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15. Recompensing Favor Of Prophethood Of The Holy Prophet (S)

That which proves this matter is the statement of the Almighty Allah in Surah H'aa Meem A'in Seen Qaaf:

"Say: I do not ask of you any reward for it but love for my near relatives." (Qur'an, Surah Shura 42:23)

The evidence of this shall be discussed in some points:

First: Whatever the Holy Prophet (S) demands is an order.

Second: Demand and order of His Eminence implies that it is incumbent to follow it except that there be any evidence against it.

Third: It is that the Holy Prophet (S) has the right of prophethood on this Ummah, thus it is obligatory on the people to fulfill the right of His Eminence as much as possible.

Fourth: It is that Allah, the Mighty and the High has specified the recompense of prophethood of the Holy Prophet (S) to be love for the family and kinsfolk of His Eminence.

Fifth: The meaning of 'family and kinsfolk' is progeny of the Holy Prophet (S) and rejection of the contention of Ahle Sunnat.

Sixth: Meaning of love and its types.

First Introduction

You should know that demand is the origin of action from the high to one who can understand – as researchers have understood – be it by the word of 'I order' or by the word 'do'. It can also be through a question etc. It can also be without using any words; that is by gesture or in writing. The evidence of what is stated is that the first meanings that comes to the mind is are those mentioned above. You do not see if the demand is made by a great personality, in any word it will be said: so–and–so has ordered such a thing. And if a sensible person says: I order you to do that, the intellectuals would consider it silly because order is restricted to the high, just as *Dua* and asking is from the high, request and plea is from the equal only. And investigation in the use of these words would make everything clear.

And as for that which the Almighty Allah said in the anecdote of Firon:

"What counsel do you then give?"

Inspite that he was superior to them it is referred to as an order? It could be only due to two things:

One is that it could be that the object of the verb is eliminated that is 'What do you order the soldiers?' On the basis of this the word 'order' is used in its true sense as 'I order' with regard to the soldiers is more dignified. Secondly: Suppose they were higher and by way of metaphor – from one aspect – they are addressed in this way. And Allah knows best.

It is proved by this introduction that when the demand is issued from the Holy Prophet (S) in whatever word it be – even if it is interrogative, as mentioned in the captioned verse – it is an order, because sometimes allusion is made to question by way of humility which was the program of His Eminence and the basis of his words as he is reported to have said:

"I have been sent for the perfection of morals."

Or it could be for moderation and kindness with the people so that they may accept his orders with sincerity and with seriousness; hence their position is supposed higher.

If we agree that the enforcement of *Mawaddat* is a part of:

"I don't ask you except the love of my kinsfolk."

It means that: My aim and desire that reverts to me is contained in it.

Obligatory nature of love can also be derived from another example and it is the statement of Allah, the Mighty and Sublime with the Holy Prophet (S) in which He says:

"Say: I don't ask for anything."

As it shows that it is necessary for His Eminence to ask his right from them because if the fulfillment of this right had not been obligatory, he would not have asked them as is very much clear.

Second Introduction

I made research into the principles of jurisprudence that the matter having implication is evident in inevitable demand, in other words demand is in fact, an order. That is: Except for the matter of demand nothing else is understood, and demand without specification of conditions, words or external in common parlance, its implication is on absolute demand and it is expressed in it.

The indication of this meaning is that we see commands that are issued by higher authorities to the lower, anyone who pays attention to them will not have any doubt that they are compulsory matters, rather it is in their nature that they will be impelled to perform what they are ordered and they have no hesitation whether these commands are compulsory or not.

We also see that if they do not perform those things they become worthy of blame and criticism, and it is not but from the aspect that it is an absolute demand – in the view of common people – it is expressed in absolute demand, without there be any need of specifications of time or state and external proof, therefore commands that came in the beginning will be considered compulsory – in the event that there is no context of their recommended nature.

Although if an order is received for a matter it is obligatory on us that we investigate and find out in all the traditional reports that have reached us from the Purified Imams whether they are having an opposite method or not, because it is often that methods and testimonies on other reports have come in those and the narrators are one of the other, if it is not so, due to contemplation the expression of demand says that it is obligatory; rather from many aspects there should be methods and testimonies in all other chapters, as the scholars of principles have generally ordered to search for specific order stating that it is obligatory.

Due to the large number of qualifications mentioned in every chapter (topic) not from the view of contemplating on general appearance. Thus if we get a testimony that the order is for recommended nature, on the basis of this, the testifying word is applied to its apparent meaning. And if not, there is no option except that the word of order should be considered an obligatory order.

It is learnt from this introduction that the demand issued by the Holy Prophet (S) in this matter – by the order of the Almighty Allah – is an absolute demand and it proves that the duty stated is obligatory and the testimony of this are the traditional reports issued by the Infallible Imams (as) in order to prove that what is ordered in this verse is obligatory. Thus in the *Tafseer al–Burhan* and *Ghayat al–Maraam* it is narrated from His Eminence, Imam Hasan Mujtaba (as) that he said in a sermon:

"We are a family whose love the Almighty Allah has made compulsory on every Muslim when He said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

"Say: I do not ask of you any reward for it but love for my near relatives." (Qur'an, Surah Shura 42:23)1

And in the same two books it is narrated from Imam Ja'far Sadiq (as) from his venerable forefathers that:

When the following verse was revealed on the Holy Prophet (S):

"Say: I do not ask of you any reward for it but love for my near relatives."

The Holy Prophet (S) stood up and said: "O people, Allah, the Mighty and the High has made a matter obligatory on you; will you fulfill it?" None of them replied.

The next day again he stood up and asked the same question, again no one responded. Then he repeated the same statement on the third day and none replied. Then he said: "O people, this matter does not concern gold, silver, food or drink." They said: "Mention it to us." He said: "Allah, the Mighty and the High has revealed to me: 'Say: I do not ask of you any reward for it but love for my near relatives…" They said: "Yes we will fulfill it."

His Eminence, Sadiq (as) said: "By Allah they did not fulfill it except for seven persons: Salman, Abu Zar, Ammar, Miqdad bin al-Aswad al-Kindi, Jabir Ibne Abdullah Ansari and slave of the Messenger of Allah (S) named 'Bast' or Kubait and Zaid bin Arqam."2

In the coming introductions also points would be mentioned that prove this matter, *Insha Allah*.

Third Introduction

The Holy Prophet (S) has the right of prophethood and messengership on this nation, thus it is obligatory, as much as possible for us, to fulfill the right of His Eminence. Thus all those who do not fulfill this right have committed injustice. And this matter does not require explanation because it is absolutely clear for intelligent people that it is obligatory to fulfill the right of the rightful person and also there is no doubt that the greatest right is that of the Messenger of Allah (S) because he has saved them from Hell. Therefore it is necessary that their greatest efforts should be to strive to fulfill his rights first and then of anyone else.

Here we would be content with mention of only one holy tradition that is mentioned in *Ghayat al–Maraam* through Sunni channels, that the Holy Prophet (S) said:

"Go out and give a call: Pay attention, curse of Allah be on one who does injustice in recompensing labor, Pay attention, curse of Allah be on one who takes someone else as his master instead of his master. Pay attention, curse of Allah be on one who abuses his two fathers. Thus Amirul Momineen (as)

made these announcements.

Umar and a group of people heard this, they came to the Holy Prophet (S) and asked:

Is there an interpretation of what you announced? He (the Prophet) replied: Yes, the Almighty Allah says:

"Say: I do not ask of you any reward for it but love for my near relatives."

Thus, curse of Allah be on one who does injustice on me. And the Almighty Allah said:

"The Prophet has a greater claim on the faithful than they have on themselves." (Qur'an, Surah Ahzab 33:6)

O whomsoever I am the master, Ali is also his master. Thus, curse of Allah be on one who takes as masters other than him and his progeny. And I make you a witness that Ali and I are the two fathers of the believers. Thus curse of Allah be on one who curses one of us.

When they went out of there, Umar said: O companions of Muhammad (S), the Holy Prophet (S) hasn't emphasized more neither on the day of Ghadeer nor at any other time as he did today with regard to Ali. Hisaan bin al-Arat said: This happened nineteen days before the passing away of the Messenger of Allah (S)."3

Fourth Introduction

The Almighty Allah has made the recompense of prophethood – which in fact is for the welfare of the people themselves – to be love for the kinsfolk according to the verse mentioned and traditions that confirm the same thing. Such as:

In the 79th Majlis in the *Amali* of Sadooq through authentic chains of narrators is related a lengthy tradition from Imam Ali Reza (as) in which verses of 'Isftifa' (selection) are mentioned that number twelve. In that tradition it is mentioned:

...Sixth: the statement of Allah, the Mighty and Sublime:

"Say: I do not ask of you any reward for it but love for my near relatives."

And this is the specialty of the Holy Prophet (S) on the Judgment Day and a specialty for his progeny and not anyone else. Because the Almighty Allah has mentioned in the story of Nuh (as) in His Book that: O people, I don't ask you for monetary recompense of this prophethood, my reward is on Allah. And

I don't know those who brought faith. They would reach to their Lord but I will show persons who resorted to ignorance.

It is related that Hud (as) said: I don't ask you any recompense for this message, my reward is on the Almighty Allah Who created me, do you not think?

Allah, the Mighty and Sublime told the Holy Prophet (S): Say: I do not ask of you any reward for it but love for my near relatives... And the Almighty Allah did not make their love compulsory but that He knew that they would never separate from religion and they will never deviate.

Secondly a person is friendly with another man but is inimical to one of his family member, then he will not remain absolutely clean and pure-hearted with this person. Allah, the Mighty and Sublime wants that there should not be anything in the heart of the Messenger of Allah (S) towards the believers, that is why He made love for his kinsfolk compulsory. On the basis of this, whoever fulfills this obligation and loves the Holy Prophet (S) and also loves his family, the Messenger of Allah (S) cannot hate him. And whoever leaves him and does not fulfill this duty and is inimical to the family of the Prophet, would be eligible to be hated by him because he has omitted a duty that Allah has made obligatory. And which nobility and excellence is more than or equal to this excellence.

Thus the Almighty Allah revealed this verse to the Holy Prophet (S):

"Say: I do not ask of you any reward for it but love for my near relatives."

At that time the Messenger of Allah (S) stood amidst some of his companions, praised and glorified Allah and then said: O people, the Almighty Allah has made a matter obligatory on you; will you fulfill it? None of them replied. Again he said: O people, this matter does not concern gold, silver, food or drink. They said: Mention it to us. So he recited this verse to them. They said: Yes, we will fulfill it. However most of them did not fulfill it and they went back on their word.

The Almighty Allah did not send any prophet but that He revealed to him not to ask any recompense because Allah, the Mighty and Sublime paid the reward of the prophets Himself. However, the Almighty Allah made love of the family of Muhammad (S) obligatory and ordered him to inform them about their matter so that by recognizing their excellence and status that the Almighty Allah has bestowed to them they may imbue their hearts with their affection as love is directly proportional to *Marefat* (recognition) and identification of excellence.

When the Almighty Allah made this obligatory, it was very hard on many people because obligatory obedience is difficult. Thus some who had made a covenant with the Almighty Allah remained attached to them and the hypocrites and inimical persons harbored enmity and with that became apostates, and they altered the limits that the Almighty Allah had specified for relatives. Then they said: Family relationship applies to all Arabs. In both cases, we are certain that *Mawaddat* is with regard to the near relatives and kindred of the Prophet. Thus whoever is nearer in relation to the Prophet he/she is more

deserving of *Mawaddat*, as much the proximity of relationship increases, as much the eligibility for *Mawaddat*.

But they did not do justice to the right of the Holy Prophet (S) despite the regard and concern he had for them in what the Almighty Allah has made incumbent on the Ummah, while it is not even possible to give thanks to the kindness and labors of the Messenger of Allah (S). They did not observe Mawaddat with regard to his relatives and kindred and they did not gave them any importance for the love and protection of the honor of the Messenger of Allah (S).

How did they not fulfill the rights while even the Qur'an is unequivocal about it and it has called for it; moreover there are authentic traditions that state that only they are the people of *Mawaddat* whose love Allah has made incumbent and has promised reward for it. Indeed none fulfills this duty but that he shall be compulsorily admitted to Paradise according to the saying of Allah:

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۗ لَهُمْ مَا تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ الْكَبِيرُ .

"And those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace. That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives." (Qur'an, Surah Shura 42:22-23)

Along with its interpretation and explanation that we have given.4

And many doors of knowledge open up with this tradition. So contemplate on this so that you may be guided on the right path and by this introductions it has become clear that love for the family of the Messenger is recompense of prophethood, thus its payment is obligatory on all the people.

Fifth Introduction

Here we shall explain who are meant by the word of 'Qurba' (near relatives) with whom this excellence is related? We shall be content only by quoting some traditional reports recorded in *Ghayat al–Maraam* through Sunni chains of narrators so that it strengthens our hypothesis and eliminates all excuses.

From *Musnad* of Ahmad Hanbal through his own chain of narrators it is related from Ibne Abbas that he said:

When the verse:

"Say: I do not ask of you any reward for it but love for my near relatives."

was revealed, they asked: O Messenger of Allah, who are your 'near relatives', whose love is made obligatory on us? He (the Prophet) replied: Ali, Fatima and their two sons."5

A similar tradition is found in *Tafseer Thalabi*.

In Sahih Bukhari it is narrated from Saeed bin Jubair that he said:

'Qurba' (near relatives) implies: Aale Muhammad

A like traditional report is recorded in Sahih Muslim and Al-Jama Baina as-Sihah as-Sitta.

And it is narrated from Hamuyani through his own chain of narrators from Ibne Abbas that he said:

When the verse:

"Say: I do not ask of you any reward for it but love for my near relatives."

was revealed, they asked: O Messenger of Allah (S), who are these whose love the Almighty Allah makes incumbent on us? He (the Prophet) replied: Ali, Fatima and their children.

And something like this again is narrated from Abu Naeem except that the words of 'their two sons' are replaced with 'their two children'.6

It is concluded from this introduction that 'Qurba' (near relatives) means the progeny of the Holy Prophet (S) and the same thing is mentioned in Shia traditions also. And in some of those traditions it is as follows:

'Qurba' (near relatives) means the Holy Imams (as).

And it is possible to reconcile both types of traditions as follows:

One: The mention of Imams is from the mention of perfect implication because such an implication is seen in many interpretations (*Tafseer*).

Two: It is that the implication of love that is obligatory for the Imam (as) is his *Marefat* and *Wilayat*. That is they must be considered only as the *Awliya* of Allah as understood from the tradition of Imam Ali Reza (as) that we have previously quoted.

In any case, there is no doubt that there is no one more closely related to the Prophet at this time in the world than His Eminence, the Master of the time (as). Thus love of His Eminence is obligatory on all and it is necessary that love for His Eminence should be deeper and more than other relatives of the Holy Prophet (S) – as was mentioned in the explanation of Imam Ali Reza (as).

Sixth Introduction: Meaning And Kinds Of Mawaddat (Love)

I say: The meaning of *Mawaddat* means this same heartfelt affection, along with all the apparent effects of real love. Therefore in *Tafseer Qummi* this same implication with the same effects that are necessary for this love is mentioned and it is said:

Recompense of prophethood is that they should not be harassed and must not be deserted, their right must not be trespassed, and continuous connection be maintained with them and the covenant made to Allah with regard to them must not be broken...7

Although it is clear that among the effects of heartfelt love is affection by the tongue and it is of few types: Among them is: praying for the well-being of the beloved. And this is the most important effect and result of apparent love, just as we see in the behavior of parents with regard to their children, such that their affection for them impels them to pray for them.

The conclusion derived from these introductions is that: *Mawaddat* of the family of Messenger is the recompense of prophethood and the most important family and the nearest of them in the present time is our master, Hazrat Hujjat bin al–Hasan (aj). And praying for His Eminence is a type of *Mawaddat* and through it some of the recompense of prophethood will be paid and since paying the recompense of prophethood is obligatory on all the people it is also obligatory on all that they should have *Mawaddat* for Hazrat Hujjat (aj) and as much as possible they must have regard for everything related to him.

- 1. Ghayat al-Maraam Pg.309, Chapter 6, Tr. 11
- 2. Ghayat al-Maraam Pg.309, Chapter 6, Tr. 14
- 3. Ghayat al-Maraam Pg. 306, Chapter 5, Tr. 9
- 4. Amali, Sadooq, Gathering no. 79, Pg. 424, Beirut
- 5. Ghayat al-Maraam Pg.306, Chapter 5, Tr. 1
- 6. Ghayat al-Maraam Pg. 307, Chapter 5, Tr. 10
- 7. Tafseer al-Qummi, Pg. 602

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