

Fragrance of Mastership

(Vol. 7)

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Dedication

***Dedicated to the Eighth Imam of
the Shias, Imam Ali Ibn Musa al-
Reza (peace be upon them). May
our souls be sacrificed for him!***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ أَصْلِحْ عَبْدَكَ وَخَلِيفَتَكَ بِمَا أَصْلَحْتَ
 بِهِ أَنْبِيَائَكَ وَرُسُلَكَ وَحُقِّقْ بِمَلَأْنِكَ
 وَأَيِّدْهُ بِرُوحِ الْقُدُسِ مِنْ عِنْدِكَ وَأَسْلِكْهُ
 مِنْ أَبْيَنِ 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، وَائْثَنْ لَهُ
 فِي جِهَادِ عَدُوِّكَ وَعَدُوِّهِ، وَاجْعَلْنِي مِنْ
 أَنْصَارِهِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(جمال الأسبوع - ص ٢٥٦)

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1. No worship will be accepted without the love of the Ahle Bait (peace be on them)

عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ نَظَرْتُ إِلَى الْمَوْقِفِ وَ النَّاسِ فِيهِ كَثِيرٌ فَدَنَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ إِنَّ أَهْلَ الْمَوْقِفِ كَثِيرٌ قَالَ فَضَرَبَ بِبَصَرِهِ فَأَدَارَهُ فِيهِمْ ثُمَّ قَالَ اذْنُ مِنِّي يَا أَبَا عَبْدِ اللَّهِ فَدَنَوْتُ مِنْهُ فَقَالَ غُثَاءٌ يَأْتِي بِهِ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَاللَّهِ مَا الْحُجُّ إِلَّا لَكُمْ لَا وَاللَّهِ مَا يَتَقَبَّلُ اللَّهُ إِلَّا مِنْكُمْ

Mo'aadh Ibn Katheer reports, "(During Hajj) I saw at the Mawqif (the plains of Arafah) while the people were many in it. I went near (Imam) Abu Abdillah (al-Sadeq) (peace be on him) and said, 'Surely, the people of Mawqif are many'. Imam (peace be on him) cast his eyes and looked at the people. Then, he (peace be on him) said, 'Come near me, O Aba Abdillah'. I went near him (peace be on him) and he said, 'These are scums brought here by waves from all places. By Allah! Hajj is not for anyone except you. No, by Allah, Allah will not accept from anyone except you'."

References:

1. Al-Kaafi, vol. 8, p. 237, H. 318
2. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 185, H. 310, 7th Majlis
3. Behaar al-Anwaar, vol. 27, p. 172, H. 14

2. The Best Place on Earth

وَرُوِيَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ قَالَ لَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ أَيُّ الْبِقَاعِ أَفْضَلُ فَقُلْنَا اللَّهُ وَرَسُولُهُ وَابْنُ رَسُولِهِ أَعْلَمُ فَقَالَ أَمَّا أَفْضَلُ الْبِقَاعِ مَا بَيْنَ الرُّكْنِ وَالْمَقَامِ وَلَوْ أَنَّ رَجُلًا عَجِرَ مَا عَجِرَ نُوحٌ عَلَيْهِ السَّلَامُ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ فِي ذَلِكَ الْمَكَانِ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَجَلَّ بِغَيْرِ وَلَا يَتَنَا لَمْ يَنْفَعُهُ ذَلِكَ شَيْئًا

Abu Hamzah al-Thumaali (r.a.) reports, “(Imam) Ali Ibn al-Husain (peace be on both of them) asked us, ‘Which place is the most superior?’ We replied, ‘Allah, His Messenger and the son of His Messenger know the best’. So, he (peace be on him) informed, ‘As for the most superior place is the one between the Rukn (al-Yamaani) and the Maqaam (of Prophet Ibraheem – peace be on him). If a man is given the life of Prophet Nooh (peace be on him) **in his nation**, that is, nine hundred and fifty years, in which he fasts in it during the day and prays the whole night at this place (i.e. between Rukn and Maqaam), and then he meets Allah – Mighty and Majestic be He – without our mastership, this worship will not benefit him’.”

References:

1. Al-Faqeeh, vol. 2, p. 245, H. 2313
2. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 132, 5th Majlis, H. 209/22
3. Wasaael al-Shiaah, vol. 1, p. 122, H. 308
4. Behaar al-Anwaar, vol. 27, p. 172, H. 16

Notes:

- 1) Places, like all other things, vary in degrees vis-à-vis their

importance and sanctity. For example, praying two units of prayers in Makkah al-Mukarramah has greater reward than the same act of worship in any other ordinary city of the world. Similarly, committing a prohibited act in a holy city like Madinah or Karbala is a greater sin than committing it in an ordinary city.

- 2) The same applies for timings too. For example, committing adultery on Thursday evening has greater punishment than committing on any other night.
- 3) **Importantly**, according to many traditions, the hallowed city of Karbala al-Muallaa bears more significance than the holy city of Makkah al-Mukarramah. Then why Imam Sajjad (peace be on him) has talked about Makkah being the holiest land? The reason is that Imams (peace be on them) used to talk to the people as per the levels of intellects and understanding. All things are not said to all people at all times. We have numerous traditions that the Prophets (peace be on them) used to speak to the people as per the levels of their intellects. Moreover, even we Shias have been ordered by the Imams (peace be on them) to talk to the people as per the levels of their intellects. If someone speaks everything he knows, then it is sufficient to prove his ignorance. (Ghurar al-Hikam, H. 4137). Hence, it is possible that Imam (peace be on him) is comparing Makkah to other ordinary lands and not Karbala.
- 4) The likeness of the life of Prophet Nooh (peace be on him) is to show longevity. It should be noted that Imam (peace be on him) here has talked only about his life of propagation in his nation and not his actual life span which according to reliable traditions was approximately 2500 years.

3. No worship will be accepted without approaching Allah through Divine Proof

عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ عَبْدُ اللَّهِ حَبْرٌ مِنْ أَحْبَابِ بَنِي إِسْرَءِيلَ حَتَّى صَارَ مِثْلَ الْحَلَالِ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيِّ زَمَانِهِ قُلْ لَهُ وَ عِزَّتِي وَ جَلَالِي وَ جَبَرُوتِي لَوْ أَنَّكَ عَبْدُ تَنِي حَتَّى تَذُوبَ كَمَا تَذُوبُ الْأَلْيَةُ فِي الْقِدْرِ مَا قَبِلْتُ مِنْكَ حَتَّى تَأْتِيَنِي مِنَ الْبَابِ الَّذِي أَمَرْتُكَ

Is'haaq Ibn Ghaalib reports that Imam Abu Abdillah (al-Sadeq) (peace be on him) informed, "A scholar from the scholars of the Bani Israel worshipped Allah till he became like a tooth-pick (i.e. very thin due to excessive worship). So Allah – Mighty and Majestic be He – revealed to a Prophet of his time, 'Tell him, 'By My Mighty, My Majesty and My Power! Even if you worship Me till you melt like fat melts in a cooking pot, I will not accept from you till you approach Me from the door which I have ordered you'."

References:

1. Sawaab al-A'maal, p. 203
2. Behaar al-Anwaar, vol. 27, p. 176, H. 23
3. A'laam al-Deen, p. 400
4. Mustadrak al-Wasaael, vol. 1, p. 156, Chapter 27, p. 245

4. Allah will punish the followers for believing in an unjust Imam

عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لَأُعَذِّبَنَّ كُلَّ رَعِيَّةٍ فِي الْإِسْلَامِ دَانَتْ بِوَلَايَةِ كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَإِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَلَا عُفُونَ عَنْ كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ دَانَتْ بِوَلَايَةِ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَإِنْ كَانَتْ الرَّعِيَّةُ فِي أَنْفُسِهَا ظَالِمَةً مُسِيئَةً

Heshaam Ibn Saalim (al-Jawaaleeqi) reports from Habeeb al-Sajistaani that Imam Abu Ja'far (Muhammad al-Baqer) (peace be on him) said, "Allah – Blessed and High be He – said, 'Certainly, I will punish every nation in Islam that believes in the mastership of an unjust Imam not from Allah (i.e. appointed by Allah), even if the nation, in its deeds is pious and good. And definitely, I will pardon every nation in Islam that believes in the mastership of a just Imam from Allah, even if the nation in itself is unjust and sinful."

References:

1. Al-Kaafi, vol. 1, p. 376, H. 4
2. Al-Ikhtesaas, p. 259
3. A'laam al-Deen, p. 400
4. Behaar al-Anwaar, vol. 25, p. 110, H. 1 and vol. 27, p. 193, H. 51
5. Mustadrak al-Wasaael, vol. 18, p. 175, H. 22426

Notes

- 1) This narration underlines the importance of having the

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correct beliefs, especially pertaining to Imamatus because only if one believes in the rightful Imam appointed by Allah the High, he will have the correct beliefs in monotheism, prophethood, resurrection and even branches of religion like prayers, fasting, etc.

- 2) Correct beliefs always leave scope for forgiveness in acts of worship but this does not hold true in converse i.e. acts of worship without correct beliefs are meaningless. Hence, if a person spends his whole life in worshipping Allah without having the correct beliefs, his life will be a waste.

5. When the nations gets fragmented, seek the true religion

وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ أُمَّتِي أُمَّتِي إِذَا اخْتَلَفَ النَّاسُ بَعْدِي وَصَارُوا فِرْقَةً فِرْقَةً فَاجْتَهِدُوا فِي طَلَبِ الدِّينِ الْحَقِّ حَتَّى تَكُونُوا مَعَ أَهْلِ الْحَقِّ فَإِنَّ الْمَعْصِيَةَ فِي دِينِ الْحَقِّ تُغْفَرُ وَالطَّاعَةَ فِي دِينِ الْبَاطِلِ لَا تُقْبَلُ

It is reported that the Messenger of Allah (peace be on him and his progeny) said,

“My nation! My nation! When people differ after me and become into several groups, then all of you strive hard in seeking the true religion till you be with the people of truth. For, definitely, disobedience (sins) in the religion of truth will be forgiven but obedience in the religion of falsehood will not be accepted.”

References:

1. Jaame' al-Akhbaar, p. 178, Chapter 141
2. Behaar al-Anwaar, vol. 27, p. 197, H. 58
3. Mustadrak al-Wasaael, vol. 1, p. 169, H. 274

Notes:

- 1) The Messenger of Allah (peace be on him and his progeny) has prophesied in several narrations that his nation will be split into several groups.
- 2) “Seventy-three sects” is only indicative to show plenty because we see far more sects and sub-sects among Muslims today than can be counted.
- 3) The above narration emphasizes that “strive” i.e. spend all your energy to find the religion of truth and bear all sorts of difficulties in this path till you meet the people of truth.

6. Ali Ibn Abi Talib's (peace be on them both) Mastership distinguishes the People of Paradise from the People of Hell

أَخْبَى دُعِيلٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ تَلَا هَذِهِ الْآيَةَ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ
هُمْ الْفَائِزُونَ فَقَالَ أَصْحَابُ الْجَنَّةِ مَنْ أَطَاعَنِي وَسَلَّمَ لِعَلِيٍّ بِنِ أَبِي طَالِبٍ
بَعْدِي وَأَقْرَبَ بَوَلَايَتِهِ فَيَقِيلَ وَأَصْحَابُ النَّارِ قَالَ مَنْ سَخَطَ الْوَلَايَةَ وَنَقَضَ
الْعَهْدَ وَقَاتَلَهُ بَعْدِي

The brother of De'bal (al-Khuzaaee) (the famous poet of Ahle Bait – peace be on them) reports from Imam al-Reza (peace be on him) from his forefathers (peace be on them), *"The Messenger of Allah (peace be on him and his progeny) recited the verse, 'The people of hell and the people of paradise are not the same. The people of paradise, they are the successful ones'¹, and said, 'The people of paradise are those who obey me, submit to Ali Ibn Abi Talib (peace be on them both) after me and confess to his mastership.' He (peace be on him and his progeny) was asked, '(Who are) the people of hell?' He (peace be on him and his progeny) replied, 'The one who is dissatisfied with the mastership (of Ali), breaks the covenant and fights against him after me'."*

References:

1. Oyoon-o-Akhbaar al-Reza (peace be on him), vol. 1, p. 280, H. 22
2. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 363, H. 762/13, 13th

¹ Surah Hashr (59): Verse 20

Majlis

3. Taveel al-Aayaat al-Zaaherah, p. 657 under the
aforementioned verse
4. Behaar al-Anwaar, vol. 27, p. 203, H. 2

Notes:

- 1) The narrator of this tradition is Ward Ibn Ali al-Khuzaaee, the brother of the famous poet of the Ahle Bait (peace be on them), De'bal Ibn Ali al-Khuzaaee.
- 2) All those who were responsible for usurping the rightful caliphate of the Ahle Bait (peace be on them) and fought against Ameerul Momineen (peace be on him) are the applications of this narration. Whether some individual or group or sect respects them or not is not significant for Allah and His Messenger (peace be on him and his progeny).

7. Each generation will be called with the Imam of their time

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ قَالَ فَقَالَ الْمُسْلِمُونَ يَا رَسُولَ اللَّهِ أَلَسْتَ إِمَامَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَأْتِرَسُولُ اللَّهِ إِلَى النَّاسِ أَجْمَعِينَ وَ لَكِنْ سَيَكُونُ بَعْدِي أُمَّةٌ عَلَى النَّاسِ مِنَ اللَّهِ مِنْ أَهْلِ بَيْتِي يَقُومُونَ فِي النَّاسِ فَيُكَذَّبُونَ وَيُظْلَمُهُمْ أُمَّةٌ الْكُفْرِ وَالضَّلَالِ وَأَشْيَاعُهُمْ أَلَا وَمَنْ وَالَاهُمْ وَاتَّبَعَهُمْ وَصَدَّقَهُمْ فَهُوَ مِنِّي وَسَيَلْقَانِي أَلَا وَمَنْ ظَلَمَهُمْ وَأَعَانَ عَلَى ظُلْمِهِمْ وَكَذَّبَهُمْ فَلَيْسَ مِنِّي وَلَا مَعِيَ وَأَنَا مِنْهُ بَرِيءٌ

Jaabir (Ibn Yazid al-Jofee) reports on the authority of Imam Abu Ja'far (al-Baqer – peace be on him), “*When the verse, ‘That day We will call every people with their Imam’¹ was revealed, the Muslims said, ‘O Messenger of Allah! Are you not the Imam of the people, all of them?’ The Messenger of Allah (peace be on him and his progeny) replied, ‘I am the Messenger of Allah to the people, all of them but so there will be after me Imams upon the people from Allah from my Ahle Bait; they will stand among the people but they will be denied (their claim). The Imams of disbelief and deviation and their followers will unleash injustice upon them. Beware! Whoever accepts their (i.e. of the Ahle Bait) mastership, follows them and testifies in them, he is from me and soon he will meet me. Beware! Whoever oppresses them, helps in oppressing them and denies them, he is neither from me nor with me and I am distant from me’.*”

¹ Surah Bani Israel (17): Verse 71

References:

1. Basaaer al-Darajaat, p.33, H.1, Chapter 16
2. Tafseer al-Ayyaashi, vol. 2, p. 304
3. Al-Kaafi, vol. 1, p. 215, H. 1
4. Behaar al-Anwaar, vol. 27, p. 203, H. 5

Note:

- 1) The above narration is a clear prophecy by the Messenger of Allah (peace be on him and his progeny) as to what will happen after his martyrdom i.e. the rights of the divine Imams (peace be on them) will be usurped by the unjust leaders and their followers.
- 2) Of course, this prophecy is not restricted just to the period immediately after the martyrdom. Rather, it continues today as well and will carry on till the reappearance of Imam-e-Zamana (may Allah hasten his reappearance).

8. Ameer al-Momineen (peace be on him) is Allah's covenant to the Holy Prophet (peace be on him and his progeny)

بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَهْدًا إِلَيَّ رَبِّي تَعَالَى عَهْدًا فَقُلْتُ يَا رَبِّ بَيِّنْهُ لِي فَقَالَ يَا مُحَمَّدُ اسْمَعْ عَلَيَّ رَايَةَ الْهُدَى وَ إِمَامَ أَوْلِيَائِي وَ نُورَ مَنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ فَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي فَبَيَّنَّهُ بِذَلِكَ قَالَ قُلْتُ اللَّهُمَّ أَجَلِ [أَجَل] قَلْبَهُ وَ اجْعَلْ رِبْعَةَ الْإِيمَانِ فِي قَلْبِهِ قَالَ فَقَدْ فَعَلْتُ ثُمَّ قَالَ إِلَيَّ مُسْتَخِصُّهُ بِبَلَاءٍ لَمْ يُصَبِّ أَحَدًا مِنْ أُمَّتِكَ قَالَ قُلْتُ أُخْبِي وَ صَاحِبِي قَالَ ذَلِكَ إِذَا قَدْ سَبَقَ مِنِّي إِنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ

Buraidah Ibn Husaib al-Aslami reports that the Messenger of Allah (peace be on him and his progeny) said,

"My Lord – the High – made a covenant with me. I requested, 'O My Lord! Explain it for me'. He replied, 'O Muhammad! Listen, Ali is the flag of guidance, the Imam of my friends and the light of those who obey me. He is the Word whom I have bound with the pious ones. Whoever loves him loves Me. Whoever bears malice against him bears malice against me. Give him tidings about this'. I invoked, 'O Allah! Make his heart shine and make the spring of faith in his heart'. He responded, 'I have already done it' and continued, 'I have made specific for him a test with which I have not inflicted anyone from your nation'. I pleaded, 'He is my brother and my companion!' Allah retorted, 'This is what I have already decided from before that surely he will be tested and through him people will be tested'."

References:

1. Al-Amaali of al-Shaikh Abu Jafar al-Toosi (r.a.), p. 513, 18th Majlis
2. Behaar al-Anwaar, vol. 27, p. 208, H. 3

Notes:

- 1) The word '*Listen*' in the tradition is for importance.
- 2) '*Bound with pious ones*' implies that his mastership is the criterion for piety and fear of God.
- 3) '*Spring of faith*' implies the highest level of faith and belief.
- 4) The greater the position a person enjoys in front of Allah the Almighty, the more calamities and difficulties he faces in this world. His tests and examinations are more than those lower than him. In case of Ameer al-Momineen (peace be on him), not only was he tested more than anybody else, but he was examination of the people i.e. whether they submit before him or not.
- 5) It should be known that divine examination is the aim of creation as mentioned by Allah the Almighty in the Holy Quran and traditions. Nobody can escape it. Once a person was praying, 'O Allah! I seek refuge in You from the tests'. Ameer al-Momineen (peace be on him) heard his invocation and restrained him from such a prayer. He said, '*Instead, you supplicate that O Allah! I seek refuge in you from the tests that will deviate me*'. " وَلَكِنْ قُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مَضَلَّاتِ الْفِتَنِ

9. Water of Euphrates is Prohibited (Haraam) for the Enemy of Ameer al-Momineen (peace be on him)

عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لَوْ أَنَّ عَدُوَّ عَلِيٍّ جَاءَ إِلَى الْفُرَاتِ وَهُوَ يُزْخُّ زَخِيخًا قَدْ أَشْرَفَ مَاؤُهُ عَلَى جَنْبَتَيْهِ فَتَنَاوَلَ مِنْهُ شَرْبَةً وَقَالَ بِسْمِ اللَّهِ وَإِذَا شَرِبَهَا قَالَ الْحَمْدُ لِلَّهِ مَا كَانَ ذَلِكَ إِلَّا مَيِّتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ

Ibraheem Ibn Ziyaad reports, "I heard Imam Abu Abdillah [al-Sadeq – peace be on him] say,

'If the enemy comes to the Euphrates while it is in a tumultuous state and overflowing, before drinking it he says, 'In the Name of Allah', and after drinking, says 'All Praise is for Allah', yet this will not be for him except a dead animal, blood spilled out or the flesh of swine'."

References:

- 1) Al-Amaali of al-Shaikh al-Saduq (r.a.), p. 657, H. 8, 94th Majlis
- 2) Behaar al-Anwaar, vol. 27, p. 218, H. 3

10. Love of Ali (peace be on him) – The Sole Criterion for Acceptance of All Good Actions

عَنِ ابْنِ عَبَّاسٍ قَالَ قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَوْصِنِي قَالَ عَلَيْكَ بِمَوَدَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَقْبَلُ اللَّهُ مِنْ عَبْدٍ حَسَنَةً حَتَّى يَسْأَلَهُ عَنْ حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ وَهُوَ تَعَالَى أَعْلَمُ فَإِنْ جَاءُ بِوَلَايَتِهِ قَبْلَ عَمَلِهِ عَلَى مَا كَانَ مِنْهُ وَإِنْ لَمْ يَأْتِ بِوَلَايَتِهِ لَمْ يَسْأَلَهُ عَنْ شَيْءٍ ثُمَّ أَمَرَهُ إِلَى النَّارِ يَا ابْنَ عَبَّاسٍ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ النَّارَ لَأَشَدُّ غَضَبًا عَلَى مُبْغِضٍ عَلَيَّ عَلَيْهِ السَّلَامُ مِنْهَا عَلَى مَنْ زَعَمَ أَنَّ لِلَّهِ وَلَدًا يَا ابْنَ عَبَّاسٍ لَوْ أَنَّ الْمَلَائِكَةَ الْمُقَرَّبِينَ وَالْأَنْبِيَاءَ الْمُرْسَلِينَ اجْتَمَعُوا عَلَى بُغْضِهِ وَلَنْ يَفْعَلُوا لَعَذَّبَهُمُ اللَّهُ بِالنَّارِ قُلْتُ يَا رَسُولَ اللَّهِ وَهَلْ يُبْغِضُهُ أَحَدٌ قَالَ يَا ابْنَ عَبَّاسٍ نَعَمْ يُبْغِضُهُ قَوْمٌ يَذْكُرُونَ أَنَّهُمْ مِنْ أُمَّتِي لَمْ يَجْعَلِ اللَّهُ لَهُمْ فِي الْإِسْلَامِ نَصِيبًا يَا ابْنَ عَبَّاسٍ إِنَّ مِنْ عَلَامَةِ بُغْضِهِمْ لَهُ تَفْضِيلُهُمْ مَنْ هُوَ دُونَهُ عَلَيْهِ وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا بَعَثَ اللَّهُ نَبِيًّا أَكْرَمَ عَلَيْهِ مِنِّي وَلَا أَوْصِيَاءَ أَكْرَمَ عَلَيْهِ مِنْ وَصِيِّي عَلِيٌّ قَالَ ابْنُ عَبَّاسٍ فَلَمْ أَزَلْ لَهُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَوْصَانِي بِمَوَدَّتِهِ وَإِنَّهُ لَأَكْبَرُ عَمَلِي عِنْدِي

Ibn Abbas reports, "I requested the Prophet (peace be on him and his progeny), 'Advise me'." He (peace be on him and his progeny) ordered,

'It is obligatory upon you to love Ali Ibn Abi Talib (peace be on them both). I swear by the One Who raised me as a Prophet! Allah will not accept any good deed from a person till He will question him about the love of Ali Ibn

Abi Talib (peace be on them both) while He – the Highest – knows the best. If he (the servant) brings his (Ali's) mastership, his actions will be accepted as they are (i.e. regardless of their quality) but if he does not bring his mastership, Allah will not ask him about anything else and order that he be taken to the hell.

O son of Abbas! I swear by the One Who raised me as a Prophet with truth! Verily, the hell-fire will be more intense in punishment on the one who hates Ali (peace be on him) than the one who thinks that Allah has taken a son for Himself.

O son of Abbas! If all the proximate angels and sent messengers gather on his (Ali's) hatred – which they will never do – Allah will certainly punish them with hell'.

I asked, 'O Messenger of Allah! Will someone (actually) hate him (Ali)?'

He (peace be on him and his progeny) retorted,

'O son of Abbas! Yes. A group will hate him who will be remembered as being from my nation while Allah has not made for them any portion from Islam.

O son of Abbas! The sign of their hatred for him is their giving preference (i.e. considering superior) to someone else other than him. I swear by the One Who sent me with the truth! Allah has not raised a Prophet nobler in His eyes than me nor from the successors nobler in His eyes than my successor Ali'.

Ibn Abbas says, "Thereafter, I continuously followed as the Messenger of Allah (peace be on him and his progeny) ordered me and advised me for his (Ali's) love. Surely, it (Ali's company and his love) was my greatest action near me."

References:

1. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 105, 4th Majlis

2. Al-Fazaael, p. 5
3. Kashf al-Ghummah, vol. 1, p. 380
4. Kashf al-Yaqeen, p. 462
5. Behaar al-Anwaar, vol. 27, p. 219, H. 4

Notes:

- 1) The above tradition proves that the love and mastership of Ali Ibn Abi Talib (peace be on them both) is first and last.
- 2) Comparison of punishment of the denier of Ali's mastership with the one who believes that Allah has taken a son for Himself and then saying that the former's punishment will be worse than the latter shows the intensity and seriousness of the matter.
- 3) The hatred of Ali (peace be on him) destroys all the good deeds of a person, based on the principle 'Surely the bad deeds destroy the good deeds'. So, regardless of the prayers, fasting, etc. of a person, if he bears an iota of malice against Ali (peace be on him), all his deeds will be rendered null and void.
- 4) The criterion of malice and hatred has also been clearly spelt out in the tradition. That is, to believe that others are prior to and superior to Ali (peace be on him). So, even if a person apparently claims to love Ali (peace be on him) but does not believe him as the immediate successor of the Holy Prophet (peace be on him and his progeny) and as the most superior of his companions, then it will imply that he does not love Ali (peace be on him) but hates him.

11. Love the one who loves Ali (peace be on him and his progeny) and hate the one who hates him regardless of their deeds

عَنْ يَعْقُوبَ بْنِ مِثْثَمٍ التَّمَّارِ مَوْلَى عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ قَالَ
دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ
إِنِّي وَجَدْتُ فِي كُتُبِ أَبِي أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ لِأَبِي مِثْثَمٍ أَحِبَّ
حَبِيبَ آلِ مُحَمَّدٍ وَإِنْ كَانَ فَاسِقًا زَانِيًا وَأَبْغُضْ مُبْغِضَ آلِ مُحَمَّدٍ وَإِنْ كَانَ
صَوَّامًا قَوَّامًا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ يَقُولُ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ثُمَّ انْتَفَتَ إِلَيَّ وَقَالَ هُمْ
اللَّهُ أَنْتَ وَشِيعَتُكَ يَا عَلِيُّ وَمِيعَادُكَ وَمِيعَادُهُمُ الْخَوْضُ غَدًا غَرًّا مُحْجَلِينَ
مُتَوَجِّينَ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ هَكَذَا هُوَ عَيَانًا فِي كِتَابِ عَلِيٍّ

Yaqub Ibn Meetham al-Tammaar, the slave of (Imam) Ali Ibn al-Husain (peace be on them both) reports, "I went to (Imam) Abu Ja'far (al-Baqer) (peace be on him) and told him, 'May I be held your ransom, O son of Allah's Messenger! I found among the books of my father (Meetham al-Tammaar) that Ali (peace be on him) said to my father Meetham, '*Love the one who loves the progeny of Muhammad (peace be on him and his progeny) even if he is a transgressor, adulterer and hate the one who hates the progeny of Muhammad (peace be on him and his progeny) even if he fasts and prays excessively. For surely, I have heard the Messenger of Allah (peace be on him and his progeny) say, '...those who believed and did good deeds, they are the best of creatures'* (Surah al-Bayyinah (98): Verse 7). Then he (peace be on him and his progeny) turned towards me and said, 'They, by Allah, are you and your followers, O Ali. Your meeting place with them will be tomorrow (i.e. Day of Judgment) at the Pond (of

Kauthar) while they are the handsome ones, of pure breed and crowned’.

At this, (Imam) Abu Ja’far (peace be on him) confirmed, ‘This is exactly as it is in the book of Ali (peace be on him)’.”

References:

1. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 405, 4th Majlis
2. Behaar al-Anwaar, vol. 27, p. 220, H. 5

Notes:

- 1) Handsome ones (غر) is the plural of اغر means those whose foreheads are shining due to their love for Ali (peace be on him and his progeny). Of pure breed (مجهلین) is the plural of مجهل implies those who are of pure birth. Both these terms are used for horses who have a distinct white forehead and on their front and hind legs are considered handsome and of pure breed. Now, a Shia is the one who has both these traits in him.
- 2) What will be the form of crowning for the Shias in the hereafter is best known to Allah but what can be derived from some other traditions is that in all likelihood it will be the crown of light. And Allah, His Messenger (peace be on him and his progeny) and his successor (peace be on him) know the best.

12. Ameerul Momineen (peace be on him) - The Self of the Prophet (peace be on him and his progeny) but oppressed after him

عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ دَخَلْتُ عَلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ فِي بَعْضِ حُجْرَاتِهِ فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي
فَلَمَّا دَخَلْتُ قَالَ لِي يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّ بَيْتِي بَيْتُكَ فَمَا لَكَ تَسْتَأْذِنُ عَلَيَّ
فَقُلْتُ يَا رَسُولَ اللَّهِ أَحْبَبْتُ أَنْ أَفْعَلَ ذَلِكَ قَالَ يَا عَلِيُّ أَحْبَبْتُ مَا أَحَبَّ اللَّهُ وَ
أَخَذْتُ بِآدَابِ اللَّهِ يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّ أَبِي خَالِقِي وَرَازِقِي أَنْ يَكُونَ لِي سِرٌّ
دُونَكَ يَا عَلِيُّ أَنْتَ وَصِيِّي مِنْ بَعْدِي وَأَنْتَ الْمَظْلُومُ الْمُضْطَّهَدُ بَعْدِي يَا عَلِيُّ
الثَّابِتُ عَلَيْكَ كَالْمُقِيمِ مَعِيَ وَمُفَارِقُكَ مُفَارِقِي يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَنَّ
يُجِبْنِي وَيُبْغِضُكَ لِأَنَّ اللَّهَ تَعَالَى خَلَقَنِي وَإِيَّاكَ مِنْ نُورٍ وَاحِدٍ

Imam Ali Ibn al-Husain narrates from his father who narrates from his father Ameer al-Momineen (peace be on them),

‘I went to the Prophet (peace be on him and his progeny) while he was in one of his rooms. I sought permission from him. He allowed me. When I entered, he told me, ‘O Ali! Don’t you know that my house is your house? Then why do you seek permission to enter?’ I replied, ‘O Messenger of Allah! I love to do this’.

He (peace be on him and his progeny) reassured, ‘O Ali! You love whatever Allah loves and have adopted the etiquette of Allah. O Ali! Don’t you know that my Creator and my Sustainer has not allowed me to have any confidante other than you? O Ali! You are my successor after me and you will be oppressed and repressed after me. O Ali! The one who is steadfast with you is like the one who is standing with me and the one

who parts with you has parted with me. O Ali! He has lied who thinks that he loves me but bears malice against you because Allah – the High – has created you and me from one light’.”

References:

1. Meah Manqebah, p. 59, Manqebah No. 33
2. Kanz al-Fawaaed, vol. 2, p. 55
3. Behaar al-Anwaar, vol. 27, p. 230, H. 38

Note:

- 1) This tradition further endorses the concept of the Verse of Malediction (Aayah Mubaahah) and numerous other evidences that Ali (peace be on him) is the self of the Holy Prophet (peace be on him and his progeny).
- 2) Here, these two great teachers of humanity want to show that despite their high positions, they follow the etiquette prescribed by Allah the High. That is, when we enter into each other’s house, we must seek permission.
- 3) Moreover, when the believers go for visitation (*ziyaarat*) of the infallible guides (peace be on them), before entering any shrine, they must recite the supplication of permission. One must never think that since the owner of the shrine is no longer in this material world, no permission is required. This is certainly not the case. All the personalities of the Ahle Bait (peace be on them) are alive even after departing from this material world.
- 4) Those who were steadfast with Ali (peace be on him) after the martyrdom of the Holy Prophet (peace be on him and his progeny) and were not swayed by the incidents of Saqifah Bani Saaedah were like those who were with the Holy Prophet (peace be on him and his progeny). The converse also holds true. Of course, history is a witness that those who

were steadfast were very few in number that they could be counted on fingers.

- 5) Lastly and most importantly, the Messenger of Allah (peace be on him and his progeny) is talking about Ali (peace be on him) being oppressed and repressed by his own nation and followers after his martyrdom. Ali is the one whose right was usurped, he was confined to his house, while he was seeing his inheritance being plundered. That is, the religion of Allah was being played with. Preposterous answers were given to questions raised about divine beliefs like monotheism. Quran was being whimsically interpreted. Its meanings and concepts were being distorted. The traditions (*sunnah*) of the Holy Prophet (peace be on him and his progeny) were being altered. Gradually, Islam was being counterfeited while the successor of the Messenger of Allah (peace be on him and his progeny) was a silent spectator due to the latter's will.

13. Who is a Naasebi?

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ لَيْسَ النَّاصِبُ مَنْ نَصَبَ لَنَا أَهْلَ الْبَيْتِ لِأَنَّكَ لَا تَجِدُ رَجُلًا يَقُولُ أَنَا أَبْغِضُ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَلَكِنَّ النَّاصِبَ مَنْ نَصَبَ لَكُمْ وَهُوَ يَعْلَمُ أَنَّكُمْ تَتَوَلَّوْنَا وَأَنَّكُمْ مِنْ شِيعَتِنَا

Abdullah Ibn Senaan reports on the authority of Imam Abu Abdillah (al-Sadeq – peace be on him),

“A Naasebi is not the one who is the enemy of us Ahl al-Bait because you will not find a man saying I hate Muhammad and the progeny of Muhammad. But a Naasebi is the one who bears enmity against you (Shias) while knowing that you accept our mastership and that you are from our Shias.”

References:

1. Elal al-Sharaae', vol. 2, p. 601, H. 60, Chapter 385
2. Sefaat al-Shiah, p. 9, H. 17
3. Sawaab al-A'maal, p. 207
4. Majma' al-Bahrain, vol. 2, p. 174
5. Behaar al-Anwaar, vol. 27, p. 232, H. 42, Chapter 10
6. Wasaael al-Shiah, vol. 9, p. 486, H. 12548, Chapter 2

Notes:

- 1) No Muslim worth his salt will ever have the courage to announce that he hates the Holy Prophet and his progeny because he knows that such a statement will throw him out of the fold of Islam.

- 2) Naasebi is the one who hates Shias because the Shias accept the mastership of Ameerul Momineen and his infallible progeny (peace be on them all), even if apparently this naasebi claims to love the Holy Prophet (peace be on him and his progeny).
- 3) **Please note**: This enmity – as per this narration and several other narrations – is not due to Bara’ah but due to Welaayah. So all those who claim that Bara’ah leads to our enemies hating us are grossly mistaken. They hate us because we follow Ali (peace be on him) as the direct successor of the Holy Prophet (peace be on him and his progeny) and disregard the usurpers of caliphate.
- 4) They don’t confine this enmity to conceptual enmity only. Rather, they resort to all means and methods in their attempts to eliminate the Shias from the face of the earth. Wanton killings of the Shias throughout the Islamic world right through history prove this point evidently.

14. A Naasebi is worse than an Alcoholic

عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مُدْمِنُ الْخَمْرِ كَعَابِدِ الْوَثَنِ وَ
النَّاصِبِ لِأَلِ مُحَمَّدٍ شَرُّ مِنْهُ قُلْتُ جُعِلَتْ فِدَاكَ وَمَنْ شَرُّ مِنْ عَابِدِ الْوَثَنِ
فَقَالَ إِنَّ شَارِبَ الْخَمْرِ تُدْرِكُهُ الشَّفَاعَةُ يَوْمَئِذٍ وَإِنَّ النَّاصِبَ لَوْ شَفَعَ فِيهِ
أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ لَمْ يُشَفَّعُوا

Abu Baseer reports that Imam Abu Abdillah (al-Sadeq – peace be on him) said, “An alcoholic is like an idol-worshipper. But the enemy of the progeny of Muhammad (peace be on them) is worse than him.”

I asked, “May I be held your ransom! And who is worse than an idol-worshipper?”

He (peace be on him) retorted,

“Surely, an alcoholic may receive intercession someday but if all the inhabitants of the skies and the earth will intercede on behalf of a Naasebi, their intercession will not be accepted.”

References:

1. Sawaab al-A'maal, p. 207
2. Al-Seraat al-Mustaqeem, vol. 3, p. 58
3. Behaar al-Anwaar, vol. 27, p. 234, H. 46, Chapter 10 and vol. 76, p. 137, H. 36, Chapter 86

Notes:

- 1) The Messenger of Allah (peace be on him and his progeny) said, “I have stored my intercession for the perpetrators of the major crimes from my nation.” (Majmoo'ah of al-

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Warraam and many other references). But the one who bears enmity and hatred against the Ahlul Bait (peace be on them) will never get the intercession of the Holy Prophet (peace be on him and his progeny) because he himself has said that anyone who bears enmity against them **will never** get my intercession.

- 2) The Naasebi will definitely taste all forms of divine chastisement i.e. in the world, at the time of death, in the grave, in Barzakh, on the Day of Judgment and the Hereafter.

15. A Naasebi will Never Receive Intercession

عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ لَوْ أَنَّ كُلَّ مَلَكٍ خَلَقَهُ اللَّهُ عَزَّ وَ
جَلَّ وَ كُلَّ نَبِيٍّ بَعَثَهُ اللَّهُ وَ كُلَّ صِدِّيقٍ وَ كُلَّ شَهِيدٍ شَفَعُوا فِي نَاصِبٍ لَنَا أَهْلَ
الْبَيْتِ أَنْ يُخْرِجَهُ اللَّهُ جَلَّ وَ عَزَّ مِنَ النَّارِ مَا أَخْرَجَهُ اللَّهُ أَبَدًا وَ اللَّهُ عَزَّ وَ جَلَّ
يَقُولُ فِي كِتَابِهِ مَا كَثِيرِينَ فِيهِ أَبَدًا

Humraan (Ibn A'yan) records that Imam Abu Ja'far (al-Baqer – peace be on him) said,

*“If every angel that Allah – Mighty and Majestic be He created –, every Prophet sent by Allah, every truthful one and every witness intercede for the one who bears enmity against us Ahl al-Bait (i.e. a Naasebi) that Allah should remove him from the hell-fire, Allah will never ever remove him from the hell-fire. And Allah – Mighty and Majestic be He – says in His Book, ‘**They shall abide in it forever**’. (Surah Kahf (18): Verse 3).”*

References:

1. Sawaab al-A'maal, p. 207
2. Behaar al-Anwaar, vol. 27, p. 234, H. 47

Notes:

- 1) The three categories of people mentioned in the aforementioned in the above narration viz. the angels, the Prophets, the truthful ones and the witnesses, are the highest categories of Allah's creatures. Even if they all – together, not partly or not one category – try to intercede for a Naasebi, Allah will not accept their intercession.
- 2) Intercession is a manifestation of divine mercy while a

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Naasebi is as far from divine mercy as one can imagine unless he repents and seeks forgiveness during his lifetime.

16. Divine Curse descends on the Naasebi every day at least three times

عَنْ سَعْدِ بْنِ أَبِي سَعِيدٍ الْبَلْخِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ فِي كُلِّ وَقْتٍ صَلَاةٍ يُصَلِّيَهَا مُصَلِّيُهَا أَرْسَلَ اللَّهُ رَحْمَةً لِعِبَادِهِ الْمُؤْمِنِينَ وَالْمُعْتَقِدِينَ وَفِي بَعْضِ هَذَا الْخَلْقِ يَلْعَنُهُمْ قَالَ جُعِلْتُ فِدَاكَ وَلَمْ قَالَ يُجُودُهُمْ حَقَّقْنَا وَتَكْذِيبُهُمْ إِيَّانَا.

Sa'd Ibn Abi Saeed al-Balkhi reports, "I heard Imam Abu al-Hasan (al-Kazem – peace be on him) say,

'Surely for Allah – Mighty and Majestic be He – at every time of prayer in which these creatures pray, Allah sends His Mercy for His believing servants and the faithful ones but some creatures, He curses them'.

I asked, "May I be held your ransom! Why?"

He (peace be on him) answered, *'Due to their denying our right (after knowing it) and their refuting us'.*"

References:

1. Sawaab al-A'maal, p. 208
2. Behaar al-Anwaar, vol. 27, p. 235, H. 49 (with slight variation as some part of the narration is missing in Behaar).

Notes:

- 1) Divine curse descends on the Naasebi every time at least 3 times a day.
- 2) They deny the rights of the Ahle Bait (peace be on them) despite knowing the reality.
- 3) In short, a Naasebi has no religion and his claims of religion

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are nothing but hollow. He not only destroys his own religion but tries to refute everything of religion through his denial of the Ahle Bait (peace be on them).

17. A Naasebi will go to Hell regardless of his actions

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ إِنَّ النَّاصِبَ لَنَا أَهْلَ الْبَيْتِ لَا يُبَالِي صَامَ أَمْ
صَلَّى زَنَى أَمْ سَرَقَ إِنَّهُ فِي النَّارِ إِنَّهُ فِي النَّارِ

Imam al-Sadeq (peace be on him) informed,

“Surely, the one who bears enmity against us Ahl al-Bait, does not matter whether he fasts or prays, commits adultery or steals; surely, he will go to hell; surely, he will go to hell.”

References:

1. Sawaab al-A'maal, p. 210
2. Behaar al-Anwaar, vol. 27, p. 235, H. 51

Notes:

- 1) In reality, a Naasebi is an enemy of Allah, His Messenger and the progeny of Muhammad (peace be on them), then deeds – good or bad – do not have any bearing on his ultimate fate, which is hell-fire.
- 2) Repetition of the last phrase is for emphasis. That is, without doubt, he will go to hell-fire.

18. None will kill the Divine Prophets or their offspring except the illegitimate ones

عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ فِرْعَوْنَ ذَرُونِي أَقْتُلْ مُوسَى
مَنْ كَانَ يَمْنَعُهُ قَالَ مَنَعَتْهُ رِشْدَتُهُ وَلَا يَقْتُلُ الْأَنْبِيَاءَ وَأَوْلَادُ الْأَنْبِيَاءِ إِلَّا
أَوْلَادُ الزِّنَا

Imam Abu Abdillah (al-Sadeq – peace be on him) was asked concerning the saying of Firaon ‘**Leave me! I will kill Moosa**’, who prevented him (from killing Moosa)?

He (peace be on him) replied,

“His legitimate birth prevented him from doing so; for, none will kill the Prophets or the offspring of the Prophets except the illegitimate ones.”

References:

1. Elal al-Sharaae’, vol. 1, p. 57, H. 1, Chapter 52
2. Behaar al-Anwaar, vol. 13, p. 132, H. 35 and vol. 27, p. 239, H. 2
3. Qasas al-Anbiyaa, p. 240

Notes:

- 1) Firaon (Pharaoh – Rameses III) was a powerful emperor of his time. For him to kill Prophet Moosa (peace be on him) was an extremely easy task. Obviously, being so powerful, fear was not a factor in preventing him from killing Prophet Moosa (peace be on him). But due to his being of legitimate birth, this innate factor prevented him from committing this heinous act.
- 2) From the above narration, we can easily conclude that

whoever gets involved – directly or indirectly – in the killing of Divine Prophets or their offspring is without doubt of illegitimate birth. Speaks volumes about those who poisoned the Holy Prophet (peace be on him and his progeny), attacked the house of his beloved daughter Hazrat Zahra (peace be on her) and were responsible for killing the infallible divine proofs (peace be on them all). Take lesson, O people of intellect, and reflect on the words of the tradition!

- 3) Interestingly, the Firaon made the lofty claim of divinity and never recited the two statements professing Islam (*kalemah*), is proved to be of legitimate birth. On the other hand, these wretched ones who were involved in the assassinations of the infallible ones, despite professing Islam, were proved beyond doubt to be of illegitimate birth.

19. Etiquette of Interacting with the Infallible Proofs (Peace be on them) Abomination of Entering the Holy Houses in a state of Impurity

رَوَى أَبُو بَصِيرٍ قَالَ دَخَلْتُ الْمَدِينَةَ وَكَانَتْ مَعِيَ جُوزِيرَةٌ لِي فَأَصَبْتُ مِنْهَا ثُمَّ خَرَجْتُ إِلَى الْحَمَامِ فَلَقَيْتُ أَصْحَابَنَا الشَّيْعَةَ وَهُمْ مُتَوَجِّهُونَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ فَخِفْتُ أَنْ يَسْبِقُونِي وَيَفُوتَنِي الدُّخُولُ إِلَيْهِ فَمَشَيْتُ مَعَهُمْ حَتَّى دَخَلْنَا الدَّارَ مَعَهُمْ فَلَبَّاهُمْ مِثْلُ بَيْنِ يَدَيَّ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ نَظَرَ إِلَيَّ ثُمَّ قَالَ يَا أَبَا بَصِيرٍ أَمَا عَلِمْتَ أَنَّ بُيُوتَ الْأَنْبِيَاءِ وَأَوْلَادِ الْأَنْبِيَاءِ لَا يَدْخُلُهَا الْجُنُبُ فَاسْتَحْيَيْتُ وَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَقَيْتُ أَصْحَابَنَا فَخَشِيتُ أَنْ يَفُوتَنِي الدُّخُولُ مَعَهُمْ وَلَنْ أَعُودَ إِلَى مِثْلِهَا

Abu Baseer chronicles, "I entered the (holy city of) Madinah while with me was my slave-girl. I had conjugal relations with her, after which I went to the public bath (for taking ghusl). There, I met some of our Shia companions who were going to meet (Imam) Jafar Ibn Muhammad (peace be on them both). I feared that they will go ahead and I will miss the opportunity of going to him (peace be on him). So I started walking with them till we entered the (holy) house with them. When I came in front of (Imam) Abu Abdillah (peace be on him), he looked at me and said, 'O Aba Baseer! Don't you know that the houses of the Prophets and the offspring of the Prophets (peace be on them all) are not entered in a state of impurity?'

I felt ashamed and said to him, 'O son of Allah' Messenger! I meet our companions and feared that I will miss the opportunity of meeting you with them. I will never ever repeat this action'."

References:

1. Rauzah al-Waaezeen, vol. 1, p. 209
2. Al-Maanqeb, vol. 4, p. 226
3. Kashf al-Ghummah, vol. 2, p. 169
4. Behaar al-Anwaar, vol. 27, p. 255, H. 4 and vol. 47, p. 129, Chapter 5
5. Wasaael al-Shiah, vol. 2, p. 211, H. 1953, Chapter 16

Notes:

- 1) The houses of the divine infallible guides (peace be on them) have the same rule as that of a house i.e. none shall enter them in a state of impurity.
- 2) The above narration also establishes the knowledge of the unseen of the Imam (peace be on him). Of course, such knowledge was no big deal for the infallible Imams (peace be on them) as even their close companions like Salman and Abuzar were also having the knowledge of the unseen.

20. Imams of the Ahle Bait (peace be on them) have been given the knowledge of everything

عَنِ الْفَيْضِ بْنِ الْمُخْتَارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ
سُلَيْمَانَ بْنَ دَاوُدَ قَالَ عَلَّمَنَا مَنَظِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ وَقَدْ وَدَّ اللَّهُ
عَلَّمَنَا مَنَظِقَ الطَّيْرِ وَعَلَّمَ كُلَّ شَيْءٍ

Al-Faiz Ibn al-Mukhtaar reports, “I heard (Imam) Aba Abdillah (al-Sadeq – peace be on him) say,

‘Surely, Sulaiman Ibn Dawood said, ‘We have been taught the language of the birds and we have been given from everything’ while indeed, I swear by Allah, we (Imams of the Ahle Bait) have been taught the language of the birds and the knowledge of everything’.”

References:

1. Basaaer al-Darajaat, p. 344, H. 17, Chapter 14
2. Al-Ikhtesaas, p. 293
3. Behaar al-Anwaar, vol. 27, p. 264, H. 11, Chapter 16

Notes:

- 1) In the above narration, Imam (peace be on him) compares the knowledge of Prophet Sulaiman (peace be on him) in the light of the Holy Quran with that of the infallible Imams (peace be on them).
- 2) The divine Prophets (peace be on them) were given part of the knowledge while the infallible Imams (peace be on them) were given the entire created knowledge. The same

comparison can be inferred from the verse of Surah Naml (27): Verse 40 and Surah Ra'd (13): Verse 43.

- 3) The above narration also proves the superiority of the Imams (peace be on them) over the divine Prophets (peace be on them)
- 4) Importantly, the Imams (peace be on them) have always attributed all their perfections like knowledge, power, etc. to Allah the Almighty. They never claimed that these perfections belonged to them essentially and originally. Therefore, whoever denies any of these perfections is in reality denying the power of Allah the High.

21. The Birds love Imams (peace be on them) more than their Spouses

عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ كُنْتُ عِنْدَهُ إِذْ
نَظَرْتُ إِلَى زَوْجِ حَمَامٍ عِنْدَهُ فَهَذَا الذَّكَرُ عَلَى الْأُنْثَى فَقَالَ أَتَدْرِي مَا يَقُولُ
يَقُولُ يَا سَكْنَى وَعِزِّى مَا خَلَقَ اللَّهُ خَلْقًا أَحَبَّ إِلَيَّ مِنْكَ إِلَّا أَنْ يَكُونَ مَوْلَاىَ
جَعَفَرُ بْنُ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ

Al-Fuzail (Ibn al-Yasaar) reports, "I was with (Imam) Abu Abdillah (al-Sadeq – peace be on him) when suddenly, I saw a pair of pigeons near him and the male (pigeon) was conversing with the female. He (peace be on him) asked me,

'Do you understand what it is saying? It is saying 'O peace of my heart! O my bride! Allah has not created any creature more beloved to me than you except my master Jafar Ibn Muhammad (peace be on them both).'"

References:

1. Al-Ikhtesaas, p. 293
2. Behaar al-Anwaar, vol. 27, p. 269, H. 21, Chapter 16 and vol. 62, p. 24, H. 41, Chapter 3

Notes:

- 1) Divine texts – the Holy Quran and traditions of the infallible (peace be on them) – clearly establish that all creatures regardless of inanimate objects, vegetation, animals, birds, etc. all have been given amazing understanding of various kinds of things by Allah the Almighty.
- 2) Of course, again in the light of divine texts it is amply proved

that human being is the most superior of all creatures. But it does not mean that all the perfections will gather in one individual except the infallible guides.

- 3) Thus, here while the pigeons are having such recognition and expressing such love for their master Imam Sadeq (peace be on him), such recognition and love for their Imam (peace be on him) is a rarity!

22. Imam's (peace be on him) exemplary ethics even with animals

عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ نَاقَةٌ قَدْ حَجَّ عَلَيْهَا اثْنَتَيْنِ وَعِشْرِينَ حَجَّةً مَا قَرَعَهَا قَرَعَةً قَطُّ فَمَا فَجَأْتَنِي بَعْدَ مَوْتِهِ إِلَّا وَ قَدْ جَاءَنِي بَعْضُ الْمَوَالِي فَقَالُوا إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَتَتْ قَبْرَ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ فَانْبَرَكَتْ عَلَيْهِ فَدَلَكَتْ بِجَرَازِهَا وَهِيَ تَرْغُو فَقُلْتُ أَدْرِكُوهَا فَحَيُّوْنِي بِهَا قَبْلَ أَنْ يَعْلَمُوا بِهَا أَوْ يَرَوْهَا ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ وَمَا كَانَتْ رَأَتْ الْقَبْرَ قَطُّ

Zuraarah (r.a.) reports, "I heard (Imam) Abu Ja'far (al-Baqer – peace be on him) say, 'Ali Ibn al-Husain (peace be on them both) had a she-camel on which he had travelled for Hajj twenty-two times. Not even once (during these journeys) did he beat her. After his death, it did not appear to me but that some (of our) companions came to me and said, 'Verily, the she-camel has indeed come out and gone to the grave of Ali Ibn al-Husain (peace be on them both), sat down upon it, rubbed its neck (on the grave) while it was frothing'. I said, 'Go to it and bring it to me before they (viz. the Bani Umayyah) come to know about her or see her'.

Thereafter, (Imam) Abu Ja'far (peace be on him) informed, '*Never again it saw the grave.*'"

References:

1. Basaaer al-Darajaat, p. 353, H. 15
2. Ikhtesaas, p. 300
3. Behaar al-Anwaar, vol. 27, p. 270, H. 23 and vol. 46, p. 147, H. 2

Notes:

- 1) A camel was called as the ship of the desert because it is used for long-distance journeys through the deserts in days when there were no cars or airplanes.
- 2) It is the general practice to whip the animals to increase their speed in such journeys. But Imam Ali Ibn al-Husain (peace be on them) never beat his mount and was extremely polite with it. It was this behavior which made the animal cry at the passing away of its master.
- 3) This narration exemplifies the behavior of the Ahle Bait (peace be on them) towards all the creatures of Allah the Almighty.
- 4) The she-camel's coming to the grave of Imam (peace be on him) shows divine inspiration even to the animals of the infallible guides (peace be on them). At least from this aspect, we can say that the animal is better than some humans like the deniers of the visitation of the graves.

23. Birds curse those who hate the Ahle Bait (peace be on them)

عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِ السَّلَامُ قَالَ لَا
تَأْكُلُوا الْقُنْبُرَةَ وَلَا تَسُبُّوهَا وَلَا تُعْطَوْهُ الصَّبِيَّانَ يَلْعَبُونَ بِهَا فَإِنَّهَا كَثِيرَةٌ
التَّسْبِيحِ وَتَسْبِيحُهَا لَعَنَ اللَّهُ مُبْغِضِي آلِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ

Sulaiman al-Ja'fari (r.a.) informs, "I heard (Imam) Aba al-Hasan al-Reza (peace be on him) say,

'Don't kill the lark, don't abuse it and don't give it to the children to play with it because it glorifies (Allah) excessively and its glorification is, 'May Allah curse those who bear hatred against the progeny of Muhammad (peace be on him and his progeny).'"

References:

1. Al-Kaafi, vol. 6, p. 225, H. 3
2. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 687, H. 1459, Majlis 39 (with slight variation)
3. Behaar al-Anwaar, vol. 27, p. 273, H. 27

Notes:

- 1) Lark is a small brown bird known for its singing.
- 2) Due to its excessive glorification of Allah the Almighty, which is cursing the enemies of the Ahle Bait (peace be on them), killing a lark and eating its flesh is considered as abominable in the Shia law.
- 3) Obviously, such cursing is not possible for a bird without divine inspiration.

- 4) Narration also emphasizes the importance of cursing the enemies of the Ahle Bait (peace be on them).
- 5) One should not look at such traditions with skepticism as to how a bird can glorify and curse because the Holy Quran and several traditions have declared in no uncertain terms that all creatures, whether inanimate or animate or vegetation or humans, all glorify Allah the Almighty. Scoffing at such narrations only exposes the ignorance of the scoffer about the Holy Quran and Islamic culture.

24. The First Stone to Accept Monotheism, Prophethood and Mastership was Agate

عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ مُحَمَّدٍ بْنِ الْحَنَفِيَّةِ عَنْ أَمِيرِ
الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَأَلِهِ يَقُولُ تَخْتَبُوا بِالْعَقِيقِ فَإِنَّهُ أَوَّلُ جَبَلٍ أَقَرَّ لِلَّهِ بِالْوَحْدَانِيَّةِ وَلِيَّ بِالنَّبُوتِ وَ
لَكَ يَا عَلِيُّ بِالْوَصِيَّةِ

Imam al-Reza (peace be on him) reports vide his ancestors that Ameer al-Momineen (peace be on them all) said,

'I heard the Messenger of Allah (peace be on him and his progeny say, 'Wear the agate because it is the first mountain to acknowledge the unity of Allah, my Prophethood and your successorship, O Ali'."

References:

1. Oyoon Akhbaar al-Reza (peace be on him), vol. 2, p. 70, H. 324, Chapter 31
2. Behaar al-Anwaar, vol. 27, p. 280, H. 2, Chapter 17

Notes:

- 1) The Holy Quran and the narrations of the infallible guides (peace be on them) have clearly talked about the previous worlds where all the creatures were examined by Allah the Almighty.
- 2) More than 40 verses and 200 traditions of these worlds.
- 3) Even the opponents of the Shias have acknowledged the examinations in the previous worlds
- 4) Each and every creature in these worlds – called by different

names like the world of lights (انوار), the world of shadows (اشباح), the world of souls (ارواح), the world of particles (ذر), etc.

- 5) In one of such worlds, when the mountains were tested, the first to accept and acknowledge divine monotheism, Prophethood of the Holy Prophet (peace be on him and his progeny) and the successorship of Ameer al-Momineen and the infallible Imams after him (peace be on them all) was the agate (known as aqeeq in Arabic).
- 6) Just as there are grades of faith and disbelief among humans, the same applies for stones, vegetation and animals.

25. The Earth is not allowed to eat the flesh of Divine Proofs (peace be on them)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَيَاتِي خَيْرٌ لَكُمْ وَمَمَاتِي خَيْرٌ لَكُمْ فَأَمَّا حَيَاتِي فَإِنَّ اللَّهَ هَدَانِي مِنْ الضَّلَالَةِ وَ أَنْقَذَكُمْ مِنْ شَفَا حُفْرَةٍ مِنَ النَّارِ وَأَمَّا مَمَاتِي فَإِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ فَمَا كَانَ مِنْ حَسَنٍ اسْتَزِدْتُ اللَّهَ لَكُمْ وَمَا كَانَ مِنْ قَبِيحٍ اسْتَغْفَرْتُ اللَّهَ لَكُمْ فَقَالَ لَهُ رَجُلٌ مِنَ الْمُتَأَفِّقِينَ وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ وَقَدْ رُمِمْتَ يَعْنِي صِرْتَ رَمِيمًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَلَّا إِنَّ اللَّهَ حَرَّمَ لِحُومَنَا عَلَى الْأَرْضِ فَلَا يَطْعَمُ مِنْهَا شَيْئًا

Imam Abu Abdillah (al-Sadeq – peace be on him) informs that the Messenger of Allah (peace be on him and his progeny) said,

“My life is good for you and my death is good for you. As for my life, surely Allah guided you through me from deviation and liberated you from the edges of the pits of fire. As for my death, then surely your deeds are presented to me; then whatever is good (from the deeds), I seek its increment from Allah for you and whatever is evil, I seek forgiveness from Allah for you.”

A man from the hypocrites asked, “How is this possible, O Messenger of Allah, while you will become dust (in your grave)?”

The Messenger of Allah (peace be on him and his progeny) told him,

“Nay! Surely Allah has prohibited our flesh on the earth due to which it will not eat anything from it.”

References:

1. Basaaer al-Darajaat, p. 443, H. 3, Chapter 13
2. Man Laa Yahzorohu al-Faqeeh, vol. 1, p. 191, H. 582
3. Behaar al-Anwaar, vol. 22, p. 550, H. 2, Chapter 3 and vol. 27, p. 299, Chapter 6, H. 2

Notes:

- 1) In the narration, the skeptic hypocrite is not named either by the narrators or the authors of the books.
- 2) The hypocrite doubted the life after death of the Messenger of Allah (peace be on him and his progeny). By the question, we can easily deduce that today's Wahhabis are from the same category of hypocrites who doubted the Messenger of Allah (peace be on him and his progeny) and his numerous perfections.
- 3) One of these perfections is that their bodies will be safe from decay even after their death.
- 4) It is not surprising because in our narrations it is available that anyone who takes the ritual Friday bath regularly, even his body will be safe from decay in the grave.

26. Every Hajj season, the two usurpers are brought from their graves and are stoned by an infallible Imam (peace be on him)

قَالَ أَحَبُّنِي أَبِي عَنْ جَدِّي أَنَّهُ كَانَ مَعَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بِمَنَى وَهُوَ يَرْمِي
الْجُمَرَاتِ وَأَنَّ أَبَا جَعْفَرٍ رَمَى الْجُمَرَاتِ قَالَ فَاسْتَنْتَبَهَا ثُمَّ بَقِيَ فِي يَدِهِ بَعْدَ
خَمْسِ حَصِيَّاتٍ فَرَمَى اثْنَتَيْنِ فِي نَاحِيَةٍ وَثَلَاثَةً فِي نَاحِيَةٍ فَقَالَ لَهُ جَدِّي
جُعِلْتُ فِدَاكَ لَقَدْ رَأَيْتُكَ صَنَعْتَ شَيْئاً مَا صَنَعَهُ أَحَدٌ قَطُّ رَأَيْتُكَ رَمَيْتَ
الْجُمَرَاتِ ثُمَّ رَمَيْتَ بِخَمْسَةٍ بَعْدَ ذَلِكَ ثَلَاثَةً فِي نَاحِيَةٍ وَاثْنَتَيْنِ فِي نَاحِيَةٍ قَالَ
نَعَمْ إِنَّهُ إِذَا كَانَ كُلُّ مَوْسِمٍ أُخْرِجَا الْفَاسِقَيْنِ الْغَاصِبَيْنِ ثُمَّ يُفَرَّقُ بَيْنَهُمَا
هَاهُنَا لَا يَرَاهُمَا إِلَّا إِمَامٌ عَدْلٍ فَرَمَيْتُ الْأَوَّلَ اثْنَتَيْنِ وَالْآخَرَ ثَلَاثَةً لِأَنَّ
الْآخَرَ أَحَبُّنِي مِنَ الْأَوَّلِ

Abu Taher al-Alawi reports, "My father informed me vide his father that the latter was with Imam Abu Jafar Muhammad Ibn Ali (peace be on them both) at Mena (in Makkah) while he (my grandfather) was throwing pebbles (at the devils) and Imam Abu Jafar (peace be on him) too was throwing pebbles (*ramy al-jamaaraat* – stoning the devils, a ritual of Hajj). He (peace be on him) completed the ritual while still five pebbles remained in his hand. He (peace be on him) through two pebbles in one direction and the other three in another direction. My grandfather asked him, 'May I be held your ransom! I saw doing something which I have never ever seen anybody else do before! First, you did the ritual of stoning the devils. Thereafter, you threw the remaining pebbles, two in one direction and the other three in another direction'. He (peace be on him) replied, 'Yes. Every year in the season (of Hajj), the TWO transgressors and usurpers are taken out from their graves and both are separated here. None can see

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them except a just Imam (i.e. appointed by Allah). So I threw the two stones at the first one and the remaining three at the second one because the latter is more wretched than the former’."

References:

1. Basaaer al-Darajaat, p. 286, H. 8, Chapter 7
2. Al-Kharaaej, vol. 2, p. 815
3. Behaar al-Anwaar, vol. 27, p. 305, H. 10, Chapter 7

27. Ali (peace be on him) is the Door of Wisdom

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِ الْبَابَ.

The Messenger of Allah (peace be on him and his progeny) declared,

"I am the house of wisdom and Ali is its door. So, whoever intends (to acquire) wisdom, he must come through the door."

References:

1. Banaa al-Maqaalah al-Fatemiyyah by Ahmed Ibn Moosa Ibn Tawoos (r.a.), p. 186 narrating from Kitaab al-Maghaazeli
2. Kashf al-Ghumamah, vol. 1, p. 113 narrating from al-Baghawi in al-Sehaah with minor variation

Notes:

- 1) This narration with similar concept has been recorded in several books of the opponents.
- 2) The term *al-Hikmah* is a proper noun and according to Arabic grammar, it includes all forms of wisdom.
- 3) The only source of all knowledge and wisdom is only Ameer al-Momineen (peace be on him) and his pure progeny (peace be on them). Trying to acquire knowledge through any other source is tantamount to stealing, which in turn will lead to nothing but deviation.

28. Ali (peace be on him) – The Gate of the City of Knowledge

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيُّ بْنُ أَبِي تَالِبٍ بَابُهَا فَمَنْ أَرَادَ الْمَدِينَةَ
فَلْيَأْتِ الْبَابَ

The Messenger of Allah (peace be on him and his progeny) declared,

“I am the city of knowledge and Ali is its door. So, whoever intends to (enter) the city, then he must come through the door.”

References:

1. Al-Fusool al-Mukhtarah, pp. 220 and 224
2. Kashf al-Ghummah, vol. 1, p. 113 quoting Hilyah al-Awliyyah of Hafiz Abu Noaim al-Isfahani and al-Tirmidhi in his Sunan

29. Only A Pure Thing will Emerge from a Pure thing

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ مَثَلِي مَثَلُ شَجَرَةٍ أَنَا أَصْلُهَا وَعَلِيٌّ فَرْعُهَا
وَالْحُسَيْنُ وَالْحُسَيْنُ ثَمَرَتُهَا وَالشَّيْعَةُ وَرَقُهَا فَأَبَى أَنْ يَخْرُجَ مِنَ الطَّيِّبِ إِلَّا
الطَّيِّبُ

The Messenger of Allah (peace be on him and his progeny) said,

“My likeness is like that of a tree; I am its root, Ali is its branch, Hasan and Husain are its fruits and the Shiites are its leaves. Thus, it is not possible that anything will come out from a pure thing except a pure thing.”

References:

1. Meezaan al-Etedaal, al-Zahabi
2. Lesaan al-Meezan, Ibn Hajar al-Makki

30. Liar is he who thinks he can enter Paradise other than its door

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَا مَدِينَةُ الْجَنَّةِ وَأَنْتَ بَابُهَا يَا عَلِيُّ كَذَبَ
مَنْ زَعَمَ أَنَّهُ يَدْخُلُهَا مِنْ غَيْرِ بَابِهَا

The Messenger of Allah (peace be on him and his progeny) warned,

"I am the city of Paradise and you are its gate, O Ali! He has lied who thinks that he will enter it (Paradise) other than its door."

References:

1. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 309, 11th Majlis
2. Bashaarah al-Mustafa (peace be on him and his progeny) le Shiah al-Murtaza (peace be on him), p. 208
3. Behaar al-Anwaar, vol. 40, p. 200, H. 1

Note:

In some narrations, the word wisdom is used instead of Paradise.

31. Ahle Bait (peace be on them) are the cause of safety and survival for the inhabitants of the earth

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ النَّجُومُ أَمَانٌ لِأَهْلِ السَّمَاءِ وَأَهْلُ بَيْتِي
أَمَانٌ لِأُمَّتِي فَإِذَا ذَهَبَ النَّجُومُ ذَهَبَ أَهْلُ السَّمَاءِ وَإِذَا ذَهَبَ أَهْلُ بَيْتِي
ذَهَبَ أَهْلُ الْأَرْضِ

The Messenger of Allah (peace be on him and his progeny) said:

“Stars are safety for the inhabitants of the sky and my Ahle Bait (peace be on them) are safety for my nation. When the stars perish, the inhabitants of the sky will perish and if my Ahle Bait (peace be on them) perish, the people of the earth will perish.”

Reference:

Musnad of Ahmed Ibn Hanbal

Notes:

- 1) In some narrations, it is mentioned, “...my Ahle Bait (peace be on them) are safety for the people of the earth...”
- 2) This narration proves that Ahle Bait (peace be on them) are the cause of the existence of all creatures

32. People cannot survive the Hereafter without passing the test of the love of the Ahle Bait (peace be on them)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ كُلُّهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لَا تَزُولُ قَدَمُ عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعَةٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ حُبِّنَا أَهْلَ الْبَيْتِ

Abu Saeed al-Khudri reports that the Holy Prophet (peace be on him and his progeny) said,

“No person will be able to move a step on the Day of Judgment till he is asked about four things: About his life in what he spent; about his youth in what he passed it; about his wealth how he earned it and how he spent it; and about the love of us, Ahle Bait (peace be on them).”

Reference:

Tafseer al-Tha’labi

Notes:

- 1) All the four questions are important but the last one is the most important because on it depends one’s salvation in the hereafter.
- 2) Regarding wealth, there are four possibilities:
 - a) Earns from haram and spends in haram
 - b) Earns from haram but spends in halal
 - c) Earns from halal but spends in haram
 - d) Earns from halal and spends in halal

Needless to state, the first three will be destroyed. Only the last one will be saved.

- 3) Perhaps someone may ask, that if the love of Ahle Bait (peace be on them) is the most important, then why is it mentioned last? It should have been mentioned first. The answer is pretty simple. It being last shows its importance. Moreover, supported by thousands of other Quranic verses and narrations, we can easily conclude that it is the most important of all actions and beliefs.

33. Acceptance of all good actions depends on the Belief in the Mastership of Ali Ibn Abi Talib (peace be on them both)

قَالَ ابْنُ عَبَّاسٍ قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ عَلَيْكَ بِمَوَدَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَقْبَلُ اللَّهُ مِنْ عَبْدٍ حَسَنَةً حَتَّى يَسْأَلَهُ عَنْ حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَهُوَ تَعَالَى أَعْلَمُ فَإِنْ جَاءَهُ بِوَلَايَتِهِ قَبِلَ عَمَلَهُ عَلَى مَا كَانَ مِنْهُ وَإِنْ لَمْ يَأْتِ بِوَلَايَتِهِ لَمْ يَسْأَلْهُ عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ إِلَى النَّارِ

Ibn Abbas reports that I said, "O Messenger of Allah! Advise me." He (peace be on him and his progeny) replied,

"The love of Ali Ibn Abi Talib (peace be on them both) is obligatory upon you. I swear by the One Who sent me with truth as a Prophet, Allah will not accept any good deed from a servant till He questions him about the love of Ali Ibn Abi Talib (peace be on them both) while He – the Highest – knows the best. If he brings his mastership, his actions will be accepted per se but if he does not bring his mastership, he will not be asked anything, thereafter he will be ordered towards the Hell-fire."

References:

1. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 104, H. 161, 4th Majlis
2. Bashaarah al-Mustafa (peace be on him and his progeny) Le Shiah al-Murtaza (peace be on him), p. 41
3. Behaar al-Anwaar, vol. 16, p. 317, H. 7 and vol. 27, p. 219, H. 4

34. Allah will forgive all the sins of those who seek His Pardon for the right of Muhammad and his Household (peace be on them all)

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَسَكَنَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ مَكَثَ عَبْدٌ فِي النَّارِ سَبْعُونَ خَرِيفاً وَالْخَرِيفُ سَبْعُونَ سَنَةً ثُمَّ إِنَّهُ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ وَيُنَادِيهِ فَيَقُولُ يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ لَمَّا رَجَمْتَنِي فَيُوجِبُ اللَّهُ جَلَّ جَلَالُهُ إِلَى جَبْرَائِيلَ عَلَيْهِ السَّلَامُ اهْبِطْ إِلَى عَبْدِي فَأَخْرِجْهُ فَيَقُولُ جَبْرَائِيلُ وَكَيْفَ لِي بِالْهَبُوطِ فِي النَّارِ فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى إِنِّي قَدْ أَمَرْتُهَا أَنْ تَكُونَ عَلَيْكَ بَرْداً وَسَلَاماً قَالَ فَيَقُولُ يَا رَبِّ فَمَا عَلَيَّ بِمَوْضِعِهِ فَيَقُولُ إِنَّهُ مِنْ جُبٍّ مِنْ سَجِّينَ فَيَهْبِطُ جَبْرَائِيلُ إِلَى النَّارِ فَيَجِدُهُ مَعْقُولاً عَلَى وَجْهِهِ فَيُخْرِجْهُ فَيَقِفُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ فَيَقُولُ اللَّهُ تَعَالَى يَا عَبْدِي كَمْ لَبِثْتَ فِي النَّارِ تُنَادِيهِ فَيَقُولُ يَا رَبِّ مَا أُحْصِيهِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ أَمَّا وَعِزَّتِي وَجَلَالِي لَوْلَا مَنْ سَأَلْتَنِي بِحَقِّهِمْ عِنْدِي لَأَطَلْتُ هَؤُلَاءَ فِي النَّارِ وَلَكِنَّهُ حَثَّمٌ عَلَى نَفْسِي أَنْ لَا يَسْأَلَنِي عَبْدٌ بِحَقِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ إِلَّا غَفَرْتُ لَهُ مَا كَانَ بَيْنِي وَبَيْنَهُ وَقَدْ غَفَرْتُ لَكَ الْيَوْمَ ثُمَّ يُؤْمَرُ بِهِ إِلَى الْجَنَّةِ

Jabir reports from Imam Abu Ja'far (al-Baqer) (peace be on him) from his father vide his ancestors (peace be on him) that the Messenger of Allah (peace be on him and his progeny) said, "On the Day of Judgment, when the people of Paradise will settle in Paradise and the people of hell in hell, a man will stay in hell for seventy seasons while each season is seventy years. Thereafter,

he will ask Allah – Mighty and Majestic be He – and call out to Him, saying, ‘O Lord! I ask You for the right of Muhammad and His Household that You have mercy on me’. Allah – Mighty be His Majesty – will reveal to Jibraeel (peace be on him), ‘Go to My servant and bring him out (from hell)’. Jibraeel (peace be on him) will ask, ‘How can I go down in the hell-fire?’ Allah – Blessed and High be He – will reply, ‘Indeed, I have ordered it (hell-fire) to be safe and cold for you’. Again, Jibraeel (peace be on him) will reason, ‘O Lord! But I don’t know his place (i.e. where is he in hell).’ Allah will inform, ‘He is in a well of Sijjeen’. Thus, Jibraeel (peace be on him) will descend in the hell-fire and will find him tied on his face and will bring him out. He will stand in front of Allah – Mighty and Majestic be He. Allah – the High – will ask him, ‘O My servant! How long were you in fire crying out to me?’ He will respond, ‘O Lord! I cannot enumerate it.’ Allah – Mighty and Majestic be He – will tell him, ‘I swear by My Might and My Majesty! Had it not been for those with whose right you asked Me, I would have prolonged your disgrace in the Hell-fire. But I have made it obligatory on Myself that none will ask Me for the right of Muhammad and his Household but that I will forgive him for all the sins that he has committed against Me. And indeed, today I have forgiven you’. Thereafter, he will be ordered to go to Paradise’.”

References:

1. Al-Amaali of al-Shaikh al-Mufeed (r.a.), p. 218, H. 6, 25th Majlis
2. Behaar al-Anwaar, vol. 27, p. 312, H. 5

Notes:

- 1) From the mercy of Allah the High is that those who will go to Paradise will never come out of it but those who go to Hell have the option to come out of it, albeit with some terms and conditions

- 2) The fire becoming cold and safe for Jibraeel (peace be on him) like it became for Prophet Ibrahim (peace be on him) proves that effect of anything does not belong to it essentially except with the permission of Allah the Almighty
- 3) The essence of the narration is that if a person asks Allah the High for anything whether in this world or the Hereafter, his plea will be accepted immediately.
- 4) “...for all the sins that he has committed ***against Me.***” This phrase shows that only those sins that he has committed against Allah will be forgiven and not those in which he has trampled upon the rights of the people.
- 5) Another important point in the narration is the selection of Hazrat Jibraeel (peace be on him) by Allah the High to perform this task of removing this sinner from the hell-fire. It should be noted that Hazrat Jibraeel (peace be on him) is from the most proximate angels of Allah. So the question arises as to why Allah has selected him for this task of bringing out a sinner from the hell-fire? Any other angel could have carried out this lowly task? The answer is simple: Since the sinner has invoked the Holy Prophet and His household (peace be on them all), this invocation carries tremendous significance in the eyes of the Creator. Hence, now this sinner and this task is no longer lowly. Rather, it has become extremely important in the eyes of Allah the Almighty.

35. The Holy Prophet (peace be on him and his progeny), Ameer al-Momineen Ali Ibn Abi Talib (peace be on them both) and all the believers are all troubled by the people

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا زِلْتُ أَنَا وَمَنْ كَانَ قَبْلِي مِنَ النَّبِيِّينَ وَالْمُؤْمِنِينَ مُبْتَلَيْنَ بِمَنْ يُؤْذِينَا وَلَوْ كَانَ الْمُؤْمِنُ عَلَى رَأْسِ جَبَلٍ لَقَيَّضَ اللَّهُ عَزَّ وَجَلَّ لَهُ مَنْ يُؤْذِيهِ لِيَأْجُرَهُ عَلَى ذَلِكَ وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا زِلْتُ مَظْلُومًا مُنْذُ وَلَدْتَنِي أُمِّي

Imam Ali Ibn al-Husain (peace be on them both) reports from his father (peace be on him) that the Messenger of Allah (peace be on him and his progeny) informed, “*I and all the Prophets before me and the believers were tested by those who troubled us. If a believer is on the peak of a mountain, Allah – Mighty and Majestic be He – will send someone for him who will trouble him so that he (i.e. the believer) gets the reward for it. Ameer al-Momineen (peace be on him) said, ‘I am oppressed from the day my mother gave birth to me’.*”

References:

1. Elal al-Sharaae', vol. 1, p. 44, H. 3
2. Behaar al-Anwaar, vol. 27, p. 208, H. 4
3. Wasaael al-Shiah, vol. 12, p 123, H. 15833

Notes:

- 1) The tradition clearly shows that there is a direct relation

between a person's connection with Allah the High and being troubled by the people.

- 2) The higher the position, the greater the trouble a person faces.
- 3) Difficulties and problems must not deter a person from performing his religious duty of propagation of welaayah of Ahle Bait (peace be on them).
- 4) Comfort does not belong to the elements of this world. Hence, whoever is looking for total comfort in this world is unwise because he is searching for a thing in a place which does not belong there. It's like going to a bank to buy groceries.
- 5) Comfort belongs to paradise only. Hence, a wise man will perform only those actions which will ensure his place in paradise.

36. Whoever doubts the disbelief of the enemies of the Ahle Bait (peace be on them) and their oppressors is himself a disbeliever

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ مَنْ شَكَّ فِي كُفْرِ أَعْدَائِنَا وَ الظَّالِمِينَ لَنَا فَهُوَ
كَافِرٌ

Imam al-Sadeq (peace be on him) informed,

"Whoever doubts the disbelief of our enemies and our oppressors, then he himself is a disbeliever."

References:

1. Al-Eteqaadaat, p. 104
2. Behaar al-Anwaar, vol. 27, p. 62, H. 21
3. Wasaael al-Shiah, vol. 28, p. 345, H. 34923

Notes:

- 1) The above narration clearly states that whoever bears enmity and malice against the Ahle Bait (peace be on them) is a disbeliever, in every sense of the word.
- 2) Now, what can be said about those who laid the foundation for this enmity by usurping their divine right and mobilizing the people against them?
- 3) Diplomacy and political uprightness is not permissible except in the extreme case of danger to one's religion or protection of one's life and limb. (For details on this subject, refer to the book Resaalah al-Taqiyyah by the great scholar and unparalleled Marja, Shaikh Murtaza Ansari (r.a.)).

*Since these are the days of the martyrdom of the Lady of the Universe, Hazrat Zahra (peace be on her), let us include a tradition about her as well over here.

37. Umar was the cause of the Martyrdom of Hazrat Zahra (peace be on her)

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِمَا السَّلَامُ)، قَالَ: ... وَكَانَ سَبَبُ وَفَاتِهَا أَنْ قُنْفُذًا مَوْلَى عُمَرَ لَكَزَهَا بِنَعْلِ السَّيْفِ بِأَمْرِهِ فَأَسْقَطَتْ مُحْسِنًا وَمَرَضَتْ مِنْ ذَلِكَ مَرَضًا شَدِيدًا

Imam Sadeq (peace be on him) says,

"...The cause of her death was that Qunfudh (may Allah curse him), the slave of Umar, struck her with the base of the sword on the order of Umar due to which she miscarried Mohsin and became severely ill."

References:

1. Dalaael al-Imaamah, p. 45
2. Behaar al-Anwaar, vol. 43, p. 170, H. 11

Notes:

- 1) The details of the martyrdom of the Holy Prophet's (peace be on him and his progeny), Hazrat Fatemah Zahra (peace be on her) are well-recorded in the annals of history.
- 2) The crimes were so manifest that nobody can justify them on any grounds, whatsoever.
- 3) Unfortunately, nowadays, some of us too are afraid to name the killers of Hazrat Zahra (peace be on her) on the pretext of unity among Muslims. To such simpletons we would like to state that those who could not be loyal and faithful to the Holy Prophet (peace be on him and his progeny) and the infallible Ahle Bait (peace be on them), how do you expect loyalty and fidelity from such folks?

38. Ameer al-Momineen Ali Ibn Abi Talib (peace be on him) is the Chief of all good- doers and the Killer of all transgressors

يَقُولُ أَهْلُ بَيْتِي أَمَّتُكُمْ بَعْدِي وَيَوْمِي إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَيَقُولُ هَذَا
أَمِيرُ الْبِرَّةِ وَقَاتِلِ الْكُفْرَةَ فَتُحْذَلُ مَنْ خَذَلَهُ مِنْصُورٌ مَنْ نَصَرَهُ

After the battle of Hudaibiyyah, the Messenger of Allah (peace be on him and his progeny) said, “My Ahle Bait are your Imams after me.” Then, he (peace be on him and his progeny) pointed towards Ali (peace be on him) and declared, “He (Ali) is the chief of all good-doers and the killer of all transgressors. Whoever abandons will be abandoned (by Allah) and whoever helps him will be helped (by Allah).”

References:

1. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 483, Majlis 17th
2. Al-Taraaef, vol. 1, p. 103, H. 151
3. Al-Seraat al-Mustaqeem, vol. 2, p. 56
4. Behaar al-Anwaar, vol. 37, p. 334

Notes:

- 1) This narration has been extensively narrated by the Shias as well as their opponents. In fact, Khateeb al-Baghdadi has recorded it in three places in his famous book Tarikh-o-Baghdad.
- 2) ‘Bararah’ is the plural of ‘Baarr’ which means good-doer while ‘Fajarah’ is the plural of ‘Faajir’ which implies transgressor or the one who has deviated from the right path.

- 3) The term 'Killer of transgressors' implies that whoever was killed by Ali (peace be on him) was a transgressor.
- 4) In this narration, Allah is taking the guarantee for helping the one who helps Ali (peace be on him). It must be noted that while our help for Ali (peace be on him) will be limited and finite, but Allah's help is infinite and limitless, in this world, Barzakh as well as the hereafter.
- 5) It should also be noted that the Holy Prophet (peace be on him and his progeny) from the beginning of his Prophethood introduced Ali (peace be on him) and his mastership to the people. As his death approached nearer, his intensity for this introduction increased manifold. The Treaty of Hudaibiyah was an event which took in the later part of his life.
- 6) It was here that the Holy Prophet (peace be on him and his progeny) that he ordered the Muslims to greet Ali (peace be on him) as the Chief of the Believers.

39. The Messenger of Allah's (peace be on him and his progeny) prolonged secret conversation with Ameer al-Momineen Ali Ibn Abi Talib (peace be on them both) was disliked by some companions

عَنْ جَابِرٍ قَالَ تَأَجَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِمَا
السَّلَامُ يَوْمَ طَائِفٍ فَأَطَالَ مُنَاجَاتَهُ فَرَأَى الْكَرَاهَةَ فِي وُجُوهِ رَجَالٍ فَقَالُوا
قَدْ أَطَالَ مُنَاجَاتَهُ مُنْذُ الْيَوْمِ فَقَالَ مَا ائْتَجَيْتُهُ وَلَكِنَّ اللَّهَ ائْتَجَاهُ

Jaabir Ibn Abdillah al-Ansari (r.a.) reports: On the day of Taaef, the Messenger of Allah (peace be on him and his progeny) was having some secret conversation with Ali Ibn Abi Talib (peace be on them both). His conversation became prolonged due to which displeasure was manifest on the faces of some men. They remarked, 'His conversation has prolonged today'. To which the Holy Prophet (peace be on him and his progeny) replied, 'It was not me who was having a secret chat with him; rather, it was Allah who was having a secret conversation with him'."

References:

1. Al-Amaali of al-Shaikh al-Toosi (r.a.), p. 260, 10th Majlis
2. Behaar al-Anwaar, vol. 39, p. 151, H. 1

Notes:

- 1) The above narration proves that there were some confidential talks between Allah the High, the Messenger of Allah (peace be on him and his progeny) and Ameer al-Momineen Ali (peace be on him) and none of the ordinary Muslims were privy to these discussions.

- 2) Such confidential talks were a cause of heartburn to some; obviously, these were hypocrites who looked at the proximity of Ali (peace be on him) with the Holy Prophet (peace be on him and his progeny) with disdain.
- 3) In this case, they could not hide their displeasure and even uttered their dislike with their unclean tongues. To which, the Holy Prophet (peace be on him and his progeny) replied that it was not me but Allah Who was talking with him.

40. The Incident of Delivering the Initial Verses of Surah Taubah

لَمَّا نَزَلَ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى تَسْلِيمِ آيَاتِ أَنْفَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَا بَكْرٍ إِلَى مَكَّةَ لِأَدَائِهَا فَنَزَلَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ إِنَّهُ لَا يُؤَدِّيَهَا إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَمِيرِ الْمُؤْمِنِينَ ارْكَبْ نَاقَتِي الْعَضْبَاءَ وَالْحَقُّ أَبَا بَكْرٍ وَخُذْ بَرَاءَةَ مِنْ يَدِي قَالَ وَلَمَّا رَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَزِعَ وَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ أَهْلَيْتَنِي لِأَمْرِ طَالَتْ الْأَعْنَاقُ فِيهِ فَلَمَّا تَوَجَّهْتُ لَهُ رَدَدْتَنِي عَنْهُ فَقَالَ الْأَمِينُ هَبْطِي إِلَى عَنِ اللَّهِ عَزَّ وَجَلَّ أَنَّهُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ وَعَلَيَّ مِثِّي وَلَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ

When the first nine verses of the blessed Chapter of Bara'ah (Taubah) were revealed, the Holy Prophet (peace be on him and his progeny) handed them to Abu Bakr to convey these verses to the polytheists of Makkah. The archangel Jibraeel (peace be on him) descended and revealed, 'None will convey these verses except you or a man from you'. The Holy Prophet (peace be on him and his progeny) ordered Ameer al-Momineen (peace be on him), 'Ride my camel al-Adhbaa, catch up with Abu Bakr and take back the Surah Bara'ah from his hand'. When Abu Bakr returned to the Prophet (peace be on him and his progeny), he complained, 'O Messenger of Allah! You considered me eligible for a task which others longed for. When I left, you asked me to return. He (peace be on him and his progeny) replied, 'The Trustworthy (Jibraeel) descended upon me from Allah – Mighty and Majestic be He – that none shall convey these verses except you or a man from you. And Ali is from me. None shall convey on my behalf except Ali.'

References:

1. Several scholars of Ahle Tasannun like al-Tabari in his Tarikh and Tafseer, al-Balaadheri, al-Tirmidhi in his Sunan, al-Waaqedi, al-Sha'bi, al-Suddi, al-Tha'labi, al-Waahedi, al-Quradhi, al-Qushairi, al-Sam'aani, Ahmad Ibn Hanbal in his Musnad, Ibn Battah, etc. have recorded this narration.
2. Kashf al-Yaqeen, p. 172
3. Al-Irshad, vol. 1, p. 65
4. Manaaqeb-o-Aale Abi Talib (peace be on them), vol. 2, p. 126

Notes:

- 1) The words of the narration are self-explanatory i.e. Ali is from the Holy Prophet (peace be on them both and their progeny) and vice-versa.
- 2) The moot question here is: Allah, Jibraeel, Holy Prophet and Ali were all knowing the Unseen. Then why did the Holy Prophet (peace be on him and his progeny) give the verses to Abu Bakr in the very first place? The answer is clear: Had the Holy Prophet (peace be on him and his progeny) straight away given the verses to Ali (peace be on him), it would have simply passed off as one of his several excellences. But using this method, not only the excellence of Ali (peace be on him) was manifested for one and all, even Abu Bakr was shown his place so that tomorrow he cannot make any tall and false claims for his superiority. When he is not even eligible to convey a few verses to the polytheists, how can he claim to be the caliph of the Holy Prophet (peace be on him and his progeny)?

The importance of this incident can be gauged by the people recording it. Even after this if someone accepts him to be the successor of the Holy Prophet (peace be on him and his progeny), then we can't do anything but pity the intellect of such a person.

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Al-Taraaef of al-Sayed Razi al-Deen Ali Ibn Moosa Ibn Ja'far Ibn Taawoos (r.a.) (exp. 664 A.H.)

Al-Umdah of Yahya Ibn al-Hasan al-Hilli famous as Ibn Bitreeq (exp. 600 A.H.)

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