

## Part 6: Necessity of having love and devotion for Ahlul Bayt

Necessity of having love and devotion for Ahlul Bayt (a.s.) because their love is the recompense of Messengership.

Allah Almighty says:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً.

And certainly We sent apostles before you and gave them wives and children. 13:38

And says:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

**Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful. (Sura Shuraa 42:23)**

In the explanation of the first verse, Shaykh Tabarsi has quoted Ibne Abbas that the unbelievers taunted about the multiple marriages of the Holy Prophet (S) saying that had he been a messenger of Allah he would have engaged only in spreading the message instead of marrying many women.

It is narrated from Imam Sadiq (a.s.) that he recited this verse and pointing towards his chest, said: By Allah, we are the progeny of Allah's Prophet (S).

And explaining the other verse he said that people have differed in the matter of the cause of the revelation of this verse:

First opinion:

O Muslim! I do not want any return for the propagation work from you but want love and affection of the thing which may be means of nearness to Allah.

Second opinion:

That it may mean: Befriend me because of my nearness to you.

Third opinion:

The meaning may be that: I do not want from you any remuneration for the job of Messengership except that you may befriend and love my relatives who are my progeny and protect my honour in their favor.

Regarding this meaning Ali bin Husain (a.s.) and Saeed bin Jubair, Amr bin Shuaib, Imam Baqir and Imam Sadiq (a.s.) and also a group have been quoted and in *Shawahidut Tanzil*, Ibne Abbas is quoted that when this verse was revealed the companions asked: O Messenger of Allah! who are the people whom we have been commanded to love? The holy Prophet (S) replied: They are Ali and Fatima and Hasan and Husain (a.s.).

Likewise, it is narrated from Abu Amama Baahili that the Holy Prophet (S) said that the Lord Almighty Allah created the messengers from various trees and I and Ali are the products of one and the same tree. So I am the root of that tree and is its branches and Hasan and Husain are its fruits and our Shias are its leaves. So whoever will hold any of its braches will get salvation and whoever rejects them would be destroyed and caught in the chastisement of Allah.

If one engages in worship for a thousand years between Safa and Marwah until one breaks down, but without our love and affection in his heart, Allah will hurl one into Hell, face down. Then he recited this verse:

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. (Sura Shuraa 42:23)**

Zaadaan has narrated from Amirul Momineen (a.s.) that in the Ha Mim Surahs there is a verse which calls for our Mawaddat (love) which only every believer remember. Then he recited this verse.

Shaykh Tabarsi said in anyway there are two statements regarding this Mawaddat. The first is that the

exception (illa) is disconnected; meaning this Mawaddat is because of Islam. Another statement is that the exception is continual which means I require no wages from you except Mawaddat because I am happy only with it and only you will be benefited by this Mawaddat. In others words, I have not wished from you any wages for myself.

Abu Hamza Thumali has, in his commentary narrated from Ibne Abbas that when the Holy Prophet (S) arrived in Medina and Islam was established firmly and when the Ansars jointly decided to see the Holy Prophet (S) to tell him that: As your expenses are on the increase we are putting our wealth at your disposal so that you may utilize it as you please. You will not have to keep any account of it nor is there any restriction for you. When they put forth this proposal respectfully, this verse was revealed to the Holy Prophet (S):

***Say: I do not ask of you any reward for it but love for my near relatives. (Sura Shuraa 42:23)***

The Holy Prophet (S) read it out to them and said: You should, after my departure be friendly, that is not inimical with these people nor should you harm or harass them. Then they returned from the Holy Prophet (S) giving him a promise of obedience. At that time the hypocrites said: Muhammad has fabricated this verse because he wants to degrade us by making us obey his near relatives. At that moment came this Verse:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأُ اللَّهُ يَخْتِمُ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ  
وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

***Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts. (Sura Shuraa 42:24)***

The Holy Prophet (S) called those hypocrites and recited this verse before them. They started weeping as they considered it too difficult to act upon this or to obey this command. So came the Verse:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ.

***And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do. (Sura Shuraa 42:25)***

So the Holy Prophet (S) conveyed this verse also to them and gave them good tidings then he said that this means those people who were ready to respond to the command of Allah beforehand.

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ  
عَذَابٌ شَدِيدٌ.

***And He answers those who believe and do good deeds, and gives them more out of His grace.  
(Sura Shuraa 42:26)***

Abu Hamza Thumali has narrated from Saddi that: *those who believe and do good deeds* means the friendship of and affection for Aale Muhammad (a.s.).

Imam Hasan Mujtaba (a.s.) is quoted in a correct Tradition saying in a sermon which he gave to people that: I am from those Ahlul Bayt whose Mawaddat has been must by Allah for every Muslim. He said: *Say: I do not ask of you any reward for it but love for my near relatives...* And added *good deeds* is the love of (for ) us (we) Ahlul Bayt. Imam Sadiq (a.s.) has also been quoted saying that: This verse has been revealed in praise of us (Ahlul Bayt) as we are Ashabe Aba (those whom the Holy Prophet (S) had covered in his coat) here end the words of Tabarsi (r.a.).

Allamah Hilli (a.s.) has written in *Kashful Haqaiq* that it is written in Ahle Sunnat books like *Sahih Bukhari* and *Muslim* and in the *Musnad* of Ahmad bin Hanbal and in the *Tafsir* of Thalabi that when this verse was revealed the Companions inquired: O Messenger of Allah! Who are your near ones, the love for whom has been made obligators by Allah for us? The Holy Prophet (S) replied: They are Ali, Fatima and their two sons. Now making love obligatory also makes obedience to them a must.

Allamah Baidhawi has also mentioned this narration in his *Tafsir*. Fakhruddin Razi who also is a great Ahle Sunnat scholar has narrated from Ibne Abbas in his *Tafsir* that when the Holy Prophet (S) came to Medina, he had to spend a lot of money because many Arab delegations were visiting him and he had to entertain them suitably as guests and his monetary condition was not so good.

Therefore the Ansars held consultations among themselves and thought that since Allah guided us through this gentleman (the Holy Prophet) who is our nephew also and he has come to you in your town. So let us save and collect something from our wealth. Then they brought some amount to the Holy Prophet (S). The Holy Prophet (S) did not accept that amount and returned it to them. at that moments came down this Divine verse:

***Say: I do not ask of you any reward for it but love for my near relatives. (Sura Shuraa 42:23)***

Then he encouraged them to love his relatives.

He also quotes the author of *Tafsir Kashaf* that the Hazrat said: One who dies with love in his hearts for Aale Muhammad dies a martyr's death and the one who dies with the love of Aale Muhammad in his heart dies with repentance (with Tawbah) and the one who dies with the love of Aale Muhammad in his hearts dies with full faith and the one who dies with the love of Aale Muhammad in his hearts is given

good tidings of Paradise by the angel of death, then Munkir and Nakeer also give him good news.

One who dies with the love of Aale Muhammad in his hearts will be led to Paradise just as a bride is taken with embellishments to the house of her groom. One who dies with love of Aale Muhammad in heart dies in the path of the Sunnah (prophetic practice) and Jamat (congregation). And one who dies with hostility towards Aale Muhammad dies the death of a disbeliever and the one who dies with enmity towards Aale Muhammad in heart will not even smell the fragrance of Paradise.

Fakhruddin Razi says that these traditions have been narrated by Kashaf and I say that the Aale Muhammad are those people whose affairs are taken to the Holy Prophet (S) and such people must be his Aal and there is no doubt that Ali and Fatima and Hasan and Husain (a.s.) have the strongest and closest relations with the Holy Prophet (S). This is known through Tawaatur (widely narrated traditions) and it is certain that they are his Aal.

People have differed in the meaning of Aal. Some say that the Holy Prophet's (S) blood relatives are his Aal. So according to it we may considered them as his Aal. If we believe that those who accepted the Holy Prophet's (S) call (message) are his Aal even then they are his Aal. Regarding others there are difference of opinion. Therefore as per agreement, they are the Aale Muhammad (a.s.).

The author of *Kashaf* has narrated that when this verse was revealed the people asked: O Messenger of Allah! Who from your near and dear ones are those whose love has been made mandatory for us. The Holy Prophet (S) replied: They are Ali and Fatima and both of their sons (a.s.). So it is proved that these four persons are the Prophet's near and dear ones. When this is proved it also becomes obviously compulsory that they must be given maximum respect and honour. There are several reasons for this respect and honour.

The first reason is the Divine word '*but love for my near relatives...*'

Another reason: When it is proved that the Holy Prophet (S) used to love Fatima (s.a.) very much and when he has said that: Fatima is a piece of my liver, the one who harms her, harms me. It is proved by widely related traditions that the Holy Prophet (S) had the maximum affection and love for Ali (a.s.), Fatima, Hasan and Husain (a.s.). Therefore it also becomes obligatory for the entire Ummah to act upon the verse: *Follow the Holy Prophet so that you may succeed* and Allah has said:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ.

***Therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement. (Sura Nur 24:63)***

And Allah has said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ  
رَحِيمٌ

**Say: If you love Allah, then follow me , Allah will love you and forgive you your faults. (Sura Ale-  
Imran 3:31)**

Then He said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا.

**Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and  
the latter day and remembers Allah much. (Sura Ahzab 33:21)**

Third reason: To pray in favor of the Aal of the Holy Prophet (S) is the best duty of Muslims. Therefore, this Dua concludes Tashahhud in every Prayer: O Allah bless Muhammad and the progeny of Muhammad. And this respect has not been given to anyone except the Aale Muhammad (a.s.). All this proves that love is compulsory for Aale Muhammad (a.s.).

Following is couplets composed Shafei:

If the love for Aale Muhammad (a.s.) is Rafz, 1

Then let both the worlds be witness that I am a Rafizi.

The author of *Tafsir Kashaf* goes to say that Amirul Momineen (a.s.) once complained to the Holy Prophet (S) about envy of the people against him. The Holy Prophet (S) said: Ali! Are you not pleased with the fact that you will be the fourth of those four persons who will enter Paradise?

You, Hasan, Husain and our women will be on my right and left and our sons will be behind our women.

It is narrated from the Holy Prophet (S) that Paradise is Haraam (prohibited) for the one who may oppress my Ahlul Bayt (a.s.) and who may give me sorrow regarding my Progeny and anyone who will do good to any one of the sons of Abdul Muttalib and who may not repay that good I will give him reward of that good.

Explaining the verse (42:23) Imam Baqir (a.s.) said that the Holy Prophet (S) asked his followers to befriend his near and dear ones and not to give them any pain. At that time this verse was sent by Allah:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

**Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein. (Sura Shuraa 42:23)**

It is authentically mentioned in *Kafi*, *Manaqib Shahr Aashob*, *Qurbul Asnaad* and *Khasais* that Imam Sadiq (a.s.) asked Mominutaaq: Have you been to Basra? He replied: Yes. Then the Imam asked: How did you find those people's inclination towards and enthusiasm for Shiaism and towards the True Faith? He replied: By Allah, very less. Some in Basra have paid attention to it but they are very few. The Hazrat said: You should do reform work in the direction in which youth are inclined more than the aged people.

Then the Hazrat asked: What do the people of Basra say about the verse (42:23)? That companion replied: May I be sacrificed for you, they say that this verse has been revealed concerning the near relatives and Ahlul Bayt of the Holy Prophet (S). The Hazrat said: This verse is revealed only in respect of we Ahlul Bayt (a.s.) and they are Ali, Fatima, Hasan, Husain (a.s.) and they are Ashabe Kisa (People of the Cloak).

In *Qurbul Asnad* and *Ikhtisas* it is mentioned authentically that Imam Sadiq (a.s.) said: When this verse (42:23) was revealed the Holy Prophet (S) was standing amidst his companions. He said: O people! The Almighty Allah has made a thing about us obligatory for you. Will you obey the command? Hearing this, none of them replied. So the Holy Prophet (S) returned. He came the next day and repeated the same question standing among his companions but again nobody responded. The same thing happened the third day and again there was no response.

Then the Holy Prophet (S) said: That duty is not of any monetary value like gold and silver. They said: Please state, we are prepared to accept it, and take upon ourselves the love of your Ahlul Bayt (we accept as our duty). Then the Holy Prophet (S) said: By Allah, no one has fulfilled this promise except seven, and they are Salman, Abu Zar, Ammar, Miqdad bin Aswad Kindi, Jabir bin Abdullah Ansari, Shabeet (freed slave of the Holy Prophet (S)) and Zaid bin Arqam.

Ali bin Ibrahim has quoted Imam Baqir (a.s.) authentically, in the explanation of the verse of Mawaddat that it is regarding the Ahlul Bayt of the Holy Prophet (S). The Imam said that once the Ansars (Helpers) came to the Holy Prophet (S) and said: We gave you shelter and assistance, so in order to meet your expenses, kindly also accept some money from us. At that time Allah sent down this verse: I do not require any wages of Prophethood (message) from you except my wish that you should love and befriend my Ahlul Bayt (a.s.).

Thereafter the Imam said: Is it not a fact that if one has a friend and that friend entertains enmity and ill will towards the Ahlul Bayt (a.s.) (family members) of the former, then his heart is not clear in the matter

of his friends.

Likewise Allah wished that the Holy Prophet (S) may not feel any doubt in his hearts from the Ummah and hence He made it obligatory for the Ummat to love and befriend his Ahlul Bayt (a.s.). So if they accept it they accepted a duty and if they disobey, they disobeyed the command. Thus when the Holy Prophet (S) recited this verse before his companions and they got up and went away from the Holy Prophet (S), some of them said: We present to you some of our wealth. The Holy Prophet (S) said: You should maintain friendship and love (affection) for my Ahlul Bayt (a.s.) after my departure. Some said: The Holy Prophet (S) has said this of his own and did not accept the affection of Ahlul Bayt (a.s.). It was at that time this verse was revealed:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا.

***Or do they say: He has forged a lie against Allah? (Sura Shura 42:24)***

After this Allah said:

فَإِنْ يَشَأْ اللَّهُ يُخْتِمُ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ.

***But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood. (Sura Shura 42:24)***

And:

وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ.

***And confirm the truth with His words...(Sura Shura 42:24)***

‘With His words’ means through the Imams and Qaem Aale Muhammad (a.s.).

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ.

***And He answers those who believe and do good deeds, (Sura Shura, 42:26)***

The Hazrat said: Those who testified and said that the word of the messenger is the word of Allah and said: good deeds (Hasanah) is the acceptance of Ahlul Bayt (a.s.) and to behave nicely with them and to be kind to them.

وَيَزِيدُهُمْ مِنْ فَضْلِهِ.

**and gives them more out of His grace. (Sura Shura 42:26)**

It means 'We will add to their goodness'.

It is mentioned in *Basair* that while explaining this verse, Imam Baqir (a.s.) said that the Holy Prophet said: By Allah! Love for Muhammad and his near and dear ones is the divinely imposed duty on His servants and according to *Mahasin*, the Imam also said that 'Qurba' means the Infallible Imams to whom Sadaqah is made impermissible.

Likewise it is narrated that Imam Sadiq (a.s.) asked Abu Ja'far: What do Ahle Sunnat Scholars living near you say about the meaning of this verse? He replied: Hasan Basri says it means all Arab relatives of the Holy Prophet (S). The Imam said: Those from Quraishi who live near us say that this verse applies both to you and to us. So we say: Tell us, whenever the Holy Prophet (S) found himself in hardship whom did he call for confronting the enemy?

At the time when it was time to invoke curse during talks with Najran Christians, Holy Prophet (S) took Ali, Fatima, Hasan, Husain (a.s.) with him and presented them for being cursed mutually (inviting Allah's anger) and the one whom the Holy Prophet (S) sent to fight first during the battle of Badr were Ali and Hamza (a.s.) and Ubaidullah bin Hafs. Thus you have been selected for sweet things and we for the bitter.

In *Tafsir Furat*, Imam Baqir (a.s.) is quoted saying: we are the tree whose root is the Holy Prophet (S) and the trunk Ali (a.s.) and the branch Fatima (s.a.) and the fruits Hasan and Husain (a.s.). So we are the tree of Prophethood, house of mercy, key to wisdom, treasure of knowledge, abode of Messengership, pathway of angels, place of Divine secrets and that trust of Allah which, when presented before the skies and the earth and the mountain and Allah's great Sanctuary and the Holy House and we have knowledge of people's death and difficulties. We are the decisions of Allah and the wills of the Holy Prophet (S) and we are 'Faslul Khitab' meaning the separators of truth from falsehood and we know who is born Muslim and we know the race of the Arabs.

Undoubtedly the Imams were the radiance all around the divine thrones. So when they glorified Him, the dwellers in sky joined their praise. The 'Saafoon' and 'Musabbhoon' (in Holy Quran) means these people, who fulfilled Allah's oath and who recognized Allah's right and who denied the right of those who denied Allah's right. These people are the guardians of Allah's affairs and the treasures of Allah

revelation and heirs to Allah's Book, the Holy Prophet's (S) Progeny and his Ahlul Bayt (a.s.).

They are those who are liked by the flying angels and they are the ones whom Jibraeel gave food by Allah's command and they are the ones who reside in Allah's house and whom Allah has made the graceful and has granted them His honour and strengthened them with His power and made them steadfast by His revelation and made them the guiding leaders and light for dispelling the darkness of mischief and has selected and reserved them for His revelation and has made them superior in His knowledge and granted to them that which has not been given to anyone of His creation and He has made them the praised ones of His religion and has entrusted His mysteries to them and has seated them on the pulpit of His revelation and made them witness for His creation and has chosen them and has made them light for cities and pillars for people and made them His great signs and the salvaged ones and His near and dear ones.

These are the just and truthful judges appointed by Allah and the guiding stars and they are the straight path and they are the way which is the most straight. One who deviates from this path has, so to say, strayed away from the true path of religion and the one who stays back has, so to say, remained untrue and one who follows this path joins them.

These people are the divine light in the souls of the faithful and the rivers for the thirsty and a shelter for those who want safety and they are the gates of safety who join with them and they invite people towards Allah for the pleasure of Allah and remain obedient and submissive to the Almighty Allah and act according to the commandments of Allah and who speak according to the orders of Allah.

He has appointed His Messengers only from them and angels came down to them and calmness (Sakina) came to their souls from Allah and Jibraeel (a.s.) was sent to them. This is Divine Reward on them that He gave them preference over others and bestowed His bounties on them and granted them piety and righteousness and gave them strength with wisdom.

They are the people who are pious and holy and the trustees of pure and clean knowledge and forbearance and they are the divine light of intelligence and they are heirs and legatees of Prophets and the remnants of the legatees. Among them is the holy and clean and pious and chosen and unlettered Messenger Muhammad Mustafa (S) and from them also is the lion-like man named Hamza bin Abdul Muttalib. Among them is the Holy Prophet's (S) uncle Abbas and also Ja'far Tayyar whom Allah gifted two wings and who prayed towards two Qiblas and who migrated twice to Abyssinia and who gave two Bayats (oaths of allegiance).

Also from them are the Holy Prophet's (S) friend and his brother who is, after him, the arguer and the explainer and the Amir (leader) of the faithful and their Wali and the guardian of their affairs and the legatee of the Holy Prophet (S), that is, Ali Ibne Abi Talib. These are the people whose love and affection has been made obligatory for every faithful man and woman by Allah. Explaining the verse 42:23 the Hazrat (a.s.) said here 'do good deeds' means affection for us Ahlul Bayt (a.s.).

Likewise, Amirul Momineen (a.s.) is quoted that when Jibraeel (a.s.) brought this verse, he said: Every religion has a root, a pillar, a branch and a foundation. The pillar of this Religion is the confession 'There is no god but Allah' and root and branch are the love for the Holy Prophet (S) and his Ahlul Bayt (a.s.) and his following according to Haqq (truth).<sup>2</sup>

Among the verses aiming at the love of Ahlul Bayt (a.s.), according to reliable traditions, is also:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ. بِأَيِّ ذَنْبٍ قُتِلَتْ.

***And when the female infant buried alive is asked, For what sin she was killed, (Surah Tawkir 81:8-9)***

Herein though the famous recitation is with Hamza, (on the weight of Mafool), the Ahlul Bayt (a.s.) have recited it with Fath (a) on the letter Waw and Tashdeed on Daal and Shaykh Tabarsi has said that MAWADDAH is a girl child who was buried alive and it was so done in the time of ignorance (pre-Islam) that when the time of child-birth came, the pregnant woman used to dig a pit and to sit on its brink.

If the new born was a girl she threw it in that pit and filled the pit with earth making that pit that baby girl's grave and if the new born was a boy she maintained and nourished him, the translation of this verse is: On the Day of Qiyamat that baby girl will be asked as to for what reason (crime) she was killed. The aim of this verse is to threaten the killer of the child as to why the poor girl was murdered. Some have opined that this question will be asked to the killer.

Imam Baqir and Imam Ja'far (a.s.) are reported to have said that they used to recite with Fath on Meem and Waw. Ibne Abbas has also narrated likewise. The Imam says that the fact is that 'Sile Rahm' and care and concern for the near and dear ones is for us and that the one who did Qat-e-Rahm will be asked as to why did he do so?

Ibne Abbas also has narrated that the question will be asked about the person who will be killed due to his affection for Ahlul Bayt (a.s.).

Imam Baqir (a.s.) is reported to have said that what is meant by this verse is nearness to the Holy Prophet (S) and the one who got killed in a Holy war.

And in another narration: The man who was murdered due to affection for us Ahlul Bayt (a.s.) (in love and guardianship).

Ali bin Ibrahim has, authentically quoted Imam Baqir (a.s.) that this verse points out to the one who got killed in our love (Mawaddat) and Muhammad bin Ayyash has, in his *Tafsir*, quoted from Zain bin Ali bin Husain (a.s.) that it means, by Allah, love for us and this verse has been revealed only in our praise and

Hazrat Sadiq (a.s.) is quoted to have said that it means the one who is killed in our love and his killer will be asked as to why he killed him. And he has quoted Imam Baqir (a.s.) that it means the one who gets killed for loving us and in another narration he said: It means the Shias of Aale Muhammad who will be asked for which fault were they killed.

With proper proofs it is also narrated by the same Imam that it means our love and this verse is revealed in our appreciation and he has quoted Imam Sadiq (a.s.) that it refers to Imam Husain (a.s.).

In *Tafsir Furat*, Muhammad bin Hanafiya is reported to have said that it means our love and Imam Baqir (a.s.) has said that it means: O Muslims you will be asked about the love which has been revealed for you as a grace as to for what sin did you kill those who loved us.

Imam Sadiq (a.s.) is quoted to have said that it means our love and it is our right which is obligatory for the people and it is our love which is compulsory for the creation and they killed our love.<sup>3</sup>

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1. A derogatory term for Shias

2. The writer says: These matters are found in many traditions but we have considered this sufficient.

3. The writer says: The basis of these traditions is the second kind of recitation and in my opinion, this can be supported on four grounds: first a noun in a possessive case be made compulsory in the word which means the people of the love will be asked as to on what ground they were killed.

Secondly: The relation of killing with love maybe figurative and the meaning may be the killing of people of love. Thirdly it may be that in the killings one may have been figurative and the destruction of love might have been called a murder figuratively and the killing of love might mean negating of it and of not observing its rights. Fourthly, we may take some of the narrations according to the prevailing recitation (Qirat) and the love may mean Nafs (being) or the soul which might have been buried in earth, may be alive or dead and that it might be to convey that as they have been killed in the path of Allah they are not dead, rather they are alive in the sight of Allah and are getting provision as Allah says: And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive. (2:154). As if they have been buried and this reason is very subtle.

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