

Lesson 19: Love for the Ahlul Bayt

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

{وَمَنْ يَفْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ}

Say 'I do not ask of you a wage for this, except love for the kinsfolk; and whosoever gains a good deed, We shall give him increase of good in respect of it. Surely God is All-forgiving, All-thankful. (Ash Shura 42:23).

The Holy Qur'an shows us this kind of position multiple times, which the Prophets seek nothing of rewards or wages from the people. In Surah Ash Shura from Ayahs 100 to 180, this kind of statement from different Prophets is repeated. Likewise, the Prophet (pbuh) also did not seek any materialistic compensation, but twice in the Holy Qur'an from he was ordered by Allah ﷻ with the statement "Say" to seek a spiritual compensation that will benefit the people themselves.

This spiritual compensation itself comes in the form of two phrases. In one instance, it comes in the following terms:

{قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا}

Say: 'I do not ask of you a wage for this, except for him who wishes to take to his Lord a way.' (Al Furqan 25:57).

And in another form, as stated in the Ayah at the start of this lesson. And in the following Ayah we see that the benefit of the spiritual compensation being sought is for the people themselves:

{قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ}

Say: 'I have asked no wage of you; that shall be yours. My wage falls only upon God; and He is witness over everything.' (Saba 34:47).

So the Prophet (pbuh) announces that if I was to seek any compensation and ask for you to love my kinship, the Purified Household (pbuth), it is for the reason that the benefit of this will fall back to yourselves, because anyone who has a close relationship with the Purified Household (pbuth), will be followers and supporters of the Purified Household (pbuth) and anyone who is a proactive supporter of the Divinely Guided will be following the path of Allahﷻ.

“...except for him who wishes to take to his Lord a way”, is like the example of a teacher that says to their students I seek nothing from way but that you study the subject well, a benefit that will go back to the students themselves. So therefore, the reward of the message is two: One is to choose to follow the Path of Allahﷻ and the other is for the Love of the kinsfolk. It is of interest that in both phrases the term “except” is used, indicating that my reward is that and only that.

With a little reflection, we come to understand that following the path of Allahﷻ and the love of the Purified Household is one and the same, because if they were two, it would be a contradiction, that is, it cannot be said *I will only study in winter* and then say *I will only study in summer*. The restriction must be for the one thing only.

The Prophet is ordered once to seek compensation from the people in the form of only following the path of Allahﷻ and in another instance, is ordered to seek compensation in the form of only love of kinship. In reality, these two requests are one. That is, the path of Allahﷻ is the love of the Purified Household.

From the point of view of love of the Purified Household (pbuth), two things are necessary: One is comprehension of and knowledge of the Purified Household, so who does not know them cannot possibly be passionate for them. The second, is submissiveness and adherence, as love without obedience is a form of fakery, a sham, a form of lip service and a lie. So, anyone who takes orders from any other than the Purified Household of the Prophet is yet to follow the path of Allahﷻ. That is what the Holy Qur'an is telling us.

As for the intellect, the rewards must be as heavy and weighty as the action. There is nothing as weighty or worthy of a reward for the message other than Imamate. The reward of the message is the continuation of the guidance it delivers, the reward of one Divinely Guided, is passing on the guidance to another Divinely Guided. The reward of the just, is passing on the work to another just person.

Our intellect tells us that where there is kindness there also needs to be gratitude, and if today the kindness of the Prophet has reached us and we have been guided to Islam, then we should compensate for it and if the reward for the guidance is the love of his kinship, today there must also be present his kinship for us to show love and obedience. Yes, today indeed we must show obedience and adherence to the Imam of our time, Imam Mahdi (pbuh).

Otherwise, how could it be that we say Muslims, at the outset of Islam, were ordered to pay compensation for their guidance by being obedience to and showing love for the kinship of the Prophet, but in today's Islam, such a requirement is not present? Or that there is no kinship for us to be obedient and submissive to? Of course, the obedience and submissiveness to the Imam of our time, Imam Mahdi (pbuh), during the period of his occultation, is to work towards his message and go follow those he has entrusted, the scholars that are just and that have control over whims and desires.

Our intellect understands that, from the love of kinship as the reward for the Prophet that has led to hundreds of millions to guidance, happiness and great divine bounties, the kinship and those who fall under the banner requiring the love of kinship, are the best of the best and Divinely Guided. Therefore, the reward for the Divinely Guided Prophet can never be to love and follow one who has committed sin. It simply cannot be believed that people who have committed sin be loved and supported as compensation for all of time and obligated upon Muslims, and no Islamic group (other than Shia Islam) can identify their leader as Divinely Guided, sinless, and no one or group till now has ever narrated sin being committed by the Divinely Guided^ nor have they named a teacher for them.

Intellect tells placing guidance in the hand of a guide that is not Divinely Guided is not only oppressing human kind but oppression upon all of existence. That's because all of existence was created for mankind (all Ayahs indicate the existence was created for use by and the pleasure of mankind). So is it not oppression upon mankind and all of existence that for mankind to reach spiritual and real perfection, and to reach a level of divinity, to be guided by one who is not himself Divinely Guided?

If narrations tell us that the foundation of religion is to know, support and be guided by the Divinely Guided:

[بني الاسلام على خمس...الولاية1](#)

And if Imam Ali(pbuh) divides people between those who will go to heaven and those who will end up in hell:

[قسيم الجنة والنار2](#)

And if prayers are not accepted where there is no acceptance of the Guidance by the Divinely Guided³, and if the love of kinship is a good deed⁴, and if their visitation and seeking their assistance has been advised, it is all because of the chemistry of the love for kinship.

Two great Sunni scholars, Zamkhshari and Fakhrirazi, in their own exegesis have stated that the Prophet has stated:

- Whoever dies upon the love of the Purified Household of the Prophet Mohammad (pbuh) dies a martyr.
- Whoever dies upon the friendship of the Purified Household of the Prophet Mohammad (pbuh) dies

repentant.

- Whoever dies upon the love of the Purified Household of the Prophet Mohammad (pbuh) dies with perfected faith.
- Whoever dies upon the love of the Purified Household of the Prophet Mohammad (pbuh) dies based upon the tradition of the way of the Prophet?

So, the question now is, can love of kinship without submissiveness also be considered for martyrdom, forgiveness and perfection?

Under those very exegeses in the explanation of this Ayah they state that the Prophet said:

الا ومن مات على بغض آل محمد جاء يوم يقوم القيامة مكتوب بين عينيه آيس من رحمة الله

Whoever dies with animosity and hatred towards the kinship of Prophet Mohammad (pbuh) will be raised on the day of resurrection with writing between his eyes: They are despaired and deprived from the Mercy of Allah.

الا ومن مات على بغض آل محمد مات كافرا

Whoever dies with animosity and hatred towards the kinship of Prophet Mohammad (pbuh) dies an unbeliever.

الا ومن مات على بغض آل محمد لم يشم رائحة الجنة

Whoever dies with animosity and hatred towards the kinship of Prophet Mohammad (pbuh) will not smell the aroma of paradise.

Fakhrirazi in his exegeses states that once the Ayah for the love of kinship was revealed, it was asked of the Prophet who is it that it has been obligated upon us to love? The Prophet replies Ali, Fatima and her sons (pbuh), and then adds that the Prophet (pbuh) states

فاطمة - بضعة مني يؤذيها ما يؤذيها

Fatima (pbuh) is a part of me, whoever hurts her, hurts me, and whoever hurts the Prophet (pbuh) is punished with the curse of Allah:

{إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا}

Those who hurt God and His Messenger them God has cursed in the present world and the world to come, and has prepared for them a humbling chastisement.

(Al Ahzab 33:57).

In the narrations, we read that Imam Hassan (pbuh) under the Ayah

{وَمَنْ يَفْتَرِ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا}

...and whosoever gains a good deed, We shall give him increase of good in respect of it. (Ash Shura 42:23).

Stated that a good deed is the love of us, The Purified Household.

اقتراف الحسنة مودتنا أهل البيت 88

1. (Al Kafi) V2 P18
2. (Bihar Al Anwar بحار الأنوار) V5 P186
3. (Bihar Al Anwar بحار الأنوار) V27 P168
4. (Bihar Al Anwar بحار الأنوار) V43 P362

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