

Questions and Answers

Love of Ahlul Bayt

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Questions and Answers is an interactive part which provides the readers with scientific and academic answers to their questions.

The Late Ayatullah Allameh Haj Skeikh Abdol Husain Amini had a 4-month travel to Syria. On his trip, he visited scholars of different schools of Islam and delivered some speeches.

Once he went to visit the Syrian national library (Darolkotob – Al- Vataniyeh), where someone asked three questions from Ayatullah Amini:

Q: "This doubt was always in my mind and I couldn't solve it up to now; I can't figure it out why Shia, having such great scholars like you, exaggerates about Ahlul –bayt of the holy Prophet?

We know that all Muslims are interested in Imam Ali and his progeny, but what is the reason of their trend, exaggerating about their love of Ahlul –bayt?

And now the answer:

It is necessary to learn about the nature of love and hate first. They are 2 attributes, which come to heart and go out of it frequently. The first one shows the eagerness of soul and its willingness; and the other indicates the unwillingness of soul and its opposition. Since, all creatures - materialistic ones or spiritual ones, in whole or in detail- upon receiving any thing immediately will make a judgment - and will do one of these two things: to love or to hate

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To love: after finishing its picturing and evaluation in the mind and approving it, the feeling of love will fill heart and an affection bond will be made between that thing and the heart.

Or it is not reflected in the heart, and no bond is made; therefore heart opposes it. This is the truth of love and hate.

Love and hate, as they need reasons for their appearance they will need more reasons and causes to give them strength or make them weak. It means that in explaining the strength and weakness of love and hate, it is needed to recourse to the strengths and weaknesses of their reasons.

So, in fact, love and hate are measured according to their creative reasons and causes.

The only "Being" who is worth loving is The Almighty God. His attributes such as Beauty and Majesty, the clear signs of His Greatness and Glory, and each His kindness and Mercy, though countless in number- are enough reasons to love Him eternally.

Yes, God's names, which are 1000 names or more, and each of them points to one of His attributes, and also points to the other names of Him tacitly, all lead us to love Him. Even one of them is enough to make human being serve and love God!

Thus, the Almighty God has priority to be loved; and if a reason of love is found in other things, it is in fact a ray of His Grace, the light of His attention and kindness. Because the life begins and ends in Him.

Therefore, if one gives priority to someone else except Him in loving, he goes astray; if one, in loving and friendship, gives priority to someone else except Him deviates from sound mind. In fact, he has preferred "the possible" being over the "Necessary Being". So, it is on God to punish such a person. As He Himself states: *"Say: if your fathers, your wealth your*

earnings, and the business you dread will fall off, plus the dwellings you are so fond of, are all dearest to you than God and His messenger, or striving for His sake, then wait around till God bring His command to pass God does not guide such immoral folk!" (Qur'an; 10: 24)

Since, these attributes – the attributes of God are unlimited - therefore, the love which is the result of these attributes is unlimited.

This friendship, in every level and stage, is of no exaggeration and extremities.

For exaggeration means going out of the limits and boundaries of principles, and whatever lacks limits and measures (something which is immeasurable) is out of exaggeration.

The reason of difference in people's love towards God is in the differences they have in their knowledge of the motives and causes of love. Yes, love and interest are motives, and their extremes determined by the extend of that knowledge.

The following verse points to a mutual love between God and His servant:

"Say: If you have been loving God, then follow me; God will then love you and forgive you your offences" (Qur'an; 10: 231)

And from the most outstanding pious people and well-known devoted servants of God who drew love and care of God to himself is Ali (p.b.u.h). The holy Prophet introduces the one who enjoys from this kind of mutual love and care in "Rayat" tradition which is a true, firm, and repeatedly narrated by successive generations, and unified between Shia and Sunnite. It says: "Tomorrow I will give the flag to someone

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whom his God and the prophet love him, and he loves God and the prophet as well."¹

When mutual love between God and His servant happened, the servant will deserve blessings and greatness. The capability of becoming close to God will happen for him, in an Islamic tradition it is quoted that the Almighty God says:

*"Always my servant continues drawing near to me through the voluntary prayers (nawafil), to the point that I love him, and when I love him, I become his ear, to hear through it, and his eye, to see through it, and a hand to have charisma over other people and a feet to go by it, and if he asks me some thing, I'll give it to him and if he seeks shelter of me, I'll become his shelter."*²

This person is placed in the utmost of God's love, and he is the secret connection between God and the faithful people. He is the way between God and His servants, and people will reach the happiness of this world and next world by following him and by him. Such a great person has the state of "priority and primary premises" in love. It means that this person possessing these specialized virtues and qualities, after God, should be loved before and above other things.

This true tradition from the holy Prophet denotes to the above – mentioned points: "Love God for his feeding and love me for the love of God."³

¹ Al Ghadir

² Sahih Bokhari, v.7,p.190

³ Sahih Tirmazi, 13:201, Mostadrek Hakem,3;149. Baghdad's Tarikh; v.4;160.

This is one of the reasons of the love of "The holy Prophet" and of course, there are lots of other motives and reasons, which are beyond the scope of this article. Regarding his firm and close connection to the Supervisor and Master of this world, and his great, special and unique character, and the virtues that his heart and soul bear, he deserves love!

Only one of these reasons is enough for a mankind – after loving God – to fall in love with him.

Therefore, "the prophet", regardless of his nature, essence, families, and virtues and regardless of his creation, temper, growth and increase, which are all specifically for him is worth loving; paying attention to the fact that every thing on and around this world is created for him and if he wasn't, no human being was created and no land was flattened...is enough for us to love him more than our lives and souls. And in Qur'an, his Walayah (guardianship) is equal to the walayah of God. But, people are not the same in his love. For, the stages and levels of their knowledge and recognition of God and His prophet are various.

Ghortabi said: "Whoever has a true faith in God, is not deprived of this love. But people are different in His love. Some gain significant profits from it, and some gain less, such as those lustful people who commit sin most of the times.

Even though, from these people (the second group), there are ones whom upon hearing the holy Prophet's name, their desire to meet him is more than their desire to meet their wives, and children, to the extent that they accept to put their lives in danger to meet him. The one, who refers to his soul, undoubtedly will understand this issue.

Likewise these people, there are those who love to visit his tomb and shrine more than anything else in their lives.

This is because of the love of him that they are bearing in their hearts, but, unfortunately, the love of these people, last a very short-time and will be destroyed by negligence. And to "save this feeling" everyone should ask God for help.

The true tradition from "Anas ibn Malek" from the Holy Prophet: "The holy Prophet said: "I swear to God whom my life is at His hand, no one of you has faith, unless I'll be more dearer than his father and children, and all people in his heart."

In another tradition "Abuhorairah" relates from the holy Prophet: "I swear God, whom my life is at His hand no one of you have faith, unless I'll be the dearer than his father and children in his heart."

In another tradition, the holy Prophet said: "The one who possesses 3 characteristics, will taste the sweetness of faith:

1. God and the holy Prophet, in his eyes, will be greater than other creatures.

And in another word narrated by Bokhari:"... when God and his Prophet be dearer than any one else.

And also, in a narrative by Abdolluh Ibn Hesham: "We were at the presence of the holy Prophet. The prophet took the hand of Omar Ibn Khattab in his hand, while Omar said: "Oh, messenger of God! You are the loveliest and dearest to me than other things but my life!"

The holy Prophet said: "No, I swear God who my life is at His hand, this kind of love has no profit for you till I become dearer than you in your eye."

Omar said: "Now, you become the same as you said, I swear to God! Now, you are even dearer than me in my heart." The holy Prophet said: "Oh, Omar, now?"

And in a true tradition from Abobakr Maleki from Anas, as the forth narrator from Prophet: "No servant, I swear to God,

has no faith, till I become dearer in his eyes than his family, his children and all people."

"Nasibi" in "Favaed" from Abo-Leili-Ansari from the holy Prophet said: "No one, I swear God, has no faith, till I become dearer in his eyes than his family, his children, and all people."

Imam Fakhr Razi in the 7th volume of his Interpretation Book said: "For sure, saying prayers for the holy Prophet is a great statue and for this reason this pray is recited at the end of daily prayer, "Allahomma Salle Ala Muhammad va Ale Muhammad". This kind of reverence is not expressed for anyone else except the family of the Prophet, and all of these indicate that the love and care for Prophet's family is incumbent on us."

To the point that he stated: "The family of Prophet are equaled with the Prophet in five things:

1. Saying benedictions upon the holy Prophet and his family in the prayers.
2. In purification and infallibility (inferred from the verse of Tathir.
3. In saying hello to them
4. In avoiding giving them charities
5. The necessity of loving them.

Therefore, it is clear that according to the holy Qur'an, traditions, reason, logic and credence, the love and care for the Prophet's family is in the line of the love and care for the holy prophet. Love and care for them can not be separated from the love for the holy Prophet, and love for holy Prophet is not separated from the love for God.

According to many authentic traditions, the "love of the Prophet's family" is of great importance, and is regarded as the

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necessary element of Islam religion and is of logical obligatory, and in line with love for the holy Prophet.

Defining specific borders for love to constrain Muslims' feelings in it is far from sound logic.

How can we find such comprehensive knowledge to understand all the virtues of this noble family; the fact is that people's knowledge about them is not similar. Understanding and perceiving the depth of their virtues are out of the natural possibilities, and we never can understand them fully. No one, despite his (her) knowledge, is capable of understanding all of their virtues.

You will become aware of your incapacabilities in appreciating their virtues when you choose one of their virtues and do your best to pay your debts to it; just then the truth will become apparent to you and you will find no way out except admitting your incapacabilities in loving them as they deserve.