

'Love – the Holy & the Unholy'

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Abbreviations:

saww: - Sal lal la ho **Allay** hay **Wa** Aal lay he **Wasallam**

azwj: - **Az Za Wa** Jalla

asws: - **Allay** hay **Salawat** **Wass** **Salam**

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - **Razi Allah**^{azwj}

La: - **Laan Allah**^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Love – the Holy & the Unholy’

Summary:

‘Love’ is the most used and abused expression that we frequently come across, it is highly pious when desiring holiness but it is spoilt when tinted with lust or upon indulging into the mortal and superficial species.

The love remains pure and virtuous until we divert our attention away from the One^{azwj} who is Worthy of being loved (Allah^{azwj}) and those who serve His^{azwj} Cause (Masomeen^{asws}), so when a heart is void of the remembrance (Zikr), Allah^{azwj} Penalises it, as in the below Hadith:

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن محمد بن علي الكوفي عن محمد بن سنان عن المفضل بن عمر قال: سألت أبا عبد الله جعفر بن محمد الصادق " ع " عن العشق فقال قلوب خلت من ذكر الله فذاقها الله حب غيره.

‘Abu Abdullah Ja’far^{asws} Bin Muhammad^{asws} was asked about ‘العشق’ the love (craze for a female/male, wealth, sport/social, hero, heroine..), so the Imam^{asws} said: ‘When the hearts get empty from the Remembrance of Allah^{azwj}, so Allah^{azwj} Makes (Punishes) them to taste the love of other than Him^{azwj}’.¹

قَالَ رَسُولُ اللَّهِ ص مَنْ أَحْبَبَنَا كَانَ مَعَنَا يَوْمَ الْقِيَامَةِ وَ لَوْ أَنَّ رَجُلًا أَحَبَّ حَجْرًا لَحَشَرَهُ اللَّهُ مَعَهُ.

Rasool Allah^{saww} said: "Whoever loves us^{asws} will be gathered together with us^{asws} on the Day of Judgement, and whoever loves (something) for example a stone, (he) will be gathered together with that stone in the Hereafter.²

Also Rasool Allah^{saww} have said:

ثم قال: وال ولى هذا ولو انه قاتل أبىك وولدك وعاد عدو هذا ولو انه أبوك وولدك.

Then he^{saww} (Rasool Allah^{saww}) said: ‘Befriend the friend of his^{asws} (Ali^{asws}) even though he may have killed your father and your son, and be inimical to an enemy of his^{asws} (Ali^{asws})’

¹ Al Illal Al Sharaie – V 1 Ch 118 H 1

² 84 مشكاة الأنوار في غرر الأخبار، النص، ص: 84

even though he may be your father and your son’ (an extract, complete Hadith is given later).³

Finally, there are close ones, i.e., mother, father, brothers and sisters, children, wife/husbands, so they have ‘بِرٌّ’ rights upon us and we are told to be righteous towards them, for example:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لِوَفَّيْهَا وَبِرُّ الْوَالِدَيْنِ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘I said, ‘Which deed is the most superior?’ He^{asws} said: ‘The *Salāt* on its timing, and ‘بِرٌّ’ righteousness with the parents, and the *Jihād* in the Way of Allah^{azwj} Mighty and Majestic’.⁴

See additional Ahadith in Appendix I:

After adequately meeting with our obligations and honouring others’ rights - as per our specific circumstances, we need to avoid indulgence in fruitless matters (i.e., gaming/daydreaming, unworthy/trivial activities) which distract us from the remembrance (of Allah^{azwj} and His^{azwj} Appointed Walis)⁵. Hence, we embrace the pious love for the success in our lives and in the Hereafter while keeping away from the lust of worthless and mortal species.

Amir-ul-Momineen^{asws} (Ali^{asws} Ibn Abi Talib^{asws}) beautifully and metaphorically puts it:

‘Hours of leisure pass away like summer-clouds (without producing rain), therefore, do not waste opportunity of doing good.’⁶

³ Al Illal Al Sharaie – V 1 Ch 119 H 1

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 4

⁵ Prophets^{as} and Imams^{asws}

⁶ Nahjul Balagha, sayings of Amir-ul-Momineen^{asws}, no. 20

Introduction:

The love is for Allah^{azwj} and is on His^{azwj} behalf – the Friends of Allah^{azwj}, since Allah^{azwj} has given us one heart so love of other than Allah^{azwj} (enemies of Allah^{azwj}) cannot coexist with the love of Allah^{azwj} and with those who are Loved by Him^{azwj}.

Another topic of ‘Shirk and Wasila’ (associating others with Allah^{azwj}) is out of scope of this article and Ahadith related to it may be found elsewhere (<http://hubeali.com/articles/Shirk-and-Wasila-20101.pdf>).

The Verse of ‘Muwadadh’ (Love):

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۗ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ {23}

That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. Say: ‘I do not ask of you any reward for it but love for my ‘ (relative- People^{asws} of the Household)⁷. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]

وقال الله تبارك وتعالى (قل لا اسئلكم عليه اجرا إلا المودة في القربى) فاعلموا ان من يبخل فإنما يبخل على نفسه ان الله هو الغني وأنتم الفقراء إليه لا إله إلا هو فاعملوا من بعد ما شئتم فيسرى الله عملكم ورسوله والمؤمنون ثم تردون إلى عالم الغيب والشهادة فينبئكم بما كنتم تعملون والعاقبة للمتقين والحمد لله رب العالمين.

And Allah^{azwj} Blessed and High Said: **Say: I do not ask of you any reward for it but love for People^{asws} of the Household [42:23]**. Therefore, know that the one who is niggardly, so he has been niggardly against himself, and that Allah^{azwj} is the Self-sufficient, and you all are poor to Him^{azwj}, there being no Allah except for Him^{azwj}. So do whatever you like afterwards, **so Allah will See your work and (so will) His Rasool and the Believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what (you) were doing [9:105]** and the end result is for the pious. And the Praise of for Allah^{azwj} the Lord^{azwj} of the Worlds’⁸.

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَىٰ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ خَالِقٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لِأَبِي جَعْفَرٍ الْأَحْوَلِ وَ أَنَا أَسْمَعُ أَتَيْتِ الْبَصْرَةَ فَقَالَ نَعَمْ قَالَ كَيْفَ رَأَيْتِ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَ دُخُولَهُمْ فِيهِ قَالَ وَ اللَّهُ إِنَّهُمْ لَقَلِيلٌ وَ لَقَدْ فَعَلُوا وَ إِنَّ ذَلِكَ لَقَلِيلٌ فَقَالَ عَلِيٌّ بِالْأَحْدَاثِ فَإِنَّهُمْ أَسْرَعُوا إِلَى كُلِّ خَيْرٍ ثُمَّ قَالَ مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ آيَةِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ فَلْتُ جَعَلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِأَقْرَبِ رَسُولِ اللَّهِ (صلى الله

⁷ See Hadith below

⁸ Al Illal Al Sharaie – V 1 Ch 182 H 6

عليه وآله) فَقَالَ كَذَبُوا إِنَّمَا نَزَلَتْ فِيْنَا خَاصَّةً فِي أَهْلِ الْبَيْتِ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ أَصْحَابِ الْكِسَاءِ (عليهم السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Ismail Bin Abd Al-Khaliq who said:

‘I heard Abu Abdullah^{asws} saying to Abu Ja’far Al-Awwal, and I was listening: ‘Did you go to Al-Basra?’ He said, ‘Yes’. He^{asws} said: ‘How did you see the hastening of the people to this matter and their entering in it to be?’ He said, ‘By Allah^{azwj}, they are few, and they have done it but that is little’. He^{asws} said: ‘It is on you to (approach) the juveniles for they are quick to every good’.

Then he^{asws} said: ‘What are the people of Al-Basra saying regarding this Verse: **[42:23] Say: I do not ask of you any reward for it but love for People^{asws} of the Household**’. I said, ‘May I be sacrificed for you^{asws}, they are saying that it is for the near relatives of the Rasool^{sawww} of Allah^{azwj}. He^{asws} said: ‘They lie. But rather it Descended with regards to us^{asws} especially, regarding the People^{asws} of the Household, regarding Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} the ones of the Cloak (As’haab Al-Kisaa)’.⁹

Love is - the unconditional submission:

مِنْ كِتَابِ الْمُحَاسِنِ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ لَهُ قَالَ لِيَزِيدَ وَيُحْكَمْ هَلِ الدِّينُ إِلَّا الْحُبُّ أ لَا تَرَى قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ أ وَ لَا تَرَى قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِمُحَمَّدٍ حَبَبَ إِلَيْكُمْ الْإِيمَانَ وَ زَيْنَتَهُ فِي قُلُوبِكُمْ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ - فَالدِّينُ هُوَ الْحُبُّ وَ الْحُبُّ هُوَ الدِّينُ.

In Al-Mahasin it is narrated that Imam Baqir^{asws} told Zeyad: "Woe to you. Is religion anything but love?"

Have you not seen the words of Allah^{azwj}: " **Say (O Rasool): ‘If you (people) love Allah, then follow me. Allah will Love you and Forgive you (for) your sins; and Allah is Forgiving, Merciful’ [3:31]**". Have you not heard what Allah^{azwj} Told Muhammad^{sawww}: " **But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness.**" [49:7] And Allah^{azwj} Said: " **Show their affection to such as came to them for refuge.**" [59:9]; Therefore religion is the same as love, and love is the same as religion."¹⁰

وَ مِنْ كِتَابِ قَالَ أَبُو عَبْدِ اللَّهِ ع أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ مَا لِي أَرَاكَ سَاكِنًا قَالَ حَشِيئَتِكَ أَسْكَنْتَنِي قَالَ يَا دَاوُدُ مَا لِي أَرَاكَ نَصَبًا قَالَ حُبُّكَ نَصَبِي قَالَ يَا دَاوُدُ مَا لِي أَرَاكَ فَقِيرًا قَالَ الْفَيْئَامُ بِحَقِّكَ أَفْقَرَنِي قَالَ يَا دَاوُدُ مَا لِي أَرَاكَ مُتَدَلِّلًا قَالَ عِظْمُ جَلَالِكَ

⁹ Al-Kafi, Vol. 8, H. 14514

¹⁰ H, 603, مشكاة الأنوار في غرر الأخبار، النص، ص: 120

الَّذِي لَا يُوصَفُ ذَلَّلْنِي قَالَ يَا دَاوُدُ أَبَشِرْ بِالْفَضْلِ مَنِّي فِيمَا تُحِبُّ يَوْمَ تَلْقَانِي خَالِطِ النَّاسَ بِأَخْلَاقِهِمْ وَ زَايِلُهُمْ بِدِينِكَ تَنَلْ مَنِّي مَا تُرِيدُ يَوْمَ الْقِيَامَةِ.

Imam Sadiq^{asws} said: "Allah^{azwj} revealed to (Prophet) David^{as}. Why are you so quiet?" David^{as} said: "Your^{azwj} Awe has silenced me." Allah^{azwj} Asked: "Why are you so slim?" He^{as} said: "Your^{azwj} Love made me slim." Allah^{azwj} Said: "Why are you so poor?" He^{as} said: "Standing up for Your^{azwj} right has made me poor." Allah^{azwj} Said: "O' David! Why have you humiliated yourself?" He^{as} said: "Your^{azwj} Indescribable Majesty and Grandeur has humiliated me."

Allah^{azwj} Said: "O' David! Now I^{azwj} Give you the glad tidings that you will receive what you love the Day you meet Me^{azwj}. Associate with the people according to their own ways, but be separate from them in your religious issues. You will attain whatever you want from Me^{azwj} on the Judgement Day."¹¹

قَالَ رَسُولُ اللَّهِ ص رَأْسُ الْعَمَلِ بَعْدَ الْإِيمَانِ بِاللَّهِ تَعَالَى التَّحَبُّبُ إِلَى النَّاسِ.

Rasool Allah^{sawww} said: "The highest level of intelligence other than ‘Eman’ (faith) in Allah^{azwj} is expressing love for the people (for Sake of Allah^{azwj})."¹²

حدثنا أبو سعيد محمد بن الفضل بن محمد بن اسحاق المذكر النيسابوري قال حدثنا احمد بن العباس بن حمزة قال: حدثنا احمد بن يحيى الصوفي الكوفي قال حدثنا يحيى بن معين قال حدثنا هشام بن يوسف عن عبد الله بن سليمان النوفلي عن محمد بن علي بن عبد الله بن عباس عن أبيه عن جده قال: قال رسول الله صلى الله عليه وآله احبوا الله لما يغدوكم به من نعمه واحبوني لحب الله واحبوا أهل بيتي لحي.

Abu Saeed Muhammad Bin Al Fazal Bin Muhammad Bin Is'haq Al Mazkar Al Naysabouri narrated to us, from Ahmad Bin Al Abbas Bin Hamza, from Ahmad Bin Yahya Al Sowfy Al Kufy, from Yahya Bin Maeen, from Hisham Bin Yusuf, from Abdullah Bin Suleyman Al Nowfaly, from Muhammad Bin Ali Bin Abdullah Bin Abbas, from his father, from his grandfather who said,

‘Rasool-Allah^{sawww} said: ‘Love Allah^{azwj} when you come to be with His^{azwj} Bounties, and love me^{sawww} for the love of Allah^{azwj}, and love the People^{asws} of my^{sawww} Household for my^{sawww} love’.¹³

حدثنا عبد الله بن محمد بن عبد الوهاب القرشي قال: حدثنا أبو نصر منصور بن عبد الله بن إبراهيم الاصبهاني قال: حدثنا علي بن عبد الله قال حدثنا عثمان بن خرداذ قال: حدثنا محمد بن عمران قال: حدثنا سعيد بن عمرو عن عبد الرحمان بن أبي ليلى عن ابيه ابي ليلى قال: قال رسول الله صلى الله عليه وآله لا يؤمن عبد حتى اكون أحب إليه من نفسه وتكون عترتي إليه أعز من عترته ويكون أهلي أحب إليه من اهله وتكون ذاتي أحب إليه من ذاته.

¹¹ H, 1339, مشكاة الأنوار في غرر الأخبار، النص، ص: 227

¹² H1477, مشكاة الأنوار في غرر الأخبار، النص، ص: 249

¹³ Al Illal Al Sharaie – V 1 Ch 117 H 1

Abdullah Bin Muhammad Bin Abdul Wahab Al Qarshy narrated to us, from Abu Nasr Mansour Bin Abdullah Bin Ibrahim Al Isbahany, from Ali Bin Abdullah, from Usman Bin Kharzaz, from Muhammad Bin Imran, from Saeed Bin Amro, from Abdul Rahman Bin Abu Layli, from his father Abu Layli who said,

'Rasool-Allah^{saww} said: 'A servant has not believed until he happens to love me^{saww} more than himself, and my^{saww} family happens to be more dear to him than his own relatives, my^{saww} self happens to be more beloved to him than his own self'.¹⁴

حدثنا أبو محمد الحسن بن محمد بن يحيى بن الحسن بن جعفر بن عبيدالله ابن الحسين بن علي بن الحسين بن علي بن أبي طالب "ع" قال: حدثني جدي يحيى ابن الحسن قال حدثني إبراهيم بن محمد بن يوسف الفريابي المقدسي قال: حدثنا علي ابن الحسن، عن إبراهيم بن رستم عن أبي حمزة السكري عن جابر بن يزيد الجعفي عن عبد الرحمان بن ساباط قال: كان النبي صلى الله عليه وآله يقول لعقيل إني لاحبك يا عقيل حبين لك وحباً أحب أبي طالب لك.

Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Bin Al Hassan Bin Ja'far Bin Ubeydullah Ibn Al Husayn Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} narrated to us saying, 'My grandfather Yahya Ibn Al Hassan narrated to me, from Ibrahim Bin Muhammad Bin Yusuf Al Faryabi Al Mqadasy, from Ali Bin Al Hassan, from Ibrahim Bin Rustam, from Abu Hamaza Al Askary, from Jabir Bin Yazeed Al Ju'fy, from Abdul Rahman Bin Sabat who said,

'The Prophet^{saww} was saying to Aqeel: 'I^{saww} love you, O Aqeel, with two loves – a love for you and a love for the love for Abu Talib^{asws} for you'.¹⁵

How to Find Love for Allah^{azwj}?

عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مُوسَى أَجِبْنِي وَ أَجِبْنِي إِلَى خَلْقِي قَالَ يَا رَبِّ إِنَّكَ لَتَعْلَمُ أَنَّهُ لَيْسَ شَيْءٌ أَحَبُّ إِلَيَّ مِنْكَ - فَكَيْفَ لِي بِقُلُوبِ الْعِبَادِ قَالَ ذَكَّرْهُمْ نِعْمَايَ [نِعْمَائِي] وَ آلَائِي فَإِنَّهُمْ لَا يَذْكُرُونَ مِنِّي إِلَّا حَسَنًا.

Imam Baqir^{asws} said that Allah^{azwj} told (Prophet) Moses^{as}: "O' Moses! Love Me^{azwj} and make Me^{azwj} loved by the people." Moses^{as} said: "O' My Lord! You^{azwj} Know that nothing is dearer to me than You^{azwj} are. How can I^{as} attract the people's hearts to You^{azwj}?" Allah^{azwj} said: "Remind them of My^{azwj} Blessings, since they will not remember anything but My^{azwj} Kindness (Hence will Develop Love for Me^{azwj})."¹⁶

Allah^{azwj} Abhors the love of the World:

يَا عِيسَى أَذِلَّ قَلْبَكَ بِالْحَشِيَّةِ وَ انظُرْ إِلَى مَنْ هُوَ أَسْفَلُ مِنْكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ وَ اعْلَمْ أَنَّ رَأْسَ كُلِّ خَطِيئَةٍ وَ ذَنْبٍ هُوَ حُبُّ الدُّنْيَا فَلَا تُحِبَّهَا فَإِنِّي لَا أُحِبُّهَا

¹⁴ Al Illal Al Sharaie – V 1 Ch 117 H 3

¹⁵ Al Illal Al Sharaie – V 1 Ch 114 H 1

¹⁶ 332 H, 1934, مشكاة الأنوار في غرر الأخبار، النص، ص:

(Allah^{azwj} Said) O Isa^{as}! Humble your^{as} heart by the reverence, and look to the one who is below you^{as}, and do not look to the one who is above you^{as}, and know that the head of every error and sin is the love of the world, so do not love it for I^{azwj} do not Love it.

يَا عِيسَى أَطْبِ لِي قَلْبَكَ وَ أَكْثِرْ ذِكْرِي فِي الْخُلُوتِ وَ اعْلَمْ أَنَّ سُورِي أَنْ تُبْصِرَ إِلَيَّ كُنْ فِي ذَلِكَ حَيًّا وَ لَا تَكُنْ مَيِّتًا

O Isa^{as}! Perfume your^{as} heart for Me^{azwj} and frequent My^{azwj} Remembrance in the privacy, and know that My^{azwj} Happiness is in your^{as} pleading to Me^{azwj}, so be alive during that and not become as dead (heart).¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ نُوْحِ بْنِ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ الدَّهْقَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ أَوَّلَ مَا عُصِيَ اللَّهُ عَزَّ وَ جَلَّ بِهِ سِتُّ حُبِّ الدُّنْيَا وَ حُبِّ الرَّئَاسَةِ وَ حُبِّ الطَّعَامِ وَ حُبِّ النَّوْمِ وَ حُبِّ الرَّاحَةِ وَ حُبِّ النِّسَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Nuh Bin Shuayb, from Abdullah Al Dihqan, from Abdullah Bin Sinan, from

Abu Abdullah^{asws} says that ‘Rasool-Allah^{saww} said: ‘The first of what Allah^{azwj} Mighty and Majestic was disobeyed with were six – love of the world, and love of the leadership, and love of the food, and love of the sleep, and love of the rest, and love of the women’.¹⁸

Allah^{azwj} did not Make two hearts for a man!

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَرْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ {4}

Allah did not Make two hearts for a man to be inside him, and He did not Make you wives, those of whom you are doing Zihar with, as being your mothers, and He did not Make you adopted sons as being your sons. These are your words with your own mouths, and Allah is Saying the Truth, and He Guides to the Way [33:4]

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {5}

¹⁷ Al-Kafi, Vol. 8, H. 14551

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 3

Assert them to their fathers, this is more equitable in the Presence of Allah. But if you do not know (who) their fathers are, then they are your brethren in the Religion and are your friends. And there isn't any blame on you regarding what you err with, but what your hearts deliberate with; and Allah was always Forgiving, Merciful [33:5]

Be with the One Tongue and One Heart:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ رَفَعَهُ قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعِيسَى ابْنِ مَرْيَمَ (عليه السلام) يَا عِيسَى لِيَكُنْ لِسَانُكَ فِي السِّرِّ وَالْعَلَانِيَةِ لِسَانًا وَاحِدًا وَ كَذَلِكَ قَلْبُكَ إِنِّي أُحَدِّثُكَ نَفْسَكَ وَ كَفَى بِي خَيْرًا لَا يَصْلُحُ لِسَانَانِ فِي فَمٍّ وَاحِدٍ وَ لَا سَيْفَانِ فِي غِمْدٍ وَاحِدٍ وَ لَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَ كَذَلِكَ الْأَذْهَانُ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Abdul Rashman Bin Hammad, raising it, said,

‘Allah^{azwj} blessed and High Said to Isa^{as} Ibn Maryam^{as}: “O Isa^{as}! Let your^{as} tongue during the privacy and the public be one tongue, and similar to that, your heart. I^{azwj} Caution you^{as} of yourself^{as} and suffice with Me^{azwj} as an All-Knowing. It is not correct for there to be two tongues in one mouth, nor two swords in one sheath, nor two hearts in one chest, and similar to that are the minds’.¹⁹

[المفيد] حدثني أبو القاسم جعفر بن محمد بن قولويه القمي (رحمه الله) قال: حدثني أبي قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن عاصم بن حميد الحناط، عن أبي حمزة الثمالي، عن حنش بن المعتمر قال: دخلت على أمير المؤمنين علي بن أبي طالب (عليه السلام) وهو في الرحبة متكئا، فقلت: السلام عليك يا أمير المؤمنين ورحمة الله وبركاته، كيف أصبحت ؟

Al-Mufeed – Abu Al Qasim Ja’far Bin Muhammad Bin Qawlawayya Al Qummy narrated to me, ‘My father narrated to me, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Aasim Bin Hameed Al Hanaat, from Abu Hamza Al Sumaly, from Hansh Bin Al Mo’tamar who said,

‘I came to Ali^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was in Al-Rahba, reclining, so I said, ‘Peace be upon you^{asws}, O Amir Al-Momineen^{asws} and Mercy of Allah^{azwj} and His^{azwj} Blessings! How have you^{asws} become (are you^{asws})?’

قال: فرفع رأسه ورد علي وقال: أصبحت محبا لمحبا، صابرا على بغض من يبغضنا، إن محبنا ينتظر الروح والفرج في كل يوم وليلة، وإن مبغضنا بنى بناء فأسس بنيانه على شفا جرف هار، فكان بنيانه هار فانهار به في نار جهنم.

So he^{asws} raised his^{asws} head turning it towards me and said, ‘I^{asws} have become (such) that I^{asws} love the ones who love us^{asws}, being patient upon the hatred from those that hate us^{asws}. Those that loves us^{asws} are awaiting the spirit and the relief (Al-Qaim^{asws}) every day and night, and those that hate us^{asws} build such a building so that the foundation of their

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 140 H 3

building is upon the verge of a hot cliff. Thus their building was hot and would (always) be collapsing with them in the Fire of Hell.

يا أبا المعتمر إن محبنا لا يستطيع أن يبغضنا، وإن مبغضنا لا يستطيع أن يحبنا. إن الله تبارك وتعالى جبل قلوب العباد على حبنا
وخذل من يبغضنا،

O Abu Al-Mo'tamar! Those that love us^{asws} do not have the ability that they should hate us^{asws}, and those that hate us^{asws} do not have the ability that they should love us^{asws}. Allah^{azwj} Blessed and Exalted Moulded the hearts of the servants upon our^{asws} love and abandoning the one who hates us^{asws}.

فلن يستطيع محبنا بغضنا، ولن يستطيع مبغضنا حبنا، ولن يجتمع حبنا وحب عدونا في قلب واحد * (ما جعل الله لرجل من
قلبين في جوفه) * يجب بهذا قوما، ويجب بالآخر أعدائهم.

Thus, those who loves us^{asws} would never have the ability to hate us^{asws}, and never would those who hate us^{asws} be able to love us^{asws}, and never would our^{asws} love and the love of our^{asws} enemies gather to be in one heart: **Allah did not Make two hearts for a man to be inside him [33:4]** to love a people with this (one heart), and with another (heart) to love their enemies'.²⁰

محمد بن العباس، قال: حدثنا محمد بن الحسين بن حميد بن الربيع، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي
الجارود، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: ما جعل الله لرجل من قلوبين في جوفه.

Muhammad Bin Al Abbas said, 'It was narrated to us by Muhammad Bin Al Husayn Bin Hameed Bin Al Rabi'e, from Ja'far Bin Abdullah Al Muhammadi, from Jaseer Bin Ayyash, from Abu Al Jaroud,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Allah did not Make two hearts for a man to be inside him [33:4].**

قال: «قال علي بن أبي طالب (عليه السلام): ليس عبد من عبيد الله، ممن امتحن الله قلبه للإيمان، إلا و يجد مودتنا في قلبه،
فهو يودنا،

He (the narrator) said, 'Ali^{asws} Bin Abu Talib^{asws} said: 'There isn't a servant from the servants of Allah^{azwj}, from the ones whose Heart Allah^{azwj} has Tested for the Eman, except and he will find our^{asws} affection in his heart. Thus, he would be affectionate towards us^{asws}.

و ما من عبد من عبيد الله ممن سخط الله عليه إلا و يجد بغضنا على قلبه، فهو يبغضنا،

And there is none from a servant from the servants of Allah^{azwj}, from the ones whom Allah^{azwj} is Wrathful upon, except and he will find hatred for us^{asws} upon his heart. Thus he would hate us^{asws}.

²⁰ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 231

فأصبحنا نفرح بحب المحب لنا، و نغتفر له، و نبغض المبعض، و أصبح محبنا ينتظر رحمة الله جل و عز، فكأن أبواب الرحمة قد فتحت له،

So we^{asws} become joyful with the love for us^{asws} by the one who loves us^{asws}, and we^{asws} seek Forgiveness for him, and we^{asws} hate the hater. And the one who loves us becomes such that he awaits the Mercy of Allah^{azwj} Majestic and Mighty. It is as if the doors of the Mercy have opened up for him.

و أصبح مبغضنا على شفا جرف هار من النار، فكأن ذلك الشفا قد انهار به في نارجهنم،

And one who hate us^{asws} have come to be upon the verge of a hot cliff from the Fire. It is as if that is that cliff is about to collapse with him into the Fire of Hell.

فهنيئاً لأهل الرحمة رحمتهم، و تعسا لأهل النار مآلهم، إن الله عز و جل يقول: فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ.

So, congratulations to the people of the Mercy, for their Mercy, and miserableness for the people of the Fire for their misery. Allah^{azwj} Mighty and Majestic is Saying: **and evil is the abode of the arrogant ones [16:29].**

و إنه ليس عبد من عبيد الله يقصر في حبنا لخير جعله الله عنده، إذ لا يستوي من يحبنا و من يبغضنا، و لا يجتمعان في قلب رجل أبداً، إن الله لم يجعل لرجل من قلبين في جوفه، يحب بهذا، و يبغض بهذا،

And it is such that there isn't a servant from the servants of Allah^{azwj} who is deficient in our^{asws} love, for goodness which Allah^{azwj} Made to be with him, when he does not equate the one who loves us^{asws} and one who hates us^{asws}, nor can the two (ever) be together in the heart of a man, ever! **Allah did not Make two hearts for a man to be inside him [33:4],** (that) he would love with this (heart) and he would hate with this (other heart).

أما محبنا فيخلص الحب لنا كما يخلص الذهب بالنار، لا كدر فيه، و مبغضنا على تلك المنزلة، و نحن النجباء، و أفرطنا أفرط الأنبياء، و أنا وصي الأوصياء، و الفئة الباغية من حزب الشيطان، و الشيطان منهم،

As for the one who loves us^{asws}, so he would be pure in the love for us^{asws} just as the gold is purified by the fire, there being no sludge (impurity) in it. And one who hates us^{asws} is (also) upon that status. And we^{asws} are the captains, and our^{asws} ways are the ways of the Prophets^{as}, and I^{asws} am a successor^{asws} of the successors^{as}, and the category of the rebels are from the party of Satan^{la}, and the Satan^{la} is from them.

فمن أراد أن يعلم حبنا فليمتحن قلبه، فإن شارك في حبنا عدونا فليس منا، و لسنا منه، و الله عدوه، و جبرئيل، و ميكائيل، و الله عدو للكافرين».

Therefore, the one who intends to know our^{asws} love, so let him examine his own heart, for the one who participate with our^{asws} love, the love for our^{asws} enemies, isn't from us, and

we^{asws} aren't from him, and Allah^{azwj} is his enemy, and (so are) Jibraeel^{as}, and Mikaeel^{as}, and: **Allah is an enemy of the Kafirs [2:98]**'²¹.

وقال علي (عليه السلام): «لا يجتمع حبنا و حب عدونا في جوف إنسان، إن الله عز و جل يقول: ما جعل الله لرجل من قلوبين في جوفه.

And Ali^{asws} said: ‘Love for us^{asws} and love for our^{asws} enemies cannot be together in the inside of the human being. Allah^{azwj} Mighty and Majestic is Saying: **Allah did not Make two hearts for a man to be inside him [33:4]**'²².

Love Only For Allah^{azwj} and Hate Only for Allah^{azwj}

The most valuable asset we have is the Eman (belief) and for that Imam^{asws} says:

‘Eman is the love and the hatred (Love of Allah^{azwj} and His People and hate for the enemies of Allah^{azwj}). See more Ahadith in Appendix II-III.

In the Hereafter we will be joined with the one we used to love, for example:

A man came up to the Prophet^{saww} so he said, ‘O Messenger^{saww} of Allah^{azwj}, I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself’. The Messenger^{saww} of Allah^{azwj} said: ‘You are with the one whom you love, but to you belongs what you have acquired’ (see the complete Hadith in Appendix IV).

However, one cannot possible love more than one entities at the same time,

وقال علي (عليه السلام): «لا يجتمع حبنا و حب عدونا في جوف إنسان، إن الله عز و جل يقول: ما جعل الله لرجل من قلوبين في جوفه.

And Ali^{asws} said: ‘Love for us^{asws} and love for our^{asws} enemies cannot be together in the inside of the human being. Allah^{azwj} Mighty and Majestic is Saying: **Allah did not Make two hearts for a man to be inside him [33:4]**'²³.

حدثنا محمد بن القاسم الاسترابادي قال: حدثنا يوسف بن محمد بن زياد وعلي بن محمد بن يسار عن أبيهما عن الحسن بن علي بن محمد بن موسى بن جعفر ابن محمد بن علي بن الحسين بن علي بن أبي طالب عن أبيه، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله لبعض أصحابه ذات يوم يا عبد الله احب في الله وابغض في الله ووال في الله وعاد في الله فإنه لا تنال ولاية الله إلا بذلك

²¹ تأويل الآيات 2: 1/446

²² تأويل الآيات 2: 2: 2/447

²³ تأويل الآيات 2: 2: 2/447

Muhammad Bin Al Qasim Al Astarabady narrated to us, from Yusuf Bin Muhammad Bin Ziyad and Ali Bin Muhammad Bin Yasaar, from their two fathers,

(It has been narrated) from Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws} Bin Musa^{asws} Bin Ja'far^{asws} Ibn Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said:

‘One day Rasool-Allah^{saww} said to one of his^{saww} companions: ‘O servant of Allah^{azwj}! Love for the Sake of Allah^{azwj} and hate for the Sake of Allah^{azwj}, and befriend for the Sake of Allah^{azwj} and be inimical for the Sake of Allah^{azwj}, for the Wilayah of Allah^{azwj} cannot be achieved except by that.

ولا يجد رجل طعم الايمان وان كثرت صلاته وصيامه حتى يكون كذلك وقد صارت مواخاة الناس يومكم هذا اكثرها في الدنيا، عليها يتواددون وعليها يتباغضون وذلك لا يغني عنهم من الله شيئا

And a man cannot find (taste) the food of the man (faith) even if he is frequent in his Prayers, and his Fasting, until he becomes like that. Most of the brotherhood that takes place among the people today is for the sake of the world. They are being cordial for the sake of it and being hateful for its sake, and that they would not benefit anything from Allah^{azwj}.

فقال له: وكيف لي ان اعلم اني قد واليت وعاديت في الله عز وجل ومن ولي الله تعالى حتى اواليه، ومن عدوه حتى أعاديه فاشارله رسول الله صلى الله عليه وآله إلى علي "ع" فقال أترى هذا فقال بلى فقال ولي هذا ولي الله فواله وعدو هذا عدو الله فعاده

So he said to him^{saww}, ‘And how can I know that I have befriended and been inimical for the Sake of Allah^{azwj} Mighty and Majestic, and who is a friend of Allah^{azwj} the High until I go and befriend him, and who is His^{azwj} enemy so that I can go and be inimical to him?’ So, Rasool-Allah^{saww} indicated towards Ali^{asws} and said, ‘Do you see this one^{asws}?’ So he said, ‘Yes’. So he^{saww} said: ‘A friend of his^{asws} is a friend of Allah^{azwj}, so befriend him^{asws}. And an enemy of his^{asws} is an enemy of Allah^{azwj}, so be inimical to him’.

ثم قال: وال ولي هذا ولو انه قاتل أبوك وولدك وعاد عدو هذا ولو انه أبوك وولدك.

Then he^{saww} said: ‘Befriend the friend of his^{asws} even though he may have killed your father and your son, and be inimical to an enemy of his^{asws} even though he may be your father and your son’.²⁴

Love is spoilt through disobeying:

عنه: عن محمد بن موسى بن المتوكل، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، قال: حدثني حمران، عن سمع أبا عبد الله (عليه السلام) يقول: «ما أحب الله عز و جل من عصاه»

²⁴ Al Illal Al Sharaie – V 1 Ch 119 H 1

From him, from Muhammad Bin Musa Bin Mutawakkal who said, ‘It was narrated to us by Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr who said,

‘Humran narrated to me from the one who heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic does not Love the one who disobeys Him^{azwj}’.

ثم تمثل فقال: «تعصي إلا له و أنت تظهر حبه هذا محال في الفعال بديع! لو كان حبك صادقا لأطعته إن الحب لمن يجب مطيع»

Then he^{asws} expressed (in prose), so he^{asws} said: ‘You are being disobedient only to Him^{azwj} while you are displaying His^{azwj} love? This is impossible in the deed of the adoring one! If your love was sincere you would be obedient to Him^{azwj}. Surely, the loving one is obedient to the one he loves’.²⁵

Only with Good Birth one can Love Ahl Al-Bayt^{asws}:

حدثنا أبي ومحمد بن الحسن رحمهما الله قالوا: حدثنا سعد بن عبد الله عن احمد بن محمد بن خالد قال: حدثنا أبو القاسم عبد الرحمان الكوفي وابو يوسف يعقوب بن يزيد الانباري عن أبي محمد عبد الله بن محمد الغفاري عن الحسين بن زيد عن الصادق أبي عبد الله جعفر بن محمد عن ابيه عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله من أحبنا اهل البيت فليحمد الله على أول النعم قيل وما أول النعم؟ قال: طيب الولادة ولا يجنبنا إلا مؤمن طابت ولادته.

My father and Muhammad Bin Al Hassan both said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Khalid, from Abu Al Qasim Abdul Rahman Al Kufy, and Abu Yusuf Yaquob Bin Yazeed Al Anbary, from Abu Muhammad Abdullah Bin Muhammad Al Ghafary, from Al Husayn Bin Zayd,

(It has been narrated) from Al-Sadiq Abu Abdullah Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who loves us^{asws}, the People^{asws} of the Household, so let him Praise Allah^{azwj} over the first Bounty’. It was said, ‘And what is the first Bounty?’ He^{saww} said: ‘The good birth; and there would not love us^{asws} (anyone) except a Believer of good birth’.²⁶

حدثنا الحسين بن إبراهيم بن ناتانة رحمه الله قال: حدثنا علي بن إبراهيم، عن أبيه إبراهيم بن هاشم عن محمد بن أبي عمير عن أبي زياد الهندي عن عبيدالله بن صالح عن زيد بن علي، عن أبيه علي بن الحسين عن أبيه الحسين بن علي عن ابيه أمير المؤمنين علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله يا علي من أحبني وأحبك وأحب الائمة من ولدك فليحمد الله على طيب مولده فانه لا يجنبنا الا مؤمن طابت ولادته ولا ييغضنا إلا من خبثت ولادته.

Al Husayn Bin Ibrahim Bin Natanah narrated to us, from Ali Bin Ibrahim, from his father Ibrahim Bin Hashim, from Muhammad Bin Abu Umeyr, from Abu Ziyad Al Hindi, from Ubeydullah Bin Salih,

²⁵ أمالي الصدوق: 3/396.

²⁶ Al Illal Al Sharaie – V 1 Ch 120 H 1

(It has been narrated) from Zayd son of Ali^{asws}, from his father, Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! The one who loves me^{saww}, and loves you^{asws}, and loves the Imams^{asws} from your^{asws} sons^{asws}, so let him Praise Allah^{azwj} over the goodness of his birth, for (no one) would love us except a Believer whose birth has been made to be good, nor would anyone hate us^{asws} except for the one whose birth is evil’.²⁷

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن محمد بن علي الكوفي القرشي، عن محمد بن سنان عن المفضل بن عمر عن أبي عبد الله "ع" أنه قال: من وجد برد حبنا على قلبه فليكثر الدعاء لأمه فانها لم تكن أباه.

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy Al Qarshy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

Abu Abdullah^{asws} has said: ‘The one who finds the coolness of our^{asws} love upon his heart, so he should frequent in supplicating for his mother, for she has not betrayed his father’.²⁸

حدثني محمد بن المظفر بن نفيس المصري رحمه الله قال: حدثني أبو اسحاق إبراهيم بن محمد بن أحمد بن أخي سياب العطار الكوفي رضى الله عنه بالكوفة قال: حدثنا أحمد بن الهذيل أبو العباس الهمداني قال: حدثنا أبو نصر الفتح بن قرّة السمرقندي قال: حدثنا محمد بن خلف المروزي قال: حدثنا يوسف بن إبراهيم قال: حدثنا ابن لهيعة عن أبي الزبير، عن جابر قال: قال أبو أيوب الانصاري عرضوا حب علي على أولادكم، فمن احبه فهو منكم، ومن لم يحبه فاسألوا أمه من أين جاءت به، فإني سمعت رسول الله صلى الله عليه وآله يقول لعلي بن أبي طالب: لا يحبك إلا مؤمن، ولا يبغضك إلا منافق أو ولد زنية أو حملته أمه وهي طامث.

Muhammad Bin Al Muzaffar Bin Mafeys Al Masry narrated to me, from Abu Is’haq Ibrahim Bin Muhammad Bin Ahmad Bin Akhay Sayaab Al Ataar Al Kufy, at Al Kufa, from Ahmad Bin Al Hazeyl Abu Al Abbas Al Hamdany, from Abu nasr Al Fatah Bin Qarda Al Samarqandy, from Muhammad Bin Khalaf Al Marouzy, from Yusuf Bin Ibrahim, from Ibn Lahiya, from Abu Al Zubeyr, from Jabir who said,

‘Abu Ayoub Al-Ansary said, ‘Present the love for Ali^{asws} to your children. So the one who loves him^{asws}, so he is from you, and the one who does not love him^{asws}, so ask his mother, from where did she bring him, from I have heard Rasool-Allah^{saww} saying to Ali^{asws} Bin Abu Talib^{asws}: ‘None would love you^{asws} except for a Believer, and not would hate you^{asws} except for a hypocrite, or a son of adultery, or his mother became pregnant with him whilst she was menstruating’.²⁹

²⁷ Al Illal Al Sharaie – V 1 Ch 120 H 3

²⁸ Al Illal Al Sharaie – V 1 Ch 120 H 5

²⁹ Al Illal Al Sharaie – V 1 Ch 120 H 12

Appendix I: Rights of Relatives and Others

We have many rights of others upon us, the foremost being the parents, followed by the near relatives, neighbours, friends, as others from Muslims and non-Muslims. Some Ahadith are presented below show the rights of the most beloved ones.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لَوْفَتْهَا وَ بُرِّ الْوَالِدَيْنِ وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘I said, ‘Which deed is the most superior?’ He^{asws} said: ‘The *Salāt* on its timing, and righteousness with the parents, and the *Jihād* in the Way of Allah^{azwj} Mighty and Majestic’.³⁰

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا يَمْنَعُ الرَّجُلَ مِنْكُمْ أَنْ يَبِرَّ وَالِدَيْهِ حَيِّينَ وَ مَيِّتَيْنِ يُصَلِّيَ عَنْهُمَا وَ يَتَصَدَّقَ عَنْهُمَا وَ يَحُجَّ عَنْهُمَا وَ يَصُومَ عَنْهُمَا فَيَكُونَ الَّذِي صَنَعَ لَهُمَا وَ لَهُ مِثْلُ ذَلِكَ فَيَزِيدَهُ اللَّهُ عَزَّ وَ جَلَّ بِرَّهَ وَ صَلَاتِهِ خَيْرًا كَثِيرًا .

From him, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

‘Abu Abdullah^{asws} said: ‘What prevents the man from you from being righteous with his parents, be they alive or dead. He can pray *Salāt* on their behalf, and give charity on their behalf, and perform Hajj on their behalf, and Fast on their behalf. Thus, that which he does for them both would happen to for him, the like of that, and Allah^{azwj} Mighty and Majestic would increase him, due to his righteousness, and his kinship, a lot of good’.³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ قُلْتُ لِأَبِي الْحُسَيْنِ الرَّضَا (عليه السلام) أَدْعُو لِوَالِدَيْ إِذَا كَانَا لَا يَعْرِفَانِ الْحَقَّ قَالَ ادْعُ لَهُمَا وَ تَصَدَّقْ عَنْهُمَا وَ إِنْ كَانَا حَيِّينِ لَا يَعْرِفَانِ الْحَقَّ فَدَارِهِمَا فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ إِنَّ اللَّهَ بَعَثَنِي بِالرَّحْمَةِ لَا بِالْعُقُوبِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khalid who said,

‘I said to Abu Al-Hassan Al-Reza^{asws}, ‘Should I supplicate for my parents when they do not recognise the truth (Al-Wilayah)?’ He^{asws} said: ‘Supplicate for them both and give charity on their behalf; and if they were alive not recognising the truth (Al-Wilayah), so circle around them (introduce to them the Al-Wilayah), for Rasool-Allah^{saww} said: ‘Allah^{azwj} Sent me^{saww} with the Mercy, not with the ingratitude’.³²

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 4

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 7

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ عَنَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ثَلَاثٌ لَمْ يَجْعَلِ اللَّهُ عَزَّ وَ جَلَّ لِأَحَدٍ فِيهِنَّ رُخْصَةً أَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ وَ الْوَفَاءُ بِالْعَهْدِ لِلْبَرِّ وَ الْفَاجِرِ وَ بِرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرَيْنِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya, from Anbasa Bin Mus'ab,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Three (matters), Allah^{azwj} Mighty and Majestic did not Give an allowance regarding these – Paying back the entrustment to the righteous and the immoral, and the loyalty with the pact to the righteous and the immoral, and being righteous with the parents, whether they were righteous or immoral'.³³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ وَ سَأَلَ النَّبِيَّ (صلى الله عليه وآله) عَنْ بِرِّ الْوَالِدَيْنِ فَقَالَ ابْرُرْ أُمَّكَ ابْرُرْ أُمَّكَ ابْرُرْ أَبَاكَ ابْرُرْ أَبَاكَ وَ بَدَأُ بِالْأُمِّ قَبْلَ الْأَبِ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja Salim Bin Mukarram, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over and asked the Prophet^{saww} about righteousness with the parents. So he^{saww} said: 'Be righteous with your mother, be righteous with your mother, be righteous with your mother, be righteous with your father, be righteous with your father, be righteous with your father, and begin with the mother before the father'.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَدْنَى الْعُفُوقِ أُمَّةٌ وَ لَوْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ شَيْئاً أَهْوَنَ مِنْهُ لَنَهَى عَنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The least of the ingratitude is (the saying of) 'Ugh', and had Allah^{azwj} Mighty and Majestic Known of anything lesser than it, He^{azwj} would have Forbidden from it'.³⁵

وَ عَنِ الْكَاطِمِ ع قَالَ: إِنَّ أَهْلَ الْأَرْضِ لَمَرْحُومُونَ مَا تَحَابُّوا وَ أَدَّوْا الْأَمَانَةَ وَ عَمِلُوا بِالْحَقِّ.

Imam Kazim^{asws} said: "The residents of the planet Earth will receive divine blessings as long as they love each other, act righteously, and honour what they are entrusted with."³⁶

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 15

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 17

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 143 H 1

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَتَى رَجُلٌ النَّبِيَّ فَقَالَ إِلَى مَا تَدْعُو يَا مُحَمَّدُ فَقَالَ ادْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي - وَادْعُوا إِلَى مَنْ إِنْ أَصَابَكُمْ ضُرٌّ فَادْعُوهُ كَشَفَهُ عَنْكَ وَ إِنْ اسْتَعْنَتْ بِهِ وَ أَنْتَ مَقْهُورٌ أَعَانَكَ وَ إِنْ سَأَلْتَهُ وَ أَنْتَ مُقِلٌّ أَعْنَاكَ وَ إِنْ ضَلَلْتَ فِي فَلَاةِ الْأَرْضِ أَرْشِدَكَ فَقَالَ لَهُ أَوْصِنِي يَا مُحَمَّدُ فَقَالَ لَا تَغْضَبْ قَالَ زِدْنِي قَالَ ارْضَ مِنَ النَّاسِ بِمَا تَرْضَى لَهُمْ مِنْ نَفْسِكَ قَالَ زِدْنِي قَالَ لَا تَسُبَّ النَّاسَ فَتَكْتَسِبَ الْعَدَاوَةَ مِنْهُمْ قَالَ زِدْنِي قَالَ لَا تَزْهَدْ فِي الْمَعْرُوفِ عِنْدَ أَهْلِهِ قَالَ زِدْنِي قَالَ تَحَبَّبْ إِلَى النَّاسِ يُجِبُوكَ وَ إِنْ اسْتَسْقَى أَخُوكَ مِنْ دَلْوِكَ فَصُبَّ لَهُ وَ الْقَى أَخَاكَ بِوَجْهِهِ مُنْبَسِطٍ إِلَيْهِ وَ لَا تَضْحَرْ فَيَمْنَعَكَ الصَّخْرُ مِنْ حَظِّكَ لِلْآخِرَةِ وَ الدُّنْيَا وَ اِبْرَزْ [اتَّرِرْ] إِلَى نِصْفِ السَّاقِ وَ إِيَّاكَ وَ إِسْبَالَ الْأَرْزَارِ [الْإِرَارِ] فَإِنَّ ذَلِكَ مِنَ الْخِيَلَاءِ وَ اللَّهُ لَا يُحِبُّ الْخِيَلَاءَ.

Abu Basir narrated that Imam Baqir^{asws} said: “A man went to see the Rasool Allah^{saww} and said: O' Muhammad! What do you invite the people to?” Rasool Allah^{saww} said: “My^{saww} followers and I^{saww} knowingly invite the people to Allah^{azwj}. I^{saww} invite you to One^{azwj} who will Remove your difficulties from you when you call Him^{azwj} during times of hardship, or sorrow; One^{azwj} who will Provide for your needs when you get poor, and will Guide you safely out of the desert should you get lost there.”

The man said: O' Muhammad^{saww}! Please give me some advice.” The Rasool Allah^{saww} said: “Do not get angry.” He asked for more advice. Rasool Allah^{saww} said: “Like for others what you like for yourself.” He asked for more advice. Rasool Allah^{saww} said: “Do not swear at people, since then they will become your enemies.”

He asked for more advice. Rasool Allah^{saww} said: “Do not abandon doing good deeds for those who need you.” He asked for more advice. Rasool Allah^{saww} said: “Love the people so that they love you.

Serve some water for your brethren to drink. Treat them with kindness and good temper. Do not be impatient since then you will lose this world and the Hereafter. Put on proper trousers and do not unbutton your shirts since this is a form of haughtiness, and Allah^{azwj} does not Like a haughty person.”³⁷

قَالَ رَسُولُ اللَّهِ ص لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سَبْعَةٌ حُقُوقٌ وَاجِبَةٌ مِنَ اللَّهِ تَعَالَى الْإِجْلَالُ لَهُ فِي عَيْنِهِ وَ الْوُدُّ لَهُ فِي صَدْرِهِ - وَ الْمَوَاسَاةُ لَهُ فِي مَالِهِ وَ أَنْ يُحَرِّمَ غَيْبَتَهُ وَ أَنْ يَعُودَهُ فِي مَرَضِهِ وَ أَنْ يُشَبِّعَ حَنَائِزَهُ وَ أَنْ لَا يَقُولَ فِيهِ بَعْدَ مَوْتِهِ إِلَّا خَيْرًا.

Rasool Allah^{saww} said: “Allah^{azwj} has Made seven rights for each believer incumbent upon any other believer: “(1) He must honour him in his view. (2) He must love him wholeheartedly. (3) He must help him. (4) He should consider gossiping behind him to be Divinely forbidden. (5) He should visit him when he gets ill. (6) He should attend and escort his funeral procession. (7) He should only speak good of him after his death.”³⁸

³⁶ H, 248, مشكاة الأنوار في غرر الأخبار، النص، ص: 52

³⁷ H, 351, مشكاة الأنوار في غرر الأخبار، النص، ص: 75

³⁸ H, 358, مشكاة الأنوار في غرر الأخبار، النص، ص: 77

Appendix II: Additional Ahadith on the ‘Love and Hatred’

وَقَالَ عَ الْإِيمَانُ حُبٌّ وَ بُعْضٌ.

Imam^{asws} says: ‘Eman’ (is not anything other than) the ‘Love’ and Hatred (the love of Ahl Al-Bayt^{asws} and hatred against their^{asws} enemies^{la})?³⁹

قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) حُبُّنَا إِيْمَانٌ وَ بُعْضُنَا كُفْرٌ .

Abu Ja’far^{asws} said: ‘Love for us^{asws} is the *Eman* and hatred for us^{asws} is the disbelief’.⁴⁰

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُهُ عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَ جَلَّ قَالَ أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَ جَلَّ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِهِ وَ طَاعَةُ أَوْلِي الْأَمْرِ قَالَ أَبُو جَعْفَرٍ عَ حُبُّنَا إِيْمَانٌ وَ بُعْضُنَا كُفْرٌ.

Ali has narrated from Mohammed ibn Isa, who from Yunus, who from Mohammed ibn Fudayl, who says:

Once I asked him^{asws} (the Imam): What is the best thing that can take people closer to Allah^{azwj}? The Imam^{asws} replied: Of the matters that can take people closer to Allah^{azwj}, the best one is to obey Him^{azwj}, His Rasool^{saww} and the ‘Aulul Amr^{asws}’ (those who are Appointed by Allah^{azwj} as Guardians^{asws}). Imam Abu Jafar^{asws} has said: To love us^{asws} is the Eman and to harbour hatred toward us^{asws} is ‘Kufr’ (disbelief).⁴¹

وَ عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبُدٍ أَوْ عَيْرِهِ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ لِلْمُتَلُوبِ إِقْبَالَاً وَ إِذْبَاراً فَإِذَا أَقْبَلْتَ فَتَتَقَلَّبُوا وَ إِذَا أذْبَرْتَ فَعَلَيْكُمْ بِالْفَرِيضَةِ .

And from him, from Ali Bin Ma’bad, or someone else,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: ‘The Prophet^{saww} said: “Hearts work with interest or with hatred. When they are interested, perform recommended Salat but when they have abhorrence then hold to obligatory Salat (*Salāts*)’.⁴²

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا كَادَ جَبْرَيْلُ (عَلَيْهِ السَّلَام) يَأْتِينِي إِلَّا قَالَ يَا مُحَمَّدُ اتَّقِ شَحْنََاءَ الرَّجَالِ وَ عَدَاوَتَهُمْ .

Ali, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed,

³⁹ تحف العقول، النص، ص: 295

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 8 H 12

⁴¹ H. 12، الكافي (ط - الإسلامية)، ج1، ص: 187

⁴² Al Kafi V 3 – The Book Of *Salāt* CH 85 H 16

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Almost every time Jibraeel^{as} came to me, said: ‘O Muhammad^{saww}! Fear the hatred of the men and their animosity’.⁴³

قَالَ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ نَوَابٌ لِلْأَبْرَارِ وَ حُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ وَ بُغْضُ
الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ وَ بُغْضُ الْأَبْرَارِ لِلْفُجَّارِ حَزْبٌ عَلَى الْفُجَّارِ .

He (the above narrator) said, ‘And I heard Abu Abdullah^{asws} saying: ‘The love of the righteous for the righteous is a Reward for the righteous, and the love of the immoral for the righteous, is a merit for the righteous one, and hatred of the immoral for the righteous one is an adornment for the righteous one, and hatred of the righteous for the immoral is a disgrace upon the immoral one’.⁴⁴

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 120 H 5

⁴⁴ Al Kafi V 2 – The Book Of Social Relationships CH 4 H 6

Appendix III: The One who won't Love Ahl Al-Bayt^{asws} but Despise them^{asws}

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ وَ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُوسَى رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانُ قَالَ حَدَّثَنَا أَبُو بَكْرٍ بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ حَدَّثَنَا تَمِيمٌ بْنُ بُهْلُولٍ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ وَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ نَاطُوِيَه قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْمُؤْمِنِ الرَّعْمَرَانِيُّ الْكُوفِيُّ قَالَ حَدَّثَنَا مُسْلِمُ بْنُ خَالِدِ الرَّزَّيْنِيِّ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ وَ حَدَّثَنِي الْحَسَنُ بْنُ سِنَانٍ قَالَ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ مُسْلِمِ بْنِ خَالِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالُوا كُلُّهُمْ ثَلَاثَةَ عَشَرَ وَ قَالَ تَمِيمٌ سِتَّةَ عَشَرَ صِنْفًا مِنْ أُمَّةٍ جَدِّي ص لَا يُحِبُّونَنَا وَ لَا يُحِبُّونَنَا إِلَى النَّاسِ وَ يُبْغِضُونَنَا وَ لَا يَتَوَلَّوْنَا وَ يَخْذُلُونَنَا وَ يَخْذُلُونَ النَّاسَ عَنَّا فَهُمْ أَعْدَاؤُنَا حَقًّا هُمْ نَارُ جَهَنَّمَ وَ هُمْ عَذَابُ الْحَرِيقِ قَالَ قُلْتُ بَيْنَهُمْ لِي يَا ابْنَ رَسُولِ اللَّهِ وَقَالَ اللَّهُ شَرُّهُمْ قَالَ الرَّائِدُ فِي خَلْقِهِ فَلَا تَرَى أَحَدًا مِنَ النَّاسِ فِي خَلْقِهِ زِيَادَةً إِلَّا وَجَدْتَهُ لَنَا مُنَاصِبًا وَ لَمْ تَجِدْهُ لَنَا مُوَالِيًا وَ النَّاقِصُ الْخَلْقِ مِنَ الرِّجَالِ فَلَا تَرَى لِلَّهِ عَزَّ وَ جَلَّ خَلْفًا نَاقِصَةَ الْخَلْقَةِ إِلَّا وَجَدْتِ فِي قَلْبِهِ عَلَيْنَا غِلًّا وَ الْأَعْوَرُ بِالْيَمِينِ لِلْوِلَادَةِ فَلَا تَرَى لِلَّهِ خَلْفًا وُلِدَ أَعْوَرَ الْيَمِينِ إِلَّا كَانَ لَنَا مُحَارِبًا وَ لِأَعْدَائِنَا مُسَالِمًا وَ الْعَرِيبُ مِنَ الرِّجَالِ فَلَا تَرَى لِلَّهِ عَزَّ وَ جَلَّ خَلْفًا غَرِيبًا وَ هُوَ الَّذِي قَدْ طَالَ عُمُرُهُ فَلَمْ يَبْيَضَّ شَعْرُهُ وَ تَرَى لِحْيَتَهُ مِثْلَ حَنَكِ الْعُرَابِ إِلَّا كَانَ عَلَيْنَا مُؤَلَّبًا وَ لِأَعْدَائِنَا مُكَاتِرًا وَ الْخُلُكُوكُ مِنَ الرِّجَالِ فَلَا تَرَى مِنْهُمْ أَحَدًا إِلَّا كَانَ لَنَا شَتَامًا وَ لِأَعْدَائِنَا مَدَاحًا وَ الْأَفْرَعُ مِنَ الرِّجَالِ فَلَا تَرَى رَجُلًا بِهِ فِرْعُ إِلَّا وَجَدْتَهُ هَمَارًا لَمَارًا مَشَاءً بِالنَّمِيمَةِ عَلَيْنَا وَ الْمُفْصَّصُ بِالْخُضْرَةِ مِنَ الرِّجَالِ فَلَا تَرَى مِنْهُمْ أَحَدًا وَ هُمْ كَثِيرُونَ إِلَّا وَجَدْتَهُ يَلْفَانًا بُوْجِهِ وَ يَسْتَدْبِرُنَا بِآخِرِ يَبْتَغِي لَنَا الْعَوَائِلَ وَ الْمَنْبُودُ مِنَ الرِّجَالِ فَلَا تَلْقَى مِنْهُمْ أَحَدًا إِلَّا وَجَدْتَهُ لَنَا عَدُوًّا مُضِلًّا مُبِينًا وَ الْأَبْرَصُ مِنَ الرِّجَالِ فَلَا تَلْقَى مِنْهُمْ أَحَدًا إِلَّا وَجَدْتَهُ يَرِضُدُ لَنَا الْمَرَاصِدَ وَ يَتَعَدُّ لَنَا وَ لِشَيْعَتِنَا مَعْدًا لِيُضِلَّنَا بِرِغْمِهِ عَنْ سَوَاءِ السَّبِيلِ وَ الْمَجْدُومُ وَ هُمْ حَصَبُ جَهَنَّمَ هُمْ لَهَا وَارِدُونَ وَ الْمَنْكُوحُ فَلَا تَرَى مِنْهُمْ أَحَدًا إِلَّا وَجَدْتَهُ يَتَعَيَّى بِجِحَائِنَا وَ يُؤَلِّبُ عَلَيْنَا وَ أَهْلُ مَدِينَةِ تُدْعَى سَجِسْتَانَ هُمْ لَنَا أَهْلُ عَدَاوَةٍ وَ نَصَبٍ وَ هُمْ شَرُّ الْخَلْقِ وَ الْخَلِيقَةِ عَلَيْهِمْ مِنَ الْعَذَابِ مَا عَلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ وَ أَهْلُ مَدِينَةِ تُدْعَى الرَّيِّ هُمْ أَعْدَاءُ اللَّهِ وَ أَعْدَاءُ رَسُولِهِ وَ أَعْدَاءُ أَهْلِ بَيْتِهِ يَرُونَ حَرْبَ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص جِهَادًا وَ مَا لَهُمْ مَعْنَمًا فَلَهُمْ عَذَابُ الْحُزْنِيِّ فِي الْحَيَاةِ الدُّنْيَا وَ الْآخِرَةِ وَ هُمْ عَذَابُ مُقِيمٍ وَ أَهْلُ مَدِينَةِ تُدْعَى الْمَوْصِلَ هُمْ شَرُّ مَنْ عَلَى وَجْهِ الْأَرْضِ وَ أَهْلُ مَدِينَةِ تُسَمَّى الزُّورَاءُ ثُبِّي فِي آخِرِ الزَّمَانِ يَسْتَشْفُونَ بِدِمَائِنَا وَ يَتَقَرَّبُونَ بِبَعْضِنَا يُوَالُونَ فِي عَدَاوَتِنَا وَ يَرُونَ حَرْبِنَا فَرَضًا وَ قِتَالَنَا حَتْمًا يَا بَنِي فَاخْذَرُوا هَؤُلَاءِ ثُمَّ اخْذَرْتُمْ فَإِنَّهُ لَا يَخْلُو اثْنَانِ مِنْهُمْ بِأَحَدٍ مِنْ أَهْلِكِ إِلَّا هُمَا يَبْتَلِيهِ.

Hadith from Ahmad ibn al-Hassan al-Qat'tan and Ali ibn Ahmad ibn Musa - may Allah be pleased with them - who narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Abu Bakr - Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah al-Zarir, on the authority of Al-'A' amash, who has narrated from Jafar^{asws} Ibn Muhammad^{asws}, (also) Bakr Ibn Abd Allah Ibn Habib said, and Abd Allah Ibn Mohammed Ibn Batuyah has narrated from me that Ali Abin Abd al-Momin Zayoufrani Kufi has narrated to us and has said Muslim Ibn Khalid Zanji has narrated to us that Jafar^{asws} Ibn Muhammad^{asws} (Imam Jafar^{asws}) has narrated from his father has narrated to us. And Bakr Ibn Abd Allah Ibn Habib has said Hassan Ibn Sanan has narrated to me, who has narrated from his father who from Mohammed Ibn Khalid Baraqi, who from Muslim Ibn Khalid who has narrated from Jafar^{asws} Ibn Muhammad^{asws}, they have all said 13 but Tameen says 16 groups of people from the national of my Grandfather (Prophet Muhammad^{sawww}) are the ones who neither love us^{asws}, nor will they invite others to our^{asws} love but rather they hold grudges against us^{asws}, they do not befriend us^{asws}, they do not only move away from us^{asws} but also influence others to remain away from us^{asws}. Thus, they are our^{asws} real enemies, and for them is the Fire of Hell and grievous torment.

(The narrator says) I asked the Imam^{asws} to inform me in detail about them, May Allah^{azwj} Protect you^{asws} from them. The Imam^{asws} said:

- 1) The one who has an additional limb by birth, therefore you will not find anyone from the people who has an additional limb but he will be our^{asws} enemy and you will never find our^{asws} love in his heart.
- 2) The one who is deficient in limbs, you will not find anyone among people who is deficient in limbs but he will hold animosity against us^{asws}.
- 3) The one who is deficient in right eye by birth, you will not find anyone whom Allah^{azwj} has Created to be blind but that he fights against us^{asws} and will be in harmony with our enemies.
- 4) The one who would not go 'grey' even in advance age, therefore you will not find anyone who would have black hair and his beard will be black the like of the upper part of the beak of crow, but he will be calling people against us^{asws} and will end-up joining our^{asws} enemies.
- 5) The one who is of extremely dark complexion, you will not find anyone with very dark colour but he will be abusing us^{asws} and praising our^{asws} enemies.
- 6) The one without hair (Bald), you will not find any bald man but that he slanders, defames, and make our^{asws} saying to be ambiguous and attributing falsehood to us^{asws}.
- 7) The ones who are greenish. Although they are many, (there is) not one of such men but that he greets us^{asws} in our presence but defames us^{asws} in our absence (i.e. two-faced), seeking to betray us^{asws}.
- 8) The illegitimate one, you will not find anyone who will be son of adultery but will be our^{asws} enemy and hold animosity against us^{asws}.
- 9) The one with vitiligo, therefore you will not find anyone affected with vitiligo but he will be inclined to harm us^{asws} and to misguide our^{asws} shias.
- 10) The one infected with 'المُخْتَلِم' (i.e., leper - highly contagious disease), these are the people of Fire and that's where they will enter.
- 11) The short ones, you will not find a short one but he will be mocking us^{asws} and will be assembling people against us^{asws}.
- 12) The people of a town called Sejestan. They are our^{asws} enemies and adversaries. They are verily the wickedest of all people and creatures. May the chastisement that is decided for Pharaoh, Haman, and Qaron be decided for them.
- 13) The people of a city called 'Ray' (Tehran/Qum in Iran). They are the enemies of Allah^{azwj}, His Messenger^{saww}, and the Messenger^{saww}'s Household. They consider waging war against the Prophet^{saww}'s Household as holy war and they consider their properties to be spoils of war. May the chastisement of disgrace inflict them in this world and in the Hereafter and may endless torture be inflicted upon them.
- 14) The people of a city called Mosul (Iraq). They are the most vicious inhabitants of this earth.
- 15) The people of a city called al-Zawra, which will be built in the future. They quench their thirst with our^{asws} blood and flatter the rulers by means of showing hatred against us^{asws}. They show loyalty to our^{asws} enemies, consider fighting against us^{asws} as an obligatory duty, and consider waging war against us^{asws} as inevitable necessity.

O son, beware of these peoples. Beware of them! Not two of them meet with one of us^{asws}, but they definitely intend to kill him.⁴⁵

The Love of Ahl Al-Bayt^{asws} Removes the Uncleanliness of lineage:

[في كتاب الاختصاص] حدثني أبو عبد الله محمد بن أحمد الكوفي الخزاز قال: حدثني أحمد بن محمد بن سعيد الكوفي، عن ابن فضال، عن إسماعيل بن مهران، عن أبي مسروق النهدي، عن مالك بن عطية، عن أبي حمزة، قال: دخل سعد بن عبد الملك وكان أبو جعفر (عليه السلام) يسميه سعد الخير وهو من ولد عبد العزيز بن مروان على أبي جعفر (عليه السلام) فبينما ينشج كما تنشج النساء قال: فقال له أبو جعفر (عليه السلام): ما يبكيك يا سعد؟ قال وكيف لا أبكي وأنا من الشجرة الملعونة في القرآن، فقال له: لست منهم أنت اموي منا أهل البيت أما سمعت قول الله عزوجل يحكي عن إبراهيم: * (فمن تبعني فإنه مني)

*

In the book Al Ikhtisaas – ‘Abu Abdullah Muhammad Bin Ahmad Al Kufy Al Khazaz narrated to me, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ibn Fazal, from Ismail Bin Mahran, from Abu Masrouq Al Nahdy, from Malik Bin Atiya, from **Abu Hamza** who said,

‘Sa’ad Bin Abdul Mallik came, - and Abu Ja’far^{asws} had named him as ‘Sa’ad Al-Khayr’ (Sa’ad the good), and he was from the sons of Abdul Aziz Bin Marwan – at the door of Abu Ja’far^{asws}, so he started crying like the crying of women. So Abu Ja’far^{asws} said to him: ‘What makes you to cry, O Sa’ad?’ He said, ‘And why should I not cry, and I am from the Accursed Tree (of evil lineage) (Mentioned) in the Quran?’ So the Imam^{asws} said to him: ‘You are not from them. You are an Umayyad but from us^{asws} the People^{asws} of the Household. Have you not heard the Words of Allah^{azwj} Mighty and Majestic Relating about Ibrahim^{as} [14:36] **so the one who follows me, he is from me?**’⁴⁶

⁴⁵ Hadith 4, الخصال، ج2، ص: 506

⁴⁶ Hadeeth No. 168

Appendix IV: ‘Love accompanied by Actions’ is the key for the higher status

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha’alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

‘I was in the presence of Abu Ja’far^{asws} in his^{asws} tent at Mina. He^{asws} looked at the feet of Ziyad which had turned black, so he^{asws} pitied it saying: ‘What is the matter with your feet that they are like this?’ He said, ‘I came upon a weak ride and so had to walk most of the way’. He^{asws} lamented to him and Ziyad said to him^{asws} during that, ‘I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I (then) remembered my love for you^{asws} which gave me hope for salvation and it brightened my situation’.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ إِنْ رَجُلًا أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أُحِبُّ الْمُصَلِّينَ وَ لَا أُصَلِّي وَ أُحِبُّ الصَّوْمِيْنَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ وَ قَالَ مَا تَبْعُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّهَا لَوْ كَانَ فَرْعَةٌ مِنَ السَّمَاءِ فَرَعَتْ كُلَّ قَوْمٍ إِلَى مَا مِنْهُمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا .

So Abu Ja’far^{asws} said: ‘And is the Religion anything except for the love? Allah^{azwj} the High has Said: “[49:7] **But Allah has endeared the Faith to you, and has made it beautiful in your hearts**”, and Said: “[3:31] **Say: If you love Allah, then follow me, Allah will love you**”, and Said: “[59:9] **love those who have fled to them**”. A man came up to the Prophet^{saww} so he said, ‘O Messenger^{saww} of Allah^{azwj}, I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself’. The Messenger^{saww} of Allah^{azwj} said: ‘You are with the one whom you love, but to you belongs what you have acquired’. And he^{asws} said: ‘What you are seeking and what you want, but it is if there is a scare from the sky, every people would seek protection in its safe place, and we^{asws} will seek safety with our Prophet^{saww}, and you will be seeking safety with us^{asws}’.⁴⁷

⁴⁷ Al-Kafi, Vol. 8, H. 14483

Appendix V: The Love and Arranged Marriages?

Men:

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ حَبِيبِ الْمُثَنَّمِيِّ عَنِ ابْنِ أَبِي يَعْمُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنِّي أُرِيدُ أَنْ أَنْزُوجَ امْرَأَةً وَإِنَّ أَبِيَّ أَرَادَ غَيْرَهَا قَالَ تَزَوَّجِ الَّتِي هَوَيْتَ وَدَعِ الَّتِي يَهْوَى آبَاؤُكَ .

Humeid Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ali Bin Al Hassan Bin Rabaat, from Habeeb Al Khash'amy, from Ibn Abu Yafour,

Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I want to marry a woman, but my parents want (me to marry with) someone else'. He^{asws} said: 'Marry the one who (you) desire and leave the one whom your parent's desire'.⁴⁸

Women:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ يُرِيدُ أَنْ يُزَوِّجَ أُخْتَهُ قَالَ يُؤَامِرُهَا فَإِنْ سَكَتَتْ فَهِيَ إِفْرَازُهَا وَإِنْ أَبَتْ لَمْ يُزَوِّجْهَا وَإِنْ قَالَتْ زَوِّجْنِي فَلَانَا فَلْيُزَوِّجْهَا مِمَّنْ تَرْضَى وَ الْيَتِيمَةَ فِي حِجْرِ الرَّجُلِ لَا يُزَوِّجُهَا إِلَّا بِرِضَاهَا .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who wants to get his sister married off. He^{asws} said: 'He can permit it, so if she remains silent, so it is her agreement, but if she refuses, he cannot get her married; and if she says, 'Get me married to so and so', so let him get married to the one she is pleased with; and (as for) the orphan who is in the care of the man, he cannot get her married off except by her consent'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الْجَارِيَةِ يُزَوِّجُهَا أَبُوهَا بِعَبْرٍ رِضًا مِنْهَا قَالَ لَيْسَ لَهَا مَعَ أَبِيهَا أَمْرٌ إِذَا أَنْكَحَهَا جَارَ نِكَاحُهُ وَإِنْ كَانَتْ كَارِهَةً

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the girl getting married off by her father without her consent. He^{asws} said: 'There is no command with her with her father. If he was to get her married off, the marriage would be allowed, even if she dislikes it'.

قَالَ وَ سُئِلَ عَنْ رَجُلٍ يُرِيدُ أَنْ يُزَوِّجَ أُخْتَهُ قَالَ يُؤَامِرُهَا فَإِنْ سَكَتَتْ فَهِيَ إِفْرَازُهَا وَإِنْ أَبَتْ لَمْ يُزَوِّجْهَا .

⁴⁸ Al Kafi – V 5 – The Book of Marriage Ch 64 H 1

⁴⁹ Al Kafi – V 5 – The Book of Marriage Ch 56 H 3

He (the narrator) said, ‘And he^{asws} was asked about a man who wanted to get his sister married off. He^{asws} said: ‘He can permit her, and if she remains silent, so it is her agreement, but if she refuses, he cannot get her married’.⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ رَوَّجُوا الْأَحْمَقَ وَ لَا تُرَوَّجُوا الْحُمَمَاءَ فَإِنَّ
الْأَحْمَقَ يَنْجُبُ وَ الْحُمَمَاءَ لَا تَنْجُبُ

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from those who narrated to him who has said:

‘Abu ‘Abd Allah^{asws} has said, ‘You can give in marriage to a dim-witted man but do not marry a dim-witted woman; a dim-witted man can have children (healthy ones) but a dim-witted woman cannot.’⁵¹ ,*

For Wining the Hearts and Getting Married:

و من (خواص القرآن): عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة اعطى يوم القيامة مثل ثواب المهاجرين و الأنصار، و من كتبها و جعلها في خرقه حرير خضراء، و قصد إلى قوم يريد التزويج، لم يرد و قضيت حاجته، و إن مشى بين عسكرين يقتتلان افترقوا و لم يقاتل أحد منهم الآخر، و إن دخل على سلطان كفاه الله شره، و قضى له جميع حوائجه، و كان عنده جليل القدر».

And from Khawas Al Quran –

‘It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (20) would be Given the Rewards similar to the Rewards of the Emigrants and the Helpers. And the one who writes it and makes it to be in a green silk cloth, and go to a group, intending the marriage, would not be repulsed and his need would be fulfilled. And if he walks in between two soldiers fighting each other, they would be separated and one of them would not fight the other. And if he enters upon an authority, Allah^{azwj} would Restrain the evil from him, and Fulfil all of his needs, and would be majestic and worthy in his presence’.⁵²

و عن الصادق (عليه السلام)، قال: «من كتبها و جعلها في خرقه حرير خضراء، و راح إلى قوم يريد التزويج منهم، تم له ذلك و وقع، و إن قصد في إصلاح قوم تم له ذلك، و لم يخالفه أحد منهم، و إن مشى بين عسكرين افترقا و لم يقاتل بعضهم بعضا، و إذا شرب ماءها المظلوم من السلطان، و دخل على من ظلمه من أي السلاطين، زال عنه ظلمه بقدرة الله تعالى، و خرج من عنده مسرورا، و إذا اغتسلت بمائها من لا طالب لعرسها خطبت، و سهل عرسها بإذن الله تعالى».

⁵⁰ Al Kafi – V 5 – The Book of Marriage Ch 56 H 4

⁵¹ الكافي ج : 5 : ص : 354

⁵² خواص القرآن: 4 «قطعة منه».

And from Al-Sadiq^{asws} having said: 'The one who writes it (Chapter 20) in a green silk cloth, and goes to a group, intending the marriage from them, that would be completed for him and would occur. And if he intends reconciliation among a people, that would be completed for him, and no one from among them would oppose him. And if he were to walk in between two soldiers, they would separate and would not fight against each other. And if its water is drunk by the one oppressed from the king, and he comes up to the one who oppressed him from whichever king, his oppression would decline from him by the Power of Allah^{azwj} the High, and he would come out from him joyful. And when she (a woman) who is not sought for her marriage washes with its water, her marriage would be easier by the Permission of Allah^{azwj}.⁵³

⁵³ خواص القرآن: 4: «قطعة منه».

Appendix VI: The Love for the World is the head of Sins!

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دُرُوسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ رَأْسُ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dorost Bin Abu Mansour, from a man,

(It has been narrated) from Abu Abdullah^{asws} and Hisham, from Abu Abdullah^{asws} having said: ‘The head (the root) of all sins is love of the world’.⁵⁴

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنِ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شَهَابٍ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ جَلَّ وَ عَزَّ وَ مَعْرِفَةِ رَسُولِهِ (صلى الله عليه وآله) أَفْضَلَ مِنْ بُغْضِ الدُّنْيَا وَإِنَّ لِدَلِّكَ لَشُعْبًا كَثِيرَةً وَ لِلْمَعَاصِي شُعْبًا

Ali, from his father, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Shihad who said,

‘Ali^{asws} Bin Al-Husayn^{asws} was asked, ‘Which of the deeds is superior in the Presence of Allah^{azwj} Might and Majestic?’ So he^{asws} said: ‘There is none from the deeds, after the recognition of Allah^{azwj} Majestic and Mighty, and recognition of His^{azwj} Rasool^{saww} more superior than hatred of the world, and in that are a lot of branches, and the disobedience also has branches (as well)’.

فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبْرُ وَ هِيَ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبِي وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

So the first of what Allah^{azwj} was disobeyed with was the arrogance, and it is the disobedience of Iblees^{la} when he^{la} refused, and was arrogant, and he^{la} was from the disbelievers.

وَ الْحِرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَاءَ حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهْمَا فُكُلًا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ

And greed, it is the disobedience of Adam^{as} and Hawwa^{as} when Allah^{azwj} Mighty and Majestic Said for them^{as} **[2:35] and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become from the unjust.** So they^{as} took what there was no need with them to it. Thus, that entered upon their^{as} offspring up to the Day of Judgement, and that is the most of what the son of Adam^{as} sees is what he does not have a need for it.

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 1

تَمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرِّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ الثَّرْوَةِ فَصِرْنَ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَا دُنْيَا بَلَاغٍ وَ دُنْيَا مَلْعُونَةٍ .

Then the envy, and it is a disobedience of the son^{la} of Adam^{as} where he envied his^{la} brother^{as}, so he^{la} killed him^{as}. Thus, from that branched out the love of the women, and the love of the world, and love of the government, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. So these came to be seven characteristics, being gathered in the love for the world. Therefore, the Prophets^{as}, and the knowledgeable ones^{asws} said after recognising that: ‘The love for the world is the head of the sins’. And the world is two (types of) world – the world of the bare necessities and the condemned world’.⁵⁵

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 11