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Part 3: Regarding some rights and favors of His Eminence upon us

The rights of that great personality upon us are numerous and the blessings and favors are uncountable, Rather, it is like a raging sea in which it is impossible to dive, but we can just taste some of it as per the thirst and aim for proximity.

The First Right: Existence And Being

The Almighty Allah has created you and others by the Barakat of His Eminence and if he had not been there no one else had been there. Rather if he hadn't been there neither the earth would have come into existence nor the sky. This point is mentioned in the traditions, some of which are as follows:

1. Among the epistles (Tawqee) of His Eminence mentioned in Ihtijaaj is the following:

“We are the creations of our Lord, and the creatures after that were created by us.”^{[1](#)}

Indeed the meaning of this statement is having two aspects. One of it is the same that is mentioned in another epistle in the same book. A group of Shias had a dispute whether the Almighty Allah had delegated creation of and providing sustenance to the creatures to the Holy Imams (as). Thus some people said that it was impossible because no one other than Allah could create physical bodies. But some people said that the Almighty Allah has delegated the power of creation to the Imams (as) and consequently they are the creators and sustenance givers.

A severe dispute arose among the Shia people on this matter. Someone suggested why they should not contact Abu Ja'far Muhammad bin Uthman and ask him about it so that the facts become clear? Because he was the path leading to the Imam of the time. All agreed to this proposal and they wrote a

letter to Abu Ja'far explaining the matter. Thus the reply to this inquire was received from the Imam of the Age (aj) as follows:

“The Almighty Allah has created the bodies Himself and distributed the sustenance because He neither a body nor does he incarnates into a body. There is nothing like Him and He is all- hearing and all- seeing. As for the Imams, they requested the Almighty Allah and He created and He gave sustenance to fulfill their request and due to the respect of their rights.”[2](#)

The conclusion of this reason is that Imam az-Zaman (as) and his honorable forefathers are the mediums through whom the divine favors reach the creatures. The same point is mentioned in Dua Nudbah:

“Where is the medium through whom heavenly benefits reach the people of the earth?”

The second reason is that the aim of the creation of all that Allah, the Mighty and the High has created are His Eminence and his purified forefathers; that is, they are the main aim of creation and all that is present was created for their sake.

That which supports this matter is a traditional report from Amirul Momineen ‘Ali (as) that he said:

“We are the creations of our Lord, and the creatures after that were created by us.”

Many traditions prove this point some of which are as follows:

Shaykh Sadooq has quoted an authentic tradition from His Eminence, ‘Ali bin Moosa ar-Reza (as) from his father, Moosa bin Ja'far from his father, Ja'far bin Muhammad from his father Muhammad bin ‘Ali from his father ‘Ali bin al-Husain from his father, Husain bin ‘Ali from his father ‘Ali bin Abi Talib that the Holy Prophet (s.a.w.s.) said:

“The Almighty Allah has not created any creature better than me and there is no one more respectable near Him than me.”

‘Ali (as) says that he asked, “O Allah’s Messenger, you are better or Jibraeel?” He (the Prophet) replied, “O ‘Ali, the Almighty Allah has given superiority to the Messenger Prophets over His proximate angels and He gave me superiority over all the Messengers and Prophets. And O ‘Ali, after me you and after you the Imams are having superiority over them because the angels of God are our servants and servants of our friends. O ‘Ali, the bearers of the Arsh and the angels around it praise and glorify their Lord and they pray for the forgiveness of those who believe in your Wilayat (mastership). O ‘Ali, if we hadn’t been there, the Almighty Allah would neither have created His Eminence, Adam (as) nor Her Eminence, Hawwa (as) neither Paradise nor Hell, neither the earth and the sky. And why shouldn’t we be superior to the angels?

We have preceded them in praising and glorifying our Lord. It is so because the first creations of Allah

were souls and He made us speaking with His unity and magnification. Then He created the angels. When they saw us with an effulgence (Noor), they considered our affair to be of a great importance. I said: 'Glory be to Allah', so that the angels may understand that we are creatures and servants of God. And that the Almighty Allah is more exalted and purified of our qualities. So by our glorification the angels learnt how to glorify Allah and they understood that God is purified and clean of qualities (of the creatures).

And when they noticed our greatness and majesty, we said: 'There is no god except Allah', so that the angels may understand that there is no one worthy of deification except Allah and that we are the servants of God, we are not partners in His divinity. Thus they (also) reiterated: 'There is no god except Allah.'

When the angels realized our greatness we said: 'Allah is the Greatest', so that they may understand that God is much greater than which can be imagined and all the greatness, power and strength is reserved only for God. After that when they saw that Allah has bestowed us with honor and power, we said: 'There is no power and strength except by Allah, the High and the great', so that the angels may understand that there is no power and might except for Allah. Thus the angels also repeated: 'There is no power and strength except by Allah.'

When they witnessed the bounties that Allah has bestowed on us and that our obedience is made incumbent on all creatures by Him, we said: 'Al Hamdulillaah' (Praise be to Allah) so that the angels may know that it is the right of Allah upon us to thank Him for His bounties. So the angels also said: 'Al Hamdulillaah'. In other words, the angels received guidance through our Barakat, and understood the unity, glorification, praise and magnification of God.

After that Allah created Adam (as) and entrusted our effulgence to his loins and due to our respect and honor ordered the angels to prostrate before him. Their prostration was due to their servitude of God and their respect and honor to His Eminence, Adam (as) was due to His obedience. Because we were in his lions, then why we shouldn't be superior to the angels, as all of them prostrated before His Eminence, Adam (as).

And when I was taken to the heavens, His Eminence, Jibraeel (as) recited the Azan and Iqamah twice and told me, 'O Muhammad go ahead and lead the Prayers', I said: 'O Jibraeel, should I take precedence over you?' 'Yes', he replied, 'because God had given superiority to all prophets over the angels and endowed you with a special excellence'. Thus, I stood in the front and prayed with him. But I do not say this due to pride. After that I reached upto the veil of effulgence and His Eminence, Jibraeel (as) said, 'Muhammad (s.a.w.s.), now you go ahead,' and he himself remained there. I said, 'You are leaving me at this juncture?' He replied, 'O Muhammad (s.a.w.s.) this is the limit that Allah has fixed for me, if I take a step forward my wings will burn down.' Thus I was put into the ocean of effulgence and I began to swim in the seas of divine lights. Till I reached at that place in the cosmos upto which Allah desired.

Then a voice came to me, ‘O Muhammad.’ I said: ‘Here I am My Lord, You the bestower of honor and dignity.’ ‘Muhammad, you are My servant, My messenger among My creatures, You are My Proof upon My servants. I have created Paradise for everyone who obeys you and prepared the fire of Hell for all those who oppose you. I have made favors and honor incumbent upon Me for your successors, and made divine rewards incumbent for their Shias.’ I said, ‘My Lord, please introduce my successors to me.’ He said, ‘Your successors are those whose names are inscribed on the empyrean of My throne.’

So I looked and I was before my Lord. I saw twelve lights on the empyrean of the throne. In each light I saw a green line. The names of each of my successors was written in it. The first name was that of ‘Ali Ibne Abi Talib and the last was Mahdi.

I asked, ‘O my Lord, are they my successors after me?’ The reply was, ‘Yes, O Muhammad, after you, they are My friends, legatees, the chosen ones and My proof on My servants. They are your successors and Caliphs and the best of Creations after you. By My majesty and glory, I shall reveal My religion through them and I shall exalt My words through them and through the last of them, I shall purify the earth from My enemies. And I shall make him the absolute master of the whole world. I shall make the wind subservient to his command and I shall make the hard cloud proof for him so that he may ride upon it to go wherever to likes in the sky and the earth and I shall assist him with My armies. And I shall strengthen him with My angels. So that My call is raised and all the creatures gather upon My Oneness. Thus his rulership would endure and continue and from My friends, I shall make one after the other the leaders of My faith till Qiyamat. And Praise be to Allah, the Lord of the worlds and blessings be upon our prophet, Muhammad and his purified and chaste progeny.’”^{[3](#)}

^{[1](#)}. Al-Ihtijaj; Shaykh Tabarsi; Vol. 2/278

^{[2](#)}. Al-Ihtijaj; Shaykh Tabarsi; Vol. 2/284

^{[3](#)}. Kamaluddin; Shaykh Saduq; Vol. 1/254

Second: Right Of Survival In The World

It is necessary to take note of the fact that if Imam al-Zamana (as) had not been there you will not remain for even a moment and rather nothing in the earth shall remain. This matter is clearly understood from traditions that Thiqatul Islam Kulaini has mentioned in Kafi, through authentic chains of narrators from Hasan bin ‘Ali al-Washsha that it was asked from His Eminence, Abu Hasan Imam Reza (as):

‘Can the earth remain without an Imam?’ He said: ‘No.’ I said: It has been narrated to us from Abu Abdillah (as) that the earth cannot remain without an Imam except when Allah, the All-high, becomes angered towards the earth or (His) slaves.’ He said: ‘No, it (the earth) cannot remain (thus), otherwise, it would become a mire.’^{[1](#)}

2. In another traditional report it has come from His Eminence, Abu Abdillah Sadiq (as):

“If the earth remains without an Imam, it will become a mire.”²

3. Shaykh Sadooq has narrated in his book, Ikmaluddin through strong chain of narrators like correct or correct upon correct chain from Abu Hamza Thumali from His Eminence, Ja'far bin Muhammad Sadiq from his father from his forefathers (as) that:

The Messenger of Allah (s.a.w.s.) said, “Jibraeel (as) has reported to me from the Lord of the Might, may His Majesty be Mighty, that He said, ‘Whoever knows (believes) that there is no god but Me alone, Muhammad (s.a.w.s.) is My servant and My messenger, ‘Ali Ibn Abi Talib (as) is My caliph and that surely the Imams from his progeny are My proofs, I will make him enter Paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighborhood. I will make My honor obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks on My door, I will open it.

But one who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger; or testifies for the above two but does not acknowledge that ‘Ali Ibn Abi Talib (as) is My caliph; or witnesses for all the above but refuses to confess that the Imams (as) from his progeny are My proofs, then indeed He has denied My bounties, belittled My greatness and disbelieved in My signs and My books. If he desires Me, I will veil Myself from him and if he asks Me, I accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for will deprive him. When he calls Me, I will not hear his call and when he invokes

Me, I will not answer him and I am not unjust unto My servants.” At this juncture, Jabir Ibn Abdullah Ansari stood up and asked, ‘O Messenger of Allah (s.a.w.s.)! Who are the Imams from the progeny of ‘Ali Ibn Abi Talib (as)?’ He (s.a.w.s.) informed:

“Hasan and Husain, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, ‘Ali Ibn Husain, then Baqir, Muhammad Ibn ‘Ali; soon you will reach unto him, O Jabir, so when you meet him, convey my salutations to him. He will be followed by Sadiq, Ja'far Ibn Muhammad, then Kazim, Moosa Ibn Ja'far, then Reza, ‘Ali Ibn Moosa, then Taqi, Muhammad Ibn ‘Ali, then Naqi, ‘Ali Ibn Muhammad, then Zaki, Hasan Ibn ‘Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression.

These, O Jabir, are my caliphs, my successors, my descendants and my progeny. Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, Mighty and Glorified be He, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth

from swallowing up its inhabitants.”[3](#)

In Ghaibat Nomani it is narrated from Imam Sadiq (as) from Amirul Momineen ‘Ali (as) that he said:

“Then Allah will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice.”[4](#)

There are numerous traditional reports regarding this point.

- [1.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/179
- [2.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/179
- [3.](#) Kamaluddin; Shaykh Saduq; Vol. 1/258
- [4.](#) Al-Ghaibah; Ibne Abi Zainab Nomani; Chap. 10, Pg. 141

Third: Right Based On Relationship To The Holy Prophet (S.A.W.S.)

As mentioned in Surah Shura:

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)

It is narrated from His Eminence, Abu Ja’far Imam Muhammad Baqir (as) that the word al-Qurba in this verse denotes, the Imams.[1](#)

And it is said in traditions that at the time of his reappearance, His Eminence, Qa’im (aj) will call out:

“And I call you by the right of Allah, by the right of the Messenger of Allah and by my right as I have the right of relationship to the Prophet over you.”[2](#)

- [1.](#) Tafseer Al-Burhan; Sayyid Hashim Bahrani; Vol. 4/121
- [2.](#) Ghaibah; Ibne Abi Zainab Nomani; Pg. 149

Fourth: The Right Of The Bestower Of Favor On Whom He Bestows And The Right Of Being The Medium Of Favor

It has come in the traditions of the Messenger of Allah (s.a.w.s.) that he said:

“You must reward the one who does good to you. If you are not able to do that you must at least pray for that person till you are sure you have recompensed that person for the good he has done.”

These two rights are there from our master, His Eminence, the Master of the Time (aj) because all the favors and benefits that reach human beings are due to the blessings of the being of the Imam of that time. We read in Ziarat Jamia regarding the Imams (as) that: “And the patron of the favors...”

Also in Kafi it is mentioned that he said: “The Almighty Allah created us and made our creation good. And he shaped us in a goodly shape. And he made us His eyes among His servants (so that we can witness their deeds and behavior) and He made us His speaking tongue and He made us His hand of mercy and beneficence spread over the head of His servants and He made us His face (so that through us attention may be called to Him). And He made us a gate (so that it may be a proof for the people for His knowledge, faith and obedience). And a treasure (of His knowledge, recognition and mercy) in His heavens and the earth.

The trees fructify and fruits grow by our Barakat and the streams flow and the rain descends and plants grow from the earth. And through our worship is Allah worshipped. And if we had not been there, the Almighty Allah would not have been worshipped.”[1](#)

And in Kharaij it is narrated from His Eminence, Sadiq (as) that he said:

“O Dawood, if we had not been there, neither the streams would have issued forth nor the fruits have grown, no the trees would have become green.”[2](#)

And in Kafi there is a famous tradition of His Eminence, Abu Ja'far Imam Muhammad Baqir (as) that he said:

The Messenger of Allah (s.a.w.s.) said: “The Almighty Allah created Adam (as) and left the earth for him. Thus whatever from it is was for Adam it is for the Messenger of Allah. And whatever is for the Messenger of Allah it is for the Imams of the Progeny of Muhammad.”[3](#)

In another tradition it has come that, “the earth and whatever is in it belongs to Allah, the Almighty, His Messenger and us. Thus whoever gets anything from it, must practice piety and pay the share of

Almighty Allah, (Khums, Zakat and religious tax) and must do good towards his brothers in faith and if he doesn't do it he has dissociated from Allah, His Messenger and us (family of the Prophet)."[4](#)

And Darus Salam has quoted Basairud Darajaat from Abu Hamza that: The fourth Imam, 'Ali bin al-Husain (as) said to Abu Hamza:

"O Abu Hamza, do not sleep before the rising of the Sun, as it is not good for you. Indeed, at that time the Almighty Allah distributes the sustenance of the people and He distributes it through our hands."

[1.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/144

[2.](#) Al-Kharaij; Saeed bin Hibtullah Rawandi

[3.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/409

[4.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/408

Fifth: The Right Of The Father Upon His Son

The Shias were created from the leftover clay that made the family of revelation just as the son is created from his father. A tradition of His Eminence, Reza (as) is mentioned in Kafi that he remarked: "The Imam is a caring friend and a kind father."[1](#)

And it is narrated from the Messenger of Allah (s.a.w.s.) that he said: "I and 'Ali are the fathers of this nation."

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"The Almighty Allah created us from Illiyeen and created our souls from its upper layer and He created the souls of our Shias from the Illiyeen and their bodies from its lower portion. There is relationship and proximity between us and them in every aspect and their hearts are eager for us."[2](#)

And it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Indeed, the Almighty Allah created us from the Aale Illiyeen and created the hearts of our Shias from the water of our creation and their bodies from its lower most. Thus their hearts are devoted to us because they are created from the same material with which we are created."[3](#)

In Ikmaluddin it is narrated from Umar bin Salih as-Sabiri that he said:

Muhammad Ibn Ajlaan narrates from Abu Abdillah (as), "When the Qa'im rises, he will call people to Islam anew and will guide them to an order that is worn out and the masses have led astray from it. The Qa'im has been named the Mahdi because he will lead to an order that is led astray from and he is named al-Qa'im for his rise with the Truth."[4](#)

In Bihar it is quoted from Amali of Shaykh Tusi from the Holy Prophet (s.a.w.s.) that he said:

“I am a tree, Fatima is the branch, ‘Ali is the graft and Hasan and Husain are the fruits and their friends from this nation of mine are the leaves of this tree.”^{[5](#)}

Indeed, there are a large number of traditions regarding this matter and they are mentioned in Kafi, Burhan and other books but we have refrained from quoting more of them to avoid undue prolongation of our discussion and to save our readers from undue hardships. As we all know an indication is sufficient for the wise. And how beautifully the poet says:

“And how tall is that tree that grew in the Paradise.

Such that no other tree is like that in Paradise.

Muhammad Mustafa is its root and Fatima its branch.

Then is its graft, that is the Chief and master of men, ‘Ali.

And those two Hashemites, the grandsons of the Prophet, the fruits of that tree.

And the Shias are its leaves that are attached around the fruits. This is the statement of the Messenger of Allah that the traditionists have related through authentic chains of narrators in the corpus of hadith.”

Through their (Ahle Bayt’s) love I am hopeful of salvation on the Day of Judgment. And success with the group that is the best of groups.

- ^{[1](#)}. Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/200
- ^{[2](#)}. Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/389
- ^{[3](#)}. Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/390
- ^{[4](#)}. Kamaluddin; Shaykh Saduq; Vol. 2/345
- ^{[5](#)}. Amali; Shaykh at-Taifa Abi Ja’far Muhammad bin Hasan Tusi

Sixth: The Right Of The Master Over His Servants And Protégés

It is mentioned in Ziarat Jamia regarding the Holy Imams (as): “And the chiefs of the guardianship...”

In a tradition from the Messenger of Allah (s.a.w.s.) narrated through Sunni channels it is reported that he said:

“We the sons of Abdul Muttalib are the leaders of the folks of Paradise, I and ‘Ali and Ja’far and Hasan

and Husain and Mahdi (aj).”

I say: The matter of the leadership and mastership of the Holy Imams (as) with regard to us is proved for us and the meaning of the leadership of those great personalities denotes: They are having more authority on us in all matters than us, just the Almighty Allah says:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

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

And in Kifayatul Athar it is narrated from Imam Husain bin ‘Ali (as) that he said:

The Messenger of Allah (s.a.w.s.) said to ‘Ali (as): “I have a greater claim on the faithful than they have on themselves, after that you ‘Ali are having greater claim on the believers than they have on themselves. Then after you it is Hasan, who has a greater claim on the believers than they have on themselves. Then after him Husain has a greater claim on the believers than they have on themselves. Then after him ‘Ali has a greater claim on the believers than they have on themselves. Then after him Muhammad has a greater claim on the believers than they have on themselves.

Then after him Ja’far has a greater claim on the believers than they have on themselves. Then after him Moosa has a greater claim on the believers than they have on themselves. Then after him ‘Ali has a greater claim on the believers than they have on themselves. Then after him Muhammad has a greater claim on the believers than they have on themselves. Then after him ‘Ali has a greater claim on the believers than they have on themselves.

Then after him Hasan has a greater claim on the believers than they have on themselves. And Hujjat Ibnul Hasan has a greater claim on the believers than they have on themselves. They are the righteous Imams and they are with the truth and the truth is with them.”^{[1](#)}

A somewhat similar thing is said in Kafi and Kamaluddin.

And it is narrated from His Eminence, Abul Hasan ar-Reza (as) that he said:

“People are our slaves in obedience.”^{[2](#)}

Seventh: Right of the teacher on the pupil

That the Master of the Time (aj) and his purified forefathers are those who are well versed in knowledge is mentioned in some traditions from Imam Ja’far Sadiq (as). And also Allah, the Mighty and the High has also ordered that people may ask the family of revelation whatever they want, as they are the people of remembrance (Ahle Zikr):

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“So ask the people of remembrance if you do not know.” (Surah Anbiya 21:7)

Eighth: Right of the Imam on the followers

In Kafi it is narrated from Abu Hamza through his own chain of narrators that:

I asked His Eminence, Abu Ja'far Baqir (as) what is the right of the Imam on the people? He replied: “It is his right that they must hear what he says and obey him.”

And in a sermon of Amirul Momineen (as) recorded in Raudatul Kafi it is mentioned as follows:

“So to say, Allah, the Mighty and the High has given me a right upon you and made me your Wali al-Amr (person of authority) and the Almighty Allah, may His remembrance be exalted, has given me a position that is higher than yours. So much so that He said: Thus the most important of the rights made obligatory by Allah are those of the ruler and leader on the subjects (followers).”^{[3](#)}

These were some of the rights of the Master of the Time (aj) on the people and some of them will be explained to you in the coming chapters, Insha Allah Taala.

¹. Kifayatul Athar/311, Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/187, Kamaluddin; Shaykh Saduq; Vol. 1/270

². Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/187

³. Rauda Kafi; Muhammad bin Yaqoob Kulaini; Pg. 35

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