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Part 40: The Imams and their Shias are the recipients of Divine Grace

The Imams (a.s.) and their Shias are the recipients of Divine Grace; They are the Helpers of Allah, the remnants of Allah and the repositories of the Knowledge of the Prophets

There are many verses about it.

First verse:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ. إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنْ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ.

And if your Lord had pleased He would certainly have made people a single nation and they shall continue to differ. Except those on whom your Lord has mercy, and for this did He create them. (***Surah Hud 11:118-119***)

We should know that there is difference of opinion regarding 'and for this' whether it refers to the differences, that they were created for the controversy or they were created for mercy. The latter view is more acceptable by the Imamiyah and the judicious people and all authentic traditions also prove this.

Thus Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that: They would always differ in religion except those upon whom Allah has mercy. That is the Aale Muhammad, their Shias, and their followers would never have differences.

...and for this did He create them.

It means the Imams and their Shias are created with as the people of mercy, who do not differ in the

religion.

Ayyashi has narrated that a person asked about the explanation of this verse from Imam Zainul Aabedeen (a.s.). The Hazrat replied: Those who differ are our opponent in this Ummat and they all have differences among themselves regarding the religion; and those upon whom Allah had mercy are from the believers our Shias and Allah has created them from our remaining clay (Teenat). Have you not heard that Ibrahim (a.s.) prayed:

رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنْ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. (***Surah Baqarah 2:126***)

The Hazrat said it refers to us and our Shias.

And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire... (***Surah Baqarah 2:126***)

Imam said that unbelievers are those from his nation who denied the successor of Ibrahim (a.s.) and did not follow his legatee. And by Allah, the condition of this Ummat is also similar. That is those who followed their Prophet got salvation and became believers and those who did not follow their Prophet's successor they are unbelievers and due to the blessings of the Holy Prophet (S) got some worldly bounties for a few days and in the hereafter their return is towards the Hell fire.

In *Tawheed* there is a tradition in explanation of this verse by Imam Sadiq (a.s.) that:...and for this did He create them...means Allah created them to perform such deeds that cause the mercy of Allah and may Allah have mercy on them.

Second verse:

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ. يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ.

Surely the day of separation is their appointed term, of all of them, the day on which a friend shall not avail (***his***) ***friend aught, nor shall they be helped, save those on whom Allah has mercy.*** (***Surah Dukhan:40-41***)

Kulaini and Ibne Mahyar have narrated from Zaid Ibne Shaham that he says: Once during a journey I was in the company of Imam Sadiq (a.s.). On Friday eve he said: Read the Quran as this night is for reading the Quran. I started the reading.

When I reached this verse, the Hazrat said: They are our opponents whom neither their friends nor their leaders would be able to benefit. But those whom Allah has excepted by saying 'save those on whom Allah has mercy.' It is we and our intercession shall reach our Shias and our Wilayat would benefit them.

Ibne Mahyar with other chains has narrated from the same Imam that he said: We are the deserving people of Allah's mercy.

Third verse:

بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنتُمْ مُؤْمِنِينَ.

The remnant of Allah is better for you if you are believers… (***Surah Hud 11:86***)

Commentators say that there are many sayings regarding the 'remnant'. Some have said that, that livelihood is permitted which is acquired after refraining from theft and under weighing or it denotes the remaining of divine blessing for you or it may refer to the reward of hereafter which is everlasting.

In many tradition from pure Imams (a.s.) it is narrated that it refers to the Prophets and their successor (a.s.) who are left by Allah on the earth for the guidance of mankind or they are the successors of the Prophets who were left in the Ummat after the passing away of the Prophets and best of them is Sahibul Amr (a.s.).

Kulaini has narrated by reliable chains that when Hisham Ibne Abdul Malik took Imam Muhammad Baqir (a.s.) to Syria, when he reached the door of Hisham, that accursed man told his companions etc. that when I finish talking to him and become quiet each one of you should criticise and flay him then ordered the Imam to enter.

When the Hazrat entered, he pointed to all present in the gathering and saluted once and sat down. Seeing this, the accursed one became angry on the Imam, that he did not greet him specially and sat down without his permission. So he started talking against the Hazrat in an insulting way and talked a lot.

He also said inter alia that: O Muhammad Ibne Ali, there is always from you a person who tries to break the staff of the Muslims, that is he disunites them and calls the people towards himself and claims Imamate; and this is due to ignorance, lack of intelligence and knowledge. It means he said whatever was expected from him and when he became quiet, each of those accursed ones said whatever they

liked.

When all fell silent, the Hazrat stood up and said: O people! What you have thought and what is this path of misguidance on which you run. Where is Satan taking you. Allah guided your first one through our blessings and would finish your last one through us. So what if you have got this temporal rule which would soon disappear, we would achieve a great kingdom in the hereafter and there will be no rule after our rule because we are those whose end is good, as Almighty Allah says:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ.

...and the end is for those who guard (***against evil***)***.*** (***Surah Araf 7:128***)

After listening to this Hisham issued orders and the Hazrat was taken to the prison. Within a short time the caretakers and the workers of the prison accepted the Wilayat and love of the Hazrat (a.s.). The warden came to Hisham and informed him that I am afraid if this great personality stays in this town for some more days all the Syrians would become his followers and would not let you remain enthroned.

After listening to this the accursed one ordered that the Hazrat and his companions should be taken to Medina and emphasised that on the way people of the towns should not be allowed meet him and no one should sell to him any eatables. With great speed they brought the Hazrat to Madayan in three days, and did not give them anything to eat or drink during this time. When they reached Madayan which is the town of Hazrat Shuaib (a.s.) the people of that town closed the town gate and did not give them anything, so the companions of the Hazrat got restless due to hunger and thirst. Many requests were made to the people of the town, but they didn't open the door.

When the Hazrat saw this condition he went on the mountain near the city and called out aloud, due to which whole town shook. He said: O the tyrant people of the city, I am your Prophet's 'remnant of Allah' as the Quran has said:

بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ.

The remnant of Allah is better for you if you are believers, and I am not a keeper over you. (***Surah Hud 11:86***)

When an old resident of the city heard this voice he came to his people and said, by Allah it is the very voice of your Prophet Shuaib (a.s.), if still you do not open the markets for them the chastisement of Allah would surround you from all sides. Believe me this time even if you do not do so later because I am your well-wisher and advisor. Hearing this people opened the markets and made available many

things to eat and drink. When this news reached the accursed Hisham, the old man was caught and brought to him. Then no one came to know what happened to that poor man. This tradition and many miracles and detailed accounts would be mentioned later in the biography of that Hazrat, Insha Allah.

Similar incidents would be mentioned in connection with the birthday of Imam Ridha (a.s.), Insha Allah. When Imam Ridha (a.s.) was born, Imam Moosa Kazim (a.s.) took the Hazrat in his arms said Azan and Iqamat in his ears and washed his head with the water of Furat then he handed him to his mother, Najma and said: Take him, he is the remnant of Allah on the Earth.

From authentic chains Ahmad Ibne Ishaq has narrated that one day Imam Hasan Askari (a.s.) came out of his house carrying a child on his shoulders whose face shone like the full moon, from his built he seemed to be three years old. The Imam (a.s.) said: This is my child, whose name is same as that of the Messenger of Allah (S). After that the child started speaking in eloquent Arabic and said that I am the 'Baqia' (remnant) of Allah on the Earth and I will take revenge from the enemies of Allah.

Also, from Imam Baqir (a.s.) it is narrated that when Hazrat Sahibul Amr (a.s.) will reappear, he will recite this verse in his conversation with everyone: *The remnant of Allah is better for you if you are believers, and I am not a keeper over you.* Then he will say I am the 'remnant' of Allah, the proof of Allah and the Caliph of Allah and then whoever would greet the Hazrat he would do so in the following words: "Peace be upon you, O the remnant of Allah upon His earth."

Ibne Shahr Aashob has narrated that Imam Sadiq (a.s.) said: We are the 'Ka'ba' of Allah, we are the 'Qibla' and we are the 'remnant' of Allah.

In *Kafi* there is an authentic tradition that a person asked Imam Sadiq (a.s.) that when people salute Imam Qaem (a.s.) would they address him as Amirul Momineen or not. He replied: No, this title is specialized by Allah for Ali (a.s.). No one was ever name and none shall ever be named thus and except for the unbelievers none would consider this name permissible for himself. The narrator said: May I be sacrificed for you, then how would people greet him? He replied: "Peace be upon you, O the remnant of Allah" After that the Hazrat recited the captioned verse.

Fourth verse:

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمْ الْغَالِبُونَ.

And whoever takes Allah and this apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant. (***Surah Maida 5:56***)

Ali (a.s.) says that believers are the trusted ones of Allah among the Prophet's successors in all ages.

There is a tradition in *Tawheed* from Imam Sadiq (a.s.) that when the Holy Prophet (S) comes on the day of Judgement, he would benefit from the light of the Lord of the worlds, we would benefit from the light of the Holy Prophet (S) and our Shias from our light (Noor); our Shias are the party of Allah and they are the victorious ones. So the light of Allah denotes the religion of Allah and our Shias would remain attached to it. The Almighty Allah has mentioned in the characteristics of the hypocrites that:

…they are the Shaitan's party… (***Surah Mujadilla 58:19***)

Ali Ibne Ibrahim has said that they are the soldiers of Satan and his helpers and indeed the army of Satan is in loss. Then Allah mentions in the quality of the believers:

…these are Allah's party: now surely the party of Allah are the successful ones. (***Surah Mujadilla 58:22***)

It means that they are the party of Allah and know that the party of Allah is going to be successful and their enemies are in the party of Satan.

Ali Ibne Ibrahim and Ahle Sunnat traditionists from Hafiz Abu Nuaim have related from Amirul Momineen (a.s.) that Salman (r.a.) said that whenever I visited the Prophet, he used to place his hands on the shoulders of Ali (a.s.) and say: He (Ali) and his party, are the delivered and the successful ones. It means the absolute Shias who follow Salman (r.a.) in Shiaism and those non-Arabs who cultivate the love and Wilayat of Ahlul Bayt (a.s.); and this is most apparent.

Fifth verse:

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنْ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ اِئْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ.

Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful. (***Surah Ahqaf 46:4***)

Commentators say that 'traces' of knowledge are the remnants of sciences that is narrated from the past people.

Kulaini, Saffar and others have narrated from Imam Baqir (a.s.) that 'Book' refers to Taurat and Injeel and the 'traces' of knowledge denotes the sciences of the Prophets.

It is narrated from Imam Sadiq (a.s.) that the book of 'Jafr' and Mushaf (scroll) of Fatima are included among the 'traces' of knowledge.

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