

IN HIS NAME & BY THE REMEMBRANCE OF HIS LAST HUJJAT (A.T.F.S)

## GHADEER LECTURE SERIES

### Lecture 19: QURANIC VERSES ON IMAMAT

#### VERSE OF MAWADDAH

The next verse that can be used as a divine text and proof to highlight the superiority, merit and greatness of the Ahle Bait (a.s) is the **‘Verse of Mawaddah’**

The Holy Quran in Surah Shurah, v 30 says

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; surely Allah is Forgiving,**

We will discuss this verse from five aspects

#### 1<sup>st</sup> point

In Surah Taubah, v 24, the Holy Quran says

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

**“Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.”**

If these five individuals are dearer to you (than Allah), then the chastisement of Allah is imminent. It means that a believer should not have a craving and attachment for this world

and everything in it. His love for the world and its adornments should not be greater than the love for Allah, His Messenger (s.a.w.a) and the Ahle Bait (a.s).

Similarly, the Holy Quran says in Surah Mujadalah, v 22

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

***“Thou wilt not find any people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred.”***

In light of this verse, a person should not have love and attachment with family and relatives if they are the enemies of the Holy Prophet (s.a.w.a). So, while the Holy Quran warns us from befriending the world, the oppressors, the polytheists and the hypocrites, it also encourages us to love and befriend the progeny of the Holy Prophet (s.a.w.a)

## 2<sup>nd</sup> point

The term, love, is conveyed in the Holy Quran through the (Arabic) words of ‘*mohabbat*’ or ‘*mawaddat*’. It has never used the word ‘*ishq*’ to convey love.

In most traditions, too, the Ahle Bait (a.s) have not used this term. Except in a couple of instances where they have expressed their desire and ‘love’ for worship. They have used the word ‘*ishq*’ in that context. Ameerul Momineen (a.s) has condemned ‘*ishq*’ in one of his sermons in Nahjul Balagha. We, being believers, should refrain from using the word ‘*ishq*’ in our speeches and discourses and adopt the words used in the Holy Quran.

## 3<sup>rd</sup> point

### Context of the revelation of the verse

When the new converts of Mecca migrated to Madina with Holy Prophet (s.a.w.a), they left behind their houses, farms, orchards etc. Moreover, they risked their lives while travelling to Madina (since they could be ambushed on the way by the polytheists.) This dedication and loyalty of the newly converted Muslims was a slap on the face of the Meccan polytheists who were adamant about destroying Islam.

Yet, when these converts settled in Madina, they faced many (financial) hardships in their initial days. They were without any means of livelihood and earning. Ayesha says that often there was no food in the house for days together. Often, people tied stones around their stomachs to lessen the pangs of hunger. But gradually, things began to improve. The locals (Ansar) came forward to give work to the migrants (Muhajereen). The Ansar also included the Muhajereen in their businesses as partners. Besides, the war booty obtained through various wars also turned out to be a boon. And due to the general blessings of Allah in all their efforts, things began to change for the better.

The ***Verse of Mawaddah*** pertains to the initial days of hardships of the Meccan Muslims after migration. At that time, some of the wealthy individuals of the society got together and said, 'It is unfair that our leader and chief, who has the right of guidance upon us, should lead a life of hardship, while we are living in comfort and luxury. So, they decided to pool in some money and buy the household necessities for Holy Prophet (s.a.w.a). It was at this time that the Verse of Mawaddah was revealed. Allah ordered His Messenger to convey to them that I don't expect any monetary help for my efforts, struggles and exertions in the path of propagation and Prophethood. What I only want is that you should love my near relatives (progeny).

All Shia scholars and a few Sunni Exegetists have brought this explanation under verse 23 of Surah Shura.

#### **4<sup>th</sup> point**

We need to pay attention to some important points in the Tafseer of this verse

- The word 'Say' at the beginning of the verse indicates that Allah ordered Holy Prophet (s.a.w.a) to convey to the people that he did not want monetary/worldly recompense for his struggles of Prophethood. Allah conveyed this reply to Holy Prophet (s.a.w.a).
- It should be noted that it is not only Holy Prophet (s.a.w.a) who refused to accept any worldly compensation for his efforts of Prophethood. Despite he (s.a.w.a) being the best of all Prophets, he had to face the maximum difficulties in his tenure of Prophethood. Other Prophets, too, never accepted any material and worldly awards/rewards for these efforts. In different places in the Holy Quran, the Prophets

have reiterated that ‘We do not expect any favours from you for our efforts of Prophethood. We seek our recompense only from Allah.

For example, in Surah Furqan v 57, it has come

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

**Say: I do not ask you aught in return except that he who will, may take the way to his Lord.**

### 5<sup>th</sup> point

It is important to analyze the verse minutely from the grammatical aspect to get its better understanding.

According to the rules of Arabic grammar, the word ‘except’ (إِلَّا) is of two types

- Connected (متصل)
- Unconnected (منقطع)

An example of the first kind is verse 83 of Surah Aaraf that narrates the incident of Hazrat Lut (a.s)

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

**“So, We delivered him and his followers, except his wife; she was of those who remained behind.”**

This verse says that the wife **belonged to the family of Hazrat Lut**, but she was not spared of the chastisement. This is an example of ‘connected’ use of the word ‘except.’

But in Surah Baqarah v 24, Allah narrates the incident where He ordered the angels to prostrate before Hazrat Adam (a.s)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

**“And when We said to the angels: Prostrate to Adam. They all did obeisance, but Iblis (did it not). He refused, and he was proud, and he was one of the unbelievers.”**

This verse says that all angels prostrated before Hazrat Adam except Iblees. Iblees did not belong to the group of angels as he was a jinn. This verse is an example of the ‘unconnected’ use of the word ‘except.’

Now the question is to which category the word 'except' belongs in the ***Verse of Mawaddah***?

Most of the Shia Exegetists and the traditions under this verse say that the word 'except' belongs to the first category. It means that Holy Prophet (s.a.w.a) has not asked for any recompense except the love of his near relatives. Holy Prophet (s.a.w.a) is saying that, I don't wish for any worldly gifts and treasures as a reward for my Prophethood. What I wish is that you love my progeny, which includes Ameerul Momineen (a.s), Hazrat Zahra (s.a), Imam Hasan and Imam Husain (a.s) and the Infallible Imams (a.s) from the progeny of Imam Husain (a.s).

**O Allah! You hasten the reappearance of Imam Zamana (a.s). Increase and strengthen our love and affection for the progeny of the Holy Prophet (s.a.w.a) since it is the recompense of his Prophethood**