion and his followers are the handsome ones	43
23. The Infallible Imams (a.s.) are the truthful ones.....	44
24. The Imams of Guidance and the Imams of Deviation	45
25. The indecencies forbidden by Allah in the Holy Quran are the Imams of Deviation	46
26. The Great Kingdom is the Wilaayah of the Ahle Bait (a.s.) ..	47
27. The Ahle Bait(a.s.) are the Reminder about which the nation shall be questioned.....	48
28. To Raise anyone to the status of Imam is Polytheism	49
29. Rejection of the Divine Proof(a.s.) is Polytheism	50
30. Allah shall not speak to those who deny the Divine Proofs (a.s.).....	51
31. Those who oppose the Divine Proofs (a.s.) are polytheists..	52
32. Both the false claimant of Imam and the one who follows him are accursed	53
33. Denial of the Divine Proofs (a.s.) is Denial of Allah the Almighty	54
34. Those who deny the Divine Proofs (a.s.) have entered the darkness of disbelief.....	55

35. There can be no Wilaayah without Bara'aah	57
36. He lies who claims to love the Ahle Bait (a.s.) but does not express hatred towards their enemies	58
37. Who are the Batris?	59
38. The Batris shall declare war against Imam Mahdi (a.t.f.s.) ...	60
39. Those who befriend the enemies of the Ahle Bait (a.s.) and make enemies with the lovers of the Ahle Bait (a.s.) are worse than the Anti-Christ (al-Dajjal)	61
40. Unity can be achieved only through the Imamat of the Ahle Bait (a.s.)	62
41. The Naasebi is the one who hates the lovers of the Divinely Appointed Hujjat	63
42. Imam (a.t.f.s.) will not spare the Naasebis but will live in peace with the Ahle Kitab	64
43. The enemy of the Ahle Bait (a.s.) shall be in the hell-fire whether he prays or steals.....	66
44. The actions of those who hate the Ahle Bait (a.s.) do not reach Allah.....	67
45. Angels cannot get proximity to Allah without cursing the enemies of the Ahle Bait (a.s.)	68
46. A believer can never hate Ameerul Momineen (a.s.) and a hypocrite can never love him.....	69
47. The opponents of the Ahle Bait (a.s.) shall abide in Hell Fire.....	70
48. Wilaayah of the Ahle Bait (a.s.) is only for the chosen ones whose faith has been tested	72
49. There is no one more deviated before Allah than the one who rejects the Divine Proof (a.s.).....	73
50. Those who do not curse the killers of Imam Husain (a.s.) are the enemies of Allah and His Prophet (s.a.w.a.).....	74

51. Imam Sajjad (a.s.) used to provide food for those who mourned for Imam Husain (a.s.)	75
52. Imam Sajjad (a.s.) wept for Imam Husain (a.s.) his entire life.....	76
53. All believers weep for Imam Husain (a.s.) when they remember him	77
54. Prophets and angels request Allah to visit Imam Husain (a.s.) in Karbala.....	78
55. Imam Sadeq (a.s.) says: Never abandon the Ziyaarat of Imam Husain (a.s.).....	79
56. The reward for remembering Imam Husain (a.s.) when drinking water	80
57. The accursed Shimr (l.a.) acknowledged the position of Imam Husain (a.s.) before killing him (a.s.).....	81
58. Beating of faces and weeping for Imam Husain (a.s.).....	82
59. Necessity of Imamate.....	83
60. Ahle Bait (a.s.) are the Imams of the Muslims and the Divine Proofs	84
61. Debate between Hesham Ibn al-Hakam (r.a.) with Amr Ibn Ubaid al-Motazeli in Basrah: Necessity of Divine Proof.....	86
62. Debates between the companions of Imam Sadeq (a.s.) and a Syrian opponent – Necessity of Divine Proof.....	91
63. Importance of Divine Proof.....	98
64. Necessity of Divine Proof	99
65. Necessity of a Divine Proof – Protecting the people from Iblis (l.a.)	100
66. Necessity of a Divine Proof – Survival of the People and the Earth.....	102
67. Duties of a Divine Proof.....	103

68. Divine Imams (a.s.) – The uninterrupted words of Allah	104
69. Presence of an Imam – Survival of the Earth	105
70. Absence of a Divine proof – Annihilation of existents	106
71. Divine Proof to Creation –Soul to Body	107
72. Divine Proof – Inevitable Need of the Creatures	108
73. Divine Imam – Protected and Hoped One	109
74. Presence of a Just Imam – Sign of Allah’s Majesty and Greatness	110
75. Divine Guides – Only from the Ahle Bait (a.s.).....	111
76. Divine Proof – Last human on earth.....	112
77. Divine Proof – From Prophet Adam (a.s.) till the Hereafter	113
78. Ahle Bait (a.s.) – The Stars of the Sky.....	114
79. Only One Divine Proof on the Earth.....	115
80. Divine Knowledge doesn’t go up again	116
81. Steadfastness on the Mastership of Ali Ibn Abi Talib (a.s.) and Imams (a.s.) after him	117
82. People cannot select an Imam for themselves	119
83. Allah’s Advice to the Holy Prophet (s.a.w.a.).....	121
84. Imamate is in Allah’s Hands – He places wherever He wishes.....	122
85. Prerogative of Imamatus lies only with Allah the High	123
86. Preferring an inferior to a superior - Breach of Divine Trust	125
87. Necessity of Knowing the Imam (a.s.) and Denier of a Divine Proof is an Infidel	127
88. Denier of any Imam is an Infidel and Naasebi is a Polytheist.....	128
89. Importance of Knowing the Imam of the time	129

90. Believing an Imam from other than Allah is Polytheism.....	130
91. Excuse about ignorance about Imam will not accepted	131
92. Conditions for witnessing Divine Mercy	132
93. Mastership of Ahle Bait (a.s.) – Condition for success.....	133
94. The Minimum Level of Belief	134
95. Not Knowing the Imam of our time is Paganism	137
96. Aim of Creation – Recognition of Imam (a.s.)	139
97. Testimony of Tauheed not acceptable without belief in Imamat of Ahle Bait (a.s.).....	141
98. Whoever forsakes the Imam of his time will be destroyed	144
99. Worship without recognition of Imam (a.s.) is in vain	146
100. Imam (a.s.) is standard between Allah and creatures	148
101. Denier of Imam (a.s.) is an Apostate	149
102. Living or Dead – Imams (a.s.) are the same	150
103. Denier of Imam (a.s.) is not a Believer	152
104. Denier of Imams (a.s.) is denier of the Holy Prophet (s.a.w.a.)	153
105. Terms for Intercession (Shafa’at)	155
106. Test of the People is Massive	157
107. Religion should be based on the Holy Quran and Ahle Bait (a.s.).....	159
108. Best is he who treats the Ahle Bait (a.s.) well.....	163
109. No Worship without Mastership.....	164
110. Two Precious Things.....	168
111. Reward for loving the Ahle Bait (a.s.).....	170
112. War and Peace of Ahle Bait (a.s.).....	172
113. Ahle Bait (a.s.) are the Door of Hettah.....	173

114. Ahle Bait (a.s.) are the Ark of Salvation.....	176
115. Truth must be the criterion not personalities.....	178
116. Ahle Bait (a.s.) are Allah’s extended rope	182
117. Benchmarks for Success and Failure	184
118. Denial of Ali (a.s.) is Denial of Allah.....	187
119. Ali (a.s.) – The Separator of Truth and Falsehood.....	189
120. Divine Imams (a.s.) never misguide	192
121. Ahle Bait (a.s.) are Allah’s Chosen Ones.....	194
122. Salutations on the Progeny of Muhammad (s.a.w.a.)	195
123. Ahle Bait (a.s.) are the People of Remembrance	197
124. Knowledge of Quran is ONLY with the Ahle Bait (a.s.).....	200
125. Hallmarks of a Shia	202
126. Reins of Religion in the hands of the Ahle Bait (a.s.)	204
127. Only the Imams (a.s.) are the bearers of Quranic sciences	206
128. Knowledge of Shariah Laws is miniscule to the knowledge of the unseen (1)	207
129. Knowledge of Shariah Laws is miniscule to the knowledge of the unseen (2)	209
130. Infinite Knowledge of the Imams (a.s.)	211
131. Ali (a.s.) – The Miracle of Muhammad (s.a.w.a.)	213
132. Deeds not acceptable without Mastership of Ali Ibn Abi Talib (a.s.)	215
133. Holy Prophet’s (s.a.w.a.) Will to Ali Ibn Abi Talib (a.s.)	217
134. Prophet Ibrahim’s (a.s.) invocation	220
135. Followers of Ahle Bait (a.s.) are their progeny.....	222
136. Love of Ahle Bait (a.s.) – Wage for Messengership.....	224
137. Hell is the fate without Mastership of Ali Ibn Abi Talib	

(a.s.).....	225
138. Love and Obedience.....	227
139. Status of one who dies on the love of the progeny of Muhammad (s.a.w.a.)	229
140. Who are the closest relatives?.....	231
141. The Narration of the Cloak.....	232
142. Two Lights of Ali Ibn Abi Talib (a.s.)	234
143. Criterion for Success – Mastership of Ali Ibn Abi Talib (a.s.).....	236
144. House of Ali and Fatemah (s.a.) is the best of houses	239
145. Names of Ahle Bait (a.s.) draw Allah’s Attention	241
146. Life of Prophets (a.s.) and Death of Martyrs.....	243
147. A True Believer is a Martyr.....	245
148. The Imams (a.s.) have the knowledge of all the Prophets and Messengers (a.s.) and even more	246
149. Guidance implies the mastership of the Ahle Bait (a.s.) ...	248
150. Imam (a.s.)’s knowledge encompasses everything.....	249
151. Submission implies the Mastership of the Ahle Bait (a.s.)	251
152. Ahle Bait (a.s.) are from the sacrosanct things of Allah....	252
153. Carriers of the Divine Throne seek forgiveness for the Shias	253
154. The wretched will usurp the right of the Ahle Bait (a.s.) ..	255
155. People will be tested through the Mastership of the Ahle Bait (a.s.).....	256
156. The Ummah will abandon the Mastership of the Ahle Bait (a.s.).....	257
157. Mastership of Ahle Bait (a.s.) demands absolute submission.....	259

158. Ahle Bait (a.s.) are the best confidantes	261
159. One who follows somebody has in reality worshipped him.....	262
160. Shias of Ahle Bait (a.s.) must never despair of divine mercy.....	264
161. Monotheism without Mastership of the Ahle Bait (a.s.) will be of no avail	265
162. Everyone will be questioned about the Mastership of Ali Ibn Abi Talib (a.s.) on the Day of Judgment	267
163. The Enemies of Ali Ibn Abi Talib (a.s.) will be thrown in Hell	268
164. True Belief in Ahle Bait (a.s.) saves one from Hell-fire	270
165. Hajj without visitation of Ahle Bait (a.s.) is of no avail	272
166. Ways to know a true Imam (a.s.) from an impostor	274
167. Characteristics of a True Imam (a.s.).....	277
168. Imamate is beyond the comprehension of the people.....	279
169. Allah the High introduces the Shias to Imams (a.s.)	280
170. Imams (a.s.) manifest from their perfections only what people can withstand.....	281
171. Proof of Imamate- Incident of Habaabah al-Waalebiyyah	282
172. Recording Angels of Ameerul Momineen (a.s.) take pride over other angels	285
173. Obedience of Imams (a.s.) obligatory due to infallibility..	286
174. Practice of the Holy Prophet (s.a.w.a.)	287
175. Ali (a.s.) is the door of the city of knowledge	289
176. Love of Ahle Bait (a.s.) is the wage of the Holy Prophet (s.a.w.a.)'s efforts.....	290
177. Amazing Excellences of Ameerul Momineen (a.s.)	291

178. All the Infallible Guides (a.s.) are equal in excellences	294
179. Knowledge – The Minimum Aspect of Ahle Bait’s (a.s.) Excellence.....	295
180. Imam (a.s.) knows the universe like the palm of his hand	296
181. A Divine Imam (a.s.) has complete knowledge of the entire universe (1).....	297
182. A Divine Imam (a.s.) has complete knowledge of the entire universe (2).....	298
183. A source of Imam’s (a.s.) Knowledge of the Unseen	299
184. The Messenger of Allah (s.a.w.a.) taught Ameerul Momineen (a.s.) a thousand chapters of Knowledge	300
185. Sublime Qualities of Divine Imams (a.s.).....	301
186. Angels converse with Imams (a.s.) and their companions	302
187. Signs of true and divine inspiration.....	303
188. An Imam (a.s.) is aware of the celestial world in its entirety.....	304
189. An Imam (a.s.) is aware of the created knowledge of Allah the High.....	305
190. Imam’s (a.s.) eyes are unlike those of ordinary mortals...	307
191. Imam’s (a.s.) knowledge encompasses this world as well as the Hereafter	308
192. The Imams (a.s.) inherit the knowledge of the unseen from the Holy Prophet (s.a.w.a.).....	310
193. Imams (a.s.) know the inner beliefs of every person.....	312
194. Imams (a.s.) know the ultimate fate of every person.....	314
195. A Shia should be concerned about his fate.....	315
196. Imams (a.s.) know everyone without anyone’s introduction.....	317

-
197. Knowledge of the Unseen of Imams (a.s.) is proof of Allah's Divinity..... 319
198. None was given such knowledge which Ameer al-Momineen (a.s.) was given 320
199. "Ask me before you lose me" 322
200. Each of the infallible Imams of the Ahle Bait (a.s.) has knowledge of the unseen..... 323
201. Guidance and lives of Imams (a.s.) and those of their enemies 324
202. Imams (a.s.) are aware of our conversations..... 325
203. Allah grants the knowledge of the unseen to His Proofs (a.s.)..... 326
204. Every truth is from Ahle Bait (a.s.) and every falsehood is from the people 328
205. The Ahle Bait (a.s.) have been given the created knowledge of Allah the Almighty 330
206. The Ahle Bait (a.s.) have the knowledge of the Entire Book..... 331
207. A divinely appointed Imam (a.s.) knows all the languages that people speak..... 333
208. Making Ahle Bait (a.s.) happy and joyous makes one eligible for the Messenger of Allah's (s.a.w.a.) intercession 335
209. Believing Ahle Bait (a.s.) to be the most superior after the Messenger of Allah (s.a.w.a.)..... 337
210. Importance of remembrance and love of Ahle Bait (a.s.). 339
211. One who helps the Ahle Bait (a.s.) helps Allah the High... 341
212. The Messenger of Allah (s.a.w.a.) will compensate the one who helps the Ahle Bait (a.s.) 342
213. Magnitude of the Holy Prophet's (s.a.w.a.) compensation 343

214. Paradise is prohibited for the one who oppresses the Ahle Bait (a.s.)	344
215. Ali Ibn Abi Talib's (a.s.) remembrance is worship	345
216. Rewards for discussing Ali Ibn Abi Talib's (a.s.) excellences and merits	347
217. The opponents could not conceal the excellences of Ali Ibn Abi Talib (a.s.).....	350
218. Reward of Glorifying Imams (a.s.) through poems (1).....	353
219. Reward of Glorifying Imams (a.s.) through poems (2).....	354
220. Whoever thinks that he is like the infallible Imams (a.s.) is a polytheist	356
221. The Messenger of Allah (s.a.w.a.) and Ali Ibn Abi Talib (a.s.) are one.....	358
222. Obedience of Ali (a.s.) is the obedience of the Holy Prophet (s.a.w.a.)	359
223. Whoever denies that Ali (a.s.) is the best of mankind is a disbeliever	360
224. Supplications of Divine Emissaries (a.s.) accepted through intercession of Ahle Bait (a.s.).....	361
225. None has more knowledge of the unseen than the Ahle Bait (a.s.) except Allah the Almighty	365
226. Comprehending the Great Names of Allah is not even for some great companions (1)	367
227. Comprehending the Great Names of Allah is not even for some great companions (2)	369
228. Even those who know the Greatest Name of Allah need the Ahle Bait (a.s.)	371
Bibliography	372

1. The importance of learning traditions of the Ahle Bait (a.s.)

عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع يَقُولُ رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا فَقُلْتُ لَهُ وَ كَيْفَ يُحْيِي أَمْرَكُمْ قَالَ يَتَعَلَّمُ عُلُومَنَا وَ يُعَلِّمُهَا النَّاسَ فَإِنَّ النَّاسَ لَوْ عَلِمُوا مَحَاسِنَ كَلَامِنَا لَاتَّبَعُونَا

Abd al-Salaam Ibn Saaleh al-Harawiyy said: I heard Imam Reza (a.s.) say, “*May Allah have mercy on the person who enlivens our affair (i.e. Wilayat)!*” I asked, “How is your affair enlivened?” He (a.s.) 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. Oyoon al-Akhbaar al-Reza (a.s.), vol. 1, p. 307, H. 69
2. Maani al-Akhbaar, p. 180, H. 1
3. Wasaael al-Shiahh, vol. 27, p. 92, H. 33297
4. Behaar al-Anwaar, vol. 2, p. 30, H. 13

2. True knowledge can be obtained only from the Ahle Bait (a.s.)

قَالَ أَبُو جَعْفَرٍ ع لِسَلْمَةَ بْنِ كُهَيْلٍ وَ الْحَكَمِ بْنِ عُتَيْبَةَ شَرِّقًا وَ غَرِّبًا
فَلَا تَجِدَانِ عِلْمًا صَحِيحًا إِلَّا شَيْئًا خَرَجَ مِنْ عِنْدِنَا أَهْلَ الْبَيْتِ.

Imam Abu Ja'far (al-Baqer) (a.s.) said to Salamah Ibn Kuhail and al-Hakam Ibn Otaibah (two well-known Batris),

“Both of you go East or West, you will not find true knowledge except that which has emanated from us Ahle Bait (a.s.).”

References:

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

Wasaael al-Shiah, vol. 21, p. 477, H. 27632

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

Is guidance possible except from those in whose houses the Revelation has descended

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

Narrator says, "I heard (Imam) Ja'far Ibn Muhammad (a.s.) 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.a.w.a.), act upon it and are guided. They also think that we have Ahle Bait (a.s.) have not taken his (s.a.w.a.) 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:

Basa'at al-Darajaat, vol. 1, p. 12, H. 3

Al-Kaafi, vol. 1, p. 398, H. 1

Mir'at al-Oqool, vol. 4, p. 305, H. 1

Denial of the traditions of Aale Mohammad (a.s.) 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 أَمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ ص فَلَا تَنْتَ لَهُ قُلُوبُكُمْ وَ عَرَفْتُمُوهُ فَأَقْبَلُوهُ وَ مَا أَشْمَزَتْ مِنْهُ قُلُوبُكُمْ وَ أَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ وَ إِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ أَحَدَكُمْ بِشَيْءٍ مِنْهُ لَا يَحْتَمِلُهُ فَيَقُولَ وَ اللَّهُ مَا كَانَ هَذَا وَ اللَّهُ مَا كَانَ هَذَا وَ الْإِنْكَارُ هُوَ الْكُفْرُ.

Imam Abu Ja'far (a.s.) says that the Messenger of Allah (s.a.w.a.) declared, "Verily the traditions of Aale Muhammad (a.s.) 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 hadees from Aale Muhammad (a.s.) 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.s.). Verily, he is destroyed who on hearing such a hadees cannot bear it and says, 'By Allah! This is not the truth, By Allah! This is not the truth.' Denying is disbelief."

References:

Al-Kaafi, vol. 1, p. 401, H. 1

Al-Burhan fee Tafseer al-Quran, vol. 5, p. 858, H. 14089

Behaar al-Anwaar, vol. 2, p. 189, H. 21

The Knowledge of the Holy Quran is only with the Ahle Bait (a.s.)

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 Abdillah (al-Sadeq) (a.s.) 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.s.) due to what Allah has given them of his grace?’”

References:

Basaar al-Darajaat, vol. 1, p. 202, H. 1

Tafseer al-Ayyashi, vol. 1, p. 247, H. 155

Al-Kaafi, vol. 1, p. 186, H. 6

Tehzeeb al-Ahkam, vol. 4, p. 132, H. 1

Manaqeb of Ibn Shahr Ashoub, vol. 1, p. 286

Al-Burhan fee Tafseer al-Quran, vol. 1, p. 45

Behaar al-Anwaar, vol. 23, p. 194, H. 20

The Infallible Imams (a.s.) are the inheritors of the Holy Quran

دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا مُحَمَّدٍ عَنِ قَوْلِ اللَّهِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُدْنِ اللَّهُ فَقَالَ كُلُّهُمْ مِنْ آلِ مُحَمَّدٍ الظَّالِمُ لِنَفْسِهِ الَّذِي لَا يُؤْرَثُ بِالْإِمَامِ قَالَ فَدَمَعَتْ عَيْنِي وَجَعَلْتُ أَفْكُرُ فِي نَفْسِي فِي عِظَمِ مَا أُعْطِيَ آلَ مُحَمَّدٍ عَلَى مُحَمَّدٍ وَآلِهِ السَّلَامُ فَنَظَرَ إِلَيَّ أَبُو مُحَمَّدٍ فَقَالَ الْأَمْرُ أَعْظَمُ مِمَّا حَدَّثْتَنِيكَ نَفْسُكَ مِنْ عِظَمِ شَأْنِ آلِ مُحَمَّدٍ فَاحْمَدِ اللَّهَ فَقَدْ جُعِلَتْ مُتَمَسِّكًا بِحَبْلِهِمْ تُدْعَى يَوْمَ الْقِيَامَةِ بِهِمْ إِذَا دُعِيَ كُلُّ أَنَسٍ بِإِمَامِهِمْ فَأَبْشِرْ يَا أَبَا هَاشِمٍ فَإِنَّكَ عَلَى خَيْرٍ.

Dawood Ibn al-Hashim al-Ja'fari recounts, "I asked Imam Abu Muhammad (al-Askari a.s.) 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 Faatir (35): Verse 32). He (a.s.) 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.s.) 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:

Kashful Ghummah, vol. 2, p. 419

Madinatul Ma'ajiz, vol. 7, p. 635, H. 2619

Behaar al-Anwaar, vol. 23, p. 218, H. 18

The reward of Prophethood is the love of his Ahle Bait (a.s.)

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

Sallaam Ibn al-Mustaneer said: I asked Imam Abu Ja'far (al-Baqer) (a.s.) 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.s.) replied,

“By Allah! It is compulsory from Allah upon the people (to reward) Muhammad (s.a.w.a.) (for his efforts in Prophethood) concerning his Ahle Bait (a.s.) (i.e. to love them).”

References:

Al-Mahaasin, vol. 1, p. 144, H. 46, Chapter 13

Behaar al-Anwaar, vol. 23, p. 239, H. 7

Not referring to the Divine Proof (a.s.) is tantamount to polytheism

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

The narrator (Ameerah) says that I heard Imam Abu Abdillah (al-Sadeq a.s.) say: *“People have been ordered to gain our recognition, refer to us and submit unto us.”* Then, he (a.s.) 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:

Al-Kaafi, vol. 2, p. 398, H. 5

Wasaael al-Shiah, vol. 27, p. 68, H. 33221

Mir'aat al-Oqool, vol. 11, p. 177, H. 5

Speak the truth even if it is bitter

وَ فِي خَبْرٍ آخَرَ عَنْ أَبِي دَرٍّ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِفِي الْحَقَّ وَ إِن كَانَ مُرًّا.

The Messenger of Allah (s.a.w.a.) said to Abuzar al-Ghaffaari (a.r.),

“Speak the truth even if it is bitter.”

References:

Maani al-Akhbaar, p. 335, H. 1

Amaali, p. 541, H. 1163

Wasaael al-Shiah, vol. 15, p. 290, H. 20541

Al-Burhan fee Tafseer al-Quran, vol. 5, p. 640, H. 11554

Behaar al-Anwaar, vol. 67, p. 107

Speak the truth even if you perish in it

وَ قَالَ أَبُو الْحَسَنِ الْمَاضِي ع قُلِ الْحَقَّ وَ إِنْ كَانَ فِيهِ هَلَاكُكَ
فَإِنَّ فِيهِ نَجَاتَكَ وَ دَعِ الْبَاطِلَ وَ إِنْ كَانَ فِيهِ نَجَاتُكَ فَإِنَّ فِيهِ
هَلَاكُكَ

Abu al-Hasan al-Maazi (Imam Kazem a.s.) 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:

Tohaf al-Uqool, p. 407

Al Ikhtesaas, p. 32

Behaar al-Anwaar, vol. 2, p. 79, H. 71

Submission to the Divine Proof (a.s.) is Submission to Allah the Almighty!

عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ عِنْدَنَا
رَجُلًا يُقَالُ لَهُ كَلَيْبٌ فَلَا يَجِيءُ عَنْكُمْ شَيْءٌ إِلَّا قَالَ أَنَا أَسْلَمْتُ
فَسَمَّيْنَاهُ كَلَيْبَ تَسْلِيمٍ قَالَ فَتَرَحَّمْ عَلَيْهِ ثُمَّ قَالَ أَ تَدْرُونَ مَا التَّسْلِيمُ
فَسَكَتْنَا فَقَالَ هُوَ وَ اللَّهُ الْإِحْبَاتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- الَّذِينَ آمَنُوا
وَ عَمِلُوا الصَّالِحَاتِ وَ أَحْبَبُوا إِلَى رَبِّهِمْ.

The narrator says, "I said to Imam Abu Abdillah (al-Sadeq) (a.s.), '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.s.) invoked Allah's mercy upon him and asked, 'Do you know what is submission?' So we became silent. Then he (a.s.) 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:

Tafseer al-Ayyashi, vol. 2, p. 143, H. 15

Al-Kaafi, vol. 1, p. 391

Al-Burhan fee Tafseer al-Quran, vol. 3, p. 98, H. 5070

Mir'aat al-Oqool, vol. 4, p. 280, H. 3

Tafseer Noor al-Saqlain, vol. 2, p. 348

Our belief is same as that of Ahle Bait (a.s.) at all times

عَنْ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ
يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمَلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلْ الْقَوْلَ مِنِّي فِي
جَمِيعِ الْأَشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ فِيمَا أَسْرُوا وَ مَا أَعْلَنُوا وَ فِيمَا
بَلَّغَنِي عَنْهُمْ وَ فِيمَا لَمْ يَبْلُغَنِي.

Yahya Ibn Zakariyyaa al-Ansari reports, "I heard Imam Abu Abdillah (al-Sadeq a.s.) 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.a.w.a.) 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:

Al-Kaafi, vol. 1, p. 391, H. 6, Chapter of Submission and the Excellence of those Who Submit

Al-Burhan fee Tafseer al-Quran, vol. 5, p. 864, H. 12121

Mir'aat al-Oqool, vol. 4, pp. 282-283, H. 6

The Shiahs follow the path of the Ahle Bait (a.s.) which is the path of the Holy Quran and the Sunnah

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

The narrator (Habeeb) says, "I heard Imam Abu Abdillah al-Sadeq (a.s.) say,

'By Allah! None from the people is dearer to me than you (Shiahs) 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 (Shiahs) have taken an affair which has roots (in Quran and Sunnah).'"

References:

Al-Mahaasin, vol. 1, p. 156, H. 87

Al-Kaafi, vol. 8, p. 146, H. 121

Wasaael al-Shiah, vol. 27, p. 50, H. 33181

Behaar al-Anwaar, vol. 65, p. 90, H. 23

The Shiahs follow the view of the Ahle Bait (a.s.) 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 (Mufazzal Ibn Qais) says, "I said to Imam Abu Abdillah (a.s.) that our friends (Shiahs) differ on an issue so I say to them that my view in it is the view of Ja'far Ibn Muhammad (a.s.)." He (a.s.) retorted,

"Jibraeel descended with this only."

References:

Rejaal al-Kashi, vol.2, p. 466, H. 323

Wasaael al-Shiah, vol. 27, p. 161, H. 33489

Behaar al-Anwaar, vol. 2, p. 241, H. 34

Allah has not emphasized on anything as much as Imamat

عَلِيٌّ عَنْ أَخِيهِ مُوسَى ع قَالَ: كَانَ يَقُولُ قَبْلَ أَنْ يُؤَخَذَ بِسِنَّةٍ إِذَا
اجْتَمَعَ عِنْدَهُ أَهْلُ بَيْتِهِ مَا وَكَّدَ اللَّهُ عَلَى الْعِبَادِ فِي شَيْءٍ مَا وَكَّدَ
عَلَيْهِمْ بِالْإِقْرَارِ بِالْإِمَامَةِ وَ مَا جَحَدَ الْعِبَادُ شَيْئًا مَا جَحَدُوا هَا.

Ali Ibn Ja'far al-Sadeq (a.s.) reports from his brother (Imam) Moosa (al-Kazim) (a.s.) who used to say a year before his death when his family members gathered around him (a.s.),

“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:

Qurb al-Asnaad, p. 300 H. 1181

Behaar al-Anwaar, vol. 23, p. 69, H. 5

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 وَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ الْعَمَلَ بِالْفَرَائِضِ الَّتِي فَرَضَهَا اللَّهُ عَلَى حُدُودِهَا مَعَ مَعْرِفَةٍ مَنْ دَعَا إِلَيْهِ وَمَنْ أَطَاعَ حَرَّمَ الْحَرَامَ ظَاهِرَهُ وَ بَاطِنَهُ وَ صَلَّى وَ صَامَ وَ حَجَّ وَ اعْتَمَرَ وَ عَظَّمَ حُرْمَاتِ اللَّهِ كُلَّهَا وَ لَمْ يَدْعُ مِنْهَا شَيْئًا وَ عَمِلَ بِالْبِرِّ كُلِّهِ وَ مَكَارِمِ الْأَخْلَاقِ كُلِّهَا وَ تَجَنَّبَ سَيِّئَهَا وَ مَنْ زَعَمَ أَنَّهُ يُجِلُّ الْحَلَالَ وَ يُحَرِّمُ الْحَرَامَ بِغَيْرِ مَعْرِفَةِ النَّبِيِّ ص لَمْ يُجِلِّ لِلَّهِ حَلَالًا وَ لَمْ يُحَرِّمْ لَهُ حَرَامًا وَ إِنْ مَنْ صَلَّى وَ زَكَّى وَ حَجَّ وَ اعْتَمَرَ وَ فَعَلَ ذَلِكَ كُلَّهُ بِغَيْرِ مَعْرِفَةٍ مَنْ افْتَرَضَ اللَّهُ عَلَيْهِ طَاعَتَهُ فَلَمْ يَفْعَلْ شَيْئًا مِنْ ذَلِكَ لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يُزَكِّ وَ لَمْ يَحُجَّ وَ لَمْ يَعْتَمِرْ وَ لَمْ يَغْتَسِلْ مِنَ الْجَنَابَةِ وَ لَمْ يَتَطَهَّرْ وَ لَمْ يُحَرِّمْ لِلَّهِ حَلَالًا وَ لَيْسَ لَهُ صَلَاةٌ وَ إِنْ رَكَعَ وَ إِنْ سَجَدَ وَ لَا لَهُ زَكَاةٌ وَ لَا حَجٌّ وَ إِنَّمَا ذَلِكَ كُلُّهُ يَكُونُ بِمَعْرِفَةِ رَجُلٍ مَنِ اللَّهُ تَعَالَى عَلَى خَلْفِهِ 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 فَاَعْمَلْ لِنَفْسِكَ مَا شِئْتَ مِنَ الطَّاعَةِ قَلَّ أَوْ كَثُرَ فَإِنَّهُ مَقْبُولٌ مِنْكَ

Imam Ja'far Sadeq (a.s.) in a letter to Mufazzal bin Umar wrote:

"If a man prays namaz, 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 namaaz can never be namaaz 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:

Elal al-Sharaae, vol. 1, p. 250, H. 7

Wasaael al-Shiah, vol. 1, p. 124, H. 314

Behaar al-Anwaar, vol. 27, pp. 175-176, H. 61

The desire of Allah the Almighty

حَدَّثَنَا الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِيِّ (رَحِمَهُ اللَّهُ)، قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الصَّلْتِ الْأَهْوَازِيِّ، قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْحَافِظِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَيْسَى بْنِ هَارُونَ بْنِ سَلَامِ الضَّرِيرِ أَبُو بَكْرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكْرِيَّا الْمَكِّيُّ، قَالَ: حَدَّثَنِي كَثِيرُ بْنُ طَارِقٍ، مِنْ وُلْدِ قَنْبَرِ مَوْلَى عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ)، قَالَ: حَدَّثَنِي زَيْدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فِي جَارِسُوجٍ 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 لِلنَّقَّاشِ، لِيَنْقُشَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَأَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَأَعْطَاهُ النَّقَّاشَ، وَ قَالَ لَهُ: انْقُشْ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَنَقَّشَ النَّقَّاشُ، وَ أَخْطَأَتْ يَدُهُ، فَنَقَّشَ عَلَيْهِ: مُحَمَّدُ رَسُولُ اللَّهِ، فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ: مَا فَعَلَ الْخَاتَمُ فَقَالَ: هُوَ ذَا، فَأَخَذَهُ وَ نَظَرَ إِلَى نَفْسِهِ، فَقَالَ: مَا أَمَرْتُكَ بِهَذَا، قَالَ: صَدَقْتِ، وَ لَكِنْ يَدِي أَخْطَأَتْ، فَجَاءَ بِهِ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا نَقَّشَ النَّقَّاشُ مَا أَمَرْتُ بِهِ، ذَكَرَ أَنَّ يَدَهُ أَخْطَأَتْ، فَأَخَذَهُ النَّبِيُّ (عَلَيْهِ السَّلَامُ) وَ نَظَرَ إِلَيْهِ، فَقَالَ: يَا عَلِيُّ، أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، وَ أَنَا مُحَمَّدُ رَسُولُ اللَّهِ، وَ تَخَتَّمُ بِهِ، فَلَمَّا أَصْبَحَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَظَرَ إِلَى خَاتَمِهِ، فَإِذَا تَحْتَهُ مَنْقُوشٌ: عَلِيٌّ وَلِيُّ اللَّهِ، فَتَعَجَّبَ مِنْ ذَلِكَ النَّبِيُّ (عَلَيْهِ السَّلَامُ) فَجَاءَ جَبْرَائِيلُ، فَقَالَ: يَا جَبْرَائِيلُ، كَانَ كَذَا وَ كَذَا. فَقَالَ: يَا مُحَمَّدُ، كَتَبْتَ مَا أَرَدْتُ، وَ كَتَبْنَا مَا أَرَدْنَا.

Shaykh Tusi has, through reliable chains, narrated from Imam Zainul Abideen (a.s.) that one day the Holy Prophet (s.a.w.a.) gave his ring to Ameerul Momineen (a.s.) and said: *Inscribe*

the words: Muhammad bin Abdullah on it. Ali (a.s.) entrusted it to an engraver who inscribed the desired words.

The next day when Ali (a.s.) took back that ring from the engraver he saw that the words ‘Muhammad Rasoolullaah’ were engraved on it. Ali (a.s.) 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.s.) brought that ring back to the Holy Prophet (s.a.w.a.) and told him about the event. The Holy Prophet (s.a.w.a.) wore it and said: *“I am both Muhammad bin Abdullah and Muhammad Rasoolullaah.”* Next morning when it was seen, the words ‘Aliyun Waliyullah’ were also found written thereon. It astonished the Holy Prophet (s.a.w.a.).

Jibraeel (a.s.) came and said that the Almighty Allah says: **“My beloved! You inscribed what you desired and I inscribed what I desired.”**

References:

Amaali, p. 705, H. 1510

Me’ah Manaqeb, p. 49, Manaqeb No. 24

Isbaat al-Hodaat, vol. 1, p. 319, H. 204

Behaar al-Anwaar, vol. 16, pp. 91-92, H. 25

Allah the High loves those who love the Ahle Bait (a.s.)

عَنْ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص قَدْ سَجَدَ خَمْسَ سَجَدَاتٍ بِلَا رُكُوعٍ فَقُلْتُ يَا رَسُولَ اللَّهِ سُجُودٌ بِلَا رُكُوعٍ فَقَالَ ص نَعَمْ أَتَانِي جِبْرَائِيلُ ع فَقَالَ لِي يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ عَلِيًّا فَسَجَدْتُ وَرَفَعْتُ رَأْسِي فَقَالَ لِي إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ فَاطِمَةَ فَسَجَدْتُ وَرَفَعْتُ رَأْسِي فَقَالَ لِي إِنَّ اللَّهَ يُحِبُّ الْحَسَنَ فَسَجَدْتُ وَرَفَعْتُ رَأْسِي فَقَالَ لِي إِنَّ اللَّهَ يُحِبُّ الْحُسَيْنَ فَسَجَدْتُ وَرَفَعْتُ رَأْسِي فَقَالَ لِي إِنَّ اللَّهَ يُحِبُّ مَنْ أَحَبَّهُمْ فَسَجَدْتُ وَرَفَعْتُ رَأْسِي.

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

'Yes. Jibraeel (a.s.) 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 Fatema' 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 Husain' 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:

Al-Durr al-Nazeem, p. 718

Manaqeb of Ibn Shahr Ashoub, vol. 1, p. 286,

Hulyah al-Abraar, vol. 1, p. 337, H. 3

Behaar al-Anwaar, vol. 83, p. 219

Allah has written Aliyyun Waliyyullah across the heavens and the earth

وَرَوَى الْقَاسِمُ بْنُ مُعَاوِيَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هُوَ لَا يَرُؤُونَ حَدِيثًا فِي مِعْرَاجِهِمْ 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 عَزَّ وَجَلَّ جَبْهَتَهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ جَبْرَيْلَ 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 Sadeq (a.s.) – These people narrate a tradition of their version of Me'raj that when Holy Prophet (s.a.w.a.) ascended to the heavens he saw that on the Arsh it was written on it, "There is no god but Allah, Mohammad is the Prophet of Allah, Abu Bakr is the most truthful"

He (a.s.) exclaimed, "Glory be to Allah! They have distorted everything to such an extent, have they distorted even this?"

I said, 'Yes'.

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

When Allah created Israafeel, 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 Jibraeel, 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:

Al-Ehtejaaj, vol. 1, p. 158

Madinah al-Ma'ajiz, vol. 2, p. 375, H. 612

Recognition of the Divine Proof (a.s.) 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 جَاهِلِيَّةً كُفْرٍ
وَنِفَاقٍ وَضَلَالٍ.

Al-Haarith Ibn al-Mughirah reports, "I asked Imam Abu Abdillah (al-Sadeq a.s.) did the Messenger of Allah (s.a.w.a.) say, 'Whoever dies without recognizing his Imam has died the death of ignorance'? He (a.s.) said,

'Yes [(he s.a.w.a.) did say that] (the one who dies without the recognizing his Imam has died the death of) ignorance of disbelief, hypocrisy and deviation'."

References:

Al-Kaafi, vol. 1, p. 377, H. 3

Behaar al-Anwaar, vol. 8, p. 364, H. 39

People have value only when they follow the Divine Proof (a.s.)

عَنْ جَمِيلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَغْدُو النَّاسُ عَلَيَّ
ثَلَاثَةَ صُنُوفٍ عَالِمٍ وَ مُتَعَلِّمٍ وَ غُنَاءٍ فَنَحْنُ الْعُلَمَاءُ وَ شِيعَتُنَا
الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ غُنَاءٌ.

The narrator (Jameel) said: I heard Imam Abu Abdillah al-Sadeq (a.s.) say,

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

References:

Basaaer al-Darajaat, vol. 1, p. 8, H. 1

Al-Kaafi, vol. 1, p. 34, H. 4

Al Khesaal, vol. 1, p. 123, H. 115

Wasaael al-Shiah, vol. 27, p. 18, H. 33094

Behaar al-Anwaar, vol. 1, p. 194, H. 8

**Ameerul Momineen Ali Ibn Abi Talib (a.s.)
is the foundation of religion and his
followers are the handsome ones**

قَالَ يَا عَلِيُّ أَنْتَ أَصْلُ الدِّينِ وَ مَنَارُ الْإِيمَانِ وَ غَايَةُ الْهُدَى وَ
قَائِدُ الْعُرِّ الْمُحَجَّلِينَ أَشْهَدُ بِذَلِكَ

The Messenger of Allah (s.a.w.a.) 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:

Basaaer al-Darajaat, vol. 1, p. 31, H. 8, Ch. 13

Al-Burhan fee Tafseer al-Quran, vol. 3, p. 230, H. 5452

Behaar al-Anwaar, vol. 23, p. 3, H. 2

The Infallible Imams (a.s.) are the truthful ones

عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ الرَّضَا عَ عَنْ قَوْلِ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ قَالَ الصَّادِقُونَ الْأَيُّمَّةُ الصِّدِّيقُونَ بِطَاعَتِهِمْ.

The narrator (Ahmad Ibn Muhammad) reports, "I asked Imam al-Reza (a.s.) about the word of Allah the High, '**O you who believe! Fear Allah and be with the truthful ones**'. He (a.s.) replied,

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

References:

Basaaer al-Darajaat, vol. 1, p. 31, H. 2

Behaar al-Anwaar, vol. 24, p. 31, H. 5

The Imams of Guidance and the Imams of Deviation

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

Imam Sadeq (a.s.) informs,

"I read in the book of the father of Imams (Ali a.s.), '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:

Basaar al-Darajaat, vol. 1, p. 32, H. 1

Behaar al-Anwaar, vol. 24, p. 156, H. 14

The indecencies forbidden by Allah in the Holy Quran are the Imams of Deviation

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

Muhammad Ibn Mansoor reports, "I asked Abd Saleh (Imam Kazim a.s.) 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.s.) replied,

'For the Quran, there is an apparent and a concealed. Then whatever Allah has prohibited in the Quran, 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:

Basaaer al-Darajaat, vol. 1, p. 33, H. 2

Al-Kaafi, vol. 1, p. 374, H. 10

Wasaael al-Shiah, vol. 25, p. 10, H. 31000

Al-Burhan fee Tafseer al-Quran, vol. 2, p. 539, H. 3868

Behaar al-Anwaar, vol. 24, p. 301, H. 7

The Great Kingdom is the Wilaayah of the Ahle Bait (a.s.)

عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى
فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا
فَجَعَلْنَا مِنْهُمْ الرُّسُلَ وَ الْأَنْبِيَاءَ وَ الْأَئِمَّةَ فَكَيْفَ يَقْرُونَ فِي آلِ
إِبْرَاهِيمَ وَ يُنْكِرُونَ فِي آلِ مُحَمَّدٍ ص قُلْتُ فَمَا مَعْنَى قَوْلِهِ وَ
آتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ الْمَلِكُ الْعَظِيمُ أَنْ جَعَلَ فِيهِمْ أئِمَّةً مَنْ
أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ فَهُوَ الْمَلِكُ الْعَظِيمُ.

The narrator (Buraid al-Ijliyy) asked Imam Muhammad al-Baqer (a.s.) about the word of Allah - Blessed and High be He - **“Then indeed We gave the progeny of Ibraheem the Book and Wisdom and We gave them a great kingdom”**. He (a.s.) replied, *“He appointed from them the Messengers, the Prophets and the Imams (a.s.). So, how they acknowledge the progeny of Ibraheem (a.s.) but deny the offspring of Muhammad (s.a.w.a.)?”* I asked, *“(What is the meaning of) and We gave them a great kingdom?”* He (a.s.) 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 wilaayat).”

References:

Basaaer al-Darajaat, vol. 1, p. 36, H. 6

Al-Kaafi, vol. 1, p. 207, H. 2

Al-Burhan fee Tafseer al-Quran, vol. 2, p. 93, H. 2427

Behaar al-Anwaar, vol. 23, p. 287, H. 10

The Ahle Bait(a.s.) 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 تُسْئَلُونَ قَالَ رَسُولُ اللَّهِ ص وَ أَهْلُ بَيْتِهِ الْمَسْئُولُونَ وَ
هُمُ أَوْلُو الذِّكْرِ.

Imam al-Sadeq (a.s.) 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 Zukhruf (43): Verse 44) that

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

References:

Basaaer al-Darajaat, vol. 1, p. 37, H. 2

Wasaael al-Shiah, vol. 27, p. 62, H. 33203

Behaar al-Anwaar, vol. 23, p. 176, H. 10

To Raise anyone to the status of Imamat is Polytheism

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

Imam Baqer (a.s.) 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:

Al-Kaafi, vol. 1, p. 437, H. 7

Amaali, p. 487, H. 1067

Wasaael al-Shiah, vol. 28, p. 353, H. 34951

Behaar al-Anwaar, vol. 32, p. 324, H. 300

Rejection of the Divine Proof(a.s.) is Polytheism

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

Sama'ah Ibn Mehraan reports, "I asked (Imam) Abu Abdillah (al-Sadeq a.s.) about the word of Allah, '**...then he must perform righteous action and not associate anybody in the worship of his Lord** (Surah Kahf (18): Verse 110)'. He (a.s.) informed,

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

References:

Tafseer al-Ayyashi, vol. 2, p. 353, H. 97

Al-Burhan fee Tafseer al-Quran, vol. 3, p. 691, H. 6828

Behaar al-Anwaar, vol. 36, p. 106, H. 54

Allah shall not speak to those who deny the Divine Proofs (a.s.)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَائِ عَنِ 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 مَنِ ادَّعَى إِمَامَةً مِنَ اللَّهِ لَيْسَتْ لَهُ وَ مَنْ جَحَدَ إِمَامًا مِنَ اللَّهِ
وَ مَنْ رَعَمَ أَنَّ لَهُمَا فِي الْإِسْلَامِ نَصِيبًا.

Ibn Abi Yaafoor reports, "I heard Imam Abu Abdillah [al-Sadeq] (a.s.) 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:

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

Al-Kaafi, vol. 1, p. 373, H. 4

Wasaael al-Shiah, vol. 28, p. 349, H. 34937

Al-Burhan fee Tafseer al-Quran, vol. 1, p. 643, H. 1753

Behaar al-Anwaar, vol. 7, p. 212, H. 114

Those who oppose the Divine Proofs (a.s.) 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 Abdillah (al-Sadeq a.s.) 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:

Al-Kaafi, vol. 1, p. 373, H. 6

Al-Ghaibah, p. 130, H. 8

Behaar al-Anwaar, vol. 23, p. 78, H. 11

Both the false claimant of Imamatus 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 فَنَمَسْكُمُ النَّارُ وَالظُّلْمُ هُوَ وَضَعُ الشَّيْءِ فِي غَيْرِ مَوْضِعِهِ
فَمَنْ ادَّعَى الْإِمَامَةَ وَ لَيْسَ بِإِمَامٍ فَهُوَ الظَّالِمُ الْمَلْعُونُ وَمَنْ
وَضَعَ الْإِمَامَةَ فِي غَيْرِ أَهْلِهَا فَهُوَ الظَّالِمُ الْمَلْعُونُ.

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..." and He - Mighty and Majestic be He - said, "And do not incline to those who are unjust, lest the fire touch you..." And injustice means to put a thing in its inappropriate place. Thus, whoever claims Imamatus 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:

Al-E'teqadaat, p. 103

Behaar al-Anwaar, vol. 27, p. 61, H. 21

Denial of the Divine Proofs (a.s.) is Denial of Allah the Almighty

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَمَرَ النَّاسُ بِمَعْرِفَتِنَا وَ
الرَّيِّدِ إِلَيْنَا وَ التَّسْلِيمِ 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 Sadeq (a.s.) 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:

Al-Kaafi, vol. 2, p. 398, H. 5

Wasaael al-Shiah, vol. 27, p. 68, H. 33221

Mir'aat al-Oqool, vol. 11, p. 177, H. 5

Those who deny the Divine Proofs (a.s.) have entered the darkness of disbelief

عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي أَخَالِطُ النَّاسَ فَيَكْتُمُونَ عَجَبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فَلَانًا وَ فَلَانًا لَهُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ لَا الصِّدْقُ قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ عَ جَالِسًا وَ أَقْبَلَ عَلَيَّ كَالْمُعْضَبِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ بِوِلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَنَبَ عَلَيَّ مَنْ دَانَ بِوِلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قُلْتُ لَا دِينَ لِأَوْلِيَاكَ وَ لَا عَنَبَ عَلَيَّ هُوَ لَأَيُّ ثُمَّ قَالَ أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ مَنْ ظَلَمَاتِ الدُّنُوبِ إِلَى نُورِ التَّوْبَةِ أَوْ الْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قَالَ وَ الَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ فَأَيُّ نُورٍ يَكُونُ لِلْكَافِرِ فَيَخْرُجُ مِنْهُ إِنَّمَا عَنَى بِهِذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا تَوَلَّوْا كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ حَرَجُوا بِوِلَايَتِهِمْ إِيَّاهُمْ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفْرِ فَقَالَ أَوْلِيَاكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Ibn Abi Ya'foor said: Once I said to Abu Abd Allah (a.s.) '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.s.) 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.s.) said, ‘That is correct. Those have no religion and these face no destruction.’ Then the Imam (a.s.) 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.s.) 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:

Al-Kaafi, vol. 1, pp. 375-376, H. 3

Al-Ghaibah, pp. 133-134, H. 14

Al-Burhan fee Tafseer al-Quran, vol. 1, p. 522, H. 1405

Mir’aat al-Oqool, vol. 4, pp. 215-217, H. 3

Behaar al-Anwaar, vol. 23, pp. 322-323, H. 39

Tafseer Noor al-Saqlain, vol. 1, p. 266, H. 1070

There can be no Wilaayah without Bara'aah

و رُوِيَ عَنِ الرَّضَا ع أَنَّهُ قَالَ: كَمَالَ الدِّينِ وَلَا يَتَنَا وَ الْبِرَاءَةُ
مِنْ عَدُوِّنَا ثُمَّ قَالَ الصَّفْوَانِيُّ وَ اعْلَمْ أَنَّهُ لَا يَتِمُّ الْوَلَايَةُ وَ لَا
تُخْلَصُ الْمَحَبَّةُ وَ لَا تَنْبُتُ الْمَوَدَّةُ لِإِلِّ مُحَمَّدٍ إِلَّا بِالْبِرَاءَةِ مِنْ
عَدُوِّهِمْ قَرِيبًا كَانَ أَوْ بَعِيدًا فَلَا تَأْخُذُكَ بِهِ رَأْفَةٌ إِنْ لَمْ يَكُنْ
جَلًّا يَقُولُ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ
عَشِيرَتَهُمْ الْآيَةَ.

It is narrated from Imam Reza (a.s.) that he (a.s.) 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.a.w.a.) 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;... till the end of the verse**'. (Surah Mujaadilah (58): Verse 22)

References

Al-Saraaer al-Haavi, vol. 3, p. 640

Behaar al-Anwaar, vol. 27, p. 58, H. 19

He lies who claims to love the Ahle Bait (a.s.) but does not express hatred towards their enemies

وَ قِيلَ لِلصَّادِقِ ع إِنَّ فُلَانًا يُوَالِيكُمُ إِلَّا أَنَّهُ يَضْعُفُ عَنِ الْبِرَاءَةِ
مِنْ عَدُوِّكُمْ قَالَ هَيْهَاتَ كَذَبَ مَنْ ادَّعَى مَحَبَّتَنَا وَ لَمْ يَتَّبِرْ أُمَّنْ
عَدُوَّنَا

It was said to Imam Sadeq (a.s.), “So and so person expresses his love for you (Ahle Bait a.s.) but weakens in expressing his enmity against your enemy.” Imam (a.s.) retorted,

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

References:

Al-Saraaer al-Haavi, vol. 3, p. 640

Behaar al-Anwaar, vol. 27, p. 58, H. 18

Who are the Batris?

عَنْ سَدِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ وَ مَعِيَ سَلْمَةُ بِنُ كُهَيْلٍ وَ أَبُو الْمُقْدَامِ ثَابِتُ الْحَدَّادُ وَ سَالِمُ بْنُ أَبِي حَفْصَةَ وَ كَثِيرُ النَّوَاءِ وَ جَمَاعَةٌ مَعَهُمْ وَ عِنْدَ أَبِي جَعْفَرٍ أَخُوهُ زَيْدُ بْنُ عَلِيٍّ فَقَالُوا لِأَبِي جَعْفَرٍ عَ نَتَوَلَّى عَلَيْكَ وَ حَسَنًا وَ حُسَيْنًا وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ قَالَ نَعَمْ قَالُوا نَتَوَلَّى أَبَا بَكْرٍ وَ عُمَرَ وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ قَالَ فَالْتَقَتِ إِلَيْهِمْ زَيْدُ بْنُ عَلِيٍّ وَ قَالَ لَهُمْ أ تَتَبَرَّءُونَ مِنْ فَاطِمَةَ بَتْرْتُمْ أَمْرًا بَتْرَكُمُ اللَّهُ فَيَوْمِئِذٍ سُمُوا الْبُتْرِيَّةَ.

Sudair reports, "I went to Abu Jafar, Imam al-Baqer (a.s) and with me were Salamah Ibn Kohail, Abu al-Miqdaam Thaabit al-Haddaad, Saalem Ibn Abi Hafsah, Katheer al-Nawwaa and a group of them and with Abu Jafar (a.s.) was his brother Zaid ibne Ali. They said to Abu Jafar (a.s.), "We love Ali, Hasan and Husain and we express our enmity with their enemies." Imam (a.s.) said, "Yes."

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

At this, Zaid ibne Ali turned to them and said: "Are you expressing hatred towards Fatema (a.s.)? You have cut off our affair (Imamate)! May Allah cut you!" From that day, they were called as 'al-Butriyyah'.

References:

Rejaal al-Kashi, p. 236

Man La Yahzoruhual-Faqeeh, vol. 4, p. 544

Behaar al-Anwaar, vol. 37, p. 31

The Batris shall declare war against Imam Mahdi (a.t.f.s.)

رَوَى أَبُو الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ أَنَّهُ قَالَ إِذَا قَامَ الْقَائِمُ ع سَارَ إِلَى الْكُوفَةِ فَيَخْرُجُ مِنْهَا بَضْعَةَ عَشَرَ آلَافَ [أَلْفَ] أَنْفُسٍ يُدْعَوْنَ الْبُثْرِيَّةَ 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-Baqer) (a.s.) said,

*“When the Qaim (a.t.f.s.) rises, he will travel to Kufah where tens of thousands people will come out (against) him; they will be called as **Batris**. They will be well-armed and will say (to him), ‘Return from where you have come because we don’t need the sons of Fatemah (s.a.)’. He (a.t.f.s.) 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:

Kitab al-Irshad, vol. 2, p. 384

E’laam al-Waraa, p. 461

Kashf al-Ghummah, vol. 2, p. 465

Behaar al-Anwaar, vol. 52, p. 338, H. 81

Those who befriend the enemies of the Ahle Bait (a.s.) and make enemies with the lovers of the Ahle Bait (a.s.) 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 عَلَيَّ شَيْعَتِنَا
مِنَ الدَّجَالِ - فَقُلْتُ بِمَاذَا قَالَ بِمُؤَالَاةِ أَعْدَائِنَا وَ مُعَادَاةِ أَوْلِيَانِنَا
إِنَّهُ إِذَا كَانَ كَذَلِكَ اخْتَلَطَ الْحَقُّ بِالْبَاطِلِ وَ اشْتَبَهَ الْأَمْرُ فَلَمْ
يُعْرِفْ مُؤْمِنٌ مِنْ مُنَافِقٍ .

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

“By befriending our enemies and making enemies with our Shiahs. 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:

Sifaat al-Shiah, p. 8, H. 14

Wasaael al-Shiah, vol. 16, p. 179, H. 21289

Behaar al-Anwaar, vol. 72, p. 391, H. 13

Unity can be achieved only through the Imamat of the Ahle Bait (a.s.)

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

وَ طَاعَتْنَا نِظَامًا لِلْمِلَّةِ وَ إِمَامَتْنَا أَمَانًا لِلْفُرْقَةِ

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

References:

Balaaghaat al-Nisaa, p. 28

Al-Ehtejaaj, vol. 1, p. 99,

Behaar al-Anwaar, vol. 29, p. 223 and 241

The Naasebi 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
لَأَنَّكَ لَا تَجِدُ رَجُلًا يَقُولُ أَنَا أُبْغِضُ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَ لَكِنَّ
النَّاصِبَ مَنْ نَصَبَ لَكُمْ وَ هُوَ يَعْلَمُ أَنَّكُمْ تَتَوَلَّوْنَا وَ أَنَّكُمْ مِنْ
شِيعَتِنَا

Imam Sadeq (a.s.) said,

“He is not a Naasebi who bears enmity against us Ahle Bait (a.s.). For, you will certainly not find anyone say, ‘I hate Muhammad and the progeny of Muhammad (s.a.w.a.)’ but a Naasebi is the one who bears enmity against you (Shiahs) knowing that you have accepted our mastership and that you are from our Shiahs.”

References:

Maani al-Akhbaar, p. 365, H. 1

Elal al-Sharaae, vol. 2, p. 601

Wasaael al-Shiah, vol. 9, p. 486, H. 12548

Behaar al-Anwaar, vol. 8, p. 369

Imam (a.t.f.s.) will not spare the Naasebis but will live in peace with the Ahle 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 مَنْزَلُهُ 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 الْحَضِرِ وَ الْمُقِيمِ فِيهِ كَالْمُقِيمِ فِي فُسْطَاطِ
رَسُولِ اللَّهِ ص وَ مَا مِنْ مُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِلَّا وَ قَلْبُهُ يَحْنُ إِلَيْهِ
قُلْتُ جُعِلَتْ فِدَاكَ لَا يَرَالُ الْقَائِمُ فِيهِ أَبَدًا قَالَ نَعَمْ قُلْتُ فَمِنْ بَعْدِهِ
قَالَ هَكَذَا مِنْ بَعْدِهِ إِلَى انْقِضَاءِ الْخَلْقِ قُلْتُ فَمَا يَكُونُ مِنْ أَهْلِ
الدِّمَّةِ عِنْدَهُ- قَالَ يُسَالِمُهُمْ كَمَا سَالَمَهُمْ رَسُولُ اللَّهِ ص وَ يُؤَدُّونَ
الْحِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ قُلْتُ فَمَنْ نَصَبَ لَكُمْ عِدَاوَةً
فَقَالَ لَا يَا بَا مُحَمَّدٍ مَا لِمَنْ خَالَفَنَا فِي دَوْلَتِنَا مِنْ نَصِيبِ إِنْ اللَّهُ
قَدْ أَحَلَّ لَنَا دِمَاءَهُمْ عِنْدَ قِيَامِ قَائِمِنَا فَالْيَوْمَ مُحَرَّمٌ عَلَيْنَا وَ عَلَيْكُمْ
ذَلِكَ فَلَا يَغْرُنَّكَ أَحَدٌ إِذَا قَامَ قَائِمُنَا انْتَقَمَ اللَّهُ وَ لِرَسُولِهِ وَ لَنَا
أَجْمَعِينَ.

Abu Baseer says, "I asked, 'What will happen to the people of Zimmah under him?'

He (a.s.) replied,

'He (a.t.f.s.) will be at peace with them like the Messenger of Allah (s.a.w.a.) made peace with them while they will pay jizyah tax.'

I asked, 'And the one who bears enmity with you (Ahle Bait a.s.) (what about him)?'

He (a.s.) replied,

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

References:

Al-Mazaar al-Kabeer of Ibn Mashhadi (610H), p. 135, H. 7

Behaar al-Anwaar, vol. 52, p. 376, H. 177

The enemy of the Ahle Bait (a.s.) 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 Sadeq (a.s.) said :

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

References:

Eqaab al-A'maal, p. 251, H. 18

The actions of those who hate the Ahle Bait (a.s.) do not reach Allah

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

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

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

References:

Mustadrak al-Wasaael of Syed Husain Noori (1320H), vol. 1, p. 150

Angels cannot get proximity to Allah without cursing the enemies of the Ahle Bait (a.s.)

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 قَدِمَ 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 اللَّهَ
أَعْلَمُ بِهَا، وَ مَا مِنْهُمْ أَحَدٌ إِلَّا وَ يَتَقَرَّبُ كُلَّ يَوْمٍ إِلَى اللَّهِ- بِوَلَايَتِنَا
أَهْلِ الْبَيْتِ وَ يَسْتَغْفِرُ لِمُحِبِّينَا- وَ يَلْعَنُ أَعْدَاءَنَا- وَ يَسْأَلُ اللَّهَ أَنْ
يُرْسِلَ عَلَيْهِمُ الْعَذَابَ إِرْسَالًا

While talking about the multitude of the angels, Imam Jafar al-Sadeq (a.s.) said:

“There is none among them (angels) but that he gets closer to Allah everyday by the mastership of us Ahle-Bait (a.s.), 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:

Basaaer al-Darajaat, vol. 1, p. 69

Tafseer al-Qummi, vol. 2, p. 255

Al-Burhan fee Tafseer al-Quran, vol. 4, p. 747

Behaar al-Anwaar, vol. 65, p. 78, H. 139 narrating from Tafseer Ali Ibn Ibraheem al-Qummi (r.a.), vol. 2, p. 255, Chapter 40 under the verse of Surah al-Momin

A believer can never hate Ameerul Momineen (a.s.) and a hypocrite can never love him

وَ قَالَ ع: لَوْ ضَرَبْتُ حَيْشُومَ الْمُؤْمِنِ بِسَيْفِي هَذَا عَلَى أَنْ
يُبَغِضَنِي مَا أَبْغَضَنِي وَ لَوْ صَبَّتُ الدُّنْيَا بِجَمَاتِهَا عَلَى الْمُنَافِقِ
عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي وَ ذَلِكَ أَنَّهُ قُضِيَ فَأَنْقَضَى عَلَى لِسَانِ
النَّبِيِّ الْأُمِّيِّ ص أَنَّهُ قَالَ يَا عَلِيُّ لَا يُبَغِضُكَ مُؤْمِنٌ وَ لَا يُحِبُّكَ
مُنَافِقٌ

Ameerul Momineen Ali Ibn Abi Talib (a.s.) 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.a.w.a.), ‘O Ali! A believer will not hate you and a hypocrite will never love you.’”

References:

Nahjul Balagha, p. 477 saying no. 65

Mishkatul Anwaar, p. 79

Behaar al-Anwaar, vol. 34, p. 51, H. 21

The opponents of the Ahle Bait (a.s.) shall abide in Hell Fire

عَمْرُو بْنُ ثَابِتٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَ 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
الإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَامًا فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لَوْ
يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ 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
كِرَّةً فَتَتَّبَرَأَ مِنْهُمْ كَمَا تَبَرَّأْنَا مِنْكَ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ
حَسْرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ثُمَّ قَالَ أَبُو جَعْفَرٍ عَ
هُمُ وَ اللَّهُ يَا جَابِرُ أَيْمَةُ الظَّلَمَةِ وَ أَشْيَاعُهُمْ

Jaaber reports, "I asked Imam Abu Ja'far (al-Baqer a.s.) 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.s.) 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). When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. 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 Baqarah (2): Verses 165 -167)

Thereafter, Imam Abu Ja'far (a.s) remarked,

'O Jaabir! By Allah they are the leaders of oppression and their followers.'

References:

Al-Kaafi, vol. 1, p. 374, H. 11

Al Ikhtesaas, p. 334

Al-Burhan fee Tafseer al-Quran, vol. 1, p. 368, H. 750

Behaar al-Anwaar, vol. 31, p. 616, H. 89

Wilaayah of the Ahle Bait (a.s.) is only for the chosen ones whose faith has been tested

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَالَطُوا النَّاسَ مِمَّا يَعْرِفُونَ وَ دَعَوْهُمْ
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 Abdillah al-Sadeq (a.s.) 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:

Basaaer al-Darajaat, vol. 1, p. 26, H. 2

Behaar al-Anwaar, vol. 2, p. 71, H. 30

There is no one more deviated before Allah than the one who rejects the Divine Proof (a.s.)

عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ
جَلَّ وَ مَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ يَعْني مَنْ
يَتَّخِذُ دِينَهُ رَأْيَهُ بِغَيْرِ هُدًى أَيْمَّةٍ مِنْ أَيْمَّةِ الْهُدَى.

Mualla Ibn Khunais reports from Imam Abu Abdillah [al-Sadeq 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:

Basaaer al-Darajaat, vol. 1, p. 13, H. 1

Al-Burhan fee Tafseer al-Quran, vol. 4, p. 271, H. 8137

Behaar al-Anwaar, vol. 2, p. 302, H. 35

Those who do not curse the killers of Imam Husain (a.s.) are the enemies of Allah and His Prophet (s.a.w.a.)

فَقَالَ رَسُولُ اللَّهِ ص ... أَلَا وَ لَعَنَ اللَّهُ قَتْلَةَ الْحُسَيْنِ وَ مُجِبِّيهِمْ وَ نَاصِرِيهِمْ، وَ السَّاكِئِينَ عَنْ لَعْنِهِمْ مِنْ غَيْرِ تَقِيَّةٍ تُسَكِّتُهُمْ. أَلَا وَ صَلَّى اللَّهُ عَلَى الْبَاكِينَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع رَحْمَةً وَ شَفَقَةً، وَ اللَّاعِنِينَ لِأَعْدَائِهِمْ وَ الْمُؤْمِتِّينَ عَلَيْهِمْ غَيْظًا وَ حَنَقًا

The Messenger of Allah (s.a.w.a.) said,

“... May Allah curse the killers of al-Husain (a.s.), 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-Husain Ibn Ali (a.s.) - 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:

Tafseer of Imam Hasan al-Askari (a.s.), p. 369 under Tafseer of Surah Baqarah (2): 86

Al-Burhan fee Tafseer al-Quran, vol. 1, p. 268, H. 543

Behaar al-Anwaar, vol. 44, p. 304, H. 17

Imam Sajjad (a.s.) used to provide food for those who mourned for Imam Husain (a.s.)

لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ لَبِسْنَ نِسَاءَ بَنِي هَاشِمٍ السَّوَادَ وَ
الْمُسُوحَ وَ كُنَّ لَا يَشْتَكِينَ مِنْ حَرٍّ وَ لَا بَرْدٍ وَ كَانَ عَلِيُّ بْنُ
الْحُسَيْنِ عَ يَعْمَلُ لَهُنَّ الطَّعَامَ لِلْمَاتَمِ.

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

References:

Al-Mahaasin, vol. 2, p. 420, H. 195

Wasaael al-Shiah, vol. 2, p. 238, H. 3508

Behaar al-Anwaar, vol. 79, p. 83, H. 24

Imam Sajjad (a.s.) wept for Imam Husain (a.s.) his entire life

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

Imam Ali Ibn al-Husain (a.s.) said,

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

References:

Kaamil al-Ziyaaraat, p. 107, H. 1

Al Khesaal, vol. 1, p. 273, H. 15

Kashful Ghummah, vol. 1, p. 499

Wasaael al-Shiah, vol. 3, p. 280, H. 3655

Behaar al-Anwaar, vol. 12, p. 264, H. 27

All believers weep for Imam Husain (a.s.) when they remember him

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

Imam Sadeq (a.s.) narrates from his forefathers that Imam Husain (a.s.) 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:

Kaamil al-Ziyaaraat, p. 108, H. 3

Amaali, p. 137, H. 7

Isbaat al-Hodaat, vol. 4, p. 49, H. 43

Behaar al-Anwaar, vol. 44, p. 284, H. 19

Prophets and angels request Allah to visit Imam Husain (a.s.) in Karbala

أَبِي عَبْدِ اللَّهِ ع قَالَ... لَيْسَ مِنْ مَلِكٍ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ إِلَّا
وَ هُوَ يَسْأَلُ اللَّهَ أَنْ يَزُورَهُ فَفَوْجٌ يَهْبِطُ وَ فَوْجٌ يَصْعَدُ.

Imam Sadeq (a.s.) says,

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

References:

Kaamil al-Ziyaaraat, p. 112, H. 3

Madinatul Ma’ajiz, vol. 4, p. 204, H. 1225

Behaar al-Anwaar, vol. 98, p. 60, H. 33

Imam Sadeq (a.s.) says: Never abandon the Ziyaarat of Imam Husain (a.s.)

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا مُعَاوِيَةَ لَا تَدَعْ زِيَارَةَ الْحُسَيْنِ ع لِحَوْفٍ- فَإِنَّ مَنْ تَرَكَهُ رَأَى مِنَ الْحَسْرَةِ مَا يَتَمَنَّى أَنْ قَبْرَهُ كَانَ عِنْدَهُ أَمَا تُحِبُّ أَنْ يَرَى اللَّهُ شَخْصَكَ وَسَوَادَكَ فِيمَنْ يَدْعُو لَهُ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْأَيْمَةُ ع- أَمَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَنْقَلِبُ بِالْمَغْفِرَةِ لِمَا مَضَى وَ يُغْفَرَ لَكَ ذُنُوبُ سَبْعِينَ سَنَةً أَمَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَخْرُجُ مِنَ الدُّنْيَا وَ لَيْسَ عَلَيْهِ ذَنْبٌ تَتَّبَعُ [يَتَّبَعُ] بِهِ أَمَا تُحِبُّ أَنْ تَكُونَ عَدَاً مِمَّنْ يُصَافِحُهُ رَسُولُ اللَّهِ ص-

Imam Sadeq (a.s.) advised, “Don’t abandon visiting the grave of Husain (a.s.). Surely, whoever leaves it, will see such regret that he will desire that his (a.s.)’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.a.w.a.), Ali (a.s.), Fatemah (s.a.) and the (infallible) Imams (a.s.) 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.a.w.a.)?”

References:

Kaamil al-Ziyaaraat, p. 117, H. 3

Tehzeeb al-Ahkam, vol. 6, p. 47, H. 103

Wasaael al-Shiah, vol. 14, p. 413, H. 19482

Behaar al-Anwaar, vol. 98, p. 9, H. 31

The reward for remembering Imam Husain (a.s.) when drinking water

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

Dawood al-Raqqi reports, "I was with (Imam) Abu Abdillah (al-Sadeq a.s.) 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.s.) told me. 'O Dawood! May Allah curse the killer of Husain (a.s.). Whenever a person drinks water and remembers Husain (a.s.) and his Ahle Bait (a.s.) 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:

Al-Kaafi, vol. 6, p. 391, H. 6

Kaamil al-Ziyaaraat, p. 106, H. 1

Amaali, p. 142, H. 7

Wasaael al-Shiah, vol. 25, p. 272, H. 31892

Behaar al-Anwaar, vol. 44, p. 303, H. 16

The accursed Shimr (I.a.) acknowledged the position of Imam Husain (a.s.) before killing him (a.s.)

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

References:

Behaar al-Anwaar, vol. 45, p. 56, Chapter 37

Beating of faces and weeping for Imam Husain (a.s.)

حَنَانِ بْنِ سَدِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع 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 حِنْثٌ يَمِينٌ وَ لَا صَلَاةَ لَهُمَا حَتَّى يُكْفِرَا وَ يَتُوبَا مِنْ ذَلِكَ وَ إِذَا خَدَشَتِ الْمَرْأَةُ وَجْهَهَا أَوْ جَرَّتْ شَعْرَهَا أَوْ نَتَفَتْهُ فَفِي جِزِّ الشَّعْرِ عِتْقُ رَقَبَةٍ أَوْ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ إِطْعَامُ سِتِّينَ مَسْكِينًا وَ فِي الْخَدَشِ إِذَا دَمِيَتْ وَ فِي النَّتْفِ كَفَّارَةٌ حِنْثٌ يَمِينٌ وَ لَا شَيْءَ فِي اللَّطْمِ عَلَى الْخُدُودِ سِوَى الْإِسْتِغْفَارِ وَ التَّوْبَةِ وَ قَدْ شَفَقَنَ الْجُبُوبَ وَ لَطَمَنَ الْخُدُودَ الْفَاطِمِيَّاتُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ عَلَى مِثْلِهِ تُلَطَّمُ الْخُدُودُ وَ تُشَقُّ الْجُبُوبُ.

Hanaan Ibn Sadeer reports that I asked Imam Sadeq (a.s.) about a man who tore his clothes on the death of his father or mother or brother or any close relative. He (a.s.) replied, *“There is no harm in tearing the clothes. Indeed, Moosa (a.s.) had torn his clothes on the death of his brother Haroon (a.s.). The daughters of Fatema (s.a.) tore their clothes and beat/scratched their faces on the death of Husain Ibn Ali (a.s.). And for the likes of him (viz. Husain a.s.), faces are beaten and clothes are torn.”*

References:

Tehzeeb al-Ahkam, vol. 8, p. 345, H. 1407

Malaaz al-Akhyaar fee Fahm Tehzeeb al-Akhbaar, vol. 14, p. 113, H. 23

Necessity of Imamate

وَرَوَى أَبُو الْقَاسِمِ الْحَسَنِيُّ فِي شَوَاهِدِ التَّنْزِيلِ بِالإِسْنَادِ عَنْ
 إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظُهَيْرٍ عَنْ أَبِيهِ عَنْ حَكَمِ بْنِ جُبَيْرٍ عَنْ
 أَبِي بُرْدَةَ الأَسْلَمِيِّ قَالَ دَعَا رَسُولُ اللَّهِ ﷺ بِالطَّهُورِ وَ عِنْدَهُ
 عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِ عَلِيٍّ بَعْدَ مَا تَطَهَّرَ
 فَأَلْزَقَهَا بِصَدْرِهِ ثُمَّ قَالَ إِنَّمَا أَنْتَ مُنْذِرٌ ثُمَّ رَدَّهَا إِلَى صَدْرِ عَلِيٍّ
 ثُمَّ قَالَ وَ لِكُلِّ قَوْمٍ هَادٍ ثُمَّ قَالَ إِنَّكَ مَنَارَةٌ الأَنَامِ وَ رَايَةُ الأُهدَى وَ
 أَمِيرُ الأُفْرَى أَشْهَدُ عَلَى ذَلِكَ أَنَّكَ كَذَلِكَ

Abu Burdah al-Aslami reports, “The Messenger of Allah (s.a.w.a.) called for water for ablution (*wudhu*) while Ali Ibn Abi Talib (a.s.) was with him. The Messenger of Allah (s.a.w.a.) took the hand of Ali (a.s.) after performing the ablution, pressed it against his chest and said, ‘*You are the warner.*’ Then, he (s.a.w.a.) pressed it against the chest of Ali (a.s.) and said, ‘*And for every nation there is a guide.*’ Thereafter, he (s.a.w.a.) 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:

Behaar al-Anwaar, vol. 23, p. 2

Shawaahed al-Tanzeel of al-Haakim al-Haskaani

Ahle Bait (a.s.) are the Imams of the Muslims and the Divine Proofs

الْأَعْمَشُ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ نَحْنُ أَيْمَةُ الْمُسْلِمِينَ وَحُجَجُ اللَّهِ عَلَى الْعَالَمِينَ وَ سَادَةُ الْمُؤْمِنِينَ وَ قَادَةُ الْعُرَى الْمُحَجَّلِينَ وَ مَوَالِي الْمُؤْمِنِينَ وَ نَحْنُ أَمَانُ أَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ وَ نَحْنُ الَّذِينَ بِنَا يُمَسِّكُ اللَّهُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِنَا يُمَسِّكُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا وَ بِنَا يُنَزِّلُ الْعَيْثَ وَ بِنَا يُنْشِرُ الرَّحْمَةَ وَ يُخْرِجُ بَرَكَاتِ الْأَرْضِ وَ لَوْ لَا مَا فِي الْأَرْضِ مِنَّا لَسَاخَتْ بِأَهْلِهَا ثُمَّ قَالَ وَ لَمْ تَخُلْ الْأَرْضُ مُنْذُ خَلَقَ اللَّهُ آدَمَ مِنْ حُجَّةٍ بِهِ فِيهَا ظَاهِرٍ مَشْهُورٍ أَوْ غَائِبٍ مَسْتُورٍ وَ لَا تَخْلُو إِلَيَّ أَنْ تَقُومَ السَّاعَةُ مِنْ حُجَّةِ اللَّهِ فِيهَا وَ لَوْ لَا ذَلِكَ لَمْ يُعْبِدِ اللَّهُ قَالَ سُلَيْمَانُ فَقُلْتُ لِلصَّادِقِ فَكَيْفَ يَنْتَفِعُ النَّاسُ بِالْحُجَّةِ الْعَائِبِ الْمَسْتُورِ قَالَ كَمَا يَنْتَفِعُونَ بِالسَّمْسِ إِذَا سَتَرَهَا السَّحَابُ

Sulaiman Ibn A'mash reports that Imam Sadeq (a.s.) narrates from his father who reports from his father Imam Ali Ibn al-Husain (a.s.), "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.s.) continues, “Since Allah has created Adam (a.s.), 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.”

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

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

Note:

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

References:

Behaar al-Anwaar, vol. 23, pp. 5 & 6, H. 10

Kamaal al-Deen, vol. 1, p. 207, H. 22, Chapter 21

Debate between Hesham Ibn al-Hakam (r.a.) with Amr Ibn Ubaid al-Motazeli in Basrah: Necessity of Divine Proof

3- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنِ
يُونُسَ بْنِ يَعْقُوبَ قَالَ كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ 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 يَا هِشَامُ أَلَا تُخْبِرُنِي كَيْفَ صَنَعْتَ بَعْمُرُو بْنِ عُبَيْدٍ
وَ كَيْفَ سَأَلْتَهُ فَقَالَ هِشَامُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجَلْتُكَ وَ
اسْتَحْيَيْتُكَ وَ لَا يَعْمَلُ لِسَانِي بَيْنَ يَدَيْكَ فَقَالَ أَبُو عَبْدِ اللَّهِ إِذَا
أَمَرْتُكُمْ بِشَيْءٍ فَأَفْعَلُوا قَالَ هِشَامُ بَلَّغْنِي مَا كَانَ فِيهِ عَمْرُو بْنُ
عُبَيْدٍ وَ جُلُوسُهُ فِي مَسْجِدِ الْبَصْرَةِ فَعَظَّمُ ذَلِكَ عَلَيَّ فَخَرَجْتُ
إِلَيْهِ وَ دَخَلْتُ الْبَصْرَةَ يَوْمَ الْجُمُعَةِ فَاتَيْتُ مَسْجِدَ الْبَصْرَةِ فَإِذَا أَنَا
بِحَلَقَةٍ كَبِيرَةٍ فِيهَا عَمْرُو بْنُ عُبَيْدٍ وَ عَلَيْهِ شِمْلَةٌ سَوْدَاءُ مُتَزَرًّا
بِهَا مِنْ صُوفٍ وَ شِمْلَةٌ مُرْتَدِيًّا بِهَا وَ النَّاسُ يَسْأَلُونَهُ فَاسْتَفْرَجْتُ
النَّاسَ فَأَفْرَجُوا لِي ثُمَّ قَعَدْتُ فِي آخِرِ الْقَوْمِ عَلَى رُكْبَتَيْي ثُمَّ قُلْتُ
أَيُّهَا الْعَالَمُ إِنِّي رَجُلٌ غَرِيبٌ تَادُنُ لِي فِي مَسْأَلَةٍ فَقَالَ لِي نَعَمْ
فَقُلْتُ لَهُ أَلَا لَكَ عَيْنٌ فَقَالَ يَا بُنَيَّ أَيُّ شَيْءٍ هَذَا مِنْ السُّؤَالِ وَ
شَيْءٌ تَرَاهُ كَيْفَ تَسْأَلُ عَنْهُ فَقُلْتُ هَكَذَا مَسْأَلَتِي فَقَالَ يَا بُنَيَّ سَلْ
وَ إِنْ كَانَتْ مَسْأَلَتُكَ حَمَقَاءَ قُلْتُ أَجِيبُنِي فِيهَا قَالَ لِي سَلْ قُلْتُ أَلَا
لَكَ عَيْنٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهَا قَالَ أَرَى بِهَا الْأَلْوَانَ وَ
الْأَشْخَاصَ قُلْتُ فَأَلَا أَنْفٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أَشْمُ بِهِ
الرَّايِحَةَ قُلْتُ أَلَا لَكَ فَمِّ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أَدُوقُ بِهِ
الطَّعْمَ قُلْتُ فَأَلَا أُذُنٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهَا قَالَ أَسْمَعُ بِهَا
الصَّوْتِ قُلْتُ أَلَا لَكَ قَلْبٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أُمِيرُ بِهِ
كُلَّ مَا وَرَدَ عَلَيَّ هَذِهِ الْجَوَارِحِ وَ الْحَوَاسِ قُلْتُ أَوَلَيْسَ فِي
هَذِهِ الْجَوَارِحِ غَيٌّ عَنِ الْقَلْبِ فَقَالَ لَا قُلْتُ وَ كَيْفَ ذَلِكَ وَ هِيَ

صَحِيحَةً سَلِيمَةً قَالَ يَا بُنَيَّ إِنَّ الْجَوَارِحَ إِذَا شَكَّتْ فِي شَيْءٍ
 سَمَّتَهُ أَوْ رَأَتْهُ أَوْ دَاقَتْهُ أَوْ سَمِعَتْهُ رَدَّتْهُ إِلَى الْقَلْبِ فَيَسْتَنبِقُونَ
 الْيَقِينَ وَ يَبْطُلُ الشُّكُّ قَالَ هِشَامٌ قُلْتُ لَهُ فَإِنَّمَا أَقَامَ اللَّهُ الْقَلْبَ
 لِشُكِّ الْجَوَارِحِ قَالَ نَعَمْ قُلْتُ لَا بُدَّ مِنَ الْقَلْبِ وَ إِلَّا لَمْ تَسْتَنبِقِ
 الْجَوَارِحُ قَالَ نَعَمْ قُلْتُ لَهُ يَا أَبَا مَرْوَانَ فَاللَّهُ تَبَارَكَ وَ تَعَالَى لَمْ
 يَتْرُكْ جَوَارِحَكَ حَتَّى جَعَلَ لَهَا إِمَامًا يُصَحِّحُ لَهَا الصَّحِيحَ وَ
 يَتَّقِي بِهَ مَا شُكَّ فِيهِ وَ يَتْرُكُ هَذَا الْخَلْقَ كُلَّهُمْ فِي حَيْرَتِهِمْ وَ
 شُكِّهِمْ وَ اخْتِلَافِهِمْ لَا يُقِيمُ لَهُمْ إِمَامًا يَرُدُّونَ إِلَيْهِ شُكَّهُمْ وَ حَيْرَتَهُمْ
 وَ يُقِيمُ لَكَ إِمَامًا لِجَوَارِحِكَ تَرُدُّ إِلَيْهِ حَيْرَتَكَ وَ شُكَّكَ قَالَ فَسَكَتَ
 وَ لَمْ يَقُلْ لِي شَيْئًا ثُمَّ التَفَتَ إِلَيَّ فَقَالَ لِي أَنْتَ هِشَامُ بْنُ الْحَكَمِ
 قُلْتُ 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 نَطَقَ حَتَّى قُمْتُ قَالَ فَصَحَّكَ
 أَبُو عَبْدِ اللَّهِ وَ قَالَ يَا هِشَامُ مَنْ عَلَّمَكَ هَذَا قُلْتُ شَيْءٌ أَخَذْتَهُ مِنْكَ
 وَ أَلْفَنُهُ فَقَالَ هَذَا وَ اللَّهُ مَكْنُوبٌ فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

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

Hesham 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 Hesham 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. Hesham).' 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 Sadeq (a.s.) laughed and asked, '*O Hesham! Who taught you this?*'

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

He (a.s.) remarked, 'By Allah! This is written in the scriptures of Ibraheem and Moosa.'

Reference:

Kaafi, vol. 1, pp. 169 -171, H. 3, *بَابُ الْأَضْطِرَّارِ إِلَى الْحُجَّةِ*

Debates between the companions of Imam Sadeq (a.s.) 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 فَوَرَدَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ لِي رَجُلٌ صَاحِبُ كَلَامٍ وَ فِقْهِ وَ فَرَائِضٍ وَ قَدْ جُنْتُ لِمُنَازَرَةِ أَصْحَابِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ كَلَامُكَ مِنْ كَلَامِ رَسُولِ اللَّهِ ﷺ أَوْ مِنْ عِنْدِكَ فَقَالَ مِنْ كَلَامِ رَسُولِ اللَّهِ ﷺ وَ مِنْ عِنْدِي فَقَالَ أَبُو عَبْدِ اللَّهِ فَأَنْتَ إِذَا شَرِبْتَ 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 إِلَيَّ فَقَالَ يَا يُونُسَ بْنَ يَعْقُوبَ هَذَا قَدْ حَصَمَ نَفْسَهُ قَبْلَ أَنْ يَتَكَلَّمَ ثُمَّ قَالَ يَا يُونُسَ لَوْ كُنْتَ تُحْسِنُ الْكَلَامَ كَلَّمْتَهُ قَالَ يُونُسُ فَيَا لَهَا مِنْ حَسْرَةٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي سَمِعْتُكَ تَنْهَى عَنِ الْكَلَامِ وَ تَقُولُ وَيْلٌ لِأَصْحَابِ الْكَلَامِ يَقُولُونَ هَذَا يُنْقَادُ وَ هَذَا لَا يُنْقَادُ وَ هَذَا يُنْسَاقُ وَ هَذَا لَا يُنْسَاقُ وَ هَذَا نَعْقَلُهُ وَ هَذَا لَا نَعْقَلُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ إِنَّمَا قُلْتُ قَوْلٌ لَهُمْ إِنْ تَرَكُوا مَا أَقُولُ وَ دَهَبُوا إِلَى مَا يُرِيدُونَ ثُمَّ قَالَ لِي اخْرُجْ إِلَى الْبَابِ فَانظُرْ مَنْ تَرَى مِنَ الْمُتَكَلِّمِينَ فَادْخُلْهُ قَالَ فَادْخَلْتُ حُمْرَانَ بْنَ أَعْيَنَ وَ كَانَ يُحْسِنُ الْكَلَامَ وَ ادْخَلْتُ الْأَحْوَلَ وَ كَانَ يُحْسِنُ الْكَلَامَ وَ ادْخَلْتُ هِشَامَ بْنَ سَالِمٍ وَ كَانَ يُحْسِنُ الْكَلَامَ وَ ادْخَلْتُ قَيْسَ بْنَ الْمَاصِرِ وَ كَانَ عِنْدِي أَحْسَنَهُمْ كَلَاماً وَ كَانَ قَدْ تَعَلَّمَ الْكَلَامَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ فَلَمَّا اسْتَقَرَّ بِنَا الْمَجْلِسِ وَ كَانَ أَبُو عَبْدِ اللَّهِ قَبْلَ الْحَجِّ يَسْتَوِرُ أَيَّاماً فِي جَبَلٍ فِي طَرْفِ الْحَرَمِ فِي فَازَةٍ لَهُ مَضْرُوبَةٍ قَالَ فَأَخْرَجَ أَبُو عَبْدِ اللَّهِ رَأْسَهُ مِنْ فَازَتِهِ فَإِذَا هُوَ بِبَعِيرٍ يَحُبُّ فَقَالَ هِشَامُ وَ رَبِّ الْكَعْبَةِ قَالَ فَظَنَنْتَا أَنَّ هِشَاماً رَجُلٌ مِنْ وُلْدِ عَقِيلٍ كَانَ شَدِيدَ الْمَحَبَّةِ لَهُ قَالَ فَوَرَدَ هِشَامُ بْنُ الْحَكَمِ وَ هُوَ أَوَّلُ مَا اخْتَطَّتْ

لِحَيْثُهُ وَ لَيْسَ فِينَا إِلَّا مَنْ هُوَ أَكْبَرُ سِنًا مِنْهُ قَالَ فَوَسَّعَ لَهُ أَبُو عَبْدِ اللَّهِ وَ قَالَ نَاصِرُنَا بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ ثُمَّ قَالَ يَا حُمْرَانَ كَلِمَ الرَّجُلِ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ حُمْرَانٌ ثُمَّ قَالَ يَا طَاقِي كَلَّمَهُ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ الْأَحْوَلُ ثُمَّ قَالَ يَا هِشَامَ بْنَ سَالِمٍ كَلَّمَهُ فَتَعَارَفَا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ لِفَيْسِ الْمَاصِرِ كَلَّمَهُ فَكَلَّمَهُ فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ يَضْحَكُ مِنْ كَلَامِهِمَا مِمَّا قَدْ أَصَابَ الشَّامِيَّ فَقَالَ لِلشَّامِيِّ كَلِمَ هَذَا الْعُلَامَ يَعْنِي هِشَامَ بْنَ الْحَكَمِ فَقَالَ نَعَمْ فَقَالَ لَهُشَامٍ يَا غُلَامُ سَلْنِي فِي إِمَامَةِ هَذَا فَعَضِبَ هِشَامٌ حَتَّى ارْتَعَدَ ثُمَّ قَالَ لِلشَّامِيِّ يَا هَذَا أَرَبُكَ أَنْظِرْ لِحَلْقِهِ أَمْ خَلْقُهُ لِأَنْفُسِهِمْ فَقَالَ الشَّامِيُّ بَلْ رَبِّي أَنْظِرْ لِحَلْقِهِ قَالَ فَفَعَلَ بِنَظَرِهِ لَهُمْ مَا دَا قَالَ أَقَامَ لَهُمْ حُجَّةً وَ دَلِيلًا كَثِيرًا يَتَسَنَّنُوا أَوْ يَخْتَلِفُوا بَيْنَ أَلْفِهِمْ وَ يَبْقِيهِمْ أَوْدَهُمْ وَ يُخْبِرُهُمْ بِفَرَضِ رَبِّهِمْ قَالَ فَمَنْ هُوَ قَالَ رَسُولُ اللَّهِ ﷺ قَالَ هِشَامٌ فَبَعَدَ رَسُولُ اللَّهِ ﷺ قَالَ الْكِتَابُ وَ السُّنَّةُ قَالَ هِشَامٌ فَهَلْ نَفَعْنَا الْيَوْمَ الْكِتَابَ وَ السُّنَّةَ فِي رَفْعِ الْاِخْتِلَافِ عَنَّا قَالَ الشَّامِيُّ نَعَمْ قَالَ فَلِمَ اِخْتَلَفْنَا أَنَا وَ أَنْتَ وَ صِرْتَ إِلَيْنَا مِنَ الشَّامِ فِي مُخَالَفَتِنَا إِيَّاكَ قَالَ فَسَكَتَ الشَّامِيُّ فَقَالَ أَبُو عَبْدِ اللَّهِ لِلشَّامِيِّ مَا لَكَ لَا تَتَكَلَّمُ قَالَ الشَّامِيُّ إِنْ قُلْتُ لَمْ نَخْتَلِفْ كَذَّبْتَ وَ إِنْ قُلْتُ إِنْ الْكِتَابُ وَ السُّنَّةُ يَرْفَعَانِ عَنَّا الْاِخْتِلَافَ أَبْطَلْتُ لِأَنَّهُمَا يَحْتَمِلَانِ الْوُجُوهَ وَ إِنْ قُلْتُ قَدْ اِخْتَلَفْنَا وَ كُلُّ وَاحِدٍ مِنَّا يَدْعِي الْحَقَّ فَلِمَ يَنْفَعُنَا إِذِنَ الْكِتَابَ وَ السُّنَّةَ إِلَّا أَنْ لِي عَلَيْهِ هَذِهِ الْحُجَّةُ فَقَالَ أَبُو عَبْدِ اللَّهِ سَلْهُ تَجِدُهُ مَلِيًّا فَقَالَ الشَّامِيُّ يَا هَذَا مَنْ أَنْظِرْ لِلْحَلْقِ أَرْبَهُمْ أَوْ أَنْفُسَهُمْ فَقَالَ هِشَامٌ رَبُّهُمْ أَنْظِرْ لَهُمْ مِنْهُمْ لِأَنْفُسِهِمْ فَقَالَ الشَّامِيُّ فَهَلْ أَقَامَ لَهُمْ مَنْ يَجْمَعُ لَهُمْ كَلِمَتَهُمْ وَ يَبْقِيهِمْ أَوْدَهُمْ وَ يُخْبِرُهُمْ بِحَقِّهِمْ مِنْ بَاطِلِهِمْ قَالَ هِشَامٌ فِي وَفْتِ رَسُولِ اللَّهِ ﷺ أَوْ السَّاعَةِ قَالَ الشَّامِيُّ فِي وَفْتِ رَسُولِ اللَّهِ ﷺ وَ السَّاعَةِ مَنْ فَقَالَ هِشَامٌ هَذَا الْقَاعِدُ الَّذِي تُشَدُّ إِلَيْهِ الرِّحَالُ وَ يُخْبِرُنَا بِأَخْبَارِ السَّمَاءِ وَ الْأَرْضِ وَرَأْتُهُ عَنْ أَبِي عَنْ جَدِّ قَالَ الشَّامِيُّ فَكَيْفَ لِي أَنْ أَعْلَمَ ذَلِكَ قَالَ هِشَامٌ سَلْهُ عَمَّا بَدَا لَكَ قَالَ الشَّامِيُّ قَطَعْتَ عُدْرِي فَعَلِي السُّؤَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ يَا شَامِيَّ أُخْبِرُكَ كَيْفَ كَانَ سَفْرُكَ وَ كَيْفَ كَانَ طَرِيقُكَ كَانَ كَذَا وَ كَذَا فَأَقْبَلَ

الشَّامِيُّ يَقُولُ صَدَقْتَ أَسَلِمْتُ بِهِ السَّاعَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ بَلْ
 آمَنْتَ بِاللَّهِ السَّاعَةَ إِنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ وَ عَلَيْهِ يَتَوَارَثُونَ وَ
 يَتَنَاقَحُونَ وَ الْإِيمَانُ عَلَيْهِ يُثَابُونَ فَقَالَ الشَّامِيُّ صَدَقْتَ فَأَنَا
 السَّاعَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَ أَنْكَ
 وَصِيَّ الْأَوْصِيَاءِ

Ali Ibn Ibraheem narrates from his father vide another person from Yunus Ibn Yaqoob who reports, "I was in the company of Imam Abu Abdillah (al-Sadeq a.s.) 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 Abdillah (a.s.) asked, 'Your theology is from the theology of the Messenger of Allah (s.a.w.a.) or your own theology?'

He replied, 'It is a combination of the theology of the Messenger of Allah (s.a.w.a.) and my own theology.'

Imam (a.s.) asked, 'Are you a partner of the Messenger of Allah (s.a.w.a.)?'

He replied, 'No.'

Imam (a.s.) 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.s.) questioned, 'Is your obedience obligatory like the obedience of the Messenger of Allah (s.a.w.a.) was obligatory?'

Yet again, he said no.

Imam Abu Abdillah (a.s.) 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 Abdillah (a.s.) 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.s.) ordered me, 'Go to the door and whosoever you see of the debaters, bring him in.'

So I brought Humraan Ibn A'yan, who was a good debater, (Momin al-Taaq) al-Ahwal, who too was a good debater, Heshaaam Ibn Saalem, who also was a good debater and Qais al-Maasir, who according to me was the best of them in debates as he had learnt the art of debating from Imam Ali Ibn al-Husain (a.s.). We all settled down as a gathering and Imam Abu Abdillah (a.s.), 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 Abdillah (a.s.) stuck out his head from his tent, when he (a.s.) saw a camel ambling. He (a.s.) exclaimed, '*Heshaaam! By the Lord of the Ka'bah!*'

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

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

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

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

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

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

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

Finally, Imam Abu Abdillah (a.s.) said to the Syrian, '*Debate with this boy (viz. Heshaaam Ibn al-Hakam).*'

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

Heshaaam 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.'

Heshaaam: '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.'

Heshaaam: 'Who is this proof and guide?'

Syrian: 'The Messenger of Allah (s.a.w.a.).'

Heshaam: And who after the Messenger of Allah (s.a.w.a.)?’

Syrian: The Book and the Sunnah

Heshaam: Are the Book and the Sunnah beneficial for us today in removing our differneces?

Syrian: Yes

Heshaam: 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 Abdillah (a.s.) 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 intepretations. 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 Abdillah (a.s.) told him, ‘Ask him (viz. Heshaam). 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?

Heshaam: 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?

Heshaam: During the time of the Messenger of Allah (s.a.w.a.) or now?

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

Heshaam: 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?

Heshaam: Ask him whatever you want.

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

Imam Abu Abdillah (a.s.) 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 Abdillah (a.s.) 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.a.w.a.) and that you are the successor of the successors....'

References:

Kaafi, vol. 1, pp. 171 -173, H. 4 **بَابُ الْإِضْطِرَارِ إِلَى الْحُجَّةِ 4**

Importance of Divine Proof

أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ إِنَّ اللَّهَ لَا يَدْعُ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يَعْلَمُ الزِّيَادَةَ وَ النُّقْصَانَ فَإِذَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِذَا نَقَصُوا أَكْمَلَهُ لَهُمْ فَقَالَ خُدُوهُ كَامِلاً وَ لَوْ لَا ذَلِكَ لَأَلْتَبَسَ عَلَى الْمُؤْمِنِينَ أَمْرُهُمْ وَ لَمْ يُفَرَّقَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ

Abu Baseer reports from Imam Sadeq (a.s.) 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.s.) 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.s.) is advising us to take religion in its entirety, which implies total and absolute submission.

References:

Behaar al-Anwaar, vol. 23, p. 21, H. 19

Elal al-Sharaae', vol. 1, p. 195, Chapter 153, H. 4

Sa'd al-Sa'ood, p. 52

Dalaael al-Imaamah, p. 232

Necessity of Divine Proof

قَالَ أَبُو عَبْدِ اللَّهِ لَوْ كَانَ النَّاسُ رَجُلَيْنِ لَكَانَ أَحَدُهُمَا الْإِمَامَ وَ
 قَالَ إِنَّ آخِرَ مَنْ يَمُوتُ الْإِمَامُ لِئَلَّا يَحْتَجَّ أَحَدٌ عَلَى اللَّهِ عَزَّ وَ
 جَلَّ أَنَّهُ تَرَكَهُ بِغَيْرِ حُجَّةٍ بِهِ عَلَيْهِ

Imam Sadeq (a.s.) said,

“If the people were only two people, certainly one of them will be an Imam.” He (a.s.) 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.

References:

Kaafi, vol. 1, p. 180, H. 3

Necessity of a Divine Proof – Protecting the people from Iblis (l.a.)

عَنْ أَبِي عَبْدِ اللَّهِ أَنَّ جِبْرَائِيلَ نَزَلَ عَلَى مُحَمَّدٍ ﷺ يُخْبِرُ عَنْ رَبِّهِ
عَزَّ وَجَلَّ فَقَالَ لَهُ يَا مُحَمَّدُ لَمْ أَتْرُكِ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ
يَعْرِفُ طَاعَتِي وَ هُدَايَ وَ يَكُونُ نَجَاةً فِيمَا 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 السُّعْدَاءَ وَ
يَكُونُ حُجَّةً عَلَى الْأَشْقِيَاءِ

Imam Abu Abdillah (al-Sadeq a.s.) informs,

“Surely, Jibraeel descended on Muhammad (s.a.w.a.) 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:

Behaar al-Anwaar, vol. 23, p. 22, H. 22

Elal al-Sharaae', vol. 1, p. 196, Chapter 153, H. 7

Necessity of a Divine Proof – Survival of the People and the Earth

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ لَا يَصْلُحُ النَّاسُ إِلَّا بِإِمَامٍ وَ لَا تَصْلُحُ
الْأَرْضُ إِلَّا بِذَلِكَ

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

References:

Behaar al-Anwaar, vol. 23, p. 22, H. 23

Elal al-Sharaae', vol. 1, p. 196, Chapter 153, H. 9

Duties of a Divine Proof

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ فِي كُلِّ خَلْفٍ
مِنْ أُمَّتِي عَدْلٌ مِنْ أَهْلِ بَيْتِي يَنْفِي عَنْ هَذَا الدِّينِ تَحْرِيفَ
الْعَالِيَيْنَ وَانْتِحَالَ الْمُبْطِلِينَ وَتَأْوِيلَ الْجُهَالِ وَإِنْ أَيْمَنْتُمْ وَفَدَّكُمْ
إِلَى اللَّهِ فَانظُرُوا مَنْ تُوفِدُونَ فِي دِينِكُمْ وَصَلَاتِكُمْ

Imam Jafar Ibn Muhammad (a.s.) informs vide his ancestors (a.s.) that the Holy Prophet (s.a.w.a.) said,

“In every generation of my nation, there has to be a just (Imam) from my Ahle Bait (a.s.). 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:

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

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

References:

Behaar al-Anwaar, vol. 23, p. 30, H. 46

Qurb al-Asnaad, p. 37

Kamaal al-Deen, vol. 1, p. 221, Chapter 22, H. 7

Divine Imams (a.s.) – The uninterrupted words of Allah

عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ عَنْ قَوْلِ اللَّهِ عَزَّ وَ
جَلَّ وَ لَفَدُّ وَ صَلَّانَا لَهُمْ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ قَالَ إِمَامٌ إِلَى إِمَامٍ

Abdullah Ibn Jundab reports, "I asked Imam Kazem (a.s.) about the word of Allah – Mighty and Majestic be He - **“And indeed We have joined the ‘word’ uninterrupted perhaps they may be mindful¹”**. He (a.s.) said, *“One Imam to (another) Imam.”*

References:

Kaafi, vol. 1, p. 415, H. 18 بَابٌ فِيهِ نُكْتُ وَ نُتْفٌ مِنَ التَّنْزِيلِ فِي الْوَلَايَةِ 18

¹ Surah Qasas (28): Verse 51

Presence of an Imam – Survival of the Earth

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

Imam Abu Jafar (al-Baqer a.s.) 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.

References:

Kaafi, vol. 1, p. 179, H. 12 بَابُ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ مِنْ

Absence of a Divine proof – Annihilation of existents

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

Zoraarah reports from Imam Abu Abdillah (al-Sadeq a.s.) in a tradition from Imam Ali Ibn al-Husain (a.s.), 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:

Behaar al-Anwaar, vol. 23, p. 34, Chapter 1, H. 57

Kamaal al-Deen, vol. 1, p. 202, Chapter 21, H. 4

Divine Proof to Creation –Soul to Body

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

Abaan Ibn Taghlib reports that Imam Abu Abdillah (al-Sadeq a.s.) said, “The Divine Proof is before the creation, with the creation and after the creation.”

Note:

Abaan Ibn Taghlib is highly respected and authentic companion of Imam (a.s.) 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.

References:

Basaaer al-Darajaaat, vol. 1, p. 487, Chapter 11, H. 1

Divine Proof – Inevitable Need of the Creatures

عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ سَمِعْتُهُ يَقُولُ لَمْ
يَتْرُكِ اللَّهُ الْأَرْضَ بغيرِ عَالِمٍ يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَا يَحْتَاجُ
إِلَيْهِمْ يَعْلَمُ الْحَلَالَ وَ الْحَرَامَ قُلْتُ جُعِلْتُ فِدَاكَ بِمَاذَا يَعْلَمُ قَالَ
بِمَوَارِيثِهِ مِنْ رَسُولِ اللَّهِ ﷺ وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ

Al-Haarith Ibn al-Mughirah reports, “I heard Imam Abu Abdillah (al-Sadeq a.s.) 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.s.) replied, ‘Through his inheritances from the Messenger of Allah (s.a.w.a.) and from Ali Ibn Abi Taalib (a.s.).’”

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:

Behaar al-Anwaar, vol. 23, p. 40, H. 74 باب الاضطرار إلى الحجّة و أن الأرض لا تخلو من حجّة

Kamaal al-Deen, vol. 1, p. 224, Chapter 22, H. 18 باب اتصال الوصية من لدن آدم و أن الأرض لا تخلو من حجة الله عز و جل على خلقه إلى يوم القيامة

Divine Imam – Protected and Hoped One

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

Imam Abu Abdillah (a.s.) reports from his ancestors (a.s.) that Ameerul Momineen Ali Ibn Talib (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 40, Chapter 1, H. 76

Kamaal al-Deen, vol. 1, p. 228, Chapter 22, H. 22

Presence of a Just Imam – Sign of Allah’s Majesty and Greatness

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ إِنَّ اللَّهَ أَجَلُّ وَ أَعْظَمُ مِنْ
أَنْ يَنْزُكَ الْأَرْضَ بِغَيْرِ إِمَامٍ عَادِلٍ

Abu Baseer (r.a.) reports that Imam Abu Abdillah (a.s.) said,
*“Surely, Allah is more Majestic and Greater than that He
 leaves the earth with a Just Imam.”*

References:

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

Divine Guides – Only from the Ahle Bait (a.s.)

قَالَ عَلِيُّ لِرَسُولِ اللَّهِ ﷺ يَا رَسُولَ اللَّهِ أَمْنَا الْهُدَاةُ أَمْ مِنْ غَيْرِنَا
قَالَ لَا بَلْ مِنْنَا الْهُدَاةُ إِلَى يَوْمِ الْقِيَامَةِ بِنَا اسْتَنْفَذَهُمُ اللَّهُ مِنْ ضَلَالَةِ
الشِّرْكَ وَ بِنَا يَسْتَنْفِذُهُمُ اللَّهُ مِنْ ضَلَالَةِ الْفِتْنَةِ وَ بِنَا يُصْبِحُونَ
إِخْوَانًا بَعْدَ الضَّلَالَةِ

Ameerul Momineen (a.s.) asked, “O Messenger of Allah! Are the guides from us or from other than us?” He (s.a.w.a.) 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:

Behaar al-Anwaar, vol. 23, p. 42, Chapter 1, H. 83

Kamaal al-Deen, vol. 1, p. 230, Chapter 22, H. 31

Divine Proof – Last human on earth

عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ لَوْ لَمْ يَكُنْ فِي
الْأَرْضِ إِلَّا اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ وَ لَوْ ذَهَبَ أَحَدُهُمَا بَقِيَ
الْحُجَّةَ

Hamzah Ibn Humraan reports that Imam Abu Abdillah (al-Sadeq a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 43, Chapter 1, H. 85

Kamaal al-Deen, vol. 1, p. 232, Chapter 22, H. 38

Divine Proof – From Prophet Adam (a.s.) till the Hereafter

عَنْ يَزِيدَ الْكُنَاسِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ لَيْسَ تَبْقَى الْأَرْضُ يَا أَبَا
خَالِدٍ يَوْمًا وَإِجْدًا بغيرِ حُجَّةٍ بِهِ عَلَى النَّاسِ وَ لَمْ يَبْقَ مُنْذُ خَلَقَ
اللَّهُ آدَمَ وَ أَسْكَنَهُ الْأَرْضَ

Yazeed al-Kunaasi reports that Imam Muhammad al-Baqer (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 43, Chapter 1, H. 86

Kamaal al-Deen, vol. 1, p. 233, Chapter 22, H. 39

Ahle Bait (a.s.) – The Stars of the Sky

عَنْ مَعْرُوفِ بْنِ حَرْبُودَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ 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 Jafar (al-Baqer a.s.) say that the Messenger of Allah (s.a.w.a.) said, 'The likeness of my Ahle Bait (a.s.) in this nation is like the stars of the sky. Whenever a star disappears, another rises'."

Note:

In this tradition, the Ahle Bait (a.s.) 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 Ahle Bait (a.s.). All others are their students, provided they submit completely to the Ahle Bait (a.s.).

References:

Behaar al-Anwaar, vol. 23, p. 44, Chapter 1, H. 90

Kamaal al-Deen, vol. 1, p. 281, Chapter 24, H. 31

Only One Divine Proof on the Earth

عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ تَنْتَرِكُ
الْأَرْضَ بِغَيْرِ إِمَامٍ قَالَ لَا فُلْنَا لَهُ تَكُونُ الْأَرْضُ وَ فِيهَا إِمَامَانِ
قَالَ لَا إِلَّا إِمَامٌ صَامِتٌ لَا يَتَكَلَّمُ وَ يَتَكَلَّمُ الَّذِي قَبْلَهُ

Al-Husain Ibn Abi al-A'laa says, "I asked Imam Abu Abdillah (al-Sadeq a.s.), 'Can the earth be left without an Imam?'

He (a.s.) replied, 'No'.

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

He (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 51, Chapter 1, H. 102

Basaaer al-Darajaat, p. 486, Chapter 10, H. 11

Divine Knowledge doesn't go up again

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

Al-Haarith Ibn al-Mughirah says, "I heard Imam Abu Abdillah (al-Sadeq a.s.) say, 'Surely the knowledge which came down with (Prophet) Adam (a.s.) 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.s.). Whatever He reveals, He does not raise it back towards the heavens.

References:

Behaar al-Anwaar, vol. 23, p. 40, Chapter 1, H. 75

Kamaal al-Deen, vol. 1, p. 224, Chapter 22, H. 19

Steadfastness on the Mastership of Ali Ibn Abi Talib (a.s.) and Imams (a.s.) after him

عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنَا سَيِّدُ النَّبِيِّينَ وَ وَصِيِّ سَيِّدِ الْوَصِيِّينَ وَ أَوْصِيَائِي سَادَةُ الْأَوْصِيَاءِ إِنَّ آدَمَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُجْعَلَ لَهُ وَصِيًّا صَالِحًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنِّي أَكْرَمْتُ الْأَنْبِيَاءَ بِالنُّبُوءَةِ 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 هَبَةُ اللَّهِ بِنُ آدَمَ وَ أَوْصَى يَحْيَى بِنُ زَكَرِيَّا إِلَى مُنْذِرٍ وَ أَوْصَى مُنْذِرٌ إِلَى سُلَيْمَةَ وَ أَوْصَى سُلَيْمَةَ إِلَى بُرْدَةَ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ وَ دَفَعَهَا إِلَيَّ بُرْدَةُ وَ أَنَا أَدْفَعُهَا إِلَيْكَ يَا عَلِيُّ وَ أَنْتَ تَدْفَعُهَا إِلَى وَصِيكَ وَ يَدْفَعُهَا وَصِيكَ إِلَى أَوْصِيَائِكَ مِنْ وُلْدِكَ وَاحِدٍ بَعْدَ وَاحِدٍ حَتَّى يُدْفَعَ إِلَى خَيْرِ أَهْلِ الْأَرْضِ بَعْدَكَ وَ لَتَكْفُرَنَّ بِكَ الْأُمَّةُ وَ لَتَخْتَلِفَنَّ عَلَيْكَ اخْتِلَافًا شَدِيدًا الثَّابِتُ عَلَيْكَ كَالْمُؤِيمِ مَعِيَ وَ الشَّادِ عَنكَ فِي النَّارِ وَ النَّارُ مَثْوَى لِلْكَافِرِينَ

Imam Sadeq (a.s.) informs that the Messenger of Allah (s.a.w.a.) 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.s.) 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 Hebatullah the son of Adam....and Yahya Ibn Zakariyya willed to Mundhir, who willed to Sulaimah, who willed to Burdah...Burdah handed it to me (viz. the Messenger of Allah s.a.w.a.), 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:

Behaar al-Anwaar, vol. 23, p. 57, Chapter 2, H. 1 باب 2- آخر في اتصال الوصية و ذكر الأوصياء من لدن آدم إلى آخر الدهر
Al-Amaali of Shaikh Saduq (r.a.), p. 402, Majlis 63, H. 3

People cannot select an Imam for themselves

The following narration is a very lengthy one reported on the authority of Sa'd Ibn Abdillah **al-Ash'ari al-Qummi** (r.a.) in which he has asked several questions from our master the twelfth Imam, al-Mahdi (a.t.f.s.). One of these was as follows:

قُلْتُ فَأَخْبِرْنِي يَا مَوْلَايَ عَنِ الْعِلَّةِ الَّتِي تَمْنَعُ الْقَوْمَ مِنْ اخْتِيَارِ
إِمَامٍ لِأَنْفُسِهِمْ قَالَ مُصْلِحٌ أَوْ مُفْسِدٍ قُلْتُ مُصْلِحٌ قَالَ فَهَلْ يَجُوزُ
أَنْ تَقَعَ خَيْرُهُمْ عَلَى الْمُفْسِدِ بَعْدَ أَنْ لَا يَعْلَمَ أَحَدٌ بِمَا يَحْطُرُ بِبَالٍ
غَيْرِهِ مِنْ صِلَاحٍ أَوْ فَسَادٍ قُلْتُ بَلَى قَالَ فَهِيَ الْعِلَّةُ أَوْ رَدَّهَا لَكَ
بِبُرْهَانٍ يَثْبُقُ 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 (a.t.f.s.) asked, 'Good (Imam) or bad (Imam)?'

I said, 'Good'.

He (a.t.f.s.) 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 (a.t.f.s.) 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 Kamaal al-Deen, vol. 2, pp. 454 -465, Chapter 23, H. 21 and Dalaael al-Imaamah, pp. 274 - 281]

Sa'd Ibn Abdillah 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 Ahle Bait (a.s.). Later, some of them accepted Shiaism and settled in the holy city of Qom. Sa'd was one of them who became a Shia 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:

- Behaar al-Anwaar, vol. 23, p. 68, H. 3 أن الإمامة لا تكون إلا بالنص و
يجب على الإمام النص على من بعده
- al-Ehtejaaj, vol. 2, p. 464 احتجاج الحجة القائم المنتظر المهدي صاحب
الزمان صلوات الله عليه و على آبائه الطاهرين

Allah's Advice to the Holy Prophet (s.a.w.a.)

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ عُرِجَ بِالنَّبِيِّ ﷺ السَّمَاءَ مِائَةً وَ عِشْرِينَ
مَرَّةً مَا مِنْ مَرَّةٍ إِلَّا وَ قَدْ أَوْصَى اللَّهُ عَزَّ وَ جَلَّ فِيهَا إِلَى النَّبِيِّ
بِالْوَلَايَةِ لِعَلِيِّ وَ الْأَنْبِيَةِ مِنْ بَعْدِهِ أَكْثَرَ مِمَّا أَوْصَاهُ بِالْفَرَائِضِ

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

References:

Behaar al-Anwaar, vol. 23, p.69, H. 4 و أن الإمامة لا تكون إلا بالنص و يجب على الإمام النص على من بعده

Basaaer al-Darajaat, p. 79, H. 10 and al-Khesaal, vol. 2, p. 600, H. 3 عرج النبي ﷺ إلى السماء مائة و عشرين مرة

Imamate is in Allah's Hands – He places wherever He wishes

عَمْرُو بْنُ الْأَشْعَثِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ أَتَرُونَ الْأَمْرَ
إِلَيْنَا نَضَعُهُ حَيْثُ نَشَاءُ كَلًّا وَ اللَّهُ إِنَّهُ لَعَهْدٌ مَعَهُودٌ مِنْ رَسُولِ
اللَّهِ ﷺ إِلَى رَجُلٍ فَرَجُلٍ حَتَّى يَنْتَهِيَ إِلَى صَاحِبِهِ

Amr Ibn al-Ash'ath recounts, "I heard Imam Abu Abdillah (a.s.) 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.a.w.a.) till one person (Imam) after another, until it reaches to its master'."

References:

Behaar al-Anwaar, vol. 23, p. 70, H. 7

Kamaal al-Deen, vol. 1, p. 222, H. 11

Prerogative of Imamatus lies only with Allah the High

لَمَّا كَانَ النَّبِيُّ ﷺ يَعْزِضُ نَفْسَهُ عَلَى الْقَبَائِلِ جَاءَ إِلَى بَنِي كِلَابٍ فَقَالُوا نُبَايِعُكَ عَلَى أَنْ يَكُونَ لَنَا الْأَمْرُ بَعْدَكَ فَقَالَ الْأَمْرُ لِلَّهِ فَإِنْ شَاءَ كَانَ فِيكُمْ وَكَانَ فِي غَيْرِكُمْ فَمَضَوْا وَ لَمْ يُبَايِعُوهُ وَقَالُوا لَا نَضْرِبُ لِحَرْبِكَ بِأَسْيَافِنَا ثُمَّ تَحَكَّمْ عَلَيْنَا غَيْرَنَا

“When the Prophet (s.a.w.a.) 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.a.w.a.) 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.s.). 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.a.w.a.) 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.a.w.a.) 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.a.w.a.) 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.a.w.a.) 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.a.w.a.) went for the Battle of Tabuk, he left behind Ali (a.s.) as his successor. Prior to that, Ali (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 74, H. 23

al-Manaaqeb of Ibn Shahr Aashob (r.a.)

Preferring an inferior to a superior - Breach of Divine Trust

أَبُو ذَرٍّ عَنِ النَّبِيِّ ﷺ مَنِ اسْتَعْمَلَ غُلَامًا فِي عِصَابَةٍ فِيهَا مَنْ هُوَ أَرْضَى بِهِ 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 Zarr (r.a.) narrates from the Holy Prophet (s.a.w.a.),

“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-Refaa, a Shia, said to Ibn Raameen al-Faqeeh, a Bakri, “When the Holy Prophet (s.a.w.a.) came out from Madinah, he did not appoint anybody.”

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

Al-Refaa 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.a.w.a.) feared that they will be entangled in discord and mischief.”

Al-Refaa: Had mischief and corruption occurred, he (s.a.w.a.) 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-Refaa: Did he (s.a.w.a.) appoint anyone after his death?

Ibn Raameen: No

Al-Refaa: His (s.a.w.a.) death is greater than his journey. How he (s.a.w.a.) felt safe about his nation what he (s.a.w.a.) feared for them during his journey and while he (s.a.w.a.) was still alive?

Ibn Raameen just kept quiet.

References:

Behaar al-Anwaar, vol. 23, p. 75, H. 24

al-Manaaqeb of Ibn Shahr Aashob (r.a.)

Necessity of Knowing the Imam (a.s.) and Denier of a Divine Proof is an Infidel

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

Imam Sadeq (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 76, H. 2

al-Mahaasin, vol. 1, p. 154, H. 79 and al-Kaafi, vol. 2, p. 21, H.

Denier of any Imam is an Infidel and Naasebi is a Polytheist

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي الْحَسَنِ الرَّضَا 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 Ismaeel narrates from Imam Abu al-Hasan al-Reza (a.s.) 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.s.) replied, “Yes. The Waqefi is an infidel while the Naasebi is a polytheist.”

Note:

The Waaqefiyyah are infidels. Imam Kazim (a.s.) 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.s.) martyrdom reached to them, they denied his death and claimed that he has gone in occultation. They formed a new sect called Waaqefiyyah (i.e. they suggested that Imamate had stopped at Imam Kazim (a.s.)). 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 Reza (a.s.) in this tradition clearly states that the Waaqefiyyah are unbelievers and infidels.

References:

- Behaar al-Anwaar, vol. 23, p. 78, H. 7
Kamaal al-Deen, vol. 2, p. 668, H. 11

Importance of Knowing the Imam of the time

عَنْ أَبِي عَبْدِ اللَّهِ أَنَّهُ قَالَ يَا يَحْيَى مَنْ بَاتَ لَيْلَةً لَا يَعْرِفُ فِيهَا
إِمَامَ زَمَانِهِ مَاتَ مِيتَةَ جَاهِلِيَّةٍ

Imam Sadeq (a.s.) said,

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

Note:

بات 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:

Behaar al-Anwaar, vol. 23, p. 78, H. 8

Al-Ghaibah of al-Nomani (r.a.), p. 127, Chapter 7, H. 1

Believing an Imam from other than Allah is Polytheism

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

Imam Sadeq (a.s.) 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:

Al-Kaafi, vol. 1, p. 373, H. 6;

Al-Ghaibah of al-Nomani (r.a.), p. 130, Chapter 7, H. 8

Behaar al-Anwaar, vol. 23, p. 78, H. 11

Excuse about ignorance about Imam will not accepted

عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ لَا يُعْذَرُ اللَّهُ يَوْمَ الْقِيَامَةِ أَحَدًا
يَقُولُ يَا رَبِّ لَمْ أَعْلَمْ أَنَّ وُلْدَ فَاطِمَةَ هُمْ الْوَلَاةُ عَلَى النَّاسِ كَافَّةً
وَ فِي شِيعَةِ وُلْدِ فَاطِمَةَ أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ خَاصَّةً يَا عِبَادِي
الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ الْآيَةَ

Abu Hamzah al-Thumaali (r.a.) reports from Imam Abu Ja'far (al-Baqer) (a.s.), "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 Shias of Fatema'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:

Behaar al-Anwaar, vol. 23, p. 80, H. 16

Tafseer al-Qummi (r.a.), vol. 2, p. 250

Conditions for witnessing Divine Mercy

قَالَ أَبُو جَعْفَرٍ مَنْ سَرَّهُ أَنْ لَا يَكُونَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ حَتَّى
يَنْظُرَ إِلَى اللَّهِ وَ يَنْظُرَ اللَّهُ إِلَيْهِ فَلْيَتَوَالَ آلَ مُحَمَّدٍ وَ يَتَّبِعْ مِنْ
عَدُوِّهِمْ وَ يَأْتَمْ بِالْإِمَامِ مِنْهُمْ فَإِنَّهُ إِذَا كَانَ كَذَلِكَ نَظَرَ اللَّهُ إِلَيْهِ وَ
نَظَرَ إِلَى اللَّهِ

Imam Muhammad Baqer (a.s.) 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.a.w.a.), express disgust towards their enemies and follow the Imam from them (a.s.). 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. Welaayah and Bara’ah both are important. The last part i.e. following their (a.s.) instructions is the most important.

References:

Behaar al-Anwaar, vol. 23, p. 81, H. 17

Qurb al-Asnaad by Abdullah Ibn Ja’far al-Himyari (r.a.) p. 152, part 3

Mastership of Ahle Bait (a.s.) – Condition for success

عَنْ أَبِي جَعْفَرٍ إِلَّا مَنْ تَابَ وَ آمَنَ وَ عَمَلَ صَالِحاً قَالَ وَ اللَّهُ لَوْ
أَنَّهُ تَابَ وَ آمَنَ وَ عَمَلَ صَالِحاً وَ لَمْ يَهْتَدِ إِلَى وَ لَائِنَا وَ مَوَدَّتِنَا
وَ مَعْرِفَةِ فَضْلِنَا مَا أَغْنَى عَنْهُ ذَلِكَ شَيْئاً

Imam Muhammad al-Baqir (a.s.) 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

Behaar al-Anwaar, vol. 23, p. 81, H. 19

Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 259, 10th Majlis

The Minimum Level of Belief

عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ عَلِيًّا ؑ يَقُولُ وَ آتَاهُ رَجُلٌ فَقَالَ لَهُ مَا أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا فَقَالَ لَهُ قَدْ سَأَلْتُ فَافْهَمِ الْجَوَابَ أَمَا أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا أَنْ يُعْرِفَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى نَفْسَهُ فَيَقِرَّ لَهُ بِالطَّاعَةِ وَ يُعْرِفَهُ نَبِيَّهُ ؐ فَيَقِرَّ لَهُ بِالطَّاعَةِ وَ يُعْرِفَهُ إِمَامَهُ وَ حُجَّتَهُ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ فَيَقِرَّ لَهُ بِالطَّاعَةِ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنْ جَهَلَ جَمِيعَ الْأَشْيَاءِ إِلَّا مَا وَصَفْتَ قَالَ نَعَمْ إِذَا أَمَرَ أَطَاعَ وَ إِذَا نَهَى انْتَهَى وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا مَنْ رَعِمَ أَنْ شِينًا نَهَى اللَّهُ عَنْهُ أَنْ اللَّهُ أَمَرَ بِهِ وَ نَصَبَهُ دِينًا يَتَوَلَّى عَلَيْهِ وَ يَزْعُمُ أَنَّهُ يَعْبُدُ الَّذِي أَمَرَ بِهِ وَ إِنَّمَا يَعْبُدُ الشَّيْطَانَ وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ شَاهِدَهُ عَلَى عِبَادِهِ الَّذِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَتِهِ وَ فَرَضَ وَ لَايَتَهُ 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 أَوْضَحْ لِي فَقَالَ الَّذِينَ قَالَ رَسُولُ اللَّهِ ؐ فِي آخِرِ حُطْبَتِهِ يَوْمَ قَبْضَةِ اللَّهِ عَزَّ وَ جَلَّ إِلَيْهِ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا بَعْدِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ عَثْرَتِي أَهْلَ بَيْتِي فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَهَدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ مُسَبِّحَتَيْهِ وَ لَا أَقُولُ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ الْمُسَبِّحَةِ وَ الْوَسْطَى فَتَسْبِقُ إِحْدَاهُمَا الْأُخْرَى فَتَمَسَّكُوا بِهِمَا لَا تَزَلُوا وَ لَا تَضِلُّوا وَ لَا تَقْدَمُوهُمْ فَتَضِلُّوا

Sulaim Ibn Qais al-Aameri al-Hilaali says that a person came to Ameerul Momineen (a.s.) 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?"

Ameerul Momineen (a.s.) 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.a.w.a.), 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 Ameerul Momineen! Even if he is ignorant about everything except that what you have described?"

He (a.s.) 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 Sulaim it was difficult to decipher despite the presence of Ameerul Momineen (a.s.) himself.

In the above tradition, Ameerul Momineen (a.s.) has used the 59th verse of Surah Nisaa 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.a.w.a.). When an ordinary person will not contradict his statement, then how will Allah do it?

For example, Allah the High says in the Holy Quran, “**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.a.w.a.) or Habib Burqiba?

With the exception of the Messenger of Allah (s.a.w.a.) and Ameerul Momineen (a.s.), 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.a.w.a.) 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.a.w.a.). So, if we believe that the Ulil Amr are other than the fourteen infallible guides (a.s.), contradiction is bound to occur. While, in the Holy Quran, contradiction is impossible. Hence, the problem lies with the interpretation of the opponents, which is wrong and erroneous.

References:

Al-Kaafi, vol. 2, p. 414, H. 1

Kitaab-o-Sulaim Ibn Qais al-Hilaali (r.a.), p. 616, 8th Hadees

Not Knowing the Imam of our time is Paganism

عَنِ الرَّضَا عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ مَاتَ
وَ لَيْسَ لَهُ إِمَامٌ مِنْ وُلْدِي مَاتَ مِثَّةَ جَاهِلِيَّةٍ وَ يُؤْخَذُ بِمَا عَمَلَ
فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ

Imam Reza (a.s.) narrates from his ancestors from Ali (a.s.) that the Messenger of Allah (s.aw.a.) 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.s.) 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 يَجُوبُ 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 Ameerul Momineen (a.s.) and Imams (a.s.), 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:

Behaar al-Anwaar, vol. 23, p. 81, H. 18

Oyoon-o-Akhbaar al-Reza (a.s.), vol. 2, p. 58, H. 214, Chapter
31

Aim of Creation – Recognition of Imam (a.s.)

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَى أَصْحَابِهِ فَقَالَ
أَيُّهَا النَّاسُ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ مَا خَلَقَ الْعِبَادَ إِلَّا لِيَعْرِفُوهُ فَإِذَا
عَرَفُوهُ عَبَدُوهُ فَإِذَا عَبَدُوهُ اسْتَعْنَوْا 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 Sadeq (a.s.) informs,

“Imam Husain Ibn Ali (a.s.) 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.s.) 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.s.), the Imam (a.s.) 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.s.). You will immediately realize the difference between the two. Hence, we see the sentences in the traditions, عَنْ بَرِيْدِ الْعِجْلِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ يَقُولُ بِنَا، وَ بِنَا عُرِفَ اللَّهُ وَ بِنَا وَجَدَ اللَّهُ تَبَارَكَ وَ تَعَالَى Imam Baqer (a.s.)

says, *“Through us, Allah is worshipped and through us Allah – Blessed and High be He – is declared as One.”* (Al-Kaafi, 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, *فاقد الشيء لا يعطي* “One who is devoid of a thing cannot grant it to others.”

References:

Behaar al-Anwaar, vol. 23, p. 83, H. 22

Elal al-Sharaae’, vol. 1, p. 9, H. 1, Chapter 9

Testimony of Tauheed not acceptable without belief in Imamah of Ahle Bait (a.s.)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ جَالِسًا وَ عِنْدَهُ 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 وَ مِنْ شِيعَتِهِ الَّذِينَ أَحَدَ رَبُّنَا مِيثَاقَهُمْ فَقَالَ الرَّجُلَانِ فَنَحْنُ نَقُولُ لَا إِلَهَ إِلَّا اللَّهُ فَوَضَعَ رَسُولُ اللَّهِ يَدَهُ عَلَى رَأْسِ عَلِيٍّ ثُمَّ قَالَ عَلَامَةٌ ذَلِكَ أَنْ لَا تُحْلَا عَقْدَهُ وَ لَا تَجْلِسَا مَجْلِسَهُ وَ لَا تُكْذِبَا حَدِيثَهُ

Abu Saeed al-Khudri narrates, "One day, the Messenger of Allah (s.a.w.a.) was sitting and with him were a few of his companions, among them was Ali Ibn Abi Talib (a.s.). He (s.a.w.a.) 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.a.w.a.) 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-e-Zarr)'. The two said, 'But we believe that there is no god but Allah'. The Messenger of Allah (s.a.w.a.) placed his hand on the head of Ali (a.s.) 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 Husain (a.s.) has remembered him on the Day of Aashuraa.

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.s.) but how does it prove the Imamate of the other Imams (a.s.)?

Answer: Divine texts amply testify that whatever is applicable for Ali (a.s.) is also relevant for the remaining Imams (a.s.) from his progeny like obligatory obedience, knowledge of the unseen, divine appointment, etc. **أَوْلْنَا مُحَمَّدٌ** **وَ أَوْسَطْنَا مُحَمَّدٌ وَ أَخْرَجْنَا مُحَمَّدٌ وَ كُنْنَا مُحَمَّدٌ** (Behaar al-Anwaar, 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 Reza (a.s.) during his journey to Neshaapoor recited the famous narration of the golden chain (السلسلة الذهبية) in front of a huge gathering of Sunni scholars. He (a.s.) clarified that there are conditions for it and that he (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 84, H. 25

Sawaab al-A'maal of Shaikh al-Saduq (r.a.), p. 7

Whoever forsakes the Imam of his time will be destroyed

عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي ذَرِيحٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ
اللَّهِ قَالَ مِمَّا لِلْإِمَامِ الْمَعْرُوضُ طَاعَتُهُ مَنْ جَحَدَهُ مَاتَ يَهُودِيًّا أَوْ
نَصْرَانِيًّا وَاللَّهِ مَا تَرَكَ اللَّهُ الْأَرْضَ مُنْذُ قَبَضَ اللَّهُ عَزَّ وَجَلَّ
آدَمَ إِلَّا وَفِيهَا إِمَامٌ يُهْتَدَى بِهِ إِلَى اللَّهِ حُجَّةً عَلَى الْعِبَادِ وَمَنْ
تَرَكَهُ هَلَكَ وَمَنْ لَزِمَهُ نَجَا حَقًّا عَلَى اللَّهِ

Abu Hamza al-Thumali (r.a.) reports from Imam Abu Abdillah al-Sadeq (a.s.), “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.s.) 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. جحد 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:

Behaar al-Anwaar, vol. 23, p. 85, H. 27

al-Mahaasen, vol. 1, p. 92, H. 45

Sawaab al-A'maal, p. 205

Worship without recognition of Imam (a.s.) is in vain

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ يَقُولُ إِنَّ مَنْ دَانَ اللَّهَ
بِعِبَادَةٍ يُجْهِدُ فِيهَا نَفْسَهُ بِلَا إِمَامٍ عَادِلٍ مِنَ اللَّهِ فَإِنَّ سَعْيَهُ غَيْرُ
مَقْبُولٍ وَ هُوَ ضَالٌّ مُتَحَيِّرٌ وَ مَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا
وَ قَطِيعِهَا فَتَاهَتْ ذَاهِبَةً وَ جَائِيَةً يَوْمَهَا فَلَمَّا أَنْ جَنَّتْ اللَّيْلُ
بَصُرَتْ بِقَطِيعِ غَنَمٍ مَعَ رَاعِيهَا فَجَاءَتْ إِلَيْهَا فَبَاتَتْ مَعَهَا فِي
رَبْضِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيَهَا وَ قَطِيعَهَا
فَهَجَمَتْ مُتَحَيِّرَةً تَطْلُبُ رَاعِيَهَا وَ قَطِيعَهَا فَبَصُرَتْ بِسَرَحٍ قَطِيعِ
غَنَمٍ آخَرَ فَعَمَدَتْ نَحْوَهَا وَ حَنَّتْ إِلَيْهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي
بِقَطِيعِكَ فَإِنَّكَ تَأْتِيهِ مُتَحَيِّرَةً فَذُ ضَلَلْتِ عَنْ رَاعِيكَ وَ قَطِيعِكَ
فَهَجَمْتَ دَعْرَةً مُتَحَيِّرَةً لَا رَاعِي لَهَا يُرْشِدُهَا إِلَى مَرْعَاهَا أَوْ
يُرُدُّهَا قَبِينَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذَّنْبُ ضَيَعَتَهَا فَكَلَّهَا وَ هَكَذَا يَا
مُحَمَّدُ بْنُ مُسْلِمٍ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ
عَادِلٍ أَصْبَحَ تَائِبًا مُتَحَيِّرًا إِنْ مَاتَ عَلَى حَالِهِ تِلْكَ مَاتَ مِيتَةَ
كُفْرٍ وَ نِفَاقٍ وَ اعْلَمْ يَا مُحَمَّدُ أَنَّ أُمَّةَ الْحَقِّ وَ اتَّبَاعَهُمْ عَلَى دِينِ
اللَّهِ إِلَى آخِرِهِ

Muhammad Ibn Muslim (r.a.) reports, "I heard Imam Abu Ja'far al-Baqer (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 86, H. 29

al-Mahaasen, vol. 1, p. 92, H. 47

al-Kaafi, vol. 1, p. 374, H.2

Imam (a.s.) is standard between Allah and creatures

مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ الْإِمَامُ عَلَمٌ بَيْنَ اللَّهِ عَزَّ وَجَلَّ وَبَيْنَ خَلْقِهِ فَمَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا

Marwan Ibn Muslim narrates from Imam Abu Abdillah al-Sadeq (a.s.), “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:

Behaar al-Anwaar, vol. 23, p. 88, H. 32

Kamaal al-Deen

Denier of Imam (a.s.) is an Apostate

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ قَالَ قُلْتُ لَهُ أَرَأَيْتَ مَنْ جَدَّ إِمَاماً مِنْكُمْ مَا حَالُهُ قَالَ مَنْ جَدَّ إِمَاماً مِنَ اللَّهِ وَ بَرَّءَ مِنْهُ وَ مِنْ دِينِهِ فَهُوَ كَافِرٌ مُرْتَدٌّ عَنِ الْإِسْلَامِ لِأَنَّ الْإِمَامَ مِنَ اللَّهِ وَ دِينَهُ دِينُ اللَّهِ وَ مَنْ بَرَى 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 Jafar al-Baqer (a.s.), "Do you think that anyone who denies an Imam from you, what's his condition?" He (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 89, H. 34

al-Ghaibah of al-Nomani, p. 129, H. 3, Chapter 7

Living or Dead – Imams (a.s.) are the same

عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ مَنْ أَنْكَرَ وَاجِدًا مِنْ الْأَحْيَاءِ فَقَدْ أَنْكَرَ الْأَمْوَاتَ

Abdullah Ibn Muskaan narrates from Imam Abu Abdillah al-Sadeq (a.s.), “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.s.). When Imam Reza (a.s.) was brought from Madinah to Marv by Mamoon al-Abbasi the accursed, among the incidents that occurred was that Mamoon invited the scholars of different religions from different parts of the world so that they may debate with Imam (a.s.). He wanted them to defeat Imam (a.s.) so that he could prove that Imam (a.s.) was not a divine appointee and an ordinary person.

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

قَالَ الْجَائِلِيُّ مَا تَقُولُ فِي نُبُوءَةِ عَيْسَى وَكِتَابِهِ هَلْ تَنْكِرُ مِنْهُمَا شَيْئًا قَالَ الرَّضَاءُ أَنَا مُؤَيَّرٌ بِنُبُوءَةِ عَيْسَى وَكِتَابِهِ وَمَا بَشَّرَ بِهِ أُمَّتُهُ وَأَقَرَّتْ بِهِ الْحَوَارِيُّونَ وَكَافَرُوا بِنُبُوءَةِ كُلِّ عَيْسَى لَمْ يُقَرَّ بِنُبُوءَةِ مُحَمَّدٍ ﷺ وَكِتَابِهِ وَ لَمْ يُبَشِّرْ بِهِ أُمَّتَهُ

(Behaar al-Anwaar, vol. 10, p. 301)

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

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

Similarly, one who believes in Ameerul Momineen Ali Ibn Abi Talib (a.s.) has to believe in Imam Reza (a.s.) and all Imams (a.s.). One cannot say that I believe in all Imams (a.s.) except Imam Muntazar (a.t.f.s.).

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

References:

Behaar al-Anwaar, vol. 23, p. 95, H. 1

al-Kaafi, vol. 1, p. 373, H. 8

Kamaal al-Deen, vol. 1, p. 14 and vol. 2, p. 410, H. 1

Denier of Imams (a.s.) is denier of the Holy Prophet (s.a.w.a.)

الرِّضَا عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ أَنْتَ وَالْأَيْمَةُ
مِنْ وُلْدِكَ بَعْدِي حُجُبُ اللَّهِ عَلَى خَلْقِهِ وَ أَعْلَامُهُ فِي بَرِّيَّتِهِ فَمَنْ
أَنْكَرَ وَاحِدًا مِنْهُمْ فَقَدْ أَنْكَرَنِي وَ مَنْ عَصَا وَاحِدًا مِنْهُمْ فَقَدْ
عَصَانِي وَ مَنْ جَفَا وَاحِدًا مِنْهُمْ فَقَدْ جَفَانِي وَ مَنْ وَصَلَكُمْ فَقَدْ
وَصَلَنِي وَ مَنْ أَطَاعَكُمْ فَقَدْ أَطَاعَنِي وَ مَنْ وَالَاكُمْ فَقَدْ وَالَانِي وَ
مَنْ عَادَاكُمْ فَقَدْ عَادَانِي لِأَنَّكُمْ مِنِّي خُلِقْتُمْ مِنْ طِينَتِي وَ أَنَا مِنْكُمْ

Imam Reza (a.s.) vide his ancestors (a.s.) narrates from the Messenger of Allah (s.a.w.a.) who said, “O Ali! You and the Imams (a.s.) 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 Kamaal 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.s.) is like the one who has denied all of them (a.s.). If a person denies the Messenger of Allah (s.a.w.a.) 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.a.w.a.), are from the same light, etc.

References:

Behaar al-Anwaar, vol. 23, p. 97, H. 4

Kamaal al-Deen, vol. 2, p. 413, H. 13

Terms for Intercession (Shafa'at)

عَنْ مُحَمَّدِ بْنِ تَمَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ إِنَّ فُلَانًا مَوْلَاكَ يُفَرِّئُكَ السَّلَامَ وَيَقُولُ لَكَ اضْمَنْ لِي الشَّفَاعَةَ فَقَالَ أَمِنْ مَوَالِينَا قُلْتُ نَعَمْ قَالَ أَمْرُهُ أَرْفَعُ مِنْ ذَلِكَ قَالَ قُلْتُ إِنَّهُ رَجُلٌ يُوَالِي عَلِيًّا وَ لَمْ يَعْرِفْ مِنْ بَعْدِهِ مِنَ الْأَوْصِيَاءِ قَالَ ضَالٌّ قُلْتُ فَاقْرَأْ بِالْإِيمَةِ جَمِيعاً وَ جَحَدَ الْأَخِرَ قَالَ هُوَ كَمَنْ أَقْرَأَ بِعَيْسَى وَ جَحَدَ بِمُحَمَّدٍ ﷺ أَوْ أَقْرَأَ بِمُحَمَّدٍ وَ جَحَدَ بِعَيْسَى نَعُوذُ بِاللَّهِ مِنْ جَحْدِ حُجَّةٍ مِنْ حُجَّجِهِ

Muhammad Ibn Tamaam reports, "I asked Imam Abu Abdillah al-Sadeq (a.s.), 'So and so has accepted your mastership and conveys salutation to you and says to you, 'Guarantee intercession for me.' He (a.s.) asked, 'Is he from those who have accepted our mastership?' I replied in the affirmative. He (a.s.) 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.s.)). He (a.s.) retorted, 'He is deviated.' I inquired, 'What about the one who acknowledges all the Imams but denies one of them?' He (a.s.) answered, 'He is like the one who acknowledges Eesa (a.s.) but denies Muhammad (s.a.w.a.) or acknowledges Muhammad (s.a.w.a.) but denies Eesa (a.s.). We seek refuge in Allah from the denial of a proof from his proofs (a.s.).'"

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.s.) asked whether he has accepted our mastership? Was he not aware of the unseen?

Answer:

Allah asks in the Holy Quran, 'What is in your right hand, O Moosa?' 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.

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:

Behaar al-Anwaar, vol. 23, p. 97, H. 5

al-Ghaibah of al-No'mani, p. 112, H. 4, Chapter 5

Test of the People is Massive

عَنْ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ بَلِيَّةُ النَّاسِ عَظِيمَةٌ إِنْ دَعَوْنَاهُمْ لَمْ يُجِيبُونَا وَإِنْ تَرَكْنَاهُمْ لَمْ يَهْتَدُوا بِغَيْرِنَا

Mufazzal says that Imam Abu Abdillah al-Sadeq (a.s.) 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.a.w.a.) does not guide the people, Abu Jahl will guide them?

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

If Hasan (a.s.) does not guide the people, Moaviyah will guide them?

If Husain (a.s.) 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.a.w.a.), barely a few people were with Ameerul Momineen (a.s.). But when he (a.s.) got the apparent caliphate, he (a.s.) had thousands of soldiers in the Battle of Siffeen. Thus, this tradition wants to see that just follow the Imam (a.s.), regardless of him having the world or not.

References:

Behaar al-Anwaar, vol. 23, p. 99, H. 1

باب 6- أن الناس لا يهتدون إلا بهم و أنهم الوسائل بين الخلق و بين الله و أنه لا يدخل الجنة إلا من عرفهم

al-Faqeeh, vol. 4, p. 405, H. 5875

Al-Amaali of al-Shaikh al-Saduq (r.a.), p. 609, 7th Majlis, H. 4

Religion should be based on the Holy Quran and Ahle Bait (a.s.)

عَنْ مُحَمَّدِ الْحَلَبِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ إِنَّهُ مَنْ عَرَفَ دِينَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ زَالَتِ الْجِبَالُ قَبْلَ أَنْ يَزُولَ وَ مَنْ دَخَلَ فِي أَمْرٍ بِجَهْلِ حَرَجٍ مِنْهُ بِجَهْلِ قُلْتُمْ وَمَا هُوَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَقَوْلُهُ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ وَقَوْلُهُ تَبَارَكَ اسْمُهُ إِنَّمَا يُؤْتُونِ الزَّكَاةَ وَ هُمْ رَاكِعُونَ وَقَوْلُهُ جَلَّ جَلَالُهُ فَلَا وَ رَبِّكَ 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 أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ وَمِنْ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ لِعَلِيٍِّّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ أَنْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَدَلَهُ وَ أَحِبَّ مَنْ أَحَبَّهُ وَ أَبْغِضْ مَنْ أَبْغَضَهُ

Muhammad al-Halabi (r.a.) reports that Imam Abu Abdillah al-Sadeq (a.s.) 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.s.) 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’** and His word – Mighty and Majestic be He, **‘Whoever obeys the Messenger then indeed**

he has obeyed Allah' and His word – Mighty and Majestic be He – **'O you who believe! Obey Allah, obey His Messenger and obey those possessing authority among you'** and His word – Blessed be His Name – **'Your Master are only Allah, His Messenger and those who believe, establish the prayers and give charity during genuflection'** 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'** 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'**. From this is the saying of the Messenger of Allah (s.a.w.a.) to Ali (a.s.), '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.s.) and the other group was after their (a.s.) period. The narrator of this tradition was from the former group.

When you learn your religion from the Holy Quran, 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 Quran and the holy Ahle Bait (a.s.), 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 Moaviyah but they didn't budge from their faith.

Then Imam (a.s.) proceeds to cite evidences of mastership from the Holy Quran. The Messenger of Allah (s.a.w.a.) has ordered for the mastership of Ameerul Momineen (a.s.). 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.a.w.a.) mustajaab al-da'wah (i.e. one whose supplication is accepted) or not?

Answer: It's clear that he (s.a.w.a.) 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:

The Holy Quran 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): Verse 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 قَالَ كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَجَلَّ قَدْ أُجِيبَتْ دَعْوَتُكُمَا وَبَيْنَ أَخْذِ فِرْعَوْنَ أَرْبَعِينَ عَامًا

(Kaafi, 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.a.w.a.) all material pleasures.

References:

Behaar al-Anwaar, vol. 23, p. 102, H. 11

Bashaarah al-Mustafa (s.a.w.a.) Le Shiah al-Murataza (a.s.) by Emaaduddin Tabari (r.a.) [a 6th century scholar] p. 129

Best is he who treats the Ahle Bait (a.s.) 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.a.w.a.) 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 شهدت به الاعداء* (Excellence is when your enemy praises you). Thus, the standard and criterion of goodness and evil is his behavior towards the Ahle Bait (a.s.). 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.a.w.a.) till the Day of Judgment.

References:

Behaar al-Anwaar, vol. 23, p. 104, H. 1

Bashaarah al-Mustafa (s.a.w.a.) Le Shiah al-Murtaza (a.s.) by Emaaduddin Tabari (r.a.) [a 6th century scholar] p. 39)

No Worship without Mastership

الْحَسَنُ بْنُ عَلِيٍّ قَالَ إِنَّ اللَّهَ افْتَرَضَ خَمْسًا وَ لَمْ يَفْتَرِضْ إِلَّا حَسَنًا جَمِيلًا الصَّلَاةَ وَ الزَّكَاةَ وَ الْحَجَّ وَ الصِّيَامَ وَ لَا يَتَنَا أَهْلَ الْبَيْتِ فَعَمِلَ النَّاسُ بِأَرْبَعٍ وَ اسْتَحَقُّوا بِالْخَامِسَةِ وَ اللَّهُ لَا يَسْتَكْمِلُوا الْأَرْبَعَةَ حَتَّى يَسْتَكْمِلُوهَا بِالْخَامِسَةِ

Imam Ali Ibn al-Husain (a.s.) 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 Ahle Bait (a.s.). 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 Ahle Bait (a.s.). 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 Ahle Bait (a.s.)?

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.s.) 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 Ahle Bait (a.s.) should take his prayer lightly. For, the Ahle Bait (a.s.) 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.s.) 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.s.). For example, there is a tradition in Bukhari, where the Holy Prophet (s.a.w.a.) addressed Ayesha as follows:

يَا عَائِشَةَ، لَوْلَا قَوْمُكَ حَدِيثُ عَهْدِهِمْ، قَالَ ابْنُ الزُّبَيْرِ بِكُفْرٍ،
لَنَفَقَضْتُ 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, Hadis 126)

The Kabah had two doors since its inception. But the pagans shut one door and kept only one door. The Holy Prophet (s.a.w.a.) intended to restore it to its original divine state but he (s.a.w.a.) 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 Sajjad (a.s.) has kept the most important thing at the end of the duties. For, had he (a.s.) 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.s.).

Was it right for Imam Sajjad (a.s.) 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.s.) has presented it in its actual form. Although he (a.s.) has mentioned mastership in the end, yet by mentioning that none of the acts will be accepted without mastership, he (a.s.) has clearly underlined its importance.

Hadis 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:

Behaar al-Anwaar, vol. 23, p. 105, H. 4

Bashaarah al-Mustafa (s.a.w.a.), p. 108

Two Precious Things

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

Abu Saeed al-Khudri reports that the Messenger of Allah (s.a.w.a.) 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 Ahle Bait (a.s.). Beware! The two will not be separated from each other they meet me at the Pond.”

Note:

The Holy Quran 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 Quran and the Ahle Bait (a.s.) even in a single instance. You will see contradiction between the Holy Quran and the actions or teachings of other rulers/tyrants/despots but never with the Ahle Bait (a.s.) till the Day of Judgment. What does this mean? It means that that there is no path

other than that of the Holy Quran and the Ahle Bait (a.s.). **Together they form the path of salvation.** Independently, neither of them are self-sufficient.

References:

Behaar al-Anwaar, vol. 23, p. 106, H. 7

al-Taraaef of Sayyed Ibn Taawoos (r.a.), vol. 1, p. 113, H. 171

Reward for loving the Ahle Bait (a.s.)

عَلِيٌّ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدَيْ حَسَنِ وَحُسَيْنٍ وَقَالَ مَنْ أَحَبَّنِي
وَأَحَبَّ هَدَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ
الْقِيَامَةِ

Ali (a.s.) informs that the Messenger of Allah (s.a.w.a.) took the hands of Hasan and Husain 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 Ahle Bait (a.s.). Their love – not mastership – of the Holy Prophet (s.a.w.a.) and Ahle Bait (a.s.). Will they be with them (a.s.) in the Paradise?

The answers are as follows:

This sentence of the Holy Prophet (s.a.w.a.) is conditional. That is, whoever loves these infallible guides (a.s.) but with the condition of Islam.

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.a.w.a.) 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:

Behaar al-Anwaar, vol. 23, p. 116, H. 27

Kashf al-Ghummah, vol. 1, p. 90

War and Peace of Ahle Bait (a.s.)

عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيِّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلْمٌ لِمَنْ سَأَلْتُمْ

Zaid Ibn Arqam reports that the Messenger of Allah (s.a.w.a.) said to Ali, Fatemah, Hasan and Husain (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.a.w.a.) 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.s.).

We should go through the annals of history and classify the people whether they were friends/supporters/helper of Ahle Bait (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 116, H. 28

Shawaahed al-Tanzeel, vol. 2, p. 44 under the verse of Tatheer

Ahle Bait (a.s.) are the Door of Hettah

عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ دَانَ
بِدِينِي وَ سَلَكَ مِنْهَاجِي وَ اتَّبَعَ سُنَّتِي فَلَيْدِنْ بِتَفْضِيلِ الْأَيْمَةِ مِنْ
أَهْلِ بَيْتِي عَلَى جَمِيعِ أُمَّتِي فَإِنَّ مَثَلَهُمْ فِي هَذِهِ الْأُمَّةِ مَثَلُ بَابِ
حِطَّةٍ فِي بَنِي إِسْرَائِيلَ

Ekremah narrates from Ibn Abbas that the Messenger of Allah (s.a.w.a.) said,

“Whoever believes in my religion, treads my path and follows my Sunnah, he MUST believe in the superiority of the Imams (a.s.) from my Ahle Bait (a.s.) upon my entire nation. For, their likeness in this nation is like that of the Door of Hettah in the Bani Israel.”

Note:

Ekremah was known for his hatred towards the Ahle Bait (a.s.) and their Shiites. Here, Ibn Abbas implies Abdullah because Abbas – the uncle of the Holy Prophet (s.a.w.a.) – had many sons, from whom Abdullah was the most famous among the people and the knowledgeable. But Ibn Abbas was not totally loyal to Ali (a.s.). 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 Ameerul Momineen (a.s.) are NOT Muslims in the light of this tradition.

The Bani Israel 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 Quran has mentioned about it.

وَ إِذْ قُلْنَا ادْخُلُوا هَذِهِ الْبَابَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَ ادْخُلُوا الْبَابَ سُجَّدًا وَ قُولُوا حِطَّةً نَعْفِزُ لَكُمْ حَطَايَاكُمْ وَ سَنَزِيدُ

المُحْسِنِينَ

(Surah Baqarah (2): Verse 58 and Surah A'raaf (7): Verse 161)

وَ ادْخُلُوا الْبَابَ الْقَرْيَةَ سُجَّدًا مَثَلِ اللَّهِ تَعَالَى عَلَى الْبَابِ مِثَالِ مُحَمَّدٍ وَعَلِيٍّ وَ أَمَرَهُمْ أَنْ يَسْجُدُوا تَعْظِيمًا لِذَلِكَ الْمِثَالِ وَ أَنْ يُجَدِّدُوا عَلَى أَنْفُسِهِمْ بَيْعَتَهُمَا وَ ذَكَرَ مَوَالِيَهُمَا وَ لِيَذْكُرُوا الْعَهْدَ وَ الْمِيثَاقَ الْمَأْخُودِينَ عَلَيْهِمْ لَهُمَا وَ قُولُوا حِطَّةً أَي قُولُوا إِنَّ سُجُودَنَا لِلَّهِ تَعْظِيمًا لِمِثَالِ مُحَمَّدٍ وَعَلِيٍّ وَ اعْتِقَادَنَا لَوَالِيَتِهِمَا حِطَّةً لِذُنُوبِنَا وَ مَحْوٌ لِسَيِّئَاتِنَا قَالَ اللَّهُ تَعَالَى نَعْفِرْ لَكُمْ أَي بِهِذَا الْفِعْلِ حَطَايَاكُمْ السَّالِفَةَ وَ نُزِيلُ عَنْكُمْ آثَامَكُمْ الْمَاضِيَةَ وَ سَنَزِيدُ الْمُحْسِنِينَ مَنْ كَانَ فِيكُمْ لَمْ يُقَارَفِ الذُّنُوبَ الَّتِي قَارَفَهَا مَنْ خَالَفَ الْوَالِيَةَ وَ ثَبَّتَ عَلَى مَا أَعْطَى اللَّهُ مِنْ نَفْسِهِ مِنْ عَهْدِ الْوَالِيَةِ فَإِنَّا نَزِيدُهُمْ بِهِذَا الْفِعْلِ زِيَادَةَ دَرَجَاتٍ وَ مَثُوبَاتٍ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ سَنَزِيدُ الْمُحْسِنِينَ قَوْلُهُ عَزَّ وَ جَلَّ قَبْدَلِ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ أَي لَمْ يَسْجُدُوا كَمَا أُمِرُوا وَ لَا قَالُوا مَا أُمِرُوا وَ لَكِنْ دَخَلُوهَا مِنْ مُسْتَقْبَلِهَا بِأَسْتَاهِهِمْ وَ قَالُوا هُنَا سَمَقَانَا أَي حِطَّةً حَمْرَاءَ يُنْفُونَهَا أَحَبُّ إِلَيْنَا مِنْ هَذَا الْفِعْلِ وَ هَذَا الْقَوْلِ

(Behaar al-Anwaar, vol. 13, p. 182, H. 19 narrating from Tafseer al-Imam (a.s.), p. 259, H. 127)

“Allah the High imprinted the images of Muhammad (s.a.w.a.) and Ali (a.s.) on the door and ordered them (viz. the Israelis) 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.a.w.a.) and Ali (a.s.) 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.a.w.a.), he must enter it through the door ordained by him (s.a.w.a.).

The door of Hettah for Bani Israel was made of wood. So, is a door of wood superior to Ahle Bait (a.s.)? Entering through this wooden door can be the cause of Allah's satisfaction but entering through the Ahle Bait (a.s.) cannot be the cause of His satisfaction? **Take lesson, O people of wisdom!**

References:

Behaar al-Anwaar, vol. 23, p. 119, H. 39

Al-Amaali of Shaikh Saduq (r.a.), p. 74, 17th Majlis

Ahle Bait (a.s.) are the Ark of Salvation

صَعِدَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَلَى دَرَجَةِ الْكَعْبَةِ حَتَّى آخَذَ بِحَلْقَةِ
الْبَابِ ثُمَّ أَسْنَدَ ظَهْرَهُ إِلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ
عَرَفَنِي وَ مَنْ أَنْكَرَنِي فَأَنَا أَبُو ذَرٍّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
إِنَّمَا مِثْلُ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ كَمِثْلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا
نَجَا وَ مَنْ 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, Abuzar (r.a.) ascended on the steps of the Kabah till he held the latch of the door; thereafter, he leant his back towards it (i.e. Kabah) and addressed (the people) thus, "O People! Whoever knows me then indeed he knows me and whoever does not know me, then I am Abuzar. I heard the Messenger of Allah (s.a.w.a.) say,

'The likeness of my Ahle Bait (a.s.) in this nation is like the Ark of Noah (a.s.). Whoever boards it will be saved and whoever leaves it will be destroyed.'

And I heard the Messenger of Allah (s.a.w.a.) say,

'Make my Ahle Bait (a.s.) 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:

Raafe' the narrator of this narration is the slave of Abuzar. When Abuzar says, 'I am Abuzar', he was implying that I am no ordinary person; I am speaking the truth and Holy Prophet (s.a.w.a.) has testified for this.

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

مَا أَظَلَّتِ الْخَضْرَاءُ وَلَا أَقَلَّتِ الْعَبْرَاءُ عَلَى ذِي لَهْجَةٍ أَصْدَقَ
مِنْ أَبِي ذَرٍّ

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

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

All those who have abandoned the Ahle Bait (a.s.) are drowned and destroyed.

The position of the Ahle Bait (a.s.) 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 this eyes. This narration shows that guidance is not possible without the Ahle Bait (a.s.). If you want guidance for this world as well as the hereafter, go to the Ahle Bait (a.s.).

References:

Behaar al-Anwaar, vol. 23, p. 121, H. 43

Amaali of Shaikh al-Toosi (r.a.), p. 482, 17th Majlis

Truth must be the criterion not personalities

أَبَانُ بْنُ أَبِي عَيَّاشٍ دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ وَ عِنْدَهُ أَبُو الطَّفَيْلِ عَامِرُ بْنُ وَائِلَةَ صَاحِبُ رَسُولِ اللَّهِ ﷺ وَ كَانَ مِنْ خِيَارِ أَصْحَابِ عَلِيٍّ وَ أَقْبَتُ عِنْدَهُ عُمَرُ بْنُ أَبِي سَلَمَةَ ابْنِ أُمِّ سَلَمَةَ زَوْجَةَ النَّبِيِّ ﷺ فَعَرَضْتُ عَلَيْهِ كِتَابَ سُلَيْمِ بْنِ قَيْسٍ فَقَالَ لِي صَدَقَ سُلَيْمٌ رَحِمَهُ اللَّهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّهُ يَضِيقُ صَدْرِي بِبَعْضِ مَا فِيهِ لِأَنَّ فِيهِ هَلَكَ أُمَّةٌ مُحَمَّدٍ ﷺ رَأْسًا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ رَأْسًا وَ التَّابِعِينَ غَيْرَكُمْ أَهْلَ الْبَيْتِ وَ شَبِعْتَكُمْ فَقَالَ يَا أَخَا عَبْدِ الْقَيْسِ أَمَا بَلَغَكَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ مَثَلَ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ كَمَثَلِ 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 وَ ذَكَرَ أَنَّهُ سَمِعَهُ مِنْ أَبِي ذَرٍّ وَ هُوَ أَخَذَ بِحَلْقَةِ الْكَعْبَةِ يُنَادِي بِهِ نِدَاءً يَرْوِيهِ عَنِ رَسُولِ اللَّهِ ﷺ فَقَالَ وَ مِمَّنْ فَقُلْتُ وَ مِنَ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ أَنَّهُ سَمِعَ مِنْ أَبِي ذَرٍّ وَ مِنَ الْمُقْدَادِ بْنِ الْأَسْوَدِ وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ وَ مِمَّنْ فَقُلْتُ وَ مِنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَ عُلْقَمَةَ بْنِ قَيْسٍ وَ أَبِي ظَبْيَانَ الْحُسَيْنِيِّ وَ مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى كُلُّ هَؤُلَاءِ أَخْبَرَ أَنَّهُ سَمِعَهُ مِنْ أَبِي ذَرٍّ قَالَ أَبُو الطَّفَيْلِ وَ عُمَرُ بْنُ أَبِي سَلَمَةَ وَ نَحْنُ وَ اللَّهُ سَمِعْنَاهُ مِنْ أَبِي ذَرٍّ وَ سَمِعْنَاهُ مِنْ عَلِيِّ وَ الْمُقْدَادِ وَ سُلَمَانَ ثُمَّ أَقْبَلَ عُمَرُ بْنُ أَبِي سَلَمَةَ فَقَالَ وَ اللَّهُ لَقَدْ سَمِعْتُهُ مِمَّنْ هُوَ خَيْرٌ مِنْ هَؤُلَاءِ كُلِّهِمْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ سَمِعْتُهُ إِذْ نَادَى وَ وَعَاهُ قَلْبِي فَأَقْبَلَ عَلِيٌّ بْنُ الْحُسَيْنِ فَقَالَ أ وَ لَيْسَ هَذَا الْحَدِيثُ وَحْدَهُ يَنْتَظِمُ جَمِيعَ مَا أَفْطَعَكَ وَ عَظَمَ فِي صَدْرِكَ مِنْ تِلْكَ الْأَحَادِيثِ اتَّقِ اللَّهَ يَا أَخَا عَبْدِ الْقَيْسِ فَإِنْ وَضَحَ لَكَ أَمْرٌ فَأَقْبِلْهُ وَ إِلَّا فَاسْكُتْ تَسْلَمٌ وَ رُدَّ عَلِمَهُ إِلَى اللَّهِ فَإِنَّكَ

بِأَوْسَعِ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

Abaan Ibn Abi Ayyaash is the narrator of the book Sulaim Ibn Qais directly. He reports, “I went to Imam Sajjad (a.s.) and inquired about his opinion concerning this book. At that moment, Abu al-Tufail Aamir Ibn Waathelah – a companion of the Holy Prophet (s.a.w.a.) and a very good companion of Ali (a.s.) – was sitting with him (a.s.). There, I also met Umar Ibn Abi Salamah, the son of Umm Salamah the wife of the Holy Prophet (s.a.w.a.). [Umm Salamah before her marriage to the Holy Prophet (s.a.w.a.) 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.a.w.a.)].

I presented to him (a.s.) the Book of Sulaim. Imam (a.s.) said, *“Sulaim – 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 Muhamamd (s.a.w.a.) including the top Muhajireen, Ansar and the Taabeen except you Ahle Bait (a.s.) and your Shiites.”

Imam (a.s.) replied, *“O brother of Abd al-Qais! Have you not heard that the Messenger of Allah (s.a.w.a.) said, ‘Surely, the likeness of my Ahle Bait 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 Israel?’”*

I replied in the affirmative.

He (a.s.) asked, *“Who has narrated to you?”*

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

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

I said, “I have heard it from Hubaish (or Hanash) Ibn al-Motamir and he mentioned that he had heard it from Abuzar while he was holding the latch of the door of the Kabah calling out loudly that he had heard it from the Messenger of Allah (s.a.w.a.).”

Imam (a.s.) asked, *“And from who else?”*

I answered, “Al-Hasan Ibn Abi al-Hasan al-Basri who heard it from Abuzar and from Miqdad Ibn Aswad and Ali Ibn Abi Talib (a.s.).”

(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 (تقصير). 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.s.) but later, became the backer of the Umayyads like Marwan and his governor Hajjaj Ibn Yusuf (I.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).” Ameerul Momineen (a.s.) had even called him as the Saamari of this nation. Al-Hasan al-Basri has narrated the above narration during his period in truth).

He (a.s.) 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 Abuzar.”

At this, Abu al-Tufail and Umar Ibn Abi Salamah intervened, “By Allah! We have also heard it from Abuzar and we have also heard it from Ali (a.s.), 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.a.w.a.). I heard him (s.a.w.a.) when he said loudly and my heart retained it.”

Then Imam Ali Ibn al-Husain (a.s.) 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 Sulaim)? 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 Ibraheem (a.s.) the Noble Quran says he was a single nation (أمة واحدة).

Reference:

Behaar al-Anwaar, vol. 23, p. 124, H. 52

Ahle Bait (a.s.) are Allah's extended rope

قَالَ النَّبِيُّ ﷺ فَاطِمَةُ بَهْجَةٌ قَلْبِي وَ ابْنَاهَا ثَمَرَةٌ فُؤَادِي وَ بَعْطَلُهَا نُورُ بَصْرِي وَ الْأَيْمَةُ مِنْ وُلْدِهَا أَمْنَاءُ رَبِّي وَ حَبْلٌ مَمْدُودٌ بَيْنَهُ وَ بَيْنَ خَلْقِهِ مَنْ اعْتَصَمَ بِهِمْ نَجَا وَ مَنْ تَخَلَّفَ عَنْهُمْ هَوَى

The Holy Prophet (s.a.w.a.) said,

“Fatemah is the joy of my heart. Her two sons (Hasan and Husain) 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.a.w.a.) never spoke of his own desire. He spoke only what was revealed to him (s.a.w.a.). Revelation was sometimes terminological like the Holy Quran and sometimes it was not part of the Noble Quran; rather, it was Hadis 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.a.w.a.) attribute the Imams (a.s.) to Fatemah (s.a.) and not to Ali (a.s.)?” Perhaps, the Holy Prophet (s.a.w.a.) was relied upon by the Muslims at least apparently. But they did not show such faith in Ali (a.s.) 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.s.)!! Therefore, if the Imams (a.s.) are attributed to the daughter of the Holy Prophet (s.a.w.a.), at least they will show some apparent respect for the Imams (a.s.)]

References:

Behaar al-Anwaar, vol. 23, p. 110, H. 16

Al-Taraaef of Sayed Ibn Taawoos (r.a.), vol. 1, p. 117, H. 180

Benchmarks for Success and Failure

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ يَا عَلِيُّ
 أَنَا مَدِينَةُ الْحِكْمَةِ وَأَنْتَ بَابُهَا وَ لَنْ تُؤْتِيَ الْمَدِينَةَ إِلَّا مِنْ قِبَلِ
 الْبَابِ وَ كَذَّبَ مَنْ رَعِمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ لِأَنَّكَ مِنِّي وَ أَنَا
 مِنْكَ لَحْمُكَ مِنْ لَحْمِي وَ دَمُكَ مِنْ دَمِي وَ رُوحُكَ مِنْ رُوحِي وَ
 سِرِّرَتُكَ سِرِّرَتِي وَ عَلَانِيَتُكَ عَلَانِيَتِي وَ أَنْتَ إِمَامٌ أُمَّتِي وَ
 خَلِيفَتِي عَلَيْهَا بَعْدِي سَعِدَ مَنْ أَطَاعَكَ وَ شَقِيَ مَنْ عَصَاكَ وَ
 رَيْحٌ مَنْ تَوَلَّكَ وَ خَسِرَ مَنْ عَادَاكَ وَ فَازَ مَنْ لَزَمَكَ وَ هَلَكَ مَنْ
 فَارَقَكَ مِثْلَكَ وَ مِثْلُ الْأَيْمَةِ مَنْ وُلِدَكَ بَعْدِي مِثْلُ سَفِينَةِ نُوحٍ مَنْ
 رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مِثْلُكُمْ مِثْلُ النُّجُومِ كُلَّمَا
 غَابَ نَجْمٌ طَلَعَ نَجْمٌ إِلَى يَوْمِ الْقِيَامَةِ

Ibn Abbas chronicles that the Messenger of Allah (s.a.w.a.)
 said to Ali Ibn Abi Talib (a.s.),

“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.s.) 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.s.) 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.a.w.a.) and Ameerul Momineen (a.s.).

“You are from me and I am from you” is the same concept as propounded in the Verse of Malediction (*Mubaahelah*). 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 Abdullah 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 Abuzar. The same applies for destruction.

The series of guides will continue till the Day of Judgment. Imam Mahdi (a.t.f.s.) is the last of them. Today, like in the times of previous Imams (a.s.), it is the duty of the people to contact their Imam (a.s.). For example, Ali (a.s.) did not contact Salman. The latter contacted Ali (a.s.) and obeyed his instructions. But today, it is he (a.t.f.s.) who visits whosoever he wishes. Thus, in reality, it is not occultation but manifestation with all its intensity. Imam (a.t.f.s.) will appear for the general masses at the time of reappearance.

Thereafter, he (a.t.f.s.) will be martyred. Imam Husain (a.s.) will come instantly and the period of Raj'ah will start.

References:

Behaar al-Anwaar, vol. 23, p. 125, H. 53

Amaali of Shaikh Saduq (r.a.), p. 125, 26th Majlis, p. 269, 45th Majlis

Kamaal al-Deen, vol. 1, p. 241, Chapter 22, H. 65

Denial of Ali (a.s.) is Denial of Allah

قَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ أَنْتَ أَحِي وَوَارِثِي وَوَصِيِّي وَ
 خَلِيفَتِي فِي أَهْلِي وَ أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَمَاتِي مُحِبُّكَ مُحِبِّي
 وَ مُبْغِضُكَ مُبْغِضِي يَا عَلِيُّ أَنَا وَ أَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ يَا عَلِيُّ
 أَنَا وَ أَنْتَ وَ الْأَئِمَّةُ مِنْ وُلْدِكَ سَادَةٌ فِي الدُّنْيَا وَ مُلُوكٌ فِي
 الْآخِرَةِ مَنْ عَرَفَنَا فَقَدْ عَرَفَ اللَّهَ وَ مَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ
 وَ جَلَّ

The Messenger of Allah (s.a.w.a.) 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.a.w.a.) violated the conditions of marriage after his (s.a.w.a.) martyrdom, the right of divorce was in the hands of Ali (a.s.). Did he (a.s.) divorce some wives of the Holy Prophet (s.a.w.a.) 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.s.). Their appointment is from Allah the High and hence, one who denies them has denied Him.

References:

Behaar al-Anwaar, vol. 23, p. 128, H. 59

Amaali of Shaikh Saduq (r.a.), p. 657, 94th Majlis

Ali (a.s.) – The Separator of Truth and Falsehood

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ عَنْ آبَائِهِ عليهم السلام قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله خُذُوا بِحُجْرَةِ هَذَا الْأَنْزَعِ يَعْنِي عَلِيًّا فَإِنَّهُ الصِّدِّيقُ الْأَكْبَرُ وَهُوَ الْفَارُوقُ يُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ مَنْ أَحَبَّهُ هَدَاهُ اللَّهُ وَ مَنْ أَبْغَضَهُ أَبْغَضَهُ اللَّهُ وَ مَنْ تَخَلَّفَ عَنْهُ مَحَقَّهُ اللَّهُ وَ مِنْهُ سِبْطًا أُمَّتِي الْحَسَنُ وَ الْحُسَيْنُ وَ هُمَا ابْنَايَ وَ مِنْ الْحُسَيْنِ أَيْمَةُ الْهُدَى أَعْطَاهُمْ اللَّهُ عِلْمِي وَ فَهَمِي فَتَوَلَّوهُمْ وَ لَا تَتَّخِذُوا وَّلِيَجَةً مِنْ دُونِهِمْ فَيَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ وَ مَنْ يَحِلُّ عَلَيْهِ غَضَبٌ مِنْ رَبِّهِ فَقَدْ هَوَى وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

Imam Muhammad Baqir (a.s.) reports vide his ancestors that the Messenger of Allah (s.a.w.a.) said, “Fasten unto the belt of this man with a broad forehead viz. Ali (a.s.). 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-Husain and they are my two sons. From Husain (a.s.) 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.s.) was truthful but not only in words but deeds as well and he was the greatest in this regard.

Farooq means who distinguishes excessively between truth and falsehood. Ali (a.s.) 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.s.).

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.s.) 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.s.) had both knowledge as well as understanding of the entire system of creation.

References:

Behaar al-Anwaar, vol. 23, p. 129, H. 60

Basaaer al-Darajaat, p. 53, H. 2, Chapter 23

Al-Amaali of al-Shaikh al-Saduq (r.a.), p. 673, H.8, Majlis 96

Divine Imams (a.s.) never misguide

رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ
يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ
ذُرِّيَّتَهُ الطَّاهِرِينَ أَيْمَةَ الْهُدَى وَ مَصَابِيحَ الدُّجَى مِنْ بَعْدِهِ فَإِنَّهُمْ
لَنْ يُخْرِجُوكُمْ مِنْ بَابِ الْهُدَى إِلَى بَابِ الضَّلَالَةِ

The Messenger of Allah (s.a.w.a.) 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.s.) 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 Awaamm

فَأَنْفَذَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَلَمَّا رَأَى رَأْسَ الزَّبِيرِ وَ سَيْفَهُ قَالَ
نَاوَلَنِي السَّيْفَ فَنَاوَلَهُ فَهَزَّهُ وَ قَالَ سَيْفٌ طَالَمَا قَاتَلَ بِهِ بَيْنَ يَدَيِ
رَسُولِ اللَّهِ ﷺ وَ لَكِنِ الْحَيْنَ وَ مِصَارِعَ السُّوءِ ثُمَّ تَفَرَسَ فِي
وَجْهِ الزَّبِيرِ وَ قَالَ لَقَدْ كَانَ لَكَ بِرَسُولِ اللَّهِ ﷺ صَحْبَةٌ وَ مَنَّةٌ
قِرَابَةٌ وَ لَكِنِ الشَّيْطَانُ دَخَلَ مَنخَرِيكَ فَأُورِدَكَ هَذَا الْمَوْرِدَ

The real Khaareji were Talhah and Zubair. For, but for these two, the Battle of Siffeen wouldn't have occurred and if there was no battle of Siffeen, the Khawaarej would not take place.

The Ahle Bait (a.s.) did not enjoy such a position only because of their relationship with the Holy Prophet (s.a.w.a.)

because there were many other close relatives who were deviated.

None except the Ahle Bait (a.s.) are the lamps in darkness. In the physical presence of infallible Imams (a.s.), it is prohibited to use one's own jurisprudence. For example, Umar Ibn al-Khattaab 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.a.w.a.). He even took pride in defying this order of the Messenger of Allah (s.a.w.a.) by saying, 'There were two mut'ahs that were permissible during the time of the Holy Prophet (s.a.w.a.) but I prohibited them'. This quote is found in several books of all Muslims. Such defiance is unpardonable and beyond justification.

References:

Behaar al-Anwaar, vol. 23, p. 143, H. 96

Kashf al-Ghummah, vol. 1, p. 105

Ahle Bait (a.s.) are Allah's Chosen Ones

الرِّضَا عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنْتَ يَا عَلِيُّ وَ وُلْدُكَ
خَيْرَةُ اللَّهِ مِنْ خَلْقِهِ

Imam Reza (a.s.) reports vide his holy ancestors (a.s.) that the Messenger of Allah (s.a.w.a.) said,

“You, O Ali, and your sons are the chosen ones of Allah from His creatures.”

Note:

Since the infallible Imams (a.s.) 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 قدم المفضل علي الفاضل “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:

Behaar al-Anwaar, vol. 23, p. 145, H. 102

Oyoon-o-Akhbaar al-Reza (a.s.)

Salutations on the Progeny of Muhammad (s.a.w.a.)

فِيمَا اِخْتَجَّ الرَّضَا عَلَى عُلَمَاءِ الْعَامَّةِ فِي فَضْلِ الْعِتْرَةِ الطَّاهِرَةِ أَنَّهُ سَأَلَ الْعُلَمَاءَ فَقَالَ أَخْبِرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَسْ وَالْقُرْآنَ الْحَكِيمَ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنِ بَقْوِهِ يَسَ قَالَتِ الْعُلَمَاءُ يَسَ مُحَمَّدٌ ﷺ لَمْ يَثْنُكَ فِيهِ أَحَدٌ قَالَ أَبُو الْحَسَنِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْطَى مُحَمَّدًا وَآلَ مُحَمَّدٍ مِنْ ذَلِكَ فَضْلًا لَا يَبْلُغُ أَحَدٌ كُنْهَ وَصِفِهِ إِلَّا مَنْ عَقَلَهُ وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُسَلِّمْ عَلَى أَحَدٍ إِلَّا عَلَى الْأَنْبِيَاءِ ﷺ فَقَالَ تَبَارَكَ وَتَعَالَى 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 وَجَلَّ سَلَامٌ عَلَى آلِ يَسَ يَعْنِي آلَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

Among the arguments of Imam Reza (a.s.) against the opposing scholars vis-à-vis the excellence of the pure progeny (a.s.) was that he (a.s.) asked the scholars, “All of you inform me about the word of Allah – Mighty and Majestic be He – Ya Seen and the Wise Quran. 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.a.w.a.). No doubt about it.” Imam Reza (a.s.) 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.s.). So He – blessed and High be He –

said, 'Salutations be on Noah in the worlds' and He said, 'Salutations be on Ibraheem' and He said, 'Salutations be on Moosa and Haroon' but He did not say 'Salutations be on the progeny of Noah'. He did not say 'Salutations be on the progeny of Ibraheem'. He did not say, 'Salutations be on the progeny of Moosa 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.a.w.a.)."

Note:

From the above tradition, the least we can derive is that the Ahle Bait (a.s.) are of the level as that of the Divine Prophets (a.s.) – if not more – and since the latter are infallible, the former too have to be the same.

References:

Behaar al-Anwaar, vol. 23, p. 167, H. 1

Oyoon-o-Akhbaar al-Reza (a.s.)

Ahle Bait (a.s.) are the People of Remembrance

فِيمَا بَيَّنَّ الرَّضَا عِنْدَ الْمَأْمُونِ مِنْ فَضْلِ الْعِتْرَةِ الطَّاهِرَةِ أَنْ قَالَ
وَ أَمَّا النَّاسِيعَةُ فَنَحْنُ أَهْلُ الذِّكْرِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَسَأَلُوا
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 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 نَعَمْ الذِّكْرُ رَسُولُ اللَّهِ ﷺ وَ نَحْنُ أَهْلُهُ وَ ذَلِكَ بَيِّنٌ
فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ فِي سُورَةِ الطَّلَاقِ فَاتَّقُوا
اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا فَمَا أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا
يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذِّكْرُ رَسُولُ اللَّهِ ﷺ وَ نَحْنُ أَهْلُهُ

Among Imam Reza's (a.s.) explanations in front of Mamoon (I.a.) about the superiority of the Progeny of the Prophet (s.a.w.a.), he (a.s.) 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 (Reza) (a.s.) 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 Mamoon interrupted, "Do you have any explanation contrary to what they are saying, O Aba al-Hasan?" He (a.s.) answered, "Yes. Remembrance (ذکر) implies the Messenger of Allah (s.a.w.a.) and we are his family (اهل). This is explained in

the Book of Allah – Mighty and Majestic be He – when He says in Surah Talaq ‘So fear Allah, O people of intellect, those who believed; indeed Allah has sent upon you a remembrance, a messenger who recites for you the clear verses of Allah’. Thus, remembrance is the Messenger of Allah (s.a.w.a.) 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.s.) is using this verse as a proof of the superiority of the Ahle Bait (a.s.). 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.s.) has quoted as evidence, remembrance does not mean the Holy Quran because here it also talks about the recitation of verses which the Book does not do, it is done by the Holy Prophet (s.a.w.a.).

Of course, even if we assume that remembrance means the Majestic Quran, then the Ahle Bait (a.s.) are the people of the Holy Quran. Nobody knows the Book of Allah like they do, as mentioned earlier. As tradition says, فَقَالَ أَبُو جَعْفَرٍ وَيُحَاكَ يَا (Kafi, vol. 8, p. 311, H. 485) Imam Muhammad Baqir (a.s.) said, “Woe unto you, O Qataadah! Only the addressee of the Quran knows it.”

There is absolutely no disagreement between the Shia and Ahl Tasannun scholars that the Holy Quran 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 Quran. Only he can understand it whom the Holy Prophet (s.a.w.a.) has taught its esoteric meanings; and he has taught none except the Ahle Bait (a.s.).

References:

Behaar al-Anwaar, vol. 23, p. 173, H. 2

Oyoon al-Akhbaar al-Reza (a.s.), vol. 1, p. 239, Chapter 23,
باب ذكر مجلس الرضا مع المأمون في الفرق بين العترة و الأمة H.1

Knowledge of Quran is ONLY with the Ahle Bait (a.s.)

زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ فِي قَوْلِهِ فَسُئِلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مِنَ الْمُعْتَوْنَ بِذَلِكَ قَالَ نَحْنُ قُلْتُمْ فَأَنْتُمْ الْمَسْئُولُونَ قَالَ نَعَمْ قُلْتُمْ وَ نَحْنُ السَّائِلُونَ قَالَ نَعَمْ قُلْتُمْ فَعَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُمْ 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

Zoraarah asked Imam Abu Jafar al-Baqer (a.s.) about the word of Allah, **“Ask the people of remembrance if you are not knowing.”** Who are implied by this?

He (a.s.) replied, **“We.”**

I inquired, **“So you are the ones who should be asked?”**

He (a.s.) replied, **“Yes.”**

I asked, **“And we are the questioners?”**

Again, he (a.s.) replied in the affirmative.

I questioned, **“So, is it obligatory upon us to ask you?”**

He (a.s.) said, **“Yes.”**

I asked, **“Is it compulsory upon you to reply to us (our question)?”**

He (a.s.) responded, **“No. This is up to us. If we please, we will reply and if we please, we will leave it.”** Then he (a.s.) 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 Quran. The people of Quran are those whose

knowledge of Quran is complete, not based on whims and views which are certainly prone to errors. Thus, they should know the whole Quran, not part of it.

The last sentence is important. It is not necessary for the Imams (a.s.) to answer all questions. Allah has given them the Quran in its entirety. He has made it obligatory for the people to question but it's not necessary for them (a.s.) to reply. They (a.s.) will see if it is ok to reply, they will do so; not otherwise. (Here, the example of giving money to Jaabir and Kumait can be given).

Imam (a.s.) quotes the verse from Quran about Prophet Sulaiman (a.s.). When for a lowly thing like worldly bounties, Allah has given the authority to Sulaiman to exercise his choice, then for a spiritual bounty like knowledge, Allah will not give the Ahle Bait (a.s.) authority?

References:

Behaar al-Anwaar, vol. 23, p. 174, H. 3

Tafseer Ali Ibn Ibraheem al-Qummi, vol. 2, p. 68

Hallmarks of a Shia

عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ الرَّضَا عَاقَانَا اللَّهُ
وَإِيَّاكَ أَحْسَنَ عَاقِبَتِهِ إِنَّمَا شِيعَتُنَا مَنْ تَابَعَنَا وَ لَمْ يُخَالَفْنَا 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
الَّذِينَ وَ لِيُنذِرُوا قَوْمَهُمُ الْآيَةَ فَقَدْ فُرِضَتْ عَلَيْكُمْ الْمَسْأَلَةُ وَ الرَّدُّ
إِلَيْنَا وَ لَمْ يُفْرَضْ عَلَيْنَا الْجَوَابُ أ وَ لَمْ تُنْهَوْا عَنْ كَثْرَةِ الْمَسَائِلِ
فَأَبَيْتُمْ أَنْ تُنْهَوْا إِيَّاكُمْ وَ ذَلِكَ فَإِنَّهُ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ
سُؤَالِهِمْ لِأَنْبِيَائِهِمْ قَالَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ
إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ

Ahmad Ibn Muhammad reports, "(Imam) Abu al-Hasan al-Reza (a.s.) 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.s.). 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.a.w.a.) said, “*No prayer is performed without the Surah Faatehah.*” Here, it is used in its real meaning.

But sometimes, it is used in its higher meanings like قَالَ النَّبِيُّ ﷺ لَا صَلَاةَ لِجَارِ الْمَسْجِدِ إِلَّا فِي مَسْجِدِهِ The Holy Prophet (s.a.w.a.) 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 Shia or Muslim or Momin 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 Shia.

References:

Behaar al-Anwaar, vol. 23, p. 183, H. 44

Tafseer al-Ayyaashi (r.a.), vol. 2, p. 261, H. 33

Reins of Religion in the hands of the Ahle Bait (a.s.)

عَنْ مُوسَى بْنِ أَشِيْمٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ فَسَأَلْتُهُ عَنْ
مَسْأَلَةٍ فَأَجَابَنِي فِيهَا بِجَوَابٍ فَأَنَا جَالِسٌ إِذْ دَخَلَ رَجُلٌ فَسَأَلَهُ
عَنْهَا بِعَيْنِهَا فَأَجَابَهُ بِخِلَافِ مَا أَجَابَنِي فَدَخَلَ رَجُلٌ آخَرَ فَسَأَلَهُ
عَنْهَا بِعَيْنِهَا فَأَجَابَهُ بِخِلَافِ مَا أَجَابَنِي وَ خِلَافِ مَا أَجَابَ بِهِ
صَاحِبِي فَفَزَعْتُ مِنْ ذَلِكَ وَ عَظُمَ عَلَيَّ فَلَمَّا حَرَجَ الْقَوْمُ نَظَرَ
إِلَيَّ وَ قَالَ يَا ابْنَ أَشِيْمٍ كَأَنَّكَ جَرَعْتَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا
جَرَعْتُ مِنْ ثَلَاثَةِ أَقْوَالٍ فِي مَسْأَلَةٍ وَاحِدَةٍ فَقَالَ يَا ابْنَ أَشِيْمٍ إِنَّ
اللَّهَ فَوَّضَ إِلَى دَاوُدَ أَمْرَ مُلْكِهِ فَقَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أْمْسِكْ
بِغَيْرِ حِسَابٍ وَ فَوَّضَ إِلَى مُحَمَّدٍ ﷺ أَمْرَ دِينِهِ فَقَالَ مَا آتَاكُمْ
الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ إِنَّ اللَّهَ فَوَّضَ إِلَى
الْأَيْمَةِ مِنَّا وَ إِلَيْنَا مَا فَوَّضَ إِلَى مُحَمَّدٍ ﷺ فَلَا تَجْرَعُ

Moosa Ibn Ashyam reports, "I went to Imam Abu Abdillah al-Sadeq (a.s.) and asked him a question. He (a.s.) gave me a reply. I was sitting when another man entered and asked exactly the same question. Imam (a.s.) replied contrary to what he (a.s.) replied to me. Then, yet another man entered and asked precisely the same question. Now, Imam (a.s.) replied other than what he (a.s.) 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.s.) 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.s.) 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.a.w.a.) 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.s.) from us and unto us whatever He has delegated unto Muhammad (s.a.w.a.). 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.s.) 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.s.) has judged only for the facilitation for the questioner. Another thing is that many traditions have come that Allah trained His Prophet (s.a.w.a.); when the Prophet (s.a.w.a.) 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.a.w.a.). For example, earlier all the daily prayers were two units each but the Greatest Prophet (s.a.w.a.) has increased some of them; noon and night prayers to four each and dusk to three. The Imams (a.s.) have this power to execute their legislative mastership. Thus, the Imams (a.s.) used to reply questioners of the same question with different answers, which were apparently contradictory to the naïve.

References:

Behaar al-Anwaar, vol. 23, p. 185, H. 52

al-Ikhtesaas, p. 329

Only the Imams (a.s.) are the bearers of Quranic sciences

عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ اللَّهِ عَزَّ
وَ جَلَّ بَلَّ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ
الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ ص

Abd al-Aziz al-Abdi reports, "I asked Imam Abu Abdillah al-Sadeq (a.s.) about the word of Allah – Mighty and Majestic be He – **'Nay! It (the Quran) is a clear sign in the hearts of those who have been given the knowledge'** He (a.s.) replied, *'They are the Imams from the progeny of Muhammad (s.a.w.a.)'*."

Note:

The sciences of the Holy Quran are absolutely clear for those who are its addressees (i.e. the infallible Imams a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 189, H. 5

Kanz Jaame' al-Fawaaed under this verse

Knowledge of Shariah Laws is miniscule to the knowledge of the unseen (1)

بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ قَالَ إِنَّ رَسُولَ اللَّهِ ﷺ 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 فِدَاكَ إِنَّ أَبَا الْخَطَّابِ كَانَ يَقُولُ فِيكُمْ قَوْلًا عَظِيماً قَالَ وَ مَا كَانَ يَقُولُ قُلْتُ قَالَ إِنَّكُمْ تَعْلَمُونَ عِلْمَ الْحَلَالِ وَ الْحَرَامِ وَ الْقُرْآنِ [فَقَالَ عِلْمُ الْحَلَالِ وَ الْحَرَامِ وَ الْقُرْآنِ] يَسِيرٌ فِي جَنْبِ الْعِلْمِ الَّذِي يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ

Buraid al-Ejli (r.a.) reports from Imam Muhammad al-Baqer (a.s.),

“Verily, the Messenger of Allah (s.a.w.a.) was the most superior of those firmly entrenched in knowledge. Indeed, he (s.a.w.a.) 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-Khattaab used to say about you a great thing!” He (a.s.) asked, “What did he say?” I replied, “He said that you have the knowledge of the permissible and the prohibited and the Quran.” He (a.s.) retorted,

“The knowledge of the permissible and the prohibited and the Quran 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 Quran 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.a.w.a.) and his successors (a.s.) possess this knowledge in its entirety. This is indeed an amazing aspect of the knowledge of the unseen if one reflects over it!

References:

Behaar al-Anwaar, vol. 23, p. 192, H. 15

Tafseer Ali Ibn Ibraheem al-Qummi (r.a.) under this verse

Knowledge of Shariah Laws is miniscule to the knowledge of the unseen (2)

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ كَلَامٌ قَدْ سَمِعْتُهُ مِنْ
أَبِي الْخَطَّابِ فَقَالَ أَعْرَضَهُ عَلَيَّ فَقُلْتُ يَقُولُ إِنَّكُمْ تَعْلَمُونَ
الْحَلَالَ وَالْحَرَامَ وَ فَصَلَ مَا بَيْنَ النَّاسِ فَسَكَتَ فَلَمَّا أَرَدْتُ
الْفَيْتَامَ أَخَذَ بِيَدِي فَقَالَ يَا مُحَمَّدُ عِلْمُ الْحَلَالِ وَالْحَرَامِ يَسِيرٌ فِي
جَنْبِ الْعِلْمِ الَّذِي يَحْدُثُ فِي اللَّيْلِ وَالنَّهَارِ

Muhammad Ibn Muslim (r.a.) reports, “I said to Imam Abu Abdullah al-Sadeq (a.s.) that I have heard some talk from Abu al-Khattaab.” He (a.s.) 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.s.) kept quiet. When I intended to get up, he (a.s.) 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-Khattaab was a narrator from the infallible guides (a.s.) but later deviated from the right path. The infallible Imams (a.s.) denounced him and informed the people about their distancing from him. They even cursed him. After the Imams (a.s.) deprecated him, informed the people about it and cursed him, people who had heard traditions from him came to the Imams (a.s.) to verify the veracity of what he had said so that false traditions don't permeate in the Shiite literature.

The Imams (a.s.) knew the unseen and it was not difficult for them to know it.

The knowledge of the Imams (a.s.) 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.s.), 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.s.), it is truly insignificant.

References:

Behaar al-Anwaar, vol. 23, p. 192, H. 15

Al-Ikhtesaas of Shaikh Muhammad Ibn Muhammad Ibn Noman famous as al-Mufeed (r.a.)

Infinite Knowledge of the Imams (a.s.)

يَعْقُوبُ بْنُ جَعْفَرٍ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ بِمَكَّةَ فَقَالَ لَهُ رَجُلٌ إِنَّكَ تُفَسِّرُ مِنْ كِتَابِ اللَّهِ مَا لَمْ تَسْمَعْ بِهِ فَقَالَ أَبُو الْحَسَنِ عَلَيْنَا نَزَلَ قَبْلَ النَّاسِ وَ لَنَا فُسِّرَ قَبْلَ أَنْ يُفَسَّرَ فِي النَّاسِ فَحَنَّا نَعْرِفُ حَلَالَهُ وَ حَرَامَهُ وَ نَاسِخَهُ وَ مَنْسُوخَهُ وَ سَفَرِيَّهَ وَ حَضْرِيَّهَ وَ فِي أَيِّ لَيْلَةٍ نَزَلَتْ كَمْ مِنْ آيَةٍ وَ فِي مَن نَزَلَتْ وَ فِي مَآ تَزَلَتْ فَحَنَّا حُكَمَاءُ اللَّهِ فِي أَرْضِهِ وَ شَهَادَاؤُهُ عَلَى خَلْقِهِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى سَتَكْتُبُ شَهَادَتَهُمْ 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 فَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

Yaqub Ibn Ja'far reports: I was with Imam Abu al-Hasan al-Kazem (a.s.) at Makkah when a man told him, "You interpret the Book of Allah what you have not heard." Imam Abu al-Hasan (a.s.) 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.s.) is like that of the ordinary people. Imam (a.s.) clarifies for him that this is not the case.

The mention of night is important because during the day the Messenger of Allah (s.a.w.a.) was with the people but during the night, he would be alone and only his Ahle Bait (a.s.) viz. the four pure ones (a.s.) 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:

Behaar al-Anwaar, vol. 23, p. 196, H. 26

Basaaer al-Darajaat, p. 198, H. 4, Chapter 8

Ali (a.s.) – The Miracle of Muhammad (s.a.w.a.)

عَنِ الثُّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ إِنَّ عَلِيًّا آيَةٌ لِمُحَمَّدٍ ﷺ وَ إِنَّ
مُحَمَّدًا يَدْعُو إِلَى وَلايَةِ عَلِيٍّ ع

Abu Hamzah al-Thumaali (r.a.) reports that Imam Abu Ja'far al-Baqer (a.s.) said,

“Surely, Ali (a.s.) was a miracle for Muhammad (s.a.w.a.) and surely Muhammad (s.a.w.a.) invited towards the mastership of Ali (a.s.).”

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.

Ameerul Momineen (a.s.) was the sign of the greatness of the Holy Prophet (s.a.w.a.) vis-à-vis knowledge and other perfections. He (a.s.) was the self of the Prophet (s.a.w.a.). When Ali (a.s.) is so knowledgeable, you can understand how great his teacher must be?

The Holy Prophet (s.a.w.a.) invited the people towards the mastership of Ali (a.s.). Wasn't he (s.a.w.a.) truthful? Definitely, he was truthful and even the pagans acknowledged this fact. So, if the mastership of Ali (a.s.) was not good or right for the people, he (s.a.w.a.) would never have invited the people towards it.

References:

Behaar al-Anwaar, vol. 23, p. 208, H. 11

Basaaer al-Darajaat, p. 71, H. 5, Chapter 7

Deeds not acceptable without Mastership of Ali Ibn Abi Talib (a.s.)

يُونُسَ بْنِ خَبَّابٍ عَنِ الْبَاقِرِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا
بَالُ أَقْوَامٍ إِذَا ذَكَرُوا آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ اسْتَبَشَرُوا وَ إِذَا
ذَكَرُوا آلَ مُحَمَّدٍ ائْتَمَّازَتْ قُلُوبُهُمْ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ
أَحَدَهُمْ وَافَى بِعَمَلِ سَبْعِينَ نَبِيًّا يَوْمَ الْقِيَامَةِ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى
يُوافِيَ بَوَلَايَتِي وَ وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Yunus Ibn Khabbaab reports from Imam al-Baqer (a.s.) vide his forefathers (a.s.) that the Messenger of Allah (s.a.w.a.) said,

“What is wrong with the people? When they mention the progeny of Ibraheem and the progeny of Imran, they rejoice. But when they mention the progeny of Muhammad (s.a.w.a.), 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.s.) 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.s.).”

Note:

When Allah is the Truth and the Messenger of Allah (s.a.w.a.) 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.a.w.a.).

Mastership is the condition. If a Christian believes in all Prophets (a.s.) but does not believe in the Holy Prophet (s.a.w.a.), will his religion be accepted? The same applies for the mastership of Ali Ibn Abi Talib (a.s.).

References:

Behaar al-Anwaar, vol. 23, p. 208, H. 11

Kanz Jaame' al-Fawaaed, p. 112 under verse of Surah Aale Imran

Holy Prophet's (s.a.w.a.) Will to Ali Ibn Abi Talib (a.s.)

عَنْ ابْنِ عَبَّاسٍ قَالَ دَخَلْتُ عَلَى امِيرِ الْمُؤْمِنِينَ فَقُلْتُ يَا اَبَا الْحَسَنِ اخْبِرْنِي بِمَا اَوْصَى إِلَيْكَ رَسُولُ اللَّهِ ﷺ قَالَ سَاخِرُكُمْ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ وَ ارْتَضَاهُ وَ اَتَمَّ نِعْمَتَهُ عَلَيْكُمْ وَ كُنْتُمْ اَحَقَّ بِهَا وَ اَهْلُهَا وَ إِنَّ اللَّهَ اَوْحَى اِلَى نَبِيِّهِ اَنْ يُوصِيَ اِلَيَّ فَقَالَ النَّبِيُّ ﷺ يَا عَلِيُّ احْفَظْ وَصِيَّتِي وَ ارْعَ ذِمَامِي وَ اَوْفِ بِعَهْدِي وَ اَنْجِرْ عِدَاتِي وَ اَقْضِ دِيْنِي وَ اَحْيِ سُنَّتِي وَ ادْعُ اِلَى مِلَّتِي لِاَنَّ اللَّهَ تَعَالَى اصْطَفَانِي وَ اخْتَارَنِي فَذَكَرْتُ دَعْوَةَ اَخِي مُوسَى فَقُلْتُ اللّٰهُمَّ اجْعَلْ لِي وَ زِيْرًا مِنْ اَهْلِي كَمَا جَعَلْتَ هَارُونَ مِنْ مُوسَى فَاَوْحَى اللَّهُ عَزَّ وَ جَلَّ اِلَيَّ اَنْ عَلِيًّا وَ زِيْرِكَ وَ ناصِرِكَ وَ الْخَلِيْفَةَ مِنْ بَعْدِكَ ثُمَّ يَا عَلِيُّ اَنْتَ مِنْ اَيْمَةِ الْهُدَى وَ اَوْلَادِكَ مِنْكَ فَاَنْتُمْ قَادَةُ الْهُدَى وَ النَّفْيِ وَ الشَّجْرَةُ الَّتِي اَنَا اَصْلُهَا وَ اَنْتُمْ فَرْعُهَا فَمَنْ تَمَسَكَ بِهَا فَقَدْ نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا فَقَدْ هَلَكَ وَ هَوَى وَ اَنْتُمْ الدِّينَ اَوْجَبَ اللَّهُ تَعَالَى مَوَدَّتَكُمْ وَ وَايْتَكُمْ وَ الدِّينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ وَ وَصَفَهُمْ لِعِبَادِهِ فَقَالَ عَزَّ وَ جَلَّ مِنْ قَائِلِ اِنَّ اللَّهَ اصْطَفَى اَدَمَ وَ نُوحًا وَ اَلَّ اِبْرَاهِيْمَ وَ اَلَّ عِمْرَانَ عَلَيَّ الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ فَاَنْتُمْ صَفْوَةٌ اَللّٰهُ مِنْ اَدَمَ وَ نُوحِ وَ اَلِّ اِبْرَاهِيْمَ وَ اَلِّ عِمْرَانَ وَ اَنْتُمْ الْاُسْرَةُ مِنْ اِسْمَاعِيْلَ وَ الْعَنْزَةَ الْهَادِيَةَ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمُ

Ibn Abbas reports: I went to Ameerul Momineen (a.s.) and said to him, "O Aba al-Hasan! Inform me what the Messenger of Allah (s.a.w.a.) has willed unto you." He (a.s.) 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.a.w.a.) that he (s.a.w.a.) should will unto me. So the Prophet (s.a.w.a.) 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) Moosa (a.s.) and I said, 'O Allah! Appoint for me a minister from my family' like you appoint Haroon for Moosa. 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; (they are) descendants of each other. And Allah is the All-Hearing, the All-Knowing.**' You are the chosen ones of Allah from Adam, Noah, the progeny of Abraham and the progeny of Imran. You are the family of Ismaeel and the guiding progeny from Muhammad (s.a.w.a.)"*

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.a.w.a.), Allah has made an exception. Of course, Imam Hasan and Husain (a.s.) were the sons of Ali (a.s.) but here, Allah and His Messenger (s.a.w.a.) have made an exception that they are also called as the sons of the Messenger of Allah (s.a.w.a.).

There is a difference between guidance and piety. A person may be guided but may not be pious. Imams (a.s.) 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.s.) 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, Firaon, Yazid, Saddam, etc.

References:

Behaar al-Anwaar, vol. 23, p. 221, H. 24

Ta'veel al-Aayaat al-Zaaherah, p. 112 under the verse of Surah Aale Imran

Prophet Ibrahim's (a.s.) invocation

عَنْ أَبِي جَعْفَرٍ فِي قَوْلِ اللَّهِ يَحْكِي قَوْلَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ رَبَّنَا
إِنِّي أَسْكَنْتُ مِنْ دَرِّيْتِي بَوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
إِلَى آخِرِ الْقِصَّةِ فَقَالَ مَا قَالَ إِلَيْهِ يَعْنِي الْبَيْتَ مَا قَالَ إِلَّا إِلَيْهِمْ أ
فَتَرَوْنَ أَنَّ اللَّهَ فَرَضَ عَلَيْكُمْ إِتْيَانَ هَذِهِ الْأَحْجَارِ وَ التَّمَسُّحَ بِهَا وَ
لَمْ يَفْرِضْ عَلَيْكُمْ إِتْيَانَنَا وَ سُؤْلَنَا وَ حُبْنَا أَهْلَ الْبَيْتِ وَ اللَّهُ مَا
فَرَضَ عَلَيْكُمْ غَيْرَهُ

From Imam Baqir (a.s.) concerning Allah's word – expressing the words of Ibrahim, the friend of Allah (a.s.), **“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.”**¹ He (a.s.) 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.s.) are the fourteen infallible guides (a.s.). Imam (a.s.) says that Ibrahim (a.s.) 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).

¹ Surah Ibrahim (14): Verse 37

The latter was material and later became holy due to its attachment with Allah but the emissary of Allah was created holy.

References:

Behaar al-Anwaar, vol. 23, p. 224, H. 39

Tafseer-o-Furaat Ibn Ibrahim al-Kufi, p. 223 under the above verse

Followers of Ahle Bait (a.s.) are their progeny

عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ أَنْتُمْ وَاللَّهِ مِنْ آلِ مُحَمَّدٍ
قُلْتُ مِنْ أَنفُسِهِمْ جُعِلْتُ فِدَاكَ قَالَ نَعَمْ وَاللَّهِ مِنْ أَنفُسِهِمْ قَالَهَا
ثَلَاثًا ثُمَّ نَظَرَ إِلَيَّ وَنَظَرْتُ إِلَيْهِ فَقَالَ يَا عُمَرُ إِنَّ اللَّهَ عَزَّ وَجَلَّ
يَقُولُ فِي كِتَابِهِ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا
النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Umar Ibn Yazid reports, "Imam Abu Abdillah (al-Sadeq a.s.) told me, 'By Allah! You are from the progeny of Muhammad.' I asked, 'From themselves, may I be held your ransom?' He (a.s.) retorted, 'Yes, by Allah, from themselves.' And he (a.s.) repeated this thrice. Thereafter, he (a.s.) looked at me and I looked at him. He (a.s.) 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'¹.

Note:

The Saadaat (i.e. the progeny of the infallible guides a.s.) should all be revered. But if a person follows the Ahle Bait (a.s.), should he also be revered? Yes. In fact, the value of following is more than the value of lineage (قيمة اتباع أكثر من قيمة انتساب). For example, if a non-sayyed is of the level of Salman (r.a.), should he be revered or not? Here, Imam Sadeq (a.s.) laid down a very important principle, He (a.s.) said, "Those

¹ Surah Aale Imran (3): Verse 68

who follow him (s.a.w.a.) are the progeny of Muhammad (s.a.w.a.).”

Also, if a Sayyed commits sins, his punishment is double than that of a non-Sayyed.

References:

Behaar, vol. 23, p. 225, H. 43

Majma' al-Bayan under the verse

Love of Ahle Bait (a.s.) – Wage for Messengership

عَنِ الْحَاكِمِ أَبِي الْقَاسِمِ الْحَسْكَانِيِّ عَنِ الْقَاضِي أَبِي بَكْرِ الْحَبِيرِيِّ
[الْحَمِيرِيِّ] عَنْ أَبِي الْعَبَّاسِ الضُّبَيْعِيِّ عَنِ الْحَسَنِ بْنِ زِيَادِ
السَّرِيِّ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحَمَّانِيِّ عَنْ حُسَيْنِ الْأَشْجَرِ
عَنْ قَيْسِ عَنِ الْأَعْمَشِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا
نَزَلَتْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا الْآيَةَ قَالُوا يَا رَسُولَ اللَّهِ مَنْ
هُؤُلَاءِ الَّذِينَ أُمِرْنَا بِمَوَدَّتِهِمْ قَالَ عَلِيٌّ وَ فَاطِمَةُ وَ وُلْدُهُمَا

Al-Haakim al-Haskaani 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.a.w.a.) replied, *“Ali, Fatima and their progeny.”*

Note:

In other traditions, in the same reference, the names Imam Hasan (a.s.) and Imam Husain (a.s.) have also come.

Hakim Haskani is a well-known scholar of Ahl Tasannun. He is from Haskaan which is in Neshapour 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.a.w.a.) clearly specified those who ought to be loved.

References:

Behaar al-Anwaar, vol. 23, p. 229

Shawaahed al-Tanzeel of Al-Haakim al-Haskaani, vol. 2, p. 193 under the verse.

Hell is the fate without Mastership of Ali Ibn Abi Talib (a.s.)

فِي كِتَابِ شَوَاهِدِ التَّنْزِيلِ مَرْفُوعاً إِلَى أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْأَنْبِيَاءَ مِنْ أَشْجَارٍ شَتَّى وَ خُلِفْتُ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ فَأَنَا أَصْلُهَا وَ عَلِيٌّ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثِمَارُهَا وَ أَشْيَاعُنَا أَوْرَاقُنَا فَمَنْ تَعَلَّقَ بِعُصْنٍ مِنْ أَغْصَانِهَا نَجَا وَ مَنْ زَاغَ هَوَى وَ لَوَّ أَنْ عَبَدَ اللَّهَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ حَتَّى يَصِيرَ كَالشَّنِّ الْبَالِي ثُمَّ لَمْ يُدْرِكْ مَحَبَّتَنَا أَكْبَهُ اللَّهُ عَلَى مَنْخَرِيهِ فِي النَّارِ ثُمَّ تَلَا قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Al-Haakim al-Haskaani records on the authority of Abu Amaamah al-Baaheli who reports that the Messenger of Allah (s.a.w.a.) 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 Husain 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.s.) recited the verse of Surah Shura.

Note:

The above tradition shows that Ali (a.s.) was not from the companions, narrators, students, etc. of the Holy Prophet (s.a.w.a.), although all these traits fitted him. He was the self of the Holy Prophet (s.a.w.a.).

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 Ahle Bait (a.s.), all the worship is useless – regardless of its quantity – and the person is eligible for hell.

References:

Behaar al-Anwaar, vol. 23, p. 230

Shawaahed al-Tanzeel under the verse

Love and Obedience

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ قَدِمَ الْمَدِينَةَ وَ اسْتَحْكَمَ
 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 الْمُتَأَفِّفُونَ إِنَّ هَذَا لَشَيْءٌ
 أَفْتَرَاهُ فِي مَجْلِسِهِ أَرَادَ بِذَلِكَ أَنْ يُدَلِّلَنَا لِقَرَابَتِهِ مِنْ بَعْدِهِ فَنَزَلَتْ أَمْ
 يَقُولُونَ أَفْتَرَى عَلَى اللَّهِ كَذِبًا فَأَرْسَلْنَا إِلَيْهِمْ فَتَلَاهَا عَلَيْهِمْ فَبَكَوْا وَ
 اسْتَدَّ عَلَيْهِمْ فَنَزَلَ اللَّهُ وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ الْآيَةَ
 فَأَرْسَلْنَا فِي أَنْرِهِمْ فَبَشَّرَهُمْ قَالَ وَ يَسْتَحْيِبُ 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 بِأَنَّ
 نُوجِبَ لَهُ التَّوَابَ

Ibn Abbas reports, “When the Messenger of Allah (s.a.w.a.) came to Madinah and Islam became strong, the Ansar said among themselves, ‘When the Messenger of Allah (s.a.w.a.) 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.a.w.a.) recited it for them and said, ‘*Love my relatives after me.*’ 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?**’ He (s.a.w.a.) called for them and recited

for them the verse. They cried. He (s.a.w.a.) became even more severe upon them. At which, the verse, **‘And He is the One Who accepts the repentance from His servants... (Till the end of the verse)’** was revealed, due to which, he (s.a.w.a.) sent for them and gave them glad-tidings. **‘And He answers those who believe...’** 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...’** *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. Hadis says, *ان المحب لمن يحب مطيع* ‘*Surely the lover obeys the one whom he loves*’. If someone loves the Ahle Bait (a.s.), he must obey them.

References:

Behaar al-Anwaar, vol. 23, p. 231

Ta’veel al-Aayaat al-Zaaherah, p. 531 under the verse of Surah Shura, Verse 23

Status of one who dies on the love of the progeny of Muhammad (s.a.w.a.)

عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً
 آلاً وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُوراً لَهُ آلاً وَ مَنْ
 مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً آلاً وَ مَنْ مَاتَ عَلَى حُبِّ آلِ
 مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ آلاً وَ مَنْ مَاتَ عَلَى حُبِّ آلِ
 مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَ نَكِيرٌ آلاً وَ مَنْ مَاتَ
 عَلَى حُبِّ آلِ مُحَمَّدٍ يُرْفُ إِلَى الْجَنَّةِ كَمَا تُرْفُ الْعُرُوسُ إِلَى
 بَيْتِ زَوْجِهَا آلاً وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ ﷺ فَتُخَّ لَهُ فِي
 قَبْرِهِ بَابَانِ إِلَى الْجَنَّةِ آلاً وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ جَعَلَ
 اللَّهُ قَبْرَهُ مَرَارَ مَلَائِكَةِ الرَّحْمَةِ آلاً وَ مَنْ مَاتَ عَلَى حُبِّ آلِ
 مُحَمَّدٍ مَاتَ عَلَى السُّنَّةِ وَ الْجَمَاعَةِ آلاً وَ مَنْ مَاتَ عَلَى بُغْضِ
 آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيسٌ مِنْ رَحْمَةِ اللَّهِ
 آلاً وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ مَاتَ كَافِراً آلاً وَ مَنْ مَاتَ
 عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشَمَّ رَائِحَةَ الْجَنَّةِ

The Holy Prophet (s.a.w.a.) 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 Kaafi.

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.s.).

Human co-operation, congregation and large numbers help only in worldly 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:

Behaar al-Anwaar, vol. 23, p. 233

Tafseer al-Kashshaaf of Abul Qasim Mahmood Ibn Umar al-Zamakhshari – a well-known scholar of the Ahl Tasannun.

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 قَرَابَتُكَ الَّذِينَ افْتَرَضَ اللَّهُ عَلَيْنَا مَوَدَّتَهُمْ قَالَ عَلِيٌّ وَ فَاطِمَةُ وَ وُلْدُهُمَا 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.a.w.a.) replied, ‘*Ali, Fatima and their children.*’ He (s.a.w.a.) repeated this statement thrice.”

Note:

The Holy Prophet (s.a.w.a.) 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 Quran ‘**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:

Behaar al-Anwaar, vol. 23, p. 241, H. 12

Tafseer Furaat Ibn Ibrahim under the verse

The Narration of the Cloak

رَوَى النَّعْلِيُّ فِي تَفْسِيرِ هَذِهِ الْآيَةِ تَعْيِينَ آلِ مُحَمَّدٍ ﷺ مِنْ طُرُقٍ فَمِنْهَا عَنْ أُمِّ سَلْمَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ لِإِفْطِمَةَ ابْنَتِي [ابْتِي] بِزَوْجِكَ وَابْنَيْكَ فَآتَتْ بِهِمْ فَأَلْقَى عَلَيْهِمْ كِسَاءً ثُمَّ رَفَعَ يَدَهُ عَلَيْهِمْ فَقَالَ اللَّهُمَّ هَؤُلَاءِ آلُ مُحَمَّدٍ فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى آلِ مُحَمَّدٍ فَآتَكَ حَمِيدٌ مَجِيدٌ قَالَتْ فَرَفَعْتُ الْكِسَاءَ لِأَدْخُلَ مَعَهُمْ فَاجْتَدَبَهُ 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.a.w.a.) after Hazrat Khadijah (s.a.) – from the Messenger of Allah (s.a.w.a.) who said to Fatima (s.a.), “Bring to me your husband and your two sons.” She brought them. He (s.a.w.a.) put a cloak on them. Thereafter, he (s.a.w.a.) 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.a.w.a.) put me away saying, ‘Surely, you are on goodness (but not deserving to be in this cloak).’

Note:

This narration is called as the Hadis al-Kisaa. 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.s.) including the Messenger of Allah (s.a.w.a.).

Another point is that the Holy Prophet (s.a.w.a.) said, “...upon Aale Muhammad” when he (s.a.w.a.) 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 wilayat takveeni, wilayat tashreei, tayyul arz, ilm ghaib, etc. i.e. those Imams (a.s.) who were not yet born.

Reference:

Behaar al-Anwaar, vol. 23, p. 250, H. 24 narrating from sources of Ahl Tasannun.

Two Lights of Ali Ibn Abi Talib (a.s.)

عَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ طَعَنْتُ عَلَى عَلِيٍّ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ فَوَكَرَنِي فِي صَدْرِي ثُمَّ قَالَ يَا كَعْبُ إِنَّ لِعَلِيِّ نُورَيْنِ نُوراً فِي السَّمَاءِ وَ نُوراً فِي الْأَرْضِ فَمَنْ تَمَسَّكَ بِنُورِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ مَنْ أَحْطَأَهُ أَدْخَلَهُ النَّارَ فَبَشِّرِ النَّاسَ عَنِّي بِذَلِكَ

Ka'b Ibn Eyaaz reports, "I criticized Ali in front of the Messenger of Allah (s.a.w.a.). So he (s.a.w.a.) boxed me in my chest and said,

'O Ka'b! Surely for Ali (a.s.) 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.a.w.a.) was at the highest pinnacle of ethics. And yet he (s.a.w.a.) boxed Ka'b for this act of insolence. *وَكَّرَ* means to box as has come in the Holy Quran *فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ* (Surah Qasas: Verse 15) **"So Musa boxed him and killed him."**

Also remember that the Messenger of Allah (s.a.w.a.) does not do anything from his side. If he (s.a.w.a.) has boxed 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.s.) is a source of guidance for them. So whoever fastens to the light of guidance of Ali (a.s.), Allah the Merciful will cause him to enter him paradise.

The Holy Prophet (s.a.w.a.) also ordered him to spread this narration among the people.

References

Behaar al-Anwaar, vol. 23, p. 319, H. 34

Taveel al-Aayaat al-Zaaherah

Criterion for Success – Mastership of Ali Ibn Abi Talib (a.s.)

عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ إِنِّي أَخَالِطُ النَّاسَ فَيَكْتَبُرُ عَجْبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فُلَانًا وَ فُلَانًا لَهُمْ أَمَانَةٌ وَ صِدْقٌ وَ وِفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ لَا الصِّدْقُ قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ جَالِسًا وَ أَقْبَلَ عَلَيَّ كَالْمُعْضَبِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ بِوِلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَنَبَ عَلَيَّ مَنْ دَانَ بِوِلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قُلْتُ لَا دِينَ لِأَوْلِيكَ وَ لَا عَنَبَ عَلَيَّ هُوَ لَأَيُّ ثُمَّ قَالَ أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ مَنْ ظَلَمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ أَوْ الْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قَالَ وَ الَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ فَأَيُّ نُورٍ يَكُونُ لِلْكَافِرِ فَيَخْرُجُ مِنْهُ إِنَّمَا عَنَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا تَوَلَّوْا كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ حَرَجُوا بِوِلَايَتِهِمْ إِيَّاهُمْ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَقَالَ أَوْلِيكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Abdullah Ibn Abi Yafoor reports, "I asked Imam Sadeq (a.s.), '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 trustworthy, loyal and truthfulness.'" (On hearing this question), Imam Abu Abdillah (a.s.) 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.s.) 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:

Abdullah Ibn Abi Yafoor (r.a.) was a great companion of the Imam Sadiq (a.s.). He was oppressed like most of Allah’s friends. He was regarded among the hawaari of the 6th Imam (a.s.).

The opponents are totally deviated on all issues, mainly beliefs. The reason being that they have abandoned their Imam (a.s.). Hence, Imam (a.s.) 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.s.) has used the term ‘infidel’ for the opponents.

Taaghoot is an exaggerative noun for tughyaan. Satan is taaghoot. A tyrant ruler is taaghoot. A bogus Imam is taaghoot.

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:

The one who knows, is well aware and yet he denies. He knows the truth yet denies due to worldly reasons.

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.

Ignorant and qaasir. He doesn't know the matter at all, neither detail nor brief. He will be tested again in the hereafter.

References:

Behaar al-Anwaar, vol. 23, p. 322, H. 39

al-Ghaibah of al-Nomani (r.a.)

House of Ali and Fatemah (s.a.) is the best of houses

عَنْ أَنَسِ بْنِ مَالِكٍ وَ عَنِ بُرَيْدَةَ قَالَا قَرَأَ رَسُولُ اللَّهِ ﷺ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَ الْأَصَالِ 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 قَالِ نَعَمْ مِنْ أَفْضَلِهَا

Anas Ibn Maalik and Buraidah report that the Messenger of Allah (s.a.w.a.) 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 evenings¹”. A person stood up and inquired, ‘What are these houses, O Messenger of Allah?’ He (s.a.w.a.) 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.s.) and Fatemah (s.a.). He (s.a.w.a.) 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.a.w.a.) migrated from Makkah to Madinah, he (s.a.w.a.) halted at Quba and built a mosque there. Afterwards, he (s.a.w.a.) build the famous Masjid-e-Nabavi. Along with this mosque, he (s.a.w.a.) also built houses (buyut – rooms on the ground floor). Rooms on the upper floors are called as ghuraf (pl. of ghurfah). He (s.a.w.a.) built buyut for each of his wives and built a room for Ali and

¹ Surah Noor (24): Verse 36

Fatemah (s.a.). Abu Bakr indicated towards this house and asked the above question.

Please note that the narrators of the tradition are Maalik and Buraidah. The former – despite being among the servants of the Prophet (s.a.w.a.) – is among the three who have ascribed the maximum lies to the Holy Prophet (s.a.w.a.).

Reference:

Behaar al-Anwaar, vol. 23, p. 325, H. 1 Chapter 19 رفعة بيوتهم
المقدسة في حياتهم و بعد وفاتهم و أنها المساجد المشرفة

Kanz Jaame' al-Fawaaed under the above verse

Names of Ahle Bait (a.s.) draw Allah's Attention

أَبِي جَعْفَرٍ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ مَا تَوَجَّهَ إِلَيَّ أَحَدٌ مِنْ خَلْقِي أَحَبُّ إِلَيَّ مِنْ دَاعٍ دَعَانِي بِسَأْلِ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ إِنَّ الْكَلِمَاتِ الَّتِي تَلَقَّاهَا آدَمُ مِنْ رَبِّهِ قَالَ اللَّهُمَّ أَنْتَ وَلِيِّي فِي نِعْمَتِي وَ الْقَادِرُ عَلَيَّ طَلِبْتِي وَ قَدْ تَعَلَّمْتُ حَاجَتِي فَاسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِلَّا مَا رَحِمْتَنِي وَ عَفَرْتَ زَلَّتِي فَأَوْحَى اللَّهُ إِلَيْهِ يَا آدَمُ أَنَا وَلِيُّ نِعْمَتِكَ وَ الْقَادِرُ عَلَيَّ طَلِبْتِكَ وَ قَدْ عَلِمْتُ حَاجَتَكَ فَكَيْفَ سَأَلْتَنِي بِحَقِّ هَؤُلَاءِ فَقَالَ يَا رَبِّ إِنَّكَ لَمَّا نَعَمْتَ فِي الرُّوحِ رَفَعْتَ رَأْسِي إِلَى عَرْشِكَ فَإِذَا حَوْلُهُ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَعَلِمْتُ أَنَّهُ أَكْرَمُ خَلْقِكَ عَلَيَّ ثُمَّ عَرَضْتَ عَلَيَّ الْأَسْمَاءَ فَكَانَ مِمَّنْ مَرَّ بِي مِنْ أَصْحَابِ الْيَمِينِ آلِ مُحَمَّدٍ وَ أَشْيَاعُهُمْ فَعَلِمْتُ أَنَّهُمْ أَقْرَبُ خَلْقِكَ إِلَيْكَ قَالَ صَدَقْتَ يَا آدَمُ

Imam Muhammad Baqer (a.s.) 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 Ahle Bait (a.s.). Verily, the “words” which Adam (a.s.) 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.a.w.a.) 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.a.w.a.), Allah loves him and accepts his prayers.

References:

Behaar al-Anwaar, 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

Kanz Jaame’ al-Fawaaed under the above verse

Life of Prophets (a.s.) and Death of Martyrs

عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاةَ
تُشْبِهُ حَيَاةَ الْأَنْبِيَاءِ وَ يَمُوتَ مِيتَةَ تُشْبِهُ مِيتَةَ الشُّهَدَاءِ وَ يَسْكُنَ
الْجَنَّاتِ الَّتِي غَرَسَهَا الرَّحْمَنُ فَلْيَتَوَلَّ عَلِيًّا وَ لِيُؤَالِ وَلِيَّهُ وَ لِيُقْتَدِ
بِالْأَيْمَةِ مِنْ بَعْدِهِ فَإِنَّهُمْ عِنْرَتِي خُلِقُوا مِنْ طِينَتِي اللَّهُمَّ ارزُقْهُمْ
فَهْمِي وَ عِلْمِي وَ وَيْلٌ لِلْمُخَالِفِينَ لَهُمْ مِنْ أُمَّتِي اللَّهُمَّ لَا تُنَلِّهِمْ
شَفَاعَتِي

Imam Abu Ja'far (al-Baqer a.s.) informs that the Messenger of Allah (s.a.w.a.) 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.s.), love his friend and follow the Imams (a.s.) 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.s.) and Ahle Bait (a.s.) is the main criterion for success and good-fortune. Such acceptance automatically implies the rejection of their enemies and those who usurped their rights.

Ahle Bait (a.s.) are created from the soil of the Messenger of Allah (s.a.w.a.)

Those who oppose the Ahle Bait (a.s.) in any form, be it their positions, miracles, teachings, knowledge, etc. will be deprived of the intercession of the Holy Prophet (s.a.w.a.)

Reference:

Kaafi, vol. 1, p. 208, H. 3

A True Believer is a Martyr

عَنْ مِنْهَالِ الْقَصَّابِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ادْعُ اللَّهَ أَنْ يَرزُقَنِي
الشَّهَادَةَ فَقَالَ إِنَّ الْمُؤْمِنَ شَهِيدٌ ثُمَّ تَلَا وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ
رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَ
نُورُهُمْ

Minhaal al-Qassaab reports, “I asked Imam al-Sadeq (a.s.), ‘Pray to Allah that He grants me martyrdom.’ He (a.s.) replied, ‘Surely, a believer is a martyr.’ Then, he (a.s.) 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**’¹.”

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 Ahle Bait (a.s.) even if he has not died in the battlefield.

References:

Behaar al-Anwaar, vol. 24, p. 38, H. 14

Taveel al-Aayaat al-Zaaherah under the above verse

¹ Surah Hadeed (57): Verse 19

The Imams (a.s.) have the knowledge of all the Prophets and Messengers (a.s.) and even more

عَنْ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ قُلْتُ لَهُ أَسْأَلُكَ جُعِلْتُ
فِدَاكَ عَنْ ثَلَاثِ خِصَالٍ أَنْفِي عَنِّي فِيهِ التَّفِيَّةَ قَالَ فَقَالَ ذَلِكَ لَكَ
قُلْتُ أَسْأَلُكَ عَنْ فُلَانٍ وَ فُلَانٍ قَالَ فَعَلَيْهِمَا لَعْنَةُ اللَّهِ بَلَعَنَاتِهِ كُلِّهَا
مَاتَا وَ اللَّهُ وَ هُمَا كَافِرَانِ مُشْرِكَانِ بِاللَّهِ الْعَظِيمِ ثُمَّ قُلْتُ الْأَيْمَةَ
يُحْيُونَ الْمَوْتَى وَ يُبْرِءُونَ الْأَكْمَهَ وَ الْأَبْرَصَ وَ يَمْشُونَ عَلَى
الْمَاءِ قَالَ مَا أَعْطَى اللَّهُ نَبِيًّا شَيْئاً قَطُّ إِلَّا وَ قَدْ أَعْطَاهُ مُحَمَّدًا ﷺ
وَ أَعْطَاهُ مَا لَمْ يَكُنْ عِنْدَهُمْ قُلْتُ وَ كُلُّ مَا كَانَ عِنْدَ رَسُولِ اللَّهِ
ﷺ فَقَدْ أَعْطَاهُ أَمِيرَ الْمُؤْمِنِينَ قَالَ نَعَمْ ثُمَّ الْحَسَنَ وَ الْحُسَيْنَ ثُمَّ
مَنْ 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-Thumaali (r.a.) says, "I said to Imam Ali Ibn al-Husain (a.s.), '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.s.) replied, 'Okay, as you please.'

I said, 'I ask you about so and so.'

He (a.s.) 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.s.) raise the dead, cure the blind and the lepers and walk on water?'

He (a.s.) responded, 'Allah has not granted any Prophet anything (from the miracles) but that He has given it to

(Prophet) Muhammad (s.a.w.a.) and He has given him (s.a.w.a.) what He has not given to them (i.e. the Prophets a.s.).'

I inquired, 'Whatever He has given to the Messenger of Allah (s.a.w.a.), has He given to Ameer al-Momineen (a.s.)?'

He (a.s.) answered, '*Yes. He has also given to al-Hasan (a.s.) and al-Husain (a.s.) followed by every Imam (a.s.) after al-Husain (a.s.) 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:

Behaar al-Anwaar, vol. 27, p. 29, H. 1

Basaaer al-Darajaat, vol. 1, p. 270, H. 2

Guidance implies the mastership of the Ahle Bait (a.s.)

عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ فِي قَوْلِهِ تَعَالَى وَ إِنِّي لَغَفَّارٌ
لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ إِلَى وَ لَا يَبِينَا

Jaabir al-Jo'fi (r.a.) reports from Imam Muhammad Baqir (a.s.) 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): Verse 82). He (a.s.) informed,

'(then continues to follow the right direction) towards our mastership'."

References:

Behaar al-Anwaar, vol. 24, p. 148, H. 26

Imam (a.s.)'s knowledge encompasses everything

عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقْرَأُ وَكُلَّ شَيْءٍ
أَخَصَيْنَاهُ فِي إِمَامٍ مُبِينٍ قَالَ فِي أَمِيرِ الْمُؤْمِنِينَ

Saaleh Ibn Sahl reports, "I heard Imam Sadeq (a.s.) read (the verse), '**and We have recorded everything in a clear writing**' (Surah Yaasin (36): Verse 12)'. He (a.s.) informed, '(This verse is) *concerning Ameerul Momineen (a.s.)*'."

Note:

"Clear writing" is wrong translation. Imam Mubeen does not mean the scroll of deeds because it does not have everything. When Quran 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 Quran in its apparent form because the Holy Quran in its apparent form too does not have everything in it.

It refers to light position of Ameerul Momineen Ali Ibn Abi Talib (a.s.) and the infallible Imams (a.s.) from his progeny who are the vessels of the Divine Will; as the following tradition declares *بَلْ قُلُوبُنَا أَوْعِيَةٌ لِمَشِيئَةِ اللَّهِ فَإِذَا شَاءَ شِئْنَا وَ اللَّهُ يَقُولُ وَ مَا تَشَاءُونَ 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-Toosi (r.a.), p. 246).

References:

Behaar al-Anwaar, vol. 24, p. 158, H. 24

Kanz-o-Jaame' al-Fawaaed under the aforementioned verse

Submission implies the Mastership of the Ahle Bait (a.s.)

عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا
ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ قَالَ أ
تَدْرِي مَا السِّلْمُ قَالَ قُلْتُ أَنْتَ أَعْلَمُ قَالَ وَ لَآيَةُ عَلِيٍّ وَ الْآيَمَةُ
الْأَوْصِيَاءِ مِنْ بَعْدِهِ عَلَيْهِمُ السَّلَامُ قَالَ وَ خُطُواتِ الشَّيْطَانِ وَ اللَّهُ
وَ لَآيَةُ فُلَانٍ وَ فُلَانٍ

Abu Baseer reports, "I heard Imam Sadeq (a.s.) say, 'O you who believe! Enter into submission one and all and do not follow the footsteps of Shaitan'; he (a.s.) asked, 'Do you understand what is submission?' I replied, 'You know better'. He (a.s.) said, 'The mastership of Ali and the Imams, the successors after him.' Thereafter, he (a.s.) informed, '**And the footsteps of Shaitan**', by Allah, refers to the mastership of so and so (referring to the two usurpers)."

Note:

Welaayah means to accept the orders and instructions and obey that person.

References:

Behaar al-Anwaar, vol. 24, p. 159, H. 1

Tafseer al-Ayyaashi (r.a.) under the aforementioned verse

Ahle Bait (a.s.) are from the sacrosanct things of Allah

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ الصَّادِقِ أَنَّهُ قَالَ إِنَّ لِلَّهِ عِزًّا وَجَلًّا
حُرْمَاتٍ ثَلَاثًا لَيْسَ مِثْلُهُنَّ شَيْءٌ كِتَابُهُ وَهُوَ حِكْمَتُهُ وَ نُورُهُ وَ
بَيْتُهُ الَّذِي جَعَلَهُ قِبْلَةً لِلنَّاسِ لَا يَقْبَلُ مِنْ أَحَدٍ تَوَجُّهًا إِلَى غَيْرِهِ وَ
عِتْرَهُ نَبِيِّكُمْ ﷺ

Abdullah Ibn Sinaan reports that Imam Sadeq (a.s.) 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.a.w.a.).”

References:

Wasaael al-Shiah, vol. 4, p. 300, H. 5208

Ma’ani al-Akhbaar, p. 117

Al-Khesaal, vol. 1, p. 146

Carriers of the Divine Throne seek forgiveness for the Shias

عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ يَا بَا مُحَمَّدٍ إِنَّ لِلَّهِ
مَلَائِكَةً تُسْقِطُ الذُّنُوبَ عَنْ ظَهْرِ شِيعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ
مِنَ الشَّجَرِ أَوْانَ سُفُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ يَسْتَغْفِرُونَ
لِلَّذِينَ آمَنُوا وَ اسْتَغْفَرُوا لَهُمْ وَ اللَّهُ لَكُمْ دُونَ هَذَا الْخَلْقِ يَا بَا مُحَمَّدٍ
فَهَلْ سَرَرْتُكَ قَالَ فَقُلْتُ نَعَمْ

Abu Baseer (r.a.) reports that Imam Sadeq (a.s.) 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 hadis and the verse after it, you will realize its importance.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا ﴿٧٠﴾ رَبَّنَا وَسِعْتَ كُلَّ
شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ
عَذَابَ الْجَحِيمِ ﴿٧١﴾

“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.”

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَّحَ مِنْ آبَائِهِمْ
 وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

“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 Ghaafir (40): Verses 7 & 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:

Behaar al-Anwaar, vol. 24, p. 209, H. 5

Taveel al-Ayaat al-Zaaherah under the aforementioned verse

The wretched will usurp the right of the Ahle Bait (a.s.)

عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ يَقُولُ لَمَّا رَأَى رَسُولُ اللَّهِ
ﷺ تَيْمًا وَ عَدِيًّا وَ بَنِي أُمَيَّةَ يَرْكَبُونَ مِنْبَرَهُ أَفْطَعَهُ فَأَنْزَلَ اللَّهُ
تَبَارَكَ وَ تَعَالَى قُرْآنًا يَتَأَسَّى بِهِ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ثُمَّ أَوْحَى إِلَيْهِ يَا مُحَمَّدُ إِنِّي أَمَرْتُ فَلَمْ
أَطِعْ فَلَا تَجْرَعْ أَنْتَ إِذَا أَمَرْتُ فَلَمْ تُطِعْ فِي وَصِيِّكَ

Ali Ibn Ja'far (r.a.) – the brother of Imam Kazim (a.s.) – reports, “I heard Imam al-Kazim says, ‘When the Messenger of Allah (s.a.w.a.) saw (in a dream) the tribes of Taim, Adi and Bani Umayyah mount the pulpit, he (s.a.w.a.) 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’**. 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:

Al-Kaafi, vol. 1, p. 426, H. 73

People will be tested through the Mastership of the Ahle Bait (a.s.)

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ لَمَّا نَزَلَتْ
الْمِ آ حَسِبَ النَّاسُ أَنْ يُؤْذِرُوا أُمَّنَا وَهُمْ لَا يُفْتَنُونَ قَالَ
قُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ قَالَ يَا عَلِيُّ إِنَّكَ مُبْتَلَى بِكَ وَ
إِنَّكَ مُخَاصَمٌ فَأَعِدَّ لِلْخُصُومَةِ

Imam Husain (a.s.) reports from his father (a.s.), “*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.a.w.a.) 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 Ameerul Momineen (a.s.) and other Imams (a.s.) vis-à-vis their beliefs in them (a.s.), 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:

Behaar al-Anwaar, vol. 24, p. 228, H. 26

Taveel al-Ayaat al-Zaaherah under the aforementioned verse

The Ummah will abandon the Mastership of the Ahle Bait (a.s.)

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فِي الْمَسْجِدِ فَلَمَّا كَانَ قُرْبَ الصُّبْحِ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ فَنَادَاهُ رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ قَالَ لَبَّيْكَ قَالَ هَلُمَّ إِلَيَّ فَلَمَّا دَنَا مِنْهُ قَالَ يَا عَلِيُّ بَيْتُ اللَّيْلَةِ حَيْثُ تَرَانِي فَقَدْ سَأَلْتُ رَبِّي أَلْفَ حَاجَةٍ فَفَضَّاهَا لِي وَ سَأَلْتُ لَكَ مِثْلَهَا فَفَضَّاهَا وَ سَأَلْتُ لَكَ رَبِّي أَنْ يَجْمَعَ لَكَ أُمَّتِي مِنْ بَعْدِي فَأَبَى عَلِيُّ رَبِّي فَقَالَ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ

Imam Sadeq (a.s.) reports, “One night, the Messenger of Allah (s.a.w.a.) passed the night in the mosque. When the morning was near, Ameerul Momineen (a.s.) entered. The Messenger of Allah (s.a.w.a.) called out to him and said, ‘O Ali!’ He (a.s.) responded, ‘Labbaik’. He (s.a.w.a.) ordered, ‘Come near me’. When he (a.s.) went near to me, he (s.a.w.a.) 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.s.) and the infallible Imams (a.s.) from his progeny barring a few who will be loyal to them (a.s.) even at the cost of their lives and wealth.

References:

Behaar al-Anwaar, vol. 24, p. 228, H. 27

Taaveel al-Aayaat al-Zaaherah

Mastership of Ahle Bait (a.s.) demands absolute submission

دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ أَتَى أَعْرَابِي رَسُولَ اللَّهِ ﷺ
 فَقَالَ يَا رَسُولَ اللَّهِ بَايِعْنِي عَلَى الْإِسْلَامِ فَقَالَ عَلَى أَنْ تَقْتُلَ أَبَاكَ
 فَكَفَّ الْأَعْرَابِيُّ يَدَهُ وَ أَقْبَلَ 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 وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَ لِبِجَةِ إِيَّيْ لَا
 أَمْرَكَ بِعُفُوقِ الْوَالِدَيْنِ وَ لَكِنْ صَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا

Dawood Ibn Farqad chronicles that Imam Sadeq (a.s.) said, "A Bedouin came to the Messenger of Allah (s.a.w.a.) and said, 'O Messenger of Allah (s.a.w.a.)! Accept my allegiance on Islam'. He (s.a.w.a.) replied, 'On the condition that you will kill your father.' The Bedouin withdrew his hand and the Messenger of Allah (s.a.w.a.) started looking at the people, talking to them. The Bedouin asked again, 'O Messenger of Allah (s.a.w.a.)! Accept my allegiance on Islam'. He (s.a.w.a.) replied, 'On the condition that you will kill your father.' The Bedouin replied in the affirmative and the Messenger of Allah (s.a.w.a.) accepted his allegiance that 'you will kill your father'. Then the Messenger of Allah (s.a.w.a.) 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.a.w.a.) and Imam (a.s.). 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.a.w.a.) has gone for an extreme example of killing one's father.

A person's devotion and dedication to the cause of Imams (a.s.) should be like that of Malik Ashtar al-Nakhaee (r.a.). Ali (a.s.) said about him, *لقد كان لي كما كنت للرسول صلى الله عليه و آله و سلم* "He was unto me like I was to the Messenger of Allah (s.a.w.a.)." (Rejaal Ibn Daawood, p. 283, No. 1232). This statement is sufficient to show his position and honour. On hearing the demise of Maalik, Ameerul Momineen (a.s.) recited the following elegy:

رَجِمَ اللَّهُ مَالِكًا وَ مَا مَالِكٌ عَزَّ عَلَيَّ بِهِ هَالِكًا لَوْ كَانَ صَحْرًا
لَكَانَ صَلْدًا وَ لَوْ كَانَ جَبَلًا لَكَانَ فِنْدًا وَ كَأَنَّهُ قُدٌّ 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." (Rejaal al-Kashi, p. 66)

Yet, Maalik was not among the closest companions (حواريون) of Ameerul Momineen (a.s.) 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:

Behaar al-Anwaar, vol. 67, p. 177, Chapter 52, H. 36

Al-Mahaasin, vol.1, p. 248

Ahle Bait (a.s.) are the best confidantes

عَنْ أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ يَا مَعْشَرَ الْأَحْدَاثِ اتَّقُوا اللَّهَ وَ لَا تَأْتُوا الرُّؤَسَاءَ دَعْوَهُمْ حَتَّى يَصِيرُوا أَدْنَابًا لَا تَتَّخِذُوا الرِّجَالَ وَ لَا يَجِ مِنْ دُونِ اللَّهِ أَنَا وَ اللَّهُ أَنَا وَ اللَّهُ خَيْرٌ لَكُمْ مِنْهُمْ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى صَدْرِهِ

Abaan reports, “I heard Imam Sadeq (a.s.) 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.s.) 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 Ahle Bait (a.s.) are the best leaders for this world as well as the hereafter.

References:

Behaar al-Anwaar, vol. 24, p. 246, H. 5

Tafseer al-Ayyaashi (r.a.), vol. 2, p. 83, H. 32

One who follows somebody has in reality worshipped him

عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ اتَّخَذُوا
 أَخْبَارَهُمْ وَرُءُوبَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ قَالَ أَمَا إِنَّهُمْ لَمْ يَتَّخِذُواهُمْ
 إِلَهَةً إِلَّا أَنَّهُمْ أَحَلُّوا حَلَالًا فَأَخَذُوا بِهِ وَحَرَّمُوا حَرَامًا فَأَخَذُوا بِهِ
 فَكَانُوا أَرْبَابَهُمْ مِنْ دُونِ اللَّهِ

Jaabir Ibn Yazid al-Jo'fi (r.a.) chronicles, "I asked Imam Abu Abdillah [al-Sadeq] (a.s.) about the word of Allah, '**They took their scholars and their worshippers as lords other than Allah**' (Surah Taubah (9): Verse 31). He (a.s.) 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:

In other traditions, there is a slight variation. They made prohibited things permissible and people accepted it and vice-versa.

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 الشَّيْطَانِ فَقَدْ عَبَدَ اللَّهَ وَ إِنْ 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-Kaafi, vol. 6, p. 434, H. 24)

References:

Behaar al-Anwaar, vol. 26, p. 246, H. 9

Tafseer al-Ayyaashi (r.a.), vol. 2, p. 86, H. 47

Shias of Ahle Bait (a.s.) must never despair of divine mercy

قَالَ أَبُو عَبْدِ اللَّهِ لِأَبِي بَصِيرٍ لَقَدْ ذَكَرَكُمْ اللَّهُ فِي كِتَابِهِ إِذْ يَقُولُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ وَاللَّهُ مَا أَرَادَ بِدَلِّكَ غَيْرَكُمْ يَا بَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ نَعَمْ

Imam Sadeq (a.s.) 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 Abu 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.s.) clarifies that it is referring to the Shias exclusively. For, the main criterion for receiving divine mercy is correct beliefs and the standard for correct beliefs is the mastership of the Ahle Bait (a.s.).

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:

Behaar al-Anwaar, vol. 24, p. 260, H. 12

Kanz-o-Jaame’ al-Fawaaed

Monotheism without Mastership of the Ahle Bait (a.s.) will be of no avail

عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ
اللَّهُ الْخَلَائِقَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ خَلَعَ قَوْلَ
لَا إِلَهَ إِلَّا اللَّهُ مِنْ جَمِيعِ الْخَلَائِقِ إِلَّا مَنْ أَقَرَّ بِوِلَايَةِ عَلِيِّ وَ هُوَ
قَوْلُهُ تَعَالَى يَوْمَ يَفُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ
أَذِنَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَابًا

Imam Sadeq (a.s.) 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.s.) 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 Naba (78): Verse 38).”

Note:

Only the one who accepts the mastership of Ali Ibn Abi Talib (a.s.), 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.s.) and after him. If somebody accepts all Prophets (a.s.) but does not accept Prophet Eesaa (a.s.), his monotheism will not be accepted. Similarly, if someone rejects Imam Kazim (a.s.), his monotheism will not be accepted.

Monotheism will not be accepted from him means he will be raised as a disbeliever.

References:

Behaar al-Anwaar, vol. 24, p. 262, H. 18

Kanz-o-Jaame' al-Fawaaed under the aforementioned verse

Everyone will be questioned about the Mastership of Ali Ibn Abi Talib (a.s.) on the Day of Judgment

عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ قَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ
قَالَ عَنْ وَلايَةِ 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 Saaffaat (37): Verse 4). (They will be questioned) *about the mastership of Ali Ibn Abi Talib (a.s.)*.’”

Note:

This tradition has been reported extensively by both sects.

There’s a difference between love and mastership. Love of Ahle Bait (a.s.) has its effects in this world as well as the hereafter. But it is not something which will save a person. Mastership (*welaayah*) is the saviour.

References:

Behaar al-Anwaar, vol. 24, p. 270, H. 44

Kanz-o-Jaame’ al-Fawaaed under the aforementioned verse

The Enemies of Ali Ibn Abi Talib (a.s.) will be thrown in Hell

عَنْ شَرِيكَ قَالَ بَعَثَ إِلَيْنَا الْأَعْمَشُ وَهُوَ شَدِيدُ الْمَرَضِ فَأَتَيْنَاهُ
وَ قَدْ اجْتَمَعَ عِنْدَهُ أَهْلُ الْكُوفَةِ وَ فِيهِمْ أَبُو حَنِيفَةَ وَ ابْنُ قَيْسِ
الْمَاصِرِ فَقَالَ لِابْنِهِ يَا بُنَيَّ اجْلِسْنِي فَأَجْلَسَهُ فَقَالَ يَا أَهْلَ الْكُوفَةِ
إِنَّ أَبَا حَنِيفَةَ وَ ابْنَ قَيْسِ الْمَاصِرِ أَتَيَانِي فَقَالَ إِنَّكَ قَدْ حَدَّثْتَ فِي
عَلِيِّ بْنِ أَبِي طَالِبٍ أَحَادِيثَ فَارْجِعْ عَنْهَا فَإِنَّ التَّوْبَةَ مَقْبُولَةٌ مَا
دَامَتِ الرُّوحُ فِي الْبَدَنِ فَقُلْتُ لَهُمَا مِثْلُكُمْ يَقُولُ لِمَنِّي هَذَا
أَشْهَدُكُمْ يَا أَهْلَ الْكُوفَةِ فَآتَيْتَنِي 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
عَنِيبٍ فَقَالَ رَسُولُ اللَّهِ ﷺ أَنَا وَ عَلِيُّ نُلْقِي فِي جَهَنَّمَ كُلَّ مَنْ
عَادَانَا فَقَالَ أَبُو حَنِيفَةَ لِابْنِ قَيْسٍ فَمَنْ 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-Maasir. 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-Maasir (who was a Batri) came to me and said, 'You have narrated traditions concerning Ali Ibn Abi Talib (a.s.), 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.a.w.a.)

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.a.w.a.), ‘I and Ali will throw in the hell whoever bears enmity against us.’ (On hearing this), Abu Hanifah said to Ibn Qais al-Maasir, ‘Get up. Let’s go. We cannot hear anything greater (worse) than this.’ Both of them got up and left.”

Notes:

Shareek, the narrator of this tradition, is a very famous Sunni judge.

A’mash is a title. It refers to some disease in the eye. The name of the person was **Sulaiman 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.

He was a great Shia scholar but is relied upon by the opponents as well.

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:

Behaar al-Anwaar, vol. 24, p. 273, H. 58

Kanz-o-Jaame’ al-Fawaaed under the aforementioned verse

True Belief in Ahle Bait (a.s.) saves one from Hell-fire

عَنْ مَيْسَرَةَ قَالَ سَمِعْتُ الرَّضَا يَقُولُ وَ اللَّهُ لَا يُرَى مِنْكُمْ فِي النَّارِ اثْنَانِ لَا وَ اللَّهُ وَ لَا وَاحِدٌ قَالَ قُلْتُ فَأَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ قَالَ فَأَمْسَكَ عَنِّي سَنَةً قَالَ فَإِنِّي مَعَهُ ذَاتَ يَوْمٍ فِي الطَّوَافِ إِذْ قَالَ لِي يَا مَيْسَرَةَ أَذِنَ لِي فِي جَوَابِكَ عَنْ مَسْأَلَةٍ كَذَا قَالَ قُلْتُ فَأَيْنَ مِنَ الْقُرْآنِ قَالَ فِي سُورَةِ الرَّحْمَنِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ مِنْكُمْ إِنْسٌ وَ لَا جَانٌّ قُلْتُ لَهُ لَيْسَ فِيهَا مِنْكُمْ قَالَ إِنَّ أَوَّلَ مَنْ عَيَّرَهَا 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 وَ لَا جَانٌّ فَلِمَنْ يُعَاقَبُ إِذَا يَوْمَ الْقِيَامَةِ

Maisarah reports, "I heard Imam al-Reza (a.s.) 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.s.) did not reply to me for a year. One day, I was with him during the circumambulation (*tawaaf*) when he (a.s.) told me, 'O Maisarah! I have been permitted to reply you for that question.' I asked, 'So where is it in the Quran?' He (a.s.) answered, 'In Surah al-Rahman (verse 39) 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.**' I said, 'But it does not mention "**from you**"?' He (a.s.) 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:

Imam (a.s.) 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-Haraam.

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:

Behaar al-Anwaar, vol. 24, p. 275, H. 61

Kanz-o-Jaame' al-Fawaaed under the aforementioned verse

Hajj without visitation of Ahle Bait (a.s.) is of no avail

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ ذُرَيْحِ الْمُحَارِبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ إِنَّ اللَّهَ أَمَرَ نِي فِي كِتَابِهِ بِأَمْرٍ فَأَجِبُ أَنْ أَعْمَلَهُ قَالَ وَمَا ذَلِكَ قُلْتُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ تَمَّ لِيُقْضُوا تَقَنَّهُمْ وَ لِيُؤْفُوا نُدُورَهُمْ قَالَ لِيُقْضُوا تَقَنَّهُمْ لِقَاءَ الْإِمَامِ وَ لِيُؤْفُوا نُدُورَهُمْ تِلْكَ الْمَنَاسِكُ قَالَ عَبْدُ اللَّهِ بْنُ سِنَانٍ فَاتَيْتُ أَبَا عَبْدِ اللَّهِ فَقُلْتُ جُعِلْتُ فِدَاكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ تَمَّ لِيُقْضُوا تَقَنَّهُمْ وَ لِيُؤْفُوا نُدُورَهُمْ قَالَ أَخَذَ الشَّرَابَ وَ قَصَّ الْأَطْفَارَ وَ مَا أَشَبَّهُ ذَلِكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ ذُرَيْحَ الْمُحَارِبِيِّ حَدَّثَنِي عَنْكَ بِأَنَّكَ قُلْتَ لَهُ لِيُقْضُوا تَقَنَّهُمْ لِقَاءَ الْإِمَامِ وَ لِيُؤْفُوا نُدُورَهُمْ تِلْكَ الْمَنَاسِكُ فَقَالَ صَدَقَ ذُرَيْحٌ وَ صَدَقْتَ إِنَّ لِلْقُرْآنِ ظَاهِرًا وَ بَاطِنًا وَ مَنْ يَحْتَمِلُ مَا يَحْتَمِلُ ذُرَيْحٌ

Abdullah Ibn Sinaan says that Zuraih (or Zareeh) al-Muhaarebi reported, "I asked Imam Abu Abdillah (al-Sadeq a.s.), 'Verily, Allah ordered me in His Book, so I love that I act upon it.' He (a.s.) 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 Hajj (22): Verse 29). He (a.s.) informed, '**Let them accomplish their needful acts means meeting the Imam and let them fulfil their vows refers to these rituals (of Hajj).**' Abdullah Ibn Sinaan says, "I came to Imam Abu Abdillah (al-Sadeq a.s.) 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.s.) 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.s.) affirmed, ‘Zuraih has spoken the truth and I too have said the truth. Surely, for the Quran there is an apparent and a concealed. And who can bear what Zuraih can bear?’

Note:

Tradition shows that the level of Abdullah Ibn Sinaan was lower than that of Zuraih.

Generally, some people are busy with the recitation of Quran only for wordings. They ensure that they don’t commit any mistake while reciting. They are doing a good deed.

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.

Yet another group is busy with understanding the apparent meaning of the Holy Quran. This group is better than the previous two groups.

But the best group is the one who is busy in understanding the deeper meaning of the Holy Quran in the light of the traditions of the Ahle Bait (a.s.).

Visitation of Ahle Bait (a.s.) 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 Ahle Bait (a.s.).

References:

Al-Kaafi, vol. 4, p. 549, H. 4 **بَابُ إِتْبَاعِ الْحَجِّ بِالزِّيَارَةِ**

Ways to know a true Imam (a.s.) from an impostor

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي قَالَ دَخَلْتُ عَلَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ بِمَ يُعْرَفُ الْإِمَامُ فَقَالَ بِخِصَالٍ أَمَّا أَوْلَهُنَّ فَشَيْءٌ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ وَ عَرَفَهُ النَّاسَ وَ نَصَبَهُ لَهُمْ عَلَمًا حَتَّى يَكُونَ حُجَّةً عَلَيْهِمْ لِأَنَّ رَسُولَ اللَّهِ ص نَصَبَ عَلِيًّا وَ عَرَفَهُ النَّاسَ وَ كَذَلِكَ الْأَئِمَّةُ يُعَرَّفُونَهُمُ النَّاسَ وَ يَنْصِبُونَهُمْ لَهُمْ حَتَّى يَعْرِفُوهُ وَ يُسْأَلُ فَيَجِيبُ وَ يُسْكُتُ عَنْهُ فَيَبْتَدِئُ وَ يُخْبِرُ النَّاسَ بِمَا فِي عَدِّ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ فَقَالَ لِي يَا أَبَا مُحَمَّدٍ السَّاعَةَ قَبْلَ أَنْ تَقُومَ أُعْطِيكَ عِلْمًا تَطْمَئِنُّ إِلَيْهَا فَوَ اللَّهُ مَا لَبِثْتُ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَتَكَلَّمَ الْخُرَاسَانِيُّ بِالْعَرَبِيَّةِ فَاجَابَهُ هُوَ بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَاسَانِيُّ أَصْلَحَكَ اللَّهُ مَا مَنَعَنِي أَنْ أَكَلِّمَكَ بِكَلَامِي إِلَّا أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُ فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أَحْسِنُ أَجِيبُكَ فَمَا فَضَلِي عَلَيْكَ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَ لَا طَيْرٍ وَ لَا بَهِيمَةٍ وَ لَا شَيْءٍ فِيهِ رُوحٌ بِهَذَا يُعْرَفُ الْإِمَامُ فَإِنْ لَمْ تَكُنْ فِيهِ هَذِهِ الْخِصَالُ فَلَيْسَ هُوَ بِإِمَامٍ

Abu Baseer reports, "I went to Imam Kazem (a.s.) and asked, 'May I be held your ransom! How is an Imam recognised?' He (a.s.) 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.a.w.a.) appointed Ali (a.s.) and introduced him to the people. Similarly, all the Imams (a.s.) 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.s.) 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.s.) 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.s.) 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.s.) 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:

Imam should have nass from the previous Prophet or Imam.

His knowledge should be absolute and not limited and restricted to a field. Hence, he answers any question given to him.

When people are silent, he initiates the conversation.

He should have knowledge of the future (unseen).

He should be able to speak all languages including that of animals, birds, etc.

Imam (a.s.) is superior to all in all aspects. No creature can be superior to Imam (a.s.) 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:

Behaar al-Anwaar, vol. 25, p. 133, H. 5

Qurb al-Asnaad, p. 146

Characteristics of a True Imam (a.s.)

عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ عَشْرُ خِصَالٍ مِنْ صِفَاتِ الْإِمَامِ الْعِصْمَةُ وَالنُّصُوصُ وَ أَنْ يَكُونَ أَعْلَمَ النَّاسِ وَ اتَّقَاهُمْ بِهِ 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

Sulaiman Ibn Mehraan al-A'mash (r.a.) reports that Imam Abu Abdillah (al-Sadeq a.s.) 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:

Infallibility of an Imam is absolute and includes protection from sins, forgetfulness, etc. and from his birth till death.

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.

Will has to be apparent. If it is secretive, it will not serve any purpose.

References:

Behaar al-Anwaar, vol. 25, p. 140, H. 13

al-Khesaal, vol. 2, p. 428, H. 5

Imamate is beyond the comprehension of the people

عَنْ مَالِكِ الْجُهَنِيِّ قَالَ كُنْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ فَوَضَعْتُ يَدِي
عَلَى خَدِّي وَ قُلْتُ لَقَدْ عَصَمَكَ اللَّهُ وَ شَرَّفَكَ فَقَالَ يَا مَالِكُ الْأَمْرُ
أَعْظَمُ مِمَّا تَذْهَبُ إِلَيْهِ

Maalik al-Johani reports, "While I was in front of Imam Abu Abdillah (a.s.), I put my hand on my thigh and said, 'Indeed Allah has protected you and honoured you.'" He (a.s.) replied, "O Maalik! The matter is greater than what you believe."

Note:

Johani belongs to the Arabian tribe Juhainah.

References:

Behaar al-Anwaar, vol. 25, p. 145, H. 19

Basaaer al-Darajaat, p. 240, Chapter 10, H. 18 - باب في الأئمة -
أنهم يعرفون الإضمار و حديث النفس قبل أن يخبروا به

Allah the High introduces the Shias to Imams (a.s.)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ يَوْمًا وَ نَحْنُ عِنْدَهُ
جَمَاعَةٌ مِنَ الشَّيْعَةِ قَوْمُوا تَفَرَّقُوا عَنِّي مَثْنَى وَ ثَلَاثَ فَإِنِّي أَرَاكُمْ
مِنْ حَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيَّ فَلَيْسَ عَبْدٌ فِي نَفْسِهِ مَا شَاءَ
فَإِنَّ اللَّهَ يُعْرِفُنِيهِ

Abd a-Rahman Ibn Katheer reports that one day Imam Abu Ja'far (al-Baqer a.s.) said while we a group of Shias 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:

Behaar al-Anwaar, vol. 25, p. 148, H. 22 باب 4- جامع في صفات الإمام و شرائط الإمامة

Basaar al-Darajaat, p. 420, H. 6, Chapter 1

Imams (a.s.) manifest from their perfections only what people can withstand

عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ قَالَ ذَكَرْتُ
الصَّوْتَ عِنْدَهُ فَقَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ يَقْرَأُ الْقُرْآنَ فَرَبَّمَا
مَرَّ بِهِ الْمَارُّ فَصَعِقَ مِنْ حُسْنِ صَوْتِهِ وَ إِنَّ الْإِمَامَ لَوْ أَظْهَرَ مِنْ
ذَلِكَ شَيْئًا لَمَا اخْتَمَلَهُ النَّاسُ مِنْ حُسْنِهِ قُلْتُ وَ لَمْ يَكُنْ رَسُولُ اللَّهِ
ﷺ يُصَلِّي بِالنَّاسِ وَ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يَحْمِلُ النَّاسَ مِنْ حَلْفِهِ مَا يُطِيقُونَ

Ali Ibn Muhammad al-Naufeli reports, "I mentioned the voice (for recitation of Quran) in front of Imam al-Kazem (a.s.). He (a.s.) said, 'Surely, Ali Ibn al-Husain (a.s.) used to recite Quran. 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.a.w.a.) not pray behind the people and raise his voice in reciting the Quran?' He (a.s.) informed, 'Surely, the Messenger of Allah (s.a.w.a.) used to impose on the people behind him what they could bear (i.e. within their capacity)'."

References:

باب 4- جامع في صفات الإمام و شرائط الإمامة
Behaar al-Anwaar, vol. 25, p. 164, H. 32

Al-Kaafi, vol. 2, p. 615, H. 4 with slight variation

Proof of Imamate- Incident of Habaabah al-Waalebiyyah

فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا دَلَالَةُ الْإِمَامَةِ يَرْحَمُكَ اللَّهُ قَالَتْ
فَقَالَ ائْتِنِي بِنَتَائِكِ الْحَصَاةِ وَ أَشَارَ بِيَدِهِ إِلَى حَصَاةٍ فَاتَّيَنَتْ بِهَا
فَطَبَعَ لِي فِيهَا بِحَاتِمِهِ ثُمَّ قَالَ لِي يَا حَبَابَةُ إِذَا ادَّعَى مُدَّعِ الْإِمَامَةِ
فَقَدَّرَ أَنْ يَطَبَعَ كَمَا رَأَيْتَ فاعْلَمِي أَنَّهُ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ وَ
الْإِمَامُ لَا يُعْرَبُ عَنْهُ شَيْءٌ يُرِيدُهُ قَالَتْ ثُمَّ انصرفتُ حَتَّى قُبِضَ
أَمِيرُ الْمُؤْمِنِينَ فَجِئْتُ إِلَى الْحَسَنِ وَ هُوَ فِي مَجْلِسِ أَمِيرِ
الْمُؤْمِنِينَ وَ النَّاسُ يَسْأَلُونَهُ فَقَالَ يَا حَبَابَةُ الْوَالِيَّةُ قُلْتُ نَعَمْ يَا
مَوْلَايَ فَقَالَ هَاتِي مَا مَعَكَ قَالَ فَأَعْطَيْتُهُ فَطَبَعَ فِيهَا كَمَا طَبَعَ
أَمِيرُ الْمُؤْمِنِينَ قَالَتْ ثُمَّ أَتَيْتُ الْحُسَيْنَ وَ هُوَ فِي مَسْجِدِ رَسُولِ
اللَّهِ ﷺ فَقَرَّبَ وَ رَحَّبَ ثُمَّ قَالَ لِي إِنَّ فِي الدَّلَالَةِ دَلِيلًا عَلَى مَا
تُرِيدِينَ أَ تَرِيدِينَ دَلَالَةَ الْإِمَامَةِ قُلْتُ نَعَمْ يَا سَيِّدِي فَقَالَ هَاتِي
مَا مَعَكَ فَنَاوَلْتُهُ الْحَصَاةَ فَطَبَعَ لِي فِيهَا قَالَتْ ثُمَّ أَتَيْتُ عَلِيَّ بْنَ
الْحُسَيْنِ وَ قَدْ بَلَغَ بِي الْكِبَرُ إِلَى أَنْ أُرْعِشْتُ وَ أَنَا أَعْدُ يَوْمَئِذٍ
مِائَةً وَ ثَلَاثَ عَشْرَةَ سَنَةً فَرَأَيْتُهُ رَاكِعًا وَ سَاجِدًا وَ مَشْغُولًا
بِالْعِبَادَةِ فَبَيَّسْتُ مِنَ الدَّلَالَةِ فَأَوْمَأَ إِلَيَّ بِالسَّبَابَةِ فَعَادَ إِلَيَّ شَبَابِي
قَالَتْ قُلْتُ يَا سَيِّدِي كَمْ مَضَى مِنَ الدُّنْيَا وَ كَمْ بَقِيَ فَقَالَ أَمَا مَا
مَضَى فَنَعَمْ وَ أَمَا مَا بَقِيَ فَلَا قَالَتْ ثُمَّ قَالَ لِي هَاتِي مَا مَعَكَ
فَاعْطَيْتُهُ الْحَصَاةَ فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا جَعْفَرٍ فَطَبَعَ لِي فِيهَا
ثُمَّ أَتَيْتُ أَبَا عَبْدِ اللَّهِ فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا الْحَسَنِ مُوسَى
فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ الرِّضَا فَطَبَعَ لِي فِيهَا وَ عَاشَتْ حَبَابَةُ
بَعْدَ ذَلِكَ تِسْعَةَ أَشْهُرٍ عَلَى مَا ذَكَرَ مُحَمَّدُ بْنُ هِشَامٍ

Habaabah Waalebiyyah was a learned and pious lady.

She reports, "I asked Ameerul Momineen (Ali Ibn Abi Talib a.s.), 'What is the sign of Imamate, may Allah have mercy on you?'

He (a.s.) told me, *'Get me those pebbles'* and indicated towards some pebbles. I brought them to him (a.s.). He (a.s.) imprinted the seal of his ring on those pebbles for me and said, *'O Habaabah! 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 Ameerul Momineen (a.s.) departed from this world, I came to al-Hasan (a.s.) who was ensconced in the seat of Ameerul Momineen (a.s.) and people were asking him questions.

He (a.s.) said, *'O Habaabah!'*

I replied, 'Yes, O my master!'

'Give me what is with you.'

I handed them (i.e. the pebbles) to him and he (a.s.) imprinted the seal of his ring on them exactly like Ameerul Momineen (a.s.) had done.

Thereafter, I went to al-Husain (a.s.), who was in the Prophet's (s.a.w.a.) mosque.

He (a.s.) 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.s.) printed the seal of his ring on it.

Then, I approached Ali Ibn al-Husain (a.s.) while I had become very old to the extent that I was quivering and my age was approximately 113 years. I saw him (a.s.) bowing, prostrating and busy in worship to the extent that I

despaired from taking the proof from him (a.s.). But he (a.s.) indicated towards me with his index finger and my youth returned.....

Habaabah went on to live till the time of the eighth Imam Ali Ibn Moosa al-Reza (a.s.), taking the proof of Imamate from each Imam (a.s.). After meeting al-Reza (a.s.) and taking the proof of Imamate from him (a.s.), she died after nine months, according to Muhammad Ibn Hesham.

Reference:

Al-Kaafi, vol. 1, p. 346, H. 3

Recording Angels of Ameerul Momineen (a.s.) take pride over other angels

عَنْ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ إِنَّ حَافِظِي عَلِيٍّ لَيَفْخَرَانِ عَلَيَّ سَائِرِ الْحَفَظَةِ بِكُونِهِمَا مَعِ عَلِيٍّ وَ ذَلِكَ أَنَّهُمَا لَمْ يَصْعَدَا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِشَيْءٍ مِنْهُ فَيُسْخِطُهُ

Ammar Ibn Yaasir reports, “I heard the Holy Prophet (s.a.w.a.) say, ‘Verily, the two recording angels of Ali (a.s.) take pride upon all other recording angels because of them being with Ali (a.s.). 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:

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.

This tradition establishes the infallibility of Imams (a.s.). Of course, the same applies for all Prophets, Messengers, Imams, successors, etc. (peace be upon all of them).

The Holy Prophet (s.a.w.a.) invited the people towards the mastership of Ali (a.s.). Wasn’t he (s.a.w.a.) truthful? Definitely, he was truthful and even the pagans acknowledged this fact. So, if the mastership of Ali (a.s.) was not good or right for the people, he (s.a.w.a.) would never have invited the people towards it.

References:

Behaar al-Anwaar, vol. 25, p. 194, H. 4

Elal al-Sharaae’, vol. 1, p. 8, H. 5 (with minor variations in wordings)

Obedience of Imams (a.s.) obligatory due to infallibility

عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ إِنَّمَا الطَّاعَةُ
لِ اللَّهِ عَزَّ وَجَلَّ وَ لِرَسُولِهِ وَ لِوَلَاةِ الْأَمْرِ وَ إِنَّمَا أَمْرٌ بِطَاعَةِ أَوْلِي
الْأَمْرِ لِأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ لَا يَأْمُرُونَ بِمَعْصِيَتِهِ

Sulaim Ibn Qais al-Hilaali (r.a.) reports, "I heard Ameerul Momineen (a.s.) say,

'Obedience is only for Allah – Mighty and Majestic be He – and for His Messenger (s.a.w.a.) 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:

Behaar al-Anwaar, vol. 25, p. 200, H. 11

Elal al-Sharaae', vol. 1, p. 123, H. 1

Practice of the Holy Prophet (s.a.w.a.)

عن أبي سعيد الخدري عن نبي الله ﷺ قال [لما] نزلت هذه الآية وَ أُمِرَ أَهْلَكَ بِالصَّلَاةِ قَالَ كَانَ يَجِيءُ إِلَى بَابِ عَلِيٍّ عَلِيٍّ تَسْعَةَ أَشْهُرٍ كُلِّ صَلَاةٍ غَدَاةٍ وَيَقُولُ الصَّلَاةُ رَحِمَكُمُ اللَّهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

Abu Saeed al-Khudri (r.a.) reports, “When the verse ‘...and order your family for prayers’ (Surah Taha (20): Verse 132) was revealed, the Messenger of Allah (s.a.w.a.) used to come to **the door of Ali** (a.s.) 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 Ahzaab (33): Verse 33).”

وَ قَالَ أَبُو جَعْفَرٍ أَمَرَ اللَّهُ تَعَالَى أَنْ يَخْصَّ أَهْلَهُ دُونَ النَّاسِ لِيَعْلَمَ النَّاسُ أَنَّ لِأَهْلِهِ عِنْدَ اللَّهِ مَنزِلَةً لَيْسَتْ لِلنَّاسِ فَأَمَرَهُمْ مَعَ النَّاسِ عَامَّةً وَ أَمَرَهُمْ خَاصَّةً

Imam Baqer (a.s.) says, “Allah – the High – order him (s.a.w.a.) that he (s.a.w.a.) should specify his family (a.s.) other than the ordinary people so that the people should know that his family (a.s.) 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.” (Behaar al-Anwaar, vol. 25, p. 212 narrating from Tafseer al-Qummi (r.a.), vol. 2, p. 67)

Notes:

The author of Shawaahed al-Tanzeel is a renowned Sunni commentator, Abu al-Qasim Ubaidullah Ibn Ahmad, famous as al-Haakem al-Haskaani, a fifth century scholar.

The Muslims generally respect anything remotely connected

to the Messenger of Allah (s.a.w.a.). But after his martyrdom, the so-called companions came in numbers and burnt down this very door, which was frequented by the Prophet (s.a.w.a.) 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, Fatemah, Hasan and Husain (a.s.)." The same personalities for whom the second verse in the above tradition was recited by the Messenger of Allah (s.a.w.a.).

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:

Shawaahed al-Tanzeel, vol. 2, p. 47, H. 668

Ali (a.s.) is the door of the city of knowledge

عَنِ 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.a.w.a.) 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:

This narration has been reported widely in the books of both the sects.

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 Ameerul Momineen (a.s.) 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 Ahle Bait (a.s.) 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:

Behaar al-Anwaar, vol. 40, p. 203

Love of Ahle Bait (a.s.) is the wage of the Holy Prophet (s.a.w.a.)'s efforts

وَقَالَ الْعَلَامَةُ رَوَّحَ اللَّهِ رُوْحَهُ فِي كِتَابِ كَشْفِ الْحَقِّ رَوَى
الْجُمُهورُ فِي الصَّحِيحَيْنِ وَ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ وَ الثَّعْلَبِيُّ
فِي تَفْسِيرِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ
أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا يَا رَسُولَ اللَّهِ مَنْ قَرَابَتِكَ الَّذِينَ
وَجَبَتْ عَلَيْهِمْ 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 Saheeh (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 Shura (42): Verse 23), they asked, ‘O Messenger of Allah! Who are your closest relatives whose love has been made obligatory upon us?’ He (s.a.w.a.) replied, ‘*Ali, Fatema and their two sons.*’

Note:

This verse also indicates towards the infallibility of the Ahle Bait (a.s.) 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.a.w.a.) 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:

Behaar al-Anwaar, vol. 23, p. 232

Kashf al-Haqq

Amazing Excellences of Ameerul Momineen (a.s.)

سَعِيدُ الْأَعْرَجُ قَالَ دَخَلْتُ أَنَا وَ سُلَيْمَانُ بْنُ خَالِدٍ عَلَيَّ أَبِي عَبْدِ اللَّهِ فَابْتَدَأَنَا فَقَالَ يَا سُلَيْمَانُ مَا جَاءَ عَنِّ أَمِيرَ الْمُؤْمِنِينَ يُؤْخَذُ بِهِ وَ مَا نَهَى عَنْهُ يُنْتَهَى عَنْهُ جَرَى لَهُ مِنَ الْفَضْلِ مَا جَرَى لِرَسُولِ اللَّهِ ﷺ وَ لِرَسُولِ اللَّهِ ﷺ الْفَضْلُ عَلَى جَمِيعِ مَنْ خَلَقَ اللَّهُ الْمُعْتَبَرِ عَلَى أَمِيرِ الْمُؤْمِنِينَ فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمُعْتَبَرِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِهِ ﷺ وَ الرَّأدُ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرِكِ بِاللَّهِ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص بَابِ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَ بِعَبْرِهِ هَلَكَ وَ بِذَلِكَ جَرَتْ الْأَيْمَةُ وَاجِدٌ بَعْدَ وَاجِدٍ جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِهِمْ وَ الْحُجَّةَ الْبَالِغَةَ عَلَى مَنْ فَوْقَ الْأَرْضِ وَ مَنْ تَحْتَ النَّارِ وَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ أَنَا قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْعَصَا وَ الْمِيسَمِ وَ لَقَدْ أَقَرَّتْ لِي جَمِيعُ الْمَلَائِكَةِ وَ الرُّوحُ بِمِثْلِ مَا أَقَرَّتْ لِمُحَمَّدٍ ﷺ وَ لَقَدْ حَمَلْتُ عَلَى مِثْلِ حَمُولَةِ مُحَمَّدٍ ﷺ وَ هِيَ حَمُولَةُ الرَّبِّ وَ إِنَّ مُحَمَّدًا ﷺ يُدْعَى فَيُكْسَى وَ يُسْتَنْطَقُ وَ أَدْعَى فَأُكْسَى وَ أُسْتَنْطَقُ فَانْطَقَ عَلَى حَدِّ مَنْطِقِهِ وَ لَقَدْ أُعْطِيتُ خِصَالًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي عُلِمْتُ عِلْمَ الْمَنَائِيَا وَ الْبَلَايَا وَ الْأَنْسَابِ وَ فَصَلْتُ الْخُطَابِ فَلَمْ يَفْتِنِّي مَا سَبَقَنِي وَ لَمْ يَعْرُبْ عَنِّي مَا غَابَ عَنِّي أَبَشَّرُ بِإِذْنِ اللَّهِ وَ أُوْدِي عَنِ اللَّهِ عَزَّ وَ جَلَّ كُلُّ ذَلِكَ مَكْنِي اللَّهُ فِيهِ بِإِذْنِهِ

Saeed al-A'raj reports, "I and Sulaiman Ibn Khalid went to Imam Abu Abdillah (al-Sadeq a.s.). He (a.s.) initiated the conversation with us and said,

'O Sulaiman! Whatever Ameerul Momineen (a.s.) has brought should be acted upon and whatever he (a.s.) has prohibited should be refrained from. All the excellences that were present in the Messenger of Allah (s.a.w.a.)

were available in him (a.s.). For the Messenger of Allah (s.a.w.a.) is superior to whosoever Allah has created. Whoever finds faults with Ameerul Momineen (a.s.) is like the one who finds faults with Allah and His Messenger (s.a.w.a.). One who rejects him (a.s.) in anything – minor or major – has associated partners with Allah. Ameerul Momineen (a.s.) was Allah's door as Allah cannot be approached but through him (a.s.). He (a.s.) was the path of Allah; if anybody tread a path other than his will be destroyed. The same applied for all the Imams (a.s.), 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. Ameerul Momineen (a.s.) 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.a.w.a.). Indeed I have been made to carry like Muhammad (s.a.w.a.) was made to carry and it is the burden of the Lord. Surely, Muhammad (s.a.w.a.) was called, clothed and made to speak. I too was called, clothed and made to speak. I speak like he (s.a.w.a.) 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:

Behaar al-Anwaar, vol. 23, p. 229

Shawaahed al-Tanzeel of Al-Haakim al-Haskaani, vol. 2, p. 193 under the verse.

All the Infallible Guides (a.s.) are equal in excellences

عَنِ الْبَزَنْطِيِّ عَنِ الرَّضَا أَنَّهُ كَتَبَ إِلَيْهِ قَالَ أَبُو جَعْفَرٍ لَا
يَسْتَكْمَلُ عَبْدُ الْإِيمَانِ حَتَّى يَعْرِفَ أَنَّهُ يَجْرِي لِأَخْرِهِمْ مَا يَجْرِي
لِأَوْلِهِمْ فِي الْحُجَّةِ وَالطَّاعَةِ وَالْحَلَالِ وَالْحَرَامِ سِوَاءً وَ لِمُحَمَّدٍ
ﷺ وَ أَمِيرِ الْمُؤْمِنِينَ فَضْلُهُمَا

Bazanti reports that Imam al-Reza (a.s.) wrote to him that Imam Muhammad al-Baqer (a.s.) said, "The faith of none will be complete till he recognizes that whatever is applicable for the first infallible (a.s.) is **equally applicable** to the last infallible (a.s.) vis-à-vis divine proof, obedience, permissible and prohibited things. Of course, Muhammad (s.a.w.a.) and Ameerul Momineen (a.s.) are the most superior of all of them."

Note:

All the fourteen infallible guides (a.s.) 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.a.w.a.) and Ameerul Momineen (a.s.) are the most superior of the fourteen infallible guides (a.s.).

References:

Behaar al-Anwaar, vol. 25, p. 353, H. 2

Qurb al-Asnaad, p. 152

Knowledge – The Minimum Aspect of Ahle Bait's (a.s.) Excellence

عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ أَنَّهُ سَمِعَهُ يَقُولُ لَوْ أُوْذِنَ لَنَا
لَاخْبَرْنَا بِفَضْلِنَا قَالَ قُلْتُ لَهُ الْعِلْمُ مِنْهُ قَالَ فَقَالَ لِي الْعِلْمُ أَيْسَرُ
مِنْ ذَلِكَ

Ali Ibn Jafar (the illustrious and extremely learned son of the sixth Imam a.s.) reports that he heard Imam Abu al-Hasan (al-Kazem a.s.) say, “*Had we been permitted, we would have informed you of our excellences.*” I asked, “(Your excellence) with regards to knowledge?” He (a.s.) told me, “*Knowledge is the least aspect of it.*”

References:

Behaar al-Anwaar, vol. 25, p. 371, H. 21

Basaaer al-Darajaat, p. 512, Chapter 18, H. 27

Masaael-o-Ali Ibn Jafar (a.s.), p. 323, H. 807

Imam (a.s.) knows the universe like the palm of his hand

قَالَ أَبُو عَبْدِ اللَّهِ لِحُمْرَانَ بْنِ أَعْيَنَ يَا حُمْرَانُ إِنَّ الدُّنْيَا عِنْدَ
الْإِمَامِ وَالسَّمَاوَاتِ وَالْأَرْضِينَ إِلَّا هَكَذَا وَ أَشَارَ بِيَدِهِ إِلَى
رَاحَتِهِ يَعْرِفُ ظَاهِرَهَا وَ بَاطِنَهَا وَ دَاخِلَهَا وَ خَارِجَهَا وَ رَطْبَهَا
وَ يَابِسَهَا

Imam Sadeq (a.s.) said to Humraan Ibn A'yan,

“O Humraan! 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.”

References:

Behaar al-Anwaar, vol. 25, p. 385, H. 42

A Divine Imam (a.s.) has complete knowledge of the entire universe (1)

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ 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-Baqer a.s.) 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:

Perhaps Imam (a.s.) has used third person in this tradition for the sake of dissimulation (taqiyyah).

This narration establishes the mastership of the Imam (a.s.) over the entire universe (wilayah takveeni), of which the oceans are an important part. This is also a clear distinguishing factor between a true Imam (a.s.) and false claimants and usurpers of divine positions.

That Imam (a.s.) knows the relations between the sea animals is an amazing feature of his divine knowledge.

References:

Behaar al-Anwaar, vol. 25, p. 372, H. 22

Basaaer al-Darajaat, p. 513, H. 31

A Divine Imam (a.s.) has complete knowledge of the entire universe (2)

بِالْأَسَانِيدِ الثَّلَاثَةِ إِلَى الرَّضَا عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا
يَنْقَلِبُ جَنَاحُ طَائِرٍ فِي الْهَوَاءِ إِلَّا وَ عِنْدَنَا فِيهِ عِلْمٌ

Imam Reza (a.s.) narrates vide his ancestors from the Messenger of Allah (s.a.w.a.) 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.s.) and the infallible Imams (a.s.) have encompassing knowledge of the unseen. Of course, this knowledge has been granted by Allah the Almighty and with His permission.

Reference:

Behaar al-Anwaar, vol. 26, p. 19, H. 4

Oyoon-o-Akhbaar al-Reza (a.s.), vol. 2, p. 32, H. 54

A source of Imam's (a.s.) Knowledge of the Unseen

عَنْ بَكْرِ بْنِ كَرَبٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ فَسَمِعْنَاهُ يَقُولُ أَمَا وَ
 اللَّهُ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى النَّاسِ وَ إِنَّ النَّاسَ لَيَحْتَاجُونَ إِلَيْنَا
 إِنَّ عِنْدَنَا الصَّحِيفَةَ سَبْعُونَ ذِرَاعًا بِحِطِّ عَلِيِّ وَ إِمْلَاءِ رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا وَ عَلَى أَوْلَادِهِمَا فِيهَا مِنْ كُلِّ حَلَالٍ وَ
 حَرَامٍ إِنَّكُمْ لَتَأْتُونَنَا فَتَدْخُلُونَ عَلَيْنَا فَتَعْرِفُ خِيَارَكُمْ مِنْ شِرَارِكُمْ

Bakr Ibn Karb reports, "We were with Imam Abu Abdillah (al-Sadeq a.s.) when we heard him (a.s.) 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 Saheefah (a scripture) of seventy cubits in the writing of Ali (a.s.) 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.s.) is talking of only one source of their divine knowledge. Of course, there are other sources as well.

References

Behaar al-Anwaar, vol. 26, p. 21, H. 8

Basaaer al-Darajaat, p. 142, H. 1, Chapter 12

The Messenger of Allah (s.a.w.a.) taught Ameerul Momineen (a.s.) a thousand chapters of Knowledge

عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ فَقُلْتُ لَهُ إِنَّ الشَّيْعَةَ
يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَ عَلِيًّا بَابًا يُفْتَحُ مِنْهُ أَلْفُ بَابٍ
فَقَالَ أَبُو عَبْدِ اللَّهِ 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 وَ لَيْسَ بِذَلِكَ

Abu Baseer (r.a.) informs, “I went to Imam Abu Abdillah (al-Sadeq a.s.) and said, ‘Verily, the Shiites narrate that the Messenger of Allah (s.a.w.a.) taught Ali (a.s.) a door (of knowledge) from which a thousand doors opened (i.e. ten thousand doors).’ Imam (a.s.) corrected him, ‘O *Abu Muhammad! Surely, the Messenger of Allah (s.a.w.a.) taught Ali (a.s.) 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.s.) corrected, ‘Surely, it is knowledge (a part of it) but not in its entirety.’”

References:

Behaar al-Anwaar, vol. 26, p. 29, H. 33

Basaar al-Darajaat, p. 303, H. 3, Chapter 16

Sublime Qualities of Divine Imams (a.s.)

عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ الرَّضَا يَقُولُ الْأَئِمَّةُ عُلَمَاءُ
حُلَمَاءُ صَادِقُونَ مُفَهَّمُونَ مُحَدِّثُونَ

Abu Haashim al-Ja'fari (r.a.) reports, "I heard Imam al-Reza (a.s.) say,

'The Imams are knowledgeable, forbearing, truthful, made to understand (by Allah) and spoken to (by the angels).'"

References:

Behaar al-Anwaar, vol. 26, p. 66, H. 1

Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 245, H. 426/18, 9th Majlis

Angels converse with Imams (a.s.) and their companions

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ كَانَ عَلِيٌّ مُحَدَّثًا وَكَانَ
سَلْمَانُ مُحَدَّثًا قَالَ قُلْتُ فَمَا آيَةُ الْمُحَدَّثِ قَالَ يَأْتِيهِ مَلَكٌ فَيَنْكُثُ
فِي قَلْبِهِ كَيْتٌ وَكَيْتٌ

Abu Baseer (r.a.) reports that Imam Abu Abdillah (al-Sadeq a.s.) said, “*Ali (a.s.) 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.s.) 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.s.). 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.s.). 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.s.).

References:

Behaar al-Anwaar, vol. 26, p. 67, H.4

Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 407, H. 914/62, 9th Majlis

Signs of true and divine inspiration

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ ذَكَرْتُ الْمُحَدَّثَ عِنْدَ أَبِي عَبْدِ اللَّهِ قَالَ
فَقَالَ إِنَّهُ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى فَقُلْتُ أَصَلَحَكَ اللَّهُ كَيْفَ يَعْلَمُ
أَنَّهُ كَلَامُ الْمَلِكِ 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 Abdillah (al-Sadeq a.s.).”

He (a.s.) 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.s.) informed, “*Verily, he is granted calmness and dignity till he knows that it is an angel.*”

Notes:

Not seeing the angel by a *muhaddath* applies for the fallible believers (like Salman, Abuzar, etc. as is clear from the previous tradition) and not for the infallible Imams (a.s.). For, even the children of the infallible Imams (a.s.) could see the angels and converse with them.

In this narration, Imam (a.s.) 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. Ameerul Momineen (a.s.) warned him that it was the voice of the Satan.

Reference:

Behaar al-Anwaar, vol. 26, p. 68, H. 7

Basaaer al-Darajaat, p. 323, H. 9, Chapter 6

An Imam (a.s.) is aware of the celestial world in its entirety

عَنِ الرَّضَا عَنْ آبَائِهِ فِي حَدِيثٍ طَوِيلٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ
فِي كَلَامٍ لَهُمْ وَ إِنْ شِئْتُمْ أَخْبَرْتُكُمْ بِمَا هُوَ أَعْظَمُ مِنْ ذَلِكَ قَالُوا
فَأَفْعَلْ قَالَ كُنْتُ ذَاتَ لَيْلَةٍ تَحْتَ سَوِيفَةٍ مَعَ رَسُولِ اللَّهِ ص وَ إِنِّي
لَأُحْصِي سِنًّا وَ سِنِينَ وَ طَأَةً مِنْ الْمَلَائِكَةِ كُلِّ وَ طَأَةٍ مِنَ الْمَلَائِكَةِ
أَعْرَفُهُمْ بِلُغَاتِهِمْ وَ صِفَاتِهِمْ وَ أَسْمَائِهِمْ وَ وَطَنِهِمْ

Imam Reza (a.s.) informs vide his forefathers (a.s.) in a lengthy narration that Ameerul Momineen (a.s.) said, *"If you wish I can inform you of what is greater than that."*

They (the companions) requested, *"Please do."*

He (a.s.) enlightened,

"One night I was under a porch with the Messenger of Allah (s.a.w.a.). 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:

The angels frequented the Messenger of Allah (s.a.w.a.) and the Imams (a.s.) to gain blessings from them

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?

The narration also shows the various kinds of angels, having different names, attributes, etc.

References:

Behaar al-Anwaar, vol. 26, p. 85, H. 47

Al-Kharaaej wa al-Jaraaej, vol. 1, p. 192

An Imam (a.s.) is aware of the created knowledge of Allah the High

عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ إِنَّ بِهِ عِلْمَيْنِ عِلْمًا أَظْهَرَ عَلَيْهِ
مَلَائِكَتُهُ وَ أَنْبِيَآءُهُ وَ رُسُلُهُ فَمَا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ رُسُلُهُ وَ
أَنْبِيَآءُهُ فَقَدْ عِلْمَنَاهُ وَ عِلْمًا اسْتَأْتَرَ بِهِ فَإِذَا بَدَأَ بِهِ فِي شَيْءٍ مِنْهُ
أَعْلَمَنَاهُ ذَلِكَ وَ عَرَضَ عَلَى الْأَيْمَةِ الَّذِينَ كَانُوا مِنْ قَبْلِنَا

Sama'ah reports that Imam Abu Abdillah (al-Sadeq a.s.) 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.s.), those who preceded us.”

Notes:

This narration is indeed an amazing one vis-à-vis the divine knowledge of the Imams (a.s.). If one merely reflects on the contents of this tradition, he will be stupefied that an Imam (a.s.) knows everything what all the angels, the Prophets and the Messengers (peace be on them all) knew.

The angels, the Prophets and the Messengers (peace be on them) only knew what Allah the Almighty has made known to them. He has not given them the preserved knowledge. But the Imams (a.s.) have been given access even to this preserved knowledge by Allah the Omniscient.

References:

Behaar al-Anwaar, vol. 26, p. 93, H. 23

Basaaer al-Darajaat, p. 394, Chapter 9, H. 6

Imam's (a.s.) eyes are unlike those of ordinary mortals

عَنْهُ قَالَ سَمِعْتُهُ يَقُولُ لَنَا أَعْيُنٌ لَا تُشْبِهُ أَعْيُنَ النَّاسِ وَ فِيهَا نُورٌ
لَيْسَ لِلشَّيْطَانِ فِيهَا نَصِيبٌ

The narrator says, "I heard him (viz. Imam Sadeq a.s.) 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:

As mentioned earlier, all the Imams (a.s.) 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.

The Imams (a.s.) 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.

When an Imam (a.s.) sees a man, he (a.s.) recognizes him vis-à-vis his lineage, his fate, etc.

Things being in front or behind, far or near, do not affect the Imam (a.s.) as his eyes have an encompassing vision due to the light of Allah the Almighty.

References:

Behaar al-Anwaar, vol. 26, p. 66, H. 3

Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 245, H. 427, 9th Majlis

Basaar al-Darajaat, p. 419, H.1, Chapter 1

Imam's (a.s.) knowledge encompasses this world as well as the Hereafter

عُبَيْدَةُ بْنُ عَبْدِ اللَّهِ بْنِ بَشْرِ الْخَثْعَمِيِّ وَ عَبْدِ اللَّهِ بْنِ بَشِيرٍ سَمِعُوا
 أَبَا عَبْدِ اللَّهِ يَقُولُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ وَ أَعْلَمُ مَا فِي
 الْأَرْضِينَ 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 Abdillah Ibn Bishr al-Khath'ami and Abdullah Ibn Basheer report that they heard Imam Abu Abdillah (al-Sadeq a.s.) 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 the Hell and what was (in the past) and what will be (in the future) till the Day of Judgment'.*"

Then, he (a.s.) paused for a while and saw that this was difficult for the people (to digest) who were listening; so he (a.s.) 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:

The term **'skies'** is used extensively in the Quranic 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.

The same applies for the earth as well.

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:

Behaar al-Anwaar, vol. 26, p. 111, H. 8

Basaaer al-Darjaat, p. 128, Chapter 6, H. 5

The Imams (a.s.) inherit the knowledge of the unseen from the Holy Prophet (s.a.w.a.)

عَنْ سَيْفِ التَّمَّارِ قَالَ: كُنَّا مَعَ أَبِي عَبْدِ اللَّهِ جَمَاعَةً مِنَ الشَّيْعَةِ فِي الْحَجْرِ فَقَالَ عَلَيْنَا عَيْنٌ فَالْتَقَنَّا يَمَنَةً وَ يَسْرَةً فَلَمْ نَرِ أَحَدًا فَقُلْنَا لَيْسَ عَلَيْنَا عَيْنٌ قَالَ وَ رَبِّ الْكَعْبَةِ وَ رَبِّ الْبَيْتِ ثَلَاثَ مَرَّاتٍ لَوْ كُنْتُ بَيْنَ مُوسَى وَ الْخَضِرِ لَأَخْبِرْتُهُمَا أَنِّي أَعْلَمُ مِنْهُمَا وَ لَأَنْبَأْتُهُمَا بِمَا لَيْسَ فِي أَيْدِيهِمَا لِأَنَّ مُوسَى وَ الْخَضِرَ أُعْطِيََا عِلْمَ مَا كَانَ وَ لَمْ يُعْطِيََا عِلْمَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّ رَسُولَ اللَّهِ ﷺ أُعْطِيَ عِلْمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَوَرَّثَنَا مِنْ رَسُولِ اللَّهِ ﷺ وَرِثَةً.

Saif al-Tammaar reports, “We – a group of Shiites – were with Imam Abu Abdillah (al-Sadeq a.s.) in the Hijr (of Ismaaeel a.s.) when he (a.s.) 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.s.) swore thrice, ‘By the Lord of the Ka’bah and by the Lord of the House! Had I been between (Prophet) Moosa (a.s.) and al-Khizr (a.s.), 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, Moosa (a.s.) and al-Khizr (a.s.) 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.a.w.a.) 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.a.w.a.) as inheritance’.”

References:

Basaaer al-Darajaat, vol. 1, p. 129, Chapter 7, H. 1

Behaar al-Anwaar, vol. 26, p. 111, H. 9

Imams (a.s.) know the inner beliefs of every person

عَنْ ابْنِ نُبَاتَةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ فَأَتَاهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لِأُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ قَالَ فَكَتَمْتُ أَمِيرُ الْمُؤْمِنِينَ بَعُودٍ كَانَ فِي يَدِهِ فِي الْأَرْضِ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ كَذَبْتَ وَ اللَّهُ مَا أَعْرِفُ وَجْهَكَ فِي الْوُجُوهِ وَ لَا اسْمَكَ فِي الْأَسْمَاءِ قَالَ الْأَصْبَعُ فَعَجِبْتُ مِنْ ذَلِكَ عَجَبًا شَدِيدًا فَلَمْ أَبْرَحْ حَتَّى آتَاهُ رَجُلٌ آخَرُ فَقَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لِأُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ قَالَ فَكَتَمْتُ بَعُودِهِ ذَلِكَ فِي الْأَرْضِ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ صَدَقْتَ إِنَّ طِينَتَنَا طِينَةٌ مَرْحُومَةٌ أَخَذَ اللَّهُ مِيثَاقَهَا يَوْمَ أَخَذَ الْمِيثَاقَ فَلَا يَشِدُّ مِنْهَا شَاذٌ وَ لَا يَدْخُلُ فِيهَا دَاخِلٌ إِلَى يَوْمِ الْقِيَامَةِ

Asbagh Ibn Nubaatah (r.a.) reports, "I was sitting with Ameerul Momineen (Ali Ibn Abi Talib) (a.s.) when a man came to him and said, 'O Ameer al-Momineen! Surely, I love you in private like I adore you in public.' Asbagh says, 'Ameerul Momineen (a.s.) scratched in the earth with a piece of wood which he had in his hand for a while. Then, he (a.s.) 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 Ameer al-Momineen! By Allah! Surely, I love you in private like I adore you in public.' Again, he (a.s.) scratched with that piece of wood in the earth for a long time. Thereafter, he (a.s.) raised his head and said,

'You have spoken the truth. Verily, our soil (teenat) 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:

Behaar al-Anwaar, vol. 26, p. 117, H. 1

Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 409, 14th Majlis

Imams (a.s.) know the ultimate fate of every person

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ أَنَّ حَبَابَةَ الْوَالِيبِيَّةِ كَانَتْ إِذَا وَفَدَتْ
النَّاسَ إِلَى مُعَاوِيَةَ وَفَدَتْ هِيَ إِلَى الْحُسَيْنِ وَكَانَتْ امْرَأَةً شَدِيدَةً
الْإِجْتِهَادِ قَدْ بَيَّسَ جِلْدُهَا عَلَى بَطْنِهَا مِنَ الْعِبَادَةِ وَ أَنَّهَا حَرَجَتْ
مَرَّةً وَ مَعَهَا ابْنُ عَمِّ لَهَا غُلَامٌ فَدَخَلَتْ بِهِ عَلَى الْحُسَيْنِ فَقَالَتْ لَهُ
جُعِلْتُ فِدَاكَ فَاَنْظُرْ 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 Abdillah (al-Sadeq a.s.),

“When people used to go to Moaviyah (Ibn Abi Sufyan) (i.e. for seeking worldly favors), Habbaabah al-Waalebiyyah (r.a.) would visit Imam al-Husain (a.s.) (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-Husain (a.s.) 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.s.) replied, ‘Yes. We found him with us and we found him among the saved ones.’”

References:

Behaar al-Anwaar, vol. 26, p. 122, H. 13

Basaaer al-Darajaat, vol. 1, p. 171, Chapter 3, H. 4

A Shia should be concerned about his fate

عَنْ الْمَرْزُبَانَ بْنِ عِمْرَانَ قَالَ: سَأَلْتُ الرَّضَاَ عَنِ نَفْسِي فَقُلْتُ
 أَسَأَلُكَ عَنْ أَهَمِّ الْأَشْيَاءِ أَمْ مِنْ شِيعَتِكَ أَنَا فَقَالَ نَعَمْ فَقُلْتُ جُعِلْتُ
 فِدَاكَ فَتَعْرِفُ اسْمِي فِي الْأَسْمَاءِ قَالَ نَعَمْ.

Al-Marzobaan Ibn Imraan reports, “I asked (Imam) al-Reza (a.s.) about myself. I said, ‘I want to ask you about the most important of things. Am I from your Shias?’ He (a.s.) replied, ‘Yes.’ I inquired, ‘May I be held your ransom! Do you recognize my name among the names (of your Shias in your register)?’ He (a.s.) answered, ‘Yes.’

Note:

The above tradition and the previous traditions too show the knowledge of the unseen of the infallible Imams (a.s.). It should be borne in mind that this is by no means exaggeration in their (a.s.) position. Shias believe that all perfections of the Imams (a.s.) 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.s.) 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; Behaar al-Anwaar, vol. 25, p. 289, H. 45). In some other narrations, it has come after this narration that Imam (a.s.) said, “*You will never reach us.*” There are several such traditions. For details, one can refer, Behaar al-Anwaar, vol. 25, Chapter 10 “Rejection of exaggeration concerning the Holy Prophet (s.a.w.a.) and the Imams (a.s.), 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:

Behaar al-Anwaar, vol. 26, p. 123, H. 16

Basaaer al-Darajaat, vol.1, p. 173, H. 8

Ikhteyaar Marefah al-Rejaal of al-Kashi¹, vol. 2, p. 794, No. 970

al-Ikhtesaas, 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-Ayyaashi (r.a.), was a convert from Ahl Tasannun. It was destroyed and later retrieved to a considerable extent by the great Shaikh al-Taaefah al-Toosi (r.a.), who attributed it to its author. May Allah the Almighty have mercy on them!

Imams (a.s.) know everyone without anyone's introduction

عَنْ ضُرَيْسِ الْكُنَاسِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ مَعَ جَمَاعَةٍ مِنْ أَصْحَابِنَا إِذْ دَخَلَ عَلَيْهِ رَجُلٌ أَعْرَفُهُ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِنَا وَ لَمَزَهُ عِنْدَ أَبِي عَبْدِ اللَّهِ فَلَمْ يُجِبْهُ بِشَيْءٍ فَظَنَّ الرَّجُلُ أَنَّ أَبَا عَبْدِ اللَّهِ لَمْ يَسْمَعْ فَأَعَادَ عَلَيْهِ أَيْضًا فَلَمْ يَلْتَفِتْ إِلَيْهِ فَظَنَّ الرَّجُلُ أَنَّهُ لَمْ يَسْمَعْ فَأَعَادَ الثَّلَاثَةَ فَرَدَّ أَبُو عَبْدِ اللَّهِ يَدَهُ إِلَى لِحْيَةِ الرَّجُلِ فَقَبِضَ عَلَيْهَا فَهَزَّهَا ثَلَاثًا حَتَّى ظَنَنْتُ أَنَّ لِحْيَتَهُ قَدْ صَارَتْ فِي يَدِهِ وَ قَالَ لَهُ إِنْ كُنْتُ لَا أَعْرِفُ الرَّجُلَ إِلَّا بِمَا أُبْلَغُ عَنْهُمْ فَبِنَسِ النَّسَبِ نَسَبِي ثُمَّ أَرْسَلَ لِحْيَتَهُ مِنْ يَدِهِ وَ نَفَخَ مَا بَقِيَ مِنَ الشَّعْرِ فِي كَفِّهِ.

Zurais al-Kunaasi reports, "We were with (Imam) Abu Abdillah (al-Sadeq a.s.) 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 Abdillah (a.s.), who did not respond to him. He thought that Imam (a.s.) did not hear him and hence, repeated his criticism but Imam (a.s.) did not pay attention to him. Again, the person thought that Imam (a.s.) has not heard him and repeated his barb for the third time. At this point, Imam (a.s.) 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.s.) 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.s.) let go of his beard and blew away the hair in his hand."

Notes:

Imams (a.s.) know the past and future of each and every

individual.

They (a.s.) are not in need of others' introduction for the knowledge of people.

This is another amazing aspect of the knowledge of the unseen.

This narration also exemplifies the etiquette of interacting with the infallible Imams (a.s.). Firstly, Imam (a.s.) does not need our information unless he (a.s.) 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.s.) is not like us with limited faculties.

References:

Behaar al-Anwaar, vol. 26, p. 129, H. 34

Al-Ikhtesaas, p. 307

Basaaer al-Darajaat, vol. 1, p. 361, H. 1

Knowledge of the Unseen of Imams (a.s.) is proof of Allah's Divinity

عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ إِسْمَاعِيلِ الْأَزْرَقِ
قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ اللَّهَ أَحْكَمَ وَ أَكْرَمَ وَ أَجْلُ وَ
أَعْلَمُ مِنْ أَنْ يَكُونَ احْتَجَّ عَلَى عِبَادِهِ بِحُجَّةٍ ثُمَّ يُعَيِّبُ عَنْهُ شَيْئاً
مِنْ أَمْرِهِمْ.

Ali Ibn Ismaeel al-Azraq reports, "I heard (Imam) Abu Abdillah (al-Sadeq a.s.) 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:

In this tradition, Imam (a.s.) cites knowledge of the unseen as proof of Allah's divinity

Imams (a.s.) know all the affairs related to His creatures. Nothing is hidden from them (a.s.) because such lack of knowledge would be a question on Allah's wisdom, nobility, majesty and knowledge.

Nobody – not even the angels – know more than the Imams (a.s.). In fact, we cannot even compare the knowledge of Imams (a.s.) with that of any other creature of Allah the Almighty.

References:

Behaar al-Anwaar, vol. 26, 137, H.1

Basaaer al-Darajaat, vol. 1, p. 122, H. 1

None was given such knowledge which Ameer al-Momineen (a.s.) was given

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ أُعْطِيتُ تِسْعاً لَمْ يُعْطَهَا أَحَدٌ قَبْلِي سِوَى النَّبِيِّ ﷺ لَقَدْ فُتِحَتْ لِي السُّبُلُ وَ عَلِمْتُ الْمَنَآيَا وَ الْبَلَايَا وَ الْأَنْسَابَ وَ فَصَلَ الْخِطَابِ وَ لَقَدْ نَظَرْتُ فِي الْمَلَكُوتِ بِإِذْنِ رَبِّي فَمَا غَابَ عَنِّي مَا كَانَ قَبْلِي وَ لَا مَا يَأْتِي بَعْدِي وَ إِنَّ بَوْلَايَتِي أَكْمَلَ اللَّهُ لَهُدَى الْأُمَّةِ دِينَهُمْ وَ أَتَمَّ عَلَيْهِمُ التَّعَمُّ وَ رَضِيَ لَهُمْ إِسْلَامَهُمْ إِذْ يَقُولُ يَوْمَ الْوَلَايَةِ لِمُحَمَّدٍ ص يَا مُحَمَّدُ أَخْبِرْهُمْ أَنِّي أَكْمَلْتُ لَهُمُ الْيَوْمَ دِينَهُمْ وَ أَتَمَمْتُ عَلَيْهِمُ التَّعَمُّ وَ رَضِيتُ إِسْلَامَهُمْ كُلَّ ذَلِكَ مَنَّا مِنْ اللَّهِ عَلَيَّ فَلَهُ الْحَمْدُ

Imam Sadeq (a.s.) narrates from Ameerul Momineen Ali Ibn Abi Talib (a.s.),

"I have been bestowed with nine things, none before me has been given before me except the Prophet (s.a.w.a.). 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.a.w.a.), '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:

"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.

“*Decisive statement*” means the one which distinguishes the truth from the falsehood.

“*Day of Mastership*” is the Day of Ghadeer Khumm i.e. 18th Zilhajj 10 Hijri.

References:

Behaar al-Anwaar, vol. 26, p. 141, H. 14

Basaaer al-Darajaat, p. 201, H. 4, Chapter 9

Al-Khesaal, vol. 2, p. 414, H. 4

Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 205, 8th Majlis

Taveel al-Aayaat al-Zaaherah, p. 113

“Ask me before you lose me”

عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ قَالَ سَأَلُونِي قَبْلَ أَنْ تَفْقِدُونِي أَلَا تَسْأَلُونَ مَنْ عِنْدَهُ عِلْمُ الْمَنَائِي وَ الْبَلَايَا وَ الْقَضَايَا وَ فَصْلُ الْخِطَابِ

Hisham Ibn Saalim (al-Jawaaleeqi) [a great companion of Imam Sadeq a.s.] narrates a chainless tradition from Ameer al-Momineen Ali Ibn Abi Talib (a.s.),

“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:

The above narration shows the eagerness of Ameer al-Momineen (a.s.) that people should learn from him.

It also proves his humility as we observe that great teachers of the world – of course they cannot be compared to Ali (a.s.) – never exhort the masses to learn from them. Unfortunately, people did not go to him (a.s.) barring very few who could be counted on finger-tips.

We see the same approach even today. People are not at all interested in the knowledge of the Ahle Bait (a.s.). If at all some people are keen, they are more interested in minor jurisprudence (laws) than major jurisprudence (beliefs).

References:

Behaar al-Anwaar, vol. 26, p. 146, H. 24

Basaaer al-Darajaat, p. 267, H. 7, Chapter 2

Kitaab Sulaim Ibn Qais al-Hilaali (r.a.), p. 712, H. 17 with more detail

Each of the infallible Imams of the Ahle Bait (a.s.) has knowledge of the unseen

عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ إِنَّا أَهْلُ بَيْتِ عَلِمْنَا عِلْمَ
الْمَنَائِيَا وَ الْبَلَايَا وَ الْأَنْسَابِ وَ اللَّهُ لَوْ أَنَّ رَجُلًا مِنَّا قَامَ عَلَى
جِسْرٍ ثُمَّ عُرِضَتْ عَلَيْهِ هَذِهِ الْأُمَّةُ لَحَدَّثَهُمْ بِأَسْمَائِهِمْ وَ أَنْسَابِهِمْ

(Asbagh) Ibn Nubaatah reports that Ameer al-Momineen (a.s.) said,

“Surely, we Ahle Bait (a.s.) are given the knowledge of the time of deaths, calamities and genealogy. By Allah! If anyone from us (Ahle Bait a.s.) stands on a bridge, then this nation is presented to him, he will inform them of their names and their lineage.”

References:

Behaar al-Anwaar, vol. 26, p. 147, H. 28

Basaar al-Darajaat, p. 268, H. 12, Chapter 2

Guidance and lives of Imams (a.s.) and those of their enemies

-29 ير، [بصائر الدرجات] مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عِمْرَانَ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ قَالَ سَمِعْتُهُ يَقُولُ إِنَّا أَهْلُ بَيْتِ عَلِمْنَا الْمَنَآيَا وَالْبَلَايَا وَالْأَنْسَابَ فَاعْتَبِرُوا بِنَا وَبِعَدُونَا وَبِهَدَانَا وَبِهَدَاهُمْ وَبِقَضَائِنَا وَبِقَضَائِهِمْ وَبِحُكْمِنَا وَبِحُكْمِهِمْ وَ مِيتَتِنَا وَ مِيتَتِهِمْ يَمُوتُونَ بِالْقَرْحَةِ وَ الدُّبَيْلَةِ وَ نَمُوتُ بِمَا شَاءَ اللَّهُ

Jaabir reports, "I heard Imam Abu Jafar (Muhammad al-Baqir (a.s.)) say,

'Surely, we Ahle Bait (a.s.) 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:

Behaar al-Anwaar, vol. 26, p. 147, H. 29

Basaaer al-Darajaat, p. 268, H. 15, Chapter 2

Kitaab-o-Sulaim Ibn Qais al-Hilali (r.a.), p. 715, H. 17

Imams (a.s.) are aware of our conversations

قَالَ أَبُو عَبْدِ اللَّهِ اتَّقُوا الْكَلَامَ فَإِنَّا نُؤْتِي بِهِ

Imam Abu Abdillah (al-Sadeq a.s.) warned,

“Be careful of (your) speech, for surely, it is brought to us.”

References:

Behaar al-Anwaar, vol. 26, p. 151, H. 36

Basaaer al-Darajaat, p. 396, H. 1, Chapter 11

Al-Ikhtesaas, p. 314

Allah grants the knowledge of the unseen to His Proofs (a.s.)

عَنْ صَالِحِ بْنِ عُقْبَةَ الْأَسَدِيِّ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ
يَقُولُونَ بِأَمْرٍ ثُمَّ يَكْسِرُونَهُ وَ يُضَعِّفُونَهُ يَزْعُمُونَ أَنَّ اللَّهَ احْتَجَّ
عَلَى خَلْقِهِ بِرَجُلٍ ثُمَّ يَحْجُبُ عَنْهُ عِلْمَ السَّمَاوَاتِ وَالْأَرْضِ لَا وَاللَّهِ
لَا وَاللَّهِ لَا وَاللَّهِ قُلْتُ فَمَا كَانَ مِنْ أَمْرٍ هُوَ لِأَيِّ الطَّوَاغِيتِ وَاللَّهِ
أَمْرَ الْحُسَيْنِ بْنِ عَلِيٍّ فَقَالَ لَوْ أَنَّهُمْ أَلْحُوا فِيهِ عَلَى اللَّهِ لَأَجَابَهُمُ
اللَّهُ وَ كَانَ يَكُونُ أَهْوَنَ مِنْ سِلْكِ فِيهِ حَرَرٌ انْقَطَعَ فَذَهَبَ وَ لَكِن
كَيْفَ إِنَّا إِذَا نُرِيدُ غَيْرَ مَا أَرَادَ اللَّهُ

Saaleh Ibn Uqbah al-Asadi reports from his father, "Imam Abu Abdillah (al-Sadeq a.s.) 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-Husain Ibn Ali (a.s.)? (If these divine proofs were so important, why Allah has allowed these devils (i.e. Bani Umayyah) to perpetrate the tragedy of Aashuraa?)'

Imam (a.s.) replied,

'If they (viz. Imam Husain and his companions) would have prayed to Allah to prevent the incident of Aashuraa, 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 (Ahle Bait a.s.) don't intend except whatever Allah intends.'

References:

Behaar al-Anwaar, vol. 26, p. 152, H. 39

Al-Kharaaej wa al-Jaraaeh, vol. 2, p. 871

Every truth is from Ahle Bait (a.s.) and every falsehood is from the people

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ قَالَ أَمَا إِنَّهُ لَيْسَ عِنْدَ أَحَدٍ
مِنَ النَّاسِ حَقٌّ وَ لَا صَوَابٌ إِلَّا شَيْءٌ أَخَذُوهُ مِنَّا أَهْلَ الْبَيْتِ وَ
لَا أَحَدٌ مِنَ النَّاسِ يَفْضِي بِحَقٍّ وَ عَدْلٍ إِلَّا وَ مِفْتَاحُ ذَلِكَ الْقَضَاءِ
وَ بَابُهُ وَ أَوْلُهُ وَ سُنَّتُهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَإِذَا
اشْتَبَهَتْ عَلَيْهِمُ الْأُمُورُ كَانَ الْخَطَأُ مِنْ قِبَلِهِمْ إِذَا أَخْطَأُوا وَ
الصَّوَابُ مِنْ قِبَلِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Muhammad Ibn Muslim reports from Imam Abu Jafar (al-Baqer a.s.) who said, “Know that there is neither truth nor fact with anyone from the people except that they have taken it from us Ahle Bait (a.s.). None from the people judges with truth and justice except the key to that decree, its door, its beginning and its path is Ameerul Momineen Ali Ibn Abi Talib (a.s.). 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.s).”

Notes:

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.

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.

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:

Behaar al-Anwaar, vol. 26, H. 26, p. 157, H. 3, Chapter 11

Al-Amaali of al-Shaikh al-Mufeed (r.a.), p. 95, 11th Majlis.

Similar hadis with slight variation in Basaaer al-Darajaat, p. 519, H. 4, Chapter 19

Wasaael al-Shiah, vol. 27, p. 68, Chapter 7, H. 33222

The Ahle Bait (a.s.) have been given the created knowledge of Allah the Almighty

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ إِنَّ لِلَّهِ عِلْمًا خَاصًّا وَ عِلْمًا
عَامًّا فَأَمَّا الْعِلْمُ الْخَاصُّ فَالْعِلْمُ الَّذِي لَمْ يُطَّلِعْ عَلَيْهِ مَلَائِكَتُهُ
الْمُقَرَّبِينَ وَ أَنْبِيََاءَهُ الْمُرْسَلِينَ وَ أَمَّا عِلْمُهُ الْعَامُّ فَإِنَّهُ عِلْمُهُ الَّذِي
أَطَّلَعَ عَلَيْهِ مَلَائِكَتُهُ الْمُقَرَّبِينَ وَ أَنْبِيََاءَهُ الْمُرْسَلِينَ وَ قَدْ وَقَعَ الْبَيِّنَاتُ
مِنْ رَسُولِ اللَّهِ ص

Imam Jafar al-Sadeq (a.s.) narrates from his father (Imam al-Baqer a.s.) 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.a.w.a.).”

References:

Behaar al-Anwaar, vol. 4, p. 85, H. 19 and vol. 26, p. 160, H. 3
Al-Tauheed, p. 138, H. 14, Chapter 10
Basaaer al-Darajaat, p. 109, H. 1 and p. 111, H. 12, Chapter 21

The Ahle Bait (a.s.) have the knowledge of the Entire Book

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ هُوَ أَمِيرُ الْمُؤْمِنِينَ
وَسُئِلَ 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 الْبَعُوضَةُ بِجَنَاحِهَا مِنْ مَاءِ
الْبُحْرِ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَّا إِنَّ الْعِلْمَ الَّذِي
هَبَّطَ بِهِ آدَمَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ جَمِيعَ مَا فَضَّلْتَ بِهِ
النَّبِيِّونَ إِلَى خَاتَمِ النَّبِيِّينَ فِي عَثْرَةِ خَاتَمِ النَّبِيِّينَ

Imam Sadeq (a.s.) says, “**The one who had the (entire) knowledge of the Book**” refers to Ameer al-Momineen (a.s.).” He (a.s.) 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.s.) 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. Ameer al-Momineen (a.s.) said, ‘Surely, the knowledge which (Prophet) Adam (a.s.) brought from the sky to the earth and all the knowledge that was conferred upon the Prophets (a.s.) till the Seal of the Messengers (s.a.w.a.) is available in the progeny of the Seal of the Prophets (s.a.w.a.)’.”

Notes:

The verse of Surah Naml refers to the miracle of the successor of Prophet Sulaiman (a.s.), Asif Ibn Barkhiya (a.s.), who brought the throne of the Queen of Yemen, Bilqis, to Jerusalem, in a flash, before anyone could even bat his eyelid.

This shows that real power is rooted in knowledge.

Asif Ibn Barkhiya (a.s.) was given by Allah the Almighty only a fraction of the knowledge of the Book but with it he could perform such amazing feats.

Ameer al-Momineen (a.s.) and his eleven infallible successors (a.s.) have the knowledge of the entire Book. It is beyond the intellect to comprehend the extent of the power that they (a.s.) enjoy over the universe – seen as well as the unseen. Hence, no other mortal can ever be compared to the Holy Prophet (s.a.w.a.) and his infallible progeny (a.s.) in any aspect. Can a sparrow be compared to an ocean? Hence, none should dare to take any of the titles of the Ahle Bait (a.s.). Take lesson, O people of wisdom!

The mention of a sparrow and the ocean is to show the impossibility of comparison. Otherwise, the knowledge of Asif Ibn Barkhiya (a.s.) was even lesser than that of the sparrow when compared to the ocean of the knowledge of the Ahle Bait (a.s.).

The last sentence of the aforementioned tradition truly confounds the intellect when it attempts to visualize this great aspect of their existence.

References:

Behaar al-Anwaar, vol. 26, p. 160, H. 6 and vol. 35, p. 429, H. 2

Tafseer al-Qummi, vol. 1 p. 367

A divinely appointed Imam (a.s.) knows all the languages that people speak

عَنِ الْهَرَوِيِّ قَالَ كَانَ الرَّضَا يُكَلِّمُ النَّاسَ بِلُغَاتِهِمْ وَ كَانَ وَ اللَّهُ
أَفْصَحَ النَّاسِ وَ أَعْلَمَهُمْ بِكُلِّ لِسَانٍ وَ لُغَةٍ فَقُلْتُ لَهُ يَوْمًا يَا ابْنَ
رَسُولِ اللَّهِ إِنِّي لَأَعْجَبُ مِنْ مَعْرِفَتِكَ بِهِذِهِ اللُّغَاتِ عَلَى اخْتِلَافِهَا
فَقَالَ يَا أَبَا الصَّلْتِ أَنَا حُجْبَةٌ اللَّهِ عَلَى خَلْقِهِ وَ مَا كَانَ لِيَتَّخِذَ حُجْبَةً
عَلَى قَوْمٍ وَ هُوَ لَا يَعْرِفُ لُغَاتِهِمْ أ وَ مَا بَلَغَكَ قَوْلُ أَمِيرِ
الْمُؤْمِنِينَ أَوْتِينَا فَصْلَ الْخِطَابِ فَهَلْ فَصْلُ الْخِطَابِ إِلَّا مَعْرِفَةُ
اللُّغَاتِ

Al-Harawi reports, “(Imam) al-Reza (a.s.) used to converse with the people in their languages. By Allah! He (a.s.) was the most eloquent and most knowledgeable of the people in their languages and mother-tongues.

One day, I asked him (a.s.), ‘O son of Allah’s Messenger! I am truly amazed at your knowledge of all these languages despite their variations!’

He (a.s.) 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 Ameer al-Momineen (a.s.), ‘We have been given the decisive statement?’ So, is the decisive statement anything except the knowledge of the languages?’”

Notes:

Knowing the peoples’ languages is one of the signs of a divinely appointed Imam (a.s.). By this, one can easily distinguish a true Imam from a pseudo one.

Not only he knows all the languages but he is more eloquent

than the native speakers.

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:

Behaar al-Anwaar, vol. 26, p. 190, H. 1 and vol. 49, p. 87, H. 3

Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 228, H. 3

Making Ahle Bait (a.s.) happy and joyous makes one eligible for the Messenger of Allah's (s.a.w.a.) intercession

عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ 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 Jafar (al-Baqer) (a.s.) narrates vide his ancestors (a.s.) that the Messenger of Allah (s.a.w.a.) 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 Ahle Bait (a.s.) and cause happiness unto them.”

Notes:

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.a.w.a.) and his Ahle Bait (a.s.) because all of us – without exception – are having more sins in our accounts than good deeds.

The most basic condition of eligibility for the intercession and mediation of the Messenger of Allah (s.a.w.a.) on the Day of Judgment is to fasten unto the Ahle Bait (a.s.) and make them happy and joyous.

History has proved beyond any doubt that the Muslim nation, far from making the Ahle Bait (a.s.) happy and joyous, subjected them to the worst and most unimaginable tortures. Barely a week in the martyrdom of the Holy Prophet (s.a.w.a.), 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.s.). 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-e-Nudbah.

References:

Al-Amaali of al-Shaikh al-Saduq (r.a.), p. 379, H. 5, Majlis 60

Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 423, H. 947/4, Majlis 15

Behaar al-Anwaar, vol. 26, p. 227, H. 1

Wasaael al-Shiah, vol. 7, p. 203, H. 9115, Chapter 42

Rauzah al-Waaezeen, vol.2, p. 273

Kashf al-Ghummah, vol. 1, p. 399

Believing Ahle Bait (a.s.) to be the most superior after the Messenger of Allah (s.a.w.a.)

عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فَيُنَادِي مُنَادٍ مَن كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ يَدٌ فَلْيَقُمْ فَيَقُومُ عَنْتِي مِنَ النَّاسِ فَيَقُولُ مَا كَانَتْ أَيْدِيكُمْ عِنْدَ رَسُولِ اللَّهِ ص فَيَقُولُونَ كُنَّا نُفَضِّلُ أَهْلَ بَيْتِهِ مِنْ بَعْدِهِ فَيَقَالُ لَهُمْ اذْهَبُوا فَطُوفُوا فِي النَّاسِ فَمَنْ كَانَتْ لَهُ عِنْدَكُمْ يَدٌ فَخُذُوا بِيَدِهِ فَأَدْخِلُوهُ الْجَنَّةَ

Abu Hamzah al-Thumaali (r.a.) reports that Imam Abu Ja'far (al-Baqer a.s.) 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.a.w.a.) should stand up'. A group of people will rise. The caller will say: 'What were your hands with the Messenger of Allah (s.a.w.a.)?' They will reply: 'We considered his Ahle Bait (a.s.) the most superior after him (s.a.w.a.).' 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:

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 Imamate of the Ahle Bait (a.s.) after the Holy Prophet (s.a.w.a.) 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.

Whoever has correct beliefs can himself be an intercessor on

the Day of Judgment.

References:

Behaar al-Anwaar, vol. 26, p. 228, H. 4

Tafseer al-Qummi (r.a.)

Wasaael al-Shiah, vol. 16, p. 335, H. 21697

Importance of remembrance and love of Ahle Bait (a.s.)

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ذِكْرُنَا أَهْلَ الْبَيْتِ شِفَاءٌ
مِنَ الْوَعَكِ وَالْأَسْقَامِ وَالرَّيْبِ وَالرَّيْبِ وَ حُبُّنَا رِضَى الرَّبِّ
تَبَارَكَ وَ تَعَالَى

Imam Jafar al-Sadeq (a.s.) informs that Ameer al-Momineen (Ali Ibn Abi Talib) (a.s.) said,

“The remembrance of us Ahle Bait (a.s.) 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:

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.a.w.a.).

One of the things highly recommended is to hold gatherings wherein the traditions and teachings of the Ahle Bait (a.s.) are discussed.

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.s.) alone.

Such remembrances are best defense from the insinuations of the Iblis, the worst being insinuating doubts in beliefs of a person.

“...cure from illnesses and ailments...” follows the same rules like that of taking the soil of Imam Husain (a.s.) as a cure from all kinds of ailments and diseases.

References:

Al-Mahaasin, vol. 1, p. 62, Chapter 83, H. 107

Tafseer al-Furaat, p. 366

Behaar al-Anwaar, vol. 26, p. 227, H. 2

Wasaael al-Shiah, vol. 16, p. 348, Chapter 23, H. 21732

One who helps the Ahle Bait (a.s.) helps Allah the High

قَالَ أَبُو عَبْدِ اللَّهِ مَنْ وَصَلَنَا وَصَلَ رَسُولَ اللَّهِ ﷺ وَ مَنْ وَصَلَ
رَسُولَ اللَّهِ ﷺ فَقَدْ وَصَلَ اللَّهَ تَبَارَكَ وَ تَعَالَى

Imam al-Sadeq (a.s.) said,

“One who serves us has served the Messenger of Allah (s.a.w.a.) and whoever serves the Messenger of Allah (s.a.w.a.), then indeed he has served Allah – Blessed and High be He.”

References:

Al-Mahaasin, vol. 1, p. 62, H. 109

Behaar al-Anwaar, vol. 26, p. 228, H. 5

Wasaael al-Shiah, vol. 16, p. 336, H. 21698, Chapter 17

The Messenger of Allah (s.a.w.a.) will compensate the one who helps the Ahle Bait (a.s.)

عَنْ أَمِيرِ الْمُؤْمِنِينَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ اصْطَنَعَ إِلَيَّ أَحَدٍ
مِنْ أَهْلِ بَيْتِي يَدًا كَافِيئَهُ يَوْمَ الْقِيَامَةِ

Ameer al-Momineen Ali Ibn Abi Talib (a.s.) reports that the Messenger of Allah (s.a.w.a.) said,

“Whoever helps anyone (of the Imams) from my Ahle Bait (a.s.), I will compensate him on the Day of Judgment.”

Notes:

The Messenger of Allah (s.a.w.a.) has undertaken to compensate the one who helps any Imam (a.s.) from his Ahle Bait (a.s.). It is beyond one’s imagination to visualize the quantity and quality of this reward.

Every follower of Ahle Bait (a.s.) must strive to devote some part of his week – if not the day – to serve the Imams of the Ahle Bait (a.s.), especially the Imam of his time (a.t.f.s.)

References:

Al-Mahaasin, vol. 1, p. 63, H. 111, Chapter 87

Tafseer al-Furaat, p. 311

Sa’d al-So’ood, p. 257

Behaar al-Anwaar, vol. 26, p. 228, H. 6

Magnitude of the Holy Prophet's (s.a.w.a.) compensation

عَنِ الصَّادِقِ عَنِ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ وَصَلَ أَحَدًا
مَنْ أَهْلِ بَيْتِي فِي دَارِ الدُّنْيَا بِقِيرَاطٍ كَافِيَتْهُ يَوْمَ الْقِيَامَةِ بِقَنْطَارٍ

Imam al-Sadeq (a.s.) reports vide his ancestors (a.s.) that the Messenger of Allah (s.a.w.a.) said,

“Whoever helps anyone (of the Imams) from my Ahle Bait (a.s.) in this world with a carat, I will compensate him on the Day of Judgment with a kantar.”

Notes:

The tradition emphasizes helping the Ahle Bait (a.s.) in this world.

The comparison is only to show the magnitude of the compensation of the Holy Prophet (s.a.w.a.) for the one who serves his Ahle Bait (a.s.) in this world. Otherwise, none can imagine the magnitude of this compensation.

References:

Al-Amaali of al-Shaikh al-Saduq (r.a.), p. 399, H. 14, Majlis 62

Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 439, H. 984, Majlis 15

Bashaarah al-Mustafa (s.a.w.a.) le Shiah al-Murtaza (a.s.), p. 168

Behaar al-Anwaar, vol. 26, p. 228, H. 7

Wasaael al-Shiah, vol. 16, p. 335, H. 21696, Chapter 17

Paradise is prohibited for the one who oppresses the Ahle Bait (a.s.)

عَنْ عَلِيِّ بْنِ مُوسَى الرَّضَا عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
حُرِّمَتِ الْجَنَّةُ عَلَى مَنْ ظَلَمَ أَهْلَ بَيْتِي وَ آذَانِي فِي عِثْرَتِي

Imam al-Reza (a.s.) reports vide his ancestors (a.s.) that the Messenger of Allah (s.a.w.a.) informed,

“Whoever oppresses my Ahle Bait (a.s.) and troubles me concerning my progeny, Paradise will be made haram (prohibited) for him...”

Notes:

Oppressing or troubling the Ahle Bait (a.s.) is not limited or restricted to their lives in this world. It applies to those also who trouble the Ahle Bait (a.s.) 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.a.w.a.) and the Imams of al-Baqee’ (a.s.) be destroyed. Thus, such a mufti will never enter Paradise regardless of his other acts of worship in this world.

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.”* (Ghurur al-Hekam).

References:

Banaa al-Maqaalah, p. 392

Kashf al-Ghummah, vol. 1, p. 106

Behaar al-Anwaar, vol. 26, p. 228, H. 8

Ali Ibn Abi Talib's (a.s.) remembrance is worship

عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ ﷺ ذَكَرُ عَلِيِّ بْنِ أَبِي طَالِبٍ عِبَادَةٌ

Ayesha reports that the Messenger of Allah (s.a.w.a.) said,
“Remembrance of Ali Ibn Abi Talib (a.s.) is worship.”

Notes:

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.

This remembrance can be done through books, speeches, poems, elegies, etc.

Worship obviously implies the worship of Allah the Almighty because Ameerul Momineen Ali Ibn Abi Talib (a.s.) is the greatest sign of Allah the Almighty upon His creatures after the Messenger of Allah (s.a.w.a.). 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.s.) is Allah’s worship.

This tradition applies for all the fourteen infallible guides (a.s.). That is, the remembrance of any one of them is divine worship because they are all divine proofs.

Question: Ayesha was known to dislike Ali (a.s.) as mentioned by him (a.s.) 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.s.)?

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.w.a.), Ayesha had a love-hate relationship with the Bani Umayyah. When she had good relations with them, she related traditions against the Ahle Bait (a.s.) to please them but when their relationship soured, she spoke in favor of the Ahle Bait (a.s.) to prove to the Bani Umayyah that the real successors of the Holy Prophet (s.a.w.a.) were Ali Ibn Abi Talib (a.s.) and his sons (a.s.).

References:

Meah Manqebah, p. 136, Manqebah No. 68

Al-Seraat al-Mustaqeem, vol. 1, p. 209, Section 17

Behaar al-Anwaar, vol. 26, p. 229, H. 9, Chapter 1

Rewards for discussing Ali Ibn Abi Talib's (a.s.) excellences and merits

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ تَعَالَى جَعَلَ لِأَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَضَائِلَ لَا تُحْصَى كَثْرَةً فَمَنْ قَرَأَ فَضِيلَةً مِنْ فَضَائِلِهِ مُقِرًّا بِهَا عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ مَنْ كَتَبَ فَضِيلَةً مِنْ فَضَائِلِهِ لَمْ تَزَلِ الْمَلَائِكَةُ يَسْتَغْفِرُونَ لَهُ مَا بَقِيَ لِيَتْلِكَ الْكِتَابَةَ رَسْمًا وَ مَنْ اسْتَمَعَ إِلَى فَضِيلَةٍ مِنْ فَضَائِلِهِ عَفَرَ اللَّهُ لَهُ الذُّنُوبَ الَّتِي اكْتَسَبَهَا بِالسَّمْعِ وَ مَنْ نَظَرَ إِلَى كِتَابَةٍ مِنْ فَضَائِلِهِ عَفَرَ اللَّهُ لَهُ الذُّنُوبَ الَّتِي اكْتَسَبَهَا بِالنَّظَرِ ثُمَّ قَالَ النَّظَرُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عِبَادَةٌ وَ لَا يَقْبَلُ اللَّهُ إِيْمَانَ عَبْدٍ إِلَّا بِوَلَايَتِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ

Imam al-Sadeq (a.s.) reports that the Messenger of Allah (s.a.w.a.) said,

“Surely, Allah the High has made for my brother Ali Ibn Abi Talib (a.s.) 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.a.w.a.) declared,

“Looking at Ali Ibn Abi Talib (a.s.) is worship and Allah will not accept the faith of a person except through his mastership and dissociation from his enemies.”

Notes:

Ameerul Momineen 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.

If the Holy Prophet (s.a.w.a.) says that Ali’s (a.s.) excellences and merits cannot be counted due to their infinite numbers, then surely this is the case because the infallible guides (a.s.) are not prone to exaggeration.

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.

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?

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.

Condition for belief is mastership of Ali Ibn Abi Talib (a.s.) and dissociation from his enemies. Without dissociation, mastership will NOT be accepted.

All the conditions mentioned in this tradition will apply to all the fourteen infallible guides (a.s.) and are not restricted to Ameer al-Momineen Ali Ibn Abi Talib (a.s.) alone. For, they are all equal in their perfections barring some specific areas that will be discussed later, Allah willing.

References:

Al-Amaali of al-Shaikh al-Saduq (r.a.), p. 138, H.9, Majlis 28

Banaa al-Maqaalah, p. 369

Behaar al-Anwaar, vol. 26, p. 229, H. 10

Rauzah al-Waaezeen, vol. 1, p. 114

Kashf al-Ghummah, vol. 1, p. 112

The opponents could not conceal the excellences of Ali Ibn Abi Talib (a.s.)

عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيَّ فِي مَرَضِهِ
الَّذِي قَبِضَهُ اللَّهُ فِيهِ فَجَعَلَ يَنْظُرُ إِلَيَّ عَلِيُّ بْنُ أَبِي طَالِبٍ فَمَا
يَزِيغُ بَصْرَهُ عَنْهُ فَلَمَّا حَرَجَ عَلَيَّ قُلْتُ يَا أَبَتِ رَأَيْتُكَ تَنْظُرُ إِلَيَّ
عَلَيُّ بْنُ أَبِي طَالِبٍ فَمَا يَزِيغُ بَصْرُكَ عَنْهُ قَالَ يَا بُنَيَّةُ إِنْ أَفْعَلُ
هَذَا فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ النَّظْرُ إِلَى عَلِيٍّ بْنِ أَبِي
طَالِبٍ عِبَادَةٌ

Ayesha reports, “Ali Ibn Abi Talib (a.s.) 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.s.) and did not take his eyes off him. When Ali (a.s.) went, I asked, ‘O father! I saw you looking at Ali Ibn Abi Talib (a.s.) 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.a.w.a.) say, ‘Looking at the face of Ali Ibn Abi Talib (a.s.) is worship’.”

Note:

Among the Ahle 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.s.) 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.s.) took the people towards monotheism, hence looking at his face was considered as worship.”

What he means to say that looking at Ali (a.s.) 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.s.) 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 Ayesha, when Ali (a.s.) came to Abu Bakr, the latter did not utter any statement of monotheism. Rather, he just kept staring at Ali (a.s.) and yet, justified his act by quoting the narration of the Messenger of Allah (s.a.w.a.). So, who understood the quote of the Prophet (s.a.w.a.) 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.s.) 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:

Meah Manqabah, p. 151, Manqabah No. 84

Behaar al-Anwaar, vol. 26, p. 229, H. 11

Reward of Glorifying Imams (a.s.) through poems (1)

عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ مَنْ قَالَ
فِيْنَا بَيْتَ شِعْرِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

Abdullah Ibn al-Fazl al-Hashemi reports that Imam Abu Abdillah (al-Sadeq a.s.) said, "One who says a couplet in our eulogy, Allah will build for him a house in Paradise."

Notes:

This tradition shows the importance of Imamate and hence, the importance of saying a couplet in glory of Imamate.

Couplet is the minimum that can be said in a poem. But the reward is amazing.

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:

Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 7, H. 1

Bashaarah al-Mustafa (s.a.w.a.) Le Shiah al-Murtaza (a.s.), p. 208

Behaar al-Anwaar, vol. 26, p. 231, H. 3

Wasaael al-Shiah, vol. 14, p. 597, H. 19891

Reward of Glorifying Imams (a.s.) through poems (2)

عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ الرَّضَا يَقُولُ مَا قَالَ فِينَا
 مُؤْمِنٌ شِعْرًا يَمْدَحُنَا بِهِ إِلَّا بَنَى اللَّهُ تَعَالَى لَهُ مَدِينَةً فِي الْجَنَّةِ
 أَوْسَعَ مِنَ الدُّنْيَا سَبْعَ مَرَّاتٍ يَزُورُهُ فِيهَا كُلُّ مَلَكٍ مُقَرَّبٍ وَ كُلُّ
 نَبِيِّ مُرْسَلٍ

Al-Hasan Ibn al-Jahm reports, "I heard (al-Imam) al-Reza (a.s.) 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:

In this narration, Imam (a.s.) 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.

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.

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 Ahle Bait (a.s.).

If we cannot write such poems or read them, the least we can do is to attend such gatherings where the Ahle Bait (a.s.) are praised and also take our children and family members

along so that they are trained and brought up in such an atmosphere.

References:

Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 7, H. 3

Behaar al-Anwaar, vol. 26, p. 231, H. 5

Wasaael al-Shiah, vol. 14, p. 598, H. 19893

Whoever thinks that he is like the infallible Imams (a.s.) is a polytheist

عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ كُنْتُ عِنْدَ زِيَادِ بْنِ عَبْدِ اللَّهِ وَجَمَاعَةٍ مِنْ أَهْلِ بَيْتِي فَقَالَ يَا بَنِي عَلِيٍّ وَفَاطِمَةَ مَا فَضَلَكُمْ عَلَى النَّاسِ فَسَكَتُوا فَقُلْتُ إِنَّ مِنْ فَضْلِنَا عَلَى النَّاسِ أَنَا لَا نُحِبُّ أَنْ نَكُونَ أَحَدًا سِوَانَا وَ لَيْسَ أَحَدٌ مِنَ النَّاسِ لَا يُحِبُّ أَنْ يَكُونَ مِنَّا إِلَّا أَشْرَكَ ثُمَّ قَالَ ارْزُؤُوا هَذَا الْحَدِيثَ

Obaidullah Ibn Zoraarah reports from Imam Abu Abdillah (al-Sadeq a.s.), *"I and a group of my Ahle Bait (a.s.) was with Ziyaad Ibn Obaidillah when he said, 'O progeny of Ali and Fatemah! 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.s.) ordered, *'All of you narrate this tradition'.*"

Notes:

In the original manuscript, it is Obaidillah and not Abdillah as recorded in Behaar al-Anwaar.

Imam (a.s.) says *'from our excellences'* which shows that he (a.s.) is narrating only one of the excellences of the Ahle Bait (a.s.).

Narration shows the incomprehensible position of the Ahle Bait (a.s.). Only Imams (a.s.) can understand this position and hence, they cannot even think of becoming anything else.

From the commonality, nobody can ever compare himself or think himself to be like an infallible Imam (a.s.). If anyone dares to do so, he is out of the domain of Islam and monotheism and becomes a polytheist.

References:

Al-Mahaasin, vol. 2, p. 333, H. 101

Elal al-Sharaae', vol. 2, p. 583, H. 24

Behaar al-Anwaar, vol. 26, p. 241, H. 4

The Messenger of Allah (s.a.w.a.) and Ali Ibn Abi Talib (a.s.) are one

قَالَ رَسُولُ اللَّهِ ﷺ عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَ خَلِيفَتِي وَ
حُجَّةُ اللَّهِ وَ حُجَّتِي وَ بَابُ اللَّهِ وَ بَابِي وَ صَفِيُّ اللَّهِ وَ صَفِيِّي وَ
حَبِيبُ اللَّهِ وَ حَبِيبِي وَ خَلِيلُ اللَّهِ وَ خَلِيلِي وَ سَيْفُ اللَّهِ وَ سَيْفِي وَ
هُوَ أَخِي وَ صَاحِبِي وَ وَزِيرِي وَ وَصِيِّي مُحِبُّهُ مُحِبِّي وَ
مُبْغِضُهُ مُبْغِضِي وَ وَلِيُّهُ وَ لِيِّي وَ عَدُوُّهُ عَدُوِّي وَ زَوْجَتُهُ ابْنَتِي
وَ وُلْدُهُ وُلْدِي وَ حِزْبُهُ حِزْبِي وَ قَوْلُهُ قَوْلِي وَ أَمْرُهُ أَمْرِي وَ هُوَ
سَيِّدُ الْوَصِيِّينَ وَ خَيْرُ أُمَّتِي

The Messenger of Allah (s.a.w.a.) declared,

“Ali Ibn Abi Talib (a.s.) 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 Fatemah) 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:

Behaar al-Anwaar, vol. 26, p. 263, H. 48

Kanz-o-Jaame’ al-Fawaaed, vol. 2, p. 12

Al-Amaali of al-Shaikh al-Saduq (r.a.), p. 203, Majlis 36

Bashaarah al-Mustafa (s.a.w.a.) Le Shiah al-Murtaza (a.s.), p.

Obedience of Ali (a.s.) is the obedience of the Holy Prophet (s.a.w.a.)

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ
أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ فَرَضَ عَلَيْكُمْ طَاعَتِي
وَ نَهَاكُمْ 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 وَزِيرِي وَ
وَصِيِّي وَ وَارِثِي وَ هُوَ مِنِّي وَ أَنَا مِنْهُ حُبُّهُ إِيْمَانٌ وَ بُغْضُهُ كُفْرٌ
مُحِبُّهُ مُحِبِّي وَ مُبْغِضُهُ مُبْغِضِي وَ هُوَ مَوْلَى مَنْ أَنَا مَوْلَاهُ وَ أَنَا
مَوْلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ وَ أَنَا وَ هُوَ أَبَوَا هَذِهِ الْأُمَّةِ

Imam Ali Ibn al-Husain (a.s.) reports vide his ancestors (a.s.) that the Messenger of Allah (s.a.w.a.) 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.s.) 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:

- Al-Amaali of al-Shaikh al-Saduq (r.a.), p. 14, H. 6, Majlis 4
Behaar al-Anwaar, vol. 26, p. 263, H. 49
Kanz-o-Jaame' al-Fawaaed, vol. 2, p. 13

Whoever denies that Ali (a.s.) 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 وَ اللَّهُ مَا حَارَبْتُهُ مِنْ دَاتِ نَفْسِي وَ مَا حَمَلَنِي عَلَيْهِ إِلَّا طَلْحَةُ وَ الزُّبَيْرُ

Anas Ibn Maalik narrates from Ayesha, “I heard the Messenger of Allah (s.a.w.a.) say, ‘Ali Ibn Abi Talib (a.s.) is the best of mankind. Whoever denies (this) had indeed disbelieved.’ She (Ayesha) 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:

Ayesha and Talhah were from the same clan of Bani Taim.

Talhah was married to one of the sisters of Ayesha 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

Behaar al-Anwaar, vol. 26, p. 306, H. 68

Meah Manqebah, p. 138, 70th Manqebah

Supplications of Divine Emissaries (a.s.) accepted through intercession of Ahle Bait (a.s.)

عَنْ مَعْمَرِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ يَقُولُ أَتَى
يَهُودِيَّ النَّبِيَّ ﷺ فَقَامَ بَيْنَ يَدَيْهِ يَحْدُ النَّظَرَ إِلَيْهِ فَقَالَ يَا يَهُودِيَّ
مَا حَاجَتُكَ قَالَ أَنْتَ أَفْضَلُ أَمْ مُوسَى بْنُ عِمْرَانَ النَّبِيُّ الَّذِي
كَلَّمَهُ اللَّهُ وَ أَنْزَلَ عَلَيْهِ التَّوْرَةَ وَالْعَصَا وَ فَلَقَ لَهُ الْبَحْرَ وَ أَظْلَهُ
بِالْعَمَامِ فَقَالَ لَهُ النَّبِيُّ ﷺ إِنَّهُ يُكْرَهُ لِلْعَبْدِ أَنْ يُزَكِّيَ نَفْسَهُ وَ لِكِنِّي
أَقُولُ إِنَّ أَدَمَ لَمَّا أَصَابَ الْحَطِيئَةَ كَانَتْ تَوْبَتَهُ أَنْ قَالَ اللَّهُمَّ إِنِّي
أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا عَفَرْتُ لِي فَعَفَرَهَا اللَّهُ لَهُ وَ
إِنَّ نُوحًا لَمَّا رَكِبَ فِي السَّفِينَةِ وَ خَافَ الْعَرَقَ قَالَ اللَّهُمَّ إِنِّي
أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا أَنْجَيْتَنِي مِنَ الْعَرَقِ فَانجَاهُ اللَّهُ
عَنْهُ وَ إِنَّ إِبْرَاهِيمَ 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 أَمْنَنْتَنِي فَقَالَ اللَّهُ
جَلَّ جَلَالُهُ لَا تَخَفِ إِنَّكَ أَنْتَ الْأَعْلَى يَا يَهُودِيَّ إِنَّ مُوسَى لَوْ
أَدْرَكْنِي ثُمَّ لَمْ يُوْمِنْ بِي وَ بِنُبُوتِي مَا نَفَعَهُ إِيْمَانُهُ شَيْئًا وَ لَا
نَفَعَتْهُ النَّبُوءَةُ يَا يَهُودِيَّ وَ مِنْ ذُرِّيَّتِي الْمَهْدِيِّ إِذَا خَرَجَ نَزَلَ
عِيسَى ابْنُ مَرْيَمَ لِنُصْرَتِهِ فَقَدَّمَهُ وَ صَلَّى خَلْفَهُ

Ma'mar Ibn Raashid reports, "I heard Imam Abu Abdillah al-Sadeq (a.s.) say,

"A Jew came to the Holy Prophet (s.a.w.a.) and stood in front of him, staring at him (s.a.w.a.). He (s.a.w.a.) asked, 'What do you want, O Jew?'

He replied, 'Are you superior or Moosa 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.a.w.a.) replied, ‘It is disliked that a person praises his own self but I say that when (Prophet) Adam (a.s.) erred, he repented with the following wordings, ‘O Allah! Surely, I ask You for the sake of Muhammad and the progeny of Muhammad (s.a.w.a.) that You forgive me. So, Allah forgave him. Verily, when (Prophet) Noah (a.s.) 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.a.w.a.) that You save me from drowning. So Allah saved him it.

Verily, when (Prophet) Ibraheem (a.s.) was thrown in the fire, he said, ‘O Allah! I ask You for the sake of Muhammad and the progeny of Muhammad (s.a.w.a.) that You protect me from it, so Allah made it (the fire) cool and safe for him.

Verily, when (Prophet) Moosa (a.s.) 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.a.w.a.) that You grant me safety. So Allah said, ‘Don’t fear. Surely, you will be dominant.’ O Jew! Had Moosa (a.s.) 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 (a.t.f.s.) reappears, (Prophet) Eesaa Ibn Maryam (a.s.) will descend for his help and request him to lead the prayers and pray behind him (a.t.f.s.).”

Notes:

The Jew was wrong in claiming that the staff descended on Prophet Moosa (a.s.) because as per our traditions, it was given to Prophet Adam (a.s.) and thereafter, it was handed over from one Prophet (a.s.) to another in inheritance till it

came to Prophet Shoaib (a.s.) who gave it to his son-in-law Prophet Moosa (a.s.).

Why the Holy Prophet (s.a.w.a.) 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 Ahle Bait (a.s.) is almost a non-issue. Hence, the Holy Prophet (s.a.w.a.), with his perfect and complete wisdom, thought it prudent to answer the core issue rather than get entangled in peripheral matters.

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 Ahle Bait (a.s.) spoke about their lofty positions in order to introduce their divine personalities for the people.

The divine Prophets (a.s.) mentioned in the above tradition are merely examples of the great Prophets (a.s.). Otherwise, all the divine emissaries (a.s.), without exception, were inferior to the Messenger of Allah (s.a.w.a.) and the infallible guides from his progeny (a.s.).

When we say that Prophet Adam (a.s.) erred, we certainly don't believe that he committed a sin. It is our firm belief that he (a.s.) simply left a preferable act, called as Tark-e-aulaa in religious terminology.

Regarding Imam Mahdi (a.t.f.s.) and Prophet Eesaa (a.s.), after the reappearance of Imam Mahdi (a.t.f.s.) when Prophet Eesaa (a.s.) also descends from the sky, there is not a single tradition from Shiite sources which says that Imam Mahdi (a.t.f.s.) will offer Prophet Eesaa (a.s.) 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.

Last but not the least, when the great Prophets, Messengers and proximate angels of Allah (a.s.) were in need of the Messenger of Allah (s.a.w.a.) and his progeny (a.s.) for help,

then what about us? Woe unto those who regard seeking help from them as polytheism!

References:

Al-Amaali al-Saduq (r.a.), p. 218, H. 4, Majlis 39

Rauzah al-Waaezeen, vol. 2, p. 272

Behaar al-Anwaar, vol. 26, 319, H. 1

None has more knowledge of the unseen than the Ahle Bait (a.s.) except Allah the Almighty

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ قَالَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ
سَبْعِينَ حَرْفًا وَ إِنَّمَا عِنْدَ أَصَفٍ مِنْهَا حَرْفٌ وَاجِدٌ فَتَكَلَّمَ بِهِ
فَخُسِفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقِيسَ ثُمَّ تَنَاوَلَ السَّرِيرَ
بِيَدِهِ ثُمَّ عَادَتِ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ وَ
عِنْدَنَا نَحْنُ مِنَ الْإِسْمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ
اسْتَأْتَرَ بِهِ فِي عِلْمِ الْعَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ

Jaabir Ibn Yazid al-Jofi reports from Imam Abu Jafar (al-Baqer a.s.) who said, "Surely, the greatest Names of Allah comprise of seventy-three (73) alphabets. Asif (the son of Barkhiyaa a.s., the successor of Prophet Sulaiman a.s.) 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 (Ahle Bait a.s.) 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:

None is aware of these great names except Allah the High and those whom He has informed from His proofs (a.s.).

Imam (a.s.) wants to prove the absolute mastership of the Ahle Bait (a.s.) over the entire creation through the incident of Asif Ibn Barkhiyaa (a.s.).

In this tradition, Imam (a.s.) proves that none has more

knowledge of the unseen than the Ahle Bait (a.s.) except Allah the All-Knowing.

Most importantly, this incident shows that power is rooted in knowledge.

When Imam (a.s.) 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.s.) 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:

Basaaer al-Darajaat, p. 208, H. 1, Chapter 13

Al-Kaafi, vol. 1, p. 230, H. 1

Behaar al-Anwaar, vol. 27, p. 25, H. 1

Comprehending the Great Names of Allah is not even for some great companions (1)

عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ إِنِّي أَظُنُّ أَنَّ لِي
عِنْدَكَ مَنزَلَةٌ قَالَ أَجَلٌ قَالَ قُلْتُ فَإِنَّ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا
هِيَ قُلْتُ تَعَلَّمَنِي الْإِسْمَ الْأَعْظَمَ قَالَ وَ نُطِيفُهُ قُلْتُ نَعَمْ قَالَ
فَادْخُلِ الْبَيْتَ قَالَ فَدَخَلَ الْبَيْتَ فَوَضَعَ أَبُو جَعْفَرٍ يَدَهُ عَلَى
الْأَرْضِ فَأَظْلَمَ الْبَيْتُ فَأَرَعَدَتْ فَرَائِصُ عُمَرَ فَقَالَ مَا تَقُولُ
أَعْلَمُكَ فَقَالَ لَا قَالَ فَرَفَعَ يَدَهُ فَرَجَعَ الْبَيْتُ كَمَا كَانَ

Umar Ibn Hanzalah reports, "I said to Imam Abu Jafar (al-Baqer a.s.), 'I think I have some importance in front of you?'

He (a.s.) replied, 'Yes'.

I requested, 'So, I have a need.'

He (a.s.) asked, 'What is it?'

I pleaded, 'Teach me the Greatest Name'.

He (a.s.) asked, 'Do you have the strength (to bear it)?'

I answered, 'Yes'.

He (a.s.) ordered, 'So, enter the room'. He entered the room.

Then, Imam Abu Jafar (a.s.) placed his hand on the earth and the whole room became dark. Umar started shivering due to fear.

Imam (a.s.) asked, 'What do you say? Should I still teach you?'

He answered, 'No'.

Imam (a.s.) lifted his hand and the room returned to its original state.

Notes:

Umar Ibn Hanzalah was a good companion of Imam al-Baqer (a.s.). But even he was not eligible to learn the Great Names of Allah.

When Imam (a.s.) asked whether he had the power to bear it, Ibn Hanzalah should have left the decision to Imam (a.s.), who knows the best.

References:

Basaaer al-Darajaat, p. 210, H. 1

Behaar al-Anwaar, vol. 27, p. 27, H. 6

Comprehending the Great Names of Allah is not even for some great companions (2)

عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ جُعِلْتُ فِدَاكَ أَجِبْ
 أَنْ تُخْبِرَنِي بِاسْمِ اللَّهِ تَعَالَى الْأَعْظَمِ فَقَالَ لِي إِنَّكَ لَنْ تَقْوَى عَلَيَّ
 ذَلِكَ قَالَ فَلَمَّا أَلْحَحْتُ قَالَ فَمَكَانَكَ إِذَا نَمَّ قَامَ فَدَخَلَ الْبَيْتَ هُنَيْهَةً
 ثُمَّ صَاحَ بِي ادْخُلْ فَدَخَلْتُ فَقَالَ لِي مَا ذَلِكَ فَقُلْتُ أَخْبِرَنِي بِهِ
 جُعِلْتُ فِدَاكَ قَالَ فَوَضَعَ يَدَهُ عَلَى الْأَرْضِ فَنَظَرْتُ إِلَى الْبَيْتِ
 يَدُورُ بِي وَ أَحَدَّنِي أَمْرٌ عَظِيمٌ كِدْتُ أَهْلِكُ أَهْلِكَ فَصَحَيْتُ فَقُلْتُ جُعِلْتُ
 فِدَاكَ حَسْبِي لَا أُرِيدُ

Ammaar al-Saabaati recounts, “I asked Imam Abu Abdillah (al-Sadeq a.s.), ‘May I be held your ransom! I love that you inform me the greatest name of Allah the High.’

He (a.s.) told me, ‘*You don’t have the strength (to bear) it.*’

He says that when I insisted, Imam (a.s.) said, ‘*Wait in your place.*’

Thereafter, he (a.s.) stood and entered the room for some time and called out to me, ‘*Enter!*’

I entered. He (a.s.) asked, ‘*What is that (you want)?*’

I said, ‘Please inform me about it, may I be held your ransom!’

So, he (a.s.) 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.s.) started laughing.

I pleaded, ‘May I be held your ransom! Enough, I don’t want (to know the greatest names of Allah).’”

Notes:

Ammaar al-Saabaati, the narrator of this tradition, was of Iranian origin.

Like Ibn Hanzalah, Ammaar did not obey the Imam (a.s.) in the first instance till he learnt it the hard way.

References:

Al-Rejaal of al-Kashi (r.a.), p. 253, No. 471

Al-Manaaqeb, vol. 4, p. 244

Behaar al-Anwaar, vol. 27, p. 27, H. 8

Even those who know the Greatest Name of Allah need the Ahle Bait (a.s.)

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ كَانَ سُليْمَانُ عِنْدَهُ اسْمُ اللَّهِ
الْأَكْبَرُ الَّذِي إِذَا سَأَلَهُ بِهِ أُعْطِيَ وَ إِذَا دَعَا بِهِ أَجَابَ وَ لَوْ كَانَ
الْيَوْمَ لَاحْتِاجَ إِلَيْنَا

Abu Baseer reports that Imam Abu Abdillah (al-Sadeq a.s.) informed,

“(Prophet) Sulaiman (a.s.) 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 (Ahle Bait a.s.).”

Notes:

Allah the Munificent distributes all His bounties as per the capacity of the recipient.

Even for those who were given the greatest name of Allah, they are in need of the Ahle Bait (a.s.) for this bounty to be effective.

References:

Basaaer al-Darajaat, p. 211, H. 7

Al-Manaaqeb, vol. 4, p. 249

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